

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

OFFICIAL ORGAN OF ARKANSAS, LITTLE ROCK, WHITE RIVER AND OKLAHOMA CONFERENCES OF METHODIST EPISCOPAL CHURCH, SOUTH

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LOOSE HIM.

The church at present emphasizes philanthropy. It is busy with good works. In the basement is a kitchen, in the annex a reading-room and perchance a gymnasium. The boys learn to hammer and saw under the influence of the sanctuary, and the girls to sew and cook. Cleanliness is exemplified in the bathroom and in the laundry. Children are trained up in the way they should go; the girls in the kindergarten, the boys in the summer camp and the boat-house. The sick are recovered in the hospital and in the dispensary. Beggars are worked, washed, and then fed. Sinners are attracted by concerts and lectures, and then saved. Youth is amused and then edified. Machinery has multiplied and activities have increased until a host is employed in administering church affairs. Theological students capable of running every department of a complex institutional church are in demand. Preachers are wanted who can manage baseball teams, cooking-club, and religious theatricals. Preaching ability may be considered, but is secondary. In some city churches assistant pastors are required to run the Sunday school, the Epworth League, the missionary society, and look after the poor. Sometimes a preacher must be used to collect the money and pay the bills.

Now all of these things are worthy. It may not be amiss for church people to become responsible for them and maintain organizations to carry on all these works. Indeed, as the home seems to be losing its influence on the social side of life, it has become almost, if not fully, a necessity for the church to provide for the safe management of certain activities, and as the cost is great new and better methods are needed for raising revenue. If there was a superabundance of preachers so that they might not be otherwise employed, there might be good reason for utilizing ministerial talent and energy in these activities that restrain and rightly direct the social and related elements of life. But there are too few preachers. Circuits and missions are not organized and many weak charges are supplied by untrained and poorly equipped men, because of the dearth of preachers. There are scarcely enough young preachers entering the ranks to fill up the gaps left by death and desertion. Is it not then the height of folly to require ministerial talent and training for work that is subsidiary, work that can be and ought to be done by laymen and women? In this laymen's century, in this woman's age, let these good works be done by those who are not specially called to the holy office. Not that these things are unholy. Indeed when undertaken with the right motive and carried on in the proper spirit, they make life in every phase more holy. It would uplift the laity to engage in this unselfish service. Nay, it might even be well for some with special gifts to devote their time to such duties and train themselves accordingly. Laymen, by forcing such tasks upon young preachers, wrong both themselves and the preachers. They deprive themselves of participation in helpful and developing moral, and perhaps spiritual, exercise, fail to grow in religious life, and become more and more absorbed in secular affairs. The final payment of the bills by the

laymen does not result in full participation in the religious social life of the church. Such men merely give their money; they do not give themselves. Then they wrong the ministry by dissipating spiritual power and breaking its force. As a secular editor well says: "The minister is a specialist, and we look to him for the things which pertain to his specialty. We are jealous of the distractions which tempt him away from his supreme service to the community into undertakings which other people can do quite as well or better. We would have our physician absolutely devoted to the study and practice of medicine. We wish him to read the books of his profession, to be informed as to all that is new and useful in it, to give himself to his patients in particular and to the public health in general. If he is actively interested in politics, attending meetings, making speeches, and serving on committees, and is quite as apt to be found at the city hall as at the hospital, and seems to be more interested in the tariff than in tuberculosis, we are troubled about it. We have the same feeling about our minister."

The emphasis needed in the busy, useful church is the spiritual. The function of the preacher is to attend to the distinctively spiritual elements in the life of his people, to give them tone and direction. It is his duty to pray and to study; he must lead the worship; he must declare the truth with fervor and unction; he must seek the sick and sorrowing and sinful. Among those who are busied with things material he must uphold ideals and stress the supreme value of religion. There are others who can surpass him in lecturing on sociology and in organizing charities and entertainments. His specialty should engross and monopolize his time and his thought. His high privilege is to save souls by building character founded on divine and eternal principles. Let devout and loyal laymen see that their preachers are protected from the wear and waste of extra-clerical duties.

PROGRESS IN HIGHER EDUCATION.

The thirteen State universities of the Middle West annually handle \$11,000,000 of income, and have 3,500 teachers, instructing 35,000 students. The same number of leading endowed schools of the East enjoy an income of \$13,000,000, employ 4,000 teachers, and matriculate 34,000. The attendance at the Western universities is increasing about twice as fast as in the Eastern, having quadrupled in twenty years. The value of buildings and grounds is fourfold, of libraries and equipment sixfold, and of working income about eightfold. Harvard, Yale, Columbia, and Princeton are old. Their great resources are the result of gifts running through many generations. The Middle West could not wait for rich benefactors. Reluctant to allow their youth to grow up in ignorance while benefactors were making their fortunes, these Western States planted publicly supported universities and have made education free from primary school to professional school. The opportunity to secure higher education with little cost has turned a flood of students into these Western universities. While Massachusetts has 223 youth in college out of every 100,000 of population, and New York has 198, Illinois has 230, and Wisconsin 246. It is argued that gratuitous education rather than a hungering after learning brings the Western youth to the univer-

sities. As these young people are for the most part better students than the Eastern, the State has gained much in turning their minds to the higher things of life, and in equipping them for greater efficiency. The Western schools are more utilitarian in that they prepare students more directly for real life, and then they are more actively related to the State. The State university becomes the servant of the State. In Wisconsin the State uses the trained university professors on commissions. The president of the university is chairman of the Conservation Commission and a member of the Forestry Commission, the Free Library Commission, and the Public Affairs Commission. A professor is superintendent of the Geological and Natural History Survey and serves on the Fish Commission, the Forestry Commission, the Conservation Commission, and the State Park Board. About 40 members of the faculty in all render nonpolitical service to the State. The effect on the high schools is fine. A few years ago college-bred teachers in the high schools were rare. Now they are found in almost every school in those States. Extension work has grown so that thousands of nonresident students receive partial advantages from the universities. Where the denominational colleges have not been endowed they have suffered, but the stronger church colleges are helpful rivals of the State schools. Without them the State would be unable to receive the vast body of youth seeking higher education. The religious colleges virtually force the unsectarian schools to maintain a more spiritual atmosphere and the State schools force the denominational colleges to find endowment and equipment and advance their scholastic standards. Once there was jealousy and unholy rivalry. Now there is mutual respect and co-operation. What is prominent in these Middle Western States is seen in some degree in other sections. Educational ideas are fertile and the movements are becoming epidemic.

THE LAW WILL STAND.

The Supreme Court of the United States upholds the law forbidding the introduction of liquor into Eastern Oklahoma. It will be recalled that the Court of Appeals on the 24th of last December affirmed this law. It is based upon a treaty provision, as we understand. At any rate, the Government, says the Supreme Court did not, in providing Statehood, part with its right to protect the Indians held hitherto as wards of the United States.

The court officials of the Eastern District of Oklahoma have been awaiting this decision, and it is understood the authorities will make it warn for all violators of the liquor law. The decision is of great importance to Oklahoma.

Publicity! We are more and more learning the value of it. Business men pay thousands upon thousands for publicity. Does the church need it? If a man does not himself read a church paper—though he ought to be ashamed if he does not—he can yet afford to pay the subscription price of his church paper because the business of the church must have publicity—or perish.

There has been very little in national politics recently that a religious journal would care to publish.

WESTERN METHODIST

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Remittances.—As our bank now charges for collection of
out of the city checks we request that in every instance our
friends remit by postal money order, express money order,
St. Louis, New York or Little Rock bank exchange. Make
all money orders or drafts payable to Anderson, Millar & Co.

METHODIST CALENDAR. District Conferences.

Vinita District, Claremore.....July 1-4
Prescott District, Hope.....July 3-5
Arkadelphia District, Dalark, 2:30 p. m.....July 9
Booneville District, Plainview, (night).....July 9
Camden District, El Dorado, sermon evening
before.....July 10
Searcy District, McRae.....July 9-11
Batesville District, Central Avenue,
Batesville, 9 a. m.....July 16
Creek-Cherokee Dist., Little Cusseta, 8 a. m. July 17
Choctaw-Chickasaw District, Towali,July 24-28
Will those who have additional dates please notify
us so that they may be inserted?

Rev. Fred Little, in a recent private note from
western Texas, reports that he is rapidly recover-
ing his health. This will be glad news.

The following young men were unanimously
granted license to preach at the Ada District
Conference: J. M. Miller, Melton M. Dupree.

The Clinton District Conference that convened
at Elk City, Okla., was a great success though
the late rains prevented many of the laymen from
attending.

Rev. J. L. Cannon, one of our pastors in Pine
Bluff, was in the city Tuesday to meet his mother-
in-law from Texas, and made this office a brotherly
call.

Rev. C. L. Brooks, President S. F. Goddard
and President W. A. Shelton, of Oklahoma, were
in attendance at the Educational Conference in
Nashville last week.

Rev. J. S. Seneca, a graduate of this year from
Vanderbilt University, and whose home is in the
State of Missouri, has been placed in charge of
Paragould Station.

Dr. Graham Taylor says the Woman's Mission-
ary organizations of the M. E. Church, South,
is the most advanced group of social workers
known to him. This is very high praise.

Rev. Moss Weaver, presiding elder of the Clin-
ton District, is very zealous in this large field of
thirty pastoral charges. He is physically, men-
tally, and spiritually well qualified for this great
work.

Rev. W. A. Randle, a worthy superannuate,
was a cheerful attendant at the Clinton District
Conference at Elk City. He has recently helped
in a good meeting in Weatherford and is plan-
ning to help at other points.

Rev. J. R. Wages, of Sayre, and Rev. J. M. L.
Hoyle, of Erick, are new men in the Clinton Dis-
trict, West Oklahoma Conference. They are ex-
cellent men and contributed much to the interest
of the Clinton District Conference.

We had the pleasure of a day's ride, Memphis
to Little Rock, with Bishop E. D. Mouzon and
Dr. W. L. Nelms, returning from the Vanderbilt
Summer Institute. Bishop Mouzon preaches for
our Leaguers at Malvern next Sunday.

While in Nashville last week this editor was
the recipient of courtesies from Dr. W. B. Ricks.

Who that ever came about him was not courteously
dealt with? His Arkansas friends will be glad
to know he is doing well at Nashville.

Bishop Candler has appointed Rev. W. P.
Whaley, of Magnolia, to succeed Rev. T. H. Ware
on the Camden District. We think this appoint-
ment can but meet with general approval, for
there will be a sane and able man on Camden
District.

Rev. R. H. Cannon, Principal of the Conway
Public Schools, made us a brotherly call Saturday
on his way to Sherrill, Ark., where he went to
fill an engagement. Brother Cannon is a gradu-
ate of Hendrix College and among the best of
our young preachers.

The following were elected delegates by the
Ada District Conference: Senator R. M. Roddie,
Hon. E. F. Messenger, Hon. S. F. Bailey, and
Hon. C. W. Friend. Alternates: Brothers J. D.
Boxley and Alfred Summers. The next district
conference goes to Roff.

The Educational Conference held by Dr. Stone-
wall Anderson in Nashville last week was well
attended, and will result well for the great cause
of education. Dr. Anderson has in Dr. J. L.
Cunninggim a most efficient colaborer, who
knows definitely what he wants to do.

Dr. J. E. Godbey, whom all our readers know,
spent several days in Little Rock and vicinity, re-
turning to St. Louis Monday. He was accom-
panied by Mrs. Godbey. Dr. Godbey preached
at Asbury at 11:00 o'clock and worshipped at
Hunter Memorial at the evening hour Sunday.

The Vanderbilt Summer Institute, in charge of
Dean Tillet, was attended this year by over 200
outside of Nashville, and the lectures were heard
by large audiences. This institute has proven
itself to be of great practical efficiency in devel-
oping our ministry and is eminently worthy of at-
tendance.

Dr. N. L. Linebaugh, presiding elder of Ada
District, presided with efficiency and great satis-
faction to every one. The conference lasted four
days, embracing Sunday. There was preaching
three times a day. It was indeed a great confer-
ence, such as we used to have when we were not
in a wild rush.

Rev. W. H. Martin, President of Hargrove Col-
lege, located at Ardmore, Okla., Prof. C. C.
Barnhardt of Oklahoma Wesleyan College, and
Rev. D. J. Weems, our field editor, were present
at the Clinton District Conference, which con-
vened in Elk City June 18. They were each
granted the privilege of representing their par-
ticular cause.

Rev. E. R. Steel, Rev. F. Hutchinson, Rev.
W. C. Watson, Rev. T. O. Oliver, Rev. F. W.
Harvey, Rev. E. M. Pipkin, and Rev. A. M. Rob-
ertson, of Little Rock Conference, attended the
Summer Institute at Vanderbilt and were present
at the Educational Conference. The son of Rev.
A. M. Robertson, Mr. Hugh Robertson, took his
M. A. Degree at the University this year.

We have received the following card, the bride-
groom being the son of Dr. W. R. Richardson:
"Mr. and Mrs. Ewing Cooper Stevenson request
the honor of your presence at the marriage of
their sister, Mollie Brown, to Dr. Theodore Jef-
fords Richardson, on Wednesday morning, June
26, 1912, at 7:00 o'clock, at home Herndon, Ky.
At home after July 10, 917 Louisiana Street,
Little Rock, Ark."

The following were welcome visitors to the
Ada District Conference that convened in Maud,
Oklahoma: Rev. S. H. Babcock, presiding elder
of McAlester District, Rev. W. M. Wilson, pre-
siding elder of Muskogee District; Dr. O. E. God-
dard, pastor of St. Paul's, Muskogee; Rev. A. P.
Johnson, of Atoka, Rev. T. M. Moore and J. M.

Hamilton, of Shawnee, Rev. D. J. Weems,
our field editor, and Rev. George C. French,
presiding elder of the Tulsa District.

The Bulletin of the Biblical Department of
Vanderbilt University, which has just reached our
desk, shows that our Theological Seminary has
had a year of unprecedented prosperity. The en-
rollment reached 134, or an increase of twenty
per cent over the figures of last year. The per-
centage of increase is chiefly in the Junior (first
year) class, there being a net gain of 34 per cent
over the enrollment of this class last year. There
are five men in this department from Arkansas,
and about the same number from Oklahoma. The
Cole lectures for this year were unusually inspir-
ing. Dr. W. H. P. Faunce, President of Brown
University, and one of the foremost Baptist min-
isters of the world, was the lecturer. Day after
day the large University Chapel was filled with
students and friends of the University, who gave
eager attention to the message. The subject of
the series of lectures, and of the book which will
soon be in print, is "What Does Christianity
Mean?"

BISHOP E. D. MUZON IN ARKANSAS.

Bishop Mouzon will visit Arkansas for his first
service among us next Sunday. He will preach
for our Epworth Leaguers at Malvern, where they
will be holding their meeting. We trust they will
have a great meeting. Bishop Mouzon has a high
rating as a preacher, and we hope all who can
will attend upon his ministry. He will be at
home in Malvern, for he is a college mate of Rev.
J. M. Workman, our pastor at Malvern.

APPOINTMENTS.

Rev. W. P. Whaley has been appointed to take
charge of the Camden District, Little Rock Con-
ference, to fill the vacancy caused by the death
of the lamented T. H. Ware, and Rev. A. Turren-
tine has been appointed to take charge of the
Magnolia Station in place of Brother Whaley.

WARREN A. CANDLER.

Bishop in Charge of the Little Rock Conference.

EN PASSENT.

My little field of labor in Saint Louis—the
Christy Memorial Church—has filled my heart
and engaged my labors and plans since October
last. I have been fortunate in passing through a
remarkably severe winter without injury to my
health, also to have the satisfaction of seeing
evidences of substantial growth in the church.

After a protracted meeting of two weeks, clos-
ing last Sunday with nine persons received into
the church, and application for membership from
five others, we came down—wife and I—to attend
the commencement exercises at Hendrix College.
We were delayed a day, but got in in time to wit-
ness the graduation exercises on Wednesday, the
19th, and to hear the literary address of Dr. Ivan
Lee Holt. The address won all hearers. It was
a beautiful presentation of a great truth—the
blessedness of inward harmony with God's pur-
poses and his glorious manifestations in the outer
world—"the kingdom of heaven within"—the
Eutopia for which none need to long, or dream,
or wait—"the kingdom of heaven at hand," open-
ing its doors upon every path of toil and duty,
wooing all to enter.

There were twenty in the graduating class;
only one young lady, Darden Moose, the daughter
of our honored friend, Judge Moose, of Morrilton.
It was the largest class of graduates in the
history of the college.

Governor Donaghey addressed us in behalf of
the Board of Trustees, of which he has been
elected President as successor of the lamented
Captain Martin.

All agreed that there had never been a more
successful year for Hendrix College.

Two or three days in Little Rock and a visit to

Hot Springs completed my brief rest and recreation.

In Saint Louis the automobiles, the picture shows, the theaters, the boat excursions, the picnics, the dances, the gardens, all roll on their course of flood tide on Sunday evening. For evil the gate is wide and the way is broad, and "many there be that go in thereat." To be in Little Rock on Sunday is like finding the saint's rest. When I have a right to rest I should like to rest here.

T. H. Ware is gone to his reward. The soul of honor he was, a keen judge of men, greatly gifted by nature as respects intellectual powers, brotherly, humble but brave, a lover of common men and of the old ways, not a student of books, yet having few equals in ability to read men and situations, not fearing to take issue in any clash of opinions and policies, and always on the right side; uncouth in manners, and dress; under guise of seriousness often keenly satirical, jovial and genial to the last, the Little Rock Conference will remember him as a distinct figure. There will follow none like him.

J. E. GODBEY.

HENDRIX COLLEGE COMMENCEMENT.

Hendrix College Commencement was a great success from beginning to end. The services opened with the annual Baccalaureate sermon on Sunday morning, June 16. Rev. M. N. Waldrip preached to an audience that filled the church, the League room, and all the chairs that could be requisitioned. It was a great occasion. The sermon scintillated with epigrammatic sentences. Brother Waldrip's subject was, "Service—The Law of the Kingdom." He illuminated his theme with apt illustrations as he described the evolution of man's estimate of service from the old idea that it was a curse or punishment to the idea of Christ that it is the real test of greatness. The Bible begins with a garden and ends with a garden, but the last is in the midst of a city. Nature is the handiwork of God—the city is the art-craft of man. God has given man the privilege of co-operating in the restoration of Eden—in the building of the New Jerusalem. The old idea of heaven was a loafer's heaven, and it made a loafer's earth; the new idea of heaven is that there they serve him day and night in his temple. The greatest man is the man who can best respond to the call of God and man.

As with wonderful skill in characterization the preacher proceeded to call the roll of the world's greatest men in all lines of endeavor, the interest of the congregation heightened until it culminated in the picture of Jesus—who gave himself with a holy abandon to serve—whose life is portrayed in the words attributed to him in a newly discovered gospel, "Lift the stone and there you find me, cleave the wood and there am I." In a few well chosen closing words, Brother Waldrip addressed the graduating class, seeking to lead them to take as their motto "From each according to his ability, to each according to his need."

The Y. M. C. A. met in the last service of the College year at 2:30 p. m. This was led by four of the Seniors, Messrs. F. E. Brown, E. T. Wayland, W. P. Davidson, and O. D. Langston, who spoke respectively on "What I Have Tried to Do in College," "What I Have Received From the Y. M. C. A.," "What I Have Received From the Institution," and "What I Have Received From the Student Body." They were heart to heart talks and full of power. After these the president, Mr. O. L. Cole, called on several of the alumni who were present to speak, and short, helpful addresses were made by Prof. Reynolds, of the University of Arkansas, Profs. R. H. Cannon, and J. Q. Schisler. Prof. Greene also spoke very helpfully, and Brother Waldrip added to his sermon of the morning perhaps the best of its many excellent thoughts. The service was tender and inspiring.

After an excellent Epworth League service,

another great congregation gathered to hear the sermon before the Y. M. C. A. Rev. H. E. Wheeler preached a strong, logical, scholarly, spiritual sermon from the words, "That I may lay hold on that for which also I was laid hold by Christ Jesus." The preacher presented this as the expression of an imperial conscription, and set forth an inquiry into the meaning of this heavenly arrest. He noted first that the personality of Paul was not submerged nor strangled, nor its virility destroyed. It was a mighty personality, and God had a use for it. A surrendered life is not an inert will. Another thought was the reciprocal character of the life entrustment, and the bitter disappointment of Christ in the disciples who trusted him, but whom he could never trust.

Again, Paul could not bear the badge of the approval of Christ, but would win Christ himself. He was not seeking to be a righteous man, but that he might have every cavity of his being crammed with Christ. Often a young man is urged to put spurs to his material ambition, but this was not the idea of Paul. Another thing implied in this great conscription is a cloudless purpose. Paul's was often clouded, his plans thwarted and changed. Purpose is always antecedent to certainty. The clouds dissolve (1) because Paul will not be content with uncertainty. Know what God wants you to do, and do that only. There is a life-plan for every one, and that life-plan is discoverable. (2) Because Paul refused to pitch his tent on the field of religious specialism. (3) Because Paul refused to be conditioned by the past. When Thorwaldsen was asked which was his greatest work he answered "My next." (4) Because Paul believed his life to be indispensable—not his life as he was, but as he would be.

Again, the apprehension of Jesus Christ was for Paul an imperial summons. The supreme duty of life is to know Christ. Christianity holds up—not a creed, but a cross—and challenges a life. This imperial summons is to meet an imperial need—to make Christ known, and the need for men is a thousand times as great today. God does not want money nearly so much as he wants men. There is no call for young men to lay up treasure on earth, but there is a call to lay down our lives at the feet of Christ. Then, an imperial call demands an imperial preparation, and the call for thoroughness is needed now. And an imperial apprehension is actualized only by an imperial surrender. It is the magnitude of the task that makes the call irresistible. God wants men who will make fearless beginnings.

On Monday morning was held the Academy Graduation exercises and Declamation contest. Messrs. R. P. Moss, I. E. Brumley, O. C. Mitchell, and P. Noe were the declaimers. They acquitted themselves excellently. Afterwards, certificates of graduation were conferred on six young men by Prof. Russell, Headmaster of the Academy, in a very apt and witty speech.

The Intersociety Debate was held on Monday evening, presided over by Mr. H. C. Mathies. The question for debate was, Resolved, that complete reciprocity with Canada would be for the best interests of the United States. The Harlan Society, represented by E. F. McFadden and J. R. Barton, had the affirmative, and the Franklin Society, represented by W. P. Davidson and S. C. Fulmer, had the negative. The question was debated with fire and knowledge and argument, and the large audience were thoroughly well-pleased.

Tuesday morning was the annual Oration Contest, in competition for a medal offered by the Western Methodist. Prof. Staples presided. There were three contestants, Messrs. O. C. Bruton, R. D. Lee, and G. A. McQuein. At the same time, the Executive and Finance Committees of the Board of Trustees were in session, and they continued in session during the after-

noon. The evening meeting was the address before the Alumni Association, which was on "The Recall," and was delivered by Hon. J. S. Utley. It was a forceful and informing address. The Alumni banquet followed.

On Wednesday morning, the final exercises were held. Mr. E. T. Wayland was the Faculty representative for the graduating class. He read a thesis on The Monroe Doctrine. It was well delivered and strong. This was followed by one of the best things of this most excellent commencement, the Literary address by Ivan Lee Holt, Ph. D. His subject was Education,—the Philosophy of Living. The address was a gem of oratory, scholarly, and most appropriately delivered. The speaker pictured the various attempts of men in the past centuries to imagine an ideal state, but set forth the true ideal of living in the man who has his eyes open to see the universe that is continually about him, the man who has realized the words of the Master,—"The kingdom of God is within you."

The address was followed by the announcement, on behalf of the senior class, by Mr. W. P. Davidson, that they intended to erect a fountain in front of the college as a class memorial. Then President Millar addressed the graduating class in a short speech with well-chosen words, after which he called upon Gov. G. W. Donaghey, President of the Board of Trustees, to complete his remarks. Gov. Donaghey gave a very characteristic and excellently practical address to the class, and then President Millar delivered to them their diplomas. The class was the largest that had ever been graduated in the history of the college, eighteen young men and one young lady taking the degree of A. B. Their names follow: Messrs. F. W. Bolin, F. E. Brown, J. H. Burr, W. P. Davidson, H. T. Garvey, G. F. Hartje, B. M. Harton, O. D. Langston, A. H. Malone, T. T. Mardis, H. C. Mathies, Miss Darden Moose, Messrs. F. W. Park, W. W. Parker, A. E. Pearson, J. B. Stevenson, W. C. Vaughter, E. T. Wayland, and G. R. Wilson.

After this followed the announcement of the prizes, as follows: The T. H. Ware Mathematics Prize, for the best work in Freshman and Sophomore Mathematics, to J. R. Barton; the Western Methodist Oration Prize, to O. C. Bruton; the Inter-Society Debaters' Prize, to E. F. McFadden, the Harlan Society winning the decision; the Mirror Literary Prize, to O. D. Langston; the Elisha Dyer Freshman English Prize, to P. H. Millar; Academy Scholarship Prize, to E. H. Stevenson; Academy Declamation Prize, to O. C. Mitchell; Academy Essay Prize, to M. E. Kelly; Mirror Prize, for best poem, to M. T. Workman; Mirror Prize, for best story, to Maud Atkins; and the J. Q. Schisler History Prize, to Maud Atkins. The W. A. Owen Scholarship Prize, for the best general scholarship, could not be awarded, as some grades on which it depended were delayed in the mails, but it has been awarded to Ethel Millar, with an average grade of 94. The Hugo W. Robertson Prize, for the best all-round athlete could not be awarded, as no one had met all the conditions.

President Millar then presented, on behalf of Revs. F. S. H. Johnston and E. R. Steel, and others who were formerly students of Hendrix, an enlarged picture of Rev. I. L. Burrow, founder and first president of the college, to be hung in the administration rooms. The gift was also received by President Millar, on behalf of the college.

The music for the commencement exercises was furnished by the Hendrix Quartet, led by J. A. Sage, with the assistance of two or three friends of the college, and it was well done. With the singing of the Doxology came to an end one of the very best of the commencement occasions at Hendrix College, characterized by excellence all round.—C. S. R.

Finishing up the World

BOMBAY, AND THE PARSEES.

By DOCTOR W. B. PALMORE.

XLIX.

We are very glad to have such kind words and hearty appreciation of the pictures and of our forty-eighth letter in the preceding issue, coming from such competent critics in various States. If any of our friends failed to read that issue it might be well for them to do so now, and also to preserve the illustrations, for it will be difficult to secure such fine pictures of the famous persons and buildings in any part of the world.

Bayard Taylor said the Taj is poetry transmuted into form, hence when a poet sees it, he hails it with the rapture of a realized dream. A work inspired by Love and consecrated to Beauty. A castle in the air brought down to earth and fixed for the wonder of the ages!

He said if there were nothing else in India this alone would repay the journey. So pure, so gloriously perfect did it appear, that I almost feared to approach it lest the charm should be broken. The mosques and palaces of Constantinople, the domed tent of Omar at Jerusalem, and the structures of the Saracens and Memlooks at Cairo, have nothing in common with it. The remains of Moorish art in Spain approach nearest to its spirit, but are only the scattered limbs of the torso of which the Taj is the perfect type. It occupies that place in Saracenic art which in respect to Grecian art is represented by the Parthenon.

The dome of the Taj contains an echo more sweet, pure and prolonged than that of the Baptistery of Pisa, which is the finest in Europe. A single musical tone, uttered by the voice, floats and soars overhead in a long delicious undulation, fainting away so slowly that you hear it after it is silent, as you see or seem to see, a lark you have been watching, after it is swallowed up in the blue heaven.

BISHOP HURST

once said that Mohammedanism, with its curse upon woman, with its long enslavement of her, with its millenium of polygamy, has nevertheless built to a woman the most beautiful and costly Mausoleum the sun has ever shone upon. It is to the Empress dead. There would be more hope for the accursed system if it would only do something for the woman living. With all its millions for a dead woman's tomb Mohammedanism has never yet built one living woman's home.

In May, 1662, when the princess the Infanta Catharina of Braganza, daughter of John the Fourth of Portugal, married Charles the Second of England, Bombay was presented to England as a part of the beautiful young lady's dowry. The English government not knowing what to do with it, the king looked around for some one to whom to present the city. The East India Company stood ready to accept it, and did so, in consideration of paying annually into the treasury of Great Britain the nominal sum of ten pounds sterling. This was all that was ever asked and all that was ever given. For five years the company promised exemption from customs; made the taxes very low, gave looms to the weavers, to encourage the manufacture of silk and cotton goods; permitted settlers to come, and possess any land not already occupied, and guaranteed the ownership of such land to them. The company encouraged the Protestant faith, but declared perfect religious liberty to all who would become citizens of the new city.

Bombay thus became the most attractive place in all the East Indies, not only to Englishmen,

but to people from many lands. Persians came in large numbers and made India their permanent home. Arabs, Topazes or Indo-Portuguese, and, indeed, people from every part of the Eastern world, drifted to Bombay, and combined to build up the city. By and by the place became a great center of trade—the hand that received the manufactures of Europe, and in return sent back the fine wares of the Indian artisan into the Western world. The interruption of the cotton industry by

OUR CIVIL WAR

produced such a revival of the production of that staple in India that the wealth and business of Bombay, which was the chief Indian gainer by our calamity, was greatly increased. It is now the Manchester or great manufacturing city of the East. The vast number of smokestacks seen from Malabar Hill is a great surprise to visitors from the West. It is the nearest East Indian port to Europe, with a million population, and architecture, more attractive than that of Calcutta. The Victoria depot here of the great Indian Peninsular Railway is the finest railway station in the world.

When we reached Bombay we had been advertised for a lecture in such extravagantly complimentary and glowing terms that it was with considerable embarrassment that we appeared before a cultured and critical audience in the Bowen Memorial Church, on the Apollo Bunder. We were delightfully entertained by Rev. A. N. Warner, the pastor of this church, and his accomplished and beautiful young wife. Their charming hospitality made us feel as if we were back in the very heart of Dixie. It is seldom that such a young man is placed in charge of such a church. Mr. E. W. Fritchley, a layman of this church, is a many-sided member of great value, not only to his church, but to the city and age in which he lives. We have never met a man in any land more thoroughly alive to the woe and waste in the use and sale of intoxicants. If all church members were as wide-awake and as much in earnest in this matter as he, we would soon have a sober world.

EPWORTH HEIGHTS.

is a picturesque and very attractive mountain resort, about fifty miles from Bombay, which he has with his own means and architectural genius made possible. This is an ideal place for Sunday School Assemblies, Epworth League Conferences, Chautauquas, and Camp Meetings. It will doubtless develop into a tremendous factor or agency in the preparation of trained workers for the redemption of India. We are indebted to this remarkable man not only for delightful hospitality on these heights, but for courtesies in Bombay. "Long may he wave and never waver."

The Parsees, the well-known followers of Zoroaster, after their expulsion from Persia, settled on the Malabar Coast more than eight centuries ago. There is nothing of which the typical Parsee is prouder, next to the creed he gets from Zoroaster, than of his historical traditions. He loves to think and talk of his old kings, Cyrus, Cambyses, Darius, and all the rest, when the world quaked beneath their armies. He remembers or things with peculiar joy of the time when Persia's eye dared to look upon even Europe as a field for conquest, and that his own Xerxes fought the Greeks in the Bay of Salamis and within sight of Athens. Of the very many varieties of non-Christian people in India there are none more interesting than the Parsees. They are generally considered Fire Worshipers, or Sun Worshipers, but they claim to be Monotheists, and use fire, the sun, and other objects as helps or stepping stones in thinking up to God.

In India there are about one hundred thousand Parsees, more than half of whom are in the city of Bombay. They dress elegantly and are the bankers, merchant princes, and generous bene-

factors of the city. They enjoy life by using their money for the help of humanity while they are alive, and thus set a good example to many people in Christian lands who spend their entire lives in amassing money to be fought over by heirs after they are dead! The most unique evidences of their presence in Bombay are their

TOWERS OF SILENCE

on Malabar Hill, which not only overlook the entire city but much of the sea and country around. There are five of these towers grouped on a hill more than a hundred feet high, and rising above the palms and cypresses which grow in beautiful stateliness about them. They are large circular structures of heavy black granite.

The most somber feature of this strange park or place of silence, is the presence of a multitude of Vultures, on the tops of the towers and palm trees.

We were fortunate in visiting Malabar Hill at the time of a Parsee funeral. Judging from the length of the funeral procession the deceased must have been quite popular, wealthy, or both. Every one of the entire procession from the soles of their feet to the crowns of their heads, were dressed in garments as white as snow. They marched two and two, holding a white handkerchief between them as noiselessly as an army of ghosts. As soon as the head of the procession started to one special tower, the vultures flew to the tops of the trees immediately around that particular tower. After a short service outside, the pall bearers ascended to a high portal and entered with the corpse. Everybody else remained outside.

The inside of the tower has a concave surface with grooves converging downward to a well in the center. After the body is disrobed it is laid in one of these grooves. When the pall bearers have disappeared the vultures swoop down on the body in such large numbers that the flesh is torn from the bones and consumed in a few minutes. The bones soon dry in the sunshine and eventually slide down into the well at the center. To us this process seems very revolting. To the Parsees, however, it is much less so than that of being slowly consumed by worms in a cold, damp grave. By this rapid process, putrefaction, with all its unsanitary and concomitant evils, is most effectually prevented. They have great reverence for

EARTH, AIR, FIRE, AND WATER.

As a corpse was considered unclean, to bury it would be to pollute the sacred element of Earth; to burn it would be to pollute the most sacred of all elements; and to throw it into the river or sea would be to profane that element. The Parsees thus summarize their faith: The soul is immortal. Men and women are free moral agents, and are responsible to their Creator for their acts and deeds. Pious and virtuous persons meet with happiness, but the wicked and sinful suffer pain and misery.

The immense disparity between Christ and Zoroaster, we believe, will slowly dawn upon this interesting and liberal-hearted people. They have been clinging to their ancient faith from a feeling of nationality rather than of religion; from tradition more than conviction. But we believe that, as the Magi from the East, who probably were Zoroastrians, hastened to lay their gold, frankincense, and myrrh at the feet of the newborn Redeemer, so, ere long, these Parsees will in all probability be the first of Eastern races to take upon them, as a race the easy yoke of Christ. We cannot but believe that as they study more closely the difference between their own faith and that of the Christian, they will in due time, and not very far hence, come to accept the latter.

Do not think it wasted time to submit yourselves to any influence which may bring upon you any noble feeling.—*Ruskin.*

METHODIST TRAINING SCHOOL.

The commencement exercises of the Methodist Training School closed on Wednesday morning, June 5, at 12:00 o'clock. The commencement was one of great interest not only to the students, but to the friends of the institution throughout the church. The occasion was opened with a dinner tendered the faculty and senior class on Friday evening, May 31, by President and Mrs. William F. Quillian. On Saturday evening the young men gave an exhibition of the work done in physical training in the gymnasium.

The commencement services were held in the West End Methodist Church Sunday morning at 11:00 o'clock. It was a beautiful scene when the students of the Training School marched down the aisles of the church singing "Lead On, O King Eternal," and remained standing in their places while the congregation stood together with them and followed this Crusader hymn with the doxology. Dr. G. H. Detwiler then offered an inspiring prayer. The responsive lesson was read by Dr. W. W. Pinson. A solo and an anthem appropriate to the sermon was rendered by the choir. The sermon was delivered by Dr. Charles M. Bishop, of Southwestern University, Georgetown, Texas. Doctor Bishop read the story of Hagar from the Old Testament and announced for his text the words of Peter, "Lord to whom shall we go, thou hast the words of eternal life." He said that "the cry of Hagar is the great cry of the world, and that life as we know it is radically wrong, that the world itself is wrong. Our only hope is in the answer of God to the cry of the world. Were it not for God, life would be a hollow mockery—a thing unbearable. We would fight against it—we would challenge it—we would defy it. The cry of Peter is the only cry which this world can make. The French infidel spoke of Jesus as a "walking vagabond," as one who went up and down through Galilee talking, talking, talking, words that seemed foolish and powerless, but the words of this man have rescued lives, transformed continents and changed the whole face of the world." He then closed with a beautiful application of the message to those who were going out to perform loving deeds, but more especially to speak loving words. He told them to never underestimate the power of their message to the lonely outcast in the dark places of the home land and to the desolate seekers after God in the foreign fields. It was just such a sermon as will exalt the work of the Training School and the life of the Christian workers and make both feel their place of power and responsibility in making an adequate answer to the great cry of the world. At the close of the sermon Rev. W. F. Quillian announced the appointment of the outgoing class. Two deaconesses, three to China, six city missionaries, five kindergartners and two pastors. The closing prayer was offered by Dr. Ed F. Cook and the benediction announced by Doctor Bishop.

The consecration service was held in the parlors of the school just at twilight. Doctor Pinson presided. A soul-stirring address was made by Dr. W. B. Ricks, pastor of Tulip Street Church, after which the entire company bowed and sang the hymn of consecration, "All for Jesus." Dr. O. E. Brown then led in prayer. Many of the students and teachers gave testimony and expressed a purpose to reconsecrate more fully their lives to the service of the Master. The communion was administered by Doctor Bishop and Dr. E. H. Rawlings.

Monday was Junior Day. It began with the singing of the Junior song at an early hour, and closed with a picnic at Centennial Park, at which time an interesting and entertaining program was rendered by the entire Junior class. The alumni meeting and dinner occurred also on Monday. The dining room was beautifully decorated

and about 100 persons were present at the dinner. A short talk was made by representatives of the different classes, each of which rang with a loyal enthusiasm and a devotion to the school and with an earnest purpose to live its splendid teachings. Miss Eleanor Neill was re-elected president of the association.

Tuesday was Senior Day. The Seniors though perhaps slightly more dignified than the Juniors, were no less interesting and entertaining than their schoolmates. The day closed with a reunion of the class presumably held in 1912. The different members had gathered in a Wesley house presided over by one of the graduates of this year. The play was altogether original and full of wit and philosophy. The members had come up from Africa, China, South America and the different sections of our own country. After the program a reception was given by the Senior class and a large number of friends enjoyed a delightful social hour together.

Wednesday was the day of graduation. Several excellent musical numbers were rendered. Among them was the chorus of the Junior class. The prayer was offered by Dr. W. B. Lowry, presiding elder of the Nashville District. The address of the occasion was delivered by Prof. A. M. Trawick, formerly professor of sociology and psychology in the Training School. He said that the great object of Christian workers was the building of the church. Different ones have different ideas as to how this should be done. There are three methods which have been and are being worked out by those most loyal to the church, viz: Homiletic, Theologic, and the Social. The first two of these while good and necessary, are not sufficient in themselves. There must be recognized on the part of each man that he is related to and responsible for his brother-man. We must not only be interested in the saving of a soul, but in the saving of his life for this world. We all believe this to be true, but the difficulty is that we have not a conviction that gets into the red blood of our lives and makes us earnest in the advocacy of this important truth. Above all things else we need to realize that the world of toil will not be satisfied so long as the church commends the brother of wealth and has nothing to offer to the brother in poverty except in exhortation to patience. The church should interest itself not only in the collecting of statistics, but also in the relief of condition." We regret that we cannot give this address in full, for it was one that will long be remembered by those who were privileged to hear it. Professor Trawick is now connected with the National Committee of the Y. M. C. A. and is doing a notable work among the negroes of the South.

Rev. W. F. Quillian closed the program with a brief address to the graduating class. He said that the faculty felt toward the students as toward actual brothers and sisters because in the language of the Master, "He that doeth the will of the father is the same as my mother, my sister and my brother." We are sending this class forth with joy rather than with regret. We rejoice because we believe it to be the will of God that they should take up this service. May the class never forget that the way to become greatest is the path of service. He is greatest who serves most. Be content with the lowest, be worthy of the highest. Never lose faith in the certain victory of your cause and the ultimate conquest of this world for Christ. Commune often with God, and though you may not need the physical veil to soften the glory of your own face, yet as you come down from the Sinai of life the people will take knowledge of you that you have been with Jesus. Ruskin says, "Tell me what you like and I will tell you what you are like." Yield yourself daily in loving devotion to Jesus Christ. Love him, serve him, trust him, and you will become like him. May you so live

and may your work be so wrought as that of each of your lives it may be said, "At eventide it is light." Diplomas were given to the 19 graduates. The doxology was sung. The benediction was pronounced by Dr. W. W. Pinson.

Nashville, Tenn.

IN MEMORIAM.

Rev. J. M. D. Sturgis was born in Columbia County, Georgia, October 10, 1835, and "sweetly fell on sleep in Jesus," Saturday, April 20, 1912, at his home in Prescott, Ark. The mortal remains of our ascended brother were laid to rest in De Ann Cemetery, Sunday following his departure, "after an impressive service conducted in the Methodist church" by his pastor, the Rev. A. M. Shaw, who was assisted by Dr. J. H. Riggin. Of his immediate family only a "wife and two children survive him."

In 1860 Brother Sturgis removed from the State of his nativity and settled on a beautiful farm near Haynesville, La., where he married a Miss Bugg, the same year. This wife died in 1885, and he was again married to a Mrs. Blakely in the fall of 1886. January 31, 1892, this wife also died, and on March 7, 1895, he was again married to Mrs. Flora Williams, who survives him.

Brother Sturgis served as a Confederate soldier during the entire war between the States. He enlisted for service in 1861, in Captain Reedy's Company G of the Third Arkansas Regiment, in which he served as third lieutenant. He was afterward placed in Col. J. R. Hardee's regiment of infantry, and later, becoming disabled, served as quartermaster until honorably discharged in 1865, at the close of the war.

He was converted in early manhood and united with the Methodist Protestant Church, in which he labored for a time as layman, exhorter, and preacher. In the fall of 1882 he entered the Little Rock Conference of the M. E. Church, South, and served as follows, to wit: Hampton, 1883 and 1884; Mount Pleasant, 1885 and 1886; Lake Village, 1887; Carlisle and Hazan, 1888; Austin, 1889 and 1890; Des Arc and DeVall's Bluff, 1891; Caledonia, 1892; College Hill, 1893 and 1894; Bearden and Millville, 1896; Buckner and Stamps, 1897; DeWitt, 1898, and was superannuated that autumn.

In 1905 he was elected superintendent and his wife matron of the Arkansas Methodist Orphanage. After seven months of faithful service he was, on account of increasing affliction, forced to resign this work.

During the years of his superannuation, he resided at Cabot, Ark., and at Prescott, Ark., at both of which places he greatly endeared himself to the pastors and people, by his pure unselfish Christian life.

A distinguishing trait of this good man's character was absolute conscientious loyalty and fidelity to every duty laid upon him. Duties of any kind were never of small moment to him; herein his faith found expression in his God-given commission. His faultless attire, dignity of bearing, chaste language, general friendliness and excellent conversational powers put him in the ministerial class that may be said to approximate the ideal Christian gentleman. As a sermon-maker he was studious and industrious, and the arrangement was such as to make his sermons interesting, instructive and effective. His speech was distinct, his delivery natural and easy, his emotions often prominent, his earnestness such as to lead to the conviction that he was conscious of more than human authority to preach the gospel. He was evangelical in thought and evangelistic in method and manner. As pastor, Sunday school worker and leader of social meetings he was above the average. His ability to interpret the

(Continued on Page 8.)



THIRD QUARTER, 1912.

THEME: GETTING ACQUAINTED WITH JESUS.

Thought for the Month: The Growth to Manhood.

JULY 7.

INFANCY (GOOD CITIZENSHIP).

(Luke 2:7-20; 34-39; Matt. 2:1-15; I Sam. 1:20-23.)

SUGGESTED PROGRAM.

Prayer by leader.
Hymn No. 677 "Savior, Like a Shepherd Lead Us."
Sentence Prayers (Stress this feature).
Recitation by a member of the Junior League.
Song, "Jesus Wants Me for a Sunbeam" (or something similar) by five little girls.
Talk by leader.
Hymn No. 703, "God Bless Our Native Land" (Tune of America).
Three Five Minute Talks:
"Atmosphere of Childhood."
"First Impressions."
"Importance of the Right Beginning."
Open Meeting, in which bring out the advantage of a sane Fourth of July.
Announcements.
Benediction.

Note: The leaders for the four meetings in July should be appointed at the same time and should adopt some definite plan in which to present "The Growth to Manhood." This is an admirable subject and can and should be logically and sensibly developed. Many of our programs are isolated from all other programs, before or after. This ought not to be. Get some system about it.

THE TOPIC.

Cold on his cradle the dewdrops are shining;
Low lies his head with the beasts of the stall;
Angels adore him, in slumber reclining,
Maker, and Monarch, and Savior of all.

Say shall ye yield him, in costly devotion,
Odors of Edom and offerings divine,
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant redeemer is laid.

—Heber.

It is fitting that we should, on the day commemorating our national independence, honor the occasion of our Savior's advent. The fact that we live in the "land of the free and the home of the brave" could not be possible, wild as the statement may seem, had it not been for the force of Christ's power embodied in our sturdy Pilgrim Fathers. They were seeking freedom and liberty, so they faced the unknown perils of the "New World" in hopes of satisfying their quest. And it was their spirit that planted the seed the fruitage of which we see in our great, free America today.

We are speaking of infancy now: we have, therefore, called your attention to the life of our Nation in its very beginning. Among the influences that gathered around the tiny spark of freedom and liberty we would mention Methodism. Strange that the same spirit which gave our nation its life, gave also to the world in Methodism a creed which meant to the religious world all that America could mean to the political world. So we see the two forces linked together.

We might notice the political darkness which pervaded the world at the time of Christ's birth.

Wise men—strangers from the East—seeking to solve the mystery of the strange star are almost made the instruments of the babe's destruction at the hands of Herod. Then, after the edict that all male children under two years of age should be put to death, Joseph and Mary, with the child Jesus, flee into Egypt.

From these glimpses we see that political conditions were exceedingly corrupt, therefore the "influence" surrounding the Babe of Bethlehem was not of a quality to be desired. But with it

all, the child grew and fulfilled his mission in the world.

So let us take courage from his example.

THE HEART OF THE TOPIC.

To train children for good citizens it is necessary that they be started right. The atmosphere and general surroundings of the home life, have much to do with the molding and formation of the character. Heredity counts for something, but environment is nearly everything. In the beginning the mother must realize the responsibility that rests upon her and must know that to train a moral, godlike child he must be in a moral, godly home. How can we expect a child to rise above his surroundings. If he knows nothing but irreverence, immorality and all the characteristics of a home without God how can he be other than the same sort of child and later the same sort of man? The Sunday school teacher, if he goes to one and the day school teacher, hard as they may try, cannot change the child's habits to a great extent. It is in the home where the life must be influenced. In the case of Mary in our lesson today think how careful she was of her baby's surroundings. True, he was born in a stable, but poverty does not mean lowness or meanness. How anxious this mother was that she might be pure and good enough in God's sight to be worthy of the trust which had been given her. When Simon and Anna, the aged prophetess looked upon the child how they praised God and prayed his blessing upon this child. Both knew that he was the Messiah and told the mother so. Don't you think that the lofty ideals and aspirations occasioned in the mother's heart by their words had something to do with the shaping of the life of the only perfect man? If more of the parents would surround their children from early infancy with Christian influences and training we would have fewer boys who grow up to run the streets and fewer who land in the Reform School and later in the Penitentiary. Yes, indeed, the early training and home life has much to do in shaping the ideals and tendencies of the boys and girls in that home. The prophet Samuel was another example of the effect of the care and noble purpose of a godly mother. The boys today who are a menace to society and a disgrace to good citizenship are not the boys who have been raised as the boy Samupel and the boy Christ were raised, but are those who have been born in the lowest depths of degradation and surrounded by every influence that leads to evil; not those who have been trained by Christian fathers and mothers, but instead, in nine cases out of ten, are accustomed to the sight of a drunken father; not those who have been regular attendants at Sunday school since early childhood, but instead of this spend their Sundays racing the streets. If we want to train the boys of our community to be better men and good citizens, we must do something to change the home life and also change those who have the guiding power of these young lives in their hands. In this is the work of the city and to this end the League should direct their efforts. If there is a City Mission in your town or city there is the chance for the Epworth Leaguers to do some real Home Mission work. By your work with the little street urchins who probably can be brought into the mission when they could not be brought into the Sunday school you can change the whole trend of their lives and by their help finally be instrumental in changing the surroundings of the home life. Before we can do much for these people who are sadly in need of help we must not only improve their own lives but improve their surroundings.

SULPHUR ENCAMPMENT.

The officers in charge are making extensive preparation for the encampment at Sulphur in August.

It would be better for you, dear Leaguer, to do without a new fall suit of clothes rather than miss the Sulphur Assembly.

You are counting on taking a vacation this summer, why not make it Sulphur? You could not invest the time more profitably.

If you have a good League, get up a strong delegation and all aboard for Sulphur. If your League is weak, come to Sulphur for new life and an insight into the deeper life of the Epworth League.

Watch the League Page for announcements from time to time.

HENDERSON-BROWN NOTES.

A note of last week was omitted. It would be almost unpardonable in us not to make public mention of the great "Home-coming" of the Alumni of Henderson-Brown, on Monday, the 27th, of our commencement. There were sixty-five or more of them who paid their old Alma Mater a gracious visit, and enjoyed her love and affection for the season. It was indeed, a happy reunion.

We wish the "home-coming" might be made an annual gathering. And it is our desire that the brethren of the Conference make it a custom, also, of attending the commencement exercises, almost in body. We had arranged free entertainment for all who would come to commencement this year, and extended to them a most cordial invitation. All did not come, however, a few did, and their presence was greatly appreciated. Let all come next year.

One of the brethren, and an old Alumnus, Class of 1896, now from New Iberia, La., was presented in the capacity of one of our commencement speakers. He delivered the Annual Address before the Y. M. C. A. and Y. W. C. A., which was a very strong presentation of the larger life. He had a large attentive audience. The service was one of the happy events of the commencement. The two Associations have nothing but gratitude to Brother Dodson for his presence and favor. We wish to say that Brother Dodson's impromptu address to the Senior Academy Class, on Monday morning, was simply a gem of a speech, and we are not through thanking him for it yet. His visit to his old Alma Mater was an inspiration to both sides. The door is open to him at all times.

And the Alumni Address delivered by Hon. Skipwith Adams, Class of 1909, was indeed great. It was a powerful presentation of the idea of the Insurgent, which was very appropriate and fraught with much good to those who heard. Indeed, came as an inspiration to many an one to rise up in his might, and seek to work out for himself and for the world some worthy cause or ideal. The Insurgent is the man of the hour, the man of destiny, the man who sees what to do and does it, regardless of what the world may say. He is not disturbed by the critic, the howler, the knocker. He goes right on. Hardly ever does one have opportunity of hearing a speech that is filled with such sincere milk of truth.

Henderson-Brown College is proud of her Alumni.

GEO. H. CROWELL.

P. S.—Our new catalogue is going out this week. The prospect for next year is fine. We invite young men and young women who teach in their vacation to correspond with us.



The Methodist pastors of Little Rock and Argenta met Monday morning last in the lecture-room of the First Methodist Church. Rev. B. A. Few, Vice President, presided. Rev. P. R. Eaglebarger offered prayer. Those present were: Alonzo Monk, A. O. Evans, H. F. Buhler, J. B. Evans, P. R. Eaglebarger, B. A. Few, F. P. Jernigan, I. D. McClure, P. C. Fletcher.

Dr. Alonzo Monk reports the Little Rock District as making encouraging progress. He says all of the preachers are doing faithful work. He reports that Rev. J. H. Glass has had a gracious revival at DeVall's Bluff. Last Sunday he preached for Rev. R. L. Glazner, of the Benton Circuit, who is doing a most excellent work.

Rev. P. R. Eaglebarger spoke in the interest of the Western Methodist. Dr. Monk, Dr. A. O. Evans, and Rev. P. C. Fletcher also discussed the interests of the paper. Brother Eaglebarger is uniting his efforts with Col. George Thornburgh in teaching a great old folk's class at the Winfield church.

Rev. A. O. Evans is having a most prosperous pastorate at Asbury. His people are happy in the beautiful new edifice. Large congregations wait upon his ministry. The men of his church have recently held a delightful reception in the interest of the men of that part of the city. More than fifty persons have united with Asbury since conference.

Rev. Frank P. Jernigan is bringing things to pass at Dye Memorial, Argenta. The outlook is now good for a new church in the near future. Unless his plans miscarry, work will begin on a new building between now and fall. About 17 members have united with the church lately.

Rev. James B. Evans is having a successful pastorate at Twenty-eighth Street Church. There have been 11 additions of late. He preaches to large congregations. All the work of the church is prospering. The church debt is being reduced. Children's Day has been observed by the Sunday School.

Rev. B. A. Few is having a fruitful year at Hunter Memorial. He has received 38 persons into the church since conference. The Sunday school and League are doing splendid work. The general spirit of the church is much improved. His people are loyal and faithful.

Rev. I. D. McClure of Gardner Memorial, Argenta, is having a good year. He has had a gracious meeting, resulting in 15 additions to the church. He serves a loyal and heroic people. Brother McClure is doing some telling pastoral work.

Dr. W. R. Richardson, of First Church, is having a prosperous pastorate. He has received a large number into the church. His Sunday school is doing a most excellent work. The Doctor is now in Louisville, Ky., to which city he has gone to officiate at the marriage of his son, Dr. Richardson, a prominent young dentist of Little Rock.

Rev. H. F. Buhler is having a remarkably fruitful pastorate at Capitol View and First Church, Pulaski Heights. At the latter charge a handsome new church is in course of erection. He has received more than 130 new members into the two churches since conference. No interest lags under his energetic and skillful touch.

Dr. J. E. Godbey and wife, of St. Louis, have been on a visit to this city the past two weeks. The Doctor is always among a host of friends and admirers when in Little Rock. Last Sunday morning he preached at Asbury and at the evening hour worshiped at Hunter Memorial. He is looking exceptionally well. His many friends ap-

preciated the opportunity of meeting for the first time his cultured wife.

Rev. A. C. Graham has had a gracious revival meeting at Henderson Church, which resulted in 16 additions. He was ably assisted in the meetings by Rev. J. B. Evans, pastor of Twenty-eighth Street Church.

Rev. P. C. Fletcher has received more than 100 persons into Winfield in the last six months. The congregations are large. Every department of the church is thriving. The Sunday school will reach an enrollment before fall of 1,000 scholars.

Dr. J. H. Kirkland, Chancellor of Vanderbilt University, Nashville, Tenn., was a visitor to Little Rock this week. The old Vanderbilt boys of the Capital city gave a luncheon in his honor.

Rev. Frank Barrett, who is giving his time to the Anti-Saloon work of the State, preached at First Church Sunday night, in the absence of Dr. Richardson.

Rev. John P. Lowery has received a number of invitations to hold revival meetings for the brethren during the summer. He is always loyal to the pastor and renders valuable help.

The Epworth League Union of Little Rock has become a strong organization. For several months the Capitol View League held the loving cup. It was won at the last meeting by the Highland Park Church.

Rev. J. L. Leonard, of Highland Church, is doing a telling work. He is a busy pastor, and is getting good results. Already the new building is inadequate to the demands of the situation. He preaches to large congregations.

THE NEW MISSION TO AFRICA.

W. W. PINSON.

There has long been a sentiment in the church favorable to the opening of a Mission in Africa. Our relation to the colored people in our own land in general and in the C. M. E. Church in particular, has created a natural basis for this sentiment. This long slumbering desire began to take definite shape in the meeting of the Board of Missions May, 1910. This was previous to a uniting of the Board, and a communication came from the Woman's Board of Foreign Missions to the Board of Missions proposing co-operation with the Colored Methodist Episcopal Church in the establishment of a Mission to Africa. The Board took favorable action and authorized a visit of one of the Secretaries to Africa "to study the conditions there with reference to one or more eligible sites for missionary work." The General Conference of the Colored Methodist Episcopal Church also took action, giving their hearty approval to the proposed Mission on the basis of co-operation between the two churches, at its session in Augusta, Ga., and adopting on the 10th day of May, 1910, the following resolution:

"Resolved, That this General Conference elect or empower the Bishops to appoint some prepared preacher, acceptable alike to the Methodist Episcopal Church, South, and our church, to work in co-operation with the Mission Boards of our parent church for the establishment of mission work in Africa."

Acting on this proposal of the Mission Boards and of the General Conference of the Colored Methodist Episcopal Church, our General Conference in its session at Asheville, took the following action:

"We recognize in this movement not only the realization of the prayers and hopes of many years, and the logical fruition of our past history in relation to the negro race, but also the pledge of a better understanding and closer affiliation with our colored brethren in the fellowship of a great and worthy task.

"We recommend concurrence in so much of these documents as refers to the co-operation of the Colored Methodist Episcopal Church with the Methodist Episcopal Church, South, in the open-

ing of a Mission in the Dark Continent, and in the steps that have been taken by our authorities looking to this result."

Following this action Bishop Lambuth and Professor J. W. Gilbert visited Africa during the past year and have made a thorough investigation of the needs and openings in that field. The enthusiastic and thrilling reports that have come to the church from these pioneers of the cross have been widely distributed and have done much to kindle the interest of the church in the movement.

At its recent session the Board of Missions, after due consideration by a Special Committee, took the following action:

"Resolved, That this Board of Missions shall proceed to the establishment of a Mission in Africa at as early a date as practicable; that to meet the necessary expense a contingent appropriation of \$10,000.00 be made, and in addition to this the women of the Foreign Department shall be authorized to raise \$5,000.00 for the inauguration of their work in that field in accordance with their generous pledge of co-operation made at their recent meeting in Washington; nor shall a larger sum than the said \$15,000.00 be expended during the first year of the actual existence of the Mission. The Secretaries of the Board, in conjunction with the Bishop in charge of Africa, shall have authority to locate the territory to be occupied by us."

The actual basis of co-operation with the C. M. E. Church is yet to be determined. There will be no difficulty at this point. The relations of the two churches are so cordial and we are so fully at one in this movement that it only needs that some proper definition and understanding shall be arrived at as to the method of their co-operation for the future guidance of the two bodies.

It will be seen that the Board of Missions is under the necessity of furnishing \$10,000.00, in addition to what has already been pledged for Woman's Work, for the first year's expenses in opening the Mission. The action of the committee, as quoted above, limits us to that amount for the first year. The interest manifested in this enterprise ought to guarantee the realization of this sum in a short time. Already enthusiastic friends of the movement have been sending in money for this purpose. Every dollar thus contributed will be credited to the African Mission Fund. There are certainly many people in the church who have been waiting for this definite action and call for funds to respond with liberal contributions. We hope to be able to receive this amount by means of individual gifts. The offer of \$5,000.00 at the session of the Woman's Missionary Council might well be duplicated by some other Methodist who has that much interest in the evangelization of Africa. Voluntary personal contributions as much as \$500.00 each have been made already. Let those who wish to be represented in this first \$10,000.00 send in their contributions to the Board in such amounts as they may see fit to contribute. Promptness and liberality in response to this call will put the Board in position to enter upon the work of establishing the Mission just so soon as the necessary preliminaries can be gone through with. In the meantime, let the church pray earnestly that this new Mission may be started on a plan and in a way that will insure to it the greatest possible success in spreading the light in Darkest Africa.

AN IDEAL.

I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. — *Thoreau*.

IN MEMORIAM.
(Continued From Page 5.)

Scriptures force home practical truth and pray and exhort with great fluency and fervor of spirit made him masterful in the leadership of the prayer meeting.

There were also times when in the delivery of his sermons bursts of true eloquence would characterize the discourse. His consecration was complete; his faith unwavering; his hope of heaven as bright and steady as a star.

I knew this good man nearly all my life. He was my father's friend and neighbor. In my fifth year in the Little Rock Conference, while serving the El Dorado Circuit, Brother Sturgis was serving as pastor in the same territory in the Methodist Protestant Church. In the early part of the year 1882 our lines frequently crossed and I learned to know and love my father's old friend as a brother beloved in the Lord. Notwithstanding there was much difference in our respective ages, yet he met me on the plane of my young life, and this resulted in an unbroken friendship. During the year he assisted me in several meetings in which many souls were brought into the kingdom.

At El Dorado, especially, a gracious revival resulted from his earnest and ardent labors. Many who "drank at the crystal fountain" at that time have long since passed over to the Great Beyond, while some of the most useful members of that church remain today to carry on the never-ending good work. Had our brother been a selfish, self-seeking man he might have occupied a much more prominent place in the Church. I verily believe he was content with the "low seat." He had learned the secret of "in honor preferring one another," and this we opine the true test of faith and humility.

It was during the revival at El Dorado that Brother Sturgis decided to join our Church. I am sure that this decision was largely influenced by the cordial fellowship and appreciation upon the part of our people of his labors in our revivals. He was not disgruntled, nor dissatisfied with his own Church, but came to us simply seeking a larger opportunity, which our Church in that section of country afforded.

It was my privilege to meet him only two or three times after my return to Arkansas. I visited his home at Cabot in 1908, during a session of district conference, and at his request I baptized his adopted baby, the orphan of his wife's sister. It was a gracious service. The old man, infirm and afflicted, rejoiced greatly in spirit. The power of God came upon the entire company. I have never witnessed such manifestations of the Spirit's presence, on such like occasions, before or since. Truly his was the house of God, and he was God's Son. May his mantel fall upon the child! If Matt Sturgis, as he was familiarly known during my boyhood days, was not a good man, as I knew him in after life, then all visible signs fail.

In closing this, our tribute of love, we say as one said of the sainted Doctor Cuyler:

"He was an inspirer of affection and religious zeal, a reformer without malice, and a workman not to be ashamed . . . he went down to the grave without a foe on earth and with hundreds, if not thousands, to receive him with holy jubilation as he mingles with the spirits of just men made perfect."

We shall meet and live with him in our Father's house.
R. P. WILSON.

A HISTORY OF CHRISTIANITY FOR
COMMON PEOPLE.

By J. H. RIGGIN.

FIFTH CENTURY - CONTINUED.

Letter from Theodoret to Leo, bishop of Rome: "If Paul, the herald of the truth, the trumpet of the Holy Ghost, hastened to the

great Peter in order that he might carry from him the desired solution of difficulties to those in Antioch who were in doubt about living in conformity to the law, much more do we men, insignificant and small, hasten to your apostolic see in order to receive from you a cure for the wounds of the churches. For every reason it is fitting for you to hold the first place, forasmuch as your see is adorned with so many privileges. Other cities are indeed adorned by their size, their beauty and their population, and some which are lacking in these respects, are made bright by certain spiritual boons. But on your city the Great Provider has bestowed an abundance of good gifts. She is the largest, the most splendid, the most illustrious of the world, and overflows with the multitude of her inhabitants. She is, moreover, specially adorned by her faith, whereof the apostle exclaims, "Your faith is spoken of throughout the whole world." And if after receiving the seeds of salvation, her boughs were immediately heavy with these admirable fruits, what words can fitly praise the piety now practiced in her? In her keeping, too, are the tombs that give light to the souls of the faithful, those of our common fathers and teachers of the truth, Peter and Paul. This thrice blessed and divine pair arose in the region of sunrise, and spread their rays in all directions. Now, from the region of sunset, where they willingly welcomed the setting of this life, they illuminate the world. They have rendered your see most glorious; this is the crown and completion of your good things; but in these days their God has adorned their throne by setting thereon your holiness, emitting as you do the rays of orthodoxy. Of this I might give many proofs, but it is enough to mention the zeal which your holiness showed against the ill-famed Manichees. Your recent writings, too, are enough to indicate your apostolic character. For we have met with what your holiness has written concerning the incarnation of our God and Savior, and we have marvelled at the exactness of your expressions. We, in admiration of your spiritual wisdom, have lauded the grace of the Holy Ghost uttered through you, and we invoke, and beseech, and beg, and implore your highness to protect the churches of God which are now assailed by the storm.

We had expected that through the instrumentality of the representatives sent by your holiness to Ephesus, the tempest would have been done away, but we have fallen under severer attacks of the storm. For the very righteous (ironical) bishop of Alexandria was not content with the illegal and very unrighteous deposition of the most holy and godly bishop of Constantinople, nor was his soul satisfied with a similar slaughter of the rest of the bishops, but me, too, in my absence, he stabbed with a pen, without summoning me to the bar, without trying me in my presence, without questioning me as to my opinions, while all the while I was five and thirty miles away.

"I lament the disturbance of the church and long for peace. Six and twenty years have I served the church entrusted to me by the God of all, aided by your prayers. Never in the time of the blessed Theodotus, the chief bishop of the East, did I incur the slightest blame. By the help of God's grace working with me, more than a thousand souls did I restore from the plague of Marcion: many others from Arian and Eunoian factions did I bring over to our Master, Christ. I have done pastoral duty in 800 churches, for so many parishes does the see of Cyrus contain, and in them, through your prayers, not one tare is left, and our flock is delivered from all heresy and error. After all this trial and danger, I have been condemned without trial.

"But I await the sentence of your apostolic see. I beseech and implore your holiness to suc-

cor me in my appeal to your fair and righteous tribunal. Bid me hasten to you, and prove to you that my teaching follows the footprints of the apostles. Do not, I implore you, spurn my prayer. Regard, I beseech you, the insults piled, after all my labors on my poor gray head.

"Above all, I implore you to tell me whether I ought to put up with this unrighteous deposition or not, for I await your decision. If you abide by the sentence of condemnation, I abide, and henceforth, I will trouble you no more, and will wait for the righteous tribunal of our God and Savior.

"All people of the East know that during all the time of my episcopate I have not acquired a house, not a piece of ground, not an obol, not a tomb, but of my own accord have embraced poverty, after distributing, at the death of my parents, the whole of the patrimony which I inherited from them.

"Above all I implore you, O holy sir, beloved of God, to grant me the benefit of your prayers. I have sent you this by the reverend and godly presbyters Hypatius and Abramius and by Alypius, exarch of our monks. I would hasten to you myself were I not kept back by the chains of the imperial order, which imprison me as they do others. Treat my messengers, I beseech you, as a father; give them kindly and unbiased audience; deign to grant your protection to my old age, slandered as it is and attacked in vain. Above all, regard to the utmost of your power the faith conspired against. Preserve for the churches the inheritance of their fathers unimpaired, so will your holiness receive the recompense due for such deeds from the great Giver of all good gifts."

(Written A. D. 449.)

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CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Katherine Anderson, Box 284, Conway, Ark.)

Blanset, Ark.

Here we come to join the happy cousins and dear Miss Katherine, if we are admitted. How are you all? We have been reading the cousins' letters today, and mustered courage enough to write to the page, as we have never written before. We enjoy reading the letters and we form a mental picture of each one of you. Jeanette you have us puzzled. We think we know you, and then we think we do not. We would be pleased should you reveal your identity. We are not going to school now. Our school closed with a nice program. We are surely enjoying vacation. Cousins, you ought to be with us. We live on a farm and certainly enjoy farm life. To live on a farm is to be with nature's own treasures, which you city cousins miss.

Well, we are such terrible apparitions that we will not terrify you by describing ourselves, but we will tell you some of our tastes. We will name some books we like: St. Elmo, Ruby's Reward, Ishmael and Self-raised, A Golden Heart, On Her Wedding Morn, Woman Against Woman, Britomart, The Man-hater, A Wonderful Woman, Hidden Hand, and others too numerous to mention. Among the poems we have read: Uncle Charlie's Poems, Sella, Thanatopsis, Courtship of Miles Standish, Elaine, and other beautiful poems. Some of our favorite authors are Mrs. Mary J. Holmes, Mrs. Sibbie Sprague, Phillis Charlotte Braime, Mrs. Augusta J. Evans, Shakespeare, Irving, and Longfellow, and so many others we cannot name them.

We love music, flowers, and all things beautiful.

We will guess at some of the riddles Julian Priddy's, "Round as an apple, deep as a cup, the king and his horses can't pull it up." It is a well. Did we guess it? Rita Corbitt: Can you tel a phone from a street car? No, you cannot telephone from a street car.

What is the matter with Long Tom, Violet, Etta, and lots of the good writers? Liven up and keep away the advertisements. Say some of you cousins tell us what can make more noise under a fence than a pig?

Oh! my, we see that horrid waste-basket coming, so we'll have to leave your pleasant companionship and seek our bonnets and go home. Happily.

Jack and Jill.

* * *

Gainesville, Ark., April 2, 1912.

Dear Methodist and Cousins: It is with the greatest of pleasure that I write you a few lines. What are you cousins doing these days? I go to church and Sunday school when I can. How many of you belong to the church? I joined in 1911. My father is a preacher. He is on the retired list though; his health is not good. I have one brother that is a preacher. He joined the Conference last fall.

I will ask some questions. I would like some of the cousins to tell how many sheep, lambs, kids, goats, bullocks, rams, and how many deals of flour, and bins of oil and of wine, were used by the children of Israel during one year, for their burnt offerings and their meat offerings and their drink offerings? Let's all read our Bible more. I will close. Your new cousin, Lillian Watson.

* * *

Heavener, Okla., April 1, 1912.

Dear Miss Katherine and Cousins: Here comes an Arkansas girl knocking for admittance. I have just read the Western Methodist and like it fine. I am visiting my sister at Heavener now. My home is at Nola, Ark. I don't like Oklahoma as well as I do Arkansas.

Who can guess my age? It is between fifteen and eighteen. Who has my birthday, September 15?

Wonder what has become of Ruth Carr? I like to read her stories fine. I would like very much to receive cards or letters from you cousins. I will ask you all some riddles: Twelve pears hanging on a tree, twelve men passed. Each took a pear and left eleven hanging there. What stands on one foot and its heart is in its head? What goes all over the woods every day and sets by the fire at night? If this escapes the waste basket I will write again. Your new cousin, Velma Jones.

* * *

Springfield, Ark.

Dear Miss Katherine: How are you all by now? I thought I would write for my first time. I go to Sunday school. My Sunday school teacher's name is D. H. Mallett. I surely like him. I have seven sisters. My age is between thirteen and eighteen. My mama takes the Methodist and I like it fine. I always read the Children's Page first. I will close before the waste basket comes. With love to all. Mauntie Mallett.

* * *

Little Maumelle, Ark.

Dear Miss Katherine: Will you admit another little country girl in your happy band of cousins? I want to tell you of some of my pets. I have two little kittens about fourteen days old. We have no school now, nor Sunday school. I will be nine years old the 10th of August. I am in the fourth grade. I will guess Sifyl Milan's riddle to be a grist mill. I will close with a riddle: Goes all over the hills and mountains and comes home at night and sits on the shelf. If I see this in print I will write again. Love to Miss Katherine. Your new cousin, Cassie Cook.

* * *

Emmet, Ark., Dec. 11, 1911.

Dear Miss Katherine and Cousins: Will you admit another little Arkansas boy into your happy band? I go to school. My teacher's name is Prof. W. L. Johnson. We have good schools. We live in the Prescott circuit. Our presiding elder is Brother Hilliard. Our circuit rider is Brother Jenkins. I have three brothers and sisters. My only pet is a colt which I am very proud of. It is not long before Xmas, and I wish you a merry Xmas and a happy New Year. Come on Arkansas boys with your letters. I thought I would try to help you out. Ruth Carr, come on with your stories. I wish the cousins would guess my age; it is between ten and fifteen. As this is my first time I will close by asking a riddle: If there are eight corners in a house and a cat in each corner, seven cats before each cat, and a cat on each cat's tail, how many cats are there in all? Albert Willis.

This letter was lost in the mail and reached here only ten days ago.

Miss Katherine.

* * *

Bower, Okla.

Dear Miss Katherine and Cousins: How are you all this beautiful night? I am fine and dandy. Norene Rogers asked who all liked to go to Sunday school. Of course we all do. I go every time I can, and that is very often. I am five feet, two inches tall, have dark complexion, brown eyes and weigh 104 pounds. Now cousins, don't laugh. Please don't. I go to school when I can. Mama is not well. Come on Oklahoma Indians, write some more. I am an Indian and would like to hear from some boys and girls. I will answer all I can. For pets I have a baby brother a week old. Now you know Indian babies are cute, and he surely is cute. I have a horse too, named Mexico. I have a great many pets. How many of you live in the

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mountains? I do. And no one has a better time than I. I have two sisters, Nellie and Eloise, and a brother. Well I guess I have said enough. I heard some one say, I wish she would go, or hush her big mouth. If any one wishes to write to me, you surely can.

Georgia Culberson.

* * *

Dear Miss Katherine: As this is a rainy Sabbath, I will take the greatest of pleasure in writing to the Children's Page. It is raining so that I can't be out, but we ought to be satisfied that nature has smiled upon us, and that we have lived to see another Sabbath. I have just finished reading Ruth Carr's interesting letter. That is the first one I have seen in some time.

The Woman's Missionary Society had an interesting meeting, which was held at Arkadelphia, March 16, 1912. The people opened their homes to delegates and visitors which made them feel that they were welcome guests. The work of the Conference continued three days. There are lots of our young boys and girls preparing themselves for future work. At the close of the season our hearts turn in thankfulness to God, the giver of all good and perfect gifts. During the meeting the sun shone brightly. Since the departure of the missionaries sunshine has taken its leave. Miss Gilberta Harris, from Bethlehem's Society, sailed September 13 for Songdo, Korea. She will be gone two years. How many of us are going to prepare ourselves for the foreign field? Let us speak a word of cheer or encouragement to every one, and let our light so shine that we may not be a stumbling block in any one's way. The next thing to the radiance that flows from the almighty's throne is the light of a noble and beautiful life. Well, as it is growing late, I will close with lots of love to Miss Katherine and cousins.

Your new cousin,

Lucile Green.

Arkadelphia, Ark.

THE ORPHANS' HOME.

During the season we received for the Home a crate of strawberries, from Morrilton. There was no name and we did not know who to thank for them. We also received a crate of strawberries from a lady in the city, whose name was withheld. We received a nice quilt from the Junior Missionary Society at Huttig and several nice articles of clothing from Mrs. Riggins' Sunday school class at Arkadelphia. This class has very generously undertaken to clothe a certain Orphan girl in the Home. They have secured the measurements for the girl's clothing and will make all the clothing necessary for that girl. This is certainly a very commendable work and an example worthy to be followed by many other Sunday school classes. To interest a class of children in the happiness of an Orphan child is to bless every child in the class. Mrs. Mamie Groesbeck, formerly Miss Mamie O'Brien, has furnished a boy's room at the Orphanage in memory of her father and mother. No sweeter or more enduring monument could be erected. I read the other day of a large amount having been left to our Georgia Orphans' Home by a Methodist who had recently departed this life. It made me wish that some of our good Methodist people would remember our Methodist Orphans' Home in their wills.

George Thornburgh,
President.

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BEECH GROVE, ARK.

For the first time in life this layman, who was born into this world Nov. 10, 1860, and born into the spiritual kingdom in August, 1874 (both births took place within one mile of this place) will write you a few words. I believe if we laymen would write to our church papers every week a short piece it would be the means of doing good. Our church, which is one of the oldest in this part of the state, has a membership of 120, a live Sunday school of 135, prayer meeting each week. It is one of six churches composing Gainesville circuit. Rev. J. E. Buchanan is the good preacher in charge. Brother M. M. Smith, presiding elder, held our third quarterly conference Saturday and Sunday. He came from home, sixteen miles away, in his buggy. Preached a fine sermon to a good congregation. A bountiful dinner was spread for the whole congregation. Held the business session, preached at night, Sunday at eleven, and Sunday evening to good congregations. Brother Smith said he did not remember of having as large a crowd to preach to on Saturday night, on such occasions. We certainly enjoyed his four fine Gospel sermons, which, doubtless, will be the means of great good as Brother Smith is one of the very best preachers we have ever heard preach. We praise God for his life with us, and pray that he may live many years yet.

This writer would enjoy a good piece from some preacher's pen every week on doctrine. I don't mean controversy, but good Bible doctrine. I have read the Methodist with its predecessors ever since I can remember and heard my father read it before I could read. I expect to have it come to me as long as I live in this world. Brethren, write a good article on Regeneration, or Justification by Faith. I feel sure it will be read with interest by many and be the means of doing good.

Fraternally,
J. H. Breckenridge.

CROSSETT STATION.

For the past two weeks we have been engaged in a revival meeting led by Rev. W. H. Neal of Trenton, Tenn. The services were held under our tent in the church park. The congregations were very large and exceptionally attentive. Sinners were converted, backsliders reclaimed and the spiritual life of many was enriched. Fourteen persons have been received into our church since the meeting began and others have indicated their purpose to join the church next Sunday. All are adults, and, nearly, all heads of families. This is chiefly due to the fact that the main body of our Sunday school children were already in the church.

The meeting closed Sunday night and Brother Neal left Monday for Island, Ky., where he was due to begin a meeting in a few days. This is the first meeting held by Brother Neal in the bounds of the Little Rock Conference, but if our pastors and people knew him it would not be the last. He is a strong and convincing preacher with a genuine passion for souls. He is transparently honest and persistently earnest. He is in no wise sensational. I have never known a man who seemed more thoroughly safe and sane. He was a pastor in the Memphis Conference for seven years and located at his own request to give his entire time to evangelistic work. He has been a success both as a pastor and as an evangelist. He both knows and loves the work of the pastorate and his services will leave the pastor stronger than he found him. He has some open dates after September 15, and if any of our brethren are looking about for help in a meeting after that time I advise them to correspond with him at Trenton, Tenn.

The success of our meeting was due, humanly speaking, not only to the efficient leadership of Brother Neal, but also to the constant presence and active co-operation of Brother Luck, the pastor of the local Baptist church, and Brother Holmes of the Crossett Camps, and last, but by no means least, of Miss Henry, our much beloved deaconess.

This was Miss Henry's last work with us as she has been transferred by the Deaconess committee of the Woman's Board to work among the Coal miners in the bounds of the Holston Conference. She left us this week, going first to visit her father and his family at Riesel, Texas, from which place she will go to Chataqua, N. Y. for a month's rest before entering upon her new work. She has been with us nearly three years and has greatly endeared herself to all our people. Her going away is universally regretted by the people of Crossett and, if possible, most of all by the poor and unfortunate in our midst. Her beautiful and Christ-like life and her wise and faithful work will prove an inimitable blessing to any community and the workers in the Holston Conference are to be congratulated on their good fortune in securing her to labor in that field.

J. A. Sage.

Crossett, June, 21.

WHISKY AND INSANITY.

To blame strong drink for all or even the majority of cases of insanity would be unfair. Numerous cases are responsible for the large amount of insanity and feeble-mindedness in the country. But it is not unfair to charge liquor for an unusually large amount of evil. Statistics from various sources show the close relation existing between the two. Where intemperance increases, so does insanity; and where the consumption of liquor diminishes, insanity does likewise. No less an authority than the Journal of the American Medical Association credits the remarkable decrease of insanity in Kansas mainly to the decreasing quantity of liquor consumed in that State and the stricter enforcement of the prohibition law. Kansas had in 1904 56.2 commitments to its asylums for every 100,000 people, but last year the number had fallen to 38.3. Certainly a remarkable and encouraging decrease.—Florida Christian Advocate.

REVIVAL AT WIVILLE.

I have just closed a two weeks' campaign for righteousness in Wiville church. We had about sixty conversions and out of this number there were about thirty that came into the Methodist church, and about twelve went to the Baptists. The church was greatly revived, and it means a great blessing to this town. We did our work as faithfully as we could, and we feel like God came and honored us with his richest blessings.

We had people to come eight or ten miles to church, and they were all farmers. The people all say that this was the greatest meeting in the history of Wiville. I never have seen anything to beat it in my life at this time of the year. Just before the meeting closed we called the young converts to the front and had them to sing a song, "Tis So Sweet to Trust in Jesus."

Yours under the Blood,

Jason W. Moore,
Pastor of Howell and DeVine.

REVIVAL AT HAMILTON, OKLA.

We are in a great battle at Hamilton, Okla., just now, beginning six days ago. Had four conversions up to date, old time ones at that, down at the mourner's bench. Bro. Butler was to preach last evening but was sick and didn't show up. Pray for us, brethren.

E. M. Leming.

TULSA DISTRICT CONFERENCE.

The Tulsa District Conference was held at Bristow, Okla., June 11-13, Rev. Geo. C. French presiding. This was Brother French's first District Conference but he was by no means at a loss to know how to conduct the business of a district conference. No truer man has ever held the office of presiding elder than Brother French. He is considerate of every man in his district. To say all his preachers love him, is not telling all the truth. He had the work of the Conference well planned so that when we assembled, there was nothing to do but to go to work and get through.

Rev. M. L. Butler, of Okmulgee, preached the opening sermon. Butler has religion and it comes to light in his preaching. The preaching of the Conference was done by M. L. Butler, Dr. O. E. Goddard, S. F. Goddard, C. W. Myatt and Dr. Anderson, of the Western Methodist. All the preaching was good, in fact, the best all the way through, that I have ever heard at a District Conference. But it gives me great pleasure in stating that Rev. C. W. Myatt took the lead. No one will ever say that Myatt can not preach, because we have been shown.

There was an average attendance of lay delegates in attendance. The laymen showed great interest in all the work of the Conference. Some of the most noble laymen of the State are members of this District Conference.

All the work of the Conference was done through committees. You wonder how we crowded so much work into two days. All I can say is, we did it. There were very few dull minutes in the whole two days.

One of the sad features of the Conference was that there was not one single application for license to preach.

Brother Chambers and his good people certainly know how to make preachers and delegates feel at home. Brother Chambers is one of our very best men. He is doing a great work at Bristow. Of course those of us who were in his home, and met his good wife found out where a great portion of his success lies.

The following lay delegates were elected to the Annual Conference: W. A. Holder, J. R. Cole, Chas. Brock and J. M. Hamilton; alternates, J. C. Curry and N. A. Jamison. Dr. O. E. Goddard, pastor of St. Paul's Church, Muskogee, Rev. S. F. Goddard, business manager of the Muskogee Woman's College, and Dr. Jas. A. Anderson, editor of the Western Methodist, were welcome visitors.

This scribe with the assistance of W. E. Chambers tried to keep track of what was said and done.

H. B. Vaught, Sec.

ALPENA CIRCUIT.

We, as well as some of the other pastors of the Harrison District, are having a struggle at Alpena. Alpena is in her first year as a circuit. We are weak here in membership, religion, and I guess I may say, finance, for I well know the preacher is. But the Lord is helping things along. We have no Methodist Sunday school as yet, but have great hopes. We have just organized a Woman's Home Missionary Society, and we want the prayers of everybody for us in this work. We are glad to say that we have some loyal women. We even have no Leagues, but plenty of raw material.

We have up the hull of a parsonage at last and don't have enough money to finish it. Can't you help us a little? We had some money on hand and a nice lot large enough for the church and parsonage. So we want to build the church and finish the parsonage and see about 200 souls saved before conference. We are depending largely on the Lord. We have a membership of about seventy-five or eighty in the

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J. M. WILLIAMS, A. B.
PRESIDENT

entire circuit. We have a circuit of about fifteen or eighteen miles square. All very good land and people. The Lord only knows what can be done and how and when. We have our meetings all planned and hope to have great success. We will appreciate any amount donated to the work. May the Lord bless the Methodist and everybody who reads it.

Truly yours,
F. C. Harrell, P. C.

CANADIAN IMMIGRANTS FOR 1911.

The report for the year ending March 31, 1912, shows that the year's immigration figures reached a total of 354,237. Of these, 138,121 were British, 133,710 came from the United States, and 82,406 came from other countries. This means that practically 75 per cent of our immigrants were English-speaking, for which we have reason to be thankful. There were 972 immigrants rejected at the ocean ports and 2,204 at the ports of entry from the United States. These rejections were mainly on account either of trachoma or lack of funds. There were 959 deportations, of which 348 were from Ontario. The ocean ports gave us 72,828 farmers, 61,752 laborers, 24,133 mechanics, and 18,390 domestics. The United States sent 59,560 farmers, 44,777 general laborers, and 10,795 mechanics. This year's immigration means that the Church in Canada has the equivalent of another good-sized city to care for. We need more effort, more men, more money, more prayer.—Christian Guardian (Toronto).

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FROM F. M. SMITH.

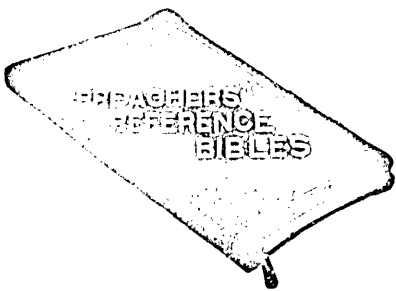
I write a few lines for the paper, the first the printer has received from me in some time. March fifth I left Batesville for Corsicana, Texas, where I greatly enjoyed my visit among relatives until May 16, when I left for this city by way of Dallas. This was my first travel through Western Texas. While I was aware that it was a prairie country, I was not prepared to find it so completely void of timber of every kind. Of course there is the little

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HOLMAN INDIA PAPER.

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2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown

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Specimen of Type.

28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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mesquite, about like a small peach tree at its best. After daylight I saw no timber except where it had been planted, and for miles on the I. & P. railroad there are frequently distances of twenty and twenty-five miles that there is not a house in sight. The stations west of Fort Worth are few and far between. I realize the ill conveniences and hardships that the early settlers in this western country suffered. At Pecos, 90 miles distant from here, we changed cars for this place. At Pecos it seems low and on the 17th of May in the afternoon the heat was intense, but taking the road there that runs up this valley to the northwest, you soon realize that you are getting on higher ground, and here you are over three thousand feet above the sea level. The days get warm here, but the nights are always cool. The rain fall is generally light but on the 8th, 9th and 10th, we had rain, about two inches in all. This was the first except some light showers since August last. The land is good and through a system of irrigation by the government there is a fine yield of vegetables of different kinds, also melons of fine quality are raised. Alfalfa is the principal crop, also fruits. Peaches grow very fine here. Health is proverbial. Very few people are ever sick here, except those who come here sick. It seems to be a kind of sanitarium for persons with pulmonary disease. I am told, if they are not too far gone it is not uncommon for them to get sound and well. It is stated on good authority that the atmosphere is so pure that even at this season of the year you can hang up a quarter of fresh beef and it will dry out nice and sweet without salt ever having been applied. To the west there is a low range of hills, the nearest of them some five miles away and yet they are so distinct that it seems if there was a man standing on the top of one of them you ought to be able to see him with your natural eye. Out about two miles there is a fine spring, an analysis of the water it is claimed shows the same properties as that of the famed waters of Carlsbad, Germany, hence the name of the town. They are said to be good for kidney, stomach, liver and kindred troubles. I have been using them pretty freely and I pronounce them healthful. The spring has a concrete wall around it, making the water some eight feet in depth and yet it is cool and good. I am enjoying this delightful climate. Still I am not seeking for the spring of immortal youth, for it is not to be found here.

Several churches are here. Southern Methodism is on the ground with a small band led by Brother R. B. McSwaine. They have a fairly good Sunday school though their numbers are small. They are the heaven hid in the meal. There is room for them to grow and they will. I am out here it seems on the border but the Lord is working. There is no saloon in this town. Sorry to see the announcement of Brother Ware's departure. He is only gone before. He was my pastor in 1874. He was a good man and filled with the Holy Ghost. I expect to see him again.

F. M. Smith.

Carlsbad, N. M.

KINGSTON-WOODVILLE, OKLA.

Celebrated Children's Day yesterday, June 20, at Kingston. Had good crowd, notwithstanding the rain; collection \$5.00. Wife goes to Woodville to train children there for same anniversary, which will be observed on the fifth Sunday in June. We begin a meeting at Kingston on the first of August, with Brother S. C. Nunley, of the Louisville conference, doing the preaching. Ask an interest in the prayers of the church that it may be a gracious revival.

S. X. Swimme, P. C.

WOMAN'S MISSIONARY SOCIETY, LITTLE ROCK CONFERENCE.

Austin, Texas, May 15, 1912.

Mrs. James Atkins,
Waynesville, N. C.

My dear Mrs. Atkins: I came here from our annual meeting yesterday, which was held in San Angelo, Texas.

Knowing your great interest in Brevard Institute I can not keep from telling you what we did for it at our meeting. Since we have the right to donate our half of dues as we have, we had decided in the finance committee to give \$300 this year to Brevard. Sunday night Miss Davies presented the work and made the needs of Brevard prominent. At the close of her talk, much to our surprise, a prominent lawyer came forward and asked for time to say a few words. He then told us the pleasure that our coming had given the people of the town and the needs of the work were so great that he thought they should give us a free will offering for the work. In a few minutes they had made it a little over \$700.00. Of course it had to be divided equally between the two departments. Then we said we would give our \$350.00 to Brevard. This with the donation we had already made raised it to \$650.00. Then a happy thought came to us: why not give \$100.00 more from our half of the dues and ask San Angelo to raise the other \$250.00 thus making it \$1,000 and let us name the chapel. We did so and they were only too glad to do it, so the name of the chapel in your building comes to the West Texas Conference, and is to be the San Angelo Chapel. I know you will rejoice with us. Please say to Bishop Atkins that we are so pleased that he is to be with us this year.

Very sincerely,

Mrs. T. A. Brown,
Cor. Sec. W. Texas Con.

Dear Co-Workers: While our sister State is the home of such loving kindness, let us remember that the harvest time is passing, and there is opportunity for many such happy thoughts as come to these workers and lovers of Christ's Kingdom.

Since we have the privilege of directing our half of dues in the Home Department to the Connectional Institutions, a great opportunity is awaiting us.

May we hope with Mrs. Luke Johnson, of Georgia, to be able to equip and maintain every plant already established, until we shall do the best work of which we are capable, and begin to enlarge our borders, and then none of His little ones can say, "Nobody cares for my soul." All honor to the women of Texas who have set us this noble example!

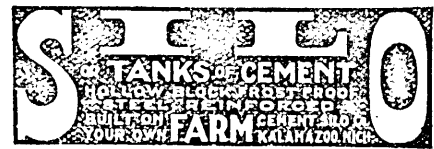
Sincerely,

Mrs. Chas. A. Evans,
Press Supt. Little Rock Conf.
Arkadelphia, Ark.

FROM REV. M. J. IVIE.

Dear Editor: I have not written anything for the good paper lately, so here I come. Crops are fine in this part of Oklahoma. We had a nice rain beginning Sunday night at 12 o'clock and lasting twenty hours. We now have a good season. We are getting along with our work fairly well. I preached to a goodly number last Sunday night on Christian Education and one brother came up and said, "Put me down for the Western Methodist." I hope I did some good.

Well, I want to say a word about the School of Theology which has just closed. It was the good fortune of this preacher to attend this school. The school was held in our Wesleyan College, Oklahoma City. There were a number of preachers present. All worked hard for ten days. We had some good speakers present during the ten days. But greatly to our sorrow, we missed the lecture on John Wesley.



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which was to have been delivered by the editor of this paper, Bro. J. A. Anderson. But we will excuse him if he will promise to be present next time.

Brother W. A. Shelton, the Dean of our college, is a noble God-fearing man. He made our stay with him very pleasant. We are persuaded to believe that he is the man for Oklahoma Wesleyan College. We had the pleasure of meeting his noble wife, and Brother Barnhardt and wife, also a few of his teachers.

We also had the pleasure of being present at the commencement exercises of the first term of school on June 3. It was a most excellent program. If every preacher in the two conferences will do their best to send at least one girl to Oklahoma Wesleyan College, they will be doing a noble deed and will help to make the school go. Brethren, let's look after our Methodist girls. Let's not let them go to some Catholic school or some other school. Let's not let this be a weak spot in Methodism any longer. May the Lord help us to be loyal to our church and schools. May the Lord bless the Dean and faculty of Oklahoma Wesleyan College in my prayer.

M. J. Ivie.

June 17, 1912.

ATOKA, OKLAHOMA.

Methodism is doing well. Have just closed a great meeting. We announced that services would begin on the second of June and continue two weeks. So on Sunday, the second, the pastor began the meeting and on Monday, Rev. S. H. Babcock, our efficient presiding elder and prince of preachers, came and was our leader. Babcock is great as a preacher, and preaches an uncompromising gospel. We have few men his equal in pulpit ability. He is yet a young man. The church will hear from him in years to come. Our meeting was a success. Each department of our church is making good progress. The spiritual and financial interest are in good condition. Our Sunday school is prospering. The attendance has more than doubled. Our Superintendent is a wise and good man. Our Wesley Adult Bible Class is increasing in interest and attendance under the leadership of our efficient layman, Mr. D. H. Linebaugh. This is the home of Rev. J. H. Linebaugh, who is a good lawyer, a great preacher and a help to our church in general. We serve a fine people, we love them.

A. P. Johnson.

June 24, 1912.

CAMDEN DISTRICT CONFERENCE.

Please state that our District Conference will be called to order at 9 o'clock on the morning of July 10, and will continue until Friday afternoon following. The opening sermon will be preached Tuesday evening by M. S. Monk. My address will be Magnolia. A. Turrentine takes charge at Magnolia.

W. P. Whaley, P. E.

June 24, 1912.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Geary, Okla.

A night was spent at Geary. Rev. J. W. Trevette, the pastor was away. Some of his friends claim he is the best preacher in Geary. They prize him very highly. We have neat parsonage and good church and some excellent members. There are so many churches it is difficult to sustain them. The town is well located and seems to be prosperous. Two railroads, two banks, four blocks of business, good hotels, electric lights and water works.

Weatherford.

It was a pleasure to spend a day and night at Weatherford with Rev. W. J. Stewart and his good people. This is his second year. His health has improved and success has attended his labors. He is intelligent, full of energy, preaches well and is in much favor with his people. He has an excellent Christian wife, two sweet little girls and four enthusiastic boys. Rev. W. A. Randle, a worthy superannuate, was helping in a protracted meeting. There was good interest. Some professions and three had joined the church. There is a large memorial window of Brother Randle in the beautiful brick church. He organized this church in 1898 and was its first pastor. He and his family have made Weatherford their home for several years for the benefit of the Normal College. They have some excellent children that are being equipped for a useful life. This is a very desirable charge. The elegant new \$10,000 brick church gives us a decided advantage for a good congregation. There is also an interesting Sunday school and Epworth League. Weatherford is well located on the Rock Island road, has two roller mills and elevators, two banks, five blocks of business houses, mostly of brick, water works, electric lights, sewers, four churches, good public school, a large State Normal, which will alone make Weatherford a desirable place to live. We collected well from the old and secured Mrs. O. D. Sargent as a new subscriber.

Erick, Okla.

In ten miles of the Texas border on the Rock Island road is Erick. It is only about seven years old, but has water works, electric lights, two banks, two large gins, roller mill, and elevator, four blocks of business houses, two lumber yards, four churches. We have most desirable property in a beautiful church in the heart of the town, and a new four room parsonage built this year under most difficult circumstances. The three bad crop years made money very scarce. The ladies had bought a nice lot near the church. The pastor, Rev. J. M. L. Hoyle three years ago lost one of his lower limbs. He contributed his own means and labors. His brethren helped, so they

have a very comfortable four room house. A brother Long heard of this case and on his own motion has called for help for this worthy brother. I only want to add, it is indeed a worthy case. While Brother Hoyle is not asking for it, he really needs every dollar he has put into this house for himself and family. Those who can and will, send direct to him. He impressed me as a most excellent Christian gentleman and intelligent preacher. His good wife takes deep interest in the church. Louise, their lovely daughter, is organist and Burrell is a fine boy of ten or twelve summers. We had a most pleasant service, a restful night was spent with Brother and Sister Berton. Sister Hoyle had the resident pastors of the town to dine with us, which we very much enjoyed. Shaping up the old, we secured five new subscribers, Mrs. J. F. Frost, L. M. Stewart, A. J. Hale, J. M. McKendree and E. M. Todd. The church at Erick seems to be alive. They have an excellent Epworth League and a good Sunday school. J. E. Cochran is the superintendent. He is an enthusiastic young man.

Sayre, Okla.

Sunday was spent with Rev. J. R. Wages in Sayre. He boards with Brother and Sister T. E. Pope, who contributed much to our comfort. An excellent dinner was enjoyed with Brother and Sister J. W. Danner. There was an interesting Sunday school, Brother Mayberry superintendent, and good congregation in the morning. The evening service was omitted on account of rain. We have excellent property both in parsonage and church, both well located. This is a very desirable station. Sayre is county seat of Beckham county. Population about 2,000. There is an excellent new court house, two banks, two public schools, six blocks of business houses, many of them two story brick, two lumber yards, two large mills. It is a division of Rock Island road, and railroad shops. Brother Wages preaches well, and is in great favor with his people. They have had a good meeting. With his aid we shaped up the old and secured six new subscribers, J. W. Danner, Rev. J. R. Wages, Mrs. D. H. Taylor, Mrs. J. R. Patton, W. E. Simmons, and T. E. Pope.

CHEESE AS AN ECONOMICAL FOOD.

While so much is being said and written about the high cost of food-stuffs, it is well to remember that the housekeeper who has the most knowledge of the materials with which she works and the most skill in applying her knowledge, is the one who can make the money at her disposal go the farthest.

The cheaper cuts of meat are as nutritious, and when well cooked, are as palatable, as the more expensive cuts. If she wishes to use something in place of meat, she has fish, fresh and cured, milk, eggs, beans, peas, and similar legumes, nuts if they are relished, and last, but very important from the standpoint of its food value, palatability, and the great number of ways in which it can be used—cheese.

The ways in which these substitutes for meat can be served are numerous and varied. Individual taste and food habits are to be considered, but, in general, it is true that the relish with which other dishes are accepted in place of meat depends upon the ingenuity and skill of the cook. It seems a foundation principal that as meat is a savory dish, any acceptable substitute for it must be savory or must be made so by suitable seasoning and proper cooking.

Those who wish to make substitutions of these foods for meat often desire to know how much of each is necessary in order to replace a given

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- Candidate No. 10 prefers High School Latin.
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I shall be glad to put any community in touch with candidates suited to the positions to be filled. Inquire by numbers of

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amount of meat. If we consider only the proteins of the meat, the following general statement may be made: 2 1-2 quarts milk, 1 1-2 pounds fresh lean fish, three-fourths pound dried fish, two-thirds pound ordinary cheese, somewhat less than a pound of shelled peanut, or two-thirds pint dry beans, peas, cowpeas, or lentils in equal to a pound of beef of average composition.

It will be seen that two-thirds of a pound of cheese contains as large an amount of what laymen call "the muscle forming" materials, as one pound of beef of average composition. According to abundant analysis, cheese compares even more favorably with meat if its fuel value instead of its percentage of protein is taken into consideration, for one-half of a pound of ordinary cheese yields as much energy as a pound of beef of average composition.

If the housekeeper wishes to know how to make several sorts of Macaroni and Cheese, Boston Roast, Baked Eggs with Cheese, and a large number of other cheese dishes which are palatable as well as nutritious, she can find out by sending to the Secretary of Agriculture, to a Representative in Congress, or to a Senator, for a copy of Farmers' Bulletin 487, "Cheese and Its Economical Use in the Diet," which has been called Uncle Sam's Welsh Rabbit Book.

Taken as a whole, the bulletin makes out a good case for cheese: It should be helpful to those who for any reason wish to use cheese in greater quantities in their diet. Since it shows, on the basis of many experiments, that cheese is not to be regarded as a cause of physiological disturbance with the average healthy person, it should re-

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move any prejudice which may have been entertained regarding the desirability of eating cheese in quantity.

TO THE PASTORS OF OKLAHOMA.

Brother O. W. Stephens, our choir leader here, and a very fine evangelistic singer, will be glad to make dates for July and August to assist in revival work. As his pastor I desire to commend him as in every way worthy and competent. He will do you fine work. Address, as above, Checotah, Okla. R. T. Beacham.

In this world it is not what we take up, but what we give up, that makes us rich.—Becher.

OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very expressive, but we find it necessary to ask that it be left out of all obituaries, as we cannot publish it. A due regard for these suggestions will save our friends annoyance and the editors much labor and trouble.)

THORNTON.—A man whom I know to be a good one has gone to take his rest from his labors. F. W. Thornton of Eggar, Ark. I became acquainted with him about the year 1878. I went to school to him. I learned to love him then. A few years after that we lived as neighbors, had lots of dealings with each other and always found him true as steel, full of love. We joined the Methodist church at the same time; served as stewards together and I always found him ready to help. I cannot tell how great my love was for this man. He has been a Samson to me in a spiritual line. If we had more men like Brother Thornton in the church I think we could win more souls for Christ. December 3, 1909 I left that country and moved to Gerty, Okla., where I now live, and I have heard Brother Thornton's humble prayer to God in my mind many times since I have been here. May God help me to live for Him as I know Brother Thornton did. The last time I saw him he had tears in his eyes, but we know he is where there are no more tears. He left a wife and ten children to mourn his death. May God bless them. But we must be subject to the Lord's will, for he said, "Everything works together for good to them that love God. May God help us as Christian people to live faithful as I know Brother Thornton did and we will meet him in the glory world. May these few lines be some help to some one is my prayer. Your brother in Christ, J. B. Dilbeck.

HOLSTON. William Albert Holston, son of Thomas William and Pauline Holston, was born November 15, 1844 in Wilmington, Delaware, departed this life April 21, 1912. There were nine children. He had eight sisters. They are all dead, except one, Mrs. Urilda Sherwood, Crystal Springs, New York.

Brother Holston moved to Searcy in 1877. He was united in marriage to Miss Mary Allen Mallicote, Dec. 24, 1885, who survives him.

There were only two children born to them, Thomas William, and Allene, wife of R. C. Patterson, all of whom were with him when he died, and had patiently and lovingly, with their devoted and faithful mother and sorrow-

ing widow, ministered day and night to the deceased in his lingering and last illness. He never lacked for attention. He was small in stature, but enjoyed almost uninterrupted health, until about four years ago. Since then he has gradually declined. He was a plasterer by trade, and a good one. He began as an apprentice in Baltimore, Md., when he was twenty-one years of age. He served three years and at the close of this apprenticeship he began, not by hiring to someone else, but by contracting and working for himself. He was modest and retiring, but efficient and trustworthy. The honors and emoluments of office never attracted him. The blare of the trumpets of popular applause and the paens of partisan praise so exhilarating to thousands, would have been grating, rather than soothing to his ears. He preferred and lived a quiet and peaceable life in all Godliness and honesty. He ate no idle bread. He was not a loiterer in God's great field of labor.

He was a member of the First Methodist church, South, in Searcy, and had been since 1884, of which his wife was a member from childhood. The good Lord allowed him to tarry till he provided his family with a comfortable home, and had seen his loving daughter happily married, his devoted son installed in business, imitating his father's excellent example of industry, honesty and good citizenship. His work abides and abounds in so many places in Searcy, homes, stores and concrete walks. I visited and prayed with him before he died and found him ready to go. He awaits the coming of his loving survivors in the home of the good over there.

John H. Dye.

ELLIS.—William Rufus Ellis was born in Bedford county, Tenn., Dec. 15, 1833. Married to Mary W. Horton in Mississippi, July 8, 1856. Departed this life May 12, 1912. To this union was born four boys and four girls. At his death were present Mrs. Fannie Cannon, Mrs. Ada Bannt, John H. Ellis, Cameron Ellis. Two others survive him, Mrs. Lizzie Isaacs, Amarillo, Texas, Mrs. Helen Sparks, Ford City, Texas. Howard Ellis sleeps near Burlington, Texas, Price Ellis sleeps in Lone Grove cemetery, west of Ardmore, Okla. Brother Ellis suffered many months, yet bore his affliction as only a faithful servant of God could. There was no truer faith than his and when in the valley of the shadow of death was conscious to the last and would tell them not to weep, "I am soon to be at rest. All is well." He passed away in triumph of a living faith without a struggle. He had been a faithful follower of the meek and lowly Nazarine for more than fifty years and the way grew brighter each day till he fell asleep in Jesus. He leaves a widow, 70 years old, to mourn his departure, who will soon join him on the other side. All of his children are prepared to meet him, save one. May it be an unbroken family is the prayer of his pastor,

B. Frank Taylor.

June 12.

HARWELL.—John Beavers Harwell, the subject of this sketch, was born in North Georgia on November 27, 1837, and died at Huntington, Arkansas, on May 30, 1912. He came to what was then Scott county, Ark., when about 21 years old. Was married to Miss Loucinda Perkins, in September, 1862. As a result of this union, seven children were born unto them, only the faithful wife and one son, Hon. Omer Harwell, of Huntington, surviving. Brother Harwell was converted and joined the Methodist church in 1860, and was until his death a devoted member of the same.

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I know one is expected to pronounce some sort of a eulogy upon the dead, but I am so glad that I do not have to compromise the truth when I say that no man who ever lived in Huntington was more universally loved and respected than Brother Harwell.

His last sickness was long and his suffering intense, yet not a murmur ever passed his lips.

The only concern he had was for his faithful old partner of almost fifty years. And as the end drew near, I talked to him about his prospects of Heaven. He said his "title was clear to mansions in the sky."

Nearer the end he would raise his old hands in triumph while his feeble voice sang praises to his King. Then his mind wandered, and he was away from home and longed to get back.

Well Jesus recognized the longing of his weather-beaten pilgrim, and took him home. Yes, home at last, and when we get home we expect to greet him with his Lord and ours.

J. E. Lark.

Huntington, Ark., June 17, 1912.

COLVILLE.—Melissa Colville was born in Bedford county, Tenn., Dec. 25, 1828. She came with her parents to Benton county, Ark., in 1848, and has lived in the same county ever since. She was married to Samuel Colville in 1849. To this union nine children were born. All lived to be men and women, but two, who died in their infancy. She professed religion and joined the M. E. Church at the age of fourteen years. When the church was divided she became identified with the M. E. Church, South. She has been a consistent member of the same and a faithful Christian until the time of her death, and we feel assured that according to the promise she has received "the crown of life."

D. C. Summers.

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EAST OKLAHOMA CONFERENCE
TELLER'S REPORT.

Below is amount received on Home and Conference Missions, East Oklahoma Conference.

Ada District	\$ 117.70
Durant District	137.00
McAlester District	170.83
Muskogee District	252.00
Tulsa District	404.00
Vinita District	102.25
Choctaw-Chickasaw District..	39.39
Creek-Cherokee District	65.00
Total	\$1288.17

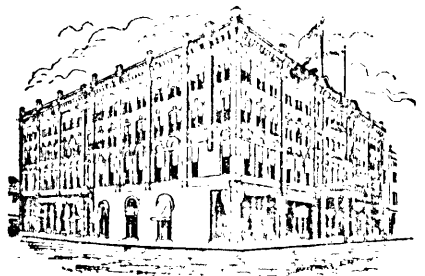
We need money on this account as the Treasurer of the Conference Mission Board has been unable to meet obligations promptly.

H. L. Rose, Teller.

DUMB CHILLS AND FEVER.

Douglasville, Tex.—"Five years ago I was caught in the rain at the wrong time," writes Miss Edna Rutherford, of Douglasville, "and from that time, was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drug store like it. As a remedy for women's ills, it has no equal. Try it. Price \$1.

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OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very expressive, but we find it necessary to ask that it be left out of all obituaries, as we cannot publish it. A due regard for these suggestions will save our friends annoyance and the editors much labor and trouble.)

OWEN.—E. L. Owen was born in Newton County, Ga., December 11, 1845. Moved with his parents to Columbia County, Ark., in 1856 and settled a few miles south of Magnolia where he lived the remainder of his life except six years spent in Burnett County, Texas, during the 80's.

There were fourteen children of his father's family, seven boys and seven girls. From these have come some of the strongest families in South Arkansas, the Owens, Mullins, Smiths, and others.

E. L. Owen was married to Miss Louisa F. Christie February 1, 1872 and was the father of ten children. He died May 19, 1912, in great triumph and was buried the following day at Christie's Chapel.

In early life he was truly converted and joined the Methodist church at Christie's Chapel, where his body is in waiting for the call at the last day. He held all of the official positions in his church and filled them all with satisfaction to the church and with a consciousness of serving to himself.

He lingered long and suffered much, but was resigned to the end. There was a positive devotion to the church in his life; he literally loved people. Home was the sweetest place to him on earth. It was here you saw him at his best, such a loving husband and father. He was my brother-in-law. I loved him. W. W. Christie.

IN MEMORY OF WILLIAM WILCOX.

On Saturday morning, June 15, 1912, the strife ended: he is now awaiting his reward. How sudden was the change caused from the falling of a rock in the pit. Unexpected—yes, but why should it be? The tale was told, at the end of it was death. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Brother Wilcox loved God. For a number of years he had been in possession of a Christian experience, which left him without a doubt as to his salvation. His loved ones awaited each day his return from his daily labor. The well filled table was an expression of welcome from those who loved him. But why should not the tempest of this grief stricken family be lulled to sleep as they consider carefully those beautiful words. "It is well with my soul," which was a part of husband's and father's favorite song. Brother Wilcox lived in this world fifty six years. His native country was Wales. He leaves behind a consecrated wife and eight children, all of which are grown, two of them are single. The attendance at the funeral was large and the many beautiful flowers strewn over his casket was a token of love and respect coming from his many friends in the church. The services were conducted by his pastor, the writer, assisted by the M. E. pastor. Inspiration says, "The Lord relieved the fatherless and the widows, but the way of the wicked he turneth aside." "Blessed are the dead which die in the Lord, from henceforth: yea saith the Spirit that they may rest from their labors and their works do follow them."

Krebs, Okla.

JACKSON.—Brother S. A. Jackson died at Vick, Ark., March 11, 1912, after an illness of several weeks. His youngest child, Janie, preceded him to heaven two weeks, and his oldest daughter, Mrs. Alva Jackson Clanton,

was buried the morning he died. Brother Jackson was a devout member of the Methodist church. His home was the preacher's home. He was one of our best Sunday school superintendents. The school near his country home has continued eleven years. Many of the preachers on the old Palestine circuit will read these lines with sadness, for all of us have shared his liberality. His body, by the side of his loved Janie awaits the resurrection in Palestine cemetery. He was a life long member of Palestine church. There his presence as a member and helper will be sadly missed. His earnest prayers will no longer be heard. The voice is silenced in the grave. May our God so help the heart-broken widow, three sons and one daughter, to live that there may be an unbroken family in the clime of endless day. R. Spann.

SHARP.—Brother George G. Sharp died near Vick, Ark., June 11, 1912. In the thirty-fourth year of life surrounded by wife and loved ones he quietly fell asleep in Jesus. He realized the end drew near. His house was in order. He was a noble citizen, a successful farmer, a loyal member of our church. I was his pastor last year and often enjoyed his hospitality. A truly good neighbor, son and father and husband has answered the last roll call. He left a devoted father, one sister, several brothers, a wife and five small children to mourn his going. May our Lord comfort the bereaved and kindly hands lead the fatherless the way the father trod. R. Spann.

WILES.—John F., son of John and Sarah Wiles, of Murray county, Tenn., born Jan. 1841, converted at twelve years of age, he immediately joined the church of his choice, Cumberland Presbyterian. Ten children came to bless their home, four girls and six boys, all living, except little Hubert, who died at three years of age. For eighteen years Brother Wiles has been the faithful attendant at the bedside of his invalid wife. For more than three years an eating cancer has been eating and disfiguring his face. The end came May 24, Rev. Duran, of the Baptist church, and this writer, conducted the funeral services at the Sidney (Ark.) cemetery, May 25, Brother Wiles lived a godly life before his children. They have all sought and found their father's Savior. May the blessings of God follow them and their Christian mother, until we all meet in "my Father's house." F. H. Champion, P. C.

GILLIS.—Mrs. Ida N. Gillis was born in Anson County, N. C., March 17, 1856; died at her home in Viney Grove, Ark., June 15, 1912. She came with her parents, Dr. and Mrs. J. G. Smith, to Washington County, Ark., in the year 1870.

She professed faith in Christ at a meeting in Viney Grove when fifteen years of age, and joined the M. E. Church, South, and has been a faithful member ever since.

She was married to J. B. Gillis March 23, 1884. To this union were born three children, Fannie, Ettie and J. B. Gillis. Ettie died in infancy.

She leaves her husband, two children, four brothers, two sisters and a host of relatives and friends to mourn their loss.

Her four brothers all visited her during her last illness. Her sister, Mrs. Pink Shoffner, and her brother, Mr. William Smith, remained with her and helped to nurse her to the last.

Sister Gillis has been a great sufferer for the past two years, but she made no complaint. She did not bother other people with her troubles. She was always patient and cheerful. We did not realize she was going so fast,

until the last two weeks. She assured us she was ready. We feel sure our loss is her gain.

The funeral was preached by her pastor, Rev. H. A. Armstrong, in the Methodist church at Viney Grove. By her own request there were no costly flowers used at her funeral, but kind and loving hands had beautifully decorated the church. The high esteem in which she was held was shown by the large concourse of people that attended the funeral, and followed the remains to Prairie Grove, where she was laid to rest. The family has the sympathy of the entire community.

Mrs. S. E. Armstrong.

JOHNSON.—Brother George L. Johnson was born in Brownsville, Tenn., May 14, 1840. His parents moved from Tennessee to Arkansas and settled in Saline County, when he was sixteen years of age. After he became a man he moved to Pulaski County, where he met Miss Sallie Couch, and they were married September 18, 1868. To this happy union were born six children; three boys and three girls, one boy died in infancy, and the other five are still living.

He died in great peace at Mabelvale, Ark. June 17, 1912. He had been a consistent member of the Methodist church for over forty years. He was very quiet, though cheerful and sunshiny in his nature. He was considered by those who knew him to be a good man. He was a Confederate veteran, enlisting at the beginning of the Civil War, and serving the whole time with the exception of six months.

Brother Johnson was a devoted companion, an excellent father, a good neighbor, loved his church, and the best of all a servant of the Lord Jesus Christ. He was laid to rest in the Martin cemetery in the presence of loved ones and a large concourse of friends. We miss him but our loss is his eternal gain; for he has gone to receive his reward for a well spent life, and some day we will meet him. W. F. Laseter.

THE MINISTER FOR THE TIMES.

"The pastor at the roll-top desk is out of place" is the creed of Dr. Nehemiah Boynton, of Brooklyn, who came as the fraternal representative of Congregationalism to the General Conference. He said to his brother Congregationalists that some modern ministers' idea of ministerial efficiency was to sit at a roll-top desk in a church office and conduct the finances and business management of the Church in a methodical and business like manner. "Ministers will have to give up the swivel chair and the roll-top desk to efficient laymen and study a little into present-day conditions," he said. "The world is traveling in seven-league boots, and most ministers are not keeping up with it. If I had my way, I would give every minister an order on some rich man for one hundred dollars' worth of the latest religious sociological, and political publications, and I would provide a penalty for the minister who failed to master the contents of those books during the year." —Central Christian Advocate.

TEXAS WOMAN NEAR DEATH.

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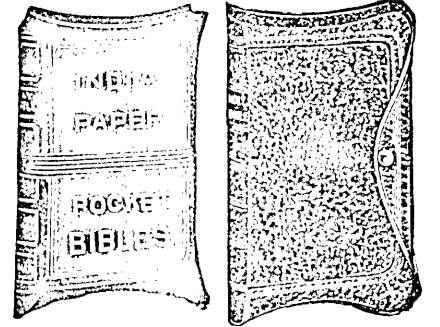
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Tomberlin Ct., at Martindale.....	July 6, 7
Oak Hill Circuit.....	July 6, 7
Lonoke Station, P. M.....	July 10
Mablevale Ct., at Mablevale.....	July 13, 14
ALONZO MONK, P. E.	

CAMDEN DISTRICT.

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El Dorado Ct.....	July 6, 7
El Dorado Station.....	July 8
Junction City Station.....	June 13, 14
Strong Ct.....	July 20, 21
Atlanta Ct.....	July 27, 28
Wesson Station.....	August 3, 4
Huttig Ct.....	August 10, 11
Chidester Ct.....	August 17, 18
W. P. WHALEY, P. E.	

TEXARKANA DISTRICT.

(Third Round.)	
Mena.....	June 29, 30
Lewisville Ct., at Bradley.....	July 6, 7
Texarkana Ct., at Pleasant Hill.....	July 10
Vandervoort Miss., at Old Patter.....	July 13, 14
Patmos Ct.....	July 20, 21
Locksburg Ct., at Concord.....	July 27, 28
Bright Star Ct., at Concord.....	August 3, 4
Horatio Ct., at Chapel Hill.....	August 10, 11
Umpire Mission.....	August 17, 18
Foreman Ct., at Wallas.....	August 24, 25
College Hill.....	Sept. 1
Fairview.....	Sept. 8
J. A. HENDERSON, P. E.	

MONTECELLO DISTRICT.

(Third Round.)	
Portland.....	June 29, 30
Snyder Ct.....	July 6, 7
Monticello.....	July 14, 15
Eudora.....	July 20, 21
Watson.....	July 27, 28
Hamburg Ct.....	August 3, 4
Hermitage Ct.....	Aug. 10, 11
Parkdale.....	August 17, 18
Hamburg Station.....	August 24, 25
Johnsville Ct.....	August 31
Lacey Ct.....	Sept. 7, 8
R. W. McKAY, P. E.	

PRESCOTT DISTRICT.

(Third Round.)	
Hope Sta.....	June 29, 30
Prescott Ct., at Holly Grove.....	July 6, 7
Emmett, at DeAnn.....	July 7, 8
Delight, at Delight.....	July 11
Okolona, at Trinity.....	July 13, 14
Mineral Springs, at Schaal.....	July 20, 21
Nashville.....	July 21, 22
Washington, at Sardis.....	July 27, 28
Columbus, at Satoaga.....	Aug. 3, 4
Murfreesboro.....	Aug. 10, 11
Bingen, at Harmony.....	Aug. 17, 18
Sweet Home.....	Aug. 24, 25
Hope Mis.....	Aug. 31, Sept. 1
Center Point.....	Sept. 3
Harmony.....	Sept. 7, 8
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(Third Round.)	
Grady Ct.....	June 29-30
Rison Ct.....	July 6, 7
Edinburg Ct.....	July 13, 14
First Church.....	July 21, 22
Lake Side.....	July 21, 22
Carr Memorial.....	July 28, 29
Hawley Memorial.....	July 28, 30
Roe Ct.....	Aug. 3, 4
Sheridan Ct.....	Aug. 6, 7
Redfield Mission.....	Aug. 10, 11
Rowell Ct.....	Aug. 17, 18
Altheimer.....	Aug. 24, 25
Swan Lake.....	Aug. 27, 28
Humphrey.....	Aug. 29
Z. D. LINDSAY, P. E.	

ARKADELPHIA DISTRICT.

(Third Round.)	
Hot Springs Ct., at Morning Star.....	July 6, 7
Arkadelphia Ct., at Hart's Chapel.....	July 6, 7
Friendship, at Curtiss Chapel.....	July 6, 7
Dalark, at Bethlehem.....	July 13, 14
Arkadelphia Ct., at Hart's Chapel.....	July 6, 7
Friendship, at Custer's Chapel.....	July 6, 7
Princeton, at Carthage.....	July 21, 22
Bea.....	July 27, 28
Malvern Ave., 8 p. m.....	July 28
Ussery, at Grant's Chapel.....	August 3, 4
Holly Springs.....	August 10, 11
Traskwood, at Point View.....	August 17, 18
All other places will be announced.	
T. D. SCOTT, P. E.	

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.

(Third Round.)	
Bigelow Station.....	June 29, 30
Adona Circuit at Casa.....	June 30, 31
Perry Circuit at Perryville.....	July 1
Blue Mountain Ct., at 8 Home.....	July 6, 7
Plainview Circuit at Salem.....	July 12
Gravelly Circuit at Bluffton.....	July 13, 14
Prairie View Circuit at Etchison's Chapel.....	July 20, 21
Seranton Circuit at McKendree.....	July 21, 22
Walnut Tree Circuit at Camilla.....	July 27, 28
District Conference will convene at Plainview, July 9-10-11-12. Committees on License and Admission: F. E. Dodson, W. B. Wolf, J. R. Ashmore and J. R. Huff. Deacons and Elders Orders: H. Hanesworth, J. O. Weaver, and J. M. McAnally. Opening sermon Tuesday night, July 9, by H. Hanesworth.	
W. T. THOMPSON, P. E.	

T. T. SMITH DISTRICT.

(Third Round.)	
Mulberry, at Shiloh.....	June 29, 30
Central.....	July 7, 8
Huntington and Mansfield, at Abbott.....	July 13, 14
Dodson Ave.....	July 17
Midland Heights.....	July 21, 22
First Church.....	July 21, 22
Reach Grove, at Mineral Springs.....	July 25, 26
Ozark Mission, at Grenada's.....	July 27, 28
Ozark Station.....	July 28, 29
Van Buren Station.....	Aug. 4, 5
J. M. HUGHEY, P. E.	

MORRILTON DISTRICT.

(Third Round.)	
Pottsville Ct., at Bell Chapel.....	June 29, 30
Atkins Station.....	June 30 (night)
Quitman Station.....	July 6, 7
Dover Ct., at Howard School House.....	July 13, 14
Damascus Ct., at Steel Chapel.....	July 22, 23
Conway Ct., at Mayflower.....	July 24
Morrilton Ct., at Sardis.....	July 27, 28
Springfield Ct., at Shady Grove.....	Aug. 3, 4
Conway Station.....	Aug. 4 (night)
Lamar Ct., at Mt. Olive.....	Aug. 10, 11
F. S. H. JOHNSTON, P. E.	

FAYETTEVILLE DISTRICT.

(Third Round.)	
Springtown, at Springtown.....	June 29, 30
War Eagle, at Pace's Chapel.....	July 6, 7
Rogers Sta.....	July 7, 8
Huntsville Ct., at McConnell's Chapel.....	July 20, 21
Pea Ridge, at New Home.....	July 27, 28
Bentonville Sta.....	July 28, 29
Springdale Sta.....	Aug. 3, 4
Viney Grove.....	Aug. 6, 7
Lincoln Ct., at White Rock.....	Aug. 10, 11
Prairie Grove.....	Aug. 11, 12
Parksdale and Farmington at P.....	Aug. 13, 14
Fayetteville Sta.....	Aug. 18, 19
J. B. STEVENSON, P. E.	

HARRISON DISTRICT.

(Third Round.)	
Osage Ct., at Rule.....	June 29, 30
Marshall Station.....	July 5
Dennard Ct., at Higden.....	July 6, 7
Leslie Station.....	July 8, 9
Clinton Ct., at Clinton.....	July 13, 14
Yellville Ct., at Ware's Chapel.....	July 20, 21
Mountain Home Ct., at M H.....	July 22, 23
Cotter Ct., at Gassville.....	July 23, 24
Lead Hill Ct., at Eros.....	July 27, 28
Yellville Station.....	July 28, 29
Eureka Springs Station.....	July 31

WHITE RIVER CONFERENCE.

SEARCY DISTRICT.

(Third Round.)	
Searcy Ct., at Gum Springs.....	June 29, 30
Searcy, First Church.....	June 30-July 1
Heber Springs.....	July 6, 7
Boebe and Austin, at Austin.....	July 13, 14
McKae Ct., at Antioch.....	July 20, 21
Vilonia Ct., at Cypress Valley.....	July 27, 28
Auvergne and Weldon, at Tupelo.....	Aug. 3, 4
Newport Station.....	Aug. 4, 5
West Point Ct., at Griffithville.....	Aug. 10, 11
Augusta Ct., at Pittsburgh.....	Aug. 17, 18
Augusta Station.....	Aug. 18, 19
Cabot and Jacksonville, at Cabot.....	Aug. 24, 25
Cato Ct., at Antioch.....	Aug. 30
Dye Memorial.....	Aug. 31-Sept. 1
Gardner Memorial.....	Sept. 1, 2
Bradford and Bald Knob.....	Sept. 7, 8
A. F. SKINNER, P. E.	

HELENA DISTRICT.

(Third Round.)	
Helena Station.....	June 30
Mellwood Ct., at Mellwood.....	June 30
Brinkley Station.....	July 6, 7
Hickory Ridge at Fisher.....	July 7, 8
Holly Grove and Marvel at M.....	July 13, 14
Clarendon Station.....	July 14, 15
Cotton Plant Station at Ebenezer.....	July 20, 21
Howell and Deview at Grays.....	July 27, 28
Hamlin Ct., at Ellis' Chapel.....	Aug. 3, 4
Wynne Station.....	Aug. 4, 5
Parkinson Station.....	Aug. 10, 11
McCrory at Fake's Chapel.....	Aug. 17, 18
Council Ct.....	Aug. 24, 25
J. K. FARRIS, P. E.	

JONESBORO DISTRICT.

(Third Round.)	
Marked Tree & Tyrnza at Lepanto.....	June 29, 30
Brookland at New Haven.....	July 6, 7
Bay.....	July 7, 8
Monette & Macey at Leachville.....	July 13, 14
Lake City at Lake View.....	July 14, 15
Blytheville Ct., at Promised Land.....	July 20, 21
Manila and Dell at Dell.....	July 21, 22
Blytheville.....	July 27, 28
Harrisburg Ct., at Clauch's.....	July 30, 31
Earle.....	Aug. 3, 4
Vandale at Marvin.....	Aug. 6, 7
Luxora and Rozelle at Rozelle.....	Aug. 10, 11
Barfield at Clear Lake.....	Aug. 11, 12
Osceola.....	Aug. 17, 18
Kellar and Forrest at Carmel.....	Aug. 20
Wilson.....	Aug. 24, 25
Bardstown at Louise.....	Aug. 25, 26
Crawfordsville and Marion at M.....	Aug. 31-Sept. 1
W. L. OLIVER, P. E.	

PARAGOULD DISTRICT.

(Third Round.)	
Boydsville Ct.....	June 29, 30
Paragould Ct.....	July 6, 7
Rector Ct.....	July 9, 10
Walnut Station.....	July 13, 14
Old Walnut Ridge Ct.....	July 15, 16
Knoble Ct.....	July 20, 21
Paragould, First Church.....	July 27, 28
St. Francis.....	July 30, 31
Piggott and Nemmons.....	Aug. 3, 4
Corning Station.....	Aug. 10, 11
Mammoth Spring and Hardy.....	Aug. 17, 18
Imboden.....	Aug. 20, 21
Ravenden Springs Ct.....	Aug. 24, 25
Black Rock, Portia and Hoxie.....	Sept. 1, 2
Reyno Ct.....	Sept. 7, 8
Pocahontas Station.....	Sept. 10, 11
Maynard Ct.....	Sept. 14, 15
Pocahontas Ct.....	Sept. 17, 18
Lorado Ct.....	Sept. 21, 22
New Liberty Ct.....	Sept. 24, 25
M. M. SMITH, P. E.	

BATESVILLE DISTRICT.

(Third Round.)	
Sulphur Rock Ct., at Lee's Chapel.....	June 29, 30
Smithville Mission, Rany's Chapel.....	July 6, 7
Tuckerman Station, Dowell's Chapel.....	July 13, 14
Swiftown Ct., at Alicia.....	July 20, 21
Charlotte Mission, Oak Ridge.....	July 27, 28
Newark Station.....	August 3, 4
Marcella Mission, Chalybeate.....	August 10, 11
Salido, Rosie.....	August 17, 18
Bethesda and Desha, Jamestown.....	Aug. 18, 19
Calico Rock, Inka.....	Aug. 22, 23
Mt. View and Guion, Mt. View.....	Aug. 24, 25
Wolf Bayou.....	Aug. 31-Sept. 1
Powhattan, Arbor Grove.....	Sept. 7, 8
B. L. WILFORD, P. E.	

WEST OKLAHOMA CONFERENCE.

CHICKASHA DISTRICT.

(Third Round.)	
Chickasha.....	June 30-July 1
Rush Spring and Ninnekah at Wash.....	July 6, 7
Marlow.....	July 7, 8
Ft. Cobb at Valley View.....	July 13, 14
Anadarko.....	July 14, 15
Erin Springs at Purdy.....	July 20, 21
Banner at Bethel.....	July 27, 28
Criner at Dibble.....	Aug. 3, 4
Velma at Woodlawn.....	Aug. 10, 11
Sugden and Addington, at Banner.....	Aug. 17, 18
Waurika and Terral, at Waurika.....	Aug. 18, 19
Comanche at Oak Grove.....	Aug. 24, 25
Wallville at Carter S H.....	Sept. 8
L. L. JOHNSON, P. E. Britton, Okla.	

CLINTON DISTRICT.

(Third Round.)	
Sentinel.....	June 30-July 1
Carpenter Mission, at W. Hill.....	July 5
Hammon, at Sand Stone.....	July 6, 7
Butler, at Butler.....	July 7, 8
Burmah, at Center Point, 8 p. m.....	July 8
Thomas Mission, at Liberty, 8 p. m.....	July 9
Custer City, at Custer City.....	July 13, 14
Cordell.....	July 14, 15
Dill City, at Bogey, 8 p. m.....	July 19
Foss, at Page.....	July 20, 21
Weatherford.....	July 21, 22
Woodward.....	July 27, 28
Tangier.....	July 28, 29
Mutual, 8:30 p. m.....	July 30
MOSS WEAVER, P. E.	

OKLAHOMA CITY DISTRICT.

(Third Round.)	
Capital Hill.....	June 30, July 1
Paoli, at Wayne.....	July 6, 7
St. John's.....	July 7, 8
Epworth.....	July 10
Norman.....	July 13, 14
St. Luke's.....	July 14, 15
El Reno.....	July 19
Piedmont.....	July 20, 21
Franklin, at Stella.....	July 27, 28
St. James.....	July 28, 29
Guthrie.....	August 3, 4
Perry.....	August 4, 5
Geary.....	August 10, 11
Aradia.....	August 17, 18
Sunday School and League Conference, St. John's, June 7.....	
O. F. SENSABAUGH, P. E.	

ARDMORE DISTRICT.

(Third Round.)	
Ardmore Miss. at Mt. Washington.....	July 6, 7
Cornish at Loco.....	July 13, 14
Berwyn at Dougherty.....	July 20, 21
Lone Grove at Hewitt.....	July 27, 28
Marietta.....	Aug. 4
Ardmore, Broadway.....	Aug. 4
Ardmore, Carter Avenue.....	Aug. 21
Our slogan—Assessments in full and one thousand additions.	
W. U. WITT, P. E.	

MANGUM DISTRICT.

(Third Round.)	
Brinkman & Deer Creek at McKizick.....	July 6, 7
Pleasant Hill & Gould at P. H.....	July 13, 14
Carnegie & Bois at Bois.....	July 20, 21
Cloud Chief Ct., at Sapington Ch.....	July 27, 28
Mt. View & Gatebo at Gatebo.....	July 28, 29
Dryden & Red Hill at Dryden.....	Aug. 3, 4
Hollis Station.....	Aug. 4, 5
Rocky Station.....	Aug. 10, 11
Hobart Station.....	Aug. 11, 12
Mangum Ct. at Center Point.....	Aug. 17, 18
Eldorado Station.....	Aug. 24, 25
Mangum Station.....	Aug. 27
Prairie Hill Ct.....	Aug. 31-Sept. 1
O. F. MITCHELL, P. E.	

LAWTON DISTRICT.

(Third Round.)	
Snyder.....	July 6, 7
Headrick, at Navajoe.....	July 13, 14
Temple.....	July 20, 21
Randlett Ct., at Rabbit Creek.....	July 27, 28
Mountain Park.....	August 3, 4
Davidson, at Chateau.....	August 10, 11
Walter Ct., at Emerson.....	August 17, 18
Manitou Ct., at Deep Red.....	August 24, 25
R. E. L. MORGAN, P. E.	

EAST OKLAHOMA CONFERENCE.

DURANT DISTRICT.

(Third Round.)	
Pirtle.....	June 30-July 1
Kemp.....	July 6, 7
Colbert.....	July 7, 8
Grantham.....	July 13, 14
Madill.....	July 14, 15
Willis.....	July 20, 21
Kingston.....	July 21, 22
Mansville.....	July 27, 28
First Church, Durant.....	July 28, 29
Clarreta.....	August 3, 4
Tishomingo.....	August 4, 5
T. P. TURNER, P. E.	

MUSKOGEE DISTRICT.

(Third Round.)	
Onapa Ct., at Onapa.....	July 6, 7
Checotah.....	8 p. m., July 7
Boytont and Eram, at Eram.....	July 13, 14
Morris.....	8 p.

REASONS WHY FORSYTHE DID NOT EAT HIS BIBLE.

The battle was fought at Traskwood on the fourth Sunday and Sunday night of May. I had announced previously that I would preach on Infant Baptism. I further announced that if I did not prove it, I would eat my Bible. The day came and I proceeded with my subject. One Elder Ballard appeared on the scene with his congregation.

The reason I did not eat my Bible was because I made the proof. My text was Matthew 28:19. In my argument I did state that I challenged any one to show and prove that children were not included in the first commission; and I still make the challenge.

Dr. Ballard tried to do it but totally failed. He gave only one passage for a proof text, "He that believeth shall be saved." Dr. Ballard in his introductory commended my sermon and commended me in the way I preached it, but in his write up in his Baptist paper he said that I rambled, scrambled, floundered, and failed. Will Dr. Ballard harmonize those two statements? Giving other text as proof of my position, such as Matthew 1:3-5. He did not try to show what kingdom they belonged to. The fifth verse in same chapter, he did not show how any one could be received in the name of Jesus in any other way but by baptism.

So he totally failed to prove anything or refute a single passage that I referred to.

Hear him. He said way out in his argument (that he tried to make) that he had not proved anything, for he was not in the proving business.

Ballard said in his write up he had to press his claim hard before I would give him the privilege of answering me. That is not true, with other statements.

I would accept Ballard's challenge but I like to meet men that can make some proof. He denied Baptist historians. If a man denies his history, would not he deny any proof that might be made? Dr. Ballard said that I would not get mixed up with a Baptist preacher again soon. If I do, I hope he will know something. He showed his inability to know what the usage of the Methodist church was, when he charged that baptized babies were members of said church. And I challenged him to prove they are.

Ballard gave three reasons in which he said I showed signs of defeat. I will not give them here, but I will give the best sign of defeat that I have ever seen, which is as follows. I had the closing argument and at the close I gave an opportunity to any who wanted their children baptized to come and take the front seats and there were four children brought and I baptized

them; and Dr. Ballard and some of his people ran out of the church and some looked in at the windows to see a real Bible baptism. If a man ever runs me off the battle ground, I am sure I would not claim any part of the victory. When the Yankees whipped the rebels ran, and when the rebels whipped, the Yankees ran, and likewise did Ballard and his crowd.

I called my opponent Dr., in which I suppose he will not object, for as I learned he said last Sunday at Traskwood that he would meet any man under the sun on any of those questions. I wonder if he meant that for a challenge? Be careful Dr., you may have to run again!

D. P. Forsythe

ANNUAL MEETING OF ARKANSAS CONFERENCE W. M. S.

Miss L. G. Rollston, Press Supt.

The first annual meeting of the united societies of the Womans Mission Societies of Arkansas Conference met in Booneville, June 11 to 14. Tuesday evening Brother Thompson preached an able sermon and administered the Lord's Supper.

Wednesday morning Mrs. Jamison, our President Emeritus, led the opening devotional service to the benefit of all.

The President strove to make her message practical and urged each wo-

man to make a true forward movement by doing her full duty in helping wherever help is needed.

The reports of the Corresponding and District Secretaries were not as full and complete as they would like to have had them, but were the best they could make from the reports sent them. Mrs. Graham of Ft. Smith was detained at home, but sent her report. The treasurer, Mrs. Bennett, was unable to leave home, but sent in a full statement. Mr. Penniger, the Conference Auditor, reported the treasurer's book as neatly kept and strictly correct. This speaks highly for Mrs. Bennett, as the work of keeping accounts for the two departments of Woman's Missionary Societies is not easy.

Wednesday, at 11 o'clock, Miss Eleanor Millar, of the faculty of the Moody Bible Institute, Chicago, gave as her introductory Bible study, Ephesians 6:12-17. Her description of the equipment was interesting and brought out forcibly the need of and use of the shield of faith and the sword of the Spirit. Her emphatic declarations concerning a personal devil were vigorous and set forth the great need today for a better knowledge of God's word. Oh, how many of us are in the conflict without a shield or a weapon. Nothing wherewith to quench the "fiery darts of the wicked" and unable "to stand against the wiles of the devil!"

Mrs. George Thornburgh of the Little Rock Conference, a welcome visitor in our midst, led the devotional exercise, after which the reports were continued.

Miss Denton's drill upon reports was helpful to many to whom the new constitution is puzzling. The form in which she presented the reports and to whom sent will help to correct many of the mistakes made the last two quarters.

The Institutes held by each of the vice presidents were excellent. The papers and discussions they evoked were evidence of their value. Conway would have been especially pleased with Mr. Howard Johnson's views on "How to get the young men to join our Y. P's Miss. Soc."

I think his views concerning dull, lifeless programs applies to "grown ups" as well as to young people. Everybody likes vim and energy and "go" in a meeting of any sort.

Wednesday evening Mrs. Tolleson and Miss Denton gave their Council reports. Mrs. Zellner, the Third Vice President, was not able to attend the meeting and Mrs. Jamison led her Institute hour.

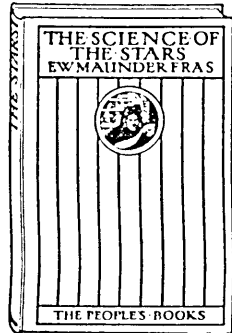
Mrs. Tolleson's "Book-shelf" was full of well-selected books but five minutes, all the time we could give to each reviewer, was too short to do justice either to the reviewer or the book. It is surprising how much a woman can say in five minutes, and how well most of them keep to their subjects.

Mrs. Holcomb's Mission Study half-hour ought to have left any in sound of it without excuse for not joining or organizing a class.

During the luncheon hour Friday, the district secretaries ate with the delegates from their districts and discussed matters of interest to them. Arrangements were also made to hold a number of all day meetings in each district, the workers going two and two to the different places.

The committee reports contain some entirely new items and each auxiliary should go over these reports as soon as the minutes are received. Mrs. Holcomb has the printer's promise that the minutes will be sent out in July. Be sure you read the report of Social Service Committee.

Time and space forbids my writing more. Something will be written about later. There were no changes made in the officers, although several asked to have successors.



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