

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

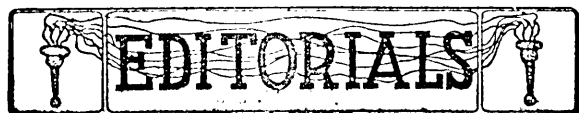
Successor to Western Christian Advocate.

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

Vol. XXXI.

Little Rock, Ark., Thursday, July 11, 1912.

No. 27



BARON YUN AND JAPAN.

We have been amazed to find two representative Methodist papers lending themselves, unwittingly, we are sure, to the effort of Japanese officials to accomplish the ruin of Hon. T. H. Yun. In the Northwestern Christian Advocate of June 19 appears this item:

Korean Revolution.

Korea was annexed by Japan in 1910 and Lieutenant-general Count Terauchi was appointed governor-general of Korea, and almost immediately after the annexation Baron Yunchiho determined on the assassination of the governor-general. The plan of the conspiracy has just been outlined in an official statement made by the procurator-general. Several railroad stations were selected as the places where the assassination plans might be carried out, but thanks to the vigilance of the police the schemes all failed. One hundred and two arrests were made. The conspirators are in an organization which has a large membership in America and Russia and it is said that the assassination of D. W. Stevens in San Francisco in 1908, who was foreign adviser to the Korean Government, and also the killing of Prince Ito, who was the former governor-general to Korea, can be traced to conspirators in this organization.

In the Methodist Protestant of the same week the following item appears:

The outlines of a conspiracy against Lieutenant General Count Terauchi, governor-general of Korea, are given in an official statement issued by the procurator-general at Seoul, Korea. He asserts that Baron Yunchiho, the leader of the Korean secret organization since 1905, had the intention of securing the independence of Korea and enlisting the sympathies of the foreign powers against Japan. It was his purpose to await at a time when Japan was involved in war to take up arms. Following the annexation of Korea by Japan in 1910 Baron Yunchiho determined on the assassination of Count Terauchi, and a number of specially selected conspirators followed the Governor General's route on his north inspection tour in November, 1910. Five railroad stations were named by the procurator general as places selected by the conspirators to carry out the assassination. Owing to the vigilance of the police, however, the plans of the would-be assassins failed. The procurator general continues that meetings were held by the conspirators and inflammatory speeches were made before the teachers and the pupils of the public schools. The organization to which the conspirators belong includes a large membership in America and Russia.

We feel sure that the Northwestern and the Protestant alike have caught at what they took to be a news item, but they have done this honored and most excellent man a great injustice, as they also do our Korean Mission a great injustice.

Baron Yun Chi Ho, better known among Southern Methodists, as Hon. T. H. Yun, is well known among us, having been converted and educated among us. Nobody who knows him believes a word of this report of procurator-general in Korea. We do not believe this charge to be true, first, on account of the well accredited character of Mr. Yun; we do not believe the charge in view of the intelligence of Mr. Yun. He is without doubt the ablest living Korean, highly educated and well trained, and it seems to us quite absurd that he should commit himself to a program so foolish as is here outlined, involving as it does for an initial step the assassination of the governor-general of Korea in a time of profound peace. It would be perfectly believable that Mr. Yun, an able and patriotic Korean, of the royal house of Korea, should suffer over the destruction of Korean nationality, and that he would, if opportunity offered, do what any other patriot

would do, regain the independence of his country. We would remind the reader that to succeed in such an endeavor or even to die in a reasonable effort to restore the independence of Korea would send him down to history as a patriot, just as Washington and Patrick Henry are patriots. But to invite almost certain failure by a program so foolish as is here outlined would be to brand himself as wanting in sense and to take the risk of going down to history as a traitor. We credit Mr. Yun with having better sense, however willing he might be to see the Japanese government overthrown.

Meantime it cannot be forgotten that the Presbyterian Board of Missions after a most patient investigation and prolonged correspondence with the Japanese government have reached the deliberate conclusion that the Japanese have entered upon a systematic persecution of Christians in Korea, and this great Board of Missions is appealing to the public opinion of the civilized world against Japan.

There is much evidence to sustain the Presbyterian Board, evidence coming from other sources. Indeed the proof of a more than sinister attitude of the Japanese government is all but conclusive.

Some of us have tried to believe that the harassments of Christians in Korea were the result of petty spite on the part of small officers, that the Imperial Government was not a party to these persecutions, but it is becoming increasingly evident that the Imperial Government knows all about what is going on and is back of it all. It may be well in this connection to bear in mind that the Japanese ambassador, when waited on a week or so ago by a commission from our own Board of Missions, in Washington, lacked something, to say the least of it, of a perfectly disingenuous course. He assured our commissioners that Mr. Yun would receive all lawful consideration, and he volunteered the information that he had been informed that Mr. Yun had been released on bail; and yet when our Missionary Secretary, Dr. W. W. Pinson cabled our mission in Korea, just after this interview, inquiring as to Mr. Yun, the answer was returned that Mr. Yun was in prison and that no communication with him was allowed.

We may as well understand that we are in a serious situation. No man can tell what is going to happen. The whole world had been inspired with the hope that Japan had taken her place among the nations that observe justice; that she had passed from barbaric conceptions of national life. Many have been telling us that Japan were a cheap veneer of civilization, that at heart she was truly heathen. Are we to understand that her critics are right?

It is certain that if Japan knew our God, she would know the irrepressible and ineradicable vitality of the Gospel of Christ, would know that Christianity cannot be stamped out of Korea. But it is the wisdom of this world that controls Japan, and this is a wisdom that has never known how to estimate God.

Personally, we had hoped well for Korea under Japan. Korea was one of the worst governed and one of the most hopeless countries under the sun when Japan went in there. We had hoped that Japan would establish law and order, civil rights and private opportunity for that forlorn people. Are all our hopes to be blasted? Is

Japan in Korea merely to exploit and despoil Korea?

HIDDEN SIN.

There is something awful in a life that carries around a hidden sin. An extreme example of its workings is a hidden murder. The law against murder is not executed upon the murderer, but it will infallibly be executed within him. He can never get rid of remorse. He can never live without fear. He can never live without suspicions within himself. He can never feel right toward the world of his fellows. He can never escape the effort to justify to himself his wrong. He can never look the world squarely in the face, for he can never thoroughly respect himself. He can never have a full and unreserved friendship. He is separated from all men. He must lack that watering of the finer growths of character which can come alone through heart-to-heart fellowships. Isolated, shut up in the very center of his being with his own remorse, his own fears, his own suspicions, his own loneliness, it is a psychological impossibility that he can be happy or that he can develop a high character.

But there are sins other than murder that will work out the same result. Any sin in the life which has to be hidden will produce in exact proportion to the necessity of hiding it these same fruits of remorse, suspicion, isolation, loss of self-respect, loss of open and frank friendships, loss of fellowship, and the constant disposition to apologize for and justify a wrong. High character, pure love, peace and joy can never grow in a life like this. No virtue can live and thrive in such a miasmatic atmosphere. "He that covereth his sin shall not prosper." It was so written long ago, and all experience proves it true.

The only thing to do with any sin is to renounce it utterly. This will always involve a confession of it where others have a right to know it. Others always have a right to know it where reparation can be made. Full reparation and full renunciation are always essential to repentance. There are some sins for which no reparation can be made. It is sufficient if these be utterly renounced and if they be fully confessed to God alone. There can be no good reason for confessing them to men where nothing can be done about it, only we must be sure that reparation is impossible and that no good can come of a confession to other people. This is a close point, and each particular case will require to be honestly weighed. The reparation due others may be of the nature of restoring stolen goods; it may be of the nature of restoring confidence that has been shaken or destroyed; it may be of the nature of putting them in an attitude so that they can respect and love us. In all cases reparation must be made if reparation is possible. Where no reparation of any sort is possible, no confession is required. It is sufficient to confess the sin to God alone, who alone can help, and to utterly renounce the sin. A sin which has been utterly renounced is no longer a part of us; it will be taken away, its poisonous activity being neutralized.

In other words, a man who has been guilty of sin must do all he can to clear himself before he can call upon either God or man to hold him

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WESTERN METHODIST

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METHODIST CALENDAR.

District Conferences.

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. J. G. Blackwood is having a pleasant year
at Sentinel, Okla.

Rev. J. B. McCance, our pastor at Roll, Okla.,
is we are sorry to say sick at this time.

Rev. G. W. Day recently preached at Leedy,
Okla., Brother Day is pastor at Hammon, Okla.

Rev. J. B. McCombs is doing well on Thomas
Mission, Clinton District, West Oklahoma Confer-
ence.

Rev. L. D. Hawkins, Doxey, Okla., is planning
with his people at Spring Creek to build a church
house right soon.

Rev. J. R. Wages, Sayre, Okla., preached at
Erick, Okla., to the delight of our people there
last Sunday.

Rev. W. J. Stewart, our pastor at Weatherford,
Okla., spent last week at the bedside of a sick
mother in east Tennessee.

Rev. Robert Hodgson has recently held a fine
meeting at Cordell, Okla. He is an interesting
preacher and succeeds wherever he goes.

Our folk at Camargo, Okla., have finished their
new church building. This building is a credit to
our people at Camargo and to the town.

Recently, our church building at Center Point,
Burmah Charge, West Oklahoma Conference,
was damaged by the wind during a storm.

Miss Mildred Blackwood, daughter of our pas-
tor at Sentinel, Okla., is visiting in Wynnewood,
Okla., a former pastorate of her father, this week.

Professor J. H. Reynolds has been elected Act-
ing President of the University of Arkansas.
There is no better man in the State for the place.

Rev. John P. Lowery, of Little Rock, is to help
Rev. J. G. Blackwood, of Sentinel, Okla., in a
protracted meeting, beginning about the middle
of July.

Rev. G. L. Taylor, Clinton, Okla., and Rev.
Moss Weaver, Presiding Elder, are shaping up
the business, to begin work on our new church of
Clinton.

Rev. W. P. Meador is succeeding well at Taloga,
Okla., where our church was organized recently.
Our church has neglected this town and our peo-
ple there for years.

Rev. J. W. Sims is planning for a special meet-
ing in Mangum, Okla., to begin the last of July.
He is having good congregations and is faithfully
working for a successful year.

Rev. C. F. Mitchell, Presiding Elder of Man-
gum District, West Oklahoma Conference, is in

much favor with his brethren. He reports the
district in a hopeful condition for revivals.

Brother Stanley Johnson, of the Waldron Cir-
cuit, one of the oldest Methodists in Arkansas,
and one who will be remembered as one of the
best of men, passed away last Sunday night.

Our people at Clinton, Okla., are having a hard
time getting their church building enterprise
started. They are a loyal, plucky band of folk
and success will ultimately crown their efforts.

Master Ferris Weaver, son of our Presiding
Elder on Clinton District, West Oklahoma Con-
ference, is spending his vacation out on the farm
with Mr. W. E. B. Riddle, Hefner, Okla., learning
how to farm.

Rev. C. H. Armstrong, of the Mangum Circuit,
has held a good meeting in North Mangum.
Brother Armstrong has one of the best circuits in
the Conference. He is worthy and well qualified
for efficient work.

Rev. H. E. Snodgrass, of Hobart, Okla., is hav-
ing a prosperous year. He preaches to large con-
gregations. They have had to provide additional
rooms for their Sunday school. A new and a
larger church is the talk.

Rev. W. F. Dunkle, Altus, Okla., and family
are out for a few days visiting relatives. He has
recently had a good meeting assisted by Rev.
J. D. Salter, of Oklahoma City. Brother Salter
has the habit of success.

Rev. W. L. Anderson assisted Rev. W. C. Sav-
age in an excellent meeting at Marlow, West Ok-
lahoma Conference. Forty united with the Meth-
odist Church when Brother Anderson left, with
more to follow. He is excellent help.

Bishop A. W. Wilson, accompanied by Rev.
W. J. Young, D.D., has gone to England, as mes-
sengers to the British Wesleyan Conference.

Dr. W. W. Pinson has sailed for the Orient, on
a tour of inspection of our mission fields.

Rev. J. H. Dye, D.D., attended the recent meet-
ing of the Vanderbilt Board of Trust and was re-
elected a member this time for eight years. We
note a kindly personal notice of his presence in
Nashville by our general organ the Christian Ad-
vocate. He visited Little Rock Tuesday and made
us a brotherly call.

In winding up the affairs of the Cherokee Na-
tion the United States has sold all public build-
ings except the old capitol at Tahlequah, which is
now offered for sale. Happily the splendid school
property of the Cherokees remains school prop-
erty. By all means let Cherokee County buy the
old capitol for their courthouse. To destroy it
would be vandalism.

Rev. J. F. Thompson, a superannuate of East
Oklahoma Conference, known and loved by thou-
sands in Oklahoma, is spending a quiet evening
of life in charge of the Carnegie Library at Tah-
lequah. He promises for these columns much
valuable historic matter concerning our early
Methodism in that country—which our readers
will await with interest.

The Muskogee Times-Democrat says that Rev.
Lee Rippey is at present engaged in the insurance
business in Sheridan, Wyoming. The Western
Methodist holds for his Oklahoma brethren from
Rev. W. M. P. Rippey, a message in the form of
a short sermon on brotherly love—for which we
hope soon to find space.

The Western Methodist went to press a day
early last week on account of the holiday on
July 4. We did this because our office and print-
shop force wished to observe the day. As we
expected, it came to pass that several communica-
tions were received too late for publication. We
are sorry, but could not avoid the possibility of
the occurrence.

Trinity College, Durham, N. C., is about to
make another great forward movement, the most
significant in all its history. President Few has
announced that parties in the North and the
South have agreed to add \$800,000.00 to the en-
dowment of Trinity if North Carolina Methodism
will within the next six months raise for the same
purpose \$200,000.00. This is great!

Rev. J. A. Parks is making a steady and success-
ful pull at Tahlequah, where the writer spent last
Sunday. He has not only built an excellent
church, but has received into its membership more
people than he found on the roll when he entered
upon that charge—187 new members. Tahle-
quah is a delightfully situated place of about
3,000 people, and has many excellent citizens.

We get a little weary of the cheap wit we hear
about the great State of Arkansas, but here is a
little story it will do to record: A preacher was
holding an experience meeting in Tahlequah,
and concluded to make a test by States. One man
said he was converted in Oregon; another had
been converted in Iowa, etc.; a lank woman arose
and said, "Wall, I was converted from Arkansas."

Rev. D. H. Colquette is doing an excellent
work at Waldron. He has received since confer-
ence some 75 or 80 members; he will soon move
into the new parsonage, built in place of the one
that burned; and he and his people now worship
in a neat church. This editor spent last Sunday
with those good people, and was the recipient of
all manner of courtesies, while he made a home at
Brother C. E. Forrester's.

Speaking of Arkansas, Judge Pitchford, of Tah-
lequah, himself formerly of Fort Smith, tells a
good story: A man from the North drifted down
into Arkansas. Not being very favorably im-
pressed with the people he had met, he one day
asked an Arkansan, "How does it happen that
there are so many fools in Arkansas?" The
canny native made reply, "Well, I don't know, but
they just keep drappin' in here!"

A good brother has written an article for these
columns and before we could find room for it he
became offended and stopped his copy of the
paper. We had not rejected the article but could
not find room for it. This leads us to say that
we have several good articles for which we have
not found room, and we shall be surprised to find
that the friendship and patronage of these authors
depends upon our ability to find space for their
productions.

We are in receipt of resolutions by a commit-
tee of the Ada district conference upon the
death of Mrs. M. C. Wooten, wife of Rev. J. W.
Wooten. Sister Wooten was born in Arkansas
March 27, 1845 and died November 11, 1911.
We glean from the resolutions that she was mar-
ried September 10, 1863. Thus it will be seen
that she was the companion of a preacher for
forty-nine years. A good woman has gone to
her heavenly reward.

Chancellor Kirkland, of Vanderbilt University,
has been tentatively offered the Presidency of the
University of Arkansas. He has gone over the
affairs of the University with the Board of Trus-
tees; has inspected affairs at the seat of the Uni-
versity; has not indicated what he will do; but
we venture to say that if he can get assurance of
proper support in developing the institution, he
will accept. It would be a shame if the State of
Arkansas does not use its grand opportunity, se-
cure Chancellor Kirkland, and enable him to do
all he would want to do.

Our colleges have produced this year quite a
crop of doctors of divinity. Randolph-Macon con-
ferred the degree upon Rev. Charles D. Bulla,
Rev. M. S. Coleman, Rev. T. A. Smoot, Rev. J. T.
Bosman and Rev. H. M. Canter. Southwestern
made doctors of Rev. T. P. Culver and Rev. V. A.
Godbey. Polytechnic honored Rev. Frank W.

Brandon, of north Alabama. Kentucky Wesleyan bestowed the title upon Rev. W. E. Arnold and Rev. A. P. Lyon, of Kentucky; Rev. R. G. Smith, of Georgia, and Rev. S. E. Hager, of Japan. Central College conferred the degree upon Rev. L. E. Todd, of St. Louis, Rev. A. F. Smith, and Rev. W. T. McClure.

Professor D. Y. Thomas, of the University of Arkansas, who is an earnest Methodist layman, has in the last number of the Methodist Review a very able article on "The Church and the Poor." It is a passionate protest against the wrongs which our civilization and particularly our industrial system are inflicting upon the poor. It is one of the many evidences we have seen of an awakening consciousness and an aroused conscience on this subject. Let our pulpits, our universities, our colleges, and our statesmen sound forth this note till something is done. Social justice and the democratization of industry must become watchwords among us, or else—God pity us!

During last week this editor attended the Vinita District Conference at Claremore. Rev. E. M. Sweet had the business in full swing when we arrived. We were impressed with the religious tone of the Conference. Brother Sweet has been himself very greatly handicapped by afflictions in his family, and in this he has the sympathy of all his brethren. The family is in western Texas, and they are reported as being in better condition, we are glad to say, though it is understood that they must remain in Texas, and after conference Brother Sweet will join them there. The details of the District Conference another will give. They were all attended to by the Presiding Elder and his corps of men, with clear heads and religious hearts.

This editor had the pleasure last week of spending some time with Rev. W. D. Sasser, Stilwell and Westville charge. He was just closing a good meeting of Westville when we dropped in on him, preaching for them at the last service. At Westville as at Stilwell next day, it was a great pleasure to come once more upon people known in other days, when the editor was a fledgling presiding elder on the Fayetteville District. We are constantly impressed that it is worth while to so live that the accumulating years will bring increased confidence on the part of people who have long known you. We are also constantly reminded that people who live soberly and righteously shall prosper, as some we met in these two towns have done. Dr. Sellers and his family at Westville and Brother W. H. Davis and his family at Stilwell contributed much to the comfort of this wanderer. Brother Sasser was a true brother. He has a fine opportunity and he is making something of it. We left him and his people wishing them mighty well.

HIDDEN SIN.

(Continued From Page 1.)

clear. When he has renounced his sin, when he has confessed his sin, where confession may be followed by reparation—when he has done all he can do to right his own wrong, then he may look both to God and to man to forgive him his wrong, and to help him out of his wrong. He has done all he can do; nothing more can be required; men ought to forgive, must forgive; God has graciously and fully promised forgiveness. His word is to every such man, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." He promises to "abundantly pardon," and he commands all men to pardon. It is the divinest word that ever went forth into the world! It is the door of hope for every sinner. It is return to the Father's house. It is the return of a sense of manhood, of respectability, of character, of light and love and peace. There is no

other door; there is no other way to the Father's house; there is no other way to manhood, to character, to a sense of respectability, to love, to light, to hope. But it is a sure way. May every reader of these words know that way!

DENIED A SQUARE DEAL.

Editor Methodist: I wish to set before the people of Arkansas what I deem the denial of a square deal.

A call was made for a meeting to be held in Little Rock, July 8, 9, for the organization of what they called the "Arkansas Advancement Association." The program for the meeting was published in the Little Rock papers on Saturday, July 6. The program provided for an address by Ex-Governor Dan W. Jones, of Little Rock, on "Local Option Instead of Prohibition." There was no provision made in the program for a reply to Governor Jones.

On the evening of the 7th, I addressed a communication to Mr. George R. Brown, Secretary of the Association, requesting that the Arkansas Anti-Saloon League, be given a place on the program, so that the prohibition side might be presented or that the question be entirely left off. On the morning of the 8th, I received a note from Mr. Brown saying:

"Your favor of the 6th inst. received and will be placed before the Executive Committee at first opportunity."

On the morning of the 9th, having no answer to my request, I called Mr. Brown over the telephone, and asked him if the temperance people would be allowed a place on the program to present our side of the question. He said: "The program was made out in May and cannot be changed." I said, "Then we are refused a hearing?" and he said "Yes."

This not only in the face of my request, as President of the Arkansas Anti-Saloon League, but in utter disregard of the resolutions of the Ministerial Alliance of Little Rock, which requested that my request for a division of time be granted, or that the discussion of the subject be left off the program.

One of the principal addresses on the program as laid down was in favor of repealing the law which prohibits dealing in futures and another was against prohibition, which indicated the purpose of the promoters.

That we did not get a square deal from those in charge of this meeting is evident to every fair-minded man. I am sure that there were gentlemen in the meeting who did not approve of the way in which the meeting was run, for some of them told me that we should in all fairness, be represented. And my good friend, Rev. Mr. Lucy, who opened that association with prayer, said to me: "Of course they will give you a hearing or drop the question, which should not have been brought into the association." The conduct of the leaders was so outrageous that Mr. Cole, President of the Farmers' Union, announced in the meeting that he would withdraw the Union from the Association. Mr. Garrett, of Clark County, offered a resolution to pledge the Association to a nonpartisan stand on the question of prohibition and gambling in futures but it was not adopted, which showed clearly that the purpose of leaders was to use those good men in the effort to stay the Statewide current and to repeal the laws against gambling in futures. It will all redound to our good and the Statewide cause will profit by it. Men who were nonactive will be aroused at such tactics. Statewide should and I believe will win at the polls in September.

GEORGE THORNBURGH,

President Arkansas Anti-Saloon League.

There is not an angel added to the Host of Heaven but does its blessed work on earth in those that loved it here.—*Dickens*.

A HISTORY OF CHRISTIANITY FOR THE COMMON PEOPLE.

By J. H. RIGGIN.

THE SIXTH CENTURY—A. D. 529 TO 629.

A. D. 529.—Justinian is emperor of Rome. His capital at Constantinople. Belisarius, commander of his armies. First edition of the Justinian Code published. Theodoric the Goth is king of Italy. The Vandals occupy Africa west of Egypt, the Goths and Suevi possess Spain, the Franks occupy Gaul, that is France, and make Paris the capital. The Saxons and Angles are making a conquest of England. A fierce war is waging between the Persians and the Roman empire, and a general condition of war and pillage prevails almost everywhere in the world. The churches were respected, but yet barbarous marauders here and there, and from time to time robbed and dismantled houses of worship. All old institutions were being overturned, schools were closed or abandoned, wealthy and ancient families were forced to flee and abandon places and estates to wanton enemies. There was nothing so substantial as the church, sadly torn by doctrinal strifes, subject to shameful persecution of one party by another, Donatists, Arians, Catholics biting and devouring one another, still the church, and especially that part of it in the territory presided over by the bishop of Rome was comparatively tranquil and respected. Many wealthy persons entrusted their treasures to the church that it might administer the charity so much demanded on every side.

A. D. 531.—Beginning of the plague, which ravaged the empire for 50 years.

A. D. 531.—Belisarius conquers the Vandals and drives them out of Africa.

A. D. 536.—Belisarius takes Rome.

A. D. 537-8.—Rome besieged by Vitiges.

A. D. 546.—Rome taken by Totilla, retaken by Belisarius the next year, and captured again by Totilla in 549, and again by Narses in 552.

A. D. 553.—Fifth General Council at Constantinople.

A. D. 589.—Recared, Gothic king of Spain, renounced Arianism. This was important in several ways. The church was strong in Spain before the conquest by the Goths, and since that time had suffered severe persecution by some of the Gothic kings. Now liberty and peace was restored to the Christians of Spain. The Spanish church had not heretofore belonged to the Patriarchate of the Roman bishop, but now, after the destruction of the empire and of the older sees, they looked to the bishop of Rome as their Metropolitan, and the see of Rome was correspondingly made more important. A Provincial Council was held at Toledo; they declared their faith in terms of the Nicene Creed adding one word, "Filioque," Latin for "and the Son." This became the occasion of much and long continued strife, contributing to a final separation of the Roman Patriarchate from the Eastern or Greek Church.

A. D. 590.—Gregory the great became Bishop of Rome.

A. D. 595.—The use of pictures and images allowed in churches; but the worship of them condemned, especially by the Bishop of Rome.

A. D. 597, Augustine, with forty missionaries, arrived in England, and began the work of evangelizing the Anglo-Saxons. Years ago when Pope Gregory was a minor officer in the church he had seen some prisoners captured from the Angles exposed in a slave market and was charmed by their beauty, and longed for their conversion; soon as he became Bishop of Rome he planned this mission, and had opened their way by an industrious correspondence. Ethelbert, king of Kent, had married Bertha, a princess from among the Franks, converted in the last century. The queen was urging the king to provide her a chapel and a priest, and in these

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Finishing up the World

THE NILE: EGYPT'S CUP AND BREAD OF LIFE.

BY DOCTOR W. B. PALMORE.

LI.

All great Oriental civilizations have arisen in the fertile valleys of great rivers, like the Euphrates and the Tigris, the Indus and the Ganges, the Hoang-Ho and Yank-tse-Kiang. But no other land or people in all the world have been so dependent on a stream as Egypt and the Egyptians on the Nile, which is and has ever been their Cup of Life, and their bread of life. With the Amazon, Congo, and Mississippi, it ranks as one of the four longest rivers in the world, being 4,062 miles, the Mississippi exceeding it by only fifty miles. It has no affluent or tributary for more than a thousand miles before it reaches the sea; and notwithstanding it is constantly drained for irrigation and the daily needs of nearly ten millions of people, and notwithstanding the vast volume which empties into the sky by evaporation, its low water current pours into the Mediterranean 61,500 cubic feet of water every second!

The annual overflow is due to the tremendous rains of Equatorial Africa, but as there are practically no rains in Egypt this annual flood was very mysterious to the ancients, and legend attributed it to the tears of Isis periodically shed over the tomb of Osiris. The rich alluvial deposit which this overflow annually left on the surface has been the secret of Egypt's enormous and seemingly fabulous agricultural possibilities. The rate of taxes has ever been regulated by the Nilometer, a simple instrument which accurately measures or registers the rise and fall of the Nile. When you see the farmer sowing his wheat on the shallow waters of the subsiding flood, the first verse of the eleventh chapter of Ecclesiastes becomes very realistic and picturesque: "Cast thy bread upon the waters: for thou shalt find it after many days."

One of the most restful and delightful journeys we have ever enjoyed in any land, was a trip on a steamboat up the Nile from Cairo to Assuan, at the foot of

THE FIRST CATARACT.

Most people who write about Egypt begin at the mouth of the Nile and conclude in Nubia or at the Cataract. We will reverse this order by beginning on the north edge of Nubia or Ethiopia. At Assuan is what some consider the Eighth Wonder of the World. This great dam is one of the masterpieces of modern engineering. It is a mile and a quarter long, with a maximum width of 100 feet, and 130 feet high. Its exterior or outer surface is all granite. It holds one billion tons of water, and gives additional irrigation to one million six hundred thousand acres of superior land, thus increasing the annual earning power of Egypt thirteen millions of dollars. This is more than the entire cost of the dam. The immense labor and expense of irrigation in Egypt may be judged from the fact that it takes about four hundred tons of water to irrigate one acre once, and it must be thus saturated four or five times a season. The elaborate temples on the island of Philae are largely submerged since the building of the dam, but there will be recompense in the increased material prosperity of Egypt.

From one end to the other of this granite covered dam is a massive railway track. The immense engine which rolls on this track is for lifting and lowering the multitude of water gates. These gates extend clear across, from one end of the dam to the other, and are on various levels,

all the way from high water mark to the lowest level of the water. Since the building of the dam it is impossible to make the trip down the cataract by boat, which formerly proved such an exciting experience. Assuan, which is becoming a great place for tourists, has about fifteen thousand inhabitants and presents somewhat of a European appearance on the river front. The granite quarries from which the Pharaohs obtained the stones for their obelisks and temples is only a short distance from the town. One huge block ninety-five feet long by eleven square, partly dressed, still lies in the quarry, and will probably remain there to the end of time. A similar stone is lying in the quarry at

BAALBECK,

but nothing like so long as this one. A wide, solid roadbed was constructed from the quarries to the river, about one mile, over which these ponderous blocks of granite were moved on sledges or skids with rollers placed beneath them. Thousands of slaves having been used in removing a single stone. Portions of this roadway may still be seen, and the whole process represented in their sculptures, even to the overseers directing their work. Many thousands of years ago there was possibly quite a waterfall at this place or not far below, but the rocks have been so washed and worn down that the present so-called cataracts are nothing more than a succession of rapids, where the river forces its way through innumerable rocks and small islands. The eight hundred miles of the Nile between this cataract and the city of Alexandria, certainly furnish many of the most magnificent monumental and interesting ruins to be found in any part of the world.

This trip can be made either by railway or river steamers. People very much limited for time had better take the trip by rail, than not to go at all, but the ideal way is to go by steamboat. During January, February, and March the climate seems perfect. The vast deserts on either side of the Nile, over which the air sweeps, take every particle of humidity and impurity from it so perfectly that it becomes an exhilarating elixir, almost intoxicating to breathe. You can read or rest, sleep or study, and eat with a voracious appetite. As you glide along by day or by night, gazing upon the passing palm trees, the women with water pots, the water wheels, lifting the water for irrigation, the oxen, camels and donkeys, you feel as if you were a child once more, turning the pages of a pictorial primer or an illustrated history of Egypt.

The most surprising and stupendous ancient monuments of upper Egypt are at

LUXOR AND KARNAK,

on the east side of the Nile, immediately opposite the vast area and scattered ruins of Thebes on the west. The first time we ever gazed at midnight on the Coliseum of Rome we were tremendously impressed, but not so much surprised as when we sat in the light of the moon and stars, as they shine on upper Egypt, and looked on the marvelous ruins of Karnak and Luxor! Whatever the antiquarian may do, the ordinary traveler can only gaze upon a monument of unparalleled grandeur, whose vast proportions bewilder and overpower the imagination. The great temple of Karnak, dedicated to Amon, the Egyptian Jupiter, is one mile and a half north of the temple at Luxor. The two were originally connected by an avenue of colossal statues and ramheaded sphinxes. We were very much impressed in riding this mile and a half to find so many of the sphynxes still remaining in position on either side, facing us as we rode under the shining stars.

Strabo, Diodorus and others speak in the most glowing terms of the wealth, power and magnificence of Thebes. Homer's designation, "hundred gated Thebes," has created the impression that it was a walled city, which was evidently a mistake. Possibly Homer was alluding to the gates of her

numerous temples and palaces. The prophet Nahum 3:8, alluding to it by its Bible name, indicates the fact that the water or river round about was its rampart or wall. Ancient Thebes was evidently on a peninsular or island, almost if not completely surrounded by the Nile. There is very little left standing on the vast area once occupied by Thebes. Towering sublimely alone on the green plain are the Colossi of Amunoph III. They stand about fifty feet apart facing the east. The one on the north is the famous

VOCAL STATUE OF MEMNON,

which was said to greet his mother Aurora every morning at sunrise with a song of praise. We did not rise early enough to hear this song. If the statue ever emitted any musical sounds, they were probably produced by fine wires, invisible from the ground, stretched across the lap from hand to hand, forming an Eolian harp. With donkeys we occupied nearly a whole day seeing the ruins about Thebes and the Tombs of the Kings back in the mountains. Those old kings were so anxious to preserve their mummified bodies, to the time of their souls' or spirits' return that they spent their whole lives and the lives of a multitude of slaves preparing vaults in the heart of mountains in which to hide them. We entered many of these tombs, from which so many royal mummies were taken in later years to the museum in Cairo. In lower Egypt where there were no mountains in which to hide their mummified bodies, they made mountains in the form of pyramids in which to hide them.

After visiting the ruins of so many temples and tombs at various places of the upper Nile, it was a great relief to see something alive and up to date. Assiout, a town of about 45,000, is the largest and best built in upper Egypt. This may be accounted for by the presence for nearly fifty years of a very flourishing school for boys and girls, supported by the American Mission. We very much enjoyed the hearty cordiality with which these noble Presbyterians received us and explained their work.

Two of the most highly appreciated and vividly remembered characters we met on the Nile were

THEODORE ROOSEVELT

and Solomon Alli. The former was a magnificent donkey and the latter was his master. They had been in our employ long enough for a spirit of comradeship to exist between us. At a lonely point in old Cairo, about sunset, we halted by the Nile, to cross over to the isle of Rhoda. A man rushed up to hold the donkey while Solomon could go across with me. As quick as a flash of lightning these two were in a desperate fight! In a few moments Solomon's adversary had been re-enforced by four or five other men. Theodore Roosevelt, with his long ears pointing serenely at different angles, seemed to have been rather enjoying Solomon's discomfiture, while his rider was tremendously embarrassed. For a foreigner to plunge into such a fight was very much like suicide; but to sit there and let this mob kill our faithful servant would have been decidedly un-American. We had no idea in the world what the conflict was about, but Solomon fought with such desperation as to convince us that his cause was just. Leaping from our donkey on to the pile, and catching them by the back of their collars we threw them sprawling backward ten or fifteen feet to the rear! About the time they had regained their feet, and were preparing to make a simultaneous charge on Solomon's foreign ally, a policeman with a drawn sword appeared and saved us!

During all the fight Solomon fell and arose, with the crowd, for he had a death grip on the throat of his adversary. When the "smoke of battle" had cleared away Solomon displayed a good deal of blood, but his adversary much more. The American ally had a strained wrist, and the satin lining torn from the skirt of a splendid

Prince Albert coat. At this point the drama changed from tragedy to comedy, and the closing was in the babel, conflict and uproar of an overwhelmingly crowded Egyptian police court!!

THE EDUCATIONAL CONFERENCE.

On June 20-21 the conference of representatives of Annual Conference Boards of Education was held in Wesley Hall, Vanderbilt University. Twenty or more Annual Conference Boards were represented by delegates, and, in addition, a good number of visitors were present and were invited to take part in the discussions. Dr. Stonewall Anderson, General Secretary of Education, presided during the sessions of the conference and Prof. W. E. Hogan was elected secretary.

The conference was called for the purpose of considering educational questions of general interest to the church, and to bring into closer relations the Annual Conference Boards and the General Board of Education. The general topic of the first day was "The Annual Conference Boards of Education," and for the second day "The Development and Correlation of the Agencies for Ministerial Education." Some of the questions discussed were: "The Annual Conference Board's Relation to the Educational Enterprises of the Conference;" "The Board's Relation to the General Board of Education;" "The Board's Financial Policy;" "The Organization of Conference Boards of Education;" "The Contribution of the Church College to the Training of the Ministry."

The mind of the conference concerning certain educational questions was expressed in a number of resolutions adopted, the conference going on record as declaring that "All these resolutions simply express our views as an unofficial body, and are merely suggestions in the various directions indicated." Elsewhere in this paper appear the resolutions adopted concerning a system of ministerial training of our Church.

Concerning the unwise multiplication of church educational institutions, the conference recommended "such change in the organic law of our Church governing our educational work as will forbid the establishment of any school or Annual Conference Preachers' Institute in the future that is not first endorsed by the annual conference within whose bounds it is to be established, and is also endorsed by the General Board of Education." Special emphasis on Christian Education at the annual conferences was requested of the bishops, and it is urged that anniversaries or other mass meetings be held at each conference session. The suggestion that a department of Sunday school and Christian Work Methods be included in the curriculum of our colleges, wherever possible, was approved.

The resolution passed by the General Board at its last session, that the assessments made by the General Conference and Annual Conference educational assessment be combined as one assessment, and the amount collected divided pro rata between the two boards, was indorsed. The Conference appointed a Commission consisting of Dr. H. N. Snyder, Dr. J. A. Rice, and Dr. Stonewall Anderson to formulate a statement as to the present educational policy of the Church, and to report the same to the General Board of Education and the Conference for Education in 1913.

It was decided that this Conference of representatives of the Annual Conference Boards of Education be held annually in connection with the meetings of the General Board of Education. Each Annual Conference Board of Education was requested to embody in its report to the next session of its Conference the resolution adopted by the Conference of June 20-21, and to report the same to the General Secretary, that something definite may be known regarding the mind of the

Church as preliminary to General Conference legislation. A constitution and bylaws for Annual Conference Boards of Education was adopted. This document is, of course, only suggestive, and will be submitted to the Conference Boards for whatever action these bodies may take. The resolutions and constitution adopted will perhaps be published in full in the church papers, or they will at least be furnished to the Annual Conference Boards of Education.

RESOLUTIONS ADOPTED.

Your Committee on Resolutions begs leave to report the following:

"We note with pleasure the action of the last General Conference in laying upon the Board of Education the responsibility of developing and correlating the ministerial education of our Church, and we heartily approve the calling of this Educational Conference for the purpose, in part, of considering this important work. The discussion of the various agencies engaged in the training of our ministry has been very suggestive, and we desire to give expression to our convictions that these several agencies should be developed and correlated into a great unified system of ministerial training for our Church. As a step in this direction, we hereby adopt the following resolutions as the expression of the sentiment of this Conference:

"Resolved: 1. That in our judgment the college is primarily cultural, not vocational; that its mission is the development of men rather than the training of ministers, and that nothing should be allowed to interfere with this fundamental task. At the same time we feel that there are courses of study that are both cultural and vocational that our colleges might well emphasize for the benefit of those who are preparing for the ministry—courses such as Bible study, sociology, psychology, ethics, and the like. We would therefore urge that our colleges make provision for such courses so far as it is possible for them to do so, but we would not advise the creation of small theological departments for the mere technical training of young preachers in attendance at our colleges.

"2. That we emphasize the great importance of the Conference courses of study as a means of training our ministry, and would respectfully suggest to the College of Bishops the desirability of outlining one or more courses of study for our young preachers, and of having suitable textbooks prepared especially to meet their needs.

"3. That we greatly appreciate the work of the one fully organized seminary of our Church—the Biblical Department of Vanderbilt University—and urge our young men preparing for the ministry to avail themselves of its advantages. We cannot too strongly emphasize the importance of a strong, well-equipped school of theology as the head of our system of ministerial training. We approve of every effort looking to the greater development of its work, and would further recommend the correlation of the work done in the colleges especially for ministerial education with that of the Bible Department of Vanderbilt.

"4. That we indorse the great work being done by the Correspondence School for the Church, and would recommend that every undergraduate be required to take his Conference course by correspondence, each Conference making provision for the payment of the fee for those who may be unable to meet this expense. At the same time we would magnify the work of the Examining Committees of the Conference by requiring each undergraduate to appear before the committee and pass such an examination as, in their judgment, may be desirable.

"5. That a few well-located, strongly supported Preachers' Institutes will accomplish a larger work for the Church than numerous small institutes. We recommend that the various Annual Conferences combine in a few organiza-

tions, and so far as possible, make provision for the attendance of men who may be situated at a long distance from the institute centers.

"6. We recommend that each Annual Conference Board of Education embody these resolutions in its report to the next session of its Conference; and report the result to the Corresponding Secretary of the General Board, so that something definite may be known regarding the mind of the Church as preliminary to General Conference legislation. It is understood, of course, that all these resolutions simply express our views as an unofficial body, and are merely suggestions in the various directions indicated."

THE TWO-THIRDS RULE.

By G. B. WINTON.

One of the memorials of the Oklahoma Conference to the General Conference of 1910 was in favor of the two-thirds rule in the election of bishops and connectional officers. That rule is not important in relation to offices which expire with a single term, but I favor it in elections to the episcopacy. The General Conference of 1910 rejected the suggestion. But future General Conferences may find it worthy of serious consideration still.

Three important public meetings have just been held, two under the two-thirds rule, one without it. The General Conference of the Methodist Episcopal Church at Minneapolis and the Democratic National Convention at Baltimore illustrated the advantage of the rule; the Republican National Convention at Chicago suffered for lack of it.

Some of the results of the operation of this rule in elective bodies may be summarized:

1. It prevents the election of any man to whom there is determined opposition. In party politics this is an advantage because it tends toward harmony. In church affairs it is equally advantageous for the simple reason that no man ought to be made bishop of the whole church to whom as many as one-third of the members of the General Conference are unalterably opposed.

2. It works directly to the advantage of the good man, and equally against the interests of the unfit. It is the man who will bear scrutiny that comes safely through this test.

3. Closely related with this last consideration is the fact that it delays elections. This allows electors to make full investigation and their constituency to communicate with them. Both are a distinct advantage, a contribution toward wise and right action that far outweighs the objection to prolonged sessions.

4. It may be used by a small minority to defeat the majority. This is an objection, but is theoretical rather than practical. In practice the one-third minority will usually hold together for positive ends, but not merely out of spite, to beat another candidate than their own. At Baltimore the supporters of both Clark and Underwood distinctly disclaimed any intention of being used merely to defeat another. In a General Conference no minority could afford to unite merely to accomplish spite work. Surely we can trust delegates there to be as generous as the members of a political convention. If, on the other hand, the minority of one-third and over sincerely think, after due and full investigation, that a certain man ought not to be elected bishop, then I say again, that man ought not to be elected. Let us turn to men against whom serious objection cannot be made.

We cannot live among men, suspicious of our own interest and fighting for our own hand, without doing dishonor and hurt to our own nature.—*Black.*

He jests at scars that never felt a wound.—*Shakespeare.*



JULY 21, 1912.

SCHOOL DAYS.

References: Luke 2:52; Gen. 37:1-11.

SUGGESTED PROGRAM.

Invocation by pastor.

Hymn.

Sentence prayers.

Hymn.

Prayer by Leader.

Scripture Reading (with exposition).

Three Minute Talks:

The Methodist Colleges in Arkansas.

Benefits of a Higher Education.

My Experience at School and the Good I De-

rived Therefrom.

Open Meeting (make it personal).

Benediction.

Handshaking.

(Notes: Don't forget to notify the persons who are to read the references. It might be well for them to study an Expositor's Bible.

Make the talks brief and "snappy." Make them interesting. Get up some enthusiasm. Resolve to make your program the best the Epworth League has ever had. If you do, it will be.)

THE TOPIC.

By J. Abner Sage, Jr.

The men who are handling the armies and navies of the world have a big job. The merchant, the farmer, the doctor, the lawyer, the machinist—all these men are filling a necessary and important place in the world, and their work is a great work. But the greatest work on earth is being done by the teacher, whether it be in the schoolroom, in the home, from the pulpit, through the press or from the platform and stage. The most vital and the most lasting work, I say, is being done by the teacher. This is because child life is moulded by the teachers who have to do with it and children when grown make men and women. Men and women rule the world. The most profound problem of life is the educational problem.

The most hopeful sign of the times is that the church is awakening to the educational idea. Jesus tried to teach the world the importance of education. He was the great teacher. He gave us the problem of the seed growing gradually, so beautifully expounded in the first chapters of Bishop Atkin's "The Kingdom in the Cradle." He said, "Suffer the little children to come unto me." When the church awakes fully to its opportunity and duty in the matter of religious education, she will have begun to answer her prayer, "Thy Kingdom come." It means that the emphasis will be laid on bringing the "little ones" into the kingdom and in training them for a higher and useful service. It means that the church will have adopted the plan of conservation. Instead of adding to the kingdom by captives from without, the kingdom will be increased by the conserving—the keeping of those who are already members. Once the church begins thoroughly, sanely and persistently to practice true religious education in class room, in the home and in the pulpit, the kingdom will be established.

What are we doing now to solve the problem? Not as much as we ought to do. We have public schools, private academies, universities and denominational colleges. All of these are meeting a need. But in none of them has the ideal of religious education been realized. It is an appalling fact that in many of our public schools the reading of the Bible is not permitted. Our State Universities make no pretensions at teaching the Bible as the Word of God. Most of the private academies are military schools—many of them having an indirect Government supervision. These schools generally do good class work and develop the boys physically, but they only teach religion theoretically—if at all. I have in mind a friend who went to a famous military academy. He said that in chapel the President would read a

chapter from the Bible, offer a short prayer, and a few moments after announce which member of the Faculty would have charge of the betting at the football game that afternoon, and at what hour the Academy dance would be given. Our church colleges and academies are doing more than any other schools to advance the kingdom of our Lord. In these schools religious exercises are held each morning, and as a general thing religious men are employed as professors—although one might look around a little and find some startling exceptions to this rule. In very few of our schools, however, church schools, private schools, or public schools, is any systematic course of religious training being given. We are all so afraid that a school will be "sectarian" we go to the other extreme. The Association of Colleges, Rockefeller and Carnegie Foundations, etc., allow no credit for religious training and the development of morals—consequently it is left out of the "curriculum." If the Bible is taught at all, it is taught as a mere textbook, on the same plan as mathematics is taught. I say candidly from my personal knowledge of a few colleges, that if it were not for the influence of the religious students and godly men in the Faculties, our church schools would be doing no more for the advancement of God's Kingdom than are our State schools. But the power of this influence of students and faculty in a small college cannot be overestimated.

But after all the problem does not rest in the college. It does not rest in the public school. The problem lies in the home. When fathers and mothers awake to their duty and institute in the home a systematic religious education, then the question is solved and colleges will take care of themselves. At present parents are depending—most of them—entirely on the Sunday school to give the children their religious education. Knowing this, too much emphasis cannot be laid on the work of the Sunday schools. Knowing too, that the end of education is not knowing but being, let the church use well her opportunity of training Christian workers in Missionary Societies, Epworth Leagues and other young people's organizations.

To summarize: Let's get the educational idea.

IF I WERE THE LEADER.

1. In my talk I would bring out the thought that in addition to an increase in knowledge in practical things of the world that the boys and girls of our country need also to be trained along a religious line, they need to learn the history of the world as told in the Bible; also the habits that are formed in childhood will remain with the child throughout his life; the influence of the study of the Bible characters and the consequent application of these examples to the daily life will influence the shaping and molding of the character and the formation of the ideals. The influence of the devotional meetings of a Y. M. or a Y. W. C. A. is very great, especially in a college town among the student-body. The lessons that are gained in these meetings and the memories of the pleasant associations will linger with the student for years to come.

2. For the first topic on my program I would select someone who could make you feel that you wanted to be in one of these schools, one who could make you feel the advantages of the Methodist colleges for Methodist boys and girls. For the topic—Benefits of a Higher Education—I would ask the pastor or a college or high school professor to make that talk. For the third topic I would select a young lady or a young man from each of the colleges in the State and also one or two from the University. This can be made one

of the most interesting and helpful lessons of the year and if I were the leader I would do everything in my power to make it that.

I wonder how many leaders go off to themselves just before the League opens and there kneel down and ask God's blessing and help in their service. If you do you will be surprised at the calmness and self-possession with which you can conduct your meeting.

THE EPWORTH LEAGUE CONFERENCE.

The League Conference, which closed Sunday night, June 30, was one of the most inspiring gatherings that our community has been privileged to entertain. Thorough preparations for the entertainment of the delegates had been made by our local reception committee, and every train was met by them, and the delegates were taken at once to their homes. The program opened Thursday afternoon with an address on "Christian Stewardship" by Rev. James Thomas, of Texarkana. The roll call of Leagues was followed by the President's address and reports of the District Secretaries. Thursday evening Rev. P. C. Fletcher, of Little Rock, delivered a sermon-lecture on "Love, Courtship, and Marriage," which for humor, pathos, and common sense we have never heard surpassed.

Friday morning the Cedar Glades Mission work, maintained by the Epworth League of the Little Rock Conference, was the main topic of discussion. Cedar Glades is located in the mountain sections, 20 miles north of Hot Springs, and is served by Rev. J. H. McKelvey. Brother McKelvey reported that in the territory served by him there were about 15 preachers, so-called, who received for their year's work an average of \$15.00 apiece. These gentlemen are not able to preach in the winter-time, but their gospel warms up with the weather, and their isms and schisms ferment and boil with the summer's heat. Brother McKelvey was sent to this work last November, and he has established nine preaching places at which there are regular services in cold weather as well as in warm. He has purchased a comfortable parsonage and organized Sunday schools, and there were present from the Epworth League established by him a company of splendid mountain boys and girls. It is from just such a country that many of our best men and women are developed. The Epworth Leagues decided to continue this work another year, and subscriptions were raised for Brother McKelvey's salary.

The other departments of the League work discussed by Miss Clara Lloyd of Hot Springs; Miss Lillie Matthews, pastor's assistant at Walso, and Mr. S. H. Gossett, one of the teachers of the Malvern Epworth League night school. On Friday night Miss Mabel Head, of Nashville, Tenn., delivered an address on missions, which kept her audience spellbound for an hour and twenty minutes. Miss Head stated that not only do we need to send the gospel abroad, but in America there are 74 Buddhist temples established at a cost of \$74,000.00, which show the need of a strong Home Mission work. The Buddhists are propagating their faith in this country, and it is just such work as the League is undertaking that is needed today. Two foreigners are coming into our country every minute in the day, and our problem is to make them American citizens of the highest type.

On Saturday afternoon a delightful outing on the Ouachita River was given the delegates, followed by a League rally at the Rockport Church.

The crowning services of the Conference were

those of Sunday. At Sunday school Rev. T. O. Owen addressed a large company of men under the tent erected on the church lawn, and Bishop Mouzon gave a splendid address in the auditorium to the entire school. At 11:00 o'clock the Bishop delivered one of the most masterful sermons to which we have ever listened. At 3:00 p. m. Rev. W. F. Evans, of Arkadelphia, conducted the consecration service, at which three young ladies offered themselves for Christian service wherever the church could use them. Sunday night, in spite of the storm, the auditorium of the church was filled, and Bishop Mouzon preached again. At the close of the service the League delegates formed a circle around the middle tier of seats, and with joined hands sang:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

When we asunder part
It gives us inward pain.
But we shall still be joined in heart,
And hope to meet again.

And after pronouncing the League benediction: "So teach us to number our days that we apply our hearts unto wisdom," the Leaguers broke circle, and many were the handclasps and words of parting from many of the delegates who had ever met before this Conference, but who, because of the church's provision for her young life, were led into this delightful association which will continue throughout life.

J. M. WORKMAN, *Pastor.*

ON TO SULPHUR.

The time for the meeting of the Oklahoma State League and Sunday School Assembly is now coming near and as an enthusiastic leaguer I want at this time to urge all Leaguers in the State to begin now to prepare to attend this year, for we are assured already that this assembly will eclipse anything of the kind ever attempted before. You cannot, as a Leaguer, afford to miss this assembly, if it is possible for you to attend, for there you will come in contact with not only the leaders of our great church, who will instruct us with their learning, and their devotion to the cause of our Master, but there you will meet the Christian young men and young women of our great church and State, who like the sweet perfumed flavor, which sweetens the atmosphere all about it and makes glad the eye and heart of many a worn traveler, will gladden our hearts and inspire us to live noble, and pure lives. Not only that, you will return home filled with the desire to do greater work, to live a sacrificing life in that you will want to do as the poet has said our Master would do:

"I worked for men, my Lord will say,
When we meet at the end of the Kings' highway?
I walked with beggar 'long the road,
I kissed the bondsman stung by the goad,
I carried half the pastor's load.
And what did you, my Lord will say,
When we meet at the end of the King's highway?"

"I made life sweet, my Lord will say,
When we meet at the end of the King's highway.
I eased the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy,
And what did you, my Lord will say,
When we meet at the end of the King's highway?"

Is it not worth while that we should prepare ourselves for a life of service for Him who died that we might live.

Vinita sent the largest delegation last year and Poteau was second. Let us see who will be in first place this year. St. Luke's League at Okla-

homa City will have a delegation of at least twenty-five and we expect to have with us a splendid orchestra of eight pieces and we are also preparing to have two or more quartettes, who will assist along the music line.

I am informed that both lakes are now full of water, which makes good fishing, boating and bathing. Now who could not have a good time under such conditions and with such advantages as these? If you are a member of a poor League, attend, and you will get full of an inspiration that will make you return home with the determination to have the best League in Oklahoma. If you have a fine League, attend and give others your knowledge and inspiration by telling us of the good things you have done. It will help us who are weak. Think of Sulphur, dream of Sulphur and if necessary, "Eat of Sulphur" until you feel like getting up and going.

Will you attend? Let your answer be "yes."

W. P. DAMAN,

President St. Luke's League.

Oklahoma City, Okla.

THE EPWORTH PARSONAGE.

Brethren, the time is short. The last payment is to be made on our Epworth Mission parsonage in a short while. We need some yet to finish paying it out, and I feel sure that any preacher can get a donation of some kind if he will only present the matter to his congregation. All individual contributions are gladly received, so don't neglect this important matter any longer. We can use it now, so send check for some amount, please, sir. I have received recently from the Missionary Society at Amity \$5.00 The Sunday school at Alexander, through Miss Mary Sangey, \$5.50, and Brother R. C. Atchley, \$1.00.

Now brethren, send yours and we will wind this little matter up, but we cannot do it until you do. So hoping to receive a check from you for some amount right away, I am indeed,

Your brother and friend,

J. H. MCKELVEY.

A HISTORY OF CHRISTIANITY FOR THE COMMON PEOPLE.

(Continued From Page 3.)

and other ways God had manifestly provided for the introduction of the gospel among the founders of the nation of England as yet unborn, that it might be cradled in Christianity. Ethelbert gladly welcomed the teachers of the religion of his wife, assigned them place of residence, heard their teachings along with the nobles led by the sovereign's influence, and soon afterward the king with a multitude of others were baptized.

A. D. 602.—Canterbury made the seat of an archbishopric.

A. D. 604.—Bishop appointed for London.

A. D. 610.—Mahomet began to preach in Mecca.

A. D. 622.—Hegira, or flight of Mahomet to Medina.

A. D. 623.—Battle of Beder, first victory of Mahomet.

A. D. 615.—Death of St. Columba, founder of the monastery of Iona. He evangelized the Picts, and introduced Christianity into Scotland. From the monastery of Iona went forth preachers and teachers who contributed largely to the evangelization of northern England in the next century. The Monastery became a famous seat of learning in later years.

This century was an era of strife and peril. But the church was carrying on missionary work with unabated zeal. The warlike tribes that occupied the empire were taught the gospel, and however crude their faith, it was much that they cast away their idols and learned about Christ the Redeemer of the world, about the fatherhood of God and the brotherhood of man as revealed

in the divine word. All over the territory of the old empire, in practically every village there was a Christian church, a resident priest, and worship was continually conducted so that while misery abounded faith in God was being rooted in the minds of the people, and was the saving principle that preserved society from lapsing into the savage state. And it was the solace of innumerable troubled souls amid the floods of sorrow which overflowed the world. Literature was decaying, and scholarship fast disappearing. The monasteries henceforth are the conservators of learning, and centers of study. Here monks patiently transcribed the Scriptures. There was no printing press yet. Slowly and laboriously with pen or stylus, a half starved man wrote and wrote—O how long?—to produce a single copy of the Holy Scriptures. Not so much in this as in later centuries these men toiled that we might have the word of God. The authors of celebrity in this century are exceedingly few. Gregory, the Bishop of Rome, and Gregory of Tours, are almost all of note. Gregory, the Pope, was a wise and good man. The reader shall see some meager extracts.

I am quite sure that one secret of youth is to keep up with determined and steady hand, one's own tone, to avoid ruts and narrowing circles.—*F. W. Ware.*

Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.—*Dickens.*

Little things done well make a great soul, and small duties are always great duties in the sight of the angels.—*Hepworth.*

PLAN OF EPISCOPAL VISITATION, 1912-1913.

1. Bishop A. W. Wilson.	
Virginia, Lynchburg, Va.	Nov. 13
South Georgia, Savannah, Ga.	Nov. 27
Alabama, Union Springs, Ala.	Dec. 4
2. Bishop E. R. Hendrix.	
North Alabama, Birmingham, Ala.	Nov. 6
Mexican Border Mission, Allende, Mex.	Feb. 5, 1913
Central Mexico Mission, San Luis Potosi, Mex.	Feb. 12, 1913
Northwest Mexican Mission, Chihuahua, Mex.	Feb. 26, 1913
3. Bishop W. A. Candler.	
East Oklahoma, Holdenville, Okla.	Nov. 6
Arkansas, Atkins, Ark.	Nov. 13
Little Rock, Hot Springs, Ark.	Nov. 20
White River, Newport, Ark.	Nov. 27
Cuban Mission.	Jan., 1913
4. Bishop H. O. Morrison.	
North Mississippi, Greenwood, Miss.	Dec. 4
Mississippi, Hazlehurst, Miss.	Dec. 11
Florida, Tampa, Fla.	Dec. 18
5. Bishop E. E. Hoss.	
Denver, Pueblo, Colo.	Aug. 25
Missouri, Shelbyville, Mo.	Sept. 4
Southwest Missouri, Springfield, Mo.	Sept. 13
St. Louis, Dexter, Mo.	Sept. 25
6. Bishop James Atkins.	
New Mexico, Las Cruces, N. Mex.	Oct. 9
West Texas, Beeville, Tex.	Oct. 16
Northwest Texas, Abilene, Tex.	Nov. 6
Central Texas, Temple, Tex.	Nov. 13
7. Bishop Collins Denny.	
Louisville, Morganfield, Ky.	Sept. 25
Tennessee, Nashville, Tenn.	Oct. 9
Western North Carolina, High Point, N. C.	Nov. 20
North Carolina, Fayetteville, N. C.	Nov. 27
8. Bishop John C. Kilgus.	
Holston, Abingdon, Va.	Oct. 2
Memphis, Brownsville, Tenn.	Nov. 13
South Carolina, Anderson, S. C.	Nov. 27
Baltimore.	March 26, 1913
9. Bishop W. B. Murray.	
Japan Mission, Arima, Japan.	Sept. 5
Korean Mission, Songdo, Korea.	Oct. 11
China Mission, Soochow, China.	Dec. 5
10. Bishop W. R. Lambuth.	
Brazil, Sao Paulo, Brazil.	July 17
South Brazil, Porto Alegre, Brazil.	Aug. 14
African Mission.	
11. Bishop E. G. Waterhouse.	
Montana, Deer Lodge, Mont.	Aug. 22
East Columbia, Troy, Idaho.	Aug. 29
Columbia, Portland, Oregon.	Sept. 5
Pacific, Bakersfield, Cal.	Oct. 9
Los Angeles, Phoenix, Ariz.	Oct. 16
12. Bishop E. D. Mouzon.	
West Oklahoma, Frederick, Okla.	Nov. 13
German Mission, Houston, Texas.	Oct. 24
North Texas, Dallas, Tex.	Nov. 27
Texas, Marshall, Tex.	Nov. 20
Louisiana, Monroe, La.	Dec. 4
13. Bishop J. H. McCoy.	
Western Virginia, Sutton, W. Va.	Aug. 28
Kentucky, Danville, Ky.	Sept. 4
Illinois, Waverly, Ill.	Aug. 21
Fall Meeting College of Bishops, Greenwood, S. C.	Oct. 31
North Georgia, Carrolton, Ga.	Nov. 20

A SUMMER IN EUROPE.

II.

REV. IVAN LEE HOLT, Ph.D.

Anxious to visit some points in the Scandinavian Peninsula, we had selected the Scandinavian-American line and chosen as our boat the "C. E. Tietgen." This boat had formerly been in the service of the Holland-American line, and though not as large as some of the recently built liners of the Cunard and White Star companies, has always been noted for its steadiness. She carried about 300 passengers of the first and second class and 250 in the steerage. The boats of the Scandinavian-American line are rarely crowded, and because of the fact that there is practically no traveling over the line in winter it is not an unusual experience for the company to fail to make money. The line is owned by a company of Danish capitalists who have, however, other steamship lines that do pay splendid dividends. The boat on which we sailed bears the name of a great Danish financier and philanthropist, a name which means even more to Denmark than Peabody means to us. The crew was made up almost entirely of Danes and Norwegians, and while the chief officers could speak English we soon discovered that other members of the crew could speak and understand only the Danish and Norwegian languages. This afforded the greatest difficulty at the table, where our steward could not understand a word of English. It has been our privilege to study different languages in a number of different ways, but we have never found any method that brings such quick results as this necessity of speaking in order to secure something to eat. From the relation of the language to German and English, it is possible to make out a few of the dishes; there were some interesting experiences, however, in securing what one wanted, and not infrequently astonishment in finding a very simple American dish brought in as the result of one's splendid efforts in pronouncing a difficult Danish word. Every day at three in the afternoon and at ten at night coffee and cakes were served; it was no unusual thing to find a dozen different meats on the table even at breakfast (I remember one morning we counted 13). The Scandinavians always load their tables with varieties of smoked and canned meats. The Americans soon adjusted themselves to this unusual fare and by the end of the voyage were ready to declare that Scandinavians are adepts in the culinary art.

It ought to be stated, however, that there were very few native-born Americans on board. One happy thing about this northern route is the absence of noisy tourists. Most of our passengers were Scandinavians who had come to America and prospered; they were now returning on visits to their relatives.

One is always impressed by these children of the north. Roosevelt once made the statement that of all the immigrants coming to this country the Scandinavians are the only ones whom he would like to keep in America without letting a man among them return; that some individuals in other races do not make good citizens, but that he never saw a Scandinavian or heard of one who was not a good citizen. The Norwegian is intensely patriotic; no matter how many generations he may be removed from Norway, he loves its mountains and fjords. The orchestra and band frequently played Scandinavian folk songs and national airs; this simple music of the land that has given to the musical world a Grieg has a wonderful appeal and was always received enthusiastically. I shall never forget, though, the scene when the orchestra played "America" and the "Star-Spangled Banner" the day of the captain's dinner. The national airs of the Scandinavian countries had been applauded, but when the orchestra started on the national airs of their adopted country these "Men of the North" arose as one man and cheered for several minutes. I

understand what Roosevelt meant. To a Dane sitting close to me I expressed surprise at this scene. His reply, as I remember, was something like this: "Denmark will ever live in my heart, but I have chosen America as my home." These people are honest, frank, sincere; there is a genuineness in them which one misses in the evasions and deceptions of certain other nationalities. They ring true. Faithfulness and fidelity have long been characteristics of these northern lands. On the Tietgen was a young lady who was returning to Norway for her marriage. Since her family was poor she had come to America, the land of opportunity, in the year 1904. When she left Norway she promised her lover to return in seven years (July, 1911) and become his wife. For five years she had been a nurse in a San Francisco hospital and had managed to save a good part of her earnings. The little group of Americans on board commented on this experience many times; whether other Americans would regard it so it had appealed to them as unusual. The Scandinavians to whom we spoke of it stated it was no more than expected. Perhaps in this incident we could find one reason for the few divorces and for the purity in morals in Scandinavia.

There are no better sailors in the world than the Norwegians, and it seemed for a time as if there would be very little sea-sickness among the passengers. When we reached the north Atlantic two days before sighting the north coast of Scotland, passing into the North Sea, one might have concluded that he was in a floating hospital. Of the 300 first and second-class passengers fully 250 were in bed during most of the trip across the North Sea. In calm weather the sea is extremely rough, and in such a storm as we had one day the boat rode waves that splashed many times over the upper deck. For the few of us who still went to the dining room it was hardly possible to keep the dishes on the table by the use of four-inch plate racks. Fortunately the writer was one of those few who did not know a moment of sickness. Of course he was anxious to have the experience that comes to a voyager and yet he has no very great regret that he escaped this one.

For the trip the weather was delightful. Wireless messages were informing us of the intense heat in America, and on one afternoon when there were, I believe, 12 prostrations from heat in Chicago, we had sleet. The average temperature for the last five days of the voyage was about 43. Until he looks at his map one hardly realizes that the north point of Scotland is on a line with the south point of Greenland.

On board there were the usual types of travelers. There were rich and poor. There were some anxious to learn and know; there were others who had convinced themselves, at any rate, that they knew all there was to know about Scandinavia. There were some crossing for the first time; and there was that type of traveler who never loses an opportunity to let it be known that he is crossing for the thirty-fourth time. After being annoyed by individuals of the last class, it is rather refreshing to pick up a magazine and read of some such incident as is narrated in Everybody's Magazine for June, 1911. A lawyer from Kansas City was making his first trip. A portly looking gentleman from the East was crossing for the thirty-fourth time; he did not attempt to keep this as a secret from anybody and took particular pains in asking the "First Timers," "Have you ever been over before?" Receiving a negative answer, he would always add proudly, "Umph! My thirty-fourth time." The Kansas City lawyer was dreading the time when this question should be addressed to him. One night after dinner, in quite a crowd, the question came, "Have you ever been over before?" Making himself as small as possible, the lawyer answered "No," very meekly. When the Easterner

had added his concluding remark it suddenly entered the head of the lawyer to ask, "Have you ever been to Omaha?" This time the Easterner must answer, "No," whereupon the lawyer added triumphantly, "Umph! I go there every week."

As members of the party with whom I was to travel were a lawyer of Columbus, Ohio, and his sister, a high school teacher of history; a professor of economics in Ohio University and his wife. They proved to be excellent traveling companions, and my association with them has left many pleasant memories.

GREATER THAN THE GREATEST.

Having been asked by several what is the meaning of the Golden Text of the Sunday School Lesson of June 16, and having previously heard considerable discussion on this, I am moved to give through the Methodist a brief exposition.

I am not ready to receive the interpretation given in our literature.

"Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."

The contrast is not between John as out of the kingdom and the least member in the kingdom, for John was as much in the kingdom as was Christ, and this would make the least in the kingdom to be greater than Christ.

There is every reason to believe that many of the kingdom were in every way much inferior to John.

The contrast is between John and our Lord. John was the greatest of the great as a prophet, and was so considered by Jesus as by men. But John had said "I must decrease but he must increase." Jesus made himself of no reputation, taking upon himself the form of a servant. From this standpoint, he was less than John, yet as the Son of God he was greater than he.

The Greek for "least" signifies to be less, smaller, and not to be smallest of all, hence it could not refer to the smallest in the kingdom as compared to the greatest out of the kingdom. Baptists give such construction that they may be able to set up the kingdom at a later date, and thus make the New Testament Church to be wholly a new, and not a renewed, institution.

The New Testament kingdom is the tabernacle of David rebuilt. The renewed Old Testament kingdom.

The prophet Malachi had said, "He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver. . . . Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

"Christ loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word." Eph. 5:25.

John was the connecting link, and the renewing was begun by him. It was consummated at the giving of the commission, and the heavenly seal was placed on it at the first pentecost after our Lord's ascension.

"He that will be greatest among you, let him be your servant," has often caused the less to be the greater.

Christ made himself the least of all by humble service, which was the visible mark of his infinite greatness.

Chrysostom, Augustine, and other ancient worthies held that Christ referred to himself as the least and the greatest. For a number of years I have held this opinion, and have seen no convincing argument to the contrary.

T. P. CLARK.

We are members of one great body. Nature planted in us a mutual love, and fitted us for a social life. We must consider that we were born for the good of the whole. *Seneca*.

TO THE MEMBERS OF THE EAST OKLAHOMA CONFERENCE.

I trust that you will not take it amiss if I call your attention to the fact that the Discipline paragraph 139, answer 17 to the question, "What are the duties of a preacher who has the charge of a circuit, station, or mission?" says:

"To preach upon the subject of Christian education and to urge upon parents the importance of educating

their children, advising them to patronize, as far as practicable, those institutions of learning under the care of our church."

The extent to which this is neglected or ignored by many of our preachers is painful, and to that source, I verily believe, may be traced most of our educational ills. The people now, as in Hosea's day "are destroyed for lack of knowledge."

There seems to be an ever-increasing number of our folks who oppose the church school on the ground of cost. They tell us that we have our state schools, are taxed to maintain them, and that we ought to have the benefit of them; that the state schools are generally supplied with Christian teachers who sufficiently meet our demand for religious instruction, and therefore the church school is a useless burden. There are some preachers who hold to that view.

I mention these things as a possible explanation of the conditions of our educational affairs, and to point a possible reason why the subject of Christian education is neglected by so many of our preachers. Some do not preach on the subject because they know nothing about it, never having studied it; others because they are not interested in it; still others because they believe the church school has served its day. For what reason the "Elders" do not enforce the rule of the discipline, I do not know. But I do know that many of our people do not attach any importance whatever to our schools, patronizing state, and often Roman Catholic, institutions preferably to our own. The effect of all this is to belittle our own educational work and render us as grasshoppers in our own eyes.

I believe that the General Conference that wrote that rule acted wisely, that they understood that if Christian education was to be carried on, preaching on the subject was imperative; hence, laid down the requirement.

Whatever others may think, I am of the opinion that the pulpit is still the throne of power in this Nation; that whatever the preachers unitedly undertake to do, they can accomplish; and that if we hold our own in the work of education and save our Christian civilization, we must make every pulpit ring with our educational messages.

This I believe to be the most effective means of arousing and keeping up interest in our educational work. The preacher stands nearest to the people, and if he will take advantage of his opportunities, can save the situation. Our people need to know about our schools and the reason for their existence; what they teach and why they teach it; and particularly be brought to realize that if the church does not keep up the work of education, and thus meet the demand, the supply of teachers in our public schools who are distinctively Christian will ultimately fail, and with that failure our Christian training will be entirely gone.

If you have not preached the sermon on Christian education, will you not preach it at once and earnestly urge your people the claims of the church schools? The General Board of Education at its recent meeting determined upon a vigorous campaign for education throughout the church, hence this letter from your secretary. If for any reason your Conference collections fall short, may I beg you not to suffer the educational fund to bear the whole burden but allow it to have its proportionate share? Let the sermon be preached in every charge, the claims of Christian education intelligently presented, and we do not fear the collection.

By direction of the Chairman Conference Board of Education.

Chas. L. Brooks, Sec.

July 3.

PROGRAM FOR PINE BLUFF MISSIONARY MEETING TO BE HELD IN PINE BLUFF, JULY 17, 18.

Wednesday, 9 a. m.

Scripture: Matt. 7:1-12. "The True Happiness."

1. "The Women Behind our Missionary Work." (a) In Fields at Home and Abroad. (b) In the Home Auxiliaries. (c) In the Woman's Missionary Council. Discussion by delegates from Sheridan.

2. "Woman as a Wage Earner—Kinds of Labor and Influence upon Home, Social, and Business Life."

3. "Our Work for Immigrants," Mrs. H. B. Strange.

4. Survey of Work.

Wednesday, 3 p. m.

Scripture: Matt. 6:1-4, 16-18. "How to Live," Mrs. Anna Murdock.

1. Social Service Round Table, Mrs. Watkins.

2. "Brazil."

3. "Mexico," Mrs. J. R. Walker.

4. "How the Changes in China Affect our Work."

Wednesday, 8 p. m.

Prayer service, Rev. J. L. Cannon.

1. "Christian Conservation," Mrs. U. S. McClellan. Vocal solo, Mrs. C. M. Ferguson.

2. "A Fair Chance for the Child." "The Delinquent and Dependent Child," Mrs. L. B. Willey.

Song, Miss Henrietta Brewster.

Mission Study any bible study. Mrs. Ballard.

Thursday, 9 a. m.

"The Old and the New." Scripture, Matt. 5:21-32, Mrs. Leach.

1. "The Scope of Christian Stewardship," Mrs. Noble of Star City.

2. "Finance—What We Owe and How We Owe It," Mrs. V. S. McLellan.

3. Reports and Plans of Delegates.

4. "Our Work Among the Indians," Mrs. J. M. Barrett, Jr.

Vocal Solo, Miss Ellie Reeves.

Gussie Jones,
District Secretary.

CLINTON DISTRICT CONFERENCE.

The annual session of the Clinton District Conference is now history. It was held at Elk City, Okla., June 18-20, and was of unusual interest throughout the entire session.

The first session opened at 3:00 p. m., June 18, with Rev. Moss Weaver, presiding elder, in the chair, after religious services conducted by Rev. W. S. Dearing, of Thomas, Okla., and closed June 20, on the crest of a high wave of spiritual interest, by a sermon preached by Rev. G. W. Taylor, of Clinton.

Special emphasis was laid on things devotional and spiritual. There was preaching, both morning and evening throughout the entire session. There were six sermons, preached by the following men: Revs. Robert Hodgson, of Cordell; T. S. Johnson, of Woodward; D. J. Weems, agent for the Western Methodist; Dr. Martin, president of Hargrove College; W. J. Stewart, of Weatherford, and G. W. Taylor, of Clinton.

The presiding elder, Rev. Moss Weaver, made a splendid chairman, and dispatched business in a business-like way, putting emphasis where it was most needed, without quibbling over matters of no importance.

He looks into the details of his district with the ability of one who is fully acquainted with every department of church enterprise.

He has an eye ever open for the enlargement of the borders of the kingdom, as it is represented by our beloved Southern Methodism here on the firing line, ready to enter the rapidly opening doors, as fast as men and money will permit.

He is a wise "progressive," who

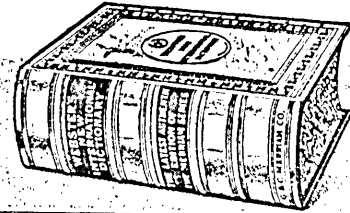
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"conserves" also all the interests of our Zion.

The district, in his hands, is showing much progress.

W. J. Stewart, of Weatherford, was elected secretary, with Rev. W. S. Dearing as an assistant.

The attendance of both pastors and laymen, considering the busy time of year, was very creditable. The local element also, along with the pastors of the various denominations of the town, showed the Conference great courtesy, by their attention and kindnesses.

The entertainment was all that could be wished. The pastor, Rev. C. L. Herring, and his good people had things in order and made the Conference happy in their homes.

The Conference did its work through committees, whose reports were fully discussed, and considered. The character of Rev. Chas. W. Musgrave was held up, pending an investigation, but the case was finally settled by his surrendering his credentials. He was supplying the Leedy charge.

The Woman's District Missionary Conference was held in connection with the District Conference, taking one afternoon for their work. They looked carefully into all their interests, and made a fine showing. Mrs. Campbell, Conference President, was present and made a fine impression on the whole body by her presentation of the work at large. It would be difficult to overestimate the great work she and her co-workers are doing in this new field.

The next session of the District Conference goes to Clinton, Oklahoma.

W. J. Stewart.

DURANT STATION.

On coming to Durant last November we found on Intermediate League with 25 or 30 members under the management of Mrs. Dr. Sawyer, doing active service. Mrs. Sawyer resigned and Mrs. Paul Davis took her place. Under her management the Intermediate League has grown to 50 or more.

We organized a Junior League under the direction of Miss Edith Mackey and we now have 79 members, and they are being trained to do service for Christ.

Soon after Conference we resurrected the Senior League and began work with little more than a dozen and the membership has grown till we now have a membership of 180. We hope to perfect the organization of the various departments and secure such service as will make the League a great power for the cause of Christ and his church. The Epworth League is one of the very best auxiliaries in the church and may be made nearly all things to the church.

Wishing all the churches the blessings of a good League.

I am yours in Christ,

J. M. Cantrell.

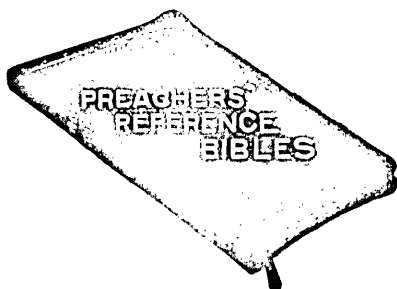
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2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown

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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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THE LITTLE ROCK DISTRICT MEETING.

In writing of the trip I made to England last week, I closed by saying that the Recording Secretary would give a detailed report of the Little Rock District Woman's Missionary Conference at Carlisle. A sorrow, coming suddenly into her life is the reason for its non appearance. We all extend our heartfelt sympathies to our very efficient Secretary, and commend her to Him, who is the source of all consolation.

I am anxious that all our members know of that splendid meeting. Mrs. Stover, the painstaking District Secretary, had planned her program wisely. The women all over the district responded with a promptness and willingness I've rarely seen.

The meeting began Wednesday at 8 p. m. After the devotional exercises by the pastor, Rev. Don C. Holman, the organization was perfected by electing Mrs. B. Standley secretary, the enrolling of delegates, and appointment of committees. With a program planned for Institute work, rather than reports and statistics, we were thrilled and edified by the discussions, and the exchange of ideas. One of our Texas Conferences holds its District meetings simultaneously, and I have wondered why it would not suit Arkansas as well. I think the subjects on our program would prove helpful to any other District Secretary planning a like meeting. Many vital subjects were discussed in two days, as follows:

Today and Tomorrow in Missions;
The Bible Study Class;
Problems in Administration.
Quiz on our Literature;
Quiz on Finance;
Christian Stewardship;
Missionary Education in the Sunday School;
Missions in the Orient;
The Life Worth While—The Life of Service;
Tithing;
What We Owe, and Why We Owe It;
Symposium: The Child of Today.
(a) The alien child and the home.
(b) The negro child and the school.
(c) Need of sanitary conditions and of moral purity in our schools.
(d) Need of good reading for children.
(e) The orphan child.

How to interest our young people in Missions.

Why have Missions?
Social Service—Round Table.
The Prayer Life—Round Table.

Every subject seemed a necessary one for discussion and study to better fit us for the work we are undertaking. A great help and inspiration to the meeting was having with us Miss Martha Allis, fresh from Scarritt Bible Training School. She gave a graphic description of her work as a student of the Training School.

May God richly bless our faithful District Secretaries. In my thirteen years service as one, I never realized what they meant to the Conference Corresponding Secretaries or to the work as a whole, until since I have been a Conference Corresponding Secretary. And I am growing almost an enthusiast on the subject of District Meetings.

No Conference was more hospitably entertained than this one, each woman claiming to have the best home. Brother Holman was a very helpful and interested attendant at all the sessions.

Mrs. Geo. Thornburgh.

HOT SPRINGS METHODISM.

Present at the Preachers' Meeting: Steel, presiding; Hutchinson, Keadle, and Williams, a layman from Malvern Avenue church.

After singing "Am I a Soldier of the Cross," each one present led in a short

prayer and the following reports were made:

Central, by Hutchinson. Good prayer meeting Wednesday night; 228 in Sunday school; splendid congregations morning and night; six accessions. This was the modest report from the pastor, but the Secretary met a certain doctor on the street car after the meeting, who said, "I tell you, Forney Hutchinson tore up the deer lick last night. His theme was 'Esther and the present age,' and I think it was the greatest deliverance he has ever made in that church."

Dickerson not being present Steel reported for him, stating that he (Steel) filled the appointment at the morning hour. Good congregation, or at least the best he had seen there this season, with reasonably good services, the pastor preaching at the night service.

Williams reported that W. W. Nelson preached at Malvern Avenue morning and night. Congregations better than usual, though they have had but little preaching there lately. Arrangements have been made for D. B. Buckley, of Warren, to supply Malvern Avenue till Conference, beginning next Sunday.

Keadle reported a good day at Tigert Memorial. Best congregations and best services at both hours this year.

Burnett and Black being absent there were no reports from Park Avenue nor the circuit.

THE DURANT DISTRICT CONFERENCE.

The Fourth Session of the Durant District Conference, East Oklahoma Annual Conference, M. E. Church, South, convened at Ft. Towson, Okla., May 25, at 8 o'clock p. m., the opening sermon being preached by Rev. John H. Rogers, of Boswell, Okla.

The Conference convened with perhaps the largest attendance of pastors and delegates we have had in several years. The presiding elder, Rev. Thomas P. Turner, presided with his usual grace and dignity, and to the entire satisfaction of all. The Conference by vote expressed its appreciation of the kind and efficient way in which the presiding elder guided the deliberations of the body, reaffirming its confidence in his wise and capable leadership. As we could only expect he has grown in love and favor with both preachers and laymen from the beginning of his work as presiding elder of our district. The marvelous growth and development of Methodism in the Durant District bears the impress of the master mind and hand of the presiding elder.

One could not but have been impressed with the buoyant, hopeful spirit of the men who composed this conference. Not one note of discouragement was sounded. No pessimistic cry was heard, but instead every man seemed embued with the spirit of optimism and determined to conquer every foe.

The preaching of the gospel was a prominent feature of this conference being done by T. P. Turner, J. H. Rogers, A. C. Pickens, J. A. Noble, R. C. Alexander, I. R. Haun, J. W. White, J. M. Cantrell, L. M. Daily, and James W. Rogers. Every sermon was filled with evangelistic and missionary thought and fervor. The burden of every preacher's heart was for a revival that would touch each and every charge in the district. Some great revivals had been held. The reports from the various charges showed that the revival fires were burning brightly. Every interest of the church is being pushed forward by the pastor and the laymen are loyally co-operating in the great work.

The following were elected delegates to the Annual Conference: Judge Summers Hardy, G. P. Wheeler, T. H. Harrod, and E. L. Knisely. A. A. Puckett and W. H. Darrough were

elected alternates. C. A. Skeen was elected Lay Leader.

Two young men were granted license to preach. A. A. Puckett was recommended to the Annual Conference for admission on trial. Taking everything into consideration the District Conference held in old historic Ft. Towson, was a great success and one that will long be remembered. The next Conference will be held at Tahina. The members and visitors will ever remember with grateful appreciation Brother G. E. Holley, the pastor, and the good people of Ft. Towson, for their kindness. We will be delighted when in due season the Conference shall have another opportunity to visit them. May our Father's richest blessings be theirs. Fraternally,

James W. Rogers, Sec'y.
Madill, Okla.

GREAT REVIVAL IN LAWTON.

We have just come to the close of one of the greatest revival meetings in the history of this city. The M. E. Church, and the M. E. Church, South united our forces, rented a large tent from Oklahoma City, and secured the services of Rev. A. C. Holder, Ph. D., of Shreveport, La., and his singer, Mr. Robert E. Johnson. The meeting began June 9th, and continued to June 30th. There were 225 conversions and reclamations at the altar. Most of the children and young people of our Sunday schools were brought into the church, as well as many mature men and women. The entire membership of the two churches were greatly revived, and other churches that co-operated in the meeting, especially the Baptist and Christian churches, each received a goodly number of members as results of the meeting.

Dr. Holder, as a preacher and all-round evangelist is among the best in the field today. He is strong in the pulpit, forceful, clear, logical, scriptural, deeply and genuinely spiritual. He is free from eccentricities, which so frequently characterize evangelists, hindering their influence for good.

Mr. Johnson, his singer, is the best choir leader I ever had in one of my meetings. He sings well himself and he knows how to get others to sing, creating a great enthusiasm in the music from the first service to the last. Everything went off pleasant and harmonious from start to finish. If you are looking for an evangelist to assist you in a revival, and want the best in the land, write to Rev. A. C. Holder, Shreveport, La.

J. S. Lamar, Pastor,
M. E. Church, South.
Lawton, Okla., July 2, 1912.

ASHFLAT CIRCUIT.

We wrote to you that we had had two of our Children's Day programs. Since then we have had two more, one at Liberty Hill and another at Corinth. Good program at each place. We are looking forward to our meetings with prayer and expectation for great blessings. Our meeting begins at Ash Flat on the fourth Sunday of July. Rev. W. A. Franks, of Batesville, will be with us.

Very truly,
J. M. Harrison.

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NORTH McALESTER, OKLA.

I take pleasure in informing you that we held our Children's Day exercises on the evening of June 30th.

We adhered principally to the beautiful program prepared by our publishers; and it was carried out creditably by the children, (for there was not an adult on the program), to the delight of an overflowing house.

As a result a nice offering will be sent our Teller.

Yours fraternally,

E. S. Fendall,

Sunday School Superintendent.

P. S. I neglected to state in the proper place, Stonewall Avenue M. E. Church, South.

E. S. F.

THIS BOOK SELLS WELL.

"Letters From Italy, Switzerland and Germany."

By Virginia Carroll Pemberton.

Besides those from various points in Arkansas, orders for the book have come from Oklahoma, North Carolina, Virginia, Mississippi, Tennessee, Kentucky, Texas and New Jersey. In Pine Bluff fifteen copies were soon sold; and from a little town in North Carolina, where the author is not known, a friend writes: "Am delighted with the book. Have done a little soliciting among my friends and have sold twelve copies."

\$1.00 net postpaid. Order from Mrs. W. H. Pemberton, 303 East Sixth street, or Anderson, Millar & Co., Little Rock, Ark.

COMANCHE, OKLA.

I have been waiting since conference for something worthy to report, but now I am happy to tell my brethren the Lord has wonderfully blessed us at Comanche.

Rev. D. V. York, of El Dorado, Oklahoma, came to us June 17th. Services were rained out that night but next morning we began in earnest. We seemed awfully backslidden and careless but the prayers of a few devoted Christians were answered under the leadership of the remarkable evangelist pastor. During the first week there were about twenty conversions and the church was so greatly revived that personal workers besieged the town with face to face invitations to church and to Christ. Brother York knows how to get the church to working. The conversions were all at the altar kneeling upon their knees, in the old time, right way.

There were about sixty conversions, forty-three joined our church and several joined other churches in town. There will be others to join soon.

The Campbellites were conducting a tent meeting most of the time we were in our meeting.

Business houses closed for day services, thus allowing those employed the opportunity of attending. Our town is undergoing a great change for the good. Conviction seemed to be upon the whole town and men were afraid to come to the services for fear of becoming converted.

I take pleasure in recommending Brother York as a safe, practical, and thorough Methodist evangelist. He uses no unfair methods but lays bare with the most uncompromising and sometimes stinging denunciations of the sins of both church members and sinners.

Our finances were close but it was not difficult to collect more than \$200 for preachers during the meeting.

The Lord has answered our prayers and we rejoice in his love.

Fraternally,
J. T. McBride.

July 8.

DAVIS, OKLA.

We closed one of the best meetings last Tuesday night, that it has been my privilege to attend.

Brother McIntosh from Iuka, Miss., did the preaching. He preached a plain, simple gospel that had its effect upon the people. Ed. G. Phillips and wife from Siloam Springs, Ark., led the music, and it was led well. I have never seen more earnest, faithful workers than the above three. They are untiring and persistent in their efforts. No preacher or preachers can secure better help. But they will not be together much longer. Brother Phillips expects to work with the pastors after September 1, and any pastor wishing to make a date with him can do so after that time and you can do no better than to secure the help of Brother Phillips and wife when you expect to do your own preaching. Brother Phillips is a good preacher himself and a very fine personal worker, especially with men.

Sister Phillips can't be beat as a worker in a revival meeting. In her special meetings with the women she did some really effective work, and as a personal worker I doubt that she can be surpassed.

This was a union meeting in which all the churches of the town co-operated except the Episcopal church, and a very beautiful spirit prevailed during the meeting. And as a result the meeting had a fine effect upon the people of the town. There were about one hundred and fifty or seventy-five conversions and reclamations. Our church received their share of those who joined the church. We will receive sixty, possibly seventy-five members from the meeting. It is the best meet-

ing by far that was ever held in Chelsea. All the churches have been greatly benefited and the religious sentiment of the town greatly toned up.

J. L. Gage.

July 5.

HAMBURG, ARK.

On June 23 we closed a very successful revival which began June the 9th. Rev. R. R. Moore did the preaching, and his sermons were great. They were clear, plain, positive and to the point. Brother Moore did faithful service here and our people appreciate it very much. Our church was revived and some members were received. Our good ladies did faithful service in their cottage prayer meetings. Hamburg church is moving out. We have repaired, papered and painted the parsonage on the inside. Our people are doing what they can to the glory of God. Our finances are all right. We have a most excellent board of stewards. Our Presiding Elder, R. W. McKay, was with us a couple of days during the meeting, preaching two fine sermons. We are trying as a church to advance the interests of God along all lines, and we hope to present ourselves at the close of the year with a clean sheet.

R. M. Holland.

CATO CIRCUIT.

Sunday was a grand day for Cato, being Children's Day. It was far the best we have ever had. The morning program lasted about an hour and a half after which a collection was made which amounted to \$10.50. Then dinner was served much to the delight of the entire crowd.

At 1:30 p. m. the evening program began. Every one we heard express their opinion said it was the best they ever heard. Our superintendent, Brother Nash, is a fine business man, and a good instructor. He was also assisted by Brother Fretwell, our school teacher.

We are to have a graded school begin here very soon. Parents will do well by sending their boys and girls here. If you are seeking a good, clean place, free from evil influences, and where the religious atmosphere is fine, this is the place.

We have found it so these four years.
J. H. Gipson, P. C.

SHAWNEE, FIRST CHURCH.

Our work continues to prosper. Our Sunday school has outgrown the church, and we have had to erect a tent for temporary use for one of our large classes. Our prayer meeting has averaged 86 in attendance since our meeting closed in May. Our congregations are large and the interest is growing. Eighty seven have been received into the church thus far during the year, 21 by letter and 62 on profession of faith. It is the desire of our people to build a new church, if possible, during the next year that will meet the demands of our growing congregation. Our League work prospers also.

J. H. Ball.

July 9.

GRAY, OKLA.

Owing to the four fold gospel or the Holiness movement in this country we are about on a stand still as a good many of the Methodists have left their church letters where they came from or have them in their trunks.

We observed Children's Day at Paradise, a mission school house in Texas, where we have been trying to install Methodist literature, but the Sankeys have the majority, but we had a regular Methodist program Children's Day.

Rev. Munsey is doing well at La Kemp. They observed Children's Days at night recently with a good program. We need a good evangelist out here badly.

Our small grain crop bids fair to be

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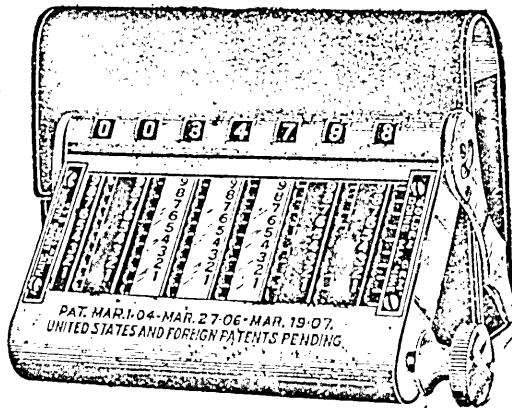
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the best we have ever had, but row crop is poor, owing to bad stand, most all have had to plant over and some twice. Have been trying to interest the people with the Western Methodist. It has been a welcome visitor at my house for a long time.

P. M. Ferguson.

VINITA DISTRICT CONFERENCE.

The Vinita District Conference was held in the Methodist Episcopal Church, South at Claremore, Okla., July 1-3 1912.

The opening sermon was preached Monday at 8 p. m. by Rev. T. F. Brewer. His sermon was a very clear explanation of the Lord's Supper, and at the conclusion the sacrament was administered.

Tuesday morning at 8:45, Rev. E. M. Sweet, Jr., presiding elder, took the chair and conducted the devotional exercises.

Allen S. Cameron called the roll and G. M. Byers was elected secretary. The Conference voted to do its business through committees. Out of twenty-one pastors nineteen were present, with thirteen lay delegates, besides a number of visitors.

The reports of the pastors showed progress along all lines. A number of good revivals were reported. The district showed a very healthy growth in Sunday schools and Epworth League. All through the Conference prominence was given to religious exercises. Preaching morning, afternoon and night, and if this scribe is capable of judging it was first class, too. Among those who preached were Rev. T. F. Brewer, pastor of Wagoner charge. Rev. W. M. Wilson, presiding elder of the Muskogee District, Rev. W. H. Roper of Vinita charge, Dr. Jas. A. Anderson of Little Rock, Ark., editor of the Western Methodist, Dr. O. E. Goddard of St. Paul's, Muskogee and Rev. S. F. Goddard, president of Oklahoma Methodist College, Muskogee, Okla.

Mrs. C. E. Castle of Wagoner, District Secretary, made a very helpful address on Woman's Missionary work.

Rev. T. L. Smith and Rev. J. A. Grimes were recommended for admis-

sion on trial into the Annual Conference.

Rev. J. E. Wright was recommended for re-admission. The following were elected delegates to the Annual Conference: C. E. Castle, J. T. Ezzard, Rev. J. A. Grimes and A. C. Brewster. J. T. Davis and W. S. Crittendon, alternates.

The next session of the District Conference was voted to be held at Inola.
G. M. Byers, Secretary.

LINDSAY, OKLA.

We have just closed a three weeks' meeting in which Rev. W. H. Humphreys did the preaching and earnest gospel preaching it was. There was nothing to attract except the preaching but the congregations were good. The visible results were not what we desired but all the fruit that ripened was gathered in. Nine united with the church and not one of those converted but united with our people. I think it will do much good for us here in time to come as well as some present results. We have some of the most faithful people at Lindsay that we have found anywhere and we are glad to serve such a people.

One of our good families is so faithful that once when the church bell rang on Sunday morning the horse was given the reins and he made his way at once to the church. It would be great if all men were so trained.

W. M. Spain, Pastor.

DUNCAN REVIVAL CLOSED.

Our meeting closed Sunday. Saturday night and Sunday we received 33 into the church, 29 on profession of faith. Our last service was interfered with by a storm. When the invitation hymn was begun many left. We had a good altar service nevertheless and received 13 into the church on profession of faith that night.

C. T. Davis.

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FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Maysville, Okla.

In the beautiful Washita valley in Garvin County, is Maysville, a good business town. There are two large lumber yards, a bank, and four blocks of business houses. A large two-story public school house, some lovely cottages, mill, elevator, and a fine farming country. We have neat church. Shaping up the old, Mrs. Mary Wayman, who keeps a neat hotel, subscribed. Rev. C. R. Ray, a Vanderbilt trained man, is the popular preacher. His people are very much afraid they are going to lose him. I am afraid some mother is going to lose her daughter on his account. He is certainly an excellent young man. Brother and Sister Dave Mays still take great interest in the church. There are several excellent families that compose our church.

Chickasha, Okla.

One of the best cities of the new State is Chickasha. Population is given at over 10,000. There are several miles of paved streets, railroads from four points of the compass, street cars, a dozen blocks of two and three story business houses, filled with all manner of good things. There is quite a good deal of public works and machine shops, excellent schools and elegant churches. Ours is a large brick, well designed and equipped for modern Sunday school work. Rev. C. S. Walker is the pastor. He ranks with the best preachers of his conference and is every way a superior man. His people have confidence in his leadership. His good wife is the equal of any in her department of home and church work, and Charles, who calls himself "the little Reverent," brightens their home life. I have not had a more pleasant and profitable visit than with this good couple. To the old subscribers we added twenty-one new, with more to follow as I return, viz., L. A. Sanders, E. F. Burgett, Mrs. Grace Kayser, Dr. Martha Bledsoe, E. O. Killey, A. A. Zinn, W. T. Phillips, J. B. Riddle, Mrs. V. Moore, George Lutz, D. W. Chesnutt, Mrs. C. E. Riggin, Mrs. L. L. Washburn, Mrs. Z. Cowen, Mrs. R. L. Richards, Mrs. C. Rutherford, Mrs. Cora Gorman, Mrs. A. B. Morgan, Mrs. T. J. King, Mrs. T. Herndon, and Brother James Collins. Brother A. E. McKenzie is superintendent of the large Sunday school. Every department of the church is organized and at work.

Carnegie.

A half day was spent with Rev. R. P. Witt at Carnegie. Our M. E. brethren were having an interesting meeting conducted by Brother Cloud and his wife. He is an educated Indian and speaks well. His wife, also part Indian, is a fine singer. There are four or five churches here. We have a neat church and a good parsonage. Brother Witt is one of our true and faithful preachers, and has done much good. He and Sister Witt have trained a large family of nice children. The boys are not afraid to work, so much to their credit. Mrs. Hattie Ewing was the only new subscriber we secured. Carnegie is a good business point on the Rock Island road. The Nelsons and others are doing a very creditable business. There is a large lumber yard, three blocks of business houses, elevator, bank and good school. They also have water works.

Anadarko, Okla.

A most delightfully pleasant night was spent with Brother Andres Martinez and family in Anadarko. It is his life Brother Methvin has so beautifully written under the title of the Mexican Kiowa Captive, that has had such a fine sale. The book can be had for fifty cents either from Andres Martinez, Anadarko, Okla., or Ander-

son, Millar & Co., Little Rock, Ark. He is a devoted Christian and he and his good wife are earnest church workers. Miss Rachel, their adopted daughter, is an accomplished young lady. She is especially skilled in music. Anadarko is still growing. It is the county site of Caddo county. Population about 4,000. Seven or eight excellent two-story brick business blocks, three banks, good school and church privileges. We have neat church and parsonage and some most excellent members. Rev. W. E. Humphrey is the enthusiastic pastor. He loves to help in revivals. He was at Lindsay assisting Brother Spain in a good meeting. I was pleased to meet Sister Humphrey and son, who has equipped himself for a druggist. Prof. R. Campbell has an excellent business college, with three instructors, himself, Prof. Ed. Englehardt of Hot Springs and one other. This is an excellent place for a young man or lady to take a business course.

Mountain View.

It was a real pleasure to spend a night with Rev. J. C. Hooks and wife at Mountain View. They treated me like we were blood relatives. There were so many things to talk about that it was quite late before we retired. Brother Hooks is a broad-gauged man and an excellent preacher. His ability as a preacher is fully recognized. He and Sister Hooks enjoy the West, and are highly appreciated by their people. They know how to make themselves agreeable. We secured three new subscribers: W. S. Rushton, Samuel Bruns, and W. I. McIver. Brother Hooks had recently sent in several new subscribers. We have most desirable property in both church and parsonage. This is a real beautiful town. Broad streets lined with numerous shade trees, two banks, substantial brick stores, elevators, gins, waterworks, and excellent two-story brick school building. There are also some lovely homes and excellent people.

Hobart, Okla.

At a crossing of the Frisco and Rock Island in Kiowa county is Hobart. Population four thousand or more. There has been some substantial improvements the past year. There are eight or ten blocks of business houses, many of them two and three-story bricks, four banks, elegant brick court house, two large ward schools, paved streets, waterworks, sewers, electric lights, and good church privileges. We have a most desirable half block with a neat church and parsonage. But the church is too small for the Sunday school and congregation. In the near future they hope to build a modern brick church. As I see it, the sooner the better. Our cause is prospering graciously under the efficient ministry of Rev. H. E. Snodgrass. He and his good wife met me with their automobile and did everything necessary to the pleasure and profit of my visit. They are excellent people and every indication is that they are highly appreciated by their congregation and are doing a noble work. The church prospers in its various departments.

Collecting well from the old we secured five new subscribers: J. F. Baldreich, D. A. White, G. B. Hugen, H. E. Goebles, and W. W. Lampkin, who told me he had been shipping alfalfa hay to Georgia. They certainly have great quantities of it, and the June rains have made this and other crops extra good.

Rocky.

A night was spent most pleasantly with Rev. F. E. Shanks and family. The lights being out of fix prevented us from having preaching. Rocy was visited by a very severe storm this spring and destroyed quite a good deal of property, both in the business and resident part of the town. The re-

Galloway Girls Wish Places to Teach

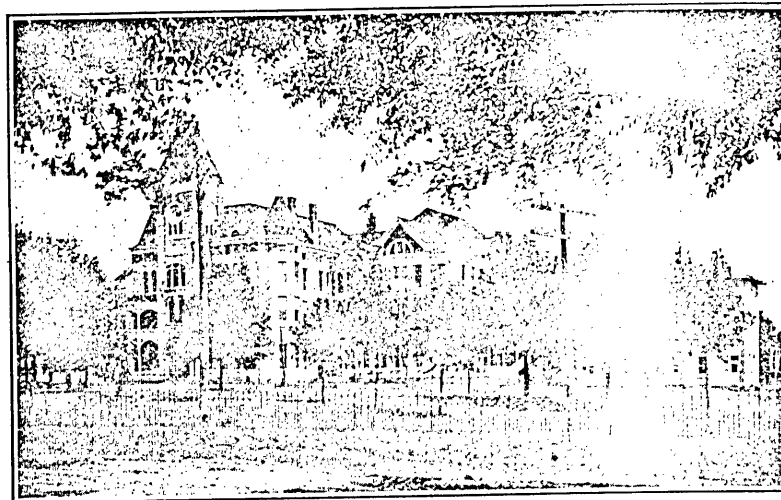
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I shall be glad to put any community in touch with candidates suited to the positions to be filled. Inquire by numbers of

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The next session opens early in September, and the indications are that all of the room will be taken early.

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**Rev. C. C. Barnhardt, A. B.,
Registrar**

pairs have nearly all been made. Our people are building an addition to our church which will give them a third more room. The pastor is planning a meeting for July, and will also hold some meetings in the country. He is true and tried, has been faithful for years and has done much good. His good wife, though she has been much afflicted all winter and spring, is much better. Fletcher, their only son, is fast developing into a fine young man.

Rocky has two banks, three blocks of business houses, an excellent two-story brick school house. Several of our members live in the country. We secured three new subscribers: J. L. Smith, V. L. Brown, and O. C. Hammons, the editor of the town paper, Rocky Record.

Custer, Okla.

Running up to Custer, met at the train by Rev. E. H. Driskill, we hurried around among the old subscribers, and secured three new: J. H. Grigsby, D. Driskill, and Jeff D. Wilson.

Custer is in a very rich country. Has four elevators, a large roller mill, two banks, four blocks of business, large public school, and plenty of churches. We have a nice church and small parsonage and some most excellent members both in town and country, who are liberal and love the church. Brother Driskill is the third preacher sent there this year. He is well pleased and these people appreciate him. He is worthy and well qualified and has a real nice family. There were two brethren of the Christian church holding an interesting meeting in our church. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Cordell.

Sunday was spent in Cordell with Rev. Robert Hodgson, preaching in the morning to a nice congregation. Brother Hodgson preached the anniversary sermon for the Odd Fellows at night. There is an excellent Sunday school. Brother A. W. F. Lee is the efficient superintendent. This is one of the best congregations in this Western country. We have an excellent parsonage and a good church. Brother Hodgson is a popular preacher. He preaches to the heart as well as the head. He has recently had a fine meeting. The good affects are still ap-

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Corner Second and Center Streets
LITTLE ROCK, ARK.

parent. He is blessed with a lovely family, who take deep interest in the church. They were especially nice to me. Collecting well from the large list of old we secured eight new subscribers: P. B. Tisdal, Mrs. H. L. Murdock, E. S. Treece, Mrs. J. Stone, Mrs. R. L. Kime, W. R. Hutton, Mrs. A. W. Lee, and J. E. Kerr.

Cordell is the county site of Washita county, which is a county of rich lands. Population over 2,000. Excellent court house, seven or eight blocks of business houses, many of them two-story brick, large well-equipped public school. There is also a school run by the brethren of the non-progressive Christian church. There are three banks and a most excellent class of citizens. My Sunday with Hodgson in Cordell will be a pleasant memory.

DR. W. S. MAY.

Eye, Ear, Nose and Throat. Office rooms 14 and 15, Masonic Temple. Hours: 9:00 to 1:00, and 2:00 to 5:00; Sunday, 9:00 to 11:00. Little Rock, Ark.

MARKED TREE, TYRONZA AND LEPANTO AND BIG DISTRICTS.

The third quarterly conference for Marked Tree, Tyronza and Lepanto is now a part of our history and it records some good things for our cause. Rev. W. L. Oliver, our genial and efficient presiding elder, was on hand and did good work in the pulpit and chair. He, in my judgment, is a number one stick of good presiding elder timber, and will make a safe and pained leader. And this is no empty compliment, but merited, and it has no present, past or future motive that prompts it. Our reports indicated some little progress, with a hope of better things to come. If I should shoot my oft-shot firearm at the big district target once more, I would not shoot in vain as to a right, righteous, safe and sane policy for our little conference to consider. We need smaller districts. No man can do a thorough work with such a large territory as this, or any other district in the White River Conference. This was my song when I was a "beloved" and it is the same today. More's the need today than 10 or 15 years ago. More and more people call for more and more service and they are not getting it from our presiding elders on any district in our conference. Without Brother Oliver's knowledge or consent, I want to give this. We were at Lepanto, twelve miles by land from the Frisco, and forty by water. Only three trains a week. We went on Friday and no train again till Monday, if he had no appointment till the next Saturday and Sunday, and he would have had with a district the right size, he could have stayed till Monday, and much would have come to our cause. But no train, the next thing was a gasoline boat, and forty miles to be made by water to get where he could catch a train for Gardstown, his next appointment on Sunday night. We took a boat, and started and all went well for awhile when "kerchug" and the thing was dead as a door nail, seemingly, but our genial pilot pumped life into it and again we went cutting the water like a thing of life, when another "chug" and dead again and our boat "balked on a dead level." But off again, gone again, till another "chug" and we were picked up by a tug boat and landed at Marked Tree nearly two hours after his train had gone. Now, all the good lost at both ends of the line, when time would have given more and better service at each end. This is no fault of his, he did not make the district, but it should be unmade and made over into about two smaller ones, with better service and better pay, for it will, don't forget it. There are more things for a presiding elder to do now than

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ever before in the history of our church, and less time to do them in than ever before. Why this superficial way of doing things? Time speaks and says, "I am not considered, you can't make one of my houses any longer than it has always been, and my days are the same. But I have filled the country with people who must be fed and looked after by the pastors or they will be lost." It is the population, and if a man can make as much on one acre of ground as he can on four, why cultivate the four acres, better attention to the acre produces better results than the four half cultivated, and there we are. But up to date no man has regarded the call, and we go on wasting and wearying with unsatisfactory results. "Verbus sat." Cordially,
Jas. F. Jernigan.

A WOMAN'S APPEAL.

To all suffering sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

CHICKASHA DISTRICT EPWORTH LEAGUE.

The recent District Conference which met at Lindsay paved the way for the organization of a District League in this district by passing a resolution requesting that the same be done, and by electing the temporary officers to carry out its wishes.

In compliance with the desires of the District Conference as set out above, a meeting was called to assemble at Chickasha July 2. Earnest requests were sent all the pastors of the district that they have representatives at this meeting.

Delegates from some ten of the churches met at the time and place selected. Rev. L. L. Johnson, our beloved presiding elder, opened the meeting with religious exercises, and delivered an earnest address on the benefits of the League in general and especially of a District League for the district.

The representatives assembled spent the afternoon session in perfecting the organization by adopting a constitution and bylaws, and by electing permanent officers for the incoming year. Mr. J. C. Jones, of Chickasha, was elected president, Mr. Russel Bolyard, of Lindsay, vice president; Miss Ina Smith, of Lindsay, secretary, and Miss Lucile Canning, of Chickasha, treasurer. It was decided to hold the first district institute at Lindsay about the first of September.

The evening session was spent in listening to a very eloquent, inspiring and instructive address by Rev. B. M. Nelson, of Cement. Rev. M. J. Ivie,

Have you read the startling truths in the Book FROM THE BALL ROOM TO HELL. A Dancing Master's experience, 25c postpaid. Agts. wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago.

of Erin Springs, made a very interesting talk on the Country League, after which the delegates spent a social hour getting acquainted.

Thus has been launched the District League. It remains for the pastors and Leaguers of the district to see that it is a success. The officers cannot do this without your assistance and prayers. Will you do this much?

Miss Ina Smith, Secretary.

NOTICE.

Any pastor needing a good tent for a meeting can get one of me any time I am not using it.

T. P. Clark.

Amity, Ark.

BURMAH CIRCUIT REVIVAL.

We just closed a successful meeting at Center Point, on Burmah circuit. Twenty-one conversions, seven additions to the church and others to follow. The church was greatly revived. Several family altars established. A great victory for our church. Brother H. H. Windham did the preaching. He is fine. Pray for us.

C. C. Williamson.

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You see, I have absolute confidence that just one tryout on your part will make you a permanent booster for my famous "Perfect Vision" spectacles, and I am therefore going to send you a pair of my latest improved glasses absolutely free of charge.

AND THE REASON IS

—Because these "Perfect Vision" glasses of mine will enable you to read the very finest print in your Bible, thread the smallest-eyed needle, shoot the smallest bird off the tallest tree-top, distinguish a horse from a cow as far as the eye can reach, and at the same time they will be actually protecting and preserving your eyes and keep them from getting weaker while doing it.

Now you certainly do want a pair of these wonderful "Perfect Vision" glasses, and I surely want to give you a pair absolutely free—without even asking you to pay me one penny for them, now and never.

So let's get together right now on this very generous advertising proposition.

You, on your part, just write me your name and address at once—and I, to fulfill my part of the contract, will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you, absolutely free of charge, to a brand new pair of my wonderful "Perfect Vision" glasses, which will again enable you to enjoy your reading, sewing and hunting just as much as you ever did in your younger days. Address:—

DR. HAUX—The Spectacle Man—ST. LOUIS, MO.

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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.)

Little Rock, Ark., April 26, 1912.

Dear Miss Katherine: Will you let two little Arkansas girls join your happy band? We are going to school every day we can. We go to the Robert E. Lee school of this place. We also attend the M. E. Sunday school. We came from Oklahoma last June to this place. I like our new home fine. Our mama takes the Western Methodist and likes it fine. Who can guess our ages? They are between six and ten. Well, I hope the waste basket will miss this letter, as it is our first.

Your new cousins,
Carrie Lee and May Belle Carder.
15th and Martin Sts., Little Rock.

Viola, Ark., April 27, 1912.

Dear Miss Katherine and Cousins: How are you all today? I am fine. Miss Katherine I wish you and the cousins were out here today. We would have a good time. Everything looks so green and nice. We had a rain yesterday and day before yesterday. Yesterday we went to school and it commenced raining and caught us up there. It is about two miles to school and we couldn't get home until papa came after us. We have a dog that we call Fizer. He is a brown dog, but he is not much of a pet. Lillian Purifoy, come again, I think your letter was fine. Mabel Clarie White and Herbert Talley, come again. You had a nice letter too. This is a bright sunny Saturday evening. As this is my second letter, I guess I had better quit.

As ever your cousin,
Beulah V. Watson.

P. S. Has any one my birthday, March the 26th? Laura Hutchison, I guess your age to be fourteen. Am I right? Bonnie Garrett, I will answer your riddle. The man's name was "I." Come again, Mrs. Carr. B. V. W.

Atlie, Ark., April 23, 1912.

Dear Cousins: It has been some time since I have "stopped in" to talk to you. I see some of you have moved and everything has changed very much. I haven't moved though I am still living in the same place. Mercy, isn't it warm though? Good old spring has come and I am very glad. I like spring so much. The birds are all singing and the pretty flowers are blooming and everything seems so happy.

I guess you all have been fishing some, haven't you? I have only been once. One of my neighbor women and myself went one afternoon. We didn't catch very much, only about four or five each. Once, while we were fishing I went out on a log in the creek a piece to fish and just as I put my hook in the water my foot slipped and away I went. It wasn't very deep, though we surely laughed. Well, guess I will go for this time. I hear mother's chickens crying for something to eat. Grace H., hand me my bonnet, please. Much oblige. I'll call again sometime and see you all.

A cousin,
Lessie McMillan.

Dear Cousins: I will try to write a line or two to the dear old Methodist. Papa takes this dear paper and thinks it is grand. I always like to read the cousins' letters before I read anything else. Miss Carr, I want you to write more often. I like your stories just fine. I thought that story, "Just Like the Pattern," was splendid. Write another one.

What has happened that the cousins don't write more often? Well, I am from Oklahoma and I am proud of it. I think it is a grand State. I have lived in Oklahoma all my life, which is not very long. How many of you cousins like to read? I do, I had rather read than to do anything else. Well, I am

going to school and have a pleasant time. I am in the sixth grade and I think I will pass to the seventh at the last of school. Our school will be out the 17th of May and I will be so sorry, for I enjoy going to school very much. We have a nice school building. I will describe it: The house is made of brick and concrete; it has fifty-eight windows, seven large rooms, and several little ante-rooms, and has twenty-four doors. Well, as my letter is growing long I will close. Goodbye.

Oklahoma Maiden.

Hiram, Ark.

Dear Miss Katherine: Will you let a little girl in Arkansas step in and listen to you all just a little while? My mama gets the Western Methodist. I certainly do enjoy reading the Children's page. My papa is a farmer and I help him in the field. I think it is nice for little boys and girls to help papa and mama.

Blanche Ramsey.

Hiram, Ark.

Ashflat, Ark.

Dear Miss Katherine and Cousins: Here comes another little Arkansas girl. I too, go to school and Sunday school. I am a little girl eleven years. I have a little brother and sister. Papa takes the Western Methodist. First, I always read the Children's page. I like to read the cousins' letters. I am in the fourth grade at school. My Sunday school teacher's name is Mrs. Williams. I like her fine. I hope Mr. Waste basket has gone visiting.

Hester Lanier.

Fayetteville, Ark.

Dear Miss Katherine and All: I thought I would write again as I haven't seen any letters from Fayetteville, Ark. What do all you girls do on Sunday when its too bad to go anywhere, (I mean to church and singing) and for anyone to come? I'll tell you, I generally have the blues. It was too bad to go today but I hope it will be pretty next Sunday for I want to go to see one of my friends at Zion. I intend to go on Friday and stay until Sunday evening. Say, Mr. W. J. Elliot, I don't know your address. I owe you a post card, but I don't know whether you are in Arkansas or Oklahoma, so I wish you would write me again. Nora Murray, your letter was fine. I would love to hear from you because you have my name. Say you didn't tell us how old you are. Who of you all have my birthday? It is the 24th of September. I will describe myself: I have brown hair, blue eyes and dark complexion, weigh ninety-six pounds and am five feet and two inches tall. I am fifteen years old. I have three sisters and three brothers. I have one brother older than I am. He is just old enough to begin going with the girls. He is one year and five days older than I am. We live about two and a half miles from Fayetteville. We go to school and church at Combs Chapel. Say, I would like to hear from all the cousins and Miss Katherine. Well, I'll close for fear of that dreadful waste-basket. With much love for all, I am your old cousin,

Nora Sutton.

Fayetteville, Ark.

Dear Miss Katherine and Cousins: How many of you cousins like to read the Children's page? I do for one. I will answer Zonna Hatchett's riddle. It is a well. I will answer Edith Allbert Metzger's riddle. It is an egg. I will answer Nora Murray's riddle. It was a man by the name of Horn that got up in an oak tree and ate a horn. I will guess Willie Hively's age to be twelve. Am I right? I will guess Gabeson Hamilton's age to be twenty-one. Am I right? I will answer C. J. Baker's riddle. It is a tick. I will let you cousins guess at my age. It is

between twelve and sixteen and is on the 15th day of September. Come on girls, let's don't let those Oklahoma boys beat us. Where do you think Ruth Carr has gone? I will close by asking a riddle. "All inside and all outside and can't catch a cup full."

Nellie Sutton.

Ashflat, Ark.

Dear Miss Katherine and Cousins: Will you admit another little girl to your happy band? I live in a nice country, two miles from Ashflat. I go to school and Sunday school. I am in the fourth grade at school. I have a pet rabbit. He is a cunning little thing. I've got me a little garden, all my own. My age is nine years. As this is my first letter I will close. I hope I'll see this in print.

Elsie Lanier.

Viola, Ark.

Dear Cousins: Hello folks! Will you let me come in and chat awhile? Say, Beulah Watson, I believe you will recognize this girl and also Louise and Mina Waite. We are all little chums. There is an Olive Harrison somewhere. Say Olive, why don't you write to the Methodist. I promised our beloved pastor, Brother Hall, I would write, but I have been going to school for some time and didn't get to. Most all the Methodist women have been saving their Sunday eggs for the pastor's payment. And you don't know how fast it counts, until you try it once, and we don't miss the eggs either. Brother John said he had carried off more eggs this year than he ever did. I'm twelve years old. Brother Wilford is our presiding elder. May God bless and keep you little band of cousins is the prayer of your little cousin,

Grace Julian.

VINITA DISTRICT MEETING.

The Woman's Missionary Society of the Vinita District, East Oklahoma Conference, convened in Claremore Thursday, June 6, with our very efficient and much loved district secretary, Mrs. C. E. Castle, in the chair.

It was the first time a district meeting has been held separate from a district conference and it was a pronounced success and it was decided to hold our meetings alone in the future. Mrs. J. C. Fowler, Conference Corresponding Secretary, of the Home Department, was with us and lent inspiration by her wise counsel and interesting talks. The meeting was further inspired by the presence of our loving and much loved Mrs. W. R. Greer, President of the East Oklahoma Conference. Prother Sweet, presiding elder of the District, too, loaned us his presence one day of the session. Claremore was profuse in her hospitality. It was a good, helpful and inspiring meeting, and those who failed to attend missed a rare treat. Pryor, Oklahoma, was chosen as the next place of meeting.

Mrs. A. C. Brewster, Secretary.

THE OLYMPIC IDEA.

How far the Olympic idea may go is not yet determined. Its definition for present uses is sufficiently fixed on the lines of its first appearance; first, to create and strengthen bonds of friendship, such as ought to exist among all civilized nations, by frequent, peaceful intercourse; secondly, to purify sport, abolish selfish and underhand methods in the struggle for athletic supremacy, secure fair play for all, even the weakest, and, as far as possible, make the contest and not the victory the joy of the young. Incidentally the Olympic Idea in this form is steadily and beneficently permeating the physical training of most nations today.—From an article by William Milligan Sloane on its origin, foundation and progress in the July Century.

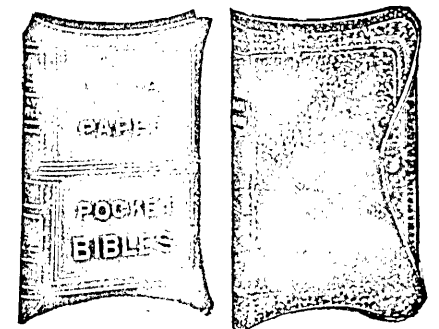
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QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT.

(Third Round—In Part.)

Maumelle Mission, at Martindale.	July 6, 7
Tomberlin Ct.,	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.

(Third Round.)

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.)

Louisville Ct., at Bradley.	July 6, 7
Texarkana Ct., at Pleasant Hill.	July 10
Vandervoort Miss., at Old Potter.	July 13, 14
Patmos Ct.,	July 20, 21
Lockesburg Ct.,	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.	

PRESCOTT DISTRICT.

(Third Round.)

Prescott Ct., at Holly Grove.	July 6, 7
Emmet, 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 27, 28
Washington, at Sardis.	July 27, 28
Columbus, at Saratoga.	Aug. 3, 4
Murfreesboro.	Aug. 10, 11
Bingon, at Harmony.	Aug. 17, 18
Sweet Home.	Aug. 24, 25
Hope Mis.,	Aug. 31, Sept. 1
Center Point.	Sept. 3
Harmony.	Sept. 7, 8
W. C. HILLIARD, P. E.	

PINE BLUFF DISTRICT.

(Third Round.)

Rison Ct.,	July 6, 7
Edinburg Ct.,	July 13, 14
First Church.	July 21, 22
Lake Side.	July 21, 23
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
Rovell 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.)

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
Bear.	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.	

MONITOELLO DISTRICT.

(Third Round.)

Bayder 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.	

FROM CHICKASAW CIRCUIT.

Dear Methodist: Anompa iklawo kia holisso atoba yamma fohki la chiske. June Nitak hullo ishit tahlapi ma local preachers im ittanaha achi ho Seeley chapel ako ai ashat ahlopulli tuk o isht annowa yat onah achukma hokano keyu hakinli kia anohonli la chi hosh binni li li hoke.

Ammona ka Friday ninak a Gibson Grayson akosh Mark 12:33 ako ishi cha nayimmi at akaniohuma hetuk ai imma ho isht anompuhi tuk oke. Atuko Nitak hullo nakfish hashi kanalli auachaffa kak o ont hiket ia ho John Grayson akosh Matt. 9:13 micha James 2:3 ako ishi cha nan i nukhanlo ai imma ho isht anompuhi tuk oke. Atuko opyaka pila hashi kanalli tuchina kano Thomas S. Wade akosh Chen. 6:18 ako ishi hosh hatak at ilap micha in chukachaffa, im alla aiena ka pehlichit ai okehaya ishit chukkowa he attok ai imma ho isht anompuhi tuk oke. Nitak hullo onnahinli ka James Underwood Iksata akosh Luk chapta 14 kak o ittim anompuhi cha anompa ilbasha anompuhi pelichit anta tuk oke. Atuko hashi kanalli chakkali ma il ittibapishi Jesse H. Imotichey

akosh I. Kolinhlilian 16:2 ako ishi cha Nitak Hullo holitobli ai imma ho isht anompuhi tuk oke. Atuko hashi kanalli auachaffa ma chittibapishi Thomas S. Wade akosh Efeshan 5:21-22 micha Koloshan 3:18, 19 aiena kak o ishi hosh hatak at ittin chukachaffa ya itti-hulla he alhpesa kak o ottaninchit isht anompuhi tuk oke. Opyaka pila hashi kanalli tuchina ka il ittibapishi Hogan Keel akosh I. Kolinhlilian 13:13 ako ishi hosh nan i hullo imma ho isht anompuhi tuk oke. Atuko Nitak hullo okhili kano Presbyterian abanompeshi il ittibapishi Allen Cravatt micha Jesse Imotichey ittatuklo hosh hatak nan ashachi atukmat Chihowa ittinanaiya he ahnit isht im anompuhi tuk oke. Yammatt, Matt. 3:3-12 ako isht anompuhi tuk oke, yohmi ma ushta hosh Iksa ataklama atuk osh falama tuk oke. Nan ittahoba kat \$6.41 atuk oke. Ittanaha achukma ai ahli hosh ai ashat ahlopulli tuk oke. Himak pila September Nitak hullo ishit tahlapi ka yammak inli ho ai asha chi hosh onutula tuk oke. Holissochi la hinla mona hakinli kia holisso ikbi ahleha hak osh im ahchiba hinla kah ahni li hatuk osh ilappak illa na foha li hoke.

Thomas S. Wade.

FROM RUFE CIRCUIT.

Dear Methodist: Himaka anompa lawa keyu kia holisso yamma fohki sabannashke. Yohmi ka Frazier chapel ai ittanaha ilappa Hashi tuchina ittanaha yat ai asha ma okla hat lawa achukma fehna tuk oke. Michan nan isht asha he alhpesa ka ona hosh chieya tuk oke. Yohmi kia oka homi ishko akmat lawa fehna tuk oke, micha okla ittibapishi yohmi mat aiena na ilappak osh isht ik ai achukmo fehna tuk oke. Nitak hullo onnahinli hashi kanalli auachaffa ma il ittibapishi Shay micha Williams ittatuklo kak osh Matt. 3:1 ilappak o ishi cha Chan Baptist at abanompa ha Chutea yakni hayaka ako isht ai anompononli micha baptismochi aienat ahanta tok o isht anompulit okla tuk oke. Himak pila hano Hashi tuchina ittanaha yat Choctaw Academy ako asha chi hosh pit kanalli tuk oke. Yohmi ka abanompa hokato hochukma fehna hosh isht anohumpa tuk oke, yohmi tuk o okhisa yat tiwa ma ushta illa hosh Iksa falama tuk oke.

Nitak hullo holisso pisa i noshkoboka hikia li micha abanompa ha ai ahlit mahaya ka sabahanna hosh hikia li hoke, yohmi hoka anompa ilbasha hash anompononlikmat ano aiena ka sathaiyanat anompa ilbasha isht hassia nompohonla chikch.

R. E. Jacob.

CHICKASHA DISTRICT LEAGUE ORGANIZED.

On July 2, at 3:30 p. m., in the First Methodist Church, South in Chickasha, delegates from the various Leagues of the district met for a District organization. The meeting was opened by a short devotional service by the presiding elder, Brother L. L. Johnson. After a general discussion of the work led by Brothers Jones and Nelson, a permanent organization was effected with Brother J. C. Jones of Chickasha as president, Russell Bolyard of Lindsay as first vice president, Miss Ina Smith of Lindsay as secretary and Miss Lucile Canning of Chickasha, treasurer.

It was decided to hold a League Institute in the District on or about the first of September. The Institute was voted for Lindsay and the exact date left open for the present.

The Chickasha League gave us the best of entertainment while we were there and all the Leaguers came away feeling that it had been good to be with them and also with one mind they felt that we must make our District League reach all the young people of the Chickasha District.

Ina Smith, Secretary.

Only the new days are our own;
Today is ours, and today alone.

THE ONLY COLLEGE

In Arkansas

Administered as a College

FOR MEN

Being endowed it is able to secure

A STRONG FACULTY OF MEN,

The graduates of the best Colleges and Universities.

After Twenty-Eight Years of Service

HENDRIX COLLEGE

Points to Its Graduates filling the Most Responsible places in Church and State and Business.

Prospective Patrons are asked to consult former Hendrix Students, who may be found in every Community. If they advise against putting your son in Hendrix College, Do not send him.

The Course is so complete and the work so hard that unprepared or idle students cannot long remain. The boy who comes simply to have a good time or to play ball, will soon depart in grief or stay to study.

Being strong Hendrix College co-operates with public high schools and academies, accredits them, and receives their students on certificate.

For the sake of mature, but irregular or retarded, students, Hendrix College maintains an Academy, managed by an experienced graduate of the Peabody Normal College. Here such students enter any classes for which they are prepared and may do four years of secondary work in three. They are prepared to teach public schools, and are in demand.

Only 250 Students Will Be Admitted This Year.

More than half the Dormitory Rooms were reserved July 1.

Hendrix College, Conway, Ark.

A. C. MILLAR, President.

C. S. Rennison, Secretary.

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.)

BROWN.—Norma, the eight year old, and the oldest child of Mr. and Mrs. L. K. Brown of Brinkley, Ark., died at their home July 2, at 11:30 in the morning. This stroke of God's providence was severe on the fond parents and near friends. But the grace of God is wonderful in its sustaining power to those who love the Lord. Norma was a bright, sweet child, and dearly beloved by all who knew her. She was thoughtful and obedient to her parents, and held all older people in the sweetest and the most becoming respect.

With her playmates she was careful for the pleasure of all. Her feelings were always smooth and pleasant. She never gave or took an offense. Her faith in others was so simple and pure, that if an offense was offered she never recognized it or thought of it as an offense. She was so pure in her own heart that with her every one else was pure in word and thought and action. She was a beautiful child, always healthy, with a ruddy smiling face, and long pretty curls of brown hair falling around her shoulders, the very picture of loveliness, she would give every passing acquaintance, either old or young, a happy, cheery greeting that would make them feel that it was good to live, and that no wave of trouble ever disturbed that sweet young heart. But Norma as she was, is no more. She is not there to run and meet papa as he returns from the store, or to greet mama as she comes in from a meeting with the Mission Society of the church, or to give uncles or aunts or grandma the happy kiss and caresses of welcome as they "drop in" in passing by.

But Jesus has taken her into his arms, put his hands upon her, and blessed her. The other children of the home may live to be grown up and changed, but Norma is preserved in

changeless beauty in the ether of heaven, and will always be the sweet little girl that she was.

She was literally brought up in the Lord. Baptized in infancy, a member of the Sunday school, and of the Junior Epworth League, and she was always there, faithful in attendance, but on the last day of June she was taken with congestion, and on the second day of July she breathed her last on earth. The funeral was held in the church, and in token of the high esteem in which the little girl was held, a great concourse of people, including the business and professional men of the city were in attendance. The floral offering was profuse and rich. Every one seemed to feel that the best they could do was only a poor and feeble expression of their love for Norma. And when the services were all over, they turned away and appeared as if they felt richer because Norma had lived, but poorer because she had gone away.

W. F. Walker.

* * *

PATTERSON.—Miss Madge Patterson was born in Dallas County, Ark., October 26, 1884. Joined the M. E. Church at Holly Springs, Ark., at about thirteen years of age. She spent her early life at Holly Springs. Miss Madge spent two years in Arkadelphia Methodist College, (now Henderson-Brown) and one year in the Maddox School at Little Rock. She was a great sufferer for two years before her death. She had undergone two operations. She bore her suffering with much patience, always appearing when seen by the writer to be pleasant and cheerful. Her departure, which came June 19, 1912, was not unexpected. After suffering so much she quietly passed away, leaving her loved ones and a host of friends to mourn her death. Miss Madge coming from a good family, was bright in intellect, cheerful in disposition and possessed many noble traits of character. Being dead she yet speaketh. May the bereaved loved ones look up with submission and faith in him who doeth all things well, until the reunion with loved ones on the other shore.

Her pastor,

J. A. Parker.

West Oklahoma Conference Woman's Missionary Society.

Mrs. C. S. Walker, Press Supt.,
Chickasha, Okla.

WEST OKLAHOMA CONFERENCE, WOMAN'S MISSIONARY SOCIETY.

Dear Co-Workers: At Mangum it was decided to adopt the Honor Roll given below as a standard of excellence for our auxiliaries. The first society to report having begun to work toward this is St. Luke's, Oklahoma City. No doubt many of your auxiliaries will have your name on this Honor Roll at the end of the year. But the best time to begin work is right now. Read it to your society, discuss its merits, and let us begin an active campaign at once. "Not failure, but low aim is crime." May we as a conference advance as rapidly along the Forward Movement lines as the other conferences are. Better work in every auxiliary and a Foreign Department as well as the "Home" at every preaching point!

Standard of Excellence.

(A certain number of credits are given for each item, the total number being 100. Any auxiliary whose reports show that they are entitled to three-fourths of the credits (75), will be placed on the Honor Roll. Keep this list and send to the Conference Corresponding Secretary at the close of the last quarter of the year).

- | | Credits |
|--|---------|
| 1. Membership. | |
| (a) A campaign for increase of membership | 5 |
| (b) Increase, one new member for every four on roll | 5 |
| 2. Average attendance at each meeting equal to two thirds of the membership | 5 |
| 3. Finance. | |
| (a) Dues paid in full and Conference fund paid by each member | 10 |
| (b) Free-will offerings, making the total given by each auxiliary, not including local fund, equal to \$7 per member | 10 |
| 4. Subscribers to the Missionary Voice equal to one-half the membership | 5 |
| 5. Subscribers to Young Christian Worker equal to one-half the number of families connected with the auxiliary, where there are children | 5 |
| 7. Children organized under First Vice-President. | |
| (a) Baby Division | 5 |
| (b) Junior Division | 5 |
| 8. Young People's Society | 5 |
| 9. Mission Study and regular presentation of Christian Stewardship | 10 |

NINE CENTS

a quart is the cost of Ice Cream made from

JELL-O Ice Cream Powder

You cannot make Ice Cream at that price by any other method, and certainly you cannot buy it for nine cents a quart.

To make Ice Cream from Jell-O Ice Cream Powder, you simply dissolve the powder in milk and freeze it. Everything is in the powder.

There are five kinds: Vanilla, Strawberry, Lemon, Chocolate and Unflavored.

Each 10 cents a package at grocers'. Send for our beautiful Recipe Book.

The Genesee Pure Food Co., Le Roy, N. Y.

10. With both departments organized 25
Total credits 100
We received a notice of the Clinton District Conference to be held June 20. We are sure it was a success. A report will no doubt be sent later. Mrs. A. W. F. Lee, the new District Secretary, is entering upon her duties with great enthusiasm. She is the first of the secretaries to hold a district meeting since the Annual Conference.

Mrs. J. J. Ruch of Grandfield sends the following:

Dear Sisters: We have an enthusiastic society and are doing a good work. We also have a Mission Study Class and are just finishing, "Western Women in Eastern Lands." (Good!) Another Press Superintendent to report is Mrs. F. M. Maloy, Granite, Okla.

Dear Collaborers: Our society here is like the darkey who said, "We ain't what we want to be; we ain't what we're gwine to be; but thank God we ain't what we wuz." We have a little printing outfit in the store and I am making some charts and mottoes, also one with our slogan on it, for our next meeting. Thanking God for the great awakening that is upon us and trusting Him for guidance, I ask you to pray for us that we may take on anew our armor and keep it bright. Hope many other press superintendents are making posters, keeping a column in their local paper, and doing much to advance our work.

We learn that Mrs. Wm. Nagle, Tyrone, is the newly appointed District Secretary of Guymon District. Mrs. W. H. Gilkey, of Chickasha District held a very profitable meeting at Ninekah, June 19. The ladies there are beginning a Mission Study Class. Mrs. C. S. Walker.

WOMAN'S MISSIONARY CONFERENCE, DURANT DISTRICT.

The Woman's Missionary Conference for the Durant District, East Oklahoma Conference, met in regular annual session at the Methodist Church, South in Hugo, Okla., on Thursday, June 13, 1912, with Mrs. M. E. Mackey of Durant, District Secretary, presiding. Mrs. E. A. Burke of Hugo was elected secretary for the session of the conference.

The following auxiliaries were represented by delegates: Bennington, Bismark, Durant, First Church, Durant, Grace Church, Hugo, First Church, West Hugo, Bokchito, Garvin, Idabel, and Kingston.

The District Secretary appointed committees on Finance, Extension, District Parsonage, and Auditing Committee. Each committee performed its special work and made good report. The Extension Committee among other things ask that we Pay, pray, and give more of our time for the extension of Christ's kingdom on earth. The auxiliaries that contributed to District Parsonage Fund was: Kingston, \$100; Bismark, \$10; Idabel, \$5. The work of the Auditing Committee showed that the books of the Bismark Auxiliary were the most neatly kept, and all the delegates pronounced the Bismark Auxiliary one worthy of imitation, so ambitious were they to learn and to do the work of the Missionary Society. They have eight members and five of them pay the \$7.00 per year.

Each delegate told "What the Missionary Society means to them," and surely if it means as much to every member as it does to those who spoke, we should take courage and press forward with the determination that we will do our part in taking the world for Christ.

Misses Frankie Harris and Kate Humphrey gave two beautiful piano solos. Miss Pauline Keller and Mrs. Fincher of Hugo favored us with sweet vocal solos.

On Thursday evening the address of welcome, which was beautiful, was given by Mrs. E. L. Cooper of Hugo. We felt that we were welcome indeed, after hearing so impressive an address. The response, by Mrs. Swimme of Kingston, was thoughtfully prepared and well delivered.

The paper on "Our Work in Foreign Fields and our Relation to Them," by Mrs. Darrough, was very interesting, and we feel that our responsibilities along this line are great. After the rendition of this program.

A reception for the delegates was held at the parsonage. The pastor and his wife turned their home over to the ladies and delicious refreshments along with the social hour, were greatly enjoyed.

On Friday morning we were called together by the District Secretary. Devotional was led by Mrs. Hope of Idabel. She gave us full assurance, that after many years of service for God, she found the way sweeter and she longs to be more active in his vineyard.

Reports from the different auxiliaries were received. The following amounts were promised on the pledge by societies named:

Garvin, \$15; Durant, \$125; Hugo, \$50 on Foreign; Kingston, \$5; Idabel, \$10.

Adjourned for lunch. At 1 o'clock we convened for the last session. Devotional services led by Mrs. Cooper. The presiding elder, Brother Turner, was present and made us a very encouraging talk. Among the things mentioned were that Durant District had raised \$13,000 for all purposes, that being \$7,000 more than any other district had raised, and too, that he found his work so much lighter where there was a Missionary Society organized.

It was voted that the next District meeting be held at same time of District Conference, which will meet at Talahina. We feel that the meeting was a great success from beginning to the finish, for which we give our worthy District Secretary a great deal of the honor. She was ready at all times to give any information desired, along any line of the work. We never saw a body of Christian women who had the work of the church more on their hearts than this body of delegates. The visiting delegates left Hugo feeling that they had never known greater hospitality, so kind were the people of Hugo in opening their beautiful homes, furnishing such bounteous meals and providing such splendid conveyances that everything was done to make their stay in Hugo a pleasant one. May the good work of the Missionary Society go on.

A Delegate.

CROSSETT-DUNCAN'S CAMP.

I have just come out of one of the best revivals of its kind I have witnessed in years, at Duncan's Camp, Crossett, Ark. There were about twenty conversions. Those men, hard laborers, log men, trainmen, teamsters and foreman, walked right up like Greeks and took hold of the situation. They would shirk no duty. If you wanted one of them to pray, you only had to say the word. If you wanted anything done, you simply had but to make it known. At Duncan's Camp every foreman, on the job, is a Christian, except one and he is on the road. The foreman at Freer's Camp was converted and several of his men became very anxious concerning their own condition. The success of this revival was due solely to Rev. C. B. Holmes and wife, whose watch word is "Eternal vigilance." They have never let up or lain down on their job since they came, on the work. They are much experienced, having worked in mission work in New York, Cincinnati and Brooklyn. Brother Holmes knows

men and knows how to reach men. This is why so much good has been done this year by this man and wife. Thank God for such consecrated manhood and womanhood. We feel like lifting our hat to such Christian men as we found in the woods. All honor to the sturdy Christian manhood of the pine forests of Arkansas.

R. M. Holland.

Hamburg, Ark.

NOTICE.

Please announce that I have a large tent for rent. Any one wishing to have summer meetings will find a tent 60x80 the very thing.

Fraternally,
W. U. Witt, P. E.

Ardmore, Okla.



Can you always eat all that you "can"?

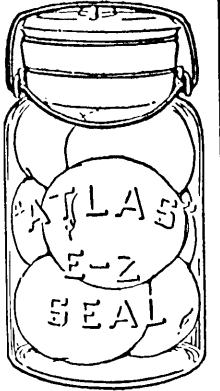
After the work of "canning" do you find much of your fruit is spoiled? Then, why persist in using old-style, narrow-necked, tin-topped, screw-capped jars? That was the old way of "canning." The new way, the easier, safer, better way is called "jarring," preserving in the all-glass

E-Z SEAL JAR

Try putting up beets, beans, corn and tomatoes for winter use. It is fun when you use the E-Z Seal Jar. It has the sanitary all-glass cap—no metal at all. No twisting and turning—the cap clamps with a spring seal. It closes and opens with a touch of the finger. And—your fruit keeps!

Free Jar— Free Book

Cut out this coupon, take it to your grocer—he will give you one E-Z Seal Jar—FREE. Be sure and write us for FREE Book of Recipes—it tells many things you should know. Get the Jar from the grocer. Get the Book from us.



HAZEL-ATLAS GLASS COMPANY
Wheeling, W. Va.

1-Qt. E-Z Seal Jar CT FREE for the Coupon

Please note—In order to secure free jar this coupon must be presented to your dealer before Sept. 1st, 1912, with blank spaces properly filled out.

HAZEL-ATLAS GLASS CO.,
Wheeling, W. Va.

This is to certify, That I have this day received one "Atlas" E-Z Seal Jar Free of all cost and without any obligation on my part. This is the first coupon presented by any member of my family.

Name _____

Address _____

TO THE DEALER—Present this to jobber from whom you received E-Z Seal Jars. All coupons must be signed by you and returned before Nov. 1st, 1912.

DEALER'S CERTIFICATE. This is to certify, that I gave away one "Atlas" E-Z Seal Jar to the person whose signature appears above.

Dealer's Name _____

Address _____