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 18, 1912 No. 28

EDITORIALS

STATE-WIDE PROHIBITION.

It is now certain that the State-wide prohibition bill recently proposed by the initiative petition will come before the electors for a vote at the regular election, notwithstanding the legal efforts and obstructive movements to prevent it. That means that the voters of the whole State will have the opportunity and the duty to vote the whole State dry. Some ardent prohibitionists have feared the popular vote and demanded a State-wide act of the legislature. Some strong prohibitionists have believed that the people should vote on the question at a special election to avoid political complications. This was our preference four years ago when we championed submission. Some good prohibitionists have insisted on a law with minute details on every possible point. Some cautious prohibitionists have argued that the only safe method to secure a dry State was by the slow process of three-mile petitions and voting counties dry. The initiated bill does not exactly please any of these classes, but that is no reason for opposition to the present measure. All of us want a dry Arkansas. If we can get the result, it is folly to bicker over the form or the method. If we could have our way the form would be slightly different and the time of submission other than the general election, but we shall not allow such small matters to hinder our full support of this most important law. We are for it with all of our strength and influence until the polls close, and, if perchance the law should fail, we shall be ready to take up the fight again. As we are cheerfully laying aside our own preferences for the common cause, we beg all who hate the liquor traffic and love Arkansas to unite so that the State-wide bill may become a law. The time is short and a perfect organization is impossible without more money and experienced workers, but if every true prohibitionist will intelligently agitate and present the cause an overwhelming vote for it may be cast. Methodist, Baptist, Presbyterian, or Disciple preachers will hold meetings in every precinct in the State during the next two months. Every one is for prohibition, every one can organize his own forces. The work can be done effectively, if all will cooperate. Let there be no dissensions, no divisions among the good people of the several communities. There should be no denunciation or vilification of the indifferent. They must be aroused and enlisted. Let personalities be avoided. We are advocating principles. We want a dry State. If we unite, we can have it. The Western Methodist will give much space to the issue. Temperate, sane article with encouragement and suggestion are solicited.

THE ARKANISAS SUPREME COURT ELIMINATES THE JOKER.

When Amendment No. 10, providing for the Initiative and Referendum, was before the people for adoption, the enemies of the principle of direct legislation endeavored to defeat the Amendment by predicting dire calamities growing out of the so-called "joker" which was intended to permit the initiation of local laws. They claimed that municipalities and counties could nullify the effect of general laws, defy the legislature, amend the Constitution and virtually set up governments independent of the State. They invoked the aid of some of the best legal talent of the State, and created such confusion that Governor Donaghey, who had heartily espoused the cause of direct legislation, brought in Col. W. J. Bryan and ran a special train to reach the people with his arguments. The Amendment carried by a decisive vote, but many good people feared results.

In common with many others who favored the principle of direct legislation, we frankly admitted that the "joker" clause was ambiguous, but we contended that the Constitution must be interpreted as a whole and must be consistent and that it was absurd to argue that the people of Arkansas, without the consent of Congress, could divide a sovereign State and establish autonomies within the State. We held, that, whatever the final interpretation of the courts might be on the meaning of the "joker," the Supreme Court could not, without dissolving itself (a legally unthinkable proposition) sustain the contention of Judge Rose and "the forty lawyers." Hence we fearlessly and calmly advocated the Amendment and trusted the Supreme Court to solve the problems arising.

The last legislature, unwillingly and only when called in extra session by Governor Donaghey, passed an enabling act so prepared as to eliminate the absurdities of the "joker." In spite of this legislation certain communities determined to initiate local legislation based on the extreme views of the enemies of direct legislation. Accordingly laws were initiated for the removal of the Dallas County seat, the Montgomery County seat, regulating (really permitting) horse racing in Garland County, permitting Sunday baseball in Little Rock, and placing Sebastian County officials on a salary basis. Opponents of these measures sought to enjoin the Secretary of State from certifying these laws, but were defeated in the Pulaski Circuit Court where Judge Fulk strangely sustained the petitions. Appeal was taken to the Supreme Court and on account of their importance the cases were advanced, and on July 8 an opinion, written by Chief Justice McCulloch and concurred in by all of his colleagues, was handed down. As we had staked our reputation for common sense on the proper interpretation of Amendment No. 10, we were not surprised that this dignified and learned body sustained our contention in every particular. The Supreme Court says:

"A literal reading of the first part of the amendment leads to the meaning that the people of each municipality and of each county reserve to themselves the power to propose laws and amendments to the Constitution and to enact and reject the same at the polls and also to approve or reject, at the polls, any act of the General Assembly. Without limitation, those words mean that the people of any municipality or any county may enact any law or constitutional amendment, however obnoxious to the other people of the State or inconsistent with general laws. That would completely destroy the sovereignty of the people of the State as a whole and create sovereign power in the people of each municipality and county. Such a construction leads to an absurdity and must be rejected for that reason."

After citing authorities the court continues:

"It is evident that the words 'each municipality and each county' were inaptly thrust into the amendment as originally framed in a way that it expresses nothing and means nothing unless they be treated merely as words of emphasis. We are convinced, after careful consideration of the whole matter, that any other meaning cannot be given to the Amendment than that which we have indicated and that it does not confer power on the voters of a municipality or county, apart from the other people of the State, to initiate any kind of legislation. The Amendment was adopted solely for the purpose of reserving to the people of the State the sovereign power of direct legislaby the process of the initiative and referendum upon conditions named, and no additional power was conferred separately upon municipalities and counties."

"It is suggested that the Amendment has not taken away from the legislature authority, if it ever possessed it, to confer upon the people of municipalities and counties power to initiate and enact local measures, and that the legislature has, by the enabling act, conferred such power with certain limitations and restrictions. We need not decide that question, for the power conferred by the enabling act was to initiate local measures which are not inconsistent with the general laws of the State, and none of the local measures now presented fall within that category. They are each inconsistent with general laws of the State. We are therefore of the opinion that none of the proposed measures falls within the purview either of the Amendment to the Constitution or the enabling act, and that they cannot be submitted to the voters of the respective localities who have attempted to initiate them."

Thus by the wisdom and common sense of our honorable Supreme Court we are assured that lawless communities cannot override the will of the people of the whole State. We are profoundly thankful for such men and for the power that they have under the Constitution to eliminate the inconsistencies introduced by incompetent or unscrupulous legislators. It might be wise to permit the recall of legislators, but judges, who must impartially decide between persons and parties in heated contests, must not be subjected to the temptation to render merely popular decisions.

Knowing the man who introduced Amendment No. 10, we believe in his honesty and absolute sincerity of purpose, but we question the motive behind the "joker." To be perfectly frank, we believe that it was introduced to confuse the issues and defeat the movement for direct legislation, or, if that failed and the Amendment carried, to inject a factor that would discredit the principle and in disguise introduce a pernicious and troublesome element. Believing in the great principle of direct legislation to save the State from corrupt or incompetent legislators, we earnestly advocated No. 10 in spite of its bad form, and trusted our Supreme Court to straighten the tangle. Our confidence has not been misplaced. The principle has triumphed and the court has eliminated the obnoxious features and left the Amendment so that it is what its real friends intended it to be. We take pardonable pride in the vindication of our position. Senator Arnold, of Clark County, deserves credit for starting the movement and Governor Donaghey for fighting for the principle before the people.

The principle of initiation of strictly local measures consistent with general laws has not been settled directly by the opinion of the Supreme

(Continued on Page 3.)

WESTERN METHODIST

PUBLISHED EVERY THURSDAY.

JAMES A. ANDERSON
A. C. MILLAR
P. R. HAGLEBARGER } .....Editors

D. J. WEEMS.....Field Editor

ANDERSON, MILLAR & CO.....Publishers

One Year $1.50
Six Months ..... .75
To Preachers 1.00

Office of Publication: 122 East Fourth Street.
For advertising rates, address the Publishers.
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897.

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

Rev. W. B. Harrison, of Stamps, is happy in his work. He is receiving members most every Sunday. There is a fine company of people.

Rev. C. T. Davis, Duncan, Okla., has had a good meeting. There were about 50 conversions and there were 33 additions to the church.

Rev. J. R. Brooks, of Temple, Okla., is delighting his people with good sermons. He has a beautiful brick church, and some excellent people.

Rev. W. A. Greer, pastor at Walter, Okla., is a consecrated young preacher and is devoting his full time and thought to his work. His people love him.

The field note by Rev. J. L. Gage headed Davis, Okla., in last week's issue, should have been Chelsea, Okla. The meeting was held at Chelsea.

Nearly all of the district conferences are saying that we must go forward in the cause of prohibition and secure the passage of the Statewide law now before us for a vote.

Delegates from Booneville District to the Annual Conference are: T. H. Higgins, O. M. Bevans, James Cochran, T. D. Patton. Alternates: R. T. Compton, P. D. Shelton.

Rev. J. J. Mellard, of Lewisville, is doing a great work. He has received 40 members into the church this year. They are now planning a new brick church at Lewisville.

Rev. T. J. Taylor, of Davidson, is to assist Rev. H. B. Thomason in a revival at Hastings, Okla. He is excellent help. Brother Thomasson has the public shed equipped for the meeting.

The Fairview people of Texarkana broke dirt for their new church July 15. Rev. J. H. Cummins is bringing things to pass. Fairview will soon be classed among our best stations.

Rev. Joe J. Bailey is one of the most cheerful preachers this editor has met, and one of the best helpers in a canvass. He seems to be the right man for Duke. They are having a royal good time.

We are pleased to record that our new Lakeside Church, Pine Bluff, will be opened next Sunday, Dr. W. R. Richardson preaching the sermon. We congratulate Rev. J. L. Cannon and his folks.

Rev. R. E. L. Morgan, presiding elder of the Lawton district, is making good on the district. His good wife is improving and has promise of being herself soon, to the joy of her many friends.

Rev. John Simpson, of Cherry Hill Circuit, is doing a good work. This old circuit is taking on new life. They claim to have one of the best country Sunday schools in Arkansas. It is led by A. L. Durham.

Dr. J. S. Lamar, pastor at Lawton, is having splendid success. He is in all respects a very excellent preacher. He has received about 50 members this year, and has names of several others for membership.

Our field editor, Rev. D. J. Weems, preached at Waurika last Sunday for Rev. H. B. Ellis, who was in Lockney, Texas, helping in a good meeting. Brother Ellis has been quite successful at Waurika and Terral.

Rev. A. L. Scales is having a successful year at Frederick. He has one of the best churches in his conference and he is accepted as one of the best preachers. He will be host to the West Oklahoma Conference November 13.

Sorrow has entered the parsonage at Konawa, Okla. On the 19th of June Brother W. L. Blackburn and his good wife lost their little boy. Brother Blackburn writes about it all as a Christian man should. We tender our sympathy.

Last week this editor was at the Booneville District Conference. The presiding elder, Rev. W. T. Thompson, has the love of all his brethren. They believe in him both as a man and as a preacher. Peace and good will obtains in that district.

Spending a night recently in Batesville, this editor fell into the hands of Rev. L. W. Fair and his good wife, who are living in a good parsonage, purchased for the pastor of Booneville Circuit, and had a most refreshing night's rest under their roof.

We are in receipt of resolutions of respect passed by the third quarterly conference of Waldo charge in reference to the death of our beloved Rev. T. H. Ware. The resolutions breathe the spirit of love and of great respect, as we would have expected.

Rev. J. S. Senker, whose name we had gotten by the hearing of the ear a few weeks ago, and so spelled it "Seneca," writes from Paragould that he is having additions to the church right along. We give this fine young man a cordial welcome to Arkansas.

Hendrix College is well represented at the great universities. Profs. W. O. Wilson and M. J. McHenry are studying at the University of Chicago, and Profs. C. J. Greene, M. J. Russell; W. B. Hubbell, and J. A. Kelly are spending six weeks at Columbia University.

The young people of Hastings had a great time at the parsonage last Friday night. Rev. H. B. Thomason and wife and Miss May Coleman receiving. This was an Epworth League social, Miss Jessie Cogdell manager. This is a good way to hold our young people to the Church.

Rev. E. J. Slaughter, pastor of the Tillar and Dumas charge, made us a brotherly visit last week. He had very recently buried a promising child, a son, and had accompanied Sister Slaughter to Little Rock on her way to visit her parents for a season. These good people have our sincere sympathy.

Mr. Claude Nelson, one of the Rhodes Scholarship men from Arkansas, who has been attending Oxford University for two years past, is visiting his parents, Rev. and Mrs. C. H. Nelson, Conway, Ark. The son of this Methodist preacher challenges an interest among us both because he is the son of a Methodist preacher and on his own account.

Rev. Robert Rhodes, who has for the last three years been a teacher of science in the University of Mississippi, has been elected dean of Henderson-Brown College and professor of science. He has represented the college before some of the district conferences. We are glad to welcome this talented young man back to his native State, and predict that he will be very successful in his chosen work.

Our people in the northern part of Arkansas especially will find a pleasant and entertaining outing by attending the Methodist Encampment at Arcadia, Mo. This is the third year of the assembly at that place. The encampment will run from July 23 to August 4. Bishop E. R. Hendrix, Bishop E. E. Hoss, Dean Tillett, Dr. E. H. Rawlings, Dr. J. W. Lee, Dr. John E. Godbey, Dr. W. F. McMurry, our Dr. James A. Anderson, and others are on the program.

President A. C. Millar, of Hendrix College, has been representing the college and incidentally the Western Methodist, at the Prescott and Camden District Conferences, and at Ozan, Washington, Nashville, Bingen, Emmet, Ashdown, Texarkana, and Camden. He reports these conference sessions as intensely interesting and all business transacted with unusual care. Presiding Elder W. P. Whaley wears his new honors with dignity and is heartily sustained by his brethren.

Rev. J. C. Weaver, Magazine, Ark., at the recent session of the Booneville District Conference, reported that the Western Methodist goes into every Methodist family in that town. We are very much pleased to make this record—the first of the sort we have been able to make. Rev. T. F. Brewer, Wagoner, Okla., recently announced to this editor his purpose to put the paper into all the families in his charge, and we have been looking forward to the privilege of making an announcement of the accomplishment of this purpose.

Dr. J. D. Hammond, president of Paine College, Augusta, Ga., is sending out catalogues of that institution. We acknowledge receipt of one of them, and we desire to say that our Southern Methodists will do well to keep in practical sympathy with Doctor Hammond in his noble effort to prepare teachers and preachers for the Colored Methodist Church. If that institution had done no more than educate Rev. John Wesley Gilbert, who is to be in charge of our mission in Africa, having just explored that country with Bishop Lambuth, the whole expense of the institution to this date would stand justified. We advise all readers who are interested to write Doctor Hammond for a catalogue.

Prof. Claude O'Rear, a member of the Little Rock Conference, with eight years' experience as principal of a successful training school at Stuttgart, Ark., has been secured as principal of Birmingham College Training School. Professor O'Rear comes highly recommended and under his direction the training school will be prepared to do better work than ever before. Prof. Hugh W. Robertson, M. A., of Vanderbilt University, will fill the chair of English in the college proper. He comes well equipped for his work. The president, Doctor Simpson, is happy over these selections and feels that the college is most fortunate in securing these two splendid men as additions to its faculty.—*Alabama Christian Advocate.*

Last Monday, after our first-page editorial was in type, the Arkansas Supreme Court, through Justice C. D. Wood, rendered a decision on the Statewide prohibition bill, affirming the decision of the lower court. Under this decision the bill initiated by the Anti-Saloon League goes before the people for a vote at the general election. If it should be defeated, all of our present laws stand untouched. If it carries, local option laws are repealed and the whole State will be dry, and there will be no further voting "for" or "against license," unless later the people or the Legislature should repeal the Statewide law. As all good people want a dry Arkansas, they now have the opportunity to secure that result. Let us stand together and carry the law in September.

At the recent commencement at Hendrix College Rev. S. R. Twitty received the A. B. degree as of the class of 1902. His diploma had been awaiting him on the completion of a few points

which he had been unable to finish at the regular time on account of ill-health. In the meantime he had been teaching and preaching, had pursued studies at Vanderbilt, and last year at Yale. As a result, on the same day that he received his A. B. at Hendrix he also took A. M. and B. D. at Yale. He is a member of one of the Oklahoma conferences, but while at Yale served a church at North Branford, Conn., where he may be reached if any presiding elder in Arkansas or Oklahoma wishes to secure his services. We congratulate him on his success in winning scholastic honors, and trust that he may soon return to the field of former labors prepared for the largest usefulness.

Whatever view men may take of the political theories of William J. Bryan, we think it will be confessed on all sides that he presented a sublime figure when at Baltimore he challenged the "interests" and staked everything upon the issue he raised with the bosses. He practically drove Tammany and all who held with them from control of his party in that convention. There was wrath and malediction, of course, but they had to stand aside. It was a triumph even more significant than Mr. Bryan's celebrated "Crown of Thorns" speech. There can be no doubt, we think, that the failure of the Champ Clark forces and of Mr. Clark himself to line up with Mr. Bryan cost that gentleman the nomination for the presidency. Mr. Clark simply was not great enough to take the risk; he played politics, and was left where all mere politicians ought to be left. Mr. Bryan emerges from that convention as the undoubted Warwick of American politics. It looked like a great risk he was taking, but he is great enough to take great risks when he knows he is right. That was a new and almost strange note in modern American politics which he uttered when he said: "Fellow-citizens, it matters not what party wins or loses, no nation is safe that does not enthrone Jesus Christ."

THE ARKANSAS SUPREME COURT ELIMINATES THE "JOKER."

(Continued From Page 1.)

Court, but by inference and implication in this opinion and others the constitutionality of the enabling act has been sustained, hence the power of initiation under limitations fixed by the legislature may be exercised by municipalities and counties. This is wise and proper. Even if the enabling act should prove to be invalid, it will be amended so that municipal ordinances may be initiated or referred, also county measures not settled by general laws. When this is done the legislature will confine itself to State-wide legislation and the scandal of municipal councils will largely cease. The people can then deal with measure and principles. A. C. M.

THE EXPULSION OF LORIMER.

The whole country will have more respect for itself since the United States Senate has expelled Mr. Lorimer, of Illinois, who for three years has held a seat in that body, a body that has borne none too good a reputation for high ideals for now some several years. The Senate has at least shown that it will not stand for open and shameless corruption. We have not attended sufficiently to the evidence in the case to pass upon Mr. Lorimer's personal responsibility for what was done in order to secure his election. But the whole country is satisfied that his election was deeply tainted with corruption, whoever may have been the culprits. If Mr. Lorimer had personally nothing to do with the corruption, he was at least in the attitude of holding stolen goods, and no man in such an attitude ought to be permitted to hold a seat in the highest legislative body of a great nation. We are glad to record that the resolution expelling this man was drawn and championed by a Southern Senator, Senator Luke Lea, of Tennessee, the youngest man in the body. We are glad also to record that the vote was overwhelming.

It is significant of the sentiment of the people that in every case where a Senator has been voting in the interest of Lorimer and has himself had to stand for re-election by his own people he has been defeated. Eight Senators have gone this road. Those whose vote was on his side when he was expelled ought to go the same way, every one of them. We note among them the names of the recognized political bosses of the country, Bailey and Penrose among them, with Guggenheim thrown in for good measure—an unsavory bunch.

THE STATEWIDE PROHIBITION BILL.

To the People of Arkansas:

The Executive Committee of the Arkansas Anti-Saloon League, on June 6, issued a statement setting forth the fact that one of the State courts had decided that any municipality or city could initiate a measure to vote for saloons and thereby destroy the effect of the Statewide prohibition. Further a suit to enjoin the submission of the State-wide prohibition bill to a vote of the people had been brought, and we recommended that the campaign for the election of the Statewide prohibition bill be discontinued and that every effort be turned towards the vote against license. Conditions at that time were such that we could not proceed with any guarantee of protection even if we succeeded, and furthermore it would have appeared as if in defiance of the courts if we continued our campaign. Therefore we voted to discontinue. We never declared or purposed to abandon our efforts for Statewide prohibition, and now since the Supreme Court has killed the joker in the Initiative Amendment, and has dismissed the injunction against our Statewide bill, removing all doubts as to the legality of the bill, and clearing away all the obstacles to the passage of the bill, the Anti-Saloon League therefore now advises the resumption of the campaign for the passage of the Statewide bill. Our original plans for an extensive campaign have been thwarted and we now call upon all who favor Statewide prohibition to exert themselves in arousing interest in behalf of the bill. The State League promises its influence, advice and assistance wherever possible to render it. The bill should appeal to every voter who has the interest of his State and the good will of humanity at heart.

GEORGE THORNBURGH, *President,*
B. A. FEW, *Secretary,*
Arkansas Anti-Saloon League.

TWO VIEWS OF CHRISTIAN EDUCATION.

By direction of the chairman of the Conference Board of Education, I recently sent out a circular letter to the preachers of the East Oklahoma Conference, urging them to preach on the subject of Christian Education, as the Discipline requires, and asking them to give to Education its proportionate part of the conference collections. I sent a copy of this letter to a number of laymen in and outside the bounds of this conference, that they might know what sort of an effort our Board of Education is making for that great cause. This letter has provoked no little comment and brought some replies.

I desire to give here two of these replies, one from a prominent public school educator of this State, the other from a prominent church school educator in another State. The public school man writes in part:

"I am on the war path with you, or you wouldn't get any answer to this letter which I have just received. Really you will be surprised to get an answer, for you did not expect a reply, I suppose.

"You ask me to preach a sermon on Christian education, when I am no more a preacher than your janitor! I am not a preacher, nor the son of a preacher, nor the grandson of a preacher. I share with you the faith that 'the pulpit is still the throne of power in this nation.' . . . I sincerely regret the necessity for the church school, however. I believe all that work should be done in our public schools. I think the church school is a kind of 'necessary evil,' but really believe it should be provided for because there are so many boys and girls going away from home for an education that might otherwise be kept within the confines of their own State and under Christian influence. But that is the only place for it. I have my first one to see that is religious, any more than any good public school, and I have been used to them all my life. But I believe in Christian education with all my soul and am trying to live it and teach it. Whenever the church of God awakens to the fact that the State is God's just the same as the Church is his, then, and not until then, will we move forward as he wishes. Every man from the governor down, who has anything to do with our schools, should be righteous people, and when that happy state has arrived the church school will be done away. No, I know it has not yet come, nor will it so long as we, the church people, keep up the church school. We magnify two standards of righteousness, while the church school stands alongside of the public school. But I think that does not lessen the pulpit's responsibility to thunder the truth from the 'throne' that without Christian education there is no real education. But in the church school we are wasting our energies by piping when there are none to listen to our music. We must go where the crowd is. And they are in the public schools."

I give you this without comment. If this should fall under his eye and he is disposed to send you my reply, he is at perfect liberty to do so.

The other letter reads:

"I thank you for a copy of your circular letter referring to the duty of the pastor in connection with the study of Christian Education. You have covered the case admirably, have described the situation, stated the difficulties, and given the reasons therefor.

"I sincerely hope that this letter will arouse the preachers to whom you have sent it. Many of them are not able to preach with much effect on this subject, but they ought to be stirred up concerning it, and we ought to lay upon their minds the necessity of Christian Education, with the emphasis upon the 'Christian.'

"This is one of the most important issues before the Church, and also before the people generally. Education that is unchristian is after all not education in the best sense. I cordially commend your effort in behalf of this great cause and hope that you may be able to arouse great interest in it among your brethren."

I give these publicity in order that the brethren may have "more" and "further light" on the educational situation. If we go on in the way that we are neglecting our schools until they perish from the earth, and the Roman Catholics and the State complete their conspiracy to rob our children of the Bible, future generations reading (if there be any with enough sense to read), our miserable record here will cry, "Lord, what fools these mortals be!" CHARLES L. BROOKS.

I hold every man a debtor to his profession; from the which as men of course do seek to receive countenance and profit, so ought they of duty to endeavor themselves by way of amends to be a help and ornament thereunto.—*Bacon.*

If thou wilt fill thy brain with Boston and New York, with fashion and covetousness, and wilt stimulate thy jaded senses with wine and French coffee, thou shalt find no radiance of wisdom in the lonely waste of the pine-woods.—*Emerson.*

Finishing up the World

FOOTPRINTS OF ONE OF THE TWO SUPREMEST OF MEN.

By Dr. W. B. Palmore.

LII.

During our five visits to Africa we have seen a great deal of it, from the new battle fields, gold fields, and diamond fields in the extreme south, all the way to the marvelous monuments and memories of the most ancient of civilizations at the mouth of the Nile. We have on foot seen much of Morocco, Algeria, Tunis, Egypt, British East Africa, German East Africa, Portuguese East Africa, and what was once the Dutch Republics of South Africa. One of our most embarrassing experiences was while walking alone over the Biskra group of oasis in the Sahara Desert. Some of our front teeth had been crowned with gold. When a tribe of one of the oases discovered these teeth they were wild with excitement, leaving their work and rushing ahead to tell the people of the man coming with gold teeth!

The Bubbling Well road in Shanghai, the Maidan in Calcutta, the Pontoon Bridge over the Golden Horn in Constantinople, the Corso in Rome, the Champs Elysees in Paris, Unter den Linden in Berlin, Hyde Park, London, and Riverside Drive in New York are all remarkable for their great variety of display in the colors, costumes, customs and fashions of the population of the world. We doubt, however, whether there is a place in all the world where so many and such gorgeous and interesting varieties of the Occident and Orient, the North and the South, and the isles of the seas, can be seen as on the streets of Caro, Egypt, during the first three months of the year. We had a lame friend from Boston who sat on the balcony of his hotel and seemed to see more during the day than we did in moving about all day. The world passed by him in all its gorgeous varieties. British soldiers with red coats and white pith helmets, gorgeous dragomen ready to escort you up the Nile or to Sina, Kawasses of British, American and European consulates, in their gorgeous and rich vestments, and equipages as fine as those of Paris or New York. The most unique of all are the Saises,—or

FORERUNNERS,

with their embroidered vests and gorgeous sashes running with the speed and grace of gazelles, heralding or proclaiming the approach of some great or distinguished person. Here, too, is one of the finest archæological museums in the world, where you can look into the mummied faces of the Pharaohs who conversed with Moses, and besides great palaces, mosques, and the lofty citadel, a Mohammedan university with 10,000 students. As Switzerland is the summer garden of the civilized world Cairo and Egypt are its winter playground.

In striking contrast to new Cairo, further up the Nile, on the opposite side, is the extensive site of the old city of Memphis, with not one stone remaining upon another. A place that once vied with Babylon as being the most magnificent city in the world. Over vast areas of the mounds of debris and detritus are forests of palms; amid the solitary loneliness of which we saw the enormous fallen statue of Rameses the Second. Here where Joseph reigned as prime minister desolation now reigns supreme. Mariette Bey on opening a tomb which had been sealed forty centuries found in the sand a footprint made by the last man who had stood within it, and who sealed it up; that footprint in the sand outlasted the monarchy of the Nile! Babylon and Persia arose and fell. Israel went through the age-long development of its national life, from the call of Abraham to the tragedy of Golgotha, Greece and Rome ran the full course of their history, and the modern Christian world had passed through nearly two millenniums before the old sepulchre was entered and human eyes discovered how enduring may be human footprints on the sands of time!

On our splendid donkeys we rode about six miles west from old Memphis to the subterranean galleries or the tombs of the temple of Serapis. This gallery hewn out of the solid rock is subterranean, 1,040 feet long and 17½ feet high. All along the various corridors and recesses may be seen the huge sarcophagi of the

MUMMIED BULLS,

each coffin averaging 13 feet in length, 7 feet in width, 11 feet in height, and each weighing about 65 tons. The polish on the red granite of these coffins is as fine as can be found in the world. Like the coffins of the kings, they are now all empty.

About six miles west of Cairo and across the Nile, is the most massive monument in the world, built by human hands; covering 13 acres of ground. It is estimated to contain 2,300,000 blocks of stone each containing 40 cubic feet. The Arabs thought it was built before the flood to preserve the antediluvian records; others have speculated and written much, claiming it was for astronomical purposes, but it is now known that it was built by Cheops for his own tomb, who reigned 50 years. When he ascended the throne he built a small pyramid to which he continued to add to the close of his reign. Our visit to the heart or center of Cheops will be long remembered for its stifling heat, dust and bad odors. We would advise visitors to climb to the top and get the splendid view instead of going to the center. There is one name spoken more frequently about this pyramid than either Cheops, Herodotus, or Napoleon, and that name is Mark Twain!

On the opposite side from Cairo, in the direction of the Delta, is a delightful drive of 11 miles through avenues of tamarisks and acacias, to Heliopolis, the On of the Bible, and the Oxford of old Egypt, where stood the great Temple of the Sun. The only remnant or reminder of this famous city of light and learning is the most majestic of all the obelisks, still standing erect and much more perfectly preserved than any of its companions, now standing in New York, London, Paris, Rome and Constantinople. We felt like lifting our hat to this enduring monument when we thought of the fact that it had looked down on Moses, Herodotus and Plato as students here, and that doubtless under its shadow by moonlight, Joseph had made love to Asenath, the charming daughter of the High Priest of the Great Temple of the Sun. Near Heliopolis is the traditional tree under which Joseph and Mary rested with the

BABE OF BETHLEHEM.

On this same drive we visited one of the finest ostrich farms in the world, with 800 birds whose fine feathers yield an enormous income.

When you stand at the apex of the great pyramid, or by the lofty citadel of Cairo, gazing upon the winding Nile as it sweeps down through its historic ribbon of green, the genius of history takes full possession. Among those who have sailed or floated on the bosom of this mighty river think of the Pharaohs, Ptolemies and Caliphs; of Cheops and Sesostris, Abraham, Joseph, Cambyses, Alexander, Cæsar, Cleopatra, Athanasius, Omar, Napoleon, Livingston and Gordon. But the river has upborne nothing more fateful to humanity than the papyrus boat to which a captive Hebrew mother entrusted her firstborn son. That fragile ark of reeds in which the life of the infant Moses was saved was the ark of the world's hope. The little arms raised in helplessness were yet to hold the rod of God's wrath over the haughty throne and cruel persecutors and oppressors of his people, and they were yet to carry the tables of God's law down the red steeps of Mount Sinai!

In the fine gallery of Edinburgh, Scotland, is a painting which made an indelible impression on our imagination and memory. It was a large picture in glowing colors, of the discovery of Moses in his floating cradle amid the bulrushes, by the Egyptian princess. There was a group of well-dressed ladies with her, considerably excited when the discovery was made, which attracts the attention of the people passing. The artist focalizes the whole picture on

THE LITTLE SISTER,

who had the wonderful self-possession and tact to be in the right place and to say exactly the right thing at the right time. The eyes of not only the princess, but of all her maids, and also the eyes of the passing people are fixed on the little sister as she uttered the timely words, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" This painting was something like a sermon we once heard on the "Loaves and Fishes." The little boy of the parable was the central thought of the sermon, on whom the attention of the audience was intensely fixed for nearly an hour. The future history of the world largely depended upon the perfect self-possession, tact and timely question of little Miriam.

During the next 40 years of this lonely babe of the papyrus boat his worldly advantages were equal to, if not superior to those of any other boy who had ever preceded him in all the ages. His preparation, however, for his great destiny depended much on the nurse which his little sister found and brought to the princess. The influence of this nurse was so great that after he had gained all the culture that the court of Egypt could give him, and all the knowledge and wisdom that Egypt's colleges and universities could impart, and with the throne of Egypt in his future grasp, he refused to be called the son of Pharaoh's daughter, preferring to suffer affliction with the people of God. At the end of this 40 years he doubtless thought his education was complete, but he was very much mistaken.

KILLING THE EGYPTIAN

revealed to him his need of time to assimilate his learning and for self-discipline. Like Paul in later years, he needed to study amid the mountains of Arabia under the canopy of the stars. He found that the land of Midian to which he fled was not fertile like Egypt, nor rich in unnumbered monuments of pride and splendor. Not scented with flowers and variegated with landscapes of beauty and fertility, but was for the most part, with here and there a patch of verdure, a land of utter barrenness and dreariness and, as Hamilton paints it, a great and terrible wilderness, where no soft features mitigated the unbroken ridges, red peaks like pyramids of fire; no rounded hillocks or soft mountain curves, but monstrous and misshapen cliffs, rising tier above tier, serrated for miles into rugged grandeur, and grooved by the winter torrents, cutting into the veins of the fiery rock; a land dreary and desolate, yet sublime in its boldness and ruggedness—a labyrinth of wild and blasted mountains, a terrific and howling desolation!

In our next letter we will trace his footprints to the summit of Mount Nebo.

It is by doing our duty that we learn to do it. So long as men dispute whether or no a thing is their duty, they get never the nearer. Let them set ever so weakly about doing it, and the face of things alters. They find in themselves strength which they knew not of.—*E. B. Pusey.*

Experience keeps a dear school, but fools will learn in no other, and scarce in that.

A HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

By J. H. Riggin.

SIXTH CENTURY—CONTINUED—529-629.

Of the long line of popes or bishops of Rome, history has accorded the title great to but two—Leo the Great, in the fifth century, and Gregory the Great in the sixth century. Both of them were truly great and good men. Gregory, as has been already stated, was one of the most prolific writers of his age, when indeed authors were few. He wrote a book for the clergy, "The Pastoral Rule." This had wide circulation, and was held in high repute for many centuries. It is said that King Alfred translated it into English, and sent a copy to every bishop in his kingdom. And its appreciation in Spain and elsewhere was equally great. This book is remarkable and specially valuable as an exhibit of the mind of a bishop of the Roman See in the sixth century. It is inconceivable that the present pope could write such a book. There is no mention of Auricular Confession, or of Priestly Absolution. How could a setting forth of the work of a modern priest be possible without some allusation to his most important duty? There is nothing about masses, prayers for the dead, invocation of the saints, the intercession of Mary, the sign of the cross, or of purgatory. He quotes Scripture continually, and urges its study as a prime duty of a minister. One passage is here set before the reader.

"But all this is duly executed by a pastor, if inspired by the spirit of heavenly fear and love he meditates daily on the precepts of Sacred Writ, that the words of divine admonition may restore in him the power of solicitude and of provident circumspection with regard to the celestial life, which familiar intercourse with men continually destroys; and that one who is drawn to oldness of life by secular society may by the aspiration of compunction be ever renewed to love of the spiritual country. For the heart runs greatly to waste in the midst of human talk, and since it is undoubtedly evident that when driven by the tumults of external occupation it loses its balance and falls, one ought incessantly to take care that through keen pursuit of instruction it may rise again. For hence it is that Paul admonishes his disciple who had been put over the flock, saying, 'Till I come give attendance to reading.' (I Tim. 4:13.) Hence David says, 'How have I loved thy law, O Lord! It is my maditation all the day.' (Psa. 119:97.) Hence the first pastor of the church admonishes all other pastors, saying, be ready to give an answer to every one that asketh you a reason for the hope that is in you. (I Peter 3:15.)

Of course, Gregory conducted a large correspondence with all sorts of people, and a study of these letters is highly interesting. They reveal the character of the writer, and they cause the events, the manners, and the religious faith of the age to be better understood. Here is a letter to Theoctista, a sister of the emperor, resident at Constantinople:

With how great devotion my mind prostrates itself before your Venerableness I cannot fully express in words; not yet do I labor to give utterance to it, since, even though I were silent, you read in your heart your own sense of my devotion. I wonder, however, that you withdrew your countendance, till of late, from this my recent engagement in the pastoral office, wherein under color of episcopacy, I have been brought back to the world in which I am involved in such great earthly cares as I do not at all remember having been subjected to in a lay state of life. For I have lost the deep joys of my quiet, and seem to have risen outwardly while inwardly falling down. Whence I grieve to find myself banished far from the face of my Maker. For I used to strive daily to win my way outside the world, outside the flesh; to drive all phantoms of the body from the eyes of my soul, and to see incorporeally supernal joys, and not only with my voice but in the core of my heart I used to say, 'My heart hath said unto thee, I have sought thy face. Thy face, Lord, will I seek.' Psa. 27:8. Moreover, desiring nothing, fearing nothing, in this world, I seemed to myself to stand on the summit of things, so that I almost believed to be fulfilled in me the Lord's promise through the prophet, 'I will set thee up upon the high places of the earth.' (Isaiah 58:14.) For he is lifted up upon the high places of the earth who treads under foot through looking down upon them in his mind even the very things of the present world which seem lofty and glorious. But having been suddenly dashed from this summit of things by this whirlwind of trial, I have fallen into fears and tremors, since, even though I have no fears for myself, I am greatly afraid for those who have been committed to me. On every side I am tossed by the waves of business, and sunk by storms to the depths, so that I may truly say, 'I am come into the depth of the sea and the storm hath overwhelmed me.' (Psa. 69:2.) After business, I long to return to my heart; but driven by vain tumults of thoughts, I am unable to return. I have loved the beauty of the contemplative life. I have longed to sit at the feet of the Lord with Mary, to take in the words of his mouth; and lo I am compelled to serve with Martha in external affairs, to be careful and troubled about many things. (Luke 10:29.) A legion of demons having been, as I believed, cast out of me, I wished to forget those I had known, and rest at the feet of my Savior; and lo it is said to me, so as to compel me against my will, 'Return to thine house and declare how great things the Lord hath done for thee.' (Mark 5:10.) But who, in the midst of so many earthly cares may be able to preach the wondrous works of God."

Would that it were possible for a Roman prelate of the twentieth century to write a letter of this tenor, or indeed of the following:

"To Clementina: Having received your Glory's letter speaking of the passing away of the late Eutherius of magnificent memory, we give you to understand that our mind no less than years is disturbed by such a sorrow, in that we see how men of approved repute are by degrees removed from this world, whose ruin is already evidenced in the actual effects of the causes thereof. But it becomes us to withdraw ourselves from it by the wise precaution of conversion, lest it involve us too in its own ruin. And indeed our sorrow for the loss of friends ought to be the more tolerable as our condition of mortality requires from us that we should lose them. Nevertheless, for the loss of aid to our carnal life, he who granted permission for its removal is powerful to console, and to come himself as a comforter into the vacant place.

The following is an extract from his letter to the bishops of Numidia. Do you therefore, most dear brethren, anticipate our admonitions in the zeal of the charity of the Lord, knowing that the strict Judge will bring into examination all we do, and will approve every one of us with regard not to the prerogative of a higher rank, but to the merits of our works. I beseech you therefore, love one another mutually, having peace among yourselves in Christ, and with one purpose of heart, oppose heretics and enemies of the church. Be ye solicitous for the souls of your neighbors, persuade all you can to faith by the preaching of charity, holding before them also the terrors of the future judgment; inasmuch as ye are appointed to be shepherds, and the Lord of the flock expects from the shepherds to whom he has committed them the fruit of a multiplied flock. And if he should foresee an augmentation of his own flock through your bestowal of more diligent care upon it, he will assuredly adorn you with manifold gifts of the heavenly kingdom. Furthermore, addressing to you the greeting of fraternal love, I pray the Lord that he would make you, whom he hath chosen to be shepherds of souls, worthy in his sight, and himself so order our deeds here that he may accept them as they deserve in the future life."

The reader will surely rejoice at these evidences of spirituality in the sixth century. Here follows a letter to a young physician of Constantinople:

"Gregory to Theodorus, Physician to the Emperor: I myself give thanks to Almighty God that distance does not separate the hearts of those who truly love each other mutually. For lo, most sweet and glorious son, we are far apart in body, and yet are present with each other in charity. This your works, this your letters testify, this I experienced in you when present, this I recognize in your Glory when absent. May this make you both beloved of men and worthy forever before the Almighty God. But since he loves the more who presumes the more, I have some complaint against the most sweet disposition of the lord Theodorus; namely that he has received from the Holy Trinity the gift of genius, the gift of wealth, the gift of mercy and charity, and yet he is incessantly bound up in secular matters, is occupied in continual processions, and neglects to read daly the words of his Redeemer. For what is sacred Scripture but a kind of epistle of Almighty God to his creature? And surely, if your glory were resident in any other place, and were to receive letters from an earthly emperor, you would not loiter, you would not rest, you would not give sleep to your eyes till you had learnt what the emperor had written.

"The Emperor of Heaven, the Lord of men and angels, has sent thee his epistles for thy life's behoof; and yet, glorious son, thou neglectest to read these epistles ardently. Study then, I beseech thee, and daily meditate on the words of thy Creator. Learn the heart of God in the words of God, that thou mayest sigh more ardently for the things that are eternal, that your soul may be kindled with greater longing for heavenly joys. For a man will have the greater rest here in proportion as he has now no rest in the love of his Maker. But that you may act thus, may Almighty God pour into you the Spirit, the Comforter. May he fill your soul with his presence, and in filling compose it."

Surely these letters reveal the character of Gregory, the father of Christianity in England. He sent the missionaries to the Anglo-Saxons. That such a man was divinely directed we may well believe. There follow some letters bearing on this particular subject.

If one life shines, the next life to is must catch the light. It is the infection of excellence.—*A. D. T. Whitney.*

LEAGUE PAGE

WARING SHERWOOD, EDITOR. To Whom Address All Epworth League Matter.
ASSOCIATE EDITORS: Miss Rose Aldiger, Miss Juanita Barnes, Byron Harwell, Howard Johnson.

JULY 28.

SCHOOL DAYS: MANUAL TRAINING.

(Luke 2:51-53.)

SUGGESTED PROGRAM.

Let the one who has this meeting in charge avoid all appearance of a "program" in the service. Bear in mind that such a service requires more preparation and thought than any other. Open the service with a moment or two of silent prayer, closing with the Lord's prayer. Let some good singer remain seated and sing "Nearer, Still Nearer." Sing Hymn No. 35. Prayer for guidance, and for the Holy Spirit to overshadow the meeting, by the leader. Have a good reader memorize and recite the fifty-third chapter of Isaiah. Have another recite the story of the Prodigal Son; these numbers will be very effective if well prepared. Prayer of thankfulness for God's greatest gift, Jesus, and humility for ingratitude. Have open meeting of testimony, interspersed with voluntary prayers and verses of song. If there is no Quiet Hour Covenant in your League, order cards now and introduce it. Close with prayer by pastor.

THE TOPIC.

(Note. Fortunate are the Leaguers and readers of the League Page today in having a message direct from the pen of our good friend and brother, Mr. Dong Song Kim. Mr. Kim, sa a great many of our readers know, is a Korean youth being educated in Hendrix College for missionary work among his own kinsmen in the distant Orient.—Ed.)

The study of missions is the same as that of history; we should study it sympathetically. The peculiar customs and queer habits of the nations have been changed from age to age and are varied from one country to another. These countries on the list of the mission fields are so called the heathens. I presume the sense of the word "heathen," is a country without the Christian civilization, although there are some missionaries in such a place as Italy where the mighty Rome once stood proudly as the head of all Christendom, commanding the nations of the whole world, while we do not hear about any missionary from this country going into such a place as Paris where the sacredness of the Sabbath is no longer respected and the devil overwhelms the religion.

Nevertheless I speak of missions in rather limited terms. Those countries under the board of Missions in our own church are greatly in need of the Christian civilization. Many have asked of me whether or not Korea has the modern conveniences like those of this country. There are some, yet they are far behind. Of course, Korea is not like the African States or any other place where civilization has never been introduced. Almost every Korean who has learned the teachings of Confucius has longed to be a prime minister of the nation and the ambition of the people was a despising and detrimental policy toward the common industry of the country.

Therefore Korea has gradually declined from her ancient skill. As the Phenicians gave the Greeks their alphabet to develop the Western civilization, so it is that a Korean scholar, Wang-Nyun, went over to Japan and taught them by his own inventions, the Japanese alphabet with which that nation can ever stand as the rival of the powerful nations of this day. Only Christianity can make these proud-spirited people to take off their coats and hold up the honest profession as our Lord did in his private life. The civil improvement of the natioins is wholly dependent on hard labor both with hands and brains. Theory or ethics alone cannot make it forward. The true sense of Christian citizenship is not oppressed but free, not darkness but light, not idleness but labor, and not an unearned privilege but hard labored power.

As a rule in every mission field, shools are established—day, boarding, industrial, manual, and collegiate—which are the opportunities for sufficing the needs of the people and the place. Especially in Korea as Mr. Yun has said, we need pratical industrial teaching as well as literary in our mission schools for the welfare of the church and people. For the mission school pupils are mostly the children of the poor people instead of the wealthy. Manual training classes must be in the mission schools. After three or four years, when they get out of the schoolrooms, these boys are handicapped and cannot find any vocation. The knowledge of geography and arithmetic cannot keep these pupils from starving. Those boys without the manual training would be in the same condition as those female college graduates, without the domestic science. Singing solos and playing on pianos alone will not do in housekeeping nor fit for wifehood and motherhood the daughters of the family.

The Twentieth Century is not the time when a St. Francis or a St. Dominic could start out preaching as mendicant friars. The gospel messenger of today cannot get on a train or embark on a steamship without money in his purse. The barefoot itinerary belongs to the time of the mendicant friars and not to the rude buffets of the present age. Prof. C. J. Green says, "We are all preachers, some of us in the pulpit, some in the store, some by the daily walk, and some by the devoted Christian life." Every one has his own calling. We do not have only the evangelists in all our mission schools but all classes of people. Really those who build up the church and keep it on the main pillars are the loyal laymen of the church. Manual training in the mission school is the tool of the church builders. Thank God for manual training.

PRACTICAL POINTS.

1. Work is the greatest blessing ever bestowed upon humanity. Through it man can strengthen himself, help his brother, and follow more closely in the persuits of the Master of work.

2. Efficiency is not a gift nor is there any royal road to efficiency. It comes through practice and practice that is work. The working man is the man honored of God. Jehovah honored and prospered Joseph because he was a worker and has honored every true toiler through ages past and will continue to bless him even through eternity.

3. We need strength to carry on any kind of work. We need to be skilled not in just one line of work, but many. No one needs this manual training more than a missionary. It will enable him to meet all the needs and demands of service, so long as he lives in close touch with God. Let it be considered that we are all missionaries.

4. Besides the blessing that come to us through work, we should be zealous to do it because it has been honored by the hand of our Master. Jesus did it. May we always be happy in doing the things that Jesus did.

THE OKLAHOMA METHODIST ASSEMBLY.

Sulphur, Okla., August 15-26.

Epworth League Institute. Bible Study.
Sunday School Institute. Mission Study.
Theological Institute. Recreation.

Swimming, Boating, Fishing, Camping, Games.

AN IDEAL PLACE—
To prepare for betetr service.
To get closer to God.
To revive your enthusiasm.
To spend your vacation.

Tents to rent on the ground. Restaurant convenient. Can do your own cooking, if you desire.

Some of the best speakers in our church will be there. Watch for the program.

Railroads will give one and one-third fare.

Write me for further information.

W. E. CHAMBERS,
Broken Arrow, Okla.

THE FIRST VICE PRESIDENT.

IV.

BYRON HARWELL.

Dear First Vice President: Of course you would feel disappointed if this paper should not begin with the trite "Yours is the most important department of the League, and too much time and attention and thoughtful care cannot be given it." Comparisons are said to be odious, and where each department is of vital importance in its own sphere there is no need of instituting comparisons. But I think that every one who knows anything about the League will readily agree with me that if all this talk about "too much machinery in the League" should take the form of action, and some of the offices were to be eliminated, the last one we would want to part with would be the First Department. Of all the studies in Epworth League endeavor that we have made or shall make in this column, I approach that of your department most timorously.

Although the writer has read every tract, book and article on this subject that has come under his notice, and has been permitted to study its problems extensively at close range, having served in this capacity in four different Leagues of the State, he stands here to say that in the matter of method and plan he feels more ignorant than ever. For the secret of the true devotional service is not to be learned from any amount of reading or a study of methods, as you would study a problem in economics. Its wisdom is unsearchable, its ways past finding out by methods named above. Its secret is in a mood and spirit given direct from the Eternal, and to him we must go and learn that secret. One may ask, "How may we obtain this spiritual power in our League meetings?" There is a certain way—one that cannot fail: let us get it into our own individual lives and it will be felt in the devotional services and through them by the whole congregation. And for obtaining this power in the individual life, there is a certain, unfailing way: it is the way of perseverence in prayer and Bible study. The two go together. The prayer life feeds and grows strong on Bible truth. On

the other hand, it is the prayer life that gives zest to the study of the Bible.

It will be noticed that in this and other studies on League endeavor, no effort is made to furnish a glossary of methods and ideas. There are several reasons for not making such an attempt it would take many "League Pages" to treat adequately even one of the subjects that have been or will be considered, with a view to furnishing a supply of methods; an adequate and able series of articles is now running in the Era in which an exhaustive study of methods may be found; but my greatest reason for dwelling on the spiritual and devotional phase of the prayer meeting rather than upon the mechanical is that it is of a great deal more importance. Of what worth should a building full of machinery be without the motive power to run it? I am aware that a treatment of plans and methods would be more interesting to many young people. In most Leagues, there is so much ado every week about programs, doing something novel, being on time, opening and closing on the "dot," etc., that the "class meeting" idea has been lost sight of—"hidden in the stuff." The average First Vice President, in worrying and racking her brain to discover and invent ways of making her meetings varied and interesting, has lost sight of the fact that this will come about spontaneously if she gets her life and the lives of her members in the right relation to God. To such a First Vice President, this plea for more spiritual devotional meetings will have no meaning. Things religious have been written about and talked about so much with none too clear a sense of what the words used really meant, that they have come to consider them as meaningless, cant remarks that must be put up with, but are not to be taken seriously.

Strive to keep the machinery in the background. In pleading for spontaneous meetings I do not mean to say that no preparation is required. The fact is that my ideal meeting requires much more work than the one in which an unvariable program is followed. Of course the well-prepared program has its advantages. To have the leader rise and give out the opennig hymn of the song service just as the minute hand of the clock on the wall behind this pierces the dot is very beautiful. To have the singing last exactly eight minutes every time shows rare management. How appropriate to know that "the next thing on the program" is exactly five minutes of sentence prayers—no more, no less Of course as all heads are bowed, and all eyes closed, the clock is not available as a monitor when the time expires, but the First Vice President who can plan a meeting of such precision is equal to this problem. She has provided a little electric contrivance which connects the hand of the clock with a buzzer under the leader's table, which is always to be depended upon. The leader is then enabled to be calmly devout, following the prayerful lead of others until—buzz—when the time is up and he offers his own closing prayer and gives out a hymn! Of course this is an exaggareation, but can you not see from it that there is too often a labored tendency to make the devotional service simply good in arrangement and appearance?

In the devotional service most beneficial to the members of the League, the order of service should be no mere program, no matter how intelligently and earnestly it may be carried out. It is worship. The young people atetnd not from a sense of duty, but they enter the room as though they were approaching a delightful service. The First Vice President is there first, not because it is the correct thing to do, or because she has asked the leader and his assistants to meet her a few minutes in prayer before the service, but because as the time draws near she feels a desire to be on hand, thinking that she may meet some stranger and welcome him, or sitting alone, may seek in communion with God that preparation which will be left in the meeting which is to follow. As the little companies of young people begin to come in, they do not change from the happy, joyous beings that they have been all week into pious hypocrites, but they bring their joy and youth and life to League with them. And yet there is no foolish jesting and senseless giggling that would have to cease and case an embarrassing pause when the pastor stepped in. In fact, the pastor looks as joyous as the rest. Not even when the meeting is called to order do those attending suddenly become "solemncholy." They enter the service at hand with all the spirit that they have entered their work of the past week.

Remember, dear first vice, that the prayer meeting is not the end of the League's effort. It should be the beginning. It should be the place of inspiration, resolution and strength, a heart-consecrating place. The cogs, wheels, bands, and general machinery should always be there, but never discoverable. Spontaneity is the very soul of worship. The meeting you direct is a devotional meeting. You are to lead it into the presence of God. How can you except you know the way?

HIS PLAN.

By S. D. Gordon.

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to Heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying:

"Master, you died for the whole world down there, did you not?"

"Yes."

"You must have suffered much," with an earnest look into that great face.

"Yes," again comes the answer in a wondrous voice, very quiet but strangely full of deepest feeling.

"And do they all know about it?"

"Oh, no; only a few in Palestine know about it so far."

"Well, Master, what is your plan? What have you done about telling the world that you have died for them? What is your plan?"

"Well," the Mastor is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story, and has felt the thrilling and the thralling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan:

"Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some of them that may not be so proper—that they do not tell others, what then? And his eyes are big with the intenseness of his thought, for he is thinking of the suffering, and he is thinking, too, of the difference to the man who hasn't been told—"What then?"

And back comes that quiet, wondrous voice of Jesus: "Gabriel, I haven't made any other plans—I'm counting on them."

MISSOURI LETTER.

Less than two months of our Conference year remain. No churches have been built in the St. Joseph District this year, but Francis Street Church has acquired a good parsonage worth $7,500.00, over half of which was the gift of Brother S. S. Allen and wife. We have had so far over 500 additions to the church, 400 of them on profession of faith. Two meetings held by evangelists resulted in nearly 120 additions and 50 or 60 may have been the result of the Hart and Magann meeting in this city, but the larger part were the fruit of meetings held by the pastors, assisted in some instances by other pastors.

The tabernacle meeting held by Hart and Magann in March and April in which fifteen to twenty churches united, and which lasted six weeks, made quite a stir for a while, but of the more than 1,800 converts that were counted I do not think our churches received more than fifty or sixty, and my own deliberate judgment is that our own churches in this city would be in a more prosperous condition had not their work been interrupted by the meetings. "Salvation by sensation" is not a pronounced success.

After a summer as dry as that of 1911 we naturally looked for abundant rain this summer. In some parts of the State rains have been heavy, but in this northwest corner we have had but little rain since the snow melted late in March. There has been sufficient moisture for wheat and the hay crop is fair, but corn is suffering and a few more days of this hot, dry weather will cut the crop short. There are very few peaches in Missouri but the apple crop is good generally. Bishop Denny visited the nine District Conferences of the Missouri Conference in April, but as he had only three weeks for the round was not able to give more than a day each to most of them. His visits were helpful in various ways. He is developing as a preacher and is already in the front rank. A Sunday morning given to a mission church in this cvity did much toward solving a difficult problem.

In closing permit me to suggest a few books that I have read recently that I can advise my younger brethren to read. One is "Religion and Science," by Dr. J. W. Lee, of St. Louis. Another is "Religious Certainty," by Bishop McConnell of the M. E. Church. Another is "Positive Preaching and the Modern Mind," by Principal Forsythe. To these I would add two more by a layman, W. Manna Thomson, M.D., of New York City. They are "Brain and Personality" and "What Is Physical Life?" I know of nothing better to help a young preacher in dealing with issues raised by materialism and evolution. Dr. Thomson shows conclusively that Darwinism is "a creed outworn."

C. H. Briggs.

St. Joseph, Mo., July 12, 1912.

To live in hearts we leave behind is not to die.—*T. Campbell.*

MEN AND MONEY.

Address delivered recently before a men's meeting of our Central Church, Hot Springs, by Dr. C. T. Drennen:

"Fellow-Workers in the Garden of Love and Duty, I greet you. I have been invited to speak to you this evening on the subect of 'Men and Money.' Knowing personally less of money than men, I will speak of that briefly first.

"If I were asked tonight what I consider the greatest civilizer, I would answer Chief-of-Staff Hunger, and his aide, Money. Hunger is the one thing that makes man go down into the bowels of the earth and bring forth her hidden treasures. Money carries these jewels and treasures where they are to add to the joy, the pleasure, and the comfort of the world. Hunger explores the forests, money converts the timber into houses, puts men in touch with one another, and makes the desert to blossom like a rose. Money builds homes, schools, churches. Money makes the blind to see, the deaf to hear, the halt to walk. Money contributes in every coceivable way to the comfort of man and the glory of God. Truly, money is great, and we could not live without it, but as St. Paul has said, "The love of money is the root of all evil." Money of itself is good, as are all the other good things of life, but as an Israelitish friend of mine once said, 'Money is the tenderest plant what grows.'

"Tonight we are to consider man in his relation to the world and God, and the influence of the subtle circulating medium, Money, which after all is but the expression of concentrated energy. That remark of my friend brought forth much mirth, but that mixture of English and rhetoric holds more wisdom than is evident at first thought.

"Man is the only one of God's creatures upon whom money exerts a direct influence. If this tender plant, in the language of my friend, be placed in the hands of a man of character, it is nurtured, it is warmed by the Sun of Wisdom, watered by the rain of Generosity, and so it spreads a fragrance, a vigor, a beauty upon all it touches. If on the other hand, it is not wisely placed, it becomes distilled into juice of the curses Hebenon, and when the leprous distillment is poured into the porches of the ears of the individual, or the body politic, it possets and curds the wholesome blood.

What kind of a man should handle this tender plant? Shall we give it to a just man? Heaven forbid, if he be only just. There are many Shylocks, all exacting his pound of flesh, little caring how much blood he lets in the cutting thereof. God pity the man who lives by the letter of the law, and ignores the spirit. The just man has sent the widows' and orphans' cry abroad in the land, he has wrecked homes, morals, filled drunkards' and suicides' graves, and spread desolation in his wake. Justice is blind, and cannot see the tear-blind eyes, and bent forms she sends away to a living death. Should a plant which can develop so much power be placed in the hands of a man like that?

Of the *miser* we will not speak, he never rests until he has been put away with the shovel.

The peaceful man! Of all God's creatures, the most despicable is a peaceful man. The man who pays his debts just because he wants no trouble. The man who sits idly down and says, Let them fight it out, I am a man of peace; the world was made before I came into it, and has moved along pretty well, and why should I make any enemies trying to change it. There have been drinking and gambling and cursing and debauching and lying and thieving since the world began, and it is a pretty good world. Why should I attempt to over-turn all this, and so have my *revenue* reduced, and the community down on me. An old-world civilization tolerates a Monte Carlo, and why should not we, *now* and *here?* Should such a man be trusted with so great a power as this little plant can develope?

Then, there is the dearest and best of all men, the Simon Peter man, the human man. The man who sins and repents, the man who is not ashamed to confess that he has sinned, and that he has repented. The man who responds to his Master's call to walk upon the sea, but is human enough to be conscious of the cold water about his ankles, and is in danger of drowning. One who denies his Christ, but cuts off the ear of a servant to save him from an attempt on his life. Could you entrust this pile of money to one so vacillating, though so preciously human?

You will say whence came this pessimist? Is there no man great enough to take care of this plant of such subtle power? Is *matter*, the *creation* greater than *mind*, the *creator?*

Yes, my friends there are men today, men here in our midst as great as any who ever lived at any time. If it were not so, we would not have today the greatest of benefactors, the greatest philanthropists the world has ever known. The power of this tender plant could not have been so wonderfully directed as to have in such a manner developed the course of civilization, and changed the map of the world. Men there are, men there always be, real men, heroic men, men who make money, and through it make life more glorious, and the world a better place in which to live.

The *world*, *our own community*, needs to develop *more* men. By the Spirit of Him who is the *God* man—there can be poured into the heart of the *just* man "the quality of mercy," which "is not strained." "And earthly power doth then show likest God's when mercy seasons Justice." Then asylums are built, education is abroad in the land, broken hearts are bound up, and bruises are healed. In the hands of such a man, money is a greater power than tongue can tell. It is a great Physician.

When the spirit of the *God* man touches the heart of the *peaceful* man, he is awakened into life: He realizes in the great well-spring of his soul there *is* no peace, save an *honorable* peace. He puts on his armor, and goes forth into battle. The battle for the right, the battle for the clean, the battle for the good, the battle for the true, which conquests, are to raise in the world, in our own community, a grander, better, more glorious citizenship. In his hand, money then becomes a great conquerer, and when the victory is won, and not until then, does he sit himself down to enjoy the honorable peace he has so gloriously achieved.

By the influence of the God man, the Simon Peter man whose soul is in the sky, but whose feet are chained to earth becomes a rock upon which is built the grand edifice in spiritual architecture—God's church, and he has been entrusted the keys of Heaven.

The things of earth were intended to be servants of man, and no one can say *this* or *that* is bad. No institution will be better than the institutor, and filthy lucre entrusted to the charge of a healthy soul which stands united with the just and the true, becomes the medium of the highest influence.

The next generation must make money, spend money, make homes, erect churches, build schools, learn the secrets of the earth, the sea and sky. If the boys of today could traverse clean streets, hear clean words, think clean thoughts, know clean deeds, in the men of tomorrow we would find strong minds and bodies to administer to the world. For the men of tomorrow there would be no *filthy* lucre, no such thing as *tainted* money. The circulating medium would be clean, pure wealth, to be used to develop that grand estate for which Christians pray, the brotherhood of man, the Fatherhood of God.

My friends, if we would achieve that success which is our heart's desire, we must hold to the thought of our oneness with God, and do away with the sense of separateness of our life from the life of God, and we shall find the highest, fullest, and richest life we are capable of conceiving.

God of love, God of mercy, God of infinite wisdom, have mercy upon us and help us to be real men.

NOTES FROM ST. LOUIS.

The nomenclature of the schools designates the time from the middle of June to September the "heated term." It is with the schools the holiday season, and this fact has much influence upon business of every kind. The wealthy go away to summer resorts, the poor go to see their country cousins. The factories and stores divide their employees into groups, as may be convenient, and give each in turn a two weeks' outing. The church people go to conventions, assemblies, summer schools, Chautauquas, etc. The preachers go off on summer vacations.

Three weeks ago our Preachers' Association adjourned to September. We have no more weekly reports of progress. There is little progress to report. Between the terrible weather of the winter, that so obstructed our work, and the summer vacation it seems we shall lose half the year.

The church federation is now engaged in a summer campaign, to last two months or more. Two large tents are in use, one in the north part of the city and one in the south. So far scarcely anything has been accomplished. I have attended only at the south tent. The average audience is less than a hundred. Three-fourths of the adults are church members who would rather be at home, but desire to help if they can. The non-church goers are just as much non-tent goers if the tent represents the church.

The churches of the city may almost say to the non-church goers "betwixe us and you there is a great gulf fixed." Great crowds throng the picture shows, the theaters, the gardens. The clubs and lodges and unions must be kept up. There is in all these an atmosphere unfavorable to the church. They are schools, which, by association, education and habit separate the people from Christian influences. The problem of the preacher is to get a hearing. One of our pastors held a protracted meeting for two weeks and had a very fine preacher in the pulpit every evening. He reported only two persons who were not church members in the congregations for a whole week. Most non-church goers are fixed in their purpose to remain such. In a suburb a group of churches, Methodist, Presbyterian, and Baptist, engaged in a union meeting under conduct of an evangelist. The preaching was very suave and unimpressive. The conduct of the meeting had careful regard to social conditions. Not half the membership of the churches concerned attended. The Methodist Church gained about forty members, the other churches virtually none. The additions to the Methodist Church were chiefly people who had been members elsewhere and by the visiting of the pastor and his urging consented to be enrolled as members. Many of these had not attended the meeting. They now have their names on the church register again, but they will probably remain as indifferent as ever as regards religious matters.

There are still some editors of our church papers who tell us how to bring back the old-time revival. Let them lay down their pens, go out and as Paul would say "perform the doing of it," and wouldn't we like to see them begin in St. Louis?

It seems to me the church is "marking time" but does not see which way to march.

J. E. GODBEY.

It is well to think well; it is divine to act well.—*Horace Mann.*

The truest self-respect is not to think of self.—*Beecher.*

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.)

Vilonia, Ark., May 13.

Dear Miss Katherine and Cousins: Will you admit another little Arkansas boy in your happy band? Papa takes the Western Methodist and I enjoy reading the children's page. I am eight years old. I am not going to school because I have the whooping cough. I am ready for the third grade. I moved to this State in November from Kentucky. I lived at Conway until April but did not get acquainted with Miss Katherine. I wish I had. I have two brothers and five sisters. Blue Eyes, I will answer your riddle: It has a tongue and never talks, always runs and never walks. It is a wagon. Am I right?

Era Myrick, I will answer yours: It is a watch. I will ask some riddles: What is it that goes all over the hills in daytime and sits under the bed at night with its tongue out? Four legs up, four legs down, soft in the middle and hard all around.

Once there was a man that was going to be hung, and they told him if he would ask them a riddle that they couldn't unriddle they would not hang him and he said: "Once there was an old woman that washed her hands in water that was neither rain nor rum and dried them on a towel that was neither wove nor spun." What was it? I must get my cap and run for I didn't aim to stay so long. If I see this in print I will write again and not stay so long. I hope Mr. Wastebasket has gone visiting.

Your new cousin,
Jesse Reid.

R. F. D. No. 1.

* * *

Buena Vista, Ark., April 12, 1912.

Dear Miss Katherien: If you have no objection to me joining you I will tell you who I am. My name is Helen Lawler. How many of you cousins like to hunt violets? I do. Some of my little friends and me went violet hunting the other day and found some white and blue violets. We certainly had a grand time trying to keep out of the mud. When we got back it was late and I had to walk from my friend's home. We all wore our flowers to school the next morning. As this is my first time to write I will ring off, hoping the wastebasket has gone visiting.

Your little Buena Vista friend,
Helen Lawler.

* * *

King Mills, Ark., April 8, 1912.

Dear Ruth Carr: You asked me to write a letter for the Methodist and I will try to tell you something interesting. I will tell you about our house getting burned and what I did. On the night of the 6th of January six years ago papa, mama, and one of my sisters and I were here where the house now stands and at 12 o'clock that night the house caught fire. I was in a room by myself and they did not wake me up, they were so busy. So all at once the fire came in on me. I got my clothes on fire and that woke me up. I jumped up almost scared to death and ran in to where they all were. They were doing their best to get the organ out and told me to get the stool; so I got it and carried it around everywhere I went for the organ was so high they had to leave it. I swung to my stool and my pants. That was all I got out. Papa got one of my shoes and stockings out, and that was all I had. It was awfully cold. After the house had nearly burned down the fence was on fire and I started to climb it. It feell with me and you ought to have seen me. We built another house on the same ground that I like better than the other one. There is no one at home now but I am the youngest of fourteen children. Well as my letter is getting long I will close and try to do better next time.

Lovingly yours,
Albert C. Holt.

* * *

Charleston, Ark., April 9, 1912.

Dear Cousins: I will write a letter to the Children's page for the first time. I enjoy reading the Children's page very much. How do you all like to go to Sunday school? I go every Sunday I can. I live about a mile from school and the church. My Sunday school teacher's name is Miss Avis Warren. Our pastor's name is Brother Martin. I like them both fine. Well I will guess Elsie Jewell Hazlewood's riddle to be a pair of quilting cards. I will describe myself: I have black hair, brown eyes and light complexion. my age is thirteen. I will close by asking a riddle: "Black upon brown and brown upon black, three legs up and six legs down." Well I will close hoping Mr. Wastebasket has gone a visiting.

Yours truly,
Floy Flanagan.

* * *

Quitman, Ark., April 15, 1912.

Dear Miss Katherine and Cousins: I will ask for a place on the page with you all. I thought if the other letter was put in print I would try and write again. I have been in school a little over four months and was promoted. The school is out now and it is time for the normal. I will have to quit and go to work. We are having some nice weather for work. I have lived here a little over four months and have not been to singing. Before we moved I went to singing nearly every other Sunday and it is not as far to singing here as it was at the other place. I have not missed any Sunday going to Sunday school. Well I will close as I have not anything else to write. So goodbye.

From your cousin,
Maggie Dean.

* * *

Van Buren, Ark., April 7.

Dear Miss Katherine and Cousins: I will write a letter to the dear old Western Methodist once more and tell you about one of my good times I had in the year of 1910. My grandma, who I live with, went to St. Louis in the winter. I stayed with one of my friends while she was gone. One Sunday the friend I stayed with went to her mother's and her girl, Ida, had some pecans and she hid them and then let us find them. She the one finding the most would get a prize. So I found the most and I got a pretty fan. We all went to the woods and ate our pecans and I had a splendid time. I guess I will close for this time. From

Hester Steele.

* * *

Mountain View, Ark., April 4, 1912.

Dear Miss Katherine: Here comes another little Arkansas girl to join your happy band. My age is between six and twelve. The one that guesses it will receive a post card. I am not going to school now, because mama wanted me to quit and take music lessons. Come again, Miss Ruth Carr. I like your stories. In Spite of Prison Walls was just fine. Whose birthday is the 15th of October? Mine is. I will answer Jerry Wolf's riddle. A cow has four feet. I will ask a riddle: "As I went through the garden gap, whom should I meet but Dick red cap; a stick in his hand, a stone in his throat, if you can unriddle this I will give you a goat." I will answer Julian Preddy's riddle. It is a well. I weigh seventy-five pounds. I like to go to church and Sunday school fine, don't you?

Pass on Mr. Wastebasket, please, I hope to see this in print soon.

Your cousin,
Pansy.

* * *

Fair Play, Ark., April 11, 1912.

Dear Miss Katherine and Cousins: Will you let a five-year-old girl join your band? I love to hear mama read your letters. I can't write. Papa is writing for me. I know all my letters and can spell some. I have four pets; three kittens and one little calf. I named him Jerry. I will answer Norene Rogers' riddle. It is a chigre. I know they are mean. They have bitten me. Am I right. Now Miss Katherine, please print this. I will be disappointed if I don't see this in the paper.

Lela Longley.

April 6, 1912.

Miss Katherine: My home is Red Oak, Okla. I want to tell you and the cousins something about our surroundings. We are here among the mountains in a great coal belt. Our country is all segregated for coal, but you know that Congress has made a law to sell the surface to farmers and we would like to have some good people come in and buy. We have a good school here. I am seven years old and am in the third grade. I go to Sunday school every Sunday. It is raining lots here this spring. Mama has a part of her garden planted, but it is so wet it cannot grow. My name is Andy B. Stephens. If this misses the waste basket I will write again.

I wrote this myself, but grandpa told me about Congress.

* * *

Mineral Springs, Ark., April 10, 1912.

Dear Miss Katherine and Cousins: How are you all? We both are fine and hope you are the same. How many of you cousins like to go to school? We both like to go to school. We are in the fifth grade at day school. We go to Sunday school every Sunday we can. We will describe our town: There is one postoffice, two churches, and one school house with three rooms, one bank, one hardware store, three brick stores, and a good many more. Our desk-mates are Louise Johnson and Ruby Davis. Come on Ruth Carr, your stories are fine. Well, we will close, for this is our first letter.

Eunice Reed and Julia Graves.

RUSSELLVILLE, ARK.

The secrament of the Lord's Supper was offered at the morning service of the M. E. Church, South, yesterday morning and twelve new members were added to the church roster. Rev. Davidson preacher and a large crowd was present. The average attendance of the Sunday School has about reached the 200 mark and the church officials are well pleased with the increased interest.—Courier Democrat.

One of Grace Richmond's charming stories, "On Partnership with Pluck," will be published in the summer issues of The Youth's Companion.

WOMAN'S MISSIONARY DEPARTMENT.

Edited by Miss Ross Eaglebarger.

Conference Press Superintendents.

Arkansas.....Miss Lila G. Rollston
Little Rock.....Mrs. C. A. Evans
White River.....Mrs. Mary Neill
East Oklahoma....Mrs. T. F. Starnes
West Oklahoma....Mrs. C. S. Walker

Note.—Until an editor is chosen Miss Ross Eaglebarger, Little Rock, has kindly consented to act as editor of this department. Let Press Superintendents take notice.

Mrs. George Thornburgh, Corresponding Secretary Foreign Department, Little Rock, Conference, by invitation of the pastor addressed the congregation of Hunter Memorial Church, Little Rock, at the eleven o'clock hour last Sunday.

The following are some snatches from a personal letter from one of our missionaries in China to a friend here at home. It was not intended for other eyes than hers, but we are using it believing it will bring us into closer sympathy with those who are standing in the very gates of heathenism. Every act of their lives must be of interest to us as they daily do our work for us. We will indeed "hold the ropes while they go down."

A PEEP INTO A MISSIONARY'S DAY.

The Morning.

"I rose this, Wednesday morning, at 5:45. After dressing I read from Optimists Good Morning. Then studied for awhile Heb. 10. At 7 o'clock—prayers and preakfast—which consisted of puffed rice, fresh milk, eggs and biscuit. I walked out on the porch which is bordered with pots of red geraniums and white daisies and stood and looked upon the green grass, the green trees and a wall covered with beautiful vines on which were hundreds of blooms of purple and white iris. A little further, a red rambler is vieing with the vine—each enhancing the beauty of the other. Then up stairs to prepare for the day's work.

At 8:15 we were marching in the chapel for prayers. Psalm 45 was the lesson for the day. Hymn 325 in our (your) Hymnal was sung. At 8:30 I taught a Fourth Reader class; 9:30 a Grammar class; from 10 to 12 two reading classes, one in Bible and one in Evangeline."

Afternoon.

"On Wednesday afternoon I have no classes so I accepted the invitation to Miss Atkinson's announcement party of the engagement of Miss Otis and Mr. Mitchell of the gunboat Albany. Miss Gee and I walked over going by way of Kong Hong where a big tent meeting is in progress. It is wonderful for China! I suppose there were 600 present. We remained one and three-quarter hours and heard three short sermons interspersed with singing. They use an organ, a horn and a megaphone in the singing. The hymns are written in by characters on white sheets so all can see. A table is on the platform and on it a big pot holding two gallons of tea. During the preaching a servant walked up the aisle with a steaming kettle of water and replenished the pot, pouring it on the same tea leaves. Everybody on the platform serves themselves when they please. They kept wonderful order considering that it is mostly a heathen audience."

The Party.

"At 4:30 we went on over to the Davidson to the party. Miss Atkinson and the ladies were dressed in their best. Miss Otis wore a delicate pink linen embroidered in white, and Mr. Mitchell had on his Navy dress suit. I wore a black waist beaded in jet and a hat with a profusion of violets. My costume was much admired by the people as I passed through the streets which is not always the case. The refreshments were pink and white cream, cake and candies. Hand-painted, double hearts in pink, tied with navy blue ribbon and a navy button were the favors. On the inside of the hearts was a dear little poem composed for the occasion by Miss Beasle."

At Eventide.

"I reached home just in time for the evening meal. After supper I came to my room. Here the moon is shining and the city wall just beyond my window and the silvery canal make a picture worth seeing. The frogs are my orchestra, and this is the only quiet room I have had in China. I am tired now after my nearly five mile walk so I'll drink my milk and retire."

LITTLE ROCK CONFERENCE SOCIETY.

Our report for this the second quarter of the year, is excellent, showing some improvement in nearly all departments.

One district secretary forgot to record the names of all her auxiliaries with their membership, and in another district two fine auxiliaries failed to send reports to their secretary. So these two districts do not appear as well as they deserve. As the report stands Little Rock district leads with 402 members, Texarkana comes next with 307 and then Pine Bluff with 283. Pine Bluff district reports 5 Brigades with 180; Camden, 4 Brigades with 122, and Monticello 1 Brigade with 93 members.

In number of subscribers to the Missionary Voice, Pine Bluff has 144; Texarkana 143 and Prescott district 132.

In the Reading Course Monticello district leads with 76; Texarkana 67, and Arkadelphia 56. Little Rock district reports 121 tithers; Arkadelphia 91 and Prescott 70.

In visits to the sick and strangers Prescott district reports 945, Monticello 780 and Little Rock 770.

Monticello district distributed 523 garments; Arkadelphia 328 and Little Rock 249.

The two new organizations reported are the Juniors at Lonoke and England in Little Rock district.

Our district secretaries have been up and doing this quarter, and good results are seen all along the line.

Through the courtesy of the Presiding Elders our work has been presented in their district meetings by our secretaries who have also held successful district conferences for our Little Rock Conference Missionary meeting.

Not long ago, I was appointed as a member of the Committee on Literature, to prepare "Suggestions for District Secretaries" for the new booklet Helps, and my composite picture of the faithful secretaries who have served well the seven districts of the Little Rock Conference Society is pronounced "a model district Secretary" by Mrs. A. L. Marshall. It is only necessary for each one to reach the stature of our composite secretary that we may become the Model Conference Society of the whole connection!

Good news has just come from our Treasurer, Mrs. F. C. Floyd who writes me the auxiliaries have raised in the Home department over $300.00 more than in the corresponding quarter of last year.

Look out for her fine report and see where we can do even beter in this quarter.

Bring in the tithes, free-will and thank offerings and gifts of praise for our pledge of $4,000.00 to the Home Department, not forgetting the pledge to the Foreign Department. We are united, let us press forward in every line, and praise God from whom all blessings flow!

Mrs. W. H. Pemberton,
Secretary Home Department.

A NEW SONG.

I've learned a new song. I hope every one of you will learn it and sing it at every meeting until it takes hold upon you and you learn to live up to it. It is a good song. It came to me all the way from Texas. It has three verses and each means much to every department of our work. The first verse is "Report." The second is equally as important. "Be Prompt." The third verse is the cry of nearly every Conference officer. "Reply." Sing this song to the tune of "At the Cross." Other tunes may be used. This is no rare song nor is it a light song. Women, it is a call to you for greater vigilance in the Lord's cause. The work is held back for lack of knowledge of the needs of your field. Every officer of every auxiliary is a cog in the wheel of a great machine. If a cog is clogged or missing the machine may perform its work but not without jars or skips and the working will not be smooth nor the work perfect. Magnify your office work like you were working for the great King of kings. Don't shirk, work! Find out the duties of your office, fulfill those duties, then report to your conference officer. Don't lag, don't procrastinate, don't keep everything waiting until you wake up. Be prompt. When a council or conference officer writes to you for information or sends you a report blank to fill out be polite enough to give it notice. These letters cost time, thought, paper and postage. They also have a spiritual value far beyond what you think. Reply, won't you? Reply, Reply, REPLY!

Mr. Wasson says when a Korean becomes a Christian his neighbors, his friends and his enemies soon know it; for he literally puts away the old life. He lives differently. If he was a thief he quits his stealing. If he was a lazy man, he becomes diligent in business. If he was a shirk he does his work better. He really becomes a new creature in Christ in his daily life as well as in his worship. Do you know how they attain to such living? They believe the Bible is God's Word, they study this word and follow its teachings. Korea is, I think, the most missionary country on the earth. They obey Christ's commands to pray, to go tell the gospel and to give freely. Some of them may be too poor to give money, but they give time and work. Women of the Arkansas Conference, won't you give more of your time to trying to tell women and children how they may receive power from on high to overcome the evil in their natures, to do away with worry, to rise above adverse circumstances, to bear pain, sorrow and bereavement without murmuring or crying out? Christianity is neither a fake nor a failure. Christ will keep all of his promises. If we have come

short of the blessings we have sought and expected the fault is ours, not God's. Sometimes I think our religion means little to us because we use it so seldom. We are very keen to have every other woman to measure up to our standard of righteousness and criticise her if she doesn't; yet we fail to apply Christ's standard to our own lives. Do you really believe that there is no other way by which a man may be saved except through Christ? If you knew or was told, that a certain man, or family or town or nation would be destroyed, but might be saved if some one, you perhaps, would ask for these lives; would you not make an effort to save them? The women of our Missionary Society profess to believe that all who do not accept Christ will have neither happiness here nor life hereafter and we are bending our energies to the task of giving every woman and child at home and abroad a chance to accept Christ.

If we think beautiful talks, gifts of money, clothes or whatnot can take the place of faith in Christ, then we are not Christians. If we are Christians, let's carry forward this work of telling the gospel with greater zeal. Let's give it more thought, time, talent and money.

Miss L. G. Rollston,
Press Supt. Ark. Conf.

SAVING DOCTORS' BILLS.

We all dread illness in the family, yet we do not always take care to prevent its coming. "The ounce of prevention" is an old but trite saying and especially true regarding the children, and, if you want your children to have good health and form habits of personal cleanliness, you must furnish them with the appliances necessary for a refined toilet. The old practice of all the family using the same comb, towels and soap is a relic of ignorance, as it is now well known that all forms of sore eyes, catarrhal affections and skin diseases are easily communicated through the common use of these small articles. You may think you can't afford the time and money to provide these things, but the difference in doctor's bills would more than pay the cost; but too often it is found that little heed is paid to even the most simple means of prevention gainst disease and the children grow up with some serious disease that could easily have been prevented. To teach them to care for their teeth properly, you must provide them with good powders and brushes, but these are cheaper than dentists' bills, and never allow them to use a brush in which the bristles are loose as these are swallowed and may cause stomach trouble. A bottle of boric solution is invaluable in a home where there are several children as there is nothing better for weak eyes, abrasions of the skin and for wounds and skin irritations. The solution is prepared by putting a handful of boric powder in a bottle about the size of a pickle bottle and then pouring in boiling water and shaking well until the powder is all dissolved. Several thicknesses of old, soft linen saturated with this solution and placed on open wounds is a fine antiseptic and cleanses while waiting for the doctors, on small wounds often proving all that is needed. If a child's mouth is kept in a hygienic condition by the daily use of a weak boric solution, he will be far less susceptible to infant diseases, and you can make an excellent and inexpensive powder for young children by mixing well togther two teaspoons of the dry boric powder with enough cornstarch to fill a talcum powder box. This is the season when the person who takes wood rambles is very likely to suffer from poison oak or ivy, and to prevent its spread wash frequently with hot water, dry with a soft cloth and anoint the affected parts with tincture of grindelia which can be procured at any drug store, and if this treatment is used in time it will save suffering and perhaps a doctor's bill, as it is a tried and true remedy.

A. M. H.

TO ALL PERSONS INTERESTED IN THE DEVELOPMENT OF THE MISSISSIPPI VALLEY.

The recent floods, and great disasters attendant thereon, have shown the inadequacy of the present levees, throughout the Valley, to afford the people protection. The resisting power of such levees as we had, has at the same time, demonstrated beyond a question the feasibility of the levee system and been convincing of the fact that all that is needed is a higher and wider levee with adequate banquette where necessary.

The waters from thirty-one States of this Union and a large part of the Dominion of Canada flow between these levees and the question has arisen to the heighth of a great national problem. The people throughout the United States are interested as they never were before in solving the question of protecting this fertile territory. Without a levee which will protect, the development along drainage lines, roads, agriculture, or any other development must stop.

There has been adopted in both the Republican and Democratic National platforms a strong plank advocating the completion of the levee system in a business like way and both of the great parties are absolutely pledged toward co-operation.

It is left for the people to keep this sentiment alive and actively before the country. There will be held in the city of Memphis, Tennessee, September 24, 25, and 26, the greatest levee convention in the history of the Nation. All persons throughout the country who are property holders and concerned in interests protected by the levees are invited and urged to attend. Governors of States, Mayors of Cities, Levee Boards and all commercial organizations are expected to appoint delegates to this convention. We have been assured that the various railroads will give the delegates an exceedingly low rate and same will be published in a short time.

Inter-State Levee Association,
By O. N. Killough, President.
H. A. Morrison, Secretary.

Executive Committee: Chas Godchaux, D. H. White, H. D. Tomlinson, William Wilms, S. L. Dodds, Lee Richardson, Frank Anderson, H. C. Schults.

Memphis, Tenn., July 12, 1912.

ON THE USE OF SACCHARIN IN FOODS.

There appears to exist a misconception of the position of the department of Agriculture as to the use of saccharin in foods as announced in Food Inspection Decision No. 142. That decision prohibits the use of saccharin in foods. The law defines the term "drug" and it is considered that saccharin has its proper place in products coming within this definition.

It is recognized that certain specific products generally classified as foods, and sweetened with saccharin, may be required for the mitigation or cure of disease. It is not intended to prohibit the manufacture or sale of such products, provided they are labeled so as to show their true purpose and the presence of saccharin is plainly declared upon the principal label. This must not be interpreted to mean that the use of sacharin in foods prepared for ordinary consumption is permissible if declared on the label.

R. E. Doolittle,
F. L. Dunlap,
A. S. Mitchell,
Board of Food and Drug Inspection.

Approved: James Wilson,
Secretary of Agriculture.

Washington, D. C., June 22, 1912.

CHURCH DEDICATED.

On the 7th ult. I had the great pleasure of dedicating a new Methodist church at Charlotte in Independence County. There were some things connected with the occasion that made it very interesting to me. The church is located near where my father lived fifty-two years ago. Then I was a barefoot school boy nine years old, schoolhopping up and down the same old paths with a "stone bruise on one heel and a greasy yarn string tied around a toe on the other foot to cure a sore made by "a saw briar" having been drawn between my toes while out in the wheat field. Then the undreamed thought had never entered my boyish brain that fifty-two years would bring the day they did, but these many years bring and carry away many, many things we know not of till they are here then gone forever. We had a fine congregation, and much rejoicing on account of the good spirit being in our midst. Rev. W. S. Story, the popular pastor was present and added much to the interest of the occasion. This church has the best future of any country church I know in the country. Good farming lands surround it, owned by the men who live there; they have a good free school and when the church is located there is an abundance of fine, water, cool, clear, and pure, and fine, large spreading elms and other trees shade the grounds till it looks like a natural abiding place for the use it is set apart for. May it long live and be the spiritual birthplace of many souls.

Jas. F. Jernigan.

P. S. A correction: I did not write it "verbus" but "verbum sat." But I will spell it all out this time, "Verbum sat sapienti."

J.

HARTSHORNE, OKLA.

Last Sunday night I closed a twelve day's meeting at this place. Rev. D. A. Shaw was with us ten days and did some of the best preaching I ever heard in Hartshorne. Part of the church and much of the people failed to stand by and support the meeting. I do not hesitate to say that Brother Shaw is one of the best preachers in Oklahoma. I have heard him for 18 days and I know he is prepared to do any man good work as an evangelist. Most of those that manifested any interest in the meeting were greatly benefitted. Brother Shaw's preaching is of such a high and uncompromising character that many people who are indifferent to their Christian duties cannot stand the fire, hence they fight the work. The work on this charge is in fairly good condition. My eyes have failed me to such an extent that I am compelled to give up my work for a while. At times I can hardly see. I expect to spend a few months with home folks in Georgia, after August first. Brethren, remember me at the throne of grace, because it is very hard for me to give up my work at this time indeed, and it is possible that I can never do the work of a pastor any more.

E. P. EUBANKS.

July 13.

PREACHER'S LIBRARY FOR SALE.

To meet my expenses while studying at Yale, I offer my library of several hundred volumes for sale at a bargain. Several commentaries, and other complete sets, such as "Works of Jonathan Edwards," are included. Write for price list.

S. R. Twitty,
Yale University, New Haven, Conn.

WANTED.—An experienced male teacher of good grade seeks a position as principal of a village or strong country school, preferably in Oklahoma, and a Methodist community, but would consider an officer from other States. Address

TEACHER,
233 So. Car. Ave., Mangum, Okla.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Clinton, Okla.

In Custer county at the junction of four railroads is Clinton. Population, about 3,000. Three banks, eight blocks of business, some excellent two and three story brick business houses and others building. Two large brick public school houses. Several mills and gins, electric lights, water works. Clinton has a bright future by virtue of its central location. We have neat parsonage and are building a fie brick church. Rev. C. L. Taylor, the pastor is shaping up to resume work on this church. He is a fine man and excellent preacher, and is blessed with a wife that helps in all lines of church work. She very kindly drove me to see our subscribers. We also secured two new subscribers C. B. Williams and Mrs. A. J. Welch. Rev. Moss Weaver, the Presiding Elder, has located the district parsonage here. He is making good in every particular as Presiding Elder.

Sentinel, Okla.

About twenty miles south of Clinton is Sentinel. This is a good business point. Two banks, four blocks of business houses. Three churches, large brick public school building. We have neat church and parsonage. Rev. J. G. Blackwood is the popular pastor. He is one of the purest and best of men and knows how to preach. He has a good wife and lovely daughter to gladden their home. Rev. J. P. Lowry was engaged for a meeting to begin in a few days. A pleasant night was spent with Brother R. J. Crump and his nice family. Shaping up the old, we secured six new subscribers, J. R. Honneld, J. A. Harrison, G. L. English, Editor of the Leader, J. W. Guess, J. J. Caldwell, and R. C. Moreton.

Lone Wolf.

At the crossing of the Orient, and Rock Island roads is Lone Wolf. This town like so many of the towns on the broad prairies, is well located. They are well supplied with business houses, banks, mills, schools and churches. We have church and parsonage. The church needs a new coat of paint. I love to see the church the most attractive place in town. Rev. H. B. Atkins is the new preacher taking the place of R. L. Reece who has gone to Florida. Brother Atkins is a graduate of Emory and Henry College, Va., and has had a term in Vanderbilt. He is modest, but is capable of excellent work, when he becomes acquainted with the Western ways. I felt sorry for him, in the parsonage all alone, when there are so many pretty young ladies who could cheer his lonely life. I am always glad to meet a cultured preacher, and he seemed equally glad to meet the Field Editor. We enjoyed visiting among his people, a good supper at Brother Higgins, and secured two new subscribers, Mrs. G. B. Ewing, and Mrs. E. J. Higgins.

Granite, Okla.

It was quite a pleasure to spend a night at Granite with Rev. Otho Stewart and his good people. We had a pleasant service. Brother and Sister A. S. Ross furnished delightful entertainment. Granite is noted for its fine stone. There is any quantity of the finest of granite, which is used for building, for monuments and for ornamental trimmings. It takes a very high polish. The town is prosperous. There are two banks, four or five blocks of business houses, many of them substantial brick or stone. Large public school. One of the state reform prisons is located here. Rev. W. W. Robinson is chaplin. He is a good man for the place. Brother Otho Stewart is a gifted young man, is full of energy, is a fine worker with the young people, which will always insure success. The preacher who neglects the young people will never build up his church, whatever may be his gifts. We did some work for the Western Methodist and moved on to

Mangum.

There is no better town or higher grade of citizens in Oklahoma than you will find in Mangum. It is the county seat of Greer county. Population about 4,000, excellent court house, well supplied with banks, stores and general business, elevators, mills, water works, electric lights, paved streets. Two railroads and surrounded by a fine farming country. The Baptists have located their college here which will be held in their large new church for the present. We have neat parsonage and an excellent new modern church, built while Rev. J. S. Lamar was pastor. Rev. J. W. Sims has entered into his inheritance. There is no more desirable appointment than this church in the State. They are strictly first class. We have the largest list of subscribers coming to this office of any city of its size in the State. Brother Sims is in his second term as pastor. He is every way worthy and well qualified for the place, and is having a good year. He is planning for a great meeting in the near future. He and his good wife are training some excellent children. They were quite nice to me. We had a pleasant service with a prayer meeting congregation. A restful night was spent in the elegant home of Hon. J. O. McCollister, who is a candidate for the legislature. He is no doubt worthy of the support of his country. I was glad to meet Rev. C. F. Mitchell, Presiding Elder of Mangum district and Rev. C. H. Armstrong of Mangum circuit, and to hear good reports of their work. Brother Armstrong has one of the best circuits in the conference, and is doing well. Brother Mitchell is fully consecrated and has the love and respect of his brethren. He makes an excellent presiding elder. My visit to Mangum was both pleasant and profitable.

Martha, Okla.

The fourth of July was spent in the quiet little town of Martha. It was a real treat to get away from the noise and rush of the city, and spend a day quietly with Rev. W. L. Anderson and his excellent people. While this is a small town, the church is composed of a first class farming people. Most of them owning and living on their farms. The land is valued at $75 to $100 per acre. It produces alfalfa to perfection. All growing crops are very fine. It looks like a great wave of prosperity is sweeping over this country. The early corn is about made, and the cotton and other crops look well. In the afternoon, Mrs. Johnson, superintendent of the primary department of the Sunday school, with quite a nice company resorted to a beautiful grove, where the young people had a great time, swinging, running, jumping, playing and feasting. Your Field Editor was called on for a talk, which was listened to with apparent interest. Every one confessed to have had a real good time. Brother Anderson is certainly a fine man. His people dearly love him. He is so social, the children think he belongs to them. Why not? He and wife have five boys. A brother was in a great hurry to thrash his oats, so the three oldest worked all day on the fourth. Such boys will make men of whom not only parents will be proud, but the country will be blessed by them. Brother Henry Doughty, one of their best citizens told me he did not remember to have heard an oath sworn in Martha in ten years. We secured ten new subscribers, A. F. Doughty, W. H. Fowler, G. C. Clear, Mrs. W. T. Cotney, E. L. Turner, T. L. Caster, J. R. Collins, Mrs. A. E. Sheridan, Mrs. Cora Ray, and J. J. Edwards.

Altus.

Altus is a new and growing young city. Four railroads. It is the county

site of Jackson county. About a dozen blocks of business homes. Three banks, water works, electric lights, several mills, shops and public works. Excellent brick court house, large public school. We have excellent property in parsonage and church, on a large central lot. Some day they will want a modern brick church on this lot. Rev. W. F. Dunkle is pastor. He is accepted as one of the most intellectual preachers of his conference. He and his family were away for a short vacation. Brother R. C. Johnson has been the Sunday school superintendent for many years. He and his lovely family were especially nice to me.

Hollis, Okla.

Sunday was spent most pleasantly in Hollis, which is the county site of Harmon county. The town has builded very rapidly the last three years. The railroad was built two years ago. They have three banks, four lumber yards, four churches. Baptist, Christian, Methodist and Presbyterian. Excellent school house, large square for court house, six blocks of business houses. We have desirable property in both church and parsonage. Rev. E. R. Wolfe is pastor. He was away to have his wife treated. His brethren speak of him as a gifted preacher. They have had good opportunity to judge as this is his second year. We had two delightful services with good congregations. The Sunday school was well attended. Hon. R. D. Miller is the superintendent. They have a very large and well trained children's missionary society, superintended by Mrs. Stokes. Miss Mable Petty has charge of the intermediate and the Epworth League. They are doing fine work. At night the children favored us with a sweet song. This is the home of Brother and Sister Joe Bell, who came here from Waldron, Ark. He has been confined to his room several months. He is cheerful and hopeful of the heavenly home. Brother and Sister C. W. Roberts, Brother and Sister J. Y. Myers, Brother and Sister J. L. Nance, and others brought me under special obligations for favors. They contributed much to the pleasure and profit of my visit. Collecting extra well from the old we secured six new subscribers, J. A. McFall, J. C. Farley, Mrs. D. L. Denney, R. C. Johnson, R. D. Miller, and C. W. Gilliland who had recently lost their only child, a bright little boy. The whole town felt the shock of this sad affliction. May it be sanctified to the good of all.

CAMDEN DISTRICT CONFERENCE.

The Camden District Conference has just closed three days of a most delightful and helpful session at this place, presided over by the new presiding elder of the district, Rev. W. P. Whaley. The entire conference is delighted and well pleased at the appointment of Brother Whaley to succeed our lamented leader, the Rev. T. H. Ware.

There were more than one hundred members and delegates present. Every pastor on the twenty charges was present, and the preaching through the entire session was of a high order. The spiritual status of the district seems to be improving and a summer campaign of revivals has been provided for by the preachers over the entire district.

Of the connectional brethren present were, Dr. A. C. Millar, President Hendrix College, Rev. Robert Rhodes, Vice Fresident Henderson-Brown College. The visiting brethren were, Rev. T. P. Clark, Prescott district, J. A. Sage and J. A. Sage, Jr., Monticello district and R. W. McKay, Presiding Elder of Monticello district. A memorial service was held on the first day at 11 o'clock by the conference in honor of the former presiding elder, Rev. T. H. Ware, and many loving and tender tributes were spoken by his brethren in the ministry, all of whom loved him dearly.

At 4 p. m. Wednesday a very helpful and instructive service was rendered by the Woman's Missionary Boards and presided over by Mrs. Shale Proctor of Camden who made a very instructive address which was followed by addresses of Mrs. C. W. Phillips for Home and Mrs. R. J. Elder for Foreign Board and so well did they speak and with such thorough knowledge of their fields that at the close the brethren acknowledged, with shame, that the women of our church were getting to know more about the missionary work of the Methodist church than they. Stephens was chosen as the next meeting place of the District Conference and J. H. Waters of Camdem elected as District Lay Leader for the next year.

The delegates elected to the Annual Conference were: W. J. Pinson, J. H. Waters, T. P. Murray and W. E. Atkinson and the alternates are: J. P. Womack and R. H. McLendon.

Rev. James R. Rhodes, of Wesson, was recommended to the Annual Conference for Elders Orders. All the local preachers on the district were either present or made reports and their characters passed and license renewed, except one.

The Conference was well pleased with the ability and peculiar fitness of Rev. W. P. Whaley, presiding elder, and unanimously endorsed a resolution expressing their satisfaction at his appointment to the place by Bishop W. A. Candler.

The following report from the Temperance Committee was endorsed by the conference:

"It is a matter of pride to us that the largest city in our district (Camden)—the one by reason of which distinction our district was named—has broken the bonds that so long bound her to the whisky traffic and is now a prohibition city.

"We renew our allegiance to the cause of temperance, and promise to stay in the fight against the sale of intoxicating liquors as long as that evil shall exist among us, and promise our hearty co-operation with all other churches and influences that are now working, or shall hereafter work, to that end.

"In regard to 'state wide prohibition' which will, no doubt, be pleaced on the ticket at the coming general election, we recommend that our voters, in this district, vote and work for state wide prohibition.

There may be some legal conflicts unsolved, but when we have so long wished to meet the enemy face-to-face, and have gone to such expense to get the opportunity, it will not now do to fall down in the face of the foe and give him an easy walk-over.

Let us vote for the prohibiton bill, and also against license on the ticket in September."

The conference adjourned at noon Friday, and Rev. T. H. Crowder of the Buena Vista circuit preached at night.

W. J. Pinson, Sec.

HIS ONE SQUARE MEAL.

Before the entrance to a Boston restaurant a baker's delivery wagon had stopped. It was a cart of the usual sort, the interior filled with shelves for the sliding trays that hold the pastry, the rear end closed by double doors. In it was a part of the day's supply of sweets from the bakery, which is in another part of the city. The driver hung his reins on the hook overhead, climbed down from his seat, went round to the rear of the wagon, opened the doors, and drawing out two trays, went with them into the restaurant.

Hardly had he disappeared when a second cart belonging to the same establishment drew up immediately behind the first one. This driver also got down, opened the rear doors and carried in an armful of trays.

Both of the horses were poor, ill-fed beasts, and at first both let their heads droop in a discouraged fashion. The one in front saw nothing to lead him to change his attitude, but upon the one behind a new influence began to make itself felt. His head was only a few feet away from the rear of the cart in front, and the careless driver had left the doors open. Delightful odors floated out.

The horse raised his tired old head and began to sniff. His ears pricked forward, and he took a step or two in advance. He sniffed again, and liked the sensation better still. Two more steps carried his head inside the cart.

When it came out, a vanilla eclair was protruding from his mouth, and he was munching contentedly. A man who was passing saw, laughed and stopped to watch. One or two others heard the laugh, looked, and also stopped.

Again the bony old head went into the cart. This time two cream-cakes and part of a chocolate eclair came out. The little crowd began to cheer, and others, hearing the noise, crossed the street to see what the fun was all about.

Old Dobbin was making the most of his opportunity. Every time he dipped into a tray he got about half the contents, and spoiled most of the remainder. The crowd was cheering him heartily.

"Go it, old boy!"

"Have another. This is on the house."

"What's the matter with the squash pies?"

"Help yourself to those doughnuts; they're perfectly fresh."

The uproar seemed to surprise the old horse, but not to disconcert him or to distract him from the business in hand. He would withdraw his head from the cart, chewing calmly on a cream-cake, and with eyes that seemed to hold the wisdom of a Franklin, gaze calmly at the noisy spectators as if to say, "What is all this excitement about? Can't a gentleman eat his breakfast without being stared at?"

But at last the noise and the growing crowd attracted the attention of the driver of the wagon. He rushed out, pushed his way through, saw the ruin, and with an angry shout, raised his arm to strike the old horse in the face. But a man who stood near enough leaned forward and caught the uplifted arm.

"Just a moment, Bill," he said. "Oats are high, and so is hay; but I reckon they're cheaper than cream-cakes. Take my advice and buy him some."

The crowd yelled with delight. The old horse looked blankly round, and some of the bystanders said they saw him wink.—The Youth's Companion.

FREDERICK, OKLA.

Rev. A. L. Scales of Frederick, Okla. is not only a power and influence in the pulpit, but is eloquent and shows scholarly attainments in the halls of learning as well. At the request of Superintendent Faust of the city schools, Rev. A. L. Scales delivered three lectures to the Tillman County Teachers' Institute, during its session here. One of the lectures was delivered week before last, and two last week. One was on Idealism as Related to the Life and Work of the Teacher, and two on Sidney Lanier, the Southland's sweetest singer. The lectures were scholarly productions, and were much enjoyed by the throngs who attended as well as instructors.

The business men's Bible class of 178 is still in the lead and doing excellent work. Their leader, Sam Findley, is very much elated over the doing of his class, a mighty power. The class of old and middle aged ladies of 32 in number are as busy as the Mary of old, learning the lessons of truth at the feet of Jesus. In short, the first Methodist Sunday school at this place is doing great things.

A Layman.

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.

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.)

MRS. SUSAN A. FISACKERLY.

On July 2, Mrs. Susan A. Fisackerly laid down the earthly life to take up the life eternal. She had been in delicate health for some months but her family and friends were unaware of the seriousness of her condition. She was taken to St. Vincent's Infirmary, where she grew rapidly worse, until her spirit took its flight.

Mrs. Fisackerly leaves four children who are now full orphans, their father, Rev. T. W. Fisackerly, having died a few years ago. May God take them into his fatherly care in an especial manner is the prayer of many friends.

There is a sweet story connected with the life and death of Mrs. Fisackerly. Some years ago she was the Matron of our Methodist Orphanage. At that time, one of the inmates was a little girl by the name of Blanche Eidson, a full orphan, who found in the Orphanage a real home, to her. She lived in the home, until she was old enough to prepare herself for her life work. She chose the profession of trained nurse, and has been very successful. When Mrs. Fisackerly was told that she was very sick and must have a trained nurse, she requested that Miss Eidson be sent for. Blanche cheerfully went to her and manifested a grateful pleasure in being able to render this helpful service to her former matron.

On the day of her death, Mrs. Fisackerly asked that I be called to her as she had a message to give me. I went and she told me that she wanted me to tell in the Western Methodist of Blanche's beautiful devotion and of her constant and careful nursing. It was touching indeed when Mrs. Fisackerly took the hand that had ministered so tenderly to her, and looking up into her face, said, "Blanche, you have been so sweet to me, nobody was ever more carefully, or more faithfully looked after or cared for."

This is only one of many cases that prove the blessed work of the Orphanage. When Mrs. Fisackerly was Matron there, working with the little orphan children, little did she think that the bread cast upon the waters would return so soon to bless her.

Mrs. Geo. Thornburgh.

REV. C. A. WILLIAMS.

Rev. C. A. Williams was born in Giles County, Tenn., November 28, 1833. He professed religion and joined the M. E. Church, South, October 13, 1849, and in 1863 he joined the Louisiana Conference. After the war he transferred to the Arkansas Conference, where he was active until 1875, at which time he located and lived the rest of his days as a local preacher in Cleveland County. The death angel knocked at the door of his life December 19, 1911, but we believe he was ready when the summons came. He left a companion and several children and grandchildren to mourn his loss. The writer was his pastor for three years, and, while he had no regular appointments on account of his feeble health, yet, during the three years he preached several times. He was a good, gospel preacher, even in his declining years. He possessed a rich religious experience, and this at all times made him cheerful and light-hearted. He loved the children everywhere he went, and, by the sunshine of his own gladsome life he sought to be a blessing to all with whom he came in touch. So let us not mourn as those who have no hope but look forward to a happy reunion with Christ and all the good where partings will be no more.

M. K. Rogers.

Center Point, July 13, 1912.

IN MEMORIAM.

Mrs. E. E. (Annie Nora) Jones.

Nora, as she was familiarly called, was one of eight children, five boys and three girls, born to Mr. and Mrs. Joseph H. Grammer. She was born in Searcy Valley, White county, Arkansas, November 19, 1864, and died at the home of her sister, Estelle, in Searcy, who is the only surviving member of the family of ten. Nora was the product of White county's soil and citizenship, having been born and reared and educated within its limits. She remembered her Creator in the days of her youth, her heart plighting its troth to God when a little child. Her commitment to Christ was complete, full and final. Her exemplary life and unfailing faith to the very hour of her triumphant departure, vindicated the wisdom and proved the possibility of early conversion. In the home of her birth and childhood, soon after passing the years of her majority, she was married to Mr. E. E. Jones, a Mt. Vernon, Faulkner county, Arkansas, merchant, Rev. George A. Dannelly officiating. There was but one child born to them. Minnie Lee, who graduated in the department of expression at Galloway College in June last. Her mother had ardently hoped to be present upon this occasion, but accepted her disappointment without complaint. She, with her husband and daughter, had anticipated their reunion and occupancy of the new and nice home Brother Jones had recently built in Mt. Vernon. She did not live to see it—much less occupy it. But to this, as well as to the call of death itself, she sweetly and unmurmuringly submitted. She had been strong and well all her life, and enjoyed life, her family, and her many friends, until within less than one year prior to her death. In seeming perfect health, she was taken sick unto death. It came unheralded. Her strong body courageously and hopefully resisted the mysterious and sudden onset. Capable and kind physicians and surgeons, were summoned. Her devoted husband and loving daughter, and faithful sister and numerous friends, all did their utmost to stay the assault and expel the intruder. The battle waged for many weary months, with the fire and fury of the terrific onslaught, except an occasional abatement of bodily suffering. But the same great Grace that restrained and maintained her in her prosperity, health and happiness, now abundantly sustained her, in her paroxysms of pain and tense torture. I visited, talked and prayed with her often and always found her confident and resigned. Twice within the last fortnight of her life, she summoned her husband, daughter and sister, and gave them her parting blessing. It was sweeter and better than a codicil in any earthly will. She thanked her husband for his devotion and self sacrifices all these years, in hers and her daughter's interests, remaining at home alone that they might be together, till Minnie completed her course in college. She thanked Estelle for her more than a sister's love, for staying by her in her long and trying illness, and in the midst of many duties caring for her, as no one else could. To Minnie Lee, she spoke only as a loving, intelligent and deeply spiritual mother could. With what tender solicitude she had watched her physical, mental and spiritual development. And how fondly she had hoped to live to witness her usefulness. But God had called her and she must go. But better still, dying grace had been given her. That Jesus was then and there in her room and in her heart. For a time she shouted aloud with a strength that none thought she possessed. Her dying bed was a throne of spiritual light and power. Her triumphant death was a transcendently glorious sunset after a stormy day. It was the successful anchorage within the harbor of a storm tossed vessel.. May Minnie Lee reproduce her beautiful life.

John H. Dye.

NIVEN.—Mrs. Mollie E. Niven passed to her reward from her home in Rison, Arkansas, March 21, 1912. She was born near Kingsland, Cleveland County, November 2, 1860. Sister Niven joined the Methodist church years ago and remained a consistent member of the same till called to her heavenly reward. She was in failing health months before the end came and all was done by the family that could be done for her relief and restoration to health. Those who knew her well say she was a good Christian woman and her departure meant a release from the suffering and afflictions of this life and an entrance into the eternal joys that await the people of God. She leaves a husband, J. W. Niven, three daughters, one son, mother, sister and brother to mourn her departure. She will be sadly missed by the famliy and a large circle of friends and acquaintances, but to the family heaven will be more real in their thought and they will look forward to a happy reunion in the home of many mansions. The funeral service was conducted at the home by the writer and the body was laid away in the Rison cemetery to await the resurrection of the just.

E. F. Wilson.

* * *

FISHER.—Effie Evalette Vantassell Fisher was born in Cass County, Ind., October 25, 1863; died June 24, 1912, at Haskell, Okla. Was married to Samuel Fisher in May, 1880. To this union twelve children were born. Mrs. Fisher had been a member of the Memonite church for twelve years. Although she never took an active part in church work, she was a loyal Christian woman. To know her was to love her. Mrs. Fisher had been an invalid for more than a year. Her sufferings were very painful indeed, but she bore them without a murmur. She said as she breathed her last: "The Lord has taken care of me for fifty years and he will take care of my children." She leaves a husband and nine children to mourn their loss. Funeral services were held at the home in Haskell, conducted by Rev. J. A. Esken of the M. E. Church, South. The remains were laid to rest in the Haskell cemetery in the presence of a large congregation of relatives and friends. We extend our heartfelt sympathy to the bereaved family.

Elzie I. Eskew.

* * *

KELLEY.—Brother M. P. Kelley of Tupelo, Okla., was called to his reward the 17th day of June. Brother Kelly came from Texas to this State. He has many friends that will miss him, while he leaves four girls and six boys to mourn his loss. Brother Kelley joined the M. E. Church, South when sixteen years of age and lived and died a faithful member. The writer was with him often during his sickness. He was kind and patient during his long spell of sickness. His death was not a defeat, but a victory, and while it was our loss it is heaven's gain. That his boys may see this, his last words were for them to live right and meet him in glory. May we all take his command. May we say, His will be done. Blessed are the dead that die in the Lord.

B. L. Williams, Pastor.

Tupelo, Okla.

QUARTERLY CONFERENCE.

WEST OKLAHOMA CONFERENCE.

CLINTON DISTRICT.

(Fourth Round.)

Crow, at Bethel	Aug. 10, 11
Carmargo, at Taloga	Aug. 17, 18
Cheyenno	Aug. 24, 25
Carter at Prairie View	Aug. 25, 26
Doxey at Liberty Hill	Aug. 31-Sept. 1
Elk City	Sept. 1, 2
Delhi at Delhi School House	Sept. 7, 8
Sayre	Sept. 8, 9
Texola	Sept. 14, 15
Erick	Sept. 15, 16
Port at Retrop	Sept. 21, 22
Sentinel	Sept. 22, 23
Butler at Butler	Sept. 28, 29
Hammon at Hammon	Sept. 28, 29
Carpenter at Herring, 9 a. m.	Sept. 30
Thomas Mission at Bethel	Oct. 5, 6
Custer City	Oct. 6, 7
Dill City at Hefner	Oct. 12, 13
Weatherford	Oct. 12, 13
Cordell	Oct. 19, 20
Foss at Foss, 10 a. m.	Oct. 21
Clinton, 8:30 p. m.	Oct. 22
Woodward	Oct. 23
Tangier	Oct. 24
Ioland at Pleasant Hill	Oct. 26, 27
Ellis at Welcome	Oct. 27, 28
Roll at Roll	Oct. 29
Burmah at Elm	Nov. 2, 3
Leedy, at Leedy	Nov. 3, 4
Mutual	Nov. 4

MOSS WEAVER, P. E.

PERDUE.—On June 30, 1912 the death angel came to the home of Brother and Sister Hilton Perdue, and claimed for its victim, little Ruth, their little daughter just five years and five days old. Little Ruth was a sweet little girl ,one of the gems of the home, and was loved by all who knew her. Her knowledge of the Lord Jesus Christ was wonderful for a child of her age. She loved the Bible and was delighted when the time came for Sunday school. On Sunday in her childlike way, she made preparation to attend the Sunday school. She would lead the family from the home to the church, which is near to the home. She loved her teacher and her classmates, and was always anxious to get the lesson paper. Surely it seems hard from a human point of view to give up such a sweet, bright and promising child as little Ruth was. But God in his wisdom doth know when his immortal grapes are ripe. We preached her funeral at the Ebenezer church to a large crowd whose eyes were dripping with tears, whose hearts were pulsating with sadness with the parents of little Ruth. After which the remains were placed in the cold vault of the earth, there to await the resurrection morn when all shall be gathered around God's throne. To the parents and loved ones we would say, you know where to find little Ruth and may God help you to live the life of loving service, and when the end comes you will go sweeping home to God there to find little Ruth and be with her forever more. May God bless Brother and Sister Perdue in their sadness and loneliness. J. C. Williams.

SLAUGHTER.—Death has visited the parsonage home at Tillar claiming as its own, little Edward Quinton, son of Brother and Sister Slaughter. Edward Quinton was born September 29, 1911 at Snyder, Ark., and passed into the sweet Beyond from Tillar, Ark., July 9, 1912. He was a beautiful child and of more than ordinary intelligence for one of his age. The funeral services were conducted in the Methodist church at Tillar by Rev. M. O. Barnett and the writer of this obituary in the presence of a large company of mourning friends who came to sorrow with their beloved pastor and his family in their deep affliction. It was a beautiful and touching scene when at the cemetery little children along with others brougt their wreaths and handfuls of flowers and tenderly placed them upon the grave of little Edward Quinton whom they often visited in their pastor's home and had learned to love so dearly.

These are deep rivers of sorrow through which Brother and Sister Slaughter are called to pass but in this sore affliction they are sweetly submissive to the will of the Father above. Little Edward Quinton is in heaven awaiting the reunion of loved ones. Brother Slaughter and his good wife are doing great things on the Tillar charge. J. B. Sims.

CAREY.—Martha E. Wagoner was born January 20, 1840; was married to L. E. Carey, October 20, 1858, and departed this life June 16, 1912. She was the mother of six children, five living to maturity, but two of them have preceded her to the better world. Her husband was a local preacher and practicing physician and for fifty-four years she helped him in fighting the battles of life. After rearing her own she and her husband raised three or four orphan children. She united with the M. E. Church, South at fourteen years of age and was a consistent member until her death. She leaves a husband above seventy-four years of age, three children, several grandchildren, and a host of friends to mourn her loss. Her pastor,

J. Carroll Cooper.

Mannsville, Okla.

DIGGS.—(nee Barfield). Sister Pearl Diggs was born in Green County, Ark., December 11, 1882, born of the Spirit and joined the M. E. Church, South, under the ministry of Rev. A. C. Griffin, August 13, 1893; married to W. W. Diggs, December 11, 1907; went home to the Christian's rest May 16, 1912. Thus ends a short but useful life. Sister Diggs was a faithful, true, devoted Christian. Like the prophet of old, when there was a call made she was ready, saying, Here am I, Lord, send me. She suffered much, but bore it patiently until the Lord said, It is enough, come home and rest. Yes, Sister Pearl has found the Christian's rest, but oh how sad and lonely the home she left, broken-hearted husband, one bright, sweet little boy, an aged mother, several brothers and sisters, besides many other relatives and friends. But thank God there is a bright side to this thought. Just be faithful and true to our blessed Heavenly Father for a few days and then our troubles are over.

H. E. May.

ADDRESS OF RELATIVES WANTED.

Will you be good and help me to find some of our people not heard from in 50 years? My mother's brother, James Hargrove married a Miss Martindale near Pettusville, Limestone county, Ala., in the early 50s.

About 1853 James Hargrove and his unmarried sister, Rebecca Hargrove, and some members of the Martindale family came to Arkansas and settled at some point in Northern Arkansas, probably near Walnut Ridge.

My mother, Mary Hargrove Hamilton, now lives in this town. We would be glad to get information as to the whereabouts of our kin. Who can furnish it? Address

J. Harvey Hamilton.

223 S C Ave., Mangum, Okla.

EVANGELISTIC SINGER.

I am in a position to do evangelistic work as a singer during the summer in any part of this State or Oklahoma. I have had considerable experience in the work the past three years. I am a member of the M. E. Church, South. I am in a position to begin at once.

Respectfully,

D. H. HUBBARD.

Dardanelle, Ark. June 12, 1912.

WAPANUCKA REVIVAL.

We have just closed a good meeting at Wapanucka. Rev. A. C. Pickens was with us, and preached with great power. We have few preachers in this conference who are equal to Brother Pickens as a fearless and forceful exponent of the truth.

While our meeting was not as far-reaching in present results as we had hoped, yet it was in many respects a great meeting. There were about twenty-five professions of faith in Christ, most of them among the children. The character of work done will abide—the methods adopted were sane and sound. My church and the other churches of the town were very much edified. I am pleased to note the good reports coming up from other parts of the connection. I trust this may be a great year in the ingathering of a great harvest of souls. I have two other meetings to hold. Blessings on all the brethren and continued prosperity to the Western Methodist.

W. S. Lee.

EUFAULA CIRCUIT.

The third quarterly conference of the Eufaula circuit is past and gone but the blessings it brought are still here and will stay a long time.

Brother Babcock, Presiding Elder, came out Friday; preached that night, Saturday morning. Then in the afternoon we held an old fashioned love feast led by our local deacon, Brother Montgomery, followed by the business of the conference. That night Brother Babcock preached an able sermon to a house full and in the morning he discussed "Regenration of the Individual, the Hope of the Nation," the best on the subject we ever heard, after which dinner was served on the ground and a hearty good will pervaded.

A. P. Sloan,

Secretary Conference.

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 solicing 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.

KULLITUKLO SAKIT NAN AI ANNOWA.

Dear Methodist: Ittabapishi li ahleha ma, anompa lawa keyu kia holissochi li hoke, June Nitak hullo ishit tahlapi kash Kullituklo ai ittanaha ako Local preachers im ittanaha yosh ai asha tuk oke. Abanompa hochukma lawa fehna hosh pim annohowa tuk oke, hatak at ishit haponakla hi at i hikkiyakmat haklashke, ahanchi tok a yammak fehna tok oke. Il ittibapishi Isaac Thompson, Wilburn Kaniatabi, W. A. James, L. M. LeFlore, George L. Washington, P. J. Thomas, L. E. Baken, A. N. D. Wilson, John Aaron Micha A. H. Homer aiena kak osh abanompa hochukma micha aba nan alhpisa poyuta isht a pim anompohonli tuk oke. Hatak at ai ashachika hikiat ilbasha he keyu kat ai ahli hosh pim annohowa tuk oke. Yohmi tuk o Nitak hullo ninak yammak osh ont ishtaiyopi oh il ittanaha ho il ittibapishi L. M. LeFlore akosh ammona ka anompa ilbasha anompuli pehlichit anta tuk osh ahlopulli ma, il ittibapishi A. H. Homer akosh abanompa hochukma fehna ho toshohonlit ont ahlopulli cha okhissa tiwi ma abini li ona kat lawa chohmia tuk oke, yammat kaniomi kato Iksa ibafokka yattok ataklama atuk osh falama anonti himona ibafohka aiena tuk oke, micha kanimi kat baptismo mat aiena tuk oke, moma kat shilombish lawa hosh okchaya he ahnit Chihowa ha im il issa tuk oke. Local preachers im ittanaha il aiasha ka Shilombish Holitopa yat pibafoyuka kat ai ahli tuk oke, yohmi hoka shilombish kannohmit ottani na episa kat pi yukpa fehna tuk oke, Nayukpa yat Enchil itikba ya takkali pulla sayimmi tuk oke. Kullituklo sakit ilappa abanompeshi sipokni yosh himak afammi ya pim ahanta kat il anukcheto fehna hoke. Osapa talaya ilappat alhpoksia kat achukma fehna keyu tuk a nitak lawat taha tok atuko il ittibapishi sipokni A. H. Homer ilappat ant chukkowa cha ahanta mat toksali fehna hosh nohowa hatuk osh yakni abasha he attok pe bachohmayat ik alhpoksiyo tok yomi ka micha kati mat olabit ishit mahaya tuk o chanlit hina achukma ikbi cha bashpo falaya atukma fahfohonlit nohowa billia ma atoksali talaya ilappat achukmat mahaya hoke. Ai ittanaha taloha putta ka ona chi hosh nitak apesa tuk okato ai ahlit aloshomat chahafat ohona hosh atoksali ilappa nohowa hoke. Ittibapishi li ahleha ma anompa ilbasha hash anompohonlik mat hash pithaiyana chikeh.

L. E. Baken.

RUFE SAKIT NAN ANNOWA.

Dear Methodist: Ittibapishi li ahlcha ma, Hashi tuchina Ittanaha ont atuchina yosh Frazier chapel ako pim ai asha tuk oke, yohmi ma il ittibapishi Shay micha Williams aiena kat ant ahashwa tuk oke. Yohmi ka ittanaha achukma chohmi hakinli tuk oke, Iksa falama kat osh tahlapi fokka tuk oke. Rufe sakit ilappat hlampko kat afammi olbal attok a i shahli hoke, Sakit pehlichi isht im alhtoba kaniohmi ho atobba chi hosh apesa tok at atobbit tahli chohni hoke, Ulhti pehlichi isht apelachi yat onuttula tok at pe iklanna fohka kano atobbi hoke, Hashi tuchina Ittanaha ai ushta ai alhi kano atobbit tabli banna hakinli hosh ahashwa hoke.

Himak pila hano Hashi tuchina Ittanaha yat Choctaw Academy ako asha chi hosh pit kanalli tuk oke.

L. N. Ishcomer.

WILMAR, ARK.

Perhaps a few lines from this nook of the conference might be interesting to some of the readers of your paper. While nothing very great has been accomplished since coming to this charge in the way of church work, yet we have made advancement. The general work of the church has gone along smoothly in all departments. We have a fine Sunday school, a good Epworth League, and a live Missionary Society. We have had some accessions to the church, also a good revival continuing for about eleven days. Rev. John H. Hoover was with us preaching very acceptably to our people. He is a promising young preacher, and will make a useful man in our conference. On last Sunday evening we had our Children's Day service. Quite a large congregation was present and the program was good. The hope of the church's growth here is to be largely from the Sunday school. We had the pleasure, with several other ministers in the Little Rock conference, of attending the Summer Institute at Vanderbilt University last month. After an absence of thirty years it was a source of great pleasure once more to stroll over that beautiful campus and lodge once again in Wesley Hall. Some two hundred ministers were in attendance.

The lectures delivered by Bishops Hughes and McConnell, and Dr. Taylor and others were very fine.

Dr. Tillett is doing a great work for Southern Methodism. There were twenty graduates in Biblical department this year.

It was a pleasure to visit our Publishing House and meet with the brethren who represent our interests there.

Last, but not least in interest, was a drive out to The Hermitage, twelve miles from the city. This home of General Jackson is beautifully kept. His large dwelling house, built in 1833, stands in a lovely grove of cedars.

The original Hermitage was built in 1804. It was a log structure and a part of the old house is still standing. The General was living in this log house, when the battle of New Orleans was fought in 1815. Mrs. Rachel Jackson, wife of Gen. Jackson died in 1828, just after her husband had been elected president and on the eve of his departure for Washington for the inauguration. He died in 1845, aged 78 and was buried by the side of his wife in the tomb in the garden. Gen. Jackson possessed many sterling qualities. This inscription is on his wife's tomb:

"Here lies the remains of Mrs. Rachel Jackson, wife of President Jackson, who died the twenty-second of December, 1828, age 61 years. Her face was fair, her person pleasing, her temper amiable, her heart kind; she delighted in relieving the wants of her fellow creatures, and cultivated that divine pleasure by the most liberal and unpretending methods; to the poor she was a benefactor, to the rich an example; to the wretched a comforter; to the prosperous an ornament; her piety went hand in hand with her benevolence, and she thanked her creator for being permitted to do good.

"A being so gentle and so virtuous slander might wound, but could not dishonor; even death, when he bore her from the arms of her husband, could but transport her to the bosom of her God."

A. M. Robertson.

TAHLEQUAH CIRCUIT.

We have had two profitable Children's Day services so far and are planning for one or two more. The second Sunday in June was Children's Day at Union. A large crowd was present and gave good attention. The children had been well trained by Mrs. Justice, Mrs. Burchett and Miss Cordrey and did fine. Mr. A. C. Justice is a faithful superintendent and old and young like him. Collection amounted to two dollars and ninety one cents. Dinner on the ground. Children's service was the order of the day last Sunday, July 7, at Eureka. The children had been carefully drilled by Miss Laura Cook and were not long in proving they were at home in their part of the service. Had dinner on the ground. Brother Rosser is the efficient superintendent of this school. Collection, one dollar and thirty four cents.

I enjoyed these services very much. Children are so eager and ready to help. I want to be prepared in heart and life to work with the children. We have a Cherokee Orphan's Home in the bounds of this work with sixty-seven inmates. Our heart goes out to the boy and girl whose father and mother are dead. We held an early morning service with the children that are still at the home the fifth Sunday in June and have never met a friendlier or more responsive audience. May God's blessing rest on all the children.

Robert M. Templeton.

Metroy, Okla., July 9, 1912.

ERICK, OKLA.

I wish to thank Brothers Long and Weems for the refference they made to me and my work at Erick, also those who have kindly written to me since reading them in the Methodist. Friends have remembered me kindly, and it has helper materially. But I want to say that since I came here from conference I have received fifteen into the church, and now have a good active Sunday School and League, both are growing in interest. Also I have gathered what means I could, and furnished the balance to put up a four room parsonage near the church; and have paid off an old lumber debt on the church. I now have in the parsonage $46.50 above my donation, and have in the house furniture to the amount of $20.50 that is new and strong and neat, that I would love to leave in the parsonage. The people here are not able to refund the money I have advanced for the house, which I did so as to save the church money. I would have had to pay for a rented house. But I do greatly need the money. As the matter has gotten into the paper about me and the condition financially of the work, let me say, if the pastors and Sunday schools and Epworth Leagues can raise and send to me the $72.00, the 46.50 and the 20.50, for my own furniture it will be a help to both me and the charge, and they all have my thanks. May the blessings of God rest on them for the much needed favor.

J. M. L. Hoyle.

July 12.

WAPANUCKA REVIVAL.

I recently spent two delightful weeks with Rev. W. S. Lee in a meeting at the above mentioned place. Lee is one of the best men in the State, modest, refined, religious and sensible, a Christian gentleman every day in the year. His wife is his helpmeet indeed and in truth and they have a nice family of children who are walking in the footsteps of their parents. I had a delightful home during my stay there with Brother J. L. Barnes. There is another model home, a truly happy family. I dined out with a number of the best people of the city and was treated with much courtesy.

We had a good meeting, a very helpful meeting to the churches of the town, as many testified all along, and at the closing service. We only had about thirty-five conversions and most of these were children. Eternity alone can tell the good that was done.

A. C. Pickens.