WESTERN METHODIST.

Successor to Arkansas Methodist. "Speak Thou the Things That Become Sound Doctrine." Successor to Western Christian Advocate.

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EDITORIALS

HAVE WE LOST THE LOCAL PREACHER?

The developments in our American Methodism with reference to the local preacher have been peculiar. Originally the local preacher was simply a lay preacher. It was not in contemplation that he should ever be an ordained minister or that he should ever be a pastor. He was essentially a lay leader. He is to this day a layman in British Methodism, and in British Methodism he is a lay leader. In American Methodism during all the early years of our history we were put to it to get the ordinances of the church administered. We worked over a wide territory; the circuit preacher was often an unordained man, and out of reach of any fellow-minister who was ordained. We supplied the lack by ordaining local preachers. It came to pass that the local preacher gradually ceased to be considered a layman, and inasmuch as he was not a pastor he did not come fully into the class of preachers. When we overtook the need of men to administer the ordinances, having ordained pastors all over the country, we gradually waked up to the fact that we had lost our local preachers somewhere between the class of laymen and the class of preachers—the local preacher was neither flesh, fish nor fowl.

Another thing has happened among us. Long ago we ceased to have any definite plan for the preaching services of our local preachers. Our law has always contemplated that there should be a definite plan, agreed upon between the local preacher, the presiding elder and the pastor. But as a matter of fact we have gone without plans in nearly all places. The local preacher has been left to make appointments just anywhere or nowhere, with a rather indefinite expectation that he should "preach some," and make annually a report of his work. In England there are five times as many sermons preached by local preachers as are preached by the itinerant preacher, and, as we understand it, the work is planned indefinitely.

Our discipline provides that the presiding elder shall take charge of all the preachers, traveling and local, within the bounds of his district. It was contemplated that the work should be laid out according to a definite plan. We do not see yet any reason why it should not be so laid out. A presiding elder ought to know every nook and corner of the territory embraced within his district; he ought to know what communities are being served and what communities are being neglected. He ought to know where it is possible to establish a new church. It would be far better to assign a local preacher to some definite task, such as the task of founding a church where one is needed, than to leave him to spill himself out here and yonder without any definite aim. It would give the local preacher something that would lend some dignity to his efforts. He would achieve visible results, and this is something without which human nature is not long willing to work. We think that wherever a local preacher is doing such work the people so served ought to pay for the service. The laborer is always worthy of his hire, and it seems to us that a strange perversion that we should ever have gotten into the notion that a local preacher should not be paid for his services. Whatever may have been the effect of this upon the local preacher, we are sure that the effect is always disastrous to the people. People who get something for nothing are never set forward by what they get. If a local preacher has served a congregation for the first several years of its existence without cost to that congregation, by what rule can we expect that congregation to pay a decent salary to the pastor who is put in charge? There will be room enough for all the free service a local preacher can render in preaching to established congregations, where service is needed, and where the people are paying the salary of a pastor. Where there is no pastor, and the local preacher is rendering service, both on his own account and on account of the people themselves, the local preacher ought to be paid. Self-respect and development lie that way.

It seems to us that if every preacher in the land, traveling and local, can be put steadily to work on a definite plan, a plan that looks after the needs of the whole country, we ought to get something done.

TRAINING FOR SERVICE.

A writer in one of the leading magazines interviewed many college graduates as to their estimate of the college training. Among the answers were these:

"A desire for, search after, and acceptance of, the truth, regardless of the consequences."

"I learned to have a far broader view of what teaching really is. When I entered college I regarded it as a process of instilling a knowledge of facts in a young person's mind; when I was graduated I knew that this was a very small part, merely the means to a great end—the development of personality."

"My college course meant a self-unfoldment, a diversity of interests in life, a growth of ideals, of purpose and of judgment, strong convictions and friendships."

"It was a vision of a life-work instead of a job."

"It was a realization that I was worth as much as the average man."

"The feeling of equality and of opportunity to do things and be something along with other men. It has meant a greater chance to do my best."

The choice of one's college is important, and yet there are a hundred first-class institutions in the land in any one of which the youth can lay the foundation of intellectual training. They have good libraries, excellent laboratories, well equipped gymnasiums, and teachers from the leading universities of America and Europe. The advantages of the big university are counterbalanced by the intimate fellowship and freedom from distraction of the small college. What the latter loses from meager equipment is often more than offset by closer contact with the teachers and friendship with students. The choice of his instructors is vastly more important to the youth than the election of his studies, as life is more important than books. College gives opportunity for bringing knowledge to bear on real problems. There are new adjustments and the completion of the education began in the home. The graduate returns with new ideas, but greater reverence for his home. He has a larger vision and a clearer conception of the real meaning of life. He has gone beyond himself into the life of others. The various physical and mental contests bring abstract notions into action and test them. The youth, tried in class-room, in literary society, and on the field, is better prepared to meet men in all conditions. The student discovers himself. President Hadley has wisely said:

"If a college man has used the opportunities offered by the faculty, he has acquired a wide knowledge of history and a broad view of public affairs. If he has utilized the opportunities offered by his fellow-students, he has acquired the democratic spirit, has gotten a grip upon public opinion, and has a considerable experience in dealing with a large variety of men. All these things give him an advantage in the race, and statistics show that he makes good use of this advantage."

The power of the college to do these things for its students is increasing. It was once merely a family school. Young boys were received, lived with the professors, were watched and flogged and kept under lock and key, so to speak. Now they are older and almost as well prepared on entering as formerly on graduation. Now the students are trusted and maintain many activities that educate, such as honor systems, athletics, journalism, fraternities and societies, self-support, seminars, electives, research and laboratory work, glee clubs, and debates. In spite of the scorn of the popular lecturer at the suggestion we hold that in college students may really learn to think, to have clear ideas, high ideals, and noble purposes. This brings the responsibility of leadership, that leadership which sees the world's needs and without flinching attempt to supply them. The true college man has faith in himself and a willingness to use that self for unselfish ends. The world waits for him. Let us give him advantages and through him help the world.

STEAM.

No one thing has so changed the face of civilization as has steam. Steam made possible our modern industrial system, even compelled it to its present form. Our modern industrial system differs from the ancient system, if system that can be called, in that we have vast aggregations of laborers running machinery. The machinery is the tools of industry; it is itself a system of aggregations; it is expensive, and is owned by capital. It can be owned no other way. The laborers must be brought together in large numbers to operate this machinery. Here then you have your whole problem of capital and labor, a problem new to the history of the world, new at least in its present form, the most acute form it has ever known.

Steam also created transportation in modern form. This made possible large aggregations of people, gathered together in cities, in manufacturing centers. There were cities before there was steam, to be sure; but before steam people had to look out for their food supplies; now we can take food to them anywhere, bringing it rapidly from the ends of the earth. There used to be great famines, but the civilized world now has no famines; they occur only in regions where steam does not much, if at all, enter the life of the people. Cities can be built anywhere men desire to build them, and food can be brought to the cities. This greatly increases the problem of the city in our modern life.

Now it can be seen that in these two problems, the problem of capital and labor and the problem of the city, are found many of our prob-

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Rev. A. C. Pickens has been placed in charge of our church in Hugo, Okla. He is the very man to make it go.

Rev. T. E. Sharp spent a while visiting in Little Rock last week and made us a brotherly call. He is doing well in his charge at Memphis, Tenn.

Rev. N. L. Linebaugh, presiding elder of the Ada District, East Oklahoma Conference, is now living in the fine new district parsonage at Holdenville.

Rev. F. M. Tolleson, Dardanelle, conducted the opening exercises at Hendrix College on the opening day. He had just returned from a short vacation at Monteagle, Tenn.

Rev. W. F. Evans, agent for Henderson-Brown College, and his son, Rev. J. B. Evans, who is pastor of Twenty-eighth Street Church, this city, made us a brief visit this week.

Dr. John Anderson filled the pulpit of our First Church, this city, last Sunday in the absence of the pastor, Dr. W. R. Richardson, who accompanied the remains of his daughter-in-law to South Carolina.

Rev. W. A. Lindsay, of McCrory, had an excellent meeting at Fakes Chapel. Success attends this worthy brother wherever he goes. Twenty joined, making 70 accessions this year on this charge.

Rev. S. W. Rainey, of Des Arc, has had two excellent meetings at his country churches. Brother Rainey is full of energy and is never happier than when he has plenty to do. He is a very capable preacher.

We are glad to be able to state that Evangelist J. P. Lowery is rapidly recovering from his recent illness. He hopes to be able soon to fill engagements with the brethren. Mail addressed to him at Little Rock will reach him.

Rev. Don C. Holman, of Carlisle, spent a week or more at Salem Camp ground with Rev. H. H. McGuire. Brother Holman is willing to spend and be spent for the spread of the gospel. No better man among us.

Rev. W. F. Walker, Brinkley Station, is having a good year. Next Sunday their elegant new brick church is to be dedicated. Rev. Frank Barrett is to preach the dedicatory sermon. They are anticipating a great day.

Rev. B. C. Few and his people, College Hill Church, Texarkana, are in the midst of a good meeting. Rev. Hugh Reveley, with his tent, is with them. There have been a number of conversions and the outlook is promising.

Rev. J. H. Glass has been on the sick list, but is able to fill his pulpit again. There is no more faithful preacher in the Little Rock Conference, no more reliable man, than he. Devalls Bluff and Hazen make him an excellent pastoral charge.

Rev. F. F. Harrell, of Lonoke Station, has been helping Rev. J. W. Mann, of Bauxite, and Rev. W. J. Rogers, of Tomberlin and Keo, in good meetings on their works. This is neighborly. Brother Harrell is excellent help.

With official returns from only 13 counties and with 13 counties yet to hear from, it appears that the Statewide prohibition fight in Arkansas has been lost by about 16,000 majority. When the returns are declared and the number of votes given we will have something to say editorially.

Rev. J. A. Sage, Little Rock Conference, Rev. J. M. Hughey and wife, Arkansas Conference, Rev. J. D. Hammons and wife and Rev. E. K. Sewell, of White River Conference, have all returned from their vacation. Brother Sage went to Colorado; the others were at Winona Lake.

Rev. W. H. Duncan has succeeded admirably at Stockton, Texas, New Mexico Conference. He began the year there with three or four members and no property except a poor adobe church. He has now about 150 members, good parsonage property and a $13,000 church, with only a small debt.

There was not a great flourish of trumpets about it, but we note that Galloway College opened well last week. The indications at the opening were that every room would be taken. If there are any vacant rooms now in that institution, anyone desiring room must make haste to occupy.

We were glad to have a call on Tuesday from Rev. T. J. Taylor, our pastor at Davidson, Okla. He had been to Heber Springs, this State, to perform a very sad duty, that of burying his father, Mr. W. S. Taylor, who died September 7, a good man, 79 years old. We extend condolence to the bereaved.

The opening of Hendrix College last week while a little behind that of last year in numbers is very gratifying to the friends and faculty. As the opening was ten days earlier a smaller number was expected, but it is believed that the increase in a few weeks will make the enrollment approximate that of any previous year.

On September 4 at the home of the bride in Conway, Ark., Prof. W. W. Parker and Miss Mamie James were married by Rev. E. R. Steel in the presence of a few relatives and friends. Prof. Parker and his bride are both graduates of Hendrix College and he is now a member of the faculty. We wish these worthy young people great happiness and success.

Word has been received from Rev. W. F. Dunkle that little Mary Martin, daughter of Rev. J. E. Martin, pastor at Olustee, Okla., who was accidentally shot last Sunday morning by her little brother died the following night and interment took place Tuesday at Pilot Point, Texas. We extend condolence and ask that prayer be made for these good people who are in deep sorrow.

Our church in Arkansas City, Ark., small and weak at best, has been greatly bereaved recently in the loss of two of our very best members, Mrs. J. W. Fuqua and Mrs. J. S. Johnson. Sister Fuqua died several weeks ago, and Brother Johnson died last Sunday week, at Hot Springs. We tender our sympathy to all who are thus bereaved.

Rev. J. H. Cummins took his vacation helping his brethren. He spent nine days with Rev. J. T. Rogers, at Murfreesboro, where Brother Rogers is doing a fine work, and where they had a fine meeting, with 21 accessions. Five days were spent with Rev. J. J. Mellard, of New Lewisville, where another pastor is also doing good work and where 26 were received.

This editor spent Sunday last, a delightful day, with Rev. James Thomas and his people at First Church, Texarkana. We are more and more pleased with that congregation every time we go to Texarkana. As to Doctor Thomas, he is always succeeding, and with joy. This congregation has bought and are now beautifying one of the best parsonages in the connection.

Rev. John H. Cummins and his people, Fairview Church, Texarkana, are getting up one of the nicest medium-sized churches we have seen lately. The roof is on and the work is progressing. It is a brick veneer, and will be a beautiful and commodious building. Our First Church people and their pastor have done the handsome thing by this sister church in the same city.

We are greatly pleased to read in a number of papers that Bishop Hoss, who is now at Tate Springs, Tenn., is much improved and gives promise of early restoration to health. We note that in view of the illness of Bishop Hoss Bishop Denny holds the Southwest Missouri and the St. Louis Conferences, with Bishop Mouzon in charge of the Missouri and the Denver, and Bishop McCoy in charge of the Louisville Conference.

We regret very much to note the death of Mrs. Dr. Theodore J. Richardson in this city September 11 after a brief illness. Dr. Richardson is a son of Dr. W. R. Richardson, pastor of our First Church, this city. Mrs. Richardson was reared at Orangeburgh, S. C., was a niece of Ex-Vice President Stevenson, and had been married for eleven weeks. After a brief funeral service at the home the remains were taken to South Carolina for interment.

A member of the Little Rock Conference writes that there are rumors abroad to the effect that the date of the conference has been changed from November 20 to November 27, and asks us to verify the date. Answering, we must state that we have received no information of a change. We would state further that if any of the brethren have official information on the subject we would be glad to publish it for the information of those concerned.

On the adjournment of the Missouri Conference the following transfers, among others, were announced, of interest to the readers of this paper: J. S. Sencker, to White River Conference; C. L. Stouffer, B. A. McKnight and John Anderson, to West Oklahoma Conference, and U. G. Reynolds, to East Oklahoma Conference. The Western Methodist extends a welcome. John Anderson is our Dr. John Anderson, who may be manager for the Western Methodist.

A most pleasant personal letter from Rev. J. V. Stanley, written from Salt Lake City, brings the information that he and his excellent wife are taking an extensive trip in the West, including Yellowstone Park and our entire Pacific coast region. May this good couple get what they so well deserve—a good vacation and a good rest. Meanwhile, we are told that all things go well at Purcell, their pastoral charge, and that they will be back in ample time to have everything in good shape for conference.

SUICIDE OF GENERAL NOGI.

General Nogi, the chief military man of Japan, and his wife, Countess Nogi, the other day committed suicide just as the car bearing the remains of the late Emperor of Japan was starting for their last resting place. This in obedience to an ancient custom and in token of devotion to the Emperor.

Nothing could more sadly and more signally testify to the fact that Japan, after all her advancement and all her achievements, is still a heathen country, still under the dominance of superstition and of barbarous notions. For all

noble devotion there ought to be no words but words of praise. But it is not devotion which in this case is blamed; it is the method of manifesting that devotion. And the manner of it is characteristically heathen and barbarous. It belongs to the same level as suttee, the burning of the widow on the funeral pyre of the dead husband, in the Brahminic practices of India; to the same moral and social status as the sacrificing of infants on the Ganges; and is on a level with the superstition that led the American Indian to bury alive with a dead comrade his dogs and to place in his tomb his hunting equipment; on a level with the Chinese custom of placing rice in the tombs of their dead. All of which customs show that superstitions are indulged as to the state of the dead.

General Nogi was no common man. On the contrary, he was a very able and eminent man. He is the hero of Port Arthur, whose consummate ability and grim determination directed the awful fighting which subdued that great fort. Had he been a common man, one of the proletariat, an ignorant man, without opportunity to know what sound philosophy and the general setiments of the civilized world had to say upon such matters, we might have expected him to adhere to a barbaric tradition inherited from a less enlightened age. But when a man of his ability, a man whose life his country needed, and needed all the more that the Emperor was now dead, is impelled to follow a superstition so dreadful, so at variance with the dictates of common sense and so adverse to all the enlightenment of the civilized world, it can only mean that superstition is still deep in the heart of Japan.

Mr. George Kennan, in a series of very able articles recently published in The Outlook has been warning us that we do not properly interpret the conduct of the Japanese. He insists that the Japanese are a truly modest people, in the face of what seems to us their shameless nudity and such like manifestations of what we would call immodesty. He insists that they are an honest people, in the face of many things which we have considered tokens of dishonesty. And he insists that they are a moral people, with high and very noble sentiments, in the face of a general opinion to the contrary. He insists that in all these respects their stadards are high, and he gives many facts to prove his contention. He tells us that while they have substantially the same moral objective as ourselves, they have a different way of manifesting their moral ideals. This may be truer to the facts than we have known; yet we must insist that there must be some limit to variations in manifesting a moral ideal. While much may be allowed for peculiar racial developments, it must yet be held that the common sentiments of mankind establish the rule of conduct, and no nation has a right to shock the world by practices abhorrent to the sentiments of civilized man, any more than an individual has the right to violate among his fellows the ordinary conventions that regulate the decencies and amenities of life. This is to judge the case by the accepted standards of this world.

It is yet another thing to consider that this incident marks a far cry from Nogi and his sentiments to the Gospel. And that for us is an important consideration. Japan is yet far from knowing that life and immortality have been brought to light by Jesus Christ. China may yet outstrip Japan in this regard. It is well known that Dr. Sun Yat Sen, the provisional President of China, is a devout Christian; and Yuan Shi-Kai, the greatest living Chinaman and the President of the Chinese Republic, recently gave it out that while he is not himself a Christian, he is trying to guide his life by the principles of the Christian religion.

STEAM.

(Continued From Page 1.)

lems, which are subsidiary to them. Strikes and lockouts, labor unions, boycotts and the like, all belong to the first problem. The problems that affect vice of many sorts are greatly aggravated by the second.

It would be ridiculous to say that when all outward life has been revolutionized we need no changes in our manner of conducting the work of the church. Steam calls for a new study of the problems of the gospel. It creates problems for the gospel. We must march with the march of men.

THE TRIAL OF THE KOREAN CHRISTIANS.

By R. B. Eleazer.

It appears from press reports that the trial of the Korean Christians, including Baron Yun, who are accused of conspiracy against the life of Count Terauchim, the Japanese Governor-General of Korea, is rapidly drawing to a close. Whatever the verdict may be, there are certain facts in connection with this case which should be known to the world and particularly to our Southern Methodist people, whose interest in Baron Yun is so deep and personal.

The writer has had opportunity to follow the case pretty closely for some months through letters from our missionaries, Japanese papers, and the American press reports. In the light of this information I do not hesitate to assert that the case is so absolutely groundless that it would be thrown out of any American court in thirty minutes. It is evident that the conspiracy was not one on the part of Korean Christians to assassinate the Governor-General, but rather a plot on the part of the police to discredit and destroy some of the religious leaders of whom they were suspicious or jealous. The case, as made out by the prosecution, is ridiculous. If it were not so tragic, it would be comical. Below are given some outstanding features of the case which go to show the justice of the above statements:

1. Of the 123 Koreans on trial nearly all testified unequivocally that they had been subjected to torture by the police, in many cases severe and repeated, in the effort to extort confessions. They assert that they were beaten, choked, tied up by the thumbs, burned with hot irons, and otherwise subjected to unendurable physical pain. Being for months in the hands of the police, without communication with their friends, many of the accused admit that they broke down under the terrific mental and physical strain and made confessions of guilt to the police in order to escape further punishment. These confessions, in every case, were simply in the nature of affirmative answers to the questions with which the police were plying them. As soon as they had a chance in open court, every one of the 123, with a single exception, denied absolutely all knowledge of a plot or complicity therein, repudiating the allaged confessions.

2. The State's entire case was based upon these so-called confessions. Not a shred of additional evidence did the prosecution introduce; not a single corroborating circumstance or witness was brought forward with the one exception mentioned above. The sole exception was one of the accused whose conflicting and wild assertions led many to believe him crazy. If such a plot had existed it ought to have been possible to produce at least some outside evidence of it.

3. There was nothing judicial about the trial and no semblance of fairness. The presiding judge took the part of the prosecuting attorney, did all the questioning and tried in every way to make the prisoners admit their guilt. The prosecution took at least fifteen days for the introduction of its testimony, while the defense was cut off with less than a day. The defense asked the privilege of introducing evidence which they insisted would completely prove the innocence of the accused, but the judge, determined to convict, declined to admit any further testimony. Mr. Yun, for example, was prepared to prove by indisputable church and school records that he was in another city at the time when he was accused of being in conferences with other alleged conspirators—not a word of this evidence was permitted to be introduced. Likewise the testimony of railroad and telegraph records were offered in defense but the judge ruled them out. It was as plain as day that he was determined to convict the prisoners whether or no.

4. The police evidently intended to involve a number of the leading American missionaries in the plot. They were accused of concealing the arms, encouraging the would-be assassins, and planning with them the death of the Governor-General. This was too ridiculous and even the Japanese officials disavowed any belief whatever in the guilt of the missionaries and denied any intention to press the charges against them. The evidence on which the guilt of the Koreans was maintained, however, was exactly the same as that against the missionaries, viz: the confessions of the accused before the police. If these confessions are acknowledged to be false as regards the missionaries, how can they be held as true against the Koreans?

5. The nature of the charge itself discredits the whole proceeding. It is charged that these 120 men, in different parties and at different times, laid their plans carefully to assassinate the Governor-General, met him on a number of occasions where the opportunity was excellent to carry out their purpose, yet not in a single case did any one offer the slightest violence or even make an effort to do so. They went to the railroad station, for example, on a number of occasions, so the charges state, with pistols and knives concealed under their coats, grimly determined to kill Terauchi, at any cost. The latter came out of the train, walked freely up and down within a few feet of the conspirators, shook hands with the people, and gave them every opportunity—yet, not a gun was drawn nor a knife displayed. Cospirators so harmless are surely not worth the time of the court. As a matter of fact nearly all were Christian teachers and schoolboys, who had gone to meet the Governor-General, as a mark of respect and without a thought of doing him harm.

6. Even the Japanese newspapers recognize the foolishness and injustice of the charges. The "Japan Weekly Mail" and the "Japan Chronicle" have devoted page after page to exposures of the flimsiness and unfairness of the proceedings. Nothing but a determination to convict, in spite of every evidence of innocence, can bring about a verdict of guilty.

7. To the credit of Japan, however, it should be said that many believe the Japanese Government is innocent of any complicity in the plot against the Korean Christians and that it has been developed solely by the local police and petty officials through prejudice or jealousy. Japan, for years, has shown no unfriendliness to Christianity. Even had it determined upon a policy of persecution in Korea, it surely would not have made out a case so clumsy and self-condemnatory. There have been many rumors that the new Emperor was about to release the accused Koreans and even if they shall be convicted, it seems not improbable that he will do so. By this means the government would not only do an act of justice but would relieve itself from the position that must be embarrassing and discreditable in the eyes of the civilized nations, among which Japan desires to take a position of equality. Whatever the verdict of the court and the action of the government, nobody who knows the facts, will, for an instant, doubt the innocence of Baron Yun and his fellow Christians who are suffering for their faith.

Finishing up the World

VENICE: THE QUEEN OF THE ADRIATIC.

By Doctor W. B. Palmore.

LXI.

We left our readers in our last letter at the gates of Venice, a city, as we said, around which history, art, romance, and song have clustered such undying charm. As you alight from your train, instead of being encountered by a clamorous mob of hackmen, you see a long line of gondoliers beckoning you to their novel and graceful gondolas. We name our hotel and step into one of these strange and fair-like carriages, with Brussels carpet and Morocco-covered cushions. We move off with a rhythmic throb that is noiseless and unique. There is a soft silence or quiet which will awe as well as charm you. The quiet or stillness of Pompeii is as the silence of the cemetery, but here is a great city in motion and yet comparatively noiseless! Not the hoof of a horse or rattle of a wheel to be heard anywhere. You are inclined to ask yourself the question: "Am I in a real city or in the midst of a splendid dream?" For here we were in the storied Gondola of Venice." The fairy boat in which the princely cavaliers of the olden time were wont to cleave the waters of the moonlit canals and look the eloquence of love into the soft eyes of patrician beauties, while the gay Gondolier, in silken doublet, touched his guitar and sang as only Gondoliers can sing.

After supper in one of the historic hotels we launched out for a ride down the Grand Canal, which is the Broadway by day and the Fifth Avenue by night, of Venice. Along this canal are most of the historic places and grand palaces. Here is the scene of

SHAKESPEARE'S OTHELLO.

There near the Rialto Bridge which arches the Grand Canal, is the scene of his Merchant of Venice, and there the veritable house of Shylock still stands, near where the first bank and first newspaper of the world were started. Yonder the house of Desdemona who married a Moor. In that palace on the other side is where Byron wrote the Two Foscari Marino Falerio and also the Fourth Canto of Childe Harold. Here too is the scene of Cooper's Bravo and Schiller's Armenian.

The architecture on either side is an epitome of all epochs and a wonder of wonders in richness and variety; though mouldy and yellow, still rich, as Ruskin has said, "in graceful arches, gleaming walls, veined with azure fretted with white sculpture, like frost when forest branches turn to marble." The energy of the Lombard architecture is said to be wedded to the spirituality of the Arabic and the beauty of the Romanesque. It was in vain that a New York friend tried to impress us with his analysis of the different styles, for we were so taken up with the general effect that a condescension to minor details became unsupportable. However, when you come to inspect these old palaces by the disenchanting daylight the poetic glamour is sadly absent. You see no cloth of gold hung from the windows, nor Venetian ladies decked with barbaric gems gazing out, as when the Republic welcomed home their victorious galleys laden with Eastern spoils.

Many of these old palaces are now hotels where any plebean unregistered in the Golden Book can luxuriate. This Book was burned by Napoleon in May, 1797, and a new motto given to Venice: "The rights of man and of civilization," which was not the least of the good things done by

THE FAMOUS CORSICAN.

On the front balcony of one of these old palaces, whose steps lead down into the Grand Canal, we met an old friend quite unexpectedly, of the days that are past and gone. During the evening from this balcony we witnessed one of the grandest and most thrilling displays of which Venice is capable. It was ten o'clock at night, the moon had just risen in a mist of cloud, with more of promise than supply of her silvery splendor. Around the distant curve in the canal a great volume of wind and water were freighted with melody. Our excitement increased as the music drew nearer. The eye as well as the ear, was soon to take a part in the enjoyment of the entertainment. For a single gondola to paise under the balcony of some rich belle, with a serenade, of only a few voices or instruments is a very ordinary occurrence. But this was a serenade extraordinary!

Slowly turning the bend was a great fleet of hundreds of gondolas crowded together with their shimmering sheen of lighted lamps. These gondolas were drawing after them what the Venetians call the "Serenata," a great flat and floating ship of the most gorgeous and fantastic appearance imaginable. It was lighted by a thousand, more or less, of variegated lanterns, besides flames of Green and Bengal fire! On board of this was a combination of bands, probably aggregating one hundred instruments, making music of a most exciting and thrilling nature. In the rear were hundreds of other Gondolas in which the multitudes were drifting and drinking in the concord of sweet sounds. As they passed away and turned a distant bend they seemed as

A SWARM OF FIREFLIES,

tangled in a silver braid, or like a vast garden of many colored flowers except that the blossoms were never still. They were ceaselessly gliding in and out and mingling together, seducing you into the bewildering attempt to follow their mazy evolutions. It was soon out of sight, and almost absolute silence reigned again, scarce broken by the light dip of the oar of some passing gondola, or the voices of fishermen letting down their nets far away on the lagoon.

The center around which the fashionable, social, political, and religious life revolves is Saint Mark's square, which in the ancient days was doubtless the finest square in Europe. There is the cathedral on one side, with its columns of alabaster and African marble from Solomon's Temple. The old Campanile or tower of Saint Mark's, 330 feet high, on which Galileo exhibited and used the first telescope. Up to the top of this old tower Napoleon rode on horseback. In recent years the old tower fell and the new one has just been completed. From the top of this you can look down upon buildings that stood when Scotland trembled under the usurping rule of a sanguinary Macbeth, and on the tides of lagoons that bathed the walls of a city that, even then, numbered its age by centuries! From this point the eye or vision can range to where sea and sky lose all individuality in their tranquil bridal embrace, taking in its sweep all the islands of the lagoon which lie upon the sparkling waters like a group of wild fowl, reposing after a weary flight.

Within a stone's throw is the Doge's Palace, the old prison and the "Bridge of Sighs," a juxtaposition of

GLORY AND SHAME,

of beauty and horror! In the palace entry we saw the lions' mouths into which anonymous accusations were dropped like letters in a postbox, during the darkness of the night. In a few days the accused disappeared forever from business and society without even his family ever knowing his fate. In the old prison, which is in direct connection with the Doge's Palace, we went into the cells where men used to lose their memory and minds in one perpetual night. In one of these cells Byron suffered a voluntary imprisonment for 24 hours, to gain inspiration. On the bridge connecting this old prison and the palace, Byron stood, when he composed the lines which will doubtless outlive the city of Venice:

"I stood in Venice on the Bridge of Sighs,
A palace and a prison on either hand.
I saw from out the wave her structure rise
As from the stroke of an enchanter's wand;
A thousand years their cloudy wings expand
Around one, and a dying glory smiles
O'er the far-off time when many a subject land
Looked to the winged lion's marble piles,
When Venice sate in state throned upon her
hundred isles."

From eight to ten o'clock tonight Saint Mark's square is a brilliant picture of pleasure-loving Venice. The wealthy from all parts of the city gather here, leaving their gondoliers to nod and wait like carriages driven at an American party. Mothers come with their daughters dressed as if their ethereal, gossamer garments were woven from the ocean's spray. You would think they were all brides or bridesmaids, dressed in white, which will not soil as much here in a week as in one day in the average American city, for there as no wheels, hoofs or earth to make dust. Thousands may be seen during an evening sitting around little tables, sipping

GRANITA,

a frozen mixture of fruits and syrups somewhat akin to ice cream, served by men in swallow-tail black cloth coats and white kid gloves, in the open air, with the shining sky above them bright with stars. A splendid band of music makes an accompaniment for them to talk by, while they linger and laugh, sipping their ices as if

"The crystal goblet that we drain
Will be forever dry,
But he who sips, and sips again
And leaves it to the open sky,
Will find it filled with dew and rain."

To fully realize and fully enjoy the splendid dream of Venice it should be visited only in midsummer, and never seen in the disenchanting daylight. Sleep during the day,

"And the night shall be filled with music.
And the cares that infest the day,
Will fold their tents like the Arab
And silently steal away."

Venice, says Ruskin, is a ghost, upon the sands of the sea, so weak, so quiet, so bereft of all but her loveliness, that we might well doubt, as we watch her faint reflection in the mirage of the lagoon, as to which is the city and which the shadow.

"Though it is all but a dream at the best
And still when happiest soonest o'er,
Yet in a dream to be blessed,
Is so sweet we can ask for no more."

Some dreams are so horrible that we fear to sleep again for fear we will redream them. But the dream of Venice is such, that we hasten to sleep again in order that we may dream again.

There are plenty of people who half do things—many more than are needed—but real experts are scarce along every line, and for this reason are always in good demand.

Whatever you set out to do, execute it with all your might, and with the determination of turning out a first-class job.

FOR PREACHERS ONLY.

By Henri Allen.

Why frequent change of pastors? Is the fault with the church or with the preachers? Usually the one accuses the other. Self-accusation along with self-improvement is the more helpful practice. When a preacher has been moved from a charge it does him no good to think upon the faults of the church, ecclesiastical unfriendliness, unholy combinations and such like. Even though it all be true, to think about it only provokes anger which is far more injurious to the subject than to the object. The preacher's better part is to seek the causes of failure in himself and eliminate them. There are some requisites for a sustained pastorate. To meet them should be the constant aim of every minister.

The first requisite is an irreproachable conduct. Avoiding all common indecencies such as the use of tobacco, vulgar speech and uncouth dress; all vain and foolish actions and the very appearance of evil preachers should show forth the beauty of high-minded and holy living. It is not a mere compliment which the world pays clergymen when they are expected to be models of morality, purity and goodness, it is just this that God expects them to be.

Secondly, there must be a balance of virtues. The preacher should seek to bring to his work the effective qualities of his soul in a certain equipoise, for example: Authority and deference. A church wants a preacher who exercises his rightful authority especially over his own family and over the working force of the church. They want a leader and commander not a puppet. But a pompous, flagrant exercise of authority just because he has it is reprehensible and dangerous. An uncompromising deference to the wishes of the members of the church especially those who must do the work and pay the bills is a mark of leadership.

Egoism and humility. Not egotism—the thinking one's self to be what he is not. That is a despicable and intolerable trait; but egoism a correct appreciation of one's ability urging to hard tasks. This should be balanced by humility, that humility which girded the Master with a towel and washed his servants' feet.

Seriousness and joy. Life is serious. It has its heavy burdens, its heartaches and deep tragedies. The seriousness of a preacher's message and ministry should ever be present with him. Yet life is joyous. He who never smiles, never breaks out into a hearty laugh, is repulsive. Ridiculous behavior, to be merely funny, is unbecoming in anybody, but wit and good cheer are a boon to the soul. The world longs for the optimism which sees heaven above all sorrow and it looks for the clearest vision in the soul of the preachers, especially the old preachers, who are so near to glory.

An ability to preach is indispensable to a long pastorate. Poor preaching is limiting and undesirable. No congregation will endure it long. First and last the preacher's business is to preach. He can well afford to spend the major part of his time in learning the difficult art. To preach a little better sermons than have ever been preached will not only create a demand but will bring world-wide fame. You cannot localize a great preacher. There is really no excuse for thin, flaccid sermons. With great and good books in easy reach, with the wide-open Bible flooded with glory, with God himself "nearer than hands and feet," every preacher should enter the pulpit inspired and inspiring.

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

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

MINISTERIAL UNREST AND DISCONTENT. No. II.

By Rev. W. J. Moore.

WHAT ARE THE CAUSES?

That there is a spirit of unrest and discontent among all classes and conditions of our people, no one will deny. In what this state of ebullition will result when it has cooled off and settled down, we cannot venture a prophecy. It depends largely, we think, on the part the church takes in the adjustment and settlement of these vexed problems which confront us.

The children of the Most High are expected to reach out their hands over the troublous and tossing seas, and say, "Peace, be still." But we must begin at home—"judgment must begin at the house of God." So we are narrowing our study in these articles to the ministry and to the church.

Let no one be so unkind as to accuse us of becoming pessimistic. Not so. And yet we do not know which is the more dangerous spirit, a degree of pessimism or over-optimism. This is not a time for either; but it is a time for us to look facts squarely in the face, and adjust ourselves to the task of bringing about a better state of things. In other articles we shall endeavor to indicate some of the methods by which it may be done.

"Is there unrest and discontent?" Yes. Then what are some of the causes? In answering this question, we shall quote numerously from the many letters we have in hand from the brethren of the ministry and the laity.

1. "The unsettled condition of the country," says one. The ministry have caught the spirit and have become discontented. This spirit then grows on us and before we know it, we begin to plan to move at the end of the year, or before. One writer says: "A pastorate may be a good one at the beginning of the year and a very poor one at the close." Why? Often because the pastor and the people have talked about a change all the year; and all have come to expect it. We ought to quit preaching "farewell" sermons and go to preaching stay-well sermons. This writer knew a preacher at a camp meeting once to preach two farewell sermons, and took the circuit of the camps and told the people "good-by" three times. We were all glad when he left.

2. Another says: "Practically the whole of our educational systems, the character of our reading, the forms of recreation and amusements, are of such a nature as to develop characters that are restless, and it is difficult for them to settle down to a hard task." We have not the idea of permanency in our minds. The preacher who thinks he has "finished his work" on a charge in one year, or in six or eight months, did not have much to do at the beginning, or else his little fountatin was not very full.

One letter says: "It is an age of pleasure-seeking. Our people are pleasure mad. Preachers are trying to satisfy this craze, and they fail. Hence the unrest follows."

3. "The spirit of jealousy," writes one as a cause of the unrest. "In honor preferring one another," is the law of the Christian. If one of our brethren has risen to place and prominence, let us rejoice. When we know that he has attained to such position by shady and unworthy methods, let us pray for him. He cannot maintain, ought not to maintain, such a place. Why, therefore should any one be jealous of him?

"Place-seeking," says another. "We are more desirous for the place than the place is for us. Lovers of honor and position rather than seekers for a place where we can serve God and help men."

4. Desire for money-making is mentioned by nearly every writer. One of our best men says: "This is an age of greed and graft, mammon worship, bowing down to the calf of gold; and too many of our preachers have been caught in this snare of the devil." The devil knows that "the love of money is a root of all kinds of evils."

Perhaps more preachers have floundered and failed from this source than from any other. It is a misfortune to the church and to himself when a minister fills his pockets with "blueprints" and "price lists" and hies himself away to other parts to sell town lots to an unsuspecting public. Dozens who read this item will bear sad testimony to the truth of this statement. "This one thing I do" is the Pauline motto; and we as ministers might do well to adopt it.

5. "Poor salaries received" is another cause of unrest, so several letters say. That is true. The high cost of living, the finencial demands made on the minister, often a large family to support, are enough to cause unrest by day and wakefulness by night. The average salaries of pastors in the West Oklahoma Conference is a little over $600.00. For presiding elders, $1,712.00. Out of this small amount a pastor has to pay house rent sometimes. He can count more sure that he will need some of it for moving expenses.

One layman says: "To my mind there seem to be two reasons for this discontent: 1. One is a desire on the part of the preacher for more money. 2. And the failure of the church to pay what is promised." He says further: "If there were a little more faith shown that the Lord would provide, perhaps we would have more spirituality and contentment, and the people would see that the finances were cared for." In these last words did he not strike a keynote as to some of our unrest? Do you not believe that, if the preacher will do his work faithfully, and have nothing else to do, his salary will come up nearly every time?

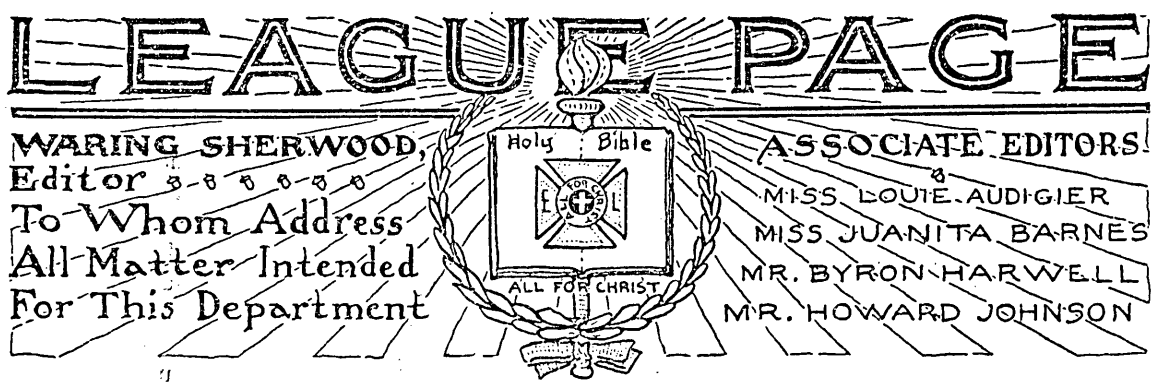
6. "Weak administration, resulting largely from lack of knowledge concerning the actual conditions on the field of battle." Pastor does not remain long enough to ascertain the facts concerning his charge. He can scarcely get acquainted with his people in one year. And very little can a presiding elder know of the deeper needs of his district who goes out to a charge on Saturday afternoon and returns on Monday morning. Less can a bishop know who runs into his territory and out once a year, and sees a few of the "leading" men of the Conference.

One very observant and prominent man writes: "There is not sufficient harmony and co-operation between the appointive power and the official boards of the church. Our church is becoming more democratic, and the church must face these conditions. The church that fails to feel the pulse of its membership occasionally, will fail."

7. For any one man to assume the leadership, or to rule the affairs of the Conference, is a misfortune; and a great cause of discontent. The rank and file feel that they have "no part or lot in the matter." One says: "This has always been the case, but not to the extent that it is now. There are fewer secrets of cabinet doings now." The question arises, "Ought there to be any secrets at all?"

8. "Ambition for place and power, political and otherwise," is among the causes mentioned. "I'm sure there is too much personal ambition to be gratified in it all," says one. Another: "A desire for places of more prestige and ease." A prominent laymen says: "I was at a great political convention not long since; and I met several preachers there dabbling in politics, trying to secure positions through that influence. This is not as it should be. I would not forbid preachers taking an interest in politics. They should do so; but there is a limit to which they should go. Perilous times are on us now, and people are forgetting God and are seeking places and pleasures

(Continued on Page 8.)



SEPTEMBER 29.

(MISSIONARY) TRIUMPH; THE ETERNAL PERSISTENCE OF PERSONALITY.

Scripture Readings: Mark 16:1-20; 6:14-16; Gen. 3:14. (By younger members.)
Prayer by one of the members.
Song Service:
"'Tis So Sweet to Trust in Jesus."
"Revive Us Again."
"Sweet Hour of Prayer."
Sentence Prayers.
Soprano Solo: Hymn 431.
Talks:
"Jesus' Triumph in the Resurrection."
"To What Extent Was Christ's Triumph Due to Personality?"
"What Constitutes Personality?"
Open Meeting: "How May We Make Our Personalities Count Most for Christ?"
Song.
Benediction.
Handshaking.
(Note: We were depending on other help for the Topic this week, but owing to a misunderstanding, it was late in reaching us.—Ed.)

TEMPERAMENT.

Have you not commonly heard the expression: "Oh I just can't do that. It isn't my temperament?" Too many of us seem to be bound to the idea handed down to us of the Four Temperaments, thereby dividing mankind into the sanguine, the phlegmatic, the choleric, and the melancholy. In order to be classical it may be well enough to thus divide temperament, but the plan does not hold good in everyday life. No one man is entirely the embodiment of either. Nature may have bestowed upon us more of one temperament than another, but even then circumstances of life are apt to change the whole course. Mark Twain certainly was not of the melancholy class, nor was he only sanguine. While Amiel remained until his death morose and gloomy, still if he had given himself to some great life work rather than abandoning his talent to the quiet life, he might have shaken the melancholy and have taken part at least of the phlegmatic.

Taken at its very worst, this matter of temperament is not so bad if we look at it in the right way. Something can always be done to train habit and change temperament. The solid man who prides himself on his phlegmatic temperament, could partake more of the sanguine and care more for the pleasures and pains of others. The melancholy man might despise less the shallow wit of the sanguine and dwell less on the morose. He might do well to stop at the corner news stand and there purchase a copy of some good joke book. It would be new to him, we dare say. And the choleric man need not flare up at every cross he encounters; other people have a right to their views and they are none the less worthy because they do not meet with his approval. He should let his blood cool and look less for red flags. The sanguine person could do well to leave off much of his wit and humor (?). He need not cackle like a burning brushheap on every occasion.

So by closely observing and analyzing our several elemental temperaments we may be able to help ourselves and cease to bore our friends.

PRACTICAL POINTS.

1. The thought of "Eternal Personality" is full of sublime interest. Everything about us may change but our personality abides. We sleep but when we awake again we are still ourselves. So with the great sleep, death. The awakening will find us still our own selves, not some other character.

2. The Triumph of Personality with Christ was in the fact that he fulfilled the purpose of his life and the exultant shout on Calvary, "It is finished." was his triumph song. He was more than conuqeror and we may win out over all opposition if we follow him.

HUNTER MEMORIAL EPWORTH LEAGUE.

I think our greatest needs are (1) Better attendance at business meetings: (2) more talks at devotional meetings.

Our achievements are: (1) We have raised $38.70 for Church Extension; (2) our Rally Day service was held on September 8, at which time $40.00 of our promised $50.00 for Cedar Glades Mission was pledged, $25.00 of which has been paid; (3) we have spent nearly $20.00 on charity; (4) we did not adjourn for the summer although the attendance was not always very good.

As to possibilities, if our delegates to the Annual League Conference will keep up the same enthusiasm they showed after coming home from said Conference, I think they can so encourage the rest of the Leaguers that we will have an interesting and successful League for the coming year.

Yours truly,
SADIE OVERTON, *Secretary.*

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* The end of the Conference year is fast approaching; Brother Thomas would like very much to be able to report that your League has paid at least a good portion of the pledge to the Cedar Glades Mission. Several Leagues have responded to the call for remittances, and a liberal and immediate response from all the other Leagues in the Conference is very much needed. *
* Also please send me the name of your Fourth Vice President. *
* GAY MORRISON. *
* Malvern, Ark. *
* * * * * * * * * * * * * * *

HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

BY J. H. RIGGIN.

TWELFTH CENTURY—1129-1229.

A. D. 1139.—Arnold of Brescia preached the pure gospel with wonderful success in France and Italy.

A. D. 1146.—Second Crusade.

A. D. 1155.—Arnold of Brescia suffered martyrdom.

A. D. 1165.—Conflict between the king of England and Thomas a' Becket.

A. D. 1170.—Peter Waldo began preaching at Lyons in France, and the denomination of Waldenses arose, which continues to this day.

A. D. 1187.—Third Crusade.

A. D. 1190.—During this period the Universities of Paris, Bologna, and Oxford were founded.

A. D. 1202.—Fourth Crusade.

A. D. 1203.—The Inquisition founded.

A. D. 1209.—John, king of England, excommunicated by the Pope.

A. D. 1209.—John becomes the Pope's vassal, and papal supremacy was thus acknowledged in England.

A. D. 1215.—The doctrine of Transubstantiation sanctioned by the Pope.

A. D. 1215.—Magna Charta signed by King John.

A. D. 1217.—Fifth Crusade.

A. D. 1221.—Preaching Friars arrive in England.

A. D. 1228.—Sixth Crusade.

THIRTEENTH CENTURY—1229-1329.

A. D. 1248.—Seventh Crusade.

A. D. 1270.—Thomas Aquinas, argues for the Infallibility of the Pope.

A. D. 1280.—Prussia compelled to receive Christianity.

A. D. 1302.—The Pope declares that no man can be saved unless he believes that every creature is subject to the Pope.

ERA OF DANTE THE GREAT ITALIAN POET.

The miseries of the people of Europe during this period mock conception. The wars of the Crusades engrossed the energies of the great masses of the people. The brave, the strong, the manly, the noble, the devout, the ambitious, rushed headlong into the strife—and perished. Homes were deserted, fields abandoned, schools neglected. Cities were burned, commerce rendered almost impossible, and all civil pursuits discredited. Famine ravaged whole regions, and pestilence in its most fearful forms swept over all the land. Feuds arose, every man's hand was against his neighbor. Safety was nowhere. And who can appreciate the woes of womanhood and of childhood in these centuries of darkness and desolation. The population of Europe was reduced at a rate that threatened the utter extinction of covilization.

There were tow facts affording relief to the awful picture. First, a number of spiritual men were thrust forth by the great Head of the Church to preach the living gospel to the perishing multitudes. Peter Bruis, Arnold of Brescia, and Peter Waldo are names suggestive of the fact that there were hundreds, perhaps thousands, of faithful men pleading for Truth and righteousness, here and there hungrily heard by multitudes of simple souls. The desire for Christian fellowship other than that afforded in the churches found expression in the organization of the Waldenses, the Poor Men of Lyons, the Albigenses, The Brethren of the Free Spirit, Beguines, and others, often fanatical, liable to fall into doctrinal errors, hurtful no doubt, but much less so than utter loss of faith in and fellowship with God. In the second tho monasteries that had been planted in great numbers throughout the land, respected by the civil and ecclesiastical authority, and held in superstitious reverence by partisans and brigands—were oases in the storm-infested world. Men lived there of quiet contemplative life, addicted to study, to meditation, to prayer, men of ready hospitality. Here books were written, the Bible copied, books collected. Here the wounded found care and surgical treatment, the fugitive protection, the wanderer a place of rest, the beggar bread and other help, and all good counsel and prayer. In some of these remote from the great highways, dwelt large communities of men, cultivating their own crops, herding their own cattle, spinning and weaving their own wool and flax, manufacturing their own tools, independent of the world, inciting each other to prayer and study of the Scriptures, and to forgetfulness of the world.

Some notable hymns written in this age show a Christian faith not corrupted by the growing superstitions of the papal teachers. The Stabat Maria, and Dies Arae, are especially mentioned.

Here is a translation of part of the Dies Irae, by Thomas Celano:

Shall such grace be vainly brought me?
Day of Wrath! O day of mourning!
See fulfilled the prophet's warning.
Heaven and earth in ashes burning!

O what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth!

Wondrous sound the trumpet flingeth;
Through earth's sepulchers it ringeth;
All before the throne it bringeth.

Death is struck, and nature quaking.
All creation is awaking,
To its Judge an answer making.

Lo! the Book exactly worded,
Wherein all hath been recorded,
Thence shall judgment be awarded.

What shall I frail man be pleading?
Who for me be interceding,
When the just are mercy needing?

King of Majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us.

Think, good Jesus, my salvation
Cost thy wondrous incarnation.
Leave me not to reprobation!

Faint and weary, thou hast sought me,
On the cross of suffering bought me.
Shall such grace be mainly brought me?

Righteous Judge! for sin's pollution
Grant thy gift of absolution,
Ere that day of retribution.

Guilty, now I pour my mourning,
All my shame and anguish owning;
Spare, O Lord, thy suppliant groaning!

Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.

REPORT OF AUDITING COMMITTEE AND STATEMENT FROM BOARD OF EDUCATION OF EAST OKLAHOMA CONFERENCE.

At the last session of the East Oklahoma Conference the Board of Education presented the report of the trustees of Oklahoma Woman's College. After some discussion over an item designated "Other Expenses," the report was withdrawn for correction. The College Board made the corrections and presented the report to the Board of Education at a meeting called for that purpose after conference.

The Board of Education thought well, on account of its importance and on account of various rumors growing out of the discussions when the report was first presented to the Annual Conference to select a competent committee to go to Muskogee and go over all the business affairs of the college from the beginning till January 1, 1912. The committee consisted of Rev. W. M. Wilson, presiding elder of Muskogee District; H. H. Holman, president of the First National Bank of Wetumka; and Prof. Charles B. Smith, principal of Washington School, Muskogee.

The committee worked faithfully, going into all the details, item by item, and continued the audit till July 1, 1912. The report of its findings was transmitted to the Executive Committee of the Board of Education and to the College Board. The report was adopted and spread upon the minutes of both boards.

After a full summary of the financial statement of the college, the committee says:

"This examination shows that the item in the report of the college Board of Trustees to the Annual Conference, 'Other Expenses, $30,-529.44,' was a mistake. This mistake was made by the committee of the Board of Trustees because they used figures in preparing their report which were not a summary of the business of the college as they took them to be. A full and satisfactory explanation of this mistake has been made by the committee that prepared the report and by the bookkeeper in the college office.

"In the examination of the records we found a few items of expense which appeared to us rather large, but these did not amount to very much and were evidently perfectly legitimate and may have been as small as they could have been made. We found nothing to indicate that any funds have been used for other than proper purposes.

"There are vouchers in the office for all items for which money has been paid."

The above report from a competent committee ought to satisfy all interested parties and forever settle the question as to the correctness of the business transactions of our college at Muskogee."

S. F. GODDARD,
Chairman Board of Education.

CHARLES L. BROOKS, *Secretary Board of Education.*

THE OPENING OF HENDERSON-BROWN.

The prophecy is fulfilled in the largest assembly of boys and girls at the opening of Henderson-Brown within its history. This was apparent even Monday and Tuesday before the 11th, the day designated in the catalogue for the official day of registration, there being 50 or more ahead of time. Many came in Wednesday and Thursday, and every day since several have entered.

Wednesday and Thursday were given over to reception of the students by the Y. M. C. A. and Y. W. C. A. and registration.

Friday morning at 10:30 was held the opening concert by the Conservatory of Music. It was a most excellent performance. Each was encored and re-encored. Each easily showed himself an artist. It was the unanimous expression that never before has this department been so strong and capable. The auditorium was packed with students, parents and the good people of Arkadelphia, who enjoyed every moment of the time.

On Saturday morning at 10:30 the student body enjoyed a most excellent heart to heart talk by Rev. J. M. Workman, of Malvern, Ark. The message was very happy in that it was so appropriate to the hour. It was graciously received by the students and great good wil certainly come of it.

On Sunday morning the Methodist Church was crowded with students and friends of the college, who listened with real attention to a sermon on "Christian Education" by Dr. G. H. Crowell, President of Henderson-Brown College. Dr. Crowell read that wonderful fourth chapter of Proverbs, where Solomon, to persuade obedience gives the instructions he had of his parents. With this foundation he preached a sermon whose thoughts and words the listeners' hearts will long retain. Education was made a great thing, full of power for good, or for evil, and then the noble work proposed by the small church college as she strives to educate both heart and head was dwelt upon, and Christian Education was shown to be a thing of matchless beauty and glory. Dr. Crowell was at his best, and, as the old preachers used to say, "He preached with real unction."

Prof. P. H. Willis, who has the chair of Biblical Literature and Sunday School Pedagogy, preached Sunday night and delighted a very large audience. His text was "I am not ashamed of the gospel of Christ, which is the power of God unto the salvation of them that believe." He convinced everyone that he is the right man in the right place and that Henderson-Brown College will have the word of God dispensed within her walls, along side Greek, Mathematics, English, and Science, with the good old experimental interpretation.

Monday night was the faculty reception to the students. It was a very delightful evening. There were no homesick boys and girls. All were at home and already the new boys and girls are singing "Henderson, Dear Old Henderson."

The promise for a "Grand Old Team" is brighter than ever. And the spirit that fills the air is to win out in everything.

The year promises to be auspicious. Indeed, now is Greater Henderson-Brown. The opening has been a great commencement occasion and the fleeting hours have been passed in a flood of delightful recollections and glorious anticipation.

Henderson-Brown College is a school of merit, with a most capable faculty, and solicits young men and young women out of an honest and conscious realization of being able to do them good.

We are now classified and organized and are down at hard work in the spirit of the Master. "I must work the works of him that sent me while it is day," etc.

The latchstring is on the outside of the door to the brethren.

Contributed.

September 17.

AN INVITATION TO ARCADIA.

To the Conferences in Missouri, Arkansas, and Illinois:

The St. Louis Annual Conference has established at Arcadia, Mo., an encampment for Summer Assemblies, revival meetings and educational conferences for the various enterprises of the church. The third successive annual encampment has just been held with 80 to 85 tents upon the grounds, the attendance increasing with each year. Series of Bible lectures have been given by Mrs. John McCarthy, S. H. Wainwright, Gross Alexander, and Dean Tillett, and our bishops have been among the preachers.

The grounds embrace 247 acres in possession of and controlled by the Annual Conference, the presiding elders constituting the Board of Control.

Substantial improvements including a magnificent tabernacle of steel frame and tile roof and a dining hall to correspond, costing over $6,000, have been made.

Lots are sold at a nominal price to individual purchasers for encampment purposes, upon which cottages or bungalows may be erected. All proceeds from the sale of lots are to be applied to the improvement of the property.

The Arcadia Valley, on the main line of the Iron Mountain Railway is famed for its healthfulness and beautiful mountain scenery. The Assembly grounds are but five minutes' walk from the Arcadia Station. A visit to this encampment will afford a most delightful recreation, educational and spiritual opportunity.

The advantages are offered to our common Methodism in the Middle West, and we cordially invite our ministers and laymen of the Conferences in the adjoining States, especially, to visit the encampment, to join with us, and to share fully in the privileges of "Epworth on the Hills."

Prepare to come next summer.

H. P. CROWE,
C. M. HAWKINS,
R. L. RUSSELL,
J. R. A. VAUGHAN,
J. W. WORSNOP,
W. A. HUMPHREYS,
Presiding Elders St. Louis Conference.

Hon. N. W. Rowell, leader of the Liberal party in Ontario, Canada, and a prominent Methodist layman, has committed his party in that province to the cause of closing the liquor bars.

MINISTERIAL UNREST AND DISCONTENT.

(Continued From Page 5.)

of this world too much." These words sound a note of warning; and shall we not heed them?

9. And lastly: "A leading cause of unrest in our church today is, as I see it, misplaced emphasis. Too many of our leaders are putting ecclesiasticism before efficiency, the church before the kingdom," says one of our strongest men. He further says: "Preachers developed under such leadership are, as a type, not satisfactory to our congregations. This is because they place subserviency to authority first, and intellectual and spiritual vitality second. Ministers, on the other hand, who are awake to the problems and thought-currents of the day, are welcomed everywhere; though often discounted by those in authority. The consciousness that they are thus discounted, makes them and the congregations restive."

The next article will deal with the question, "Why are there so many changes in the pastorate?"

Sulphur, Okla.

DEPARTMENT OF EDUCATION—STATE BOARD OF EDUCATION.

Some Facts About State Aids to High Schools in Arkansas.

Financial Statement.

Appropriated for general high school purposes		$40,000.00
Paid to high schools	$36,164.20	
Due to high schools, unpaid	1,579.13	
Expenses	567.17	—$38,310.50
Balance		$ 1,689.50
Appropriated for normal training purposes	$10,000.00	
Paid to high schools	9,675.00	
Balance		325.00
Total balance		$2,014.50

Schools.

Number normal training schools aided	11
Number four year high schools aided	19
Number three year high schools aided	26
Number two year high schools aided	37
Total number high schools aided	96
State high schools in all counties except Madison, Desha, Drew enrolled in 93 State high schools	6,638
Pupils enrolled from outside rural districts, free tuition	1,312
Enrolled in normal training classes	327
Teachers enrolled as students, free tuition	948

Comparative.

Enrolled in 93 State high schools, 1911-12	6,638
Enrolled in 60 unaided high schools, 1911-12	2,984
Total high school enrollment 1911-12.	9,622
Total enrollment in all high schools, 1910-11	6,482
Gain in one year	3,140
Gain per cent in one year	48

Miscellaneous.

Expended for laboratories in State schools, one year	$ 9,200.00
Expended for libraries in State schools one year	4,488.00
Donated by private persons to meet requirements, one year	21,799.00
Cost of State aid to high schools per enumerated child in State	.08½
Approximate cost per outside rural pupil and normal training student preparing to teach in rural schools for term	30.00
Approximate cost per rural pupil, normal training student and rural teacher for term	23.00
Approximate cost per rural pupil, normal training student, rural teacher and high school pupil in villages of fewer than 500 population	18.00

B. W. Torreyson,
Secretary State Board of Education.
Little Rock., Aug. 1, 1912.

MIDWINTER INSTITUTE.

The Midwinter and Missionary Leaders' Conference will be held at the Methodist Training School December 27 to January 3. This conference has become one of the most important in the Church and is usually attended by representative pastors and presiding elders. The institute this year is designed to be in the truest sense of the word a conference in which the problem of the opportunity and responsibility of the Church in its relation to missions will be discussed. Never in the history of the world has there been such easy access to all the foreign fields as that found today. With Japan seeking a religion and China in the state of being changed into a liberal republican form of government and Korea being turned to God as the only hope of comfort for her breaking heart; with Mexico and the Latin-American countries in continuous and turbulent revolution and with Africa "feeling after God," if haply he may be found, our day is unprecedented in the history of the Christian church One of our missionary secretaries recently declared that the test to his faith was in no sense the conditions in the foreign fields, but the attitude of the Church at home.

It is designed by those in charge of this program to make it a week of special mission study, of open and free discussion and of the deepening of spiritual life and power for the salvation of America and the evangelization of our part of the heathen world. It is the hope that representative leaders of all of the conferences of Southern Methodism will attend and will take part in this institute. Dr. Isaac T. Headland, of Peking University, has been secured for three addresses. He will speak on "The Making of a Man," "America's Part in the Chinese Republic," and "Some By-Products of Missions." Doctor Headland has written a number of books and is a speaker of international reputation. He delivered several addresses at the recent Chautauqua Assembly and is reported to have swept the audience. He is possessed of a charming personality, is profound in thought, gifted in expression, and magnetic in delivery.

Dr. T. M. Haden has also been secured for two addresses. Doctor Haden has been a potent factor in advancing Christianity in Japan. He is a strong advocate of the urgent and immediate necessity of a great Christian university for that nation. Doctor Haden will speak with authority in reference to the relations sustained between Japan and Korea, and will give first-hand information regarding the opportunities for Christianity at the present time.

Dr. Egbert W. Smith, secretary of the Presbyterian Board of Missions, will also address the conference. Doctor Smith is in great demand both in his own church and among other denominations. By reason of his office he has a wide knowledge of present-day world movements and is a speaker of clearness and force.

With such splendid representatives as these it is well worth a trip across the country on the part of any of our preachers to be present during the seven days. Added to this will be the open conferences above referred to and the splendid fellowship of the preachers from all parts of the Church. In this way the connectional interests of our Southern Methodism will be better understood and each preacher will come to have a personal interest, in States and conferences other than his own. Further announcements will be made later, and it is hoped that the attendance will be double what it has been heretofore.

At the London Conference of the Methodist Church of Canada Rev. H. T. Crossley gave a report of twenty-five years of evangelistic work, during which time he and Rev. J. E. Hunter have labored together. They have conducted two hundred and seventy-nine campaigns, with 12,950 meetings, and 110,000 converts were enrolled.

In a recent poll of one thousand scientists wireless telegraphy is voted the greatest of the modern seven wonders of the world.

PLAN OF EPISCOPAL VISITATION, 1912-1913.

1. Bishop A. W. Wilson.

Virginia, Lynchburg, Va.....Nov. 13
South Gorgia, Savannah, Ga.....Nov. 27
Alabama, Union Springs, Ala.....Dec. 4

2. Bishop E. R. Hendrix.

North Alabama, Birmingham, Ala.....Nov. 6
Mexican Border Mission, Allende, Mex.....Feb. 5, 1913
Central Mexico Mission, San Luis Potosi, Mex..Feb. 12, 1913
Northwest Mexican Mission, Chihuahua, Mex...Feb. 26, 1913

3. Bishop W. A. Candler.

East Oklahoma, Holdenville, Okla.....Nov. 6
Arkansas, Atkins, Ark.....Nov. 13
Little Rock, Hot Springs, Ark.....Nov. 20
White River, Newport, Ark.....Nov. 27
Cuban Mission.....Jan., 1913

4. Bishop H. C. Morrison.

North Mississippi, Greenwood, Miss.....Dec. 4
Mississippi, Hazlehurst, Miss.....Dec. 11
Florida, Tampa, Fla.....Dec. 18

5. Bishop E. L. Hoss.

Southwest Missouri, Springfield, Mo.....Sept. 18
St. Louis, Dexter, Mo.....Sept. 25

6. Bishop James Atkins.

New Mexico, Las Cruces, N. Mex.....Oct. 9
West Texas, Beeville, Tex.....Oct. 16
Northwest Texas, Abilene, Tex.....Nov. 6
Central Texas, Temple, Tex.....Nov. 13

7. Bishop Collins Denny.

Louisville, Morganfield, Ky.....Sept. 25
Tennessee, Nashville, Tenn.....Oct. 9
Western North Carolina, High Point, N. C.....Nov. 20
North Carolina, Fayetteville, N. C.....Nov. 27

8. Bishop John C. Kilgo.

Holston, Abingdon, Va.....Oct. 2
Memphis, Brownsville, Tenn.....Nov. 13
South Carolina, Anderson, S. C.....Nov. 27
Baltimore.....March 26, 1913

9. Bishop W. B. Murrah.

China Mission, Soochow, China.....Dec. 5

11. Bishop R. G. Waterhouse.

Montana, Deer Lodge, Mont.....Aug. 22
East Columbia, Troy, Idaho.....Aug. 29
Columbia, Portland, Oregon.....Sept. 5
Pacific, Bakersfield, Cal.....Oct. 9
Los Angeles, Phoenix, Ariz.....Oct. 16

12. Bishop E. D. Mouzon.

West Oklahoma, Frederick, Okla.....Nov. 13
German Mission, Houston, Texas.....Oct. 24
North Texas, Dallas, Tex.....Nov. 27
Texas, Marshall, Tex.....Nov. 20
Louisiana, Monroe, La.....Dec. 4

13. Bishop J. H. McCoy.

Western Virginia, Sutton, W. Va.....Aug. 28
Kentucky, Danville, Ky.....Sept. 4
Illinois, Waverly, Ill.....Aug. 21
Fall Meeting College of Bishops, Greenwood, S. C..Oct. 31
North Georgia, Carrolton, Ga.....Nov. 20

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.)

Calvin, Okla., July 5, 1912.

Dear Miss Katherine and Cousins: Will you let another Oklahoma girl join your happy band? I am writing to the dear old Methodist for the second time. I surely enjoy reading the Children's Page. Our school is out. I went to school all the time. I go to Sunday school all the time also. You cousins can't guess how old I am. It is between thirteen and one hundred. The one who guesses it will get a post card. Cousins, I guess I have more uncles than any one. I have eleven. I am the only child in our family and I surely get lonesome. I will answer Snow White's riddles. "Black upon black, black upon black, black upon brown; three legs up and six legs down. Crooked as a rainbow, teeth like a cat." There was a black wash pot on a negro's head and the negro was riding a brown horse. The pot had three legs up and the negro two feet and the horse four feet. The pot was as crooked as a rainbow and the pot's legs were like the cat's teeth. I will answer the other one. "A man rode over London bridge and yet he walked." A man rode a horse named Yet. He rode the horse and the horse walked the bridge. I will ask a riddle. "There were teweive gold leaves on a tree and twelve men passed by, and each one got one, how many were left? I hope Mr. Waste Basket hasn't got back from his picnic yet.

Your cousin,
Alva Wise.

Little Rock, Ark., July 13, 1912.

Dear Miss Katherine and Cousins: Will you let another little Arkansas girl join your happy band? I go to school every day I can. I go to Robert E. Lee school, Little Rock. I was born in Little Rock. My mama takes the Western Methodist paper. I am staying with my friend, Helen White. I am glad to go to school. I am twelve years old. I will close.

Your new cousin,
Cora Campbell.

Altus, Okla., July 13, 1912.

Dear Miss Katherine and Cousins: Will you let a little Oklahoma girl join your happy band of cousins? This is my first time to write to the Methodist, but I have been reading the Methodist a long time. I will let you cousins guess my age. It is between ten and fourteen. I am in the sixth grade. I have two sisters younger than I and four brothers, and one brother married. I will close as my letter is long. I will close by asking a riddle. "Horn eat a horn up a high oak tree, if you unriddle this you may hang me."

Your new cousin,
Annie Lue Walters.

Fayetteville, Ark., July 16, 1912.

Dear Miss Katherine and Cousins: How are you this warm day? I am fine and dandy. How many of you cousins go to school? I do for one. My teacher's name is Miss Lida Corya. Come on, Arkansas girls and boys, don't let the Oklahoma boys and girls beat us. My papa takes the Western Methodist. I like to read the Children's Page. I will let you cousins guess my age. It is between ten and sixteen. The one that guesses my age will receive a post card. I will close for fear of the waste basket. With much love to Miss Katherine and Cousins.

Your new cousin,
Lydia Jones.

Grandfield, Okla.

Dear Boys and Girls of West Oklahoma Conference: I am interested in you and want to see a Junior Missionary Society, Boy's Club or Girls' Club wherever there is a Methodist Church. Do you want one? If you will send me a card and give me the name of your Sunday school teacher or the First Vice President of the Missionary Society, I shall be glad to try to help you have one.

Yours,
Mrs. G. R. Wright.

Leslie, Ark. July 20, 1912.

Dear Miss Katherine: I will write a letter to the dear old Western Methodist. I go to school and Sunday school. I am in the fourth grade. I want some one to guess my age. It is between nine and twelve. I have some bunny rabbits for pets. They certainly are sweet. Well, I will close. If I see this in print I will write again. I remain

Your little cousin,
Lucy Hill.

Oklahoma, Okla., July 25, 1912.

Dear Miss Katherine: I have been reading the Children's Page for some time, but I have not written. By reading the Children's Page I find there is a waste basket for most of the letters to go in. I hope the waste paper basket is sick and can't receive company. I will tell you about my pets. I have two dear little chickens. They run to me every time I let them out in the yard. Ruth Carr, I haven't read any of your letters, but as the rest enjoy them so I wish you would write. I looked over the Methodist, but I found no Children's Page. Oklahoma girls and boys let's win the race and beat the Arkansas girls and boys. I am in the sixth grade at school. Miss Katherine, I hope you will take my letter by the wording and not by the writing. Cousins (if this letter is in print) Miss Katherine will know how my letter is written but no one else. If I find my letter in print I will write again. I fear the waste basket is wanting my letter. I am eleven years old. I will close by asking a riddle. "I went into the field one day and found something good to eat. I took it home and kept it till it could walk alone." Well, good-bye everybody.

Louise Watkins.

Braggs, Okla., Aug. 3, 1912.

Dear Cousins: I will write you for my first time. I read the Western Methodist. I like very much to read the Children's Page. I will guess Mattie Tipton's riddle to be one person going to St. Ines. I will close with a riddle, "There was a man rode across London bridge and yet he walked."

Your new cousin,
Stella Pierce.

Durant, Okla., August 5, 1912.

Dear Miss Katherine and Cousins: Will you admit a little Oklahoma girl in your happy band? I am eleven years old and in the fifth grade. Papa takes the Western Methodist. I like to read the Children's Page. I go to Sunday school every Sunday I can. Papa is a preacher. Robert T. Tipton, I will answer your question, "What is the shortest chapter in the Bible?" It is the One hundred and seventeenth Psalm. Am I right? I will close by asking a question, "What is the shortest verse in the Bible? I will ring off, hoping Mr. Waste Basket has gone fishing and is having a good time.

Anna Belle Rogillio.

LITTLE ROCK PROPERTY FOR SALE.

My former residence, a comfortable convenient, homelike place, in good residence section, but near high school, churches, and business, for sale at a bargain. Some one moving to Little Rock needs it.

A. C. MILLAR,
Conway, Ark.

METHODIST ORPHANAGE.

Since my last report of cash collected for building and furnishing the Orphanage I have received the following amount, from persons named, to wit:

J. R. Frazier, Little Rock	$ 15.00
S. E. Knox, Little Rock	5.00
Guy W. Caron, Little Rock	5.00
M. T. Welch, Little Rock	10.00
W. S. Holt, Little Rock	5.00
A. C. Penzel, Little Rock	10.00
Wm. Simpson, Little Rock	5.00
A. M. Keith, Little Rock	25.00
H. T. Urquhart, Little Rock	25.00
Mrs. Mamie Groesbeck, for bed room	75.00
Dr. and Mrs. J. B. Bond, Sr., Little Rock	50.00
Earl Hodges, Little Rock	5.00
J. R. Vinson, Little Rock	10.00
Plunkett Jarrell, Grocer Co., Little Rock	100.00
Rev. A. B. Williamson	5.00
Miss Cora Myers, Pecan Point	2.00
S. W. Redding, Little Rock	10.00
Mrs. Lulu M. McCarroll, Danville	10.00
Mrs. Sallie J. Pierce, Dardanelle	25.00
Mrs. J. A. Putnam's Sunday school class, Nashville	2.00
F. S. Overton, Little Rock	10.00

George Thornburgh,
President.

WHAT STATE AID TO HIGH SCHOOLS HAS DONE IN ONE YEAR.

1. It has made high school instruction free to all qualified pupils in the state except in the counties of Madison, Desha and Drew.

2. It has given free tuition to 948 rural teachers and special training to 327 normal students who are preparing to teach in rural schools.

4. Counting communities of fewer than 1,000 population as essentially rural it has given high school privileges to 2,567 children at a cost of less than twenty dollars per year per pupil to the state, most of whom could not have otherwise had these advantages at all.

5. It has given instruction in agriculture to 1632 pupils in high school classes.

6. It has increased the high school enrollment in one year 48 per cent. In the year ending July 1, 1911 the enrollment in all high schools was 6,482, while in the year ending July 1, 1912 the 93 state high schools alone enrolled 6,638 and sixty unaided high schools enrolled 2,984, making a total for the year of 9,622, an increase of 3,140.

7. It has brought nearly all of the high schools of the state to accepted standards in course of study, length of recitation period, laboratory for the teaching of the natural sciences, reference libraries, size of classes, number of daily classes per teacher and pupil and the length of the school term.

8. While the money given to high schools as aid is taken from the common school fund it has not affected the length of the term of the common school or the salary of the teacher at all. The cost to a district with fifty enumerated pupils is about four dollars—a sum too small to affect either. Besides it comes out of the unused balance of $1,400,000.00 constatnly carried by the common and special districts of the State to their credit.

B. W. Torreyson.
Secretary State Board of Education.
Little Rock, Ark., August 1, 1912.

THE IRISH QUESTION.

A vew of the Irish question, both English and sympathetic, is still rare enough to attract attention. In the October Century Sidney Brooks will discuss the ancient problem in the light that home rule is sure to come, and that it will be one of the means of lifting Ireland from the position of a depopulated dependency to that of a self-supporting commonwealth.

"JAPANESE COLOR PRINTS."

William Lawrence Keane has written for the October Century of "Japanese Color Prints" and the famous artists of that school of Japanese art which has attracted more attention during the last twenty years than any other of the many unique arts of which the island empire boasts. The article will have many reproductions of prints in the author's collection—two in the lovely colors of the originals.

THIS BOOK HIGHLY COMPLIMENTED.

"Letters From Italy, Switzerland and Germany."

By Virginia Carroll Pemberton.

Mr. B. W. Torreyson, Professor of Secondary Education, has placed it on the list of books recommended to High Schools of Arkansas.

Upon recommendation of Mr. R. C. Hall, Superintendent, the School Board ordered copies for the libraries of all the Little Rock Schools.

"It is entertaining always. . . . Not only this, but it reveals a liberal knowledge of the history, literature and art of Europe, and so is very instructive."—Henry Jerome Stockard, poet, and author of "A Study in Southern Poetry."

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

Woman's Missionary Department

Edited by Miss Ross Eaglebarger, 122 East Fourth Street, Little Rock, Ark.

Press Superintendents.

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

All communications for this department should be sent to the Editor at address given above.

LITTLE ROCK CONFERENCE.

Arkadelphia, Ark., Sept. 14, 1912.

My Dear Sisters: It is with gratitude and thanksgiving I make this appeal to you through this letter. You have wrough so well in the past that I am sure the present need in the church will call forth your very best work and prayer.

Last year 20,858 Juniors made a per capita gift of one and a-half cents a month ;this year we are reporting 5,629 less Juniors, with a contribution of $2,315.10, averaging fifteen cents per member for a year of ten months.

The JJuniors failed to measure up to the special collections at their hands. We would never make money-giving alone the test of one's consecration, but we do know that an intelligent leadership quickens the enthusiasm of children until they find joy in the service of giving.

In the Baby Division, too, is a shortage—1,854 less than in 1910. The collections, too, have dropped—a shortage of $1,100 over last year.

There is serious thought in this report for our auxiliaries. Some, however, have measured well. It has been said there is no better test of civilization than its degree of response to the injunction, "Take heed that ye despise not one of these little ones." Our children determine the character and power of our Church and our nation.

We see in the Missionary Bulletin a few plain facts which show why every auxiliary must help this year. Owing to a loss for available appropriations of more than $16,000 from collections of previous years, the Hope Department is in debt.

We owe on these buildings the following:

Vashti Home and School, Thomasville, $1,320; Sue Bennett School, London, Ky., $4,500; Ruth Hargrove Institute, Key West, $2,750; Brevard Institute, Brevard, N. C., $3,000; Virginia Johnson Home and School, Dallas, Texas, $5,000; Total, $16,570.

Here is a call to prayer and a call to work. Let us set our heart upon two specific things, namely: the gathering in of all of the children and by prayer and continuous effort wiping out this indebtedness.

We must have the wisdom and power which comes from personal touch with our Lord. We must feel the supreme importance of saving America for the Kingdom of God through the established agencies of the church.

Yours most sincerely,
Mrs. A. G. Hearn,
First Vice President Little Rock, Conference.

ARKANSAS CONFERENCE.

The reports from the institutes held in our conference since June are encouraging. Mrs. Hanesworth reports six institutes held in Booneville district and five new societies organized. She contemplates holding four other institutes during September, as the others were so productive of good. One thing she wrote in her letter gave me a new view. "My motto is, 'Every member of the church a member of the Missionary Society and a subscriber to The Voice.' As long as my desire is not realized there is work for me to do." My, what an incentive to work many of us would have, if we just felt that way. We would be up and doing, instead of bemoaning conditions and wanting to resign. Let us take that view and consider the lack of interest, the need of money, of prayer, of service a call to renewed effort.

Mrs. Bratton, of the Harrison district, reports two new auxiliaries organized since annual meeting. She takes a method of introducing Foreign Mission information, information that is worth trying. In her district until recently there was but one Foreign Society and sixteen Home Societies. She asked for Foreign Mission literature for the whole of them and sends it to each auxiliary with the Home literature. She cannot meet them all face to face nor write to them, but she can send them the literature. These silent witnesses often times work wonders.

Mrs. Baird, of Morrilton district, writes of two very interesting institutes. I wish all of our auxiliary officers would do as she says the Morrilton auxiliary officers do, "Each officer will search gin the different periodicals for work along her line, and bring it to the society, and after she has made her report read the article." She continues, "We find this quite a help, for then it (the article) can be discussed." The Morrilton delegates selected the best and brightest items from their annual meeting reports for use in their newspaper column.

The Fayetteville district institutes were poorly attended, but good was accomplished at several points. A few of the institutes are yet to be held. Several revivals have been held in the district and we are hoping to see results from them. Mrs. Graham of Fort Smith distirct has not been in her accustomed health and for that reason I am sure I have had no report from her. She is always very prompt to answer letters, and give all the information possible. I pray she may be restored to health.

I have just sent out the leaflets for this quarter, dividing them just as Mrs. Tollison and Miss Denton have been in the habit of doing. If you haven't enough, remember that these leaflets cost the Council quite a sum and they haven't the money to send every member of every auxiliary a copy. The leaflets are sent to each conference on a prorate. In the Arkansas Conference the prorate is one to four members, so when you have read a leaflet pass it to some one else. Our Third Vice President adopted a good plan last year. She put one of each of the leaflets into a large envelope. On the back of the envelope she wrote the names of a certain number of the auxiliary, with this request, "When you have read the enclosed leaflets make a cross opposite your name and pass the envelope to the next on the list. When all have read the leaflets return them to ———." By this means every member of the auxiliary had the opportunity to read all the leaflets. Of course some of the envelopes were misplaced and never returned to her, but more read the leaflets than ever before.

It will soon be time for quarterly reports. Don't thrust the report blank sent you by your conference officer to one side and never fill it out. She must have a report from you or she cannot report correctly to her Council officer. Don't forget that song from Texas, "Report, Be Prompt, Reply."

Lila G. Rollston,
Conference Press Superintendent.

CHICKASHA DISTRICT, WEST OKLAHOMA CONFERENCE.

Mrs. W. H. Gilkey has recently visited the auxiliaries at Marlow, Duncan, Comanche and Rush Springs. At each place very enthusiastic meetings were held. Comanche has in place of the Mission Study, a Bible Study Class. All four pledged themselves to observe Home Mission Week. The auxiliary at Alex has been reorganized and promises to do good work.

Mrs. Gilkey, this week, will visit Waurika, Terral and Ryan.

The Chickasha auxiliary, assisted by other ladies of the church, entertained the church membership and friends at a Get Acquainted Social Friday evening. We are expecting several ladies to join the Missionary Society as a result. The first meeting of the Study Circle last week sets the mark high for a helpful year's work. China's New Day is such an interesting book and Mrs. Sanders, the leader, goes deep into her subject.

Do hope every auxiliary that has not done so will begin the Mission Study at once.

Mrs. C. S. Walker.

Sept. 16, 1912.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

A good part of the week was spent at home in Conway and in the office helping on the books and making out a list of good books for the fall trade.

Argenta.

Two days were spent in Argenta, preaching at Dye Memorial in the morning and at Gardner Memorial at night. Argenta is a city of about 15,000. It is a great railroad center. The extensive railroad shops of the Iron Mountain system are located here. The Cotton Belt and Rock Island also have depots in Argenta. Quite a good deal of public works, general merchandise, three wards, and a large high school. They have a Y. M. C. A., which is a great help to the railroad men. Rev. F. P. Jernigan is pastor for the second year at Dye Memorial. He is worthy and every way qualified for efficient gospel work. His people have faith in him, both as to his purity and leadership. He is blessed with a consecrated wife and fine son, who promises to make a man of whom his parents will be proud. The old church built when Dr. Dye was pastor and for whom it was named, has been sold. The City pays $8,000.00 for the lot for a city hall. A modern church will greatly help, especially for Sunday school and Epworth League work.

Gardner Memorial.

Rev. I. D. McClure is having a good year at Gardner Memorial. His church

is crowded every Sunday by the Sunday school, and for the regular preaching services. They are greatly in need of more room. The church is well located, but should be about twice as large. They will look after this as they have their neat parsonage about out of debt. Brother McClure is a fine preacher, and zealous worker. He is never better pleased than when he is in a good meeting. He and wife have trained a large and cultured family.

Shaping up the old we secured for the two churches, sixteen new subscribers: J. H. Miller, Mrs. J. G. Murray, Mrs. J. R. Smith, Mrs. E. A. Derrick, Mrs. J. F. Anderson, Mrs. G. R. Swaim, Mrs. H. Brown, Mrs. S. Atkinson, Mrs. J. W. Scott, Mrs. D. L. Davis, A. M. Franklin, Mrs. T. M. Eison, H. H. Trask, J. A. Smith, Rev. J. W Mitchener, and Ben Hirschy.

GOOD OF THE ORDER.

I think every pastor in our church should send one dollar to Rev. J. E. Mahaffey, Chiston, S. C., for fifteen copies of his book on "Baptism," while the book may be had at this remarkably low price. It would be nice if our "Church" or "Lay leaders" would do this much needed work. Mahaffey's book is fine. I have put out 100 copies of it. "Go thou and do likewise." All of our pastors could put fifteen copies at each preaching point by putting the matter before the people and asking them for the dollar. Fraternally,

Moss Weaver.

Clinton, Okla.

BIRD DOGS FOR SALE.

I have some splendid dogs and pups, for birds and ducks. Prices right.

A. T. GALLOWAY,
Augusta, Ark.

ARKANSAS CONFERENCE NOTICE.

All the preachers of the Arkansas Conference who intend to bring their wives with them to conference will please notify me as soon as possible so that I may know how to arrange for you.

Walter J. Faust.

Atkins, Ark.

HOT SPRINGS METHODISM.

The following preachers assembled at Central Church Monday morning, the sixteenth: S. K. Burnett, T. D. Scott, D. B. Bulkley, O. H. Keadle, A. J. Black, J. R. Rushing, pastor at Huttig, and D. Bruce Holmes, pastor of Crossett Mission. After prayer by J. R. Rushing the following reports were made:

Malvern Avenue by Bulkley, he being absent last Sunday week, Dr. C. A. King preached in the morning and Spurgeon Runyan at night. Last Sunday there were eighty-seven in Sunday school, fairly good congregation in the morning, with a splendid crowd at night and two accessions to the church. His people have recently refurnished the parsonage with new carpets, curtains, chairs, dishes, etc., etc.

Hot Springs Circuit by Black, stated that he has a meeting in progress at McClenden Springs camp ground. Runyan and Laing, local preachers, assisted him Sunday, having interesting services. Presiding Elder Scott will lead the meeting this week and a good time is expected.

Burnett reported that he had just closed a real good meeting of two weeks at Park Avenue, with eighteen accessions to the church. Several pastors assisted him during the meeting, with Scott preaching last Sunday morning. There were one hundred and twenty-three in his Sunday school.

In the absence of Hutchinson, who is holding a meeting at Nash.ille, Ark., Burnett preached at Central in the morning and Presiding Elder Scott at night, with reasonably good congregations and three hundred and four in the Sunday school.

Dickerson being absent Holmes reported for Third Street, stating that Rushing preached at the morning hour, having real good services. Holmes preached at night, the crowd being rather small, owing to the threatening weather just at the hour for services. They are beginning a protracted meeting there, with Holmes for the leader.

Keadle reported that owing to his throat trouble he was unable to preach at either service Sunday, turning the work over to the Church and a local preacher at Tigert Memorial. He has announced a protracted meeting to commence next Sunday night, though he does not anticipate being able to do anything except to have charge and give direction to the workers.

Rushing gave a glowing account of his work at Huttig. He has a fine Woman's Home Mission Society, about one hundred and sixty in his Sunday school. His appointment being a mill town his congregations are made up with "goers and comers."

Holmes gave a good account of his work at Crossett, having held two meetings with seventy or eighty conversions, eighteen accessions to the church, and eighteen infants baptized. He also reported that a great many of his people are "goers and comers." Great efficiency is being wrought by the Deaconess and Domestic Science work in his church. O. H. K.

KULLITUKLO SAKIT.

Dear Methodist: Ittibapishi li ahlcha Chahta-Chikasha Ulhti ai anukaka hash ai asha ma, himaka Hashi tuchina Ittanaha ont atuchina hosh Kullituklo afoluta ilappa Bokchito ai ittanaha ya ai ashat ahlopullishke, yohmi akinli kia hatak achaffa nana kia Iksa ibafohka kat ikshoshke, Hashi tuchina Ittanaha yokano ahoba hakinli kia, pe Nitak hullo ittanaha okla lawa achukma chatukakinli ho chohmi tuk oke, Hashi tuchina isht aweha nana ho il aiasha tuk oke. Abanompa isht apela ya tali holisso tahlepa achaffa cha tali holisso ushta ho il ittahobbi, yohmi ma $39.00 fokka hosh ik alhtobo momo hoke. Abanompeshi in chuka isht alhpoksia kat $62.00 ona hosh kania tuk oke. Anonti Local Preachers ahlcha im ittanaha yosh June Nitak hullo isht tahlapi ka Kullituklo ai Ittanaha ako asha tuk oke, ittanaha achukma bano hosh mahayat Nitak hullo opyaka hashi kanalli ushta ont abannapa ma himitta im ittanaha yo P. J. Thomas akosh himitta im anompuli hosh anta ho oka homi ishko at ant kucha cha ai ittibi fehna kia, Thomas at nakni okpulo hatuk osh, pe ikyokopo ma kaniohmi hokato iyi inkotoba ombinnili hosh chuka pit apakfopa yohomi tuk oke.

Atuko okhilli ittanaha ka oka homi ishko at kucha, aboha aiena shakkapa kia L. M. LeFlore at nakni okpulo akinli hosh ahantat anompuli ma achukma fehna akinli tuk oke. LeFlore at ont ahlopulli na sakit pehlichi akosh okhisa tewi ma, anonti okla talowa ilaiyuka talowat shakkapat kania ma Iksa ibafohka kat ontuchina, baptismo kat tuklo il ishi tuk oke. Moma kat pokkoli ho Iksa ibafohkit il ishi tuk oke. Abanompa yimmi ahleha yat aba isht talowa, okla talowa kat kallo fehna ma, Kowashati talowa yat kallo fehna ma anonti oka homi ishko talowa yat kallo fehna tuk kia abanompa hak osh ont ia pulla tuk oke, Chihowa yat piba foyuka kat ai ahli tuk oke.

A. H. Homer.

REVIVAL IN HARRISBURG STATION.

We have just closed a great meeting in Harrisburg station. This meeting was conducted along lines that brought splendid results in the days of our fathers, that will give good results in this day. First of all, we had remarkable co-operation upon the part of all our Christian people. Each day service, save on Sundays, was conducted by a layman. Some of the night services, likewise, were conducted by the laymen, more than one taking part. At each night or evening service a number of our laymen sat on the pulpit rostrum, frequently each church of our town represented in the pulpit. No evangelist nor visiting preacher, save one service, conducted by Brother A. C. Griffin, was seen or heard during the two weeks of the meeting.

The presence and power of God's spirit was felt from the very first service. There was not a dull service to the close. Day by day, some one was saved. We closed Sunday night at high water mark. Fifty made public professions of faith, twenty-six have already joined our church, with others to follow. God honored our altar, and the old time hymns. He heard prayer. He has saved our church in Harrisburg. None but those who were acquainted with conditions here know what this meeting has been worth to this charge and community. Our best people had become discouraged: sin had come into the church: it had been more than ten years since this charge had been blessed with a revival. But thanks be to God's name, faith has been blessed with a revival. pJesaast been restored. My people, the greater part of the church membership are fully enlisted in God's service. Sin has been ousted and our entire town blessed. It was my happy privilege to baptize the infant child, to receive the father and mother at the altar for prayer, to hear the shouts of new born souls from fifty years of age down to the child of eight. And today the chairman of my official board is hard at work to liquidate a church debt of several years standing. To God be all the glory for this victory.

W. P. Talkington, P. C.
September 16.

ITTANAHA AI IMMA.

Dear Methodist: Ome ittibapishi li ahlcha ma, anompa kanomosi kia ikbit Western Methodist yamma fokila chishke. Yohmi ka June 28-30 ash Ellis chapel yamma Hashi tuchina Ittanaha yosh ai asha ho ont takla ahantat falama li tok oke, yohmi ma ohoyo pin tek achaffa micha ittibapishi achaffa aiena hosh illit tamowa tok osh ai aksho tok oke. Anompa hochukma fehna ho anompulit okla tok achini tok oke. Ittanaha achukma ai ahli tok oke, okla mat lawa ai ahli tok oke, nahullo moyuma kat tahlepa tuklo ka atampa foyuka hosh ai asha tok oke. Yohmikma Ohoyo society im Ulhti Holissochi Mrs. McCurtain at ant ahanta tok oke, Ulhti pehlichi ato Nitak hullo hashi kanalli auachaffa kak o ona tuk osh tabokoli impat issa mat pe falamat ia tok oke. Atuk o Rev. L. W. Cobb akosh Hashi tuchina Ittanaha yano pehlichit anta tok oke, Monday onnahinli ako nan isht asha yammato ishit maya tok oke. Himak afammi ilappa Chahta-Chikasha ulhti talaya ilappat alhtakla chiyumi hosh hiela ka sayimmishke, Ulhti pehlichi at nitak tikba isht amehinti ka yohmi chatuk keyo ho himak afammi ilappak o Hashi tuchina Ittanaha yosh ai asha yia Ulhti pehlichi yat takla, ahanta na hlopulli ka iksho chiyuhmi sayimmishke. Anompa hat ilapak bano na foha li hoke.

H. B. Jacob.

DOCTORS AND DRUG USERS.

"The Drug Taker and the Physician" will be the title of a pointed article by Charles B. Towns in the October Century. Mr. Towns, who in recent issues of The Century has already written of the tobacco and drink habits, and has also given a foreword on the growth of the use of drugs, will treat the subject very frankly and deal with the small percentage of physicians who themselves use drugs, as well as with the quackery of "home cures" and sanatoriums of the questionable class. In the physician's personal sense of responsibility toward the drug taker Mr. Towns foresees the betterment of existing conditions.

A GOOD DAY AT FORREST CITY.

Last Sunday morning, September 15, Forrest City Lodge, No. 1219 B. P. O. E. attended divine service in the Methodist church, when the pastor of the church, Rev. F. W. Gee, preached for them a sermon on the principles of their Order. Many people are saying it was the strongest sermon on fraternalism ever preached in Forrest City. The church was crowded and extra chairs were placed in the church, and even standing room was at a premium.—Exchange.

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.)

GARRETT.—Mrs. Hattie Agnes Garrett, wife of W. C. Garrett, north of town, died Monday afternoon after a long and serious illness. Mrs. Garrett was thirty-six years of age, and was born in Hot Springs, Ark. She was married to W. C. Garrett on May 11, 1899, and later moved to Oklahoma. Besides a husband, the deceased leaves two children to mourn her loss. There were also three children by Mr. Garrett's first wife who loved their stepmother very dearly and her death was almost as great a blow to them as if she had been their own mother. Funeral services were conducted at the Methodist church here Tuesday afternoon by Rev. Butler of Chickasha, after which the remains were laid to rest in the Verden cemetery. An exceptionally large crowd was present at the funeral, including many people from Minco. To the bereaved family The News joins the many friends in extending our sincere sympathy.—Verden News, July 24.

COLBERT.—Another long and useful life has come to an end, and yet her good works will follow her for many years to come. Sister Elizabeth Colbert was born in Kentucky, near Henderson, in the year of 1838, January the sixth. Her death came July the first, 1912. She suffered much, but at no time did she murmur at the pains to which human life is incident. She was always willing to accept the sufferings of life as a part of her duty and at no time seemed offended at Him for calling her to suffer with Him that she might be glorified with Him in the beyond. Sister Calvert joined the Methodist Episcopal Church, South, when she was but eleven years of age, and attended upon its services with much delight as long as she lived. She was not only a Methodist in name, but in the old and true sense, a Methodist in experience. Her Christian experience was that of a new life. She was married to W. T. Calbert March 2, 1855, and together they lived long, not only as husband and wife, but as Christians in the same church. To this union were born seven sons; three of this number are yet living. Three daughters were also given to the union, one is living now and is the wife of one of our Methodist preachers in the Oklahoma Conference. While those few of this broken family remain on the sands of time the lines of an upper light that called a part of this good family is still calling the remaining ones to an upper and better world.

A. C. Cloyes.

CHAMBERS.—Ralph Brotherton, infant son of Robert S. and Pearl Chambers, was born November 22, 1910, in Geary, Oklahoma, and died July 1, 1912, in Bristow, Oklahoma, where he was on a visit with his parents and little sister to his grandparents, Rev. and Mrs. S. F. Chambers. This writer laid his weary little body to rest in the cemetery near Bristow; but is firm in the belief that his little spirit is at home with God, awaiting the general resurrection in the last day. I had known little Ralph in the home of his father and mother for several months. He never saw a day in his life in the body when he was well. Still, his patience and sweet disposition in spite of his suffering won to him all hearts. I really rejoice in the belif that he has found rest and relief at last. It was thought by his physicians that, had he lived he would have been unable to overcome his affliction. If so, how much better that he should pass away as he did. At the funeral, I said to the parents, in the language of David, "You cannot bring him back to you but you can go to him." I also added, that if it were possible to call him back it should not be done. I see no reason to change that conviction. He is not dead—he is just away up yonder looking and waiting for Father, Mother, Sister. May God bless and guide each of you till in the dawn of that happy day you meet and greet little Ralph again, where no parting shall ever come.

George C. French.

STRICKLAND, Glen G., was born in Dougless County, Georgia, January 29, 1876. He was reared by piour parents; which was manifested by his whole life. In early manhood he came to Arkansas, and located in Camden; engaging in business, identifying himself with the best people; he soon created for himself a name for sobriety and honesty. In due process of time, he sought and won the hand of Miss Mary Cross in matrimony, who is from one of the oldest and most prominent Methodist families in South Arkansas. She, with a beautiful baby boy of but a few months old survive to mourn the loss of a devoted husband and a proud father; for no doubt he had already dreamed dreams and seen visions of splendid success for his beautiful boy. Some two years ago the deceased moved to Alexandria, La., where he engaged in the hardware business. In the early summer, he came back to Camden to visit with his wife and child, friends and relatives; when he was stricken with that dread malady appendicitis. He submitted to an operation, which for a time seemed to give relief, but other complications developed that soon sapped all vitality, and on July 14, 1912, the spirit quit the tired suffering body to assume one of ease, liberty, joy and peace. The deceased, with his wife, lived in my home for more than a year; hence I claim to have known him. I speak advisedly when I say I have never known a more perfect gentleman, a sunnier spirit (for he saw a silver lining upon every cloud) and withal a Christian. Hence it is with full assurance that when I am through with things here and when I shall have got rid of that which obscures the vision celestial, the fogs and mist of earth have cleared away; I exepect to again clasp the hand of my friend and brother, again hear his genial laugh, and talk with him of other days while in the flesh. For in the words of another, "I cannot believe that earth is man's abiding place. It can't be that our life is cast up by the ocean of eternity to float a moment upon its waves and then sink into nothingness; else why it is that the glorious aspirations which leap like angels from the temple of our hearts are ever wandering about unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth and then pass off and leave us to muse upon their favored loveliness? Why is it that the stars which hold their festivals around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like a shadow will stay in our presence forever." May God bless and comfort the stricken wife and give her grace and wisdom to so raise and train her dear child, that in the end, he may come to the reunion in the city everlasting.

Her friend and brother in Christ,

W. C. Watson.

DORMAN.—Mrs. Dora Dorman-Colua was born at Colua homestead, near Center Point church, March 15, 1866. She was married to Mr. Earnest H. Dorman, December 29, 1882, and left him and her sweet family of five children for heaven from their home in Prairie Grove, Ark., July 28, 1912. She was converted in childhood and joined the Methodist church. There never lived a more faithful wife and mother, a more devout Christian, a more loyal Methodist. She was a Christian on Monday, at wash tub, at church on Wednesday night and Sunday. She loved her pastor and his family, her church, and first of all, her God and all the people. Her death was only a going away to that bright heavenly land and she talked to her whole family about their life here and her going there just like the loved one going for a trip to California. She lived so near God on earth that her going to him was just going home. She suffered long, so long, but one murmur never was heard fall from her soul. She wanted to stay here for home and loved one's sake but heaven was far better. When we prayed at her bedside her face shone like an angel's. Her going in death that Sunday night was peaceful like a well baby going to sleep in mother's arms. O, we all miss her pure, loyal, faithful life so much. We know just where to find her. We are wanting to go to heaven too.

F. A. Lark.

FUQUA.—Mrs. Ida May Fuqua, wife of J. W. Fuqua, Arkansas City, Ark., passed to her final reward August 10, 1912. For almost a year she had been in ill health and at times a great sufferer. During this time everything that physicians and loved ones could do was done to restore her to wonted health, but the battle for life was lost. Mrs. Fuqua was a native of Arkansas. She was born at Napoleon, and from early childhood lived in Arkansas City in which place she was married to J. W. Fuqua, who survives her. She was converted some eighteen years ago and with her husband joined the Methodist church and has lived a consistent Christian life. She was a member of a large family, six brothers and five sisters, all but two of whom have passed over the river. Miss Emrick and Mrs. Blake are the only two left. Sister Fuqua was a most excellent Christian woman, possessing the confidence of the entire community in which she lived. We shall all miss her. But her husband, son and daughter sustain an untold loss of this good wife and mother. She was ready to die. She had the assurance of a house not made with hands in the heavens eternal. She said she was going home. A large host of relatives and friends attended the funeral services conducted by the pastor in the Methodist church, and followed her remains to its last resting place in the cemetery at Arkansas City.

J. B. Sims, P. C.

FINLEY.—Mrs. Nannie E. Finley (nee Barnett) was born in Tennessee, December 3, 1838, and died July 26, 1912. She professed religion in early life and joined the Methodist Episcopal church South. On August 25th, 1864 she was united in marriage to Robert H. Finley, who died four years ago. She leaves behind four children, three noble sons and one daughter, all members of the Methodist church, following in the foot-steps of their now sainted father and mother. Sister Finley was a noble woman. Having been her pastor, I am free to say that she loved God and proved her faith by her works. She was always ready to make any sacrifice to serve her church and to assist those who needed her help. She leaves many friends who are ready to rise up and call her blessed, as was evidenced by the large concourse of people who attended her burial, which was conducted by the writer. All that is mortal of Sister Finley now sleeps by the side of her husband in the cemetery at Cross Roads church in Cleveland county, Arkansas, to await the resurrection morning. The blessings of the kind heavenly Father be upon the loved ones left behind.

Her former pastor,

C. W. Drake.

A HOME MISSION FIELD.

While I was a student in Hendrix College, I became greatly interested in Latin America with its infinite natural resources and possibilities for material development, and with its pathetic appeal to the Christianity of our own land to assist in freeing it from the bondage of Roman Catholicism. In Smith's "Uplift of China," I caught a glimpse of the wretchedness which exists in that mighty Oriental nation and wished that I might be able to contribute my life to its reformation. Zwemer's "Islam, a Challenge to Faith" also made an appeal for the Moslem world which cannot soon be forgotten. These studies were a great help to me. They broadened my sympathy until it became world-wide. They made me wish above everything else for the extension of God's kingdom to the uttermost parts of the earth. They had an important place in my life. They are yet serving my purpose and I thank God for them.

But in pursuing these studies, my vision of the world's need was centered on the foreign field almost to the exclusion of the homeland. I became better acquainted with certain conditions and certain sections of China and South America than I did with certain conditions and certain sections of my native State. In this I think I made a mistake—not in studying the foreign field, but in failing to study the home field more. I did not really know the wonderful possibilities of my own State. And I never fully realized that there was such a call for men so near home.

Surely God has never poured out greater blessings upon an equal area than he has upon Eastern Arkansas. Its timber is worth millions of dollars. Its soil is without a superior. Forty-three big crops of cotton in succession from one farm without fertilizer is a marvelous record. And that is not the limit. This year's crop on that farm will equal the average yield. The climate of this section is good. The location could hardly be better. Little Rock, Memphis, St. Louis, and Kansas City are each within a few hours on direct lines. Progress in levee building, drainage, and road and bridge construction points to a wonderful development within the next few cars. Men with money in their pockets are coming from the North and East to help develop this country. No one who understands the conditions doubt the future prosperity of this section in a material way. The question that confronts the Christian people of this State today in regard to this section is: Will the church of our God keep pace with this material development?

Observations made during my rather short stay here led me to believe that it is not doing it at present. I refer mainly to the country districts and villages. Of course, there are some localities and many larger towns in which the church prospers and is doing all that can be expected.

The call to our young manhood for service in China and Latin America and other heathen countries is great. I do not wish to detract even a trifle from it. Let those who will, go there to labor. Yet, I must say I know of no place where there is greater opportunity for service or where a life will count for more than in our own Eastern Arkansas. There are towns in this part of our State in which the gospel has not been preached in twelve months. There are hundreds, even thousands, of people here—white people, too—who have not heard a sermon in years. I have invited people to church on my charge who told me they had not heard a sermon in four years. If Methodism ever had an opportunity for service it is here. With our organization we are better able to cover this field than any other church. We need faith and men and money. With these we can be victorious. Without them we shall lose an opportunity for doing a mighty work for God.

It is to be hoped that men of means will look with favor upon this field. It is to be hoped, too, while the young men in our church schools are studying this year in their mission classes the conditions that exist in the foreign fields, they will not forget that wickedness and corruption, ignorance and superstition are prevalent within ten hours journey of them and that men of God are fighting hard the battle for the extension of His kingdom and are in need of their sympathy and prayers and help.

J. Q. Schisler.

Turrell, Ark., Sept. 9, 1912.

GENERAL REVIEW OF CROP CONDITIONS AND PRICES, SEPTEMBER 1, 1912.

The month of August, like July, was decidedly favorable for crop development in the United States, the composite condition of all crops September 1 being about 16.5 per cent better than on September 1 last year, and 4.1 per cent better than the average on September 1 of recent years.

The condition (or production, if harvested) of various crops on September 1 compared with their average condition (not normal) on September 1 of recent years follows:

Peaches 130.0; apples, 126.2; spring wheat, 118.7; oats, 117.1; pears, 110.8; Hemp, 109.9; Barley, 109.5; potatoes, 109.5; cabbage, 108.4; flaxseed, 107.5; cloverseed, 106.9; tomatoes, 106.5; onions, 106.4; millet, 106.2; buckwheat, 106.0; grapes, 105.4; kafir corn, 105.2; alfalfa, 105.1; watermelons, 104.7; cantaloupes, 103.9; oranges, 103.8; broom corn, 103.2; hops, 102.4; sorghum, 102.0; cotton, 101.6; corn, 101.2; sugar beets, 101.0; rice, 101.0; Lima beans, 100.6; dry beans, 100.5; tobacco, 99.4; cranberries, 99.1; peanuts, 98.6; sweet potatoes, 98.4; lemons, 97.8; sugar cane, 93.2.

The indications are for a total production of all cereals (133,016,000 tons) of about 20:3 per cent more than last year, 6.1 per cent more than in 1910, and 16.2 per cent more than in 1909. Potato prospects are for about 36 per cent more than last year, 14 per cent more than in 1910, and 2 per cent more than in 1909. Hay estimated yield is about 31 per cent more than last year, and 4 per cent more than in 1910 and 1909.

The composite condition of all crops, duly weighted, by States, on the basis of 100 representing average conditions (for most crops the ten year average), is as follows:

Maine, 106.8; New Hampshire, 111.8; Vermont, 108.5; Massachusetts, 103.5; Rhode Island, 96.3; Connecticut, 99.6; New York, 102.9; New Jersey, 100.5; Pennsylvania, 105.2; above division, 104.1.

Delaware, 108.1; Maryland, 102.8; Virginia, 96.7; West Virginia, 119.7; North Carolina, 95.3; South Carolina, 95.4; Georgia, 92.6; Florida, 99.5; above division, 96.8.

Ohio, 97.5; Indiana, 92.0; Illinois, 100.3; Michigan, 95.6; Wisconsin, 104.6; above division, 98.1.

Minnesota, 111.4; Iowa, 117.3; Missouri, 105.0; North Dakota, 125.6; South Dakota, 109.5; Nebraska, 100.7; Kansas, 115.1; above division, 112.3.

Kentucky, 104.0; Tennessee, 99.5; Alabama, 100.2; Mississippi, 95.4; Louisiana, 99.6; Texas, 110.9; Oklahoma, 104.8; Arkansas, 100.1; above division, 102.9.

Montana, 107.5; Wyoming, 112.5; Colorado, 113.3; New Mexico, 109.7; Arizona, 109.5; Utah, 105.7; Nevada, 101.0; Idaho, 103.7; Washington, 107.6; Oregon, 113.4; California, 102.1; above division, 107.6.

Victor H. Olmsted,
Chief of Bureau.

September 10, 1912.

VALUABLE HOME REMEDIES.

Many children suffer from earache that is the result of cold, and for these children a head covering to be worn at night is very desirable. When a child cries with earache, dip a piece of cotton in hot laudanum and place in the ear, or take a large onion, roast in the oven, then squeeze out the juice and put a few drops in the ear, then tie a flannel bandage over the head to keep it warm. Both of these are splendid remedies and the latter is especially good for hardened wax in the ear. At the first sign of a cold in the head, warm a little vaseline in a teaspoon when the child is ready to be tucked into bed at night and drop a few drops into each nostril, then rub the vaseline on the bridge of the nose, on the temples and behind the ears of the child. An excellent remedy for a grown person is to mix one tablespoonful of kerosene oil and one fourth teaspoonful of camphor very thoroughly and drop a few drops of this into the nostrils every hour until relieved. A good remedy for a cold on the lungs or a troublesome cough, especially for children, is made by mixing well together two parts of lard and one part of pulverized mustard, and this must be spread on flannel and bound upon the breast and throat. The fumes of burnt camphor will instantly relieve a cold in the head. Put a piece of camphor the size of an egg in an old dish. Set it on fire and after burning a few moments blow out the flame and inhale the fumes. For breaking up a cold there is nothing better than hot lemonade taken upon retiring. This is made by putting the juice of two lemons in a pint of hot water and boiling about one minute. Sweeten to taste and drink as hot as possible. A good remedy for sores is to bathe with warm water twice daily, dry with a soft cloth and dust with dry sulphur. When some particle gets into the eye put in two drops of castor oil or olive oil which will go right to the mote and is easily wiped out. For general weakness of the eyes a strong boric solution will be found invaluable if used twice daily and this is prepared by dissolving one heaping teaspoonful of the boric powder in one pint of boiled water. One of the best remedies for weak or inflamed eyes is made by putting one teaspoonful of the boric powder and fifteen drops of spirits of camphor in a teacup and rubbing to a smooth paste, then add two-thirds of a cup of boiled water and strain and bottle and apply with a piece of absorbent cotton. The boric solution is an excellent remedy for skin blemishes or any irritation of the skin and it should be applied with a soft cloth and allowed to dry on, and there is nothing better to use as a douche for the bowels than warm water with a little of the solution and a little castile soap stirred in the water.

M. H.

TO PARENTS AND PASTORS OF UNIVERSITY STUDENTS.

Please send me the names of all Methodist men and women who expect to attend the University of Arkansas this year. Please answer the following questions.

Are they members of the church?

Are they members of the Epworth League?

Do they sing in the choir?

Are they teachers in the Sunday school?

Do they do active church work?

I am anxious to help your boys and girls. Please write me fully and freely in regard to them. I shall serve them as best I can.

Here is a hand clasp across the miles.

Marion Nelson Waldrip,
Pastor Central Methodist Church, Fayetteville, Arkansas.

REVIVAL CLOSED—A SAD ACCIDENT.

One week ago today I began a meeting here for Brother Martin. Interest increased, souls were beginnig to cry for mercy,, some were saved. From the middle of last week we began to pray and plan for a big day Sunday. But, alas! man proposes and God disposes. This morning just before the hour for Sunday school Little Marvin Martin accidentally shot his little baby sister, Mary. The ball, a 22-target, struck her just between the eyes and ranged downward. She is not dead, but just hanging by a brittle thread. It may be possible that she will live several hours, but chances are nine to ten against it. We have had no service today. Little Mary's condition is so critical we have decided to close the meeting for the time being, and renew the battle in October. I will leave tomorrow morning for Boswell, Okla. Let all whose eyes fall on these lines pray for Brother and Sister Martin. Brethren, these preachers in the western part of the State are a brave and noble set and their good wives are as noble and self-sacrificing as will be found on the earth.

Don't leave out the evangelist and their families while you are bestowing your prayer and sympathy.

Yours for earnest service,
M. A. Cassidy.

Olustee, Okla., Sept. 15.

FURTHER NOTE—LITTLE MARY MARTIN DEAD.

I mailed a note to you Sunday evening, stating the critical condition of little Mary, daughter of Brother J. E. Martin. She died Sunday night at 10:45. Brother and Sister Martin left Olustee, Monday evening with the child for Pilot Point, Texas, where they will lay the body to await the sound of the resurrection trumpet. The father and mother are bearing this trial with becoming Christian fortitude. I am sure they will have the prayer nad sympathy of their many friends, both in and out of the church.

Yours,
M. A. Cassidy.

ASH FLAT CIRCUIT.

I want to tell you about our wonderful revival at Corinth on Ash Flat circuit. It began on the night of Saturday, August 24. From the first service it was evident that there would be a revival. There were conversions at the third service and at every other service thereafter except two, resulting in ninety-six conversions up to the close of the meeting on Wednesday night, September 4. Fifty-eight have joined the church at Corinth and there is a number of candidates who will join there and at other churches on the circuit. There is much I would like to say about the great meeting, but will only speak of "the night of the storm." On Tuesday night of the first week of the meeting we were struck by a fearful storm. The storm came in its fury just at the opening of the service. One whole window was blown out, the pulpit stand was blown over and every light in the house went out. The people, panic-stricken, made a mad rush for the door and no doubt would have rushed on out into the storm, but just at that moment Brother Dulaney began to sing: "My soul in sad exile was out on life's sea." At first you could hardly hear his voice above the tempest without and the cries within, but by the time the chorus was reached the panic was checked and voices that were crying in fear joined in and sang: "I've anchored my soul in the haven of rest." As soon as the storm was past an invitation was given to all who were not saved and wanted to be, and they came forward in a throng. There were several conversions before the service closed.

In conclusion we want to say a few words of appreciation of Brother Dulaney of Newark, who helped us in this meeting. I don't think I ever saw a more consecrated man. He lives close to the throne of grace. He is untiring in his efforts to lead men to Christ. To know him is to love him. He will ever be held dear to the hearts of the pastor and people of Corinth.

We also had good meetings at Hill's Chapel and Hickory Flat, there being two conversions at the first named place and three at the last. Brother Ewing Williams was with us at Hill's Chapel and Brother Walker Ferguson at Hickory Flat.

Brother Lane, one of our local preachers held a splendid meeting at another of our appointments, Bethlehem, resulting in eight conversions. With the eighteen conversions at Ash Flat we have had 127 conversions on the circuit thus far and two meetings to hold. The Lord is passing this way.

John M. Harrison, P. C.

IMPORTANT CALL—ADA DISTRICT.

The pastors and lay leaders of the Ada District are requested to meet me for final conference before the session of our Annual Conference, as follows: Ada, First church; Asbury, Ada Mission, Roff and Mill Creek, Pontotoc, Konawa, Stonewall and Tupelo, Dustin and Lamar, Sasakwa, Holdenville, Wetumpka, Weleetka, Gertie and Vanoss, at Ada, First Church, October 1, at 2 p. m.

Wewoka and Seminole, Wolf Mission, Earlsboro, McCloud, Union Chapel, Shawnee Circuit, Moral, Wanette, Asher, Maud and Tecumseh, at Tecumseh, October 7, at 2 p. m.

I hope no pastor will fail to be present at the place designated for his charge. Let the pastors diligently look after the collection of the conference collections. I hope each charge will pay in full. If the pastors will have their collections provided for and out of the way, I will look specially to raising their salary in full. Bring with you a complete financial showing as to conference collections and pastor's salary.

Brethren, do your best to get your conference collections, and then I will do my utmost to get your salary in full.

If you fail to get your conference collections in full, we shall have to neglect your salary and put in our time on the collections. THEY MUST COME FIRST.

Please do not make any engagements for the third and fourth Sundays in October. I want you to give me this much of your time. I will see that your pulpit is filed on those days. Come and bring as many of your laymen as you can.

Your friend,
N. L. Linebaugh.

Holdenville, Okla., Sept. 14, 1912.

A REVIVAL AT PAGE ON FOSS CHARGE.

We have just closed a very successful series of revival services which extended over three Sundays at Page, a country church on Foss charge. Rev. Lon Childress of Oklahoma City, did the preaching, which was very forceful and convincing as he had the power of the Spirit. The people had prepared a large arbor but at times the services were so largely attended that there was not sitting room under the arbor for the crowd. From the very beginning a deep seriousness for religious matters seemed to permeate the congregations and souls were saved from the first few services. The second Sunday of the revival was a red-letter day for Page and Methodism, as there were five babies baptized and a class of twenty-four received into the church. In all there were forty-two accessions which almost doubled the membership. But the great results of the meeting are not numbered by figure as the home and community life of the people was effectively reached and transformed by the power of the gospel; the purse strings were opened and the assessment for the conference collections was more than provided for, besides a liberal offering made to the visiting preacher for his valuable services.

Aside from the revival at Page the whole charge is moving on nicely, and full reports are expected for the year.

Yours fraternally,
Keener Rudolph, Pastor.

VANOSS CHARGE.

We closed our meeting at Chism last night; had twenty conversions and sixteen additions to our church and I think as fine a spirit prevailed through the meeting as I ever saw. Our people are in fine shape at that place. They have a good Sunday school and prayer meeting. One of our members gave me a nice suit of clothes while holding the meeting there for which I was very thankful. We give God all the praise. We commence at Vanoss the 14th to hold ten days. Pray for us. We have taken into the church this year in our work, eighty-three. We are praying that the meeting at Vanoss will result in a great deal of good. We have not forgotten the babies. We have baptized five babies in the last meeting.

Your co-laborer in the work,
W. H. Strong and Wife.

HATCHETT CIRCUIT.

We have just closed a great meeting at Bethel that resulted in eighteen conversions and several additions. Fathers and mothers gave their hearts to God, as well as grown young men and women. The Holy Spirit loosed the tongue of the silent and caused them to pray aloud and testify for their Master. Brother Chastain, a noble layman, led the singing and the pastor did the preaching, and we rejoice today that God will still have his way in the hearts of his people. We have had to work hard this year but it has been a great pleasure to serve the people of this circuit, and we have made great gains in many respects. We have found the people willing to respond to every call, and are praying that everything will come up to all expectations by Conference.

The people deserve special credit in building and equipping a beautiful home for their pastors, and may the loving face of our God be turned this way, and to him be all the glory.

B. M. Nance, P. C.

Hackett, Ark., Sept. 11, 1912.

SULPHUR ROCK CIRCUIT.

I began a meeting at Lee's chapel August 18; continued one week. Rev. W. F. Blevins of Weldon did the preaching to the satisfaction of all who heard him. He is a strong preacher and an untiring worker. We had two conversions and one accession. The Baptists have just closed a meeting here resulting in sixty-nine conversions and about thirty additions to their church. Six have joined our church and perhaps others will join.

I began a meeting at the Mountain Gap September 1. Rev. James Talkington of McRae circuit came to me Tuesday and stayed until Sunday. He is a strong preacher and a splendid worker. I continued the meeting till September 15, resulting in sixty-one conversions and forty-four additions to the church.

This is my fourth year as pastor here, and during my pastorate we have had more than 300 conversions, and that many accessions to the church. We praise God for what He has done for us.

C. F. Hively, P. C.

A GREAT REVIVAL.

Am just in from a gracious meeting at Tomato. Rev. T. N. Lott is pastor. We had forty professions; thirty-three joined the church; eight babies were baptized.

Yours,
A. E. Holloway.

Blytheville, Ark., Sept. 7, 1912.

COMMISSIONER'S SALE.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 30th day of August, A. D. 1912, in a certain cause (No. 14917) then pending therein between George L. Basham, Complainant, and Sam Aaron, defendant, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Courthouse, in which said Court is held, in the County of Pulaski within the hours prescribed by law for judicial sales, on Saturday the 28th day of September, A. D. 1912, the following described real estate, to-wit: East half of the west half of the northeast quarter, of Section Nine, in Township Two North, in Range Thirteen West, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3rd day of September, A. D. 1912.

J. S. MALONEY,
Commissioner in Chancery.

3-t

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

ARKADELPHIA DISTRICT.
(Fourth Round.)

Friendship, at Friendship	Sept. 21, 22
Arkadelphia Ct., at Hartsville	Sept. 28, 29
Lono, at Clear Creek	Oct. 5, 6
Malvern, 8 p. m.	Oct. 6
Hot Springs Ct., at Lonsdale	Oct. 12, 13
Tigert Memorial, 8 p. m.	Oct. 13
Dalark, at Dalark	Oct. 19, 20
Cedar Glades	Oct. 26, 27
Holly Springs, at Laumius Chapel	Nov. 2, 3
By W. F. Evans.	
Princeton, at Zion	Nov. 2, 3
Ussery, at Cainey	Nov. 9, 10
Traskwood at Traskwood	Nov. 16, 17
Benton	Nov. 17, 18

Other places will be announced.
T. D. SCOTT, P. E.

PRESCOTT DISTRICT.
(Fourth Round.)

Caddo Gap at Caddo Gap	Sept. 21-22
Mt. Ida at Mt. Ida	Sept. 28, 29
Emmet at Emmett	Oct. 5, 6
Washington at Ozan	Oct. 6, 7
Delight at Delight	Oct. 12, 13
Columbus at Blacksland	Oct. 19, 20
Mineral Springs at Mineral Spgs	Oct. 20, 21
Okolona at Center Grove	Oct. 26, 27
Gurdon at Gurdon	Oct. 27, 28
Hope Mission	Nov. 2, 3
Hope	Nov. 3, 4
Harmony, 8 p. m.	Nov. 5
Center Point	Nov. 7
Nashville, 8 p. m.	Nov. 7, 8
Nashville, 8 p. m.	Nov. 7
Sweet Home	Nov. 9, 10
Bingen	Nov. 10, 11
Murfreesboro	Nov. 12
Prescott Station	Nov. 13
Prescott Ct.	Nov. 14

W. C. HILLIAR, P. E.

TEXARKANA DISTRICT.
(Fourth Round.)

Richmond Ct., at Richmond	Sept. 21, 22
Stamps Station	Sept. 28, 29
Gillham Mission at Granniss	Oct. 2
Lewisville Ct., at Walnut Hill	Oct. 5, 6
Patmos Ct., at Mt. Ida	Oct. 9
Horatio Ct., at Chapel Hill	Oct. 12, 13
Paraloma Ct., at Hickss S H	Oct. 16
Vandervoort at Pleasant Grove	Oct. 19, 20
Mena Station	Oct. 20, 21
Cherry Hill at Waters	Oct. 23
Fairview Station	Oct. 26, 27
College Hill Station	Oct. 27, 28
Lockesburg Ct., at Gravely Point	Oct. 30

Bright Star Ct., at Dodridge.....Nov. 2, 3
Umpire Ct., at Greens Chapel.....Nov. 6
Foreman Ct. .....Nov. 9, 10
Texarkana Ct., at Harmony.....Nov. 16, 17
Texarkana, First Church.....Nov. 17, 18
J. A. HENDERSON, P. E.

PINE BLUFF DISTRICT.
(Fourth Round.)

Stuttgart .....Sept. 21, 22
Gillette Ct. .....Sept. 24, 25, 26
Rison Ct. .....Sept. 28, 29
Edinburg Ct. .....Oct. 1, 3, 3
Sheridan Ct. .....Oct. 6, 7, 8, 9
De Witt Station .....Oct. 11
Grady Ct. .....Oct. 19, 20
Redfield Ct. .....Oct. 22, 23, 24
Macon Ct. .....Oct. 27, 28, 29
Humphrey Ct. .....Oct. 30, 31
Star City Ct. .....Nov. 3, 4
Rowell Ct. .....Nov. 7, 8, 9, 10
Altheimer .....Nov. 12
Swan Lake .....Nov. 13
Hawley Memorial .....Nov. 14
Carr Memorial .....Nov. 15
First Church .....Nov. 17, 18
Lakeside .....Nov. 17
Z. D. LINDSAY, P. E.

CAMDEN DISTRICT.
(Fourth Round.)

El Dorado Ct. .....Sept. 21, 22
El Dorado Sta. .....Sept. 22, 23
Fordyce Mis. .....Sept. 28, 29
Wesson .....Oct. 5, 6
Junction City .....Oct. 6, 7
Strong .....Oct. 12, 13
Huttig .....Oct. 13, 14
Magnolia Ct. .....Oct. 19, 20
Thornton .....Oct. 26, 27
Chidester .....Nov. 2, 3
Atlanta .....Nov. 9, 10
Camden .....Nov. 11
W. P. WHALEY, P. E.

MONTICELLO DISTRICT.
(Fourth Round.)

Wilmar.....Sept. 21, 22
Warren.....Sept. 22, 23
Snyder.....Sept. 28, 29
Crossett.....Sept. 29, 30
Mt. Pleasant.....Oct. 5, 6
Watson.....Oct. 12, 13
Dermott.....Oct. 13, 14
Wilmot.....Oct. 19, 20
Blissville.....Oct. 20, 21
Eudora.....Oct. 24, 25
Hamburg Ct.....Oct. 26, 27
Hamburg Station.....Oct. 27, 28
Lacey .....Nov 2, 3
Johnsville.....Nov. 9, 10
Hermitage.....Nov. 10, 11
Monticello.....Nov. 15, 17

Will not each pastor carefully examine the discipline and have every report ready? Select your stewards with care and have your lists ready.

R. W. McKAY, P. E.

LITTLE ROCK DISTRICT.
(Fourth Round.)

Des Arc.....Sept. 21, 22
Carlisle Mission, at Hamilton...Sept. 29, 30
Carlisle Station, p. m.....Sept. 30
Bauxite Ct., at Bauxite.....Oct. 5, 6
Benton Ct., at New Hope, p. m.....Oct. 6
DeVall's Bluff and Hazen, at Hazen, p. m.....Oct. 9
Oak Hill Ct.....Oct. 12, 13
Bryant Ct., at Salem, p. m.....Oct. 13
Maumelle Mission, at Roland.....Oct. 19, 20
Twenty-eighth Street, p. m.....Oct. 23
Tomberlin Ct.....Oct. 26, 27
England, p. m.....Oct. 27
Mabelvale Ct., at Primrose.....Nov. 2, 3
Highland, p. m.....Nov. 3
Highland Quarterly Conference, p. m..Nov. 4
Lonoke Station, p. m.....Nov. 6
First Church, a. m.....Nov. 9
Asbury, p. m.....Nov. 9
First Church, quarterly conference, p. m.....Nov. 10
Asbury Quarterly Conference, p. m...Nov. 11
Capitol View, p. m.....Nov. 12
Pulaski Heights, p. m.....Nov. 13
Winfield Memorial, a. m.....Nov. 17
Winfield Memorial Quarterly Conference, p. m.....Nov. 14
Hunter Memorial, p. m.....Nov. 15
Henderson's Chapel, p. m.....Nov. 18
ALONZO MONK, P. E.

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.
(Fourth Round in Part.)

Bigelow Station.....Sept. 21, 22
Perry Mission, at Perry.....Sept. 22
Branch Ct., at Lowes Creek.....Sept. 28, 29
Paris Station.....Sept. 29, 30
Gravelley Ct., at Gravelley.....Oct. 5, 6
Walnut Tree Ct., at Egypt.....Oct. 6, 7
Waldron Station.....Oct. 12, 13
Waldron Ct.....Oct. 13, 14
Parks Ct., at Parks.....Oct. 15
W. T. THOMPSON, P. E.

MORRILTON DISTRICT.
(Fourth Round.)

Dover Ct., at Shady Grove.....Sept 21, 22
Atkins .....Sept. 22
Lanty Ct. .....Sept. 28, 29
Morrilton Station .....Sept. 29
Holland Ct., at Bethlehem.....Oct. 5, 6
Quitman Ct., at Sulphur Springs..Oct. 12, 13
Quitman Station .....Oct. 13
Lamar Ct., at Lamar.....Oct. 19, 20
Clarksville .....Oct. 20
Morrilton Ct., at Hill Creek....Oct. 27, 28
Plumerville .....Oct. 28
Damascus Ct., at Steel Chapel...Nov. 2, 3
Springfield Ct. .....Nov. 3, 4
Conway Station .....Nov. 9, 10
Conway Mission at Conway.....Nov. 9, 10
F. S. H. JOHNSTON, P. E.

HARRISON DISTRICT.
(Fourth Round.)

Clinton Ct., at Scotland.....Sept. 21, 22
Dennard Ct., at Pleasant Grove..Sept. 28, 29
Yellville Ct., at Oakland.....Oct. 5, 6
Cotter Ct., at Gassville.....Oct. 12, 13
Mtn. Home Ct., at Mtn. Home...Oct. 13, 14
Yellville Station.....Oct. 19, 20
Lead Hill Ct., at Pyatt.....Oct. 26, 27
Eureka Springs Station.....Nov. 9, 10
W. T. Martin, P. E.

FAYETTEVILLE DISTRICT.
(Fourth Round.)

Elm Springs Ct., at Elm Spgs...Sept. 21, 22
Huntsville Ct., at Huntsville....Sept. 28, 29
Pea Ridge Ct., at Bright Water....Oct. 5, 6
Rogers Sta. .....Oct. 6, 7
Springtown Ct., at Mason Valley.Oct. 12, 13
Bentonville Sta. .....Oct. 13, 14
War Eagle, 11:00 a. m.....Oct. 15
Springdale, 8:00 p. m.....Oct. 16
Viney Grove .....Oct. 19, 20
Prairie Grove .....Oct. 20, 21
Lincoln Ct., at Lincoln, 11:00 a. m...Oct. 21
Parksdale and Farmington.....Oct. 26, 27
Fayetteville Sta. .....Oct. 27, 28
J. B. STEVENSON, P. E.

FT. SMITH DISTRICT.
(Fourth Round.)

Huntington and Mansfield, at M....Sept. 22
Hackett Ct., at Bethel.....Sept. 28
Hartford and Midland, at M.....Sept. 29
Van Buren Ct., at Long Bell.....Oct. 6
Mulberry Ct., Oak Grove.....Oct. 12, 13
Alma and Kibler, at Alma.....Oct. 13, 14
Dyer Ct., at Dyer.....Oct. 19, 20
Midland Heights.....Oct. 21
Dodson Ave.....Oct. 23
Greenwood.....Oct. 27, 28
Beech Grove.....Oct. 30, 31
Ozark Mission, at Gar Creek...Nov. 2, 3
Ozark Station.....Nov. 3, 4
First Church.....Nov. 7
Van Buren Station.....Nov. 8
Central Church.....Nov. 11

(Fifth Round.)

Charleston Ct., at Weaver, Nov. 9, 11 a. m.
Huntington and Mansfield, at M. .....Nov. 7, 9 a. m.
Hackett Ct., at Bethel....Nov. 6, 11 a. m.
Hartford and Midland, at M..Nov. 6, 8 p. m.
Van Buren Ct., at Long Bell.Nov. 8, 3 p. m.
Mulberry Ct., at Oak Grove..Nov. 4, 10 a. m.
Alma and Kibler, at Alma..Nov. 5, 9 a. m.
Dyer Ct., at Dyer.....Nov. 4, 3 p. m.
J. M. HUGHEY, P. E.

WHITE RIVER CONFERENCE.

SEARCY DISTRICT.
(Fourth Round.)

Pangburn Ct., at Pangburn....Sept. 21, 22
Searcy Ct., at Smyrna.....Sept. 22, 23
Heber Station.....Sept. 28, 29
McRae Ct., at Coperas Springs.....Oct. 5, 6
Beebe and Austin, at Beebe.....Oct. 6, 7
Auvergne and Weldon, at Tupelo.Oct. 12, 13
Newport Station.....Oct. 13, 14
Vilonia Ct., at 16th Section.....Oct. 19, 20
Augusta Ct., at Gregory.....Oct. 26, 27
Augusta Station.....Oct. 27, 28
West Point Ct., at Dogwood.....Nov. 2, 3
Cabot and Jacksonville, at J.....Nov. 9, 10
Dye Memorial.....Nov. 10, 11
Cato Ct., at Cato.....Nov. 16, 17
Gardner Memorial.....Nov. 17, 18
Bradford and Bald Knob, at B. K.Nov. 23, 24
A. F. SKINNER, P. E.

PARAGOULD DISTRICT.
(Fourth Round.)

Paragould, East Side.....Oct. 6, 7
Gainesville Ct. .....Oct. 9, 10
Rector Ct. .....Oct. 12, 13
Boydesville Ct. .....Oct. 15, 16
Paragould Ct. .....Oct. 19, 20
Paragould, First Church.....Oct. 20, 21
Knobel Ct. .....Oct. 21, 22
Corning Station .....Oct. 23
Old Walnut Ridge Ct. .....Oct. 26, 27
Walnut Ridge Station.....Oct. 27, 28
St. Francis Mission.....Oct. 29, 30
Piggott and Nemmons.....Oct. 31
Mammoth Spring and Hardy.....Nov. 2, 3
Imboden .....Nov. 3, 4
Ravenden Springs Mission.....Nov. 6
Black Rock, Portia and Hoxie.....Nov. 8, 9
Pocahontas Station .....Nov. 9, 10
Reyno Ct. .....Nov. 10, 11
Maynard Ct. .....Nov. 13, 14
Pocahontas Ct. .....Nov. 16, 17
Lorado Ct. .....Nov. 20, 21
New Liberty Ct. .....Nov. 23, 24

Note: This round is necessarily short. Pastors please see that all the officials meet at this quarterly conference. We want to make the best selection possible for stewards and superintendents of Sunday schools. You don't want stewards who can't or won't attend the quarterly conference, when it is right at their door, if we can do any better. Where there is a probability of any change in the boundaries of a work we would be glad to have all the officials present to consult about the matter.

M. M. SMITH, P. E.

HELENA DISTRICT.
(Fourth Round.)

Colt Ct., at Wesley Chapel.....Sept. 21, 22
La Grange Ct., at La Grange...Sept. 28, 29
Marianna Station .....Oct. 6, 7
Helena Station .....Oct. 13, 14
Mellwood at Barton, 4 p. m.....Oct. 13
Holly Grove and Marvell at M...Oct. 19, 20
Clarendon Station .....Oct. 20, 21
Brinkley Station .....Oct. 26, 27
Howell and Deview at Howell.....Nov. 2, 3
Cotton Plant Station .....Nov. 3, 4
Hamlin Ct., at P. Bend.....Nov. 9, 10
McCrory Station .....Nov. 16, 17
Wynne Station .....Nov. 23, 24
Parkin Station .....Nov. 24
J. K. FARRIS, P. E.

JONESBORO DISTRICT.
(Fourth Round.)

Nettleton and Truman at N ...Sept. 21, 22
Marked Tree and Tyronza at Marked Tree .....Sept. 22, 23
Monette and Macey at Black Oak Sep. 28, 29
Lake City Ct. at Beech Grove...Sept. 29, 30
Harrisburg .....Oct. 5, 6
Blytheville Ct., at New Hope.....Oct. 12, 13
Manila and Dell at Manila.....Oct. 14, 15
Barfield Ct., at Tomato.....Oct. 17, 18
Blytheville .....Oct. 19, 20
Luxora and Rozelle at Luxora...Oct. 20, 21
Bay .....Oct. 23
Harrisburg Ct., at Bay Village Oct. 26, 27
Vanndale Ct. at Pleasant Hill...Oct. 27, 28
Kellor and Forrest Home.....Nov. 2, 3
Gilmore and Haefer.....Nov. 3, 4
Earle .....Nov. 9, 10
Crawfordsville and Marion at C Nov. 10, 11
Osceola .....Nov. 16, 17
Wilson .....Nov. 17, 18
Bardstown Ct. .....Nov. 23, 24

Let Trustees of church property be prepared to answer question 32 of Discipline.

W. L. OLIVER, P. E.

BATESVILLE DISTRICT.
(Fourth Round.)

Viola Mis., Vidette .....Sept. 21, 22
Salem Station Mis.....Sept. 28, 29
Camp Mis., Mt. View.....Sept. 29, 30
Ash Flat Ct., Liberty Hill.....Oct. 2, 3
Cave City and Evening Shade Ct., Evening Shade .....Oct. 5, 6
Sulphur Rock Circuit, Mt. Gap..Oct. 10, 11
Jacksonport Ct., Jacksonport ...Oct. 12, 13
Tuckerman Sta. .....Oct. 15, 16
Swifton and Alicia, Swifton....Oct. 16, 17
Powhatan Ct. .....Oct. 19, 20
Charlotte Mis., Pfeiffer .....Oct. 21, 22
Newark Sta. .....Oct. 23
Bethesda and Desha .....Oct. 25-27
Marcella Mis .....Oct. 26, 27
Mt. View and Guion, Guion..Oct. 31, Nov. 1
Calico Rock Ct. .....Nov. 2, 3
Salado Ct. .....Nov. 5, 6
Wolf Bayou Mis. .....Oct. 9, 10
Batesville, First Church .....Oct. 16, 17
Smithville Mis., Flat Creek....Oct. 23, 24
B. L. WILFORD, P. E.

WEST OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT.
(Fourth Round.)

Noble, at Shiloh.....Sept. 21, 22
Lexington .....Sept. 22, 23
Paoli, at Paoli.....Sept. 28, 29
Paul's Valley.....Sept. 29, 30
Epworth .....Oct. 6, 7
St. John's.....Oct. 6, 8
Piedmont .....Oct. 12, 13
Capitol Hill.....Oct. 13, 14
St. James.....Oct. 16
Geary.....Oct. 19, 20
El Reno.....Oct. 20, 21
St. Luke's.....Oct. 23
Guthrie.....Oct. 26, 27
Perry.....Oct. 27, 28
Blanchard.....Nov. 2, 3
Norman.....Nov. 3, 4
Arcadia.....Nov. 6
Moore.....Nov. 7
Franklin.....Nov. 9, 10
Pastor's Day with the P. E. .....Sept. 19, 9 a. m.

A review of the work up to date. What I expect. Dinner with the P. E. Final campaign. A clean record for conference.

O. F. SENSABAUGH, P. E.

ARDMORE DISTRICT.

Wynnewood .....Sept. 22
Davis .....Sept. 22
Petersburg .....Sept. 28, 29
Cornish .....Oct. 5, 6
Ardmore Mission at Baum.....Oct. 12, 13
Berwyn .....Oct. 13, 14
Elmore at Fair View .....Oct. 19, 20
Woodford at Hennepin .....Oct. 20, 21
Hickory .....Oct. 26, 27
Thackerville .....Nov. 2, 3
Overbrook .....Nov. 3, 4
Wynnewood .....Oct. 31
Davis .....Nov. 1
Sulphur, Vinita Avenue .....Nov. 4
Sulphur, First Church .....Nov. 5

Our slogan—all assessments in full and one thousand additions.

W. U. WITT, P. E.

LAWTON DISTRICT.
(Fourth Round.)

Elmer Ct., at Francis.....Sept. 21, 22
Altus Station.....Sept 22, 23
Randlett Ct., at Randlett.....Sept 28, 29
Temple Station.....Sept. 29, 30
Mt. Park Ct., at Mt. Park.....Oct. 5, 6
Headrick Station.....Oct. 6, 7
Walter Ct., at Walter.....Oct. 12, 13
Lawton Station.....Oct. 13, 14
Grandfield Ct., at Grandfield...Oct. 19, 20
Davidson Ct., at Davidson.....Oct. 20, 21
Manitou Ct., at Jack Creek.....Oct. 26, 27
Snyder Ct., at Snyder.....Oct. 27, 28
L. E. L. Morgan, P. E.

MANGUM DISTRICT.
(Fourth Round.)

Duke Ct., at Victory .....Sept. 21, 22
Martha Sta. .....Duke 22, 23
Vinson Ct., at Metcalf .....Sept. 28, 29
Pleasant Hill and Gould at Bethel..Oct. 5, 6
Dryden and Red Hill, at Dryden...Oct. 6, 7
Carnegie and Bois, at Carnegie ..Oct. 12, 13
Mt. View and Gotebo, at Gotebo..Oct. 13, 14
Cloud Chief Ct., at Buck Creek..Oct. 19, 20
Hollis Sta. .....Oct. 23
Prairie Hill Ct. .....Oct. 24
Rocky Sta. .....Oct. 26, 27
Hobart Sta. .....Oct. 27, 28
Mangum Ct. .....Nov. 2, 3
Brinkman and Deer Creek.....Nov. 3, 4
Eldorado Sta. .....Nov. 9, 10
Olustee Stat. .....Nov. 10, 11
Mangum Sta., 8:00 p. m.....Nov. 11

Let the stewards arrange for full settlement with pastors. The pastors will be expected to report collections in full. The trustees will make written report of all church property, and missionary societies will make written report.

C. F. MITCHELL, P. E.

CHICKASHA DISTRICT.
(Fourth Round.)

Lindsay .....Sept. 21, 22
Maysville, at Maysville.....Sept. 22, 23
Banner, at Banner .....Sept. 28, 29
Rush Springs, at Rush Springs..Sept. 29, 30
Ft. Cobb, at Ft. Cobb.....Oct. 5, 6
Apadarko .....Oct. 6, 7
Criner, at Criner .....Oct. 12, 13
Erin Springs, at Lindsay.....Oct. 13, 14
Chickasha .....Oct. 18
Sugden and Addington, at A....Oct. 19, 20
Comanche, at Comanche .....Oct. 20, 21
Waurika, at Waurika .....Oct. 25
Ryan .....Oct. 26, 27
Duncan .....Oct. 27, 28
Marlow .....Oct. 28
Velma, at Velma .....Nov. 2, 3
Bailey, at Bailey .....Nov. 9, 10
L. L. JOHNSON, P. E.
Britton, Okla.

CLINTON DISTRICT.
(Fourth Round.)

Port at Retrop.....Sept. 21, 22
Sentinel .....Sept. 22, 23
Butler at Butler .....Sept. 28, 29
Hammon at Hammon.....Sept. 29, 30
Carpenter at Herring, 9 a. m.....Sept. 30
Thomas Mission at Bethel.....Oct. 5, 6
Custer City .....Oct. 6, 7
Dill City at Hagar.....Oct. 12, 13
Weatherford, 8:00 p. m.....Oct. 22
Cordell .....Oct. 19, 20
Foss at Jones .....Oct. 13, 14
Clinton, 8:00 p. m. .....Oct. 21
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.

EAST OKLAHOMA CONFERENCE.

ADA DISTRICT.
(Fourth Round.)

Holdenville .....Sept. 21, 22
Wetumka .....Sept 22, 23
Weleetka .....Sept 24
Sasakwa at Sasakwa .....Sept. 25
Ada Mission at Colbert .....Sept 28, 29
Ada, First Church .....Sept. 29, 30
Ada, Asbury .....Oct. 1
Wanette .....Oct. 5, 6
Shawnee Ct. .....Oct. 6, 7
Asher .....Oct. 12, 13
Moral .....Oct. 13, 14
Vanoss at Pickett .....Oct. 19, 20
Tecumseh .....Oct. 20, 21
Union Chapel .....Oct. 26, 27
McCloud .....Oct. 27, 28
Roff and Mill Creek at McC.....Oct. 30
Wewoka and Seminole at S.....Nov. 2, 3
Earlsboro .....Nov. 3
N. L. LINEBAUGH, P. E.

CHOCTAW-CHICKASAW DISTRICT.
(Fourth Round.)

Antler's Ct., at Sugar Loaf....Sept. 20, 21
Hugo Ct., at Bokachufa.....Sept. 21, 22
Bethel Ct., at Good Land.....Sept. 27, 28
San Bois, at Middle San Bois.....Oct. 4, 5
LeFlore, at Consor.....Oct. 5, 6
Atoka, at Pleasant Hill.....Oct. 11, 12
Kiowa, at Medicine Spring.....Oct. 12, 13
Bennington, at Big Spring.....Oct. 19, 20
Rufe, at Choctaw Academy.....Oct. 18, 19
Chickasaw, at Maytubby.....Oct. 25, 27
Washitaw, at Burris Chapel...Oct. 30-Nov. 3
ORLANDO SHAY, P. E.

McALESTER DISTRICT.
(Fourth Round.)

Caney .....Sept. 22
New Zion .....Sept. 22
Atoka .....Sept. 23
Kiowa .....Sept. 25
Savanah .....Sept. 29
Savanah .....Oct. 29
Eufaula Ct. .....Oct. 6
Eufaula .....Oct. 6
Canadian .....Oct. 13
Quinton .....Oct. 13
McCurtain .....Oct. 14
Harolds Chapel .....Oct. 19, 20
Howe .....Oct. 20
Heavener .....Oct. 21
Panama .....Oct. 27
Spiro .....Oct. 27
Poteau .....Oct. 28
Krebs .....Nov. 3
Stonewall Avenue .....Nov. 3
Phillips Memorial .....Nov. 4
S. H. BABCOCK, P. E.

VINITA DISTRICT.
(Fourth Round.)

Wagoner Station.....Sept. 22
Adair Ct., at Pensacola.....Sept. 23
Inola Ct., at Talala.....Sept. 29
Inola Ct., at Star Chapel.....Sept. 30
Fairland Ct., at Wyandotte.....Oct. 1
Fairland Ct., at Fairland.....Oct. 2
Grove Ct., special session Q. C., at Bernice .....Oct. 3
Jay .....Oct. 6
Welch .....Oct. 11
Bluejacket Ct., at Bluejacket.....Oct. 13
Chouteau .....Oct. 14
Centralia Ct., at Miles.....Oct. 19
Centralia Ct., at Centralia.....Oct. 20
White Oak Ct., at Pawpaw.....Oct. 21
Vinita Ct., at Dixon School House...Oct. 24
Vinita Ct., at Wayside.....Oct. 25
Claremore .....Oct. 27
Vinita Station.....Oct. 28
Miami .....Oct. 31
Chelsea .....Nov. 3
E. M. SWEET, JR., P. E.

MUSKOGEE DISTRICT.
(Fourth Round.)

Vian Ct., at Gore.....Sept. 21, 22
Braggs Station.....Sept. 22
Ft. Gibson.....Sept. 23
Tahlequah Ct., ...Sept. 28, 29
Tahlequah Station.....Sept. 29
Stillwell and Wauhilla, at Welling..Sept. 30
Stillwell and Wauhilla, at Watts...Oct. 1, 2
Stillwell and Wauhilla, at Marietta..Oct. 5, 6
Stillwell and Westville, at Stillwell...Oct. 6
Hulbert Ct., at Hulbert.....Oct. 12, 13
Muskogee Ct., at Gum Springs.....Oct. 13
Muskogee, First Church.....Oct. 15
Muskogee, St. Paul's.....Oct. 16
Wainwright and Oktaha, at Wainwright.....Oct. 20
Boynton and Eram, at Boynton.....Oct. 20
Morris.....Oct. 23
Muskogee, Augusta Ave.....Oct. 23
Checotah.....Oct. 27
Onapa Ct., at Soda Spring.....Oct. 29
W. M. WILSON, P. E.

TULSA DISTRICT.
(Fourth Round.)

Shawnee, First Church.....Sept. 21, 22
Shawnee, Trinity.....Sept. 22, 23
Depew Ct., at Depew.....Sept. 28, 29
Bristow.....Sept. 29, 30
Bald Hill-Hamilton, at Bald Hill..Oct. 5, 6
Redfork and Mounds.....Oct. 6, 7
Haskell and Bexly.....Oct. 12, 13
Tigert Memorial, Tulsa.....Oct. 13, 14
Boston Ave., Tulsa.....Oct. 16
Stillwater.....Oct. 19, 20
Stroud and Davenport, at Stroud..Oct. 20, 21
Okfuskee Ct., at Mount Grove..Oct. 26, 27
Prague Ct., at Prague.....Oct. 27, 28
Sapulpa.....Nov. 2, 3
GEO. C. FRENCH, P. E.
Tulsa, Okla., Box 117.

DURANT DISTRICT.
(Fourth Round.)

Woodville, 8:30 p. m.....Sept. 21
Madill, 11:00 a. m.....Sept. 22
Ravia, 8:30 p. m.....Sept. 22
Coleman .....Sept. 28, 29
Durant, First Church .....Sept. 29, 30
Wapanucka .....Oct. 5, 6
Tishomingo .....Oct. 6, 7
T. P. TURNER, P. E.

TED STATES AND GREAT BRITAIN.

Secretary James Wilson, of the Department of Agriculture, in speaking today of the crop conditions of the United States and Great Britain, says: In the United States, notwithstanding a hard winter, which killed out about 20 per cent of the winter wheat area, and a late and unfavorable spring, which hampered the early planting and cultivation of crops, the past few months have been so favorable as to overcome the early handicap to crops. Prospects now are that supplies will be normal, or somewhat better than the average of recent years. Some crops, as oats and barley, will exceed any previous year's yield, and even wheat, which early in the season indicated a yield of only about 625,000,000, now promises 680,000,000 bushels or more—which has only been exceeded four times and may be regarded as a very fair crop. The corn crop, the most important of all crops, is not yet out of danger, but expectations now are that more than two billion eight hundred million bushels will be raised, which is close to a record crop. The hay crop also is abundant. With a large supply of feed being harvested, it is natural that farmers should hold their young and immature stock, to consume it, causing a temporary shortage of beef on the market, but insuring a larger supply in the future.

"The crop conditions in Great Britain, according to the report of the British Board of Agriculture as to August 1, are unsatisfactory, owing to the wet and stormy weather last month over the greater part of England and Wales. Harvest had, at the date of the report, begun in the southern part of the country and warmer weather and sunshine were much desired. The prospect for wheat was about 2 per cent below average, but barley promised to be the best of all cereals. Oats is a very poor crop and the yield is estimated to be nearly 10 per cent short of an average in England and Wales. Beans have not done well during July and the prospects for this crop are lowered. Peas have suffered to an even greater extent. The excessive wet weather has been detrimental to potatoes and disease is prevalent; sunshine alone will save the crop from further injury.

"The wet weather on the other hand has proved beneficial to the root crops, turnips, swedes, and mangold, and yields were expected above the average. Except in the southeastern countries, the hay harvest has been much interfered with by the wet weather. Some early crops of rotation hay had been well secured, but the bulk of this crop and also the meadow hay have been damaged by rains. At the date of the report a good deal of the meadow hay was lying ungathered in the fields. The hop crop has suffered more than usual from vermin. Spraying had, however, proved quite successful and the vines were healthy and fairly clean. Orchards are generally looking healthy. Apples are a small crop in west England and about average in Kent. Since the rains, the pastures are everywhere full of nutritious grass; stock as a rule have done well, but in some parts the wet weather has been detrimental to sheep."

LEON CIRCUIT.

We have just closed one of the greatest revivals of religion ever held at Leon. Had forty-six conversions and reclamations together. The church was wonderfully revived. There were sixteen additions. Strong men were made to quake and tremble and surrender their hearts and lives to the Lord and of course the result was that they were made new creatures in Christ Jesus. In fact we just had an old time Methodist meeting. People got so full of the old time religion that they could not help but shout and praise the Lord. It made me think of my boyhood days. We also had a great meeting at Canon's Chapel and at Petersburg. Had sixty-two conversions and reclamations at the Chapel; twenty-two at Petersburg, making a total of 130, and one more meeting to hold yet. The good Lord has wonderfully blessed my weak efforts this year. Am worn out almost, but am rejoicing over the victory won for our Savior. Can very well afford to wear my life out if I can lead the lost to Christ. Rev. Reece Barnet of Quinlin, Texas, assisted me one week at the chapel and one at Leon. I am glad to say he did some good work. We feel sure that he is going to make a splendid revivalist. His wife was with him. She also did some fine work. So I want you preachers and laymen that read this to please remember me in your prayers. There is much work to be done yet.

J. D. Knox.

EL DORADO CIRCUIT.

We have just closed our meeting known as the Mission meeting held under an harbor.

Bro. Jas. Rhodes, of Wesson Station, assisted in the meeting, doing most all the preaching. The meeting was a decided victory over sin, resulting in 14 additions to the Methodist church, and the shaking up of the foundation of sin throughout the whole community. There will be others received into the church in the near future. Bro. Rhodes is a brilliant young man, a gospel preacher and a fine mixer. The music was good. Miss Mima Perdue did the playing of the piano. It was fine. The young people did some good singing and all did some earnest praying. The meeting resulted in the organization of a church and $100 subscribed on building a house.

Methodism is growing like a green bay tree through this country. All candidates were received into the church and baptized according to the Bible mode of baptizing by sprinkling pure water on the heads from a nice little Jordan that we keep in our grip.

J. C. Williams, P. C.

LEEDY CHARGE.

We came to this work under very discouraging circumstances but our people received us with a hearty welcome and we are in love with our people and country. Brother W. J. Steward was with us in our meeting at Eureka. We had twenty-six conversions and twenty-six additions to the church. This gives us a class of 58 members at Eureka. Brother W. H. Brown, of Dallas, Texas, is with us now in our meeting at Leedy. He is doing some fine work and we hope to have a great revival.

E. C. Webb, P. C.

TOURING GRANDMOTHERS—1912 MODEL.

Does one prefer to think of a grandmother as a sweet-faced old lady who glories in her many years of domestic achievement, or as a smartly-dressed, active—even dashing—person who aims to appear no more than an elder sister to her grandson? Whichever point of view may be preferred, the reader will take a genuine interest in "Where Are the Old Ladies?" written by Lillit Hamilton French for the October Century. Has the grandmother found the fountain of youth?

LAND FOR SALE.

Land in 40, 80 or 160 acre blocks for sale in Jackson County, Okla.

I am offering my land in this way that I may be able to sell to the man of limited means as well as he who has money to buy a larger tract.

Write me for prices and terms and state how much cash you wish to pay as first payment.

We have a fine climate, good citizenship, rich land, strictly a white man's country.

Write me if you mean business.

R. C. JOHNSON,
Altus, Okla.

KINGSTON-WOODVILLE, OKLA.

Rounding out the year nicely. Will go to conference with all finances paid in full and a net increase of about one hundred members. "The best of all: God is with us."

S. X. SWIMME, P. C.

Kingston, Okla., Sept. 13.