WESTERN METHODIST.

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

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

VOL. XXXII. Little Rock, Ark., Thursday, April 17, 1913. No. 16

FROM "SINALOA."

And so at last, it may be you and I
In some far azure of Infinity
Shall find together some enchanted shore
Where life and death and Time shall be no more
Leaving Love only and Eternity.
When each concession Time from Life has wrung
Like outworn varments from the soul be flung
And it shall stand erect, no longer bent,
Slave to the lash of Life's environment.
Even this great world of ours may shrink at last
To some bare Isle Blanca of the past
A rock unnoticed in the mighty sea
iWhose solemn pulse-beat marks eternity.

PLACING THE BLAME.

The legislature of Texas has just enacted a law making it a misdemeanor to get drunk outside of one's own home. This looks in the right direction. It is high time society began to express its detestation of deliberate drunkenness. There are alcoholics, no doubt, men who have a diseased appetite. They are, however, comparatively rare. At best they deserve only a part of the sympathy that has been poured out upon them, for most of them are self-made. The fashion has too long been to denounce the saloonist and apologize for the drinker. We do not desire to defend the liquor seller. This much, however, may be said: If nobody bought, he would not sell. He is frankly in the business for the money. His motive is above-board, and is not in itself ignoble.

Why does the man who drinks buy? What excuse has he? He is not doing it to make a living for his family. He is damaging his health. He is spending his money. If he drinks enough to be drunk, he is a fool, both before and after. Lunatics are confined by the State, for the protection of society. But a man is allowed, *nem. con.,* to make a voluntary lunatic of himself, often a criminal lunatic, always an insufferable ass, so often as he chooses to "tank up." For our part we wish now to swell the rising tide of disapproval of their asinine and criminal conduct. A man who will deliberately drink to the point of drunkenness ought promptly to feel the weight of popular disapproval—in business, in society, in the lodge, in the club—everywhere, before the law even. Texas is right. He who gets drunk commits a crime. Punish him.

Here is another matter of the same kind. The recent investigations of the wages of working girls have brought up the question of whether or not insufficient pay may lead to immorality. That it is one form of temptation cannot be denied—a form that should somehow be outlawed. A Chicago commission took the testimony, however, of some girls already in the underworld. In words that burn to the quick, these unfortunates insist on passing over the wage question as secondary. They denounce as the prime cause of the ruin of innocent girls the systematic victimizing of them by wretches in the guise of men. Lying promises of marriage, alluring "treats" of theater and supper parties, "joy rides" in automobiles, jewelry, flowers—the everlasting plying of money and of horrid words by men who make good wages, dress well and ought to be decent—here, declare these poor victims, is the chief danger for the unprotected girl.

Can nothing be done to check these idle brutes, these wolves in sheep's clothing, The Federal "White Slave" laws are tightening their coils about some of them, those who make a traffic of vice. But what about those "higher up," the professed reputable one? Is anybody saying anything to convey to them the burning scorn which their conduct inspires in all right minds? Are there any laws on our State books specially aimed at the girl hunter? Rape is heavily punished. It is a felony. But dastardly, cowardly, lying intrigue to trap innocence is worse than assault by violence. The victim suffers worse from it. Yet there are circles in every city, town and village of our country where achievements of this kind are made a matter of boasting. From year to year this dragon devours virgins from our fairest families. Is it not time he were unearthed and destroyed?

THE HOLY SPIRIT IN REGENERATION.

Mark the strong terms by which the Scriptures characterize the new-birth. They speak of it as a being "born again," or a being "born from above," if you prefer that rendering. They speak of it as a new creation, wherein old things have passed away, and all things become new: "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new," so runs the passage in II Cor. 5:17. And lest it might be thought that some ordinance could perform the work, Paul repeats the idea of a new creature in Galatians 6:15. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." No baptism at the hands of man can do it. Creation is the work of God alone. Man may construct, he may arrange, he can never create.

The Scriptures speak of it as becoming another man, a new man, which after God in created in righteousness and true holiness. Read Eph. 4:22-24. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." They speak of it as a resurrection from the dead: "And you hath he quickened, who were dead in trespasses and sins." "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Eph. 2:1; John 5:24; Col. 2:13.) If the Holy Spirit had had in mind the shallow teaching of some on this subject, he could not have expressed the truth in stronger terms than the terms here used.

We have spoken of a shallow conviction for sin. The natural sequence of that is a shallow notion about regeneration. If there is nothing the matter with men, nothing needs to be done for them. The whole need no physician. If sin is a mere fault, it may be corrected as a fault; men may well be left to take care of their own foibles. But if sin is in the very constitution of men, as the color of the skin is in the constitution of an Ethiopian, as the spots are a part of the nature of the leopard, then only the Lord over nature can effect a change. The anguished cry of a truly awakened sinner is, "O wretched man that I am! who shall deliver me from the body of this death?" A man is less inclined to stop, look at his sins, give them up, and submit himself to Christ, he is less inclined to take this course about religious living than he is to take any other course whatever. If he can in any other way satisfy his conscience he will do it. You can get him to join a church, to submit to its ordinances, to attend upon its services, to pay his money, to do anything, if you will only help him to believe that by such a course he can get to heaven. But to get him to see his sins, black and horrible in the sight of God, and to renounce them, to get him to utterly repudiate the old life, and to begin a new life, one that is new indeed, new in its aims, new in its impulses, new in all its sympathies—there are no instrumentalities under heaven by which it can be done. You cannot do it for him; he cannot do it of himself.

Regeneration is the implantation of a new life, of another life. This is no figure of speech, it is literally so. The life of God, the Spirit, the same as is in Christ, must be imparted to a sinner. This brings up a new aspect of the subject. The whole science of biology joins with the Bible in testifying that it must be a divine work. Paul's statement, "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast," is confirmed by all that biology has to tell us about the beginnings of life. We believe that the doctrine of spontaneous generation has been given up. If there is the least evidence in all nature that life can take its rise of its own motion, there is no record of the fact. A quarter of a century ago some question was raised about this matter. All that can be said is that the most persistent investigation by men of high scientific attainments has left us without a vestige of evidence that there can be such a thing as spontaneous generation. No one is expecting to make such a discovery at any time in the future. The beginning of life on the earth is one thing that all the evolutionists have failed to account for. There is absolutely nothing in all their philosophy to tell the tale, though they have been challenged a thousand times to bring it forth. And it is vital to any anti-Biblical theory of evolution that they should account for the beginning of life without God. If they could discover the smallest thing, a gnat or an animalcule, organizing itself out of dead matter and beginning to live, if they could discover where it ever was done, in all the æons of geologic time, it would afford them a starting point. But they have never seen any evidence of such a thing. All nature is dumb with silence on the subject. The only thing that we know about it is, "And God said, Let the earth bring forth grass, the herb-yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself." So speaks the record in Genesis, when the mighty Spirit of God is peopling the world with life-forms. And if life cannot begin of itself in the lower spheres of vegetable and animal existence, it were a great folly to expect to see it so begin in the higher sphere of spirit. The formula that we are thus taught to use is, Life can only come from life. The man who proposes to risk his salvation upon the proposition that he can so change up himself, must do so in the face of the Bible, and without one grain of comfort from even the science of this world.

WESTERN METHODIST

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JAMES A. ANDERSON
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D. J. WEEMS ..... Field Editor

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DISTRICT CONFERENCES.

District Conferences so far as reported to us will be held as follows:

Lawton District, at Tipton, April 15-17.
Monticello District, at Crossett, April 15-18.
Booneville District, at Casa, April 16.
Mangum District, at ————, April 16.
Morrilton District, at Hartman, April 21-23.
Ardmore District, First Church, Sulphur, April 23.
Fort Smith District, Mulberry, April 22-24.
McAlester District, at Coalgate, April 22-25.
Pine Bluff District, at Pine Bluff, May 13-16.
Searcy District, at Cabot, May 20-23.
Jonesboro District, at Marked Tree, May 27.
Guymon District, at Woodward, May 28-30.
Paragould District, at Marmaduke, June 4, 5.
Helena District, at Holly Grove, June 10.
Texarkana District, at Mena, June 11.
Prescott District, at Nashville, June 13-16.
Holdenville District, at Roff, June 19-22.
Camden District, at Stephens, June 24.
Batesville District, at Newark, July 8.
Little Hock District, at Asbury Ch., July 9-13.

Rev. T. J. Harris, Earlsboro, Okla.. will preach the commencement sermon for the schools of his little city.

Rev. M. C. Hamilton is helping Rev. J. E. McConnell in a meeting at Stillwater, Okla. This is a good team, and they open with good prospects.

Rev. T. P. Clark, pastor at England, Ark., was in the office on Tuesday of this week, and gave a good account of his work. The church at England is in prosperous condition.

Rev. J. T. Lane and W. R. Rogers, G. C. Adkins, J. M. Sorrells, Sam A. Hamilton, all from Arkansas and readers of the Western Methodist have their home at Poteau.

Rev. G. G. Davidson, First Church, Fort Smith, assisted by the sweet singer, Brother Tol Tatum, og Jonesboro, has been holding special services the past week with some interest.

Brother J. C. Armistead and wife, who have long been substantial supporters of our church in Charleston, are in fairly good health. They are faithful subscribers to the Western Methodist.

Rev. J. D. Roberts, pastor of Fort Smith Circuit, is well pleased with his work, and his people are delighted with him. He is a fine man, and has a bright future. He and his consecrated wife have a happy home.

Paris has been noted for its excellent school. Prof. A. J. Thompson, who has had experience and success, is superintendent. They have two large two-story buildings. Paris is one of the best towns in west Arkansas.

Dr. Walker Lewis, mention of whose illness we have already made in the columns of the Wesleyan, continues in a critical condition. He has been for several weeks in a hospital in this city. —*Wesleyan Christian Advocate.*

While at Barling our Field Editor was delighted to meet J. W. Madox, Dr. J. H. Benifield, J. H. Smith, Prof. Otha Wolf, principal of the school, and to know they are all doing well, and are readers of the Western Methodist.

Rev. Thomas Martin, Charleston, Ark., began preaching in mature life. He is doing well, and bids fair to make one of our most useful preachers. His good wife is a great help. Their home is blessed with two bright boys and a lovely daughter.

Rev. J. M. Hughey, Presiding Elder, assisted Rev. Thomas Martin in a good meeting at Charleston. He is reported to have preached some most excellent sermons. Brother Hutton, of Mulberry, led the singing, to the delight of all. Several conversions an daccessions.

It may be seen by consulting our field notes that Bishop Hendrix spent last Sunday at Heber Springs, Ark., preaching to a great crowd and raising a fine collection for their new church to be built at that place. We congratulate our Heber Springs people, and wish them abundant success.

Rev. W. F. Evans, returning from Marianna, where he has just taken charge of our church, stopped with us Tuesday. He was delighted with what he found at Marianna. They worshiped in their new church there last Sunday for the first time, though the furnishings are not yet all in place.

Rev. W. E. Bishop was returned to the Prairie View Circuit. He is a preacher of ability. Is able to defend the doctrines of Methodism. He and wife have some very bright children. Prairie View is one of the good old charges. Prof. G. J. Gidian and Prof. W. M. Brown are teaching a fine school.

Branch, Ark., is developing into an important railroad town. Several brick stores and other building. Rev. W. M. Adcock is the popular pastor. His people speak well of him, he being away. Dr. King and Brother Hopkins, who love the church and her ministers, looked after the Field Editor.

Rev. J. M. Cantrell, Poteau, Okla., has made a fine start. The Sunday School and Epworth League have taken on new life. They have a new seven-room parsonage about ready to occupy. Brother Cantrell succeeds whether on circuit, station, or district, five time having served the full four years. No one has a nicer family or a happier home.

Rev. W. C. Watson, Commissioner for Galloway, was in to see us the other day. He is busy about his work, and is suceeding. Mrs. Watson underwent another operation in Memphis a short time ago, but is expected soon to be out. This good woman has suffered much this year, and we are heartily glad to be able to record that she will soon be out.

Methodism is well represented in the growing city of Fort Smith. Rev. G. G. Davidson, First Church; Rev. L. M. Broyles, Central; Rev. G. E. Patchell, Dodson Avenue; Rev. H. H. Griffin, Midland Heights; Rev. J. M. Hughey, Presiding Elder. They are each faithfully looking after the interest of the church, an dare having success. There are many excellent Christians in this city who stand firm for the right.

Rev. J. F. Glover, Scranton, Ark., is having a most successful year. He and his good wife made quite a sacrifice to join Conference, as the world would say. His consecration, intelligence and energy insures success. We have nice two story parsonage. They want to build a church. Scranton is a new town with good prospects. They have excellent hotel kept by Brother England, and will build a $10,000.00 brick schoolhouse this summer.

The delinquent subscriber has an opportunity to return a kindness for a kindness. The publishers continue to send the paper beyond the time paid for. You would think that the least a brother would do under the circumstances would be to remit at the earliest convenience and thank the publishers for continuing the paper while it was not convenient for him to pay for it. But what do some of them do? They wait until you request payment and then have the postmaster return the paper as "refused," and do not pay at all. How many of that kind of church members will it take to bring the world to Christ?

"Ruth Carr" calls our attention to a peculiar error in publishing the story "Pinkie and the Plains," now running in this paper; we published last week the second chapter, instead of the first. The first chapter is appearing in this issue. Parents will please call the attention of the children to this error, and they can read again the chapter of last week, after reading the one for this week. Meantime, all who write for the children must be patient, and the children themselves must be patient. We are in the happy condition of having on hand for them more than we can handle at present.

Rev. B. T. Crews, Shreveport, La., who was given a superannuate relation last fall that he might be able to care for his good wife, is now ready to serve any of his brethren anywhere in meetings, his good wife having gone to a better world. Many people in Arkansas know this good man. He is still vigorous and able to do very effective work. He has a great record in Arkansas for getting souls saved. We would advise our brethren to use him. He wishes no contracts as to his compensation. But no right-minded man will take an unfair advantage of this fact. The laborer is worthy of his hire.

Our reports indicate that Rev. A. M. R. Branson was happily received by the people of Harrisburg, Ark., at the beginning of this year; that he is doing well in that charge, all departments prospering; that he himself is enjoying the work. We note that he preaches the commencement sermon for the schools of his community. We note further that the Modern News, a local paper, has some exceedingly nice things to say of this pastor.

Referring once more to obituaries, we are pleased to note that almost without exception the brethren who have written recently have kept within the limit of 200 words. But former obituaries, already accumulated here, have, many of them, been of such length that we have not yet caught up. If brethren will be patient, and especially if they will observe the limit henceforth, we shall soon catch up, and we think we can keep up, giving prompt service for all that come. We can do it no otherwise.

MORE FRIENDS THAN ROOM.

We shall have to beg the indulgence of our friends this week. Our good women have sent in such a quantity of good matter that we have not been able to handle it all. Those who write for the children also have in more than our columns will carry. Our Sunday school department and also our League department are in the same condition.

We are reminded of a story of Bob Toombs, of Georgia. The great Georgian was a widower, and his niece was keeping house for him. He was a great entertainer. On one occasion they had invited quite a number of distinguished guests. When the company filed in to dinner it was found that by some mischance the table was one plate short, and the table was full. The courtly Toombs took in the situation in a moment, and instantly swept away the embarrassment by saying: "It is good to have more friends than we have room; please set a plate at the side table."

"LIGHTS AND SHADOWS OF SEVENTY YEARS."

Dr. J. E. Godbey, who needs no introduction to the readers of this paper, has written under this title a most readable book. It is in some sense an autobiography, the "lights and shadows" of his own life. The book is not only very interesting reading; it abounds with wise suggestions concerning many things that have entered into the experiences of the author's life. A man who has lived 70 years, who has had the varied experiences that come to a Methodist preacher in the city, on circuits, on districts, has met many situations, many delicate questions. How he met them and how he settled them will reveal the native wit, or the want of it. Dr. Godbey has as one of his leading characteristics a shrewd common sense that has peculiarly fitted him to handle with the minimum amount of friction the difficulties that have come into his life.

This, together with long experiences, entitles him to make the suggestions which mark this book. We advise our readers to buy the book from Dr. Godbey, 4347 Taft Ave., St. Louis, Mo.

OUR DISTRICT CONFERENCES.

We very much regret that the Western Methodist will have this year no representative at a number of our district conferences. Our Brother Eaglebarger has been quite sick for a week or two past, at one time alarmingly sick. It is not our habit in this office to bring our own troubles before our readers. So we have said nothing about it. He is better, but he is still very weak, unable for business. The consequence is that all the work of this office, with the management of the printing plant added, is on the hands of this editor, and he cannot get away. We desire our brethren to understand this, and we ask that the Western Methodist have due consideration wherever we cannot send some one who will represent it. If anyone wishes to "jump on us" in our absence, as sometimes happens, we shall have to submit to it, we suppose; if anyone wishes to do the paper a good turn, we shall be compelled to stay in the office and seek to make the paper as effective as possible for the work of the church, which is the only motive of which we are conscious.

We would especially ask each presiding elder to seek out some worthy boy or girl who can accept our proposition to pay a year's expenses in college. This means that we will allow, beginning May 1, 50 cents on each new cash subscriber at the regular rate of $1.50, to be credited to the account of any worthy boy or girl that any district conference wishes to take up. The presiding elder and all the preachers may get in behind it. Any district that wishes to do it can educate one such student. It can be easily done, if only there is a will to do it. And there is not, we will dare to say, a district in our five conferences that does not contain some noble boy or girl whose heart is aching for opportunity to go to college, but who sees no way to accomplish it. Let the matter be taken up. Four hundred new subscribers will mean $200.00 to such a boy or girl. A greater number will mean a greater amount; a smaller number, a smaller amount. Let the district conferences settle it.

A CALL FOR A MEETING OF EDITORS AND PUBLISHERS.

After consultation with a number of the editors and publishers of our papers, I have been requested to call a meeting of all our editors and publishers at 9:00 o'clock, a. m., May 1, at our Publishing House in Dallas, Texas.

The meeting is called at this time and place because the Board of Bishops and the several connectional boards of our church are to meet in Dallas on or about that date.

One object of the meeting will be to consider our relation as publicity organs to these several boards. It is believed that these boards ought to assume a more sympathetic relation to the papers, and that they will recognize this when the matter is properly presented. Not one of them can do its business without the sympathetic cooperation of the papers. It is believed that the boards will be willing to recognize in some substantial way the value of the service we render. It is believed that they will see that a stronger and better publicity can be afforded them if they will properly adjust their relations to the papers.

Another object of the meeting will be to consider whether we cannot make better arrangements for advertising. We have before had several plans about this matter under consideration. The Western Methodist wishes to suggest, in advance, that the simplest way to handle the whole matter of advertising is to arrange with some central bureau to handle advertising for all our papers precisely as other advertising syndicates are now handling advertising for us, so much per inch per thousands of circulation, giving no bureau anywhere exclusive control of our advertising space, simply accepting contracts from a bureau representing all Southern Methodist papers, precisely as we accept contracts from other bureaus. The material fact is that we have for the Southern Methodist press at present no such bureau. Our Publishing House maintains a bureau for its own advertising. One or two of our conference organs have at times maintained an advertising man. Why can we not pull together all our papers under such a bureau? Our chief difficulty heretofore in securing proper advertising has been in the fact that no one of us has had anything to offer the advertiser. Whenever any one bureau is authorized to sell the space of the combined circulation of all our papers, the advertiser will not only take notice, he will hunt us up.

We ought also to bring before our bishops our matters, and to secure from them systematic cooperation. They are all wise men; they know the value of publicity; they will help us to a better footing.

We have a plan of our own to present to the meeting, looking to better methods in circulating the papers. It is a plan we expect to adopt a little later. We have no interest in presenting, except that we should be glad to hear criticisms upon it, and to give the plan for whatever it is worth to our brethren of the press.

We desire to suggest to our brethren of the press that it is barely possible that we ourselves are largely responsible, after all our hard work, for the relatively lame condition of our publicity department. It is barely possible that while we have all worked hard we have not been as enterprising as the men of this world. We may need a little more of the spirit that Paul manifested when he said that inasmuch as God had made him the apostle to the Gentiles he was determined to magnify his office. We each ought not only to do faithful work on his own paper, but we ought each to bring all the wisdom we have to bear upon the problem of more efficient publicity for the several interests of the kingdom of God. Let us meet, all of us, and consider this thing, and let us help one another.

JAS. A. ANDERSON.

REGARDING THE DIVINE MAJESTY.

S. T. BAUGH.

The above is the title of an editorial in the Western Methodist of March 25, which I read with a great deal of interest. The song service should be a part of the divine worship, participated in by the entire congregation, therefore we ought to be very careful what we sing. I use the Revival Praises in al my churches, and outside the Methodist Hymnal. It is the best book I know of.

There are song books published that degrade worship instead of stimulate it. We have lately heard songs, with different words but the same tune, that we heard at a negro minstrel years ago when a boy. Tripping thus lightly and almost flippantly and irreverently over sacred thoughts in God's Word, with no other aim than to display vocal ability and power, is not only void of worship, but in direct opposition thereto. When Jesus was teaching in a certain place, he said: "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." It was not prayer he was condemning, it was the spirit manifested in their prayers. When we meet to worship we should sing those songs that bring us in closer touch and fellowship with God.

The hymns of Wesley, Watts and others have caused hundreds to stop and tremble for their evil deeds, and have likewise brought cheer and comfort to the hearts of believers. I attended an Old Sacred Harp singing about three weeks ago, and as we sang the fourth verse of John Newton's "Amazing Grace"—

"The Lord has promised good to me;
His word my hope secures;
He will my shield and portion be
As long as life endures"—

tears of gratitude and joy flowed freely, as they did while singing many other of those songs made sacred by experience. After dinner the young people used one of the new books for about an hour, but I did not see any tears of gratitude or joy, and a wave of relief was felt when they were laid aside and the old books taken up again.

The greatest danger in some of the new songs —they are not all bad—is their baleful influence over the young people. Not far from here is a Baptist church. Last year a singing teacher taught a school there and used one of the books in question, and when the pastor began his revival meeting there he wanted to use a good hymn book, and this teacher influenced the young people to rebel against it and they did and broke up the meeting. If the devil can't tear up the church in one way he will try another. Young people are full of life and they are going to sing something, and if we do not supply them with the best they will manage to get an inferior grade.

There are no song books published equal to those published by the Methodist Church, and when a Methodist gets tired of the best that can be had and begins to feed upon the husks he—well, to say the least of it, he needs help.

Patmos, Ark., April 10, 1913.

CHURCH EXTENSION RELEIPTS.

I am giving below comparative statements of Church Extension receipts by years, 1906-1913, inclusive:

Year ending—

March 31, 1906	$156,934.47
March 31, 1907	203,701.36
March 31, 1908	203,399.82
March 31, 1909	246,512.48
March 31, 1910	289,643.72
March 31, 1911	296,328.70
March 31, 1912	317,214.66
March 31, 1913	287,008.99

The above figures show the growth of the work of Church Extension so far as cash receipts are concerned.

W. F. MCMURRY,
Corresponding Secretary.

GRACIOUS REVIVALS.

Those who take the pains to read our "field notes" will be cheered with the news of revival fires burning in many parts of our territory. We thank God. Let us everywhere pray that this may be the best year in point of conversions that has ever been known in Arkansas and Oklahoma.

THE GREAT REVIVAL OF 1874, IN FAYETTEVILLE, HELD BY REV. J. J. ROBERTS.

No. 1.

I think a sort of license is given to historians in the way of a preface, or introduction to what is going to be written, and if the reader will indulge me in this I will be as brief as I can, and put in a grain or two of spice and sugar to make it toothsome and palatable. I want to go back to my first convert, and on down, or up, to the beginning of this great meeting.

I was born in the good old State of Tennessee, in a good, religious, country home, five miles from Paris, the county seat of Henry County. This event came to pass May 18, 1851. I am sure I was there, but have never had any distinct memory of it. I have had two distinct births, one by the will of man, and woman, and our Lord; then another by the will of the Holy Ghost, and the conditions met on my part. This second birth was on September 30, 1868. My first convert was in 1858, or 1859. It was in this wise: My now sainted sister, Mary T. Jernigan, taught a school in the spring of 1858 or 1859; I was one of her pupils. She taught in an old residence house once owned by a Mr. Deerington. There was a lot, and some outbuildings, crib, and old stable. The school was made up of little fellows, save a few big girls, and "we" children held our play meeting services at play-hours in the old stable. We had some benches and different kinds of seats, and we had a "mourners' bench," and in one corner of the old horse-house we had a pulpit. It fell to my lot to do the preaching and calling of mourners. They came, and we had our regular altar workers, and song and prayer and "talking to mourners," just like a camp-meeting set. And the mourners were converted in a "make-happy" way, imitating our good old fathers and mothers at a big real meeting. There was a girl, named Margaret Alley, about 10 or 12 years old, the daughter of a Baptist preacher. She came to the altar, and while we were doing our best at our play-meeting this girl arose, with her face beaming with a joy that was not of the "make-sort," her eyes streaming with gladsome tears, and she was the real thing, and the preacher and all his helpers became panic-stricken at such, and out we got and broke up our meeting. But Margaret did not stop. She ran up to the school house, shouting and clapping her hands, hugged my sister and the big girls, and she was sure enough converted. As well as I remember, this ended our play-meetings.

Now, in 1904 I was invited to Cottage Grove, venn., to hold a meeting. My cousin, W. D. Dunn, of the Memphis Conference, was pastor. While there I met a man by the name of John R. Harding. He was, and is yet, if living, a member of the Baptist Church. He took a great interest in our meeting, was able in prayer, and a fine altar worker. He invited me home with him. After we had had a sumptuous dinner we began an old-fashioned talk. I said.

"Did you ever know a Baptist preacher by the name of Alley?"

"Did I know him? Yes. I closed his eyes when he died."

"Well, I can let you know I knew him in a second, if you will look me in the face, and let me show you how he did when he was preaching." (He would shut his eyes tight, and wrinkle his nose, and sniffle, and use the characteristic Oh!)

He laughed and said, "You have seen him and knew him. What else?"

"Well, did you know his children, Gilford, Bob, Pleas. and Margaret?"

"Yes, knew them all."

"What ever became of Margaret?"

"She lives just across the State line, in Kentucky."

Then I told him the play-meeting story. He jumped up and clasped my hand, and said, "Are you the boy that held that play-meeting where Margaret was converted?"

"I am he."

"Well! well! When she joined our church she told this as her experience."

I said, "Brother Harding, I have told this at times and people seemed not to believe it."

"Well, if any man doubts it let him write to me, John R. Harding, Cottage Grove, Tenn., and I will make an affidavit to the truthfulness of her statement and the church accepting it."

Now, this has been a long introduction, but it is a part of my life, and now I pass on to other matters next preceding this the most wonderful campaign against sin that has ever been waged in Fayetteville before or since. And while this is saying considerable, for mighty things have been done there since 1874, still when the story of this meeting is told in its details I think the doubting Thomases, if any now, will be convinced of my claim. My being in this great meeting was both providential and devil-ential. Both the good and the bad spirit were battling in my heart, for work, and I had decided to let the devil have me for his service, for a while at least. And on January 13, 1874, I hugged and kissed my dear old pa and ma a good-bye, and on my sure-footed "Fleetfoot" I rode away from home and loved ones to go the long, lonely distance of 250 miles to see my uncle, C. L. Jernigan, and family, who then lived in Fayetteville.

On my arrival my good old uncle and aunt made me welcome, and there I had the association of two new cousins, Sydney and Josephine. My dear old uncle said, "Jimmie, are you a Christian?" I gulped down a lump in my throat, and said, "I am a sort of a one." "Glad to hear it; hope you will have a good influence over Sydney." Dear old man! He did not know that I had come all the way of 250 miles to be influenced by Sydney. But the meeting began, as well as I remember, the fourth Sunday in January. I did not go. I went instead for three week-nights to a concert held in the Springer & Bothefuhr Hall. It was just the thing I wanted, with my beautiful cousin Joe—she and I had a good time. But the concert closed after three nights of fun, and then—yes, then, we went to church. And once in hearing of the good old songs and earnest prayers and searching sermons I began to feel all out and undone if I did not go into the battle. I went in, and for nearly three months, or quite through February, March, and on into April, the battle for God and souls was bravely carried on by thtat unwearied worker and able preacher.

In my next I will tell of the rising and falling of the interest and mention some personal incidents, of which there are many, connected with this historical and epoch-making movement.

JAMES F. JERNIGAN.

"PAN-HELLENIC DANCE GREAT SOCIAL EVENT."

The above is the caption of a news item that appeared in the Daily Oklahoman of March 9. In order that no injustice may be done to those concerned, I give the item in full:

"Norman, Okla., March 8.—(Special.)—The Pan-Hellenic dance, which is the one great social event of the season among the fraternity men of the University of Oklahoma, was held at the university gymnasium Friday evening, March 7. The event was largely attended by all the local chapters, there being about 100 couples present. Thirty out-of-town guests were present.

"James Nairn, president of the Pan-Hellenic Council, and a member of the Sigma Nu fraternity, accompanied by Miss Fay Law, of Oklahoma City, a member of the Pi Beta Phi Sorority, led the grand march.

"The chaperones of the party were Professors Bozell, Paxton, Dwight, Lane, Brown, and their wives, and Mr. and Mrs. R. C. Berry. The fraternities represented in the Pan-Hellenic Council are the Sigma Chi, Kappa Sigma, Kappa Alpha, Beta Theta Pi, Sigma Alha Epsilon and Sigma Nu."

I suppose it is reasonable to assume that this is a correct account of the affair, and I shall take this for granted in what I have to say.

Could the good people of Oklahoma require a better object lesson than this to demonstrate the necessity for education under direct and positive Christian influences and under ecclesiastical control? Every one who has taken the pains to inform himself knows that the modern dance is an unmeasured curse to the land. It cannot be an open question to those who know the facts. To argue otherwise means simply that one has not studied the question, or that he is blind to moral distinctions and spiritual values. Of course there are many excellent people who engage more or less in dancing, and a superficial view might indicate to the thoughtless that little or no harm comes from it. But a deeper study shows clearly that but few institutions are bringing more wreck and ruin to fair girlhood and young womanhood than the dance.

In view of these facts, the above affair should give pause to the serious-minded parents of the State. It is but natural for students to respect and honor their intelligent and capable instructors. No one need be surprised or complain if students should look upon their professors or models in character and conduct. The tendency with young and unfolding life is to indulge in hero-worship, and who should seem more worthy of it than those placed in positions of responsibility as instructors of the youth? When professors and their wives chaperone the dance it need not seem strange if students conclude that dancing is just the thing, nor if they further conclude that plain old father and mother at home are rusty and out of date. Thus a schism is produced in the home, and those highest in authority over the rising generation are placed at a discount. The ideals thus placed before students in college will work themselves out in coming years, and will tell upon the future history of the State.

In conclusion I have two things to say:

1. Those in authority should elect professors for our State University who will respect the sentiments and wishes of the plain citipenship of the State, and refrain from lending their influence to these affairs. When the President of the United States has requested that the inaugural ball be dispensed with, and when the Legislature of a great State has passed a resolution against the inaugural ball at the State capital, and when the leading churches of Christendom have through their highest authorities condemned the dance, it is reasonable to expect that those in charge of our institutions of learning should refuse to lend their sanction to these performances. Whatever their private views about dancing may be, they should respect the sentiments of the majority of the best citizenship of the State.

2. The State does not and cannot furnish the right environment for our young people who are seeking a higher education. In the very nature of the case this cannot be done. Even if the views of the president and professors are religious, moral and social questions were altogether sound, their authority is too limited to put these views into the fullest operation. There is an imperative need for Christian colleges, where the genuine revival will take the place of the dance, and where the students will be directly under the supervision of Christian teachers. The *esprit de corps* of an institution of learning is a most important factor in forming the characters and determining the destinies of the students. The religious, moral and social

ideals that obtain in the general life of an institution of learning will tell tremendously upon the future of the student body. Either openly and avowedly or gradually and silently these ideals will be adopted and will become determining forces in the lives of the students. When cold-blooded intellectualism and aestheticism and worldliness in general are substituted for genuine religious fervor, and the simple virtues of a consecrated life, we will be well on the way towards destruction. Do we wish to become a dancing people? Then, if history has any lesson for us, will we become a nation of harlots and libertines. For in proportion as the modern dance holds sway in any community will the foundations of the home be destroyed and genuine piety die out. These are strong words, but if anyone doubts their truth let him take the time and pains to acquaint himself with the facts.

Therefore, let us arise and build and endow institutions of learning where our sons and daughters will be surrounded with all those gracious and saving influences that will make possible the highest manhood and womanhood.

A. L. SCALES.

THE CONSPIRACY FIASCO.

BY W. W. PINSON.

One hundred and twenty-three men were arrested and tried in Korea by a Japanese court on a charge of conspiracy to assassinate the governor general. At the conclusion of a notorious trial which, for its flagrant outrages of all civilized methods, astonished the world, including that small portion of Japan to which a few of the facts filtered through a censored press, 105 were given prison sentences ranging from five to ten years. These men were convicted on no further testimony than their so-caled confession in the police court, which, with one voice, they maintained were secured by means of unbearable torture.

Baron Yun Chi Ho, one of the number, was arrested February 9, 1912. He was cast into prison. No one knew the accusation against him. He was forbidden to see anyone for two months, and after that only in the presence of officers. He was forced to listen to the piteous cries of those who were being mercilessly tortured for weeks. Then he was deceived into making admissions to the police, the bearing of which he did not then perceive. He was led to do this by the false promise of immunity for himself, and especially others of his countrymen, from further prosecution and torture. This so-called "confession" he withdrew three months before the public trial, and as soon as he knew the nature of the charges. His lawyer contended that the confession had nothing to do with this case. In open court Mr. Yun maintained his innocence consistently and unfalterigly to the end. The only evidence against him was the confessions of his fellow-prisoners who, one and all, declared they confessed under insufferable torture in the police investigation. They repudiated these confessions in the public court.

An attempt was made to prove that he was in some kind of meeting in a house in Seoul on certain dates. This testimony was given only in the secrecy of police investigation. The judges in the lower court would not permit the witness to be brought in to be cross-fuestioned. Fortunately, Baron Yun could prove an alibi in each count. Besides, the witness testified there were 100 men meeting in a room which, by actual measurement, would hold only ten men. It was by such a dark and devious way that the court moved to a cruel and notorious miscarriage of justice.

The first court sentenced Mr. Yun for ten years. Ten years for conspiracy to murder! He was guilty or not guilty. If guilty, ten years was ridiculous. being innocent, it was monstrous! The police had pilloried Japan before the civilized world.

From the beginnig, the confidence of the missionaries in Mr. Yun's innocence was unshaken. The developments have all tended to confirm this confidence. Hence, the board and missionaries have left nothing undone that would secure a fair trial and a just verdict. The best lawyer to be had was employed. The general secretary was on the ground during the first trial, rendering any proper service of which he was capable. When the verdict was rendered an appeal was promptly taken.

The higher court met. This court was far more considerate and fair. Other witnesses were called, but the old servant who had testified against Mr. Yun could not be found. When summons was sent for him he had disappeared suddenly. Hence, he has not yet been cross-questioned, so far as we have heard. What a diligent search for the truth!

Mr. Yun was again sentenced, but only for six years. Guilty, but not so guilty as before. Ninety-nine of the 105 prisoners were set free. They had confessed, to be sure. The court believed their retractions rather than their confessions. This left not a leg for the case to stand on. But Mr. Yun was the "man higher up." He must be held, but four years were spared as a sop to civilization, a tribute to the glimmering dawn of equity.

"Face these facts: There has never been a syllable of testimony from any source whatever to prove crime on the part of any one of the accused, though they have passed through two courts!" When a missionary to Japan wrote that for a Japanese newspaper he wrote what is only a well-known and palpable fact, especially applicable to Mr. Yun.

The case goes now to the Supreme Court. There it will be tried only on the record of the lower courts. There is still hope. Surely the police are not everywhere masters. Surely the voice of justice cannot be forever silenced in Japan. Surely the sense of her own unenviable position before the civilized nations of the earth will rally and summon to the front the better Japan. The confirmation of the sentence of the lower courts would fix on the fair name of Japan a stain that a century could not efface. Will Yun be cleared, and a good and innocent man who has suffered several deaths already, be vindicated? That is a great question. But there is a greater one. Will Japan, the Japan of our dreams and our hopes, save the world from a sickening disappointment and stay the pen of history from writing an indictment against herself over which her enemies will gloat and, her children will read with tears of shame?

FROM WASHINGTON, D. C.

For a superannuate I am some distance from home. Encouragement to improve my condition and better care for my family caused me to come east. The sequel will tell whether in that particular I was wise or foolish. But for an acquaintance with men, Washington City, Staunton, Va., Waynesboro, Va., and association with the Baltimore Conference, M. E. Church, South, and renewal of friendship with old schoolmates, some of whom have done well and are near the river of death, has made my visit a source of joy, and sadness also.

Met Prof. E. F. Vincent, 88 years old; also widow of a cousin, who is now a grandmother, and yet both my teachers in childhood. Tears and embraces with Mr. Vincent and myself were mutual.

The old house where my father, as well as his children, was born is now used for a tool-house, a new residence for the place having been built near the hillside farther from the mountain stream. Here we waded, fished and bathed in boyhood days, and at times would be in alarm because of sudden mountain floods. One came while not far from my old home. I enjoyed the scene, though some damage resulted.

One of my old schoolmates has made quite a fortune in land, government contracts and orchards. She is a widow, and a Methodist. Mr. W. A. Rife, a Presbyterian, has done quite well as the inventor of the Rife hydraulic water ram. Other neighbors and acquaintances in teaching and merchandising. Mr. Rife is a great prohibitionist.

The Baltimore Conference is a great conservative yet emphatic body of preachers and laymen. Bishop Kilgo presided efficiently and all but a few apointments stood. Nine hundred was the gain in membership. Four had died, one in a tragic way, whether by a runaway team or foul deed seems in doubt, though the press reports at the time reported the latter. A new district was made—the Alexandria. Six deacons and six elders were ordained, if my memory serves me right. The temperance report was strong and clear for prohibition laws and candidates—the latter to make pledges before being voted for. All the preachers are blondes or nearly so. Large in size, prominent in feature ruddy in face, strong in voice, polite in manner, friendly in treatment, but not gushing, meaning all they say.

Bishops Wilson and Denny were voted membership in the conference though bishops, and Bishop Kilgo jokingly asked, Is there anything against them? and declared their characters passed.

About four charges were made after conference, one being that of a station man who was wanted on his old charge and had a family in school, and whom it suited best to remain.

I suppose the other brother, being of Brown stock, liked the presiding eldership.

Your scribe, from lack of individual salary and the poverty of the superannuate funds of the Church in general, has a humble job in the national capital. Thanks to my many friends for endorsements.

H. J. BROWN.

TEXAS NOTE.

Lampasas, Texas, April 8, 1913.

Dear Brother Anderson. I hope to find my way up into your domain, old "Rackensack," again the coming summer, but nothing definite yet. Mrs. H. and myself are continuing life after the ancient order of the folks called Methodists, enjoying religion, and eating three meals a day, and doing churchly chores in various manners, in our home church; and your old friend is enjoying the privilege of the pulpit quite often among his brethren here and there.

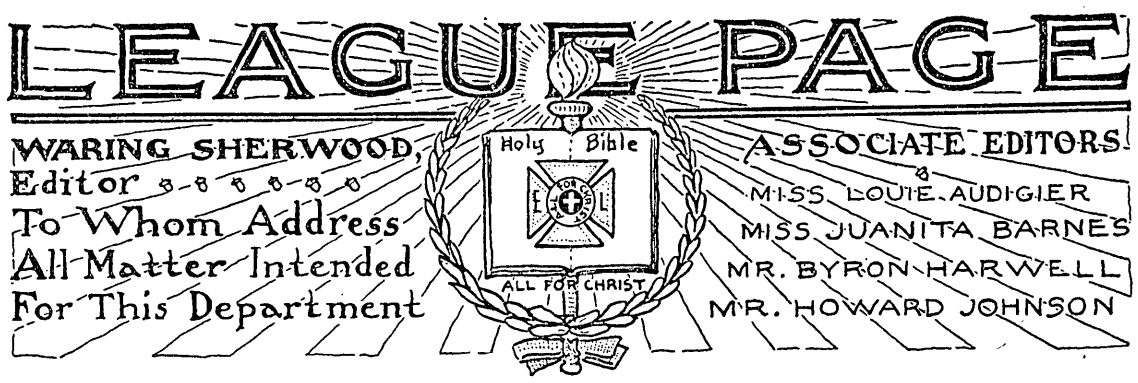
I have promised to write some for your columns now and then for the sake of old-time friends who say they would enjoy it.

I am reading closely. Never before have I enjoyed more enthusiastically the things pertaining to the kingdom of our Lord than nowadays. The approaches to the divine depths, heights and lengths were never more beautiful and inspiring than now; the unction of the Holy Ghost was never so mighty and diffusive of the Divine Nature, enlivening every faculty of mind, soul and spirit, than in the nearer reciprocation of indwelling person and life of him who dwelleth in the saints, than I am enjoyng in ths vestibule period of my lfe. Oh, the pure delights of this heavenly atmosphere deep within the Divine—"the secret place of the Most High."

Let it so be forever with thy servant. God add all his blessings to thee. Give my love to Brother Eaglebarger, and let the old brotherly love remain warm between thee and me.

Cordially,

J. HARALSON.



APRIL 27 (MISSIONARY): "THE ITALIAN IN AMERICA.

SUGGESTED PROGRAM.

Song service:
"America."
"All Hail the Power."
Alas! And Did My Savior Bleed?
Prayer by leader.
Solo.
Sentence prayers.
Leader's talk.
Five-minute talks:
"The Conditions of the Italian in America."
"What Is Being Done for His Betterment."
"What the Leagues Can Do for His Betterment."
Song—"Faith of Our Fathers."
Prayer.
Announcements.
Benediction.

THE TOPIC.

"Italy, in contributing one-fourth of all our immigrants, is one of the principal sources of the United States' unskilled labor supply. These workmen are furnished without our having to expend from $1,000 to $1,200 in their rearing. In Texas Italians have succeeded in cotton and rice culture, in vine-growing and truck-farming. In Louisiana and Mississippi they are being employed with profit on sugar and cotton plantations. In South Carolina a new colony has undertaken grape and silk culture. In California they are engaged in agriculture and fruit industries. In the mountains of West Virginia, Tennessee and North Alabama there are, in greater or less number, Italians at work in the coal fields. In Ybor City they are employed in the noted cigar factories. In railroad construction, tunnel-building, in grading, ditching, excavating, and in hard work of mine and lumber camp they are in evidence everywhere. While these unskilled laborers worked on the farms in Italy, upon their arrival in the United States many of them seek employment in mining, building, transportation, and manufacturing, their preference being determined by the difficulties in the way of an agricultural life and the higher wages paid in other industries.

"Italians prosper in America. They are industrious, economical and upright in their dealing, and therefore successful. The manner of their living is such that the average Italian's total expense for the month is only $6.50, leaving a surplus from his wages of $30.25. He saves more money at the same wage rate than any other class of European laborers in the United States. The amount of his savings is indicated to some extent by the $16,239,134 in money orders sent to Italy in 1906. While beggars abound in Italy, it is remarkable how few Italian tramps are in America. It is estimated that 80 per cent of the grocery business in Galveston, Texas, is done by Italian merchants, while there are 10,000 Italian stores in the city of New York, with a value of $7,000,000. The total value of property owned by Italians in this great city is no less than $60,000,000, and, relatively, it is larger in St. Louis, Boston and Chicago.

"In general, the Italian is good material for American citizenship. He is an amalgamation of the best blood in the world—Greek, Roman, Spanish, French, and Latin. Walt Whitman, in contrasting Italians with Americans, says: "The Italians are more fervent, tender, gentler, more considerate, less mercenary." There is a bad element among them, as among our native population. The dark crimes of the 'Black Hand,' the thug and the stiletto (which have deepened prejudice against the 'Dago') have been committed by the small per cent of a rough and vicious element from Italian cities. The great majority of Italians in this country segregated in the cities and distributed throughout the country, are law-abiding and respectable citizens.

"There is among these aliens from Italy a strong anti-clerical and sentiment growing out of antagonisms to the priest. In the struggle between Italy and the Roman Catholic Church they decided with the State and dropped the pope out of mind. They are in love with America and her free institutions. While prejudiced against the name "Protestant" by former teaching of the priest, as they become familiar with the doctrine of evangelical Christianity they show a growing sympathy and interest in our work. A number of Protestant denominations in different parts of the United States have prosperous Italian missions. The membership of these is composed largely of men, the women being more illiterate, and, as a consequence, more under the inbuence of Catholicism. Frequently in Italian colonies has been found a Protestant contingent, which always serves as a nucleus for mission work."—*Epworth Era.*

SUNDAY SCHOOL NOTES.

By Rev. W. J. Moore, *Chairman.*

CHILDREN'S DAY LAST YEAR.

The campaign is now to get every Sunday School in the Conference to observe Children's Day this year. And why not? It will be done if just one person in each school resolves that it shall be done. It is not a Herculean task when once it is decided to prepare the program. We owe it to the young people of the school; we owe it to the church, not to let this day pass without its being properly observed. Following is our record for last year by districts; the first figures showing the number of schools in the district, the second figures show the number of schools observing the day; and the last indicates the amount:

Ardmore District	33	11	$ 55.86
Chickasha District	29	9	26.66
Clinton District	47	21	82.75
Guymon District	12	7	19.05
Lawton District	28	13	30.63
Mangum District	43	22	86.60
Oklahoma City District..	40	18	55.05
	232	101	$356.59

The above figures do not make a very creditable showing—less than one-half of all our schools having observed the day. The figures showing the number of schools and those observing the day are taken from the Journal. The amounts are given by the Teller. We have fallen off discouragingly in our offerings also. The Board is greatly handicapped in its work for lack of funds.

We appeal to every Presiding Elder and pastor and other Sunday School folk in each district to press the matter this year.

Let's make it unanimous.

An up-to-date Presiding Elder recently wrote every pastor a letter in which he says:

"I wish you would report every Sunday School in your charge. If it is a union school say so. If you attend and do anything, say so. Begin now to arrange for Children's Day. Plan ahead for special services in your church and it will greatly aid in the work."

Good suggestions these.

Another elder writes with reference to Children's Day in his district:

"Hope to make it unanimous."

TIME FOR THE METHODIST ASSEMBLY.

We have a note from Rev. W. M. Wilson in which he states that July 11-20 is the date for the meeting of the Methodist Assembly at Sulphur, Okla.

We expect it to be one of the most important and helpful meetings held in years for the general benefit of the church throughout the State. We are placing this statement in the Sunday School column because we expect that part of our church work to receive a great stimulus.

Let all the Sunday School folk who can do so get ready to attend that great meeting at the best health resort in the South.

And then don't forget Children's Day, May 18.
Sulphur, Okla.

OKLAHOMA METHODIST ASSEMBLY.

Arrangements have been completed for the Methodist Assembly to meet in Sulphur. The date for the Assembly for this year is July 11-20. The program is being arranged and will soon be complete. It is very gratifying to announce that the several Boards of the two Annual Conferences in Oklahoma are heartily co-operating to make this annual meeting at Sulphur all that its name implies—an Assembly for Oklahoma Methodists for the promotion of all their enterprises. When we began it was an Epworth League Encampment and as such accomplished great good. It is still a League Encampment and more. It is now proposed to provide for many interests and to give particular attention to the things that are most needed. Dr. J. M. Culbreth will be with us and that assures us that the Epworth League interests will be wisely and effectively presented. Dr. E. H. Rawlings and Miss Daisy Davies are coming for the purpose of leading the preachers, the Leaguers, and the Sunday School workers and all the rest in the study of missions. Presiding Elders, pastors, members of Conference Missionary Boards, members of Women's Missionary Societies, and every one interested in the work of the church will find it profitable to engage in this study under their leadership.

The Sunday School interests will be in the hands of some of our capable leaders, probably Dr. and Nrs. Hamill, and if we could have present for these ten days the teachers in our Sunday Schools in Oklahoma, and those who should be teaching, the progress of our work in the months immediately following would not be less than marvelous. Perhaps God has called you to prepare your self that you may be an efficient teacher. Attend the Assembly.

At the request of the Presiding Elders of the State and under the direction of the Boards of Education of the two Conferences Dr. W. A. Shelton and Rev. C. L. Brooks are making preparation for the preachers. With the assistance of the Examining Committees they will provide instruction for each of the classes of the Conference Course and will examine the members of the classes who desire to take the examination at that time. They hope also to have assistance from the Correspondence School in this work. In addition to this they have arranged for a number of instructive and inspirational addresses for the special benefit of

the preachers. Write them a card for further information.

Rev. John R. Abernathy, Guthrie, Okla., has made arrangements for tents to accommodate a large number of people and he has charge of the Assembly grounds and will be glad to give you information in regard to a home in the Tent Sity. Make your reservations now and from this very minute give us all the assistance in your power to make this Assembly a great success.

Every Methodist of Oklahoma is invited to come and bring his friends. Whatever may be your place in the church you may hope to be benefited by attending the Assembly. You desire rest and recreation—it is provided here at a health resort where thousands go for the benefit of health, and in the most wholesome environment. You wish to study—well equipped leaders will be at Sulphur to help you. You need soul stirring messages from God—in the devout study of the Word and of the field; in the quiet of the morning watch and in the stillness of the Vesper service; and in the inspirational sermons and addresses you will hear the message. Begin now to make your plans to attend. Of other good things that are being provided we will write later. W. M. WILSON,

President Oklahoma Methodist Assembly.

OUR AGRICULTURAL SCHOOLS.

Little Rock, Ark., April 7, 1913.

Whereas, The Board of Trustees of the University of Arkansas, has appointed a committee of its members to visit and select a President for the University of Arkansas, we, the members of the boards of the four State District Agricultural Schools, assembled in joint session, desiring that the agricultural schools may in the future more fully co-operate with the University in the various phases of scholastic, industrial and vocational development, hope that the committee now visiting candidates for this position, will thoroughly investigate each candidate as regards his attitude, qualifications and sympathies regarding industrial training and the needs of the farming and laboring peoples of the State of Arkansas, to the end that the selection made will lead to a harmonious co-operation among the State educational institutions for the service of the people and taxpayers of the State. H. M. COOLEY,

Secretary Joint Board of Trustees.

NOTICE FOR THE GOOD WOMEN.

Will our excellent sisters allow us to ask that they arrange a little more definitely their matter for this paper? He note this week that several correspondents are covering the same matter. Let the Press Superintendent in each Conference look after this, and let there be an understanding as to how matter is to be handled.

A PLEA FOR HOME MISSIONS.

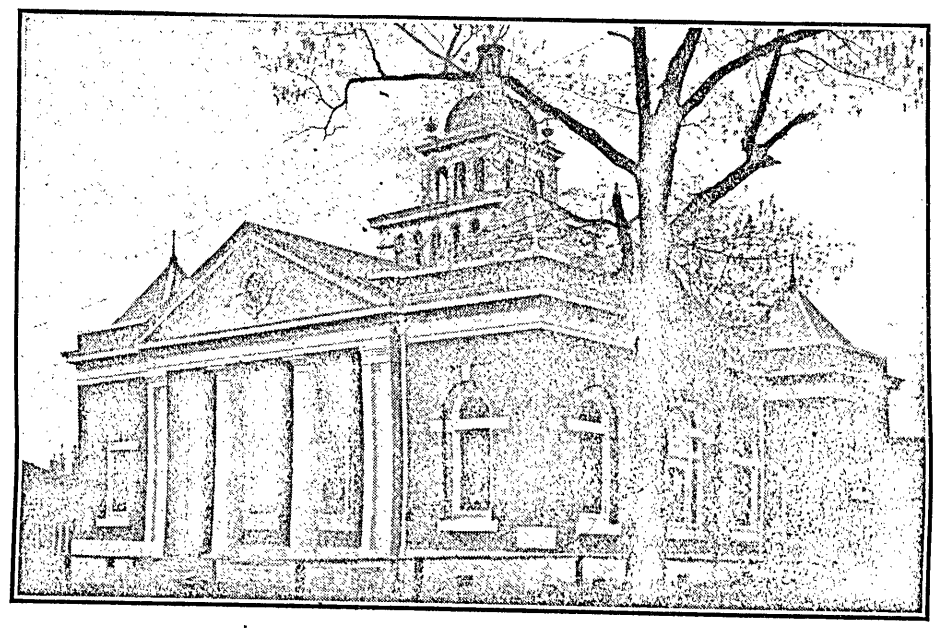
JOHN M. MOORE, D.D.

Arkansas and Oklahoma contain 158,806 members of the Methodist Episcopal Church, South. They contributed for missions of all kinds and in all ways, excepting that given through women's societies, $54,730.00, or 34:5 cents a member. The per capita for the Arkansas Conference was 36 cents, for the Little Rock, 36 cents, for White River, 25 cents, for East Oklahoma 33 cents, and for West Oklahoma 39 cents. Of the assessment for Foreign Missions the Arkansas Conference paid 76 per cent, the Little Rock, 77 per cent, the White River 61 per cent, the East Oklahoma 85 per cent, and the West Oklahoma 79 per cent. Of the assessment for Home Missions the Arkansas Conference paid 72 per cent, the Little Rock Conference 76 per cvent, the White River 58 per cent, the East Oklahoma 82 per cent, and the West Oklahoma 77 per cent. Conference Missions and Home Missions, according to the law have the same percentage. The Arkansas Conference sent in for specials on Foreign Missions $96.00, the Little Rock Conference $1,270.00, the White River $408.00, the East Oklahoma $1,176.00, the West Oklahoma $758.00. No one of the gve sent in anything as a special for Home Missions except the Little Rock and that gave $25.00 through the bequest of a man at Benton. Yet the Department of Home Missions expended $12,500.00, or one-eighth of all that it received, in Oklahoma, and sent $400.00 as a special contribution to Little Rock Conference to aid the preachers who suffered from the floods. These facts may suggest to the reader some obligations and opportunities.

Oklahoma is receiving $10,000.00 of Home Mission money this year to aid her Conferences. That is more than the entire assessment on all the Conferences in Arkansas and Oklahoma. Yet both the Oklahoma Conferences desire an increase. The Indians receive $3,500.00 besides. Arkansas Conference has a mountain territory that should be occupied at once. Little Rock Conference and White River find their needs very great. All the Conference Boards of Missions need more money and the Department of Home Missions cannot get along without an increase. A year ago the Board of Missions kept the assessment for Home Missions down to $125,000.00, and appropriated for 1913, $112,500.00, or ninety-per cent. To my great surprise the Conferences paid in 1912 only eight per cent. As a consequence according to the rule the appropriation for the coming year must be cut down. Not only so, unless the Conferences come up to ninety per cent this year, the appropriations already made for this year cannot be paid and the preachers on the mission charges will suffer. That is why this letter is being written. That is why the Secretary of Home Missions has written a letter to the pastor of each charge in the entire church that failed to pay out on Home and Conference Missions last year and urged him to bring up his charge in full on Home and Conference Missions if at all possible.

Suppose the five conferences to which this letter is addressed came up to the ninety per cent, what would be the result? The Department of Home Missions would receive $1,607 from them more than last year; Arkansas Conference would increase her Conference Missions fund by $810.00, the Little Rock by $934.00, the White River by $1,152.00, the East Oklahoma by $480.00, and West Oklahoma by $819.00. Do not these Conferences need, and need greatly, these additional amounts? But why should not Home and Conference Missions be paid in full by every charge in each Conference? That would mean an addition over last year for Home Missions of $2,547.00, for Arkansas Conference $1,260.00, for Little Rock, $1,600.00, for White River $1,512.00, for East Oklahoma $1,080.00, and for West Oklahoma $1,449.00. This is the goal for which we should earnestly strive.

Through America are bowing today the currents that are revolutionizing the world's thought, industry, commerce, government, life, and civilization. Last year 838,172 new immigrants came into our country. What shall we do with them? What may they expect of us? While these came 333,262 went back to their native countries. What did they take with them? They took the America that they found. Every American pulpit and pastor, every effort put forth to Christianize this land, and every dollar given to serve this country are forces that make for the evangelization of the world. What America is, thinks, and does religiously is the greatest missionary force in the non-Christian lands. How important that we purify the fountain and cleanse the channels of American influence that the world may receive the healing waters of life. What America neglects in her own cities, towns, and country places form the great obstacles that impede the progress of world evangelization.



METHODIST EPISCOPAL CHURCH, SOUTH, MONTICELLO, ARK., REV. Z. D. LINDSAY, PASTOR.

Raise the assessment for Home and Conference Missions! Yes. Then some specials for Home Missions. Why not? America is included in the great commission. A Home Missionary is a missionary. Home Missionaries can be "living links." Every argument for giving a special at all can be made for a Home Mission special. Here is a list:

	Each.
10 Scholarships in Textile Industrial Institute	$ 50.00
22 Native Indian preachers	70.00
2 Teachers for Italians	500.00
5 Italian preachers	500.00
3 City missionaries	500.00
5 Missionaries among miners	300.00
6 Missionaries among mountain people	500.00
8 American missionaries to foreigners.	1,000.00
8 Bohemian missionaries	$300.00 to 1,000.00
3 Cuban preachers	$300.00 to 600.00
2 Cuban Churches, $6,000.00 each, shares	100.00
275 Preachers in West, shares	100.00

The churches that usually pay their assessments on Missions in full would help to bring up the record of the Conference by raising a special for Home Missions. If any individual, church, or district desires to build a church or school for foreigners either bya gift or an annuity the Secretary of Home Missions would be glad to give any information desired.

Nashville, Tenn.

BOOK REVIEWS.

"SOCIOLOGY AND MODERN SOCIAL PROBLEMS," by C. A. Ellwood, published by the American Book Company, New York, at $1.00, is intended as an elementary text-book for colleges and is suited to use in Extension Courses and Reading Circles. It is not the presentation of a theory, but is a statement of obvious elementary forces in the social life. It discusses: "The Problem of the Modern Family," "Growth of Population," "The Negro Problem," "The Problem of the City," "Poverty and Pauperism," "Crime," "Socialism in the Light of Sociology," "Education and Social Progress." His fair discussion of "The Negro Problem" will please Southern readers. His argument that the era of the city is just beginning, that a yet larger proportion of our population must live in the city and that the city will dominate the society of the future, should challenge attention. Men in public life ought to read this book.

"CULTURE, DISCIPLINE, AND DEMOCRACY," by Dr. A. D. Yocum, professor of pedagogy, University of Pennsylvania, published by Christopher Sower Company, Philadelphia, price $1.00, is a very lucid and impressive discussion of the problem of combining cultural studies with practical preparation for life. It should be read both by college men and advocates of vocational education. The author shows that many of the cultural subjects may be omitted from the college course without destroying the cultural value of the course.

"MIGHTY ENGLAND" is a story of the English people, written by W. E. Griffis, and published by Christopher Sower Company, Philadelphia. The author is a great traveler and has not simply read about England, but has studied the English people and their neighbors. He passes lightly over the wars and dwells on the affairs of the people. The book is prepared esecially for "Young Americans," and will be appreciated by them either as a text-book for the school or in private reading. While it is brief, it contains an unusual amount of valuable and interesting matter.

"HOW NEW YORK CITY ADMINISTERS ITS SCHOOLS" is a constructive study in the School Efficiency Series, published by the World Book Company, Yonkers, N. Y. Its author, Prof. E. C. Moore is professor of education in Yale University, and was selected by Dr. Paul Hanna to make an investigation of the schools of New York City at the request of a special committee of the board of New York. It is a valuable document. It points out the way to progressive improvement in the administration of the public school system of the city of New York. Because similar conditions are found throughout the country the book will be helpful and valuable to all who are interested in school administration, whether members of boards or teachers or citizens who wish to study the problems. Some of the subjects are: "The Board of Education," "The Kind of Board of Education Needed," "How Estimates Are Prepared," "Construction of Buildings," and "Care of Buildings."

"EXAMPLES OF INDUSTRIAL EDUCATION," by Prof. F. M. Leavitt, of the University of Chicago, is a new book published by Ginn & Co., Boston. As we are in the midst of a great and complex movement involving mighty social and industrial changes, the public school has unusual demands made upon it for the proper solution of the problems of this movement. This book deals with certain important elements of the problem. It discusses the significance of the movement for industrial education, manual training and industrial education, the demand of organized labor, the demand of educators, the demand of social workers, a plan for immediate reorganization, vocational high school,s the trade school, the continuation school, and agricultural education. The citizen who wishes to be "up-to-date" needs this volume.

"THE TRAINING OF THE BOY" is a book that will interest every parent. It is written by W. A. McKeever, professor of philosophy, Kansas State Agricultural College, and published by the Macmillan Company, New York. The author has faith in boys. His motto is, "Train the whole boy, and not merely a part of him," and he undertakes to show how it can be done. He discusses pre-school development, the public school and adjustment, vacation employment, sending the youth to college, play and playthings, juvenile recreation, preparation for home life, preparation for religious life, etc. It is all good.

EDUCATIONAL NEWS AND NOTES.

President Shanklin, of Wesleyan University, Middletown, Conn., has been notified that the university is to receive $1,000,000 by the will of the late R. P. Doremus, of New York, a distinguished alumnus.

Dr. D. F. Houston, the new Secretary of Agriculture in President Wilson's cabinet, is the president of Washington University, St. Louis, and has never been anything else than an educator. He was president of the University of Texas.

Dr. Schaeffer, superintendent of public instruction in Pennsylvania, recently said: "Today at least forty vocations require high school education as preliminary training, and the boy who quits school before finishing the high school course shuts against himself the door of opportunity and makes it impossible for him to enter the vocations which aspire to rank with the professions, and which have within their ranks the leaders of American civilization. The European school condemns the children of the peasants and middle classes to ordinary trades. The American school means equal opportunity for every boy and every girl, regardless of wealth or social position."

Statistics of Columbia University show that the number of students has increased in forty years from 906 to 8,363.

In Prussia, out of 165,481 army recruits, in 1911, all but 24 could read and write.

Last year Austria's eight universities had 26,332 students.

There is a movement to establish at the University of California one of the finest schools of forestry in the world.

The University of Minnesota is planning to send a special train to make a circuit of the county fairs.

Vocational work in high schools is fully recognized for admission to the University of Kansas. Three of the 15 required units may be in manual training, domestic science, stenography, bookkeeping, agriculture, or commercial law. The University of Michigan also accepts vocational subjects.

Participation in student activities at the Ohio State University that lie outside the regular curriculum will be regulated hereafter by faculty action. Scholarship will be the test which will determine a student's eligibility to hold office in any student organization or to have a position on any student publication board. If a student is delinquent, either by condition or failure in any of his studies, he is ineligible to hold any office or other position of trust or honor in any student organization.

Princeton University is planning to establish schools of mechanical and mining engineering and forestry, and is seeking a central endowment fund of $4,000,000.

Oberlin College is considering the advisability of limiting the attendance to 1,000.

The University of California is asking the Legislature for an appropriation of more than $1,000,000.

Western Reserve University, Cleveland, Ohio, has decided that its college classes shall be divided into sections of 25 students. This will require seven sections for the freshman class.

Colby College will receive $75,000 from the estate of L. M. Stewart, of Minneapolis, who spent his freshman year at Colby.

Mrs. M. A. Buck, of Decatur, Ill., has offered $200,000 to the Illinois Wesleyan University on condition that $325,000 more be secured. The Commercial Club of Bloomington, the seat of the university, will contribute $125,000, and $200,000 more will be raised outside. Mrs. Buck will also build a $50,000 library for the university.

Smith College is calling for $1,000,000 endowment, and already responses amounting to $650,000 have been received. Smith claims the distinction of being the largest college for women in the world. It lays emphass upon teachng rather than buildings.

POOR PROHIBITION KANSAS, RICH LICENSE MISSOURI.

The Year Book of the Anti-Saloon League is just at hand. Turning at once to the pages which treat of Missouri, we find the following helpful information: Missouri has more natural advantages than Kansas, such as mineral deposits, forests and richer soil, more rainfall and a nearer market. It is a much older State than Kansas. Its population is nearly double that of Kansas, Missouri having 3,300,000 population and Kansas having 1,690,000 population. Missouri has three cities much larger than any in Kansas. In Kansas there is hardly a town of 1,500 population but has its electric lights, water and sewer system, while in Missouri numbers of towns of four and five thousand population have no paved streets, electric lights, or water system. In Missouri the assessed valuation is $1,650,000,000. In Kansas the assessed valuation is $2,750,000,000. In Missouri the assessed valuation is $300 per capita. In Kansas the assessed valuation is $1,750 per capita. In the panic of 1907, when Eastern banks appealed to those in the West for money to ease the situation, Missouri, with all its large banks in its large cities, refused to send one penny to the East, while the Kansas bankers got together $50,000,000 and sent it to help the Eastern banks in their emergency.

In Missouri there is $p0 per capita deposited in the banks. In Kansas there is over $100 per capita deposited in the banks.

In Missouri one farmer in one hundred owns an auto.. In Kansas one farmer in five owns an auto.

In Missouri common labor gets $8 per week, and in Kansas common labor gets $14 per week.

In Missouri there are over 4,000 saloons, into which the people of the State pay $80,000,000 a year. In Kansas there are no saloons. Missourians expend on the average $24 a year for liquors. Kansans spend on the average only $1.48 per year for liquor.—*Central Christian Advocate.*

CHILDREN'S PAGE.

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

CHILDREN'S DAY, MAY 18.

Order Programs for Little Rock Conference from

Rev. J. M. Workman,
Malvern, Ark.

PINKIE OF THE PLAINS.

By Ruth Carr.

"I won't go—I won't go a step if that's the way you feel about it; I'll stay right here the rest of my days. I wouldn't give a snap for all the Latin and Greek books in the college anyhow."

"But I want you to be a fine lady, Pinkie, so it don't matter how I feel about having you go."

"Does a body have to know books to be a fine lady?"

"Yes, leastwhile that's what your mother said and I guess she knew."

"But I can read and write a little and I'd rather stay here with you than to go off to the city and be made into a queen and have to live away from you."

"But I promised your mother on her death bed that I'd send you, when you were twelve, and I must keep my word."

"Where will you send me?"

"I think I'll write your Aunt Mary, back east, and see if she will keep you for a few years—you can come home every summer when school is out."

"I don't want to go to Aunt Mary's 'cause she never did forgive mammy for marrying you and wouldn't even answer her letters."

"But when your Aunt Mary knows you are a motherless little girl I think she will take pity on you and—"

"I don't want her pity—I despise to have folks feel sorry for me just because mamy is gone. I hate to be babied and petted."

"But I'm sure she will take more interest in you than the teachers at a boarding school, so I shall write her first."

That settled it, and Pinkie knew when her father said a thing would be done that she could depend on it, so she knew the time had almost come when she must leave her beloved home with all its happy surroundings and enter school in a far away country that was all new to her. She had been born on the plains on the very place her father had homesteaded many years ago, and to which place he had brought his bride from her home of refinement back in the old State.

Pinkie's mother was a beautiful woman with soft brown hair, a peachy complexion and the kindest blue eyes, but her father was a rough westerner with Indian blood in his veins. His eyes were like ripe muscadines and his hair was coarse and jet black. He had gone east with a large drove of Indian ponies from the ranch, and after selling them he remained for a few weeks in the city where he met the girl who shortly left her happy home of wealth and refinement to go with the man she loved to his home on the wild plains.

A year later Pinkie came to gladden the heart of her parents and help ease the pain in the heart of the young mother—a pain caused by the loneliness she must endure on account of the rough life and associates she found in the far west.

Mr. Herndon, Pinkie's father, did everything he could to make life more pleasant for his girl wife, spending money lavishly on her, humoring every whim, providing the best the wild country afforded, but the poor little child wife had made one false step and must bear the burden it caused. She grieved for the home and loved ones left behind and after five years of pining and grief she was taken ill and calling her husband to her had him promise to educate their child in the east, then kissing him and their baby girl goodby, she went away never to come back.

Pinkie was only four then, and often had her father get up in the night and take her to the little mound out under the stars to see if her mother had come back while they were asleep.

But now she was twelve and the time had come when she must go; she should have music, art, languages and in fact everything that money could buy, for Mr. Herndon was a wealthy cattle man.

"Why can't you go too, daddy?"

"I must stay here to see that the cow boys tend the cattle right."

"Then why can't you get a teacher from the east and have her learn me all the things they know back there, if they're so much smarter than we are?"

"There will be more for you to learn than books and I promised I'd send you and I must keep my word."

When Pinkie saw that there was no other way but for her to go off to study she began to await with impatience the answer of her Aunt Mary.

"I do hope she won't take me—oh wouldn't it be jolly if she wouldn't do it."

"But you don't want to grow up with no education do you?"

"O I'm educated enough to suit me—I can throw a lasso almost as true as Tipsy or Sam and I can ride my bronco on the ranch."

"But there are other things that you should learn and I fancy your Aunt Mary will not be pleased with your western manners, which you will have to correct."

A week later a letter came from Pinkie's Aunt Mary, saying, for the sake of her dead sister whom she felt that she had wronged, she would take Pinkie and do a mother's part by the child.

"I don't know what you want with her," said Harold, the sixteen year old son of Mrs. Flemmings, "for I know she's like a wild Indian."

"Why I think it will be fine to have a sister,' 'said Paul who was two years younger than his brother.

The twins were just ten now and although they were born the same day they were as unlike as if one had been born in America and the other in Japan. Dean was a frail, slender boy with a pale face and big blue eyes, while short yellow curls hung in little ringlets around his ears. Dan was a heavy set boy with a dark complexion, black eyes and hair as stiff and black as a Japanese.

The boys were as unlike in their dispositions as they were in looks; Dean was a gentle, lovable child, making friends easily, while Dan was cross and overbearing with few friends.

"I think it will be nice to have a girl about the place, she will help you boys to be more gentle," said their mother.

"Don't know about that," suggested Harold, "for she may be a real tomboy or a cow-boy, who knows, and we may have to help make her more gentle."

"Then you must help me refine her, for her father writes that she knows nothing besides the rough life of the prairies."

"I wish she were not coming, for I don't like girls hanging around in a fellow's way," said Harold.

"She may have a pony," suggested Paul, "and maybe she can teach us to ride on one foot, and to throw a lasso and to fight Indians and all that sort of thing."

"She's part Indian herself, and I'm afraid of her," said Dan.

"She can't look any more like one than you do," replied Paul

A week later a telegram came from Herndon saying he and his daughter would arrive on the five thirty. Paul and Dean were delighted but Harold and Dan were thrown into a pouty mood at once, and refused to go to the station.

When the train stopped Paul ran to the steps and eagerly scanned the face of every one who came, trying to imagine how his cousin would look. He had seen her mother's picture that was taken when she was a young lady, but as there had been no communication between the families since she had run away with the dark westerner, he had no idea how Pinkie looked.

"She may be like her mother—I hope she is, for mama said she was a beauty."

All at once a tall dark man came down the steps carrying a splendid grip and close behind him followed a slender girl with the blackest eyes and the reddest cheeks Paul had ever seen. He knew her on the spot, and felt sure he would like her—he could tell that by the kind of hat she wore; it was a broad brimmed wool hat with a leather belt buckled around it; her gloves had fringe on them and the beaded purse that hung from her belt was made by the Indians, Paul knew. There was money in the purse too, for he could see it shining through the fat sides as they bulged out.

"Is this Mr. Herndon," extending his hand, "I am Paul Flemmings. Mother sent me with the carriage to meet you and Pinkie."

"That's me—hello Paul, who's this with you?"

"That's Dean, my little brother."

"Howdy do, kid—mighty pretty eyes and hair you've got."

The child blushed crimson at the compliment from his new cousin and running ahead of the rest he sprang into the carriage and sat down on the front seat.

"Get right up from there, for I'm going to ride on the front seat with Paul," called a jolly voice as the party came round the station.

"I'm going to drive, too, ain't I, Paul?" asked the girl.

"No, I guess not, for that yellow horse is a little wild and sometimes runs away."

"Humph! Don't you reckon I can hold a wild horse? If he fools with me I will jump from the carriage to his back and check him."

"Could you do it?"

"Could I—well you just ought to see me on a bucking bronco and you'd think I could do anything with a wild horse."

"I'd like to see you,' 'said Dean who was beginning to think Pinkie was as great a wonder as the bare-back rider he had once seen at the circus. Paul was old enough to believe his mother might not be pleased with the manners of this wild girl from the plains, but he wisely refrained from saying anything.

When the carriage stopped at the Flemming home Pinkie spied her aunt through the window.

"Is that Aunt Mary?"

"Yes, and that is Dan with her."

"Well, who in the Sam Hill is that tall guy on the steps?"

"That's my oldest brother, Harold."

"Hello there, Harold," called the girl as she sprang from the carriage and ran up the walk.

"Good evening," came the chilly reply.

Not waiting to go through the door Pinkie sprang through the window that was open to let in the cool breeze of the September twilight.

"Howdy do Aunt Mary"—as she grabbed her aunt and noisily and roughly hugged her.

"Hello, Dan—you're a stumpy dumpy ain't you?"

"I'm as tall as you."

"And you look like an Indian—just like those out west—bet a dime you've got Indian blood in you too. Has he Aunt Mary?"

"No, but there is Spanish blood on his father's side of the house."

"There! I knew it—you're a greaser."

':'I'm not—I know I'm not," screamed the child, who thoroughly disliked Pinkie from the very first and determined that he would hove nothing to do with her.

"Try to be more gentle, dear," said her Aunt Mary as she put her arm around the girl's shoulders.

"Daddy told me I'd have to change my manners when I got here, didn't you, daddy?"

"Yes, girlie, and I want you to do as your Aunt Mary tells you for you are to be her little girl now."

"Daddy I want to be your little girl—I want to go back to the plains with you; I won't like to stay here after you're gone. I don't like that slim boy nor the little greaser and I don't want to stay. Please don't make me, daddy."

"You must not talk that way, Pinkie,' said her aunt, "for you will learn to love us all because we love you, so you must try to be satisfied."

"Daddy what will Tipsy and Sam do without me—and poor little Dainty—won't she miss me—who'll ride her now; my little pony I will miss you as much as you miss me. O, daddy let me go with you—I can't stay here—please let me go back, I don't want to know things in books, all I want is you and Dainty and Tipsy and Sam, and—and—O, I want the big wide plains where I can see far—far away." The child flung herself into her father's arms and burst into a fit of sobbing, just as Paul entered the door.

"O pshaw, this won't do, my little cousin is not game; come let me show you my goat and cart—you may ride if you're not afraid."

"O, Paul, I'm sorry I cried, but I'm going to be game now for I like you. Let's make the old goat butt us."

"Aren't you afraid?"

"Who, me?"

"Yes, most girls are afraid."

"But daddy says I'm not like other girls—I'm not afraid of anything but Big Mud."

"Who is Big Mud?"

"O, I forgot you didn't know—he's an old Indian that comes to our ranch sometimes and he has more scalps hanging to his belt than I have fiingers and toes; they say he don't kill folks now, but I wouldn't trust him around the corner."

(To be continued.)

Dear Miss Katherine: I know I will be a surprise to you. I am an orphan girl. I am eleven years old. Am living with my uncle and grandmother. I have two sisters and a brother. I have black hair and brown eyes. I am in the sixth grade; can play on the organ and piano. If you will be kind enough to publish this letter I will write again. Hello to all the cousins.

Kathleen Gunnell.

Cotton Plant, Ark., Mar. 25, 1913.

Dear Miss Katherine and Cousins: How are you all these windy days? What kind of a time did you all have Easter? I am going to school now and am in the sixth grade. My deskmate is Lillian Crafford; she is my cousin. Have you cousins a garden? We have one. Do you like to camp in the woods in the fall? I do. I wish you all were here to go with me this fall. I will let you guess my age; it is between eleven and fifteen. The one that guesses it I will send them a pretty post card.

Well, I will close for this time, hoping Mr. Wastebasket is in the cellar. Love to all. I remain your cousin,

Nellye Trice.

Cotton Plant, Ark., Mar. 25, 1913.

Dear Miss Katherine and Cousins: I will write to you all for my first to school? I do for one. My teacher's time. How many of you cousins go name is Miss Kate Baggott. I like her fine. Come on Ruth Carr with some more of your goo' stories. I enjoy reading them very much. For pets I have a little baby brother, and two dogs. We had a storm pass through our country the 20th of this month; it tor down fences and barns. Everybody that had storm cellars went in them. Well, I guess I had better bring my letter to a close. If I don't I am afraid I won't see it in print. I would like to correspond with some of you cousins my age. I am thirteen. Well I will close, hoping Mr. Wastebasket has gone to his storm cellar as it looks so threatening. Your new cousin,

Mamie Lillian Crafford.

Champagnolle, Ark., Mar. 26, 1913.

Dear Miss Katherine and Cousins: How are you all this rainy weather? This is my first letter to the children's page. I am a boy of fourteen years. We live on the farm. I like farming fine. I would like to know if any of the boys my age can beat me plowing. Some of the boys and girls have petsc, but I don't have time for pets. I have one sister and no brothers. Papa takes the Methodist and I like it fine. We have a good Sunday school every Sunday and preaching twice a month. Brother Williams is our preacher; we like him just fine. Well, if this misses the waste basket, I will write again. Come on, Uncle Bob, I like your letters fine.

Your new cousin,

Dewey Perdue.

WEST OKLAHOMA CONFERENCE.

Word has been received from Birmingham that Miss Daisy Davis is to be with us in our annual meeting at El Reno April 29-May 2. Whatever may have been lacking to insure a successful meeting is now supplied, and we may plan fo rthe best conference ever held in Oklahoma.

The rally cry from each district secretary is 'Every Auxiliary Represented at El Reno." You cannot lag behind and retard the progress of the organization of which you are an integral part, so send in the names of your delegates.

Mrs. R. M. Campbell.

DURANT, OKLA.

What has been "bottled and labeled" a most extraordinary revival came to a close at the First Church at Durant on Sunday, April 3. Pastor O. C. Fontaine conducted the meeting aone and we speak advisedly, for he did all the preaching, three-fourths of the praying and two-thirds of the personal work.

There's a reason: when Brother Fontaine sought to sustain the high standard of religion as set by the Christ there was a terrific skedaddling of backboneless Methodists. And when he proclaimed that he did not believe there was a single saved man and only two or three women in the church, even the faithful threw up their hands in horror.

Fontaine at no time during the meeting used the soft pedal. On the contrary, he put on more pressure with each service. Some folks came back, some poked their noses around the corner, while a few made for tall timber. The long-delayed church clean-up was a little too thorough and impartial to suit the "runners."

If properly analyzed—if we could sum it all up as God himself—this was no doubt the greatest revival in the history of the church. Fontaine succeeded in getting the people to thinking. Not every preacher can do this. He did another thing—got many of those on the inside looking out to realize that they were on the outside looking in. It was truly an eruption of the conscience.

While many of us disagree with the pastor as to the lost condition of this great membership, we do concede that no man has ever preached more of the gospel in all of its fullness and simplicity, courageously and compassionately. Imbued with much power, forgetting self and in child-like obedience, Brother Fontaine held up the living Christ to a semi-occasionally religious people. The great throng of people which came from all churches frankly say that "never man spake like this man."

No attempt was made to keep an account of the number of conversions. Twenty adults were received into the church, and some forty children gave their names for membership. Scores of people, young and old, both in and out of the church, were helped to a higher and nobler life. The church has been greatly strengthened spiritually, evidenced by renewed activities ni all departments of the church.

Brother Fontaine is a man in whom we are well pleased. God managed well when he sent this able minister to us. There comes a feeling stealing over us that no church will be able to hold him in the after awhile. He is an evangelist and ought to be on the job every day in the year.

R. H. Glenn.

POSITION WANTED.

A young man, ambitious, strong and capable and who has taught for seven years with the best success, desires a good school some place in Arkansas. Most of his work has been that of High School. Can furnish the best of references. If you are in need of such a man, write Wilton, Ark., Box 23.

HOT SPRINGS METHODISM.

After the opening prayer by Keadle the following members of the Preachers' Association, all being present, made their reports respectively:

Dean had a good prayer meeting, but owing to the rain his congregation was smaller than usual. Splendid Sunday school, his Sunday morning congregation was smaller than usual but much better at night. He preached at the Gardener school house in the afternoon.

Monk had a very fine prayer meeting, although his congregation was not so large as heretofore. By invitation he preached for the Jews at their synagogue on Friday night. He had a very fine Sunday school Sunday morning, large congregation at the preaching hour, considering the absence of many visitors who are leaving for their homes, very large crowd at night, several Jews in attendance, one application for membership.

Robertson's prayer meeting was not so large in numbers as usual, splendid Sunday school, morning congregation had dropped off some, interesting League service, house full and a very fine service at night.

Ditterline reported that he had no prayer meeting last week. His Sunday congregations were rather small. One accession by vows.

Bulkley had a splendid prayer meeting; reorganized his League; fine congregations both morning and night, with interesting services.

Forsythe had an overflowed house at his Friday night prayer meeting near New Salem, (overflowed with people and not a flood of water), two conversions at the prayer meeting, his Sunday shchools growing, good congregations at Morning Star Sunday morning and night, Dickerson preaching for him at night.

Steel worshiped at Malvern Avenue in the morning and at Central at night. Keadle spent Saturday night and Sunday in the Tigert Memorial neighborhood, attending church and visiting friends, one of whom, Ditterline's father-in-law, is quite sick.

The meeting closed wit hprayer by Brother Bulkley.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7042 Carney building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

BRINKMAN, OKLA.

Dear Brethren: This finds me trying to pen a few lines from this part of the field, in the way of a report. In spite of all the difficulties in West Oklahoma, everything is moving, and the word from most of the boys is very encouraging. We have had very disagreeable weather since November. There has been one epidemic after another, and last but not least, we have the smallpox. There has been nearly fifty cases in this town and community and the end is not yet. We have a consolidated school here with nearly 300 pupils and all were exposed. We do not know whene it will end, but we are doing everything we can to stamp it out. We are glad to say that in most cases it is in very mild form. Your scribe has had six cases in his own home and is now patiently waiting to take his share of it, (in a personal way) and you know that all things will come to those who wait. Well, in spite of discouragements we have fine prospects for another year. Farmers are in good spirits; crops look good, and nothing but a full report will be satisfactory to the preacher this year. We are expecting great revivals and a good time spiritually at every point. We also have some repair work going on. Through the efforts of the W. H. M. S., the parsonage is being painted and other repairs made which will add much to the appearance of our good property here. Well, we do not want to take up too much of your valuable space, so will close, by asking the prayers of the brethren in this our time of affliction.

C. W. Craig.

GREAT REVIVAL AT ATOKA.

Just closed the greatest revival Atoka ever had. Began on March 9 and closed April 6. We secured the Opera House for $25.00 a week. Rev. J. B. Andrews and his helpers, Mr. L. C. Smith and wife, choir leaders and soloists, and Ruby Jane Andrews, accompaniest, came at the request of the four pastors of our city, and held this union revival.

There were 266 professions, besides the restorations, and all Christians the restorations. 220 have expressed intention to join some one of the four churches, and many of the others will join. Among the conversions were leading business men and city and county officers. Every man in two of our banks, from president down, were converted, the sheriff of our county, and other officers, lawyers, merchants, clerks, every American business man in town except two, the entire High School, and every teacher who was not before a Christian.

The offering for the workers was the most phenomenal I ever saw, in a few moments Sunday morning, $797 were subscribed and paid in cash on the spot. There remained $100.00 in the incidental collections, and the committee divided this between the wives of the four pastors of the city.

The Methodist quarterly conference ordered the sale of all our property, and the purchase of a large lot, and the erection of a new parsonage and church house, which will be done at once. "Everything is lovely and the goose honks high." Love to everybody.

L. B. Ellis.

TO OUR CUSTOMERS IN THE ARKANSAS, THE LITTLE ROCK, AND THE WHITE RIVER CONFERENCES.

By an arrangement with Messrs. Anderson, Millar & Co., which took effect January 1, 1913, all orders for Sunday school Literature, Sunday School Supplies, Books, and Periodicals are to be filled by the Publishing House direct and not as heretofore through Messers. Anderson, Millar & Co. We suggest to our customers that they order either from the Nashville or the Dallas House, as may be most convenient to them. Both Houses will take pleasure in giving prompt attention and courteous service to all our customers in the State of Arkansas.

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CHICKASHA DISTRICT CONFERENCE.

The Chickasha District Conference will meet at Conache, Okla., 7:30 p. m., Monday, April 21. Rev. O. W. Stewart will preach the opening sermon. The sacrament of the Lord's Supper will be administered at the close of the opening sermon.

The following committees have been appointed:

License to Preach—H. B. Ellis, W. C. Fleetwood, R. H. Denny.

Deacons Orders—C. S. Walker, R. J. Deets and T. M. Wood.

Elders Orders—J. S. Lamar, J. H. Scott and B. M. Nelson.

Admission—William Spain, J. C. Jones and M. M. Monk.

Local Preachers—B. A. McKnight, A. S. Wilson, R. A. Thompson, W. E. Humphreys and J. T. McBride.

We expect every local preacher to be present at District Conference with a written report and to come before committee of examination for local preacher as per disciplinary requirements. (See Paragraph 75.)

All preachers in the district, four delegates from each pastoral charge, Sunday school superintendents, district stewards, recording stewards and church leaders are members of district conference. Please let every member of Chickasha District Conference not fail to be present at Comanche, Okla., April 21-24. Come prepared to remain throughout the entire conference.

Moss Weaver, P. E.

NOTICE.

All delegates attending the Woman's Missionary Annual Conference at Monticello, from Texarkana, Prescott, Camden, Arkadelphia, Pine Bluff and Little Rock Districts, can, by reaching Pine Bluff at 10:30 a. m., make connection at Dermott and arrive in Monticello at 5:00 p. m. Those coming via Warren can reach Monticello at 9:30 a. m. The Conference will convene Wednesday night, April 23.

Z. D. Lindsay, Pastor.

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.)

DeLAMAR.—Mrs. Ellen K. DeLamar, wife of J. C. DeLamar, was born February 23, 1853; professed faith in Christ at the age o feleven years and joined the Methodist Church, South. She was a strong Christian character, always in the front line in Christian work. Her hand was always open to relieve suffering and want. Many call her blessed. Her house was the preacher's home. As far as she was known she was loved. Hers was a faithful life. She departed on angel wings at the residence of E. D. Nix of Dallas County, Ark., at 2 o'clock p. m., the 8th day of January, 1913. She leaves one sister, Mrs. America Shadwick and two children, Mrs. Dora Nix and Adolphus Brown, and a host of grand and great-grandchildren with a host of friends to mourn their loss. Her life was a call to her loved ones, and all her friends to follow her as she followed Christ. Let's follow. May God forsake us not.

Her step-son,
J. E. DeLamar.

RADER.—Mrs. Ara E. Rader (nee Ruddick) was born near Pea Ridge Battle Ground in Benton County, Ark., June 19, 1879. Was married to Dilton Rader, December 26, 1896; died at her home near the place of birth, February 6, 1913; age thirty-three years, seven months and eighteen days. Sister Rader was the mother of four children—three girls and one boy. She professed religion and joined the M. E. Church, South at Brightwater, August, 1905, during a revival meeting held by Rev. H. A. Armstrong, in which church she lived a consistent member until summoned to the church above. She died of consumption. Was ill for several months during which time she suffered a great deal, but bore it all with a great deal of patience, and seemed submissive to the divine will of Him who doeth all things well. She expressed herself as being ready to go home. Her funeral services were conducted by the writer at Liberty, in the midst of a large crowd of friends and relatives, and her remains placed there in the family graveyard to await the resurrection.

Y. A. Gilmore, P. C.
Pea Ridge, Ark., Feb. 11, 1913.

GUICE.—James Addison Guice was born June 18, 1841; was married to Miss Emeline Castly, December 27, 1860, to which union seven children were born. Brother Guice was a man who loved God, home, and church. He was ever bright and cheerful, and always had a loving word for those he met. He enlisted as a soldier in the Southern army near the beginning of the civil war, and served as commissary sergeant till the end. He professed faith in Christ when a small boy, and lived a Christian till death. He served his church faithfully as a Sunday school superintendent for a number of years and was one of the charter members of the Twenty-eighth Street church.

He was a father to the children, and they loved him. I have never met a more devoted Christian than was Brother Guice. He has left behind him an example of Christianity worthy of us all to emulate. Having undergone two operations, which proved fatal, Brother Guice passed from this life of suffering to a life of peace and joy. His eye was fixed on God.

J. W. Mann.

ALBRIGHT..—Aunt Sallie Albright, as she was familiarly known, was born in Georgia, February 16, 1844; died at her home at Rover, Ark., January 15, 1913. She was married to J. C. H. Albright in 1859. To this union was born eleven children, six of whom have preceded her to the other shore. She was converted in 1882; joined the Methodist Episcopal Church, South, in which she lived a consistent member until she went to join the church triumphant. During her illness she was patient, never complaining at her lot, and when she knew the end was near she gave instructions to the children as to how to manage about burying her. She said she was ready to die. The only regret was the separation from friends here. But said while she was leaving friends here she was going to join friends around the throne of God. Just as she passed out of this world she threw up her arms and seemed to be embracing some one, and exclaimed, "Rest! rest! the Savior has come!" Thank God for such testimony. In her death the family, the church and community has sustained a great loss. We miss her; oh, we miss her! As we preached at her church last Sunday we could not see her smiling face, nor hear her cheering voice. She was always the preacher's friend.

Her pastor,
C. H. Bumpers.

McCANCE.—On January 5, 1913, at his home in Mutual, Okla., James Eli McCance came to the end of a long and well spent life. He had been in declining health for some months, and the end was not altogether unexpected. He was one of the early settlers of this section of Oklahoma, and was closely identified with its growth and developments. He numbered his friends by the score, and all who knew him held him in the highest esteem. His upright life and noble character have left an impress upon the community in which he lived. Though he has passed to his reward, the influence he set in motion will live and abide forever, doing good that only eternity will reveal. He loved his home, and from it twelve children have gone to bless the world, three of whom have already been gathered to the Father above. Among those left is the Rev. J. B. McCance of the West Oklahoma Conference. He also loved the church and gave himself to it in early manhood. He gave to it the best he had, his means, his influence and his life. The church in this place would oft times have suffered, had it not been for his loyalty and devotion. The loyalty and devotion of the father has passed to the sons and daughters and nowhere can more faithful men and women be found than these who have come from this godly home. In the Father's house of many mansions he has gone to complete the work commenced in this life, and there to wear the crown which has been laid up for him these many years. Truly he could claim the promise, "Be thou faithful unto death, and I will give thee a crown of life."

J. W. Trevette, P. C.

HUBBARD.—Miss Amanda Jane Hubbard, daughter of Brother and Sister W. T. Hubbard, was born February 26, 1896, and professed religion when but a small girl, under the preaching of Rev. J. Z. Burleson, and joined the Methodist Episcopal Church, South. Her life as a Christian was above reproach. A purer, sweeter Christian character cannot be found anywhere. She was a fine organist, and God gave her a voice to sing his praise. Her lovely character and Christian smiles gave her a warm reception in the home and in the church. She was useful, loyal and true. For five long weeks she lingered but was never heard to complain of her condition, notwithstanding the fact she suffered untold pain. But God gave her grace in the hour of need, and as death slowly came upon her, she talked much to the family and friends about heaven and Jesus, proving herself a soldier of the cross until on the morning of the 7th of February, 1913, just ten minutes past twelve in early morning, she closed her eyes and went to sleep in the arms of Jesus. Truly the family has lost a precious gem, and the church a faithful worker. But our loss is heaven's gain. We conducted her burial service at Scotland cemetery in the presence of a large crowd of weeping friends and loved ones. But this expression came from all that knew her. We are not grieving about Amanda's death, but because of her absence and Christian influence. We all know where to find her. She has gone to God to love forever. After the body was placed in the vault and the cold dirt placed over it, one of her warm girl friends who always is ready to do Christian work, placed some beautiful flowers on the grave with tears dripping from her eyes with these words, "We all know where she is."

J. C. Williams.

McCROSKY.—On Friday, January 24, 1913, our dear friend, and brother, Marvin McCrosky, passed away. Marvin was just entering manhood. He was a beautiful and bright young man and to know him was to love him. While Marvin had not been a very active Christian, yet we feel assured that he is at rest. Just a few days before he died he said to his dear mother that he was not going to get well and cried and sang the good old song, "Jesus Lover of My Soul." He said to some of his friends that were with him in his sickness that all was well with him. Brother McCrosky and his good wife are both true followers of our blessed Lord and have been for many years members of the Methodist church. To know them is to love them. Dear Marvin leaves father and mother and one sister to mourn for him, and a host of friends and relatives. He is not dead, but sleepeth. You can't bring him back but you can go to him. When we get to Heaven there will be no parting; all will be peace, joy and happiness.

His Pastor.

LAWS.—On December 1, 1912, Sister Laws passed to her reward in the great beyond, and on the following day her body was laid to rest in beautiful Forest Park Cemetery here in Fort Smith. She had been sick for several years and death came as relief and promotion. In her last, long illness love ministered in every conceivable way to her comfort, and her passing was marked by the deep sorrow of many dear relatives and friends. She leaves behind a husband, two children, and her mother. Their lives are infinitely richer and sweeter because of her.

Nearly all her life was lived in Fort Smith, where she made a host of friends and did untold good. She joined the Methodist church in early childhood, and lived always an earnest and consistent Christian life. In her last hours she had a realizing sense of God's comforting grace, and she had smiles and cheery words for all who came to see her. She lived well her thirty-three years of life and died triumphant in an unfaltering faith in her Savior. She sweetly rests from all pain and weariness. God's blessing be upon the dear bereaved ones!

L. M. Boyles, Pastor.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Since his last report our Field Editor has sent in fifty-six new subscribers to the Western Methodist: J. A. Billings, Mrs. W. T. Holt, Luke Weaver, Mrs. J. B. Lewis, John Sharp, G. W. Hendricks, Mrs. C. E. Scheather, Mrs. M. A. Dickson, Mrs. Della Bandy, Mrs. Mary Ballard, T. Frederick, Mrs. E. B. Lawson, Mrs. Gussie Akridge, Mrs. W. M. Tindel, Mrs. M. A. Manson, Mrs. W. H. Shannon, W. B. Holbrook, T. H. Higgins, Mrs. Eliza Matthews, E. M. Arnold, J. Q. Mondy, Rev. M. A. Fry, W. J. Clack, J. S. Meek, A. S. Meek, R. N. Baugh, W. T. Teal, Mrs. J. A. Pledger, R. F. Ore, J. P. Ciles, J. H. Jackson, J. W. Harris, H. Hall, Mrs. Guy Conley, Mrs. R. H. Rhyne, H. G. Perkins, H. H. Hedges, Mrs. H. N. Stephens, Mrs. J. N. Leach, Mrs. W. M. Guthrie, Mrs. J. H. Rogers, Prof. W. M. Brown, Dr. W. J. King, Prof. Fred Cole, J. L. Dickey, Rev. W. F. Nixon, R. H. Hill, W. W. Benefield, T. W. Bittle, Dr. J. M. Crandle, Edwin Shapard, Mrs. J. E. McGinty, J. H. Wilson, S. A. Galloway, Mrs. A. G. Pinkerton, Col. A. P. Strother.

SHE WAS SMOTHERING.

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration ,and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

NOTICE.

The Little Rock District Conference will be held at Asbury Church, July 9, 1913. The brethren of the district are requested to make no appointment which will conflict with this date.

Forney Hutchinson, P. E.

In writing our advertisers mention the Western Methodist.

Obedience is not truly performed by the body, if the heart is dissatisfied.—Saadi.

Woman's Missionary Department

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

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Little Rock Conference.....Mrs. C. A. Evans
White River Conference.....Mrs. Mary Neill
East Oklahoma Conference.....Mrs. A. Ernsberger
West Oklahoma Conference.....Mrs. R. S. Satterfield

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

WEST OKLAHOMA CONFERENCE DELEGATES.

All delegates to the Woman's Missionary Conference of West Oklahoma, to be held in El Reno, April 29 to May 2, should send in their names, not later than April 25, to Mrs. Alva Williams, 510 West Oak, El Reno, Okla. The membership of our church is less than two hundred, but with this thoughtfulness on the part of the delegates, we hope to provide entertainment for all who come, "Such as we have give we thee."

LETTER FROM MISS CASE.

Mexico, D. F., March 19, 1913.

Mrs. Mary A. Neill, Batesville, Ark.

My Dear Aunt Mollie: It did my heart good to see your handwriting on the back of an envelope once more, and the good news your letter brought of mother's improvement in health rejoices me. I hope you received my letter and the copies of the "Mexican Herald," containing descriptions of the bombardment. I have written such short, hurried letters home, after fearing that they might not reach their destination as we were cut off entirely from the outside world for twelve days, and now the mails are very irregular, owing to the fact that Carranza has the Laredo R. R. line cut, that I fear I have written little of our experiences during that trying time.

We knew of the uprising almost as soon as it began, for the Artillery Barracks is just diagonally across the street from our school. At six o'clock in the morning the men rushed out of there on horseback with drawn pistols, shouting "Viva Felix Diaz." We heard and saw this but did not understand all it meant, but shortly afterward the firing began at the National Palace. Later in the evening we heard the shots as the battle raged and General Diaz took the Arsenal. We did not go to church and it is well we did not take our girls out that day for the bullets hailed down upon the roof of the church during the morning service, and it was unsafe to attempt to enter Balderas St., even.

So little did we realize our danger that first day that whenever the firing began afresh we would go to the balconies and the roof to try to see where it was and were constantly at the windows watching for the Red Cross automobiles that brought many of the wounded to the stations and Hospitals in our neighborhood. That night, as all policemen had been unarmed, we feared the lower class might take advantage of the unprotected condition of the city to loot and rob, and we felt so uneasy that we selected hiding places for our teachers and boarding girls in case the school should be attacked by mobs. Ladders were placed against the walls of the school rooms in the depth of the garden so we might climb to the flat roofs and pull the ladders up after us. Some chose the narrow space between two walls and still others selected the space below one of the school rooms. It amuses us to think of it now, but I am thankful it was not necessary for us to resort to those means to protect our lives.

Later in the evening, Mr. Fenton, brother of one of our teachers, who lives in Puebla, came to the school. He said he would stay at the hotel, as it was in the center of the city, and there he would be more apt to know of an uprising of the lower class if it should take place, and would come to us at once.

Monday, February 10, was a quiet day, outwardly, but one of tense inward excitement for us. Both Madero and Diaz were making their plans and we expected that at any moment the fresh bombardment might begin.

As the church and mission house on Balderas St. are only a few blocks from the Arsenal, the Elliott and Castro families came to the school, bringing Mrs. Gregorio Osuna and three of her children who were visiting Mrs. Castro, and five young men, four of whom are students of the Agricultural College here. They brought only a few things with them for then everybody hoped that by that night everything would be settled, and they had to stay with us for ten days. Brother Elliott, our presiding elder, and Brother Castro, our pastor, were in San Luis Patosi, attending the District and Annual Conferences.

Mr. Fenton came that afternoon and decided to stay at the school and the next afternoon Mr. Churley of the Y. M. C. A., who had remained there during all the hard fighting of Tuesday, helping to care for the wounded, came to see how we were faring and we invited him to stay. I am deeply grateful to these men who so kindly helped us in many ways and were ready to protect us if necessary during exceedingly dangerous time. Several other young men came at different times and would have stayed longer had there been immediate danger. We did not attempt to teach school on Monday and all school work was suspended for two weeks and I sent as many of the girls as had relatives in the city out of the school. Still we had, all told, over forty in family left and in spite of the large number we did not lack for food nor anything necessary for our comfort. Since the Madero revolution began we have kept supplies of provisions in the house. These came into use and as we have a market only two blocks from us, we could go there between battles for fruit and vegetables, and the butcher, the baker and the milkman were faithful. We were far enough from the danger zone for them to come to us every day. As the bombardment continued, however, the price of the necessaries of life rose. Charcoal that in ordinary times sells for $1,12, went up to $7.00 a sack and articles of food rose in proportion.

We were not sure it would be safe to stay on the second floor after the bombardment began, so the young men, our guests, volunteered to bring mattresses and bedding for the family to the first floor. They made a continuous procession for quite a while, bringing about forty mattresses, which were spread side by side on the floors of the parlor, reception hall and dining rooms. We slept on the floor without undressing for ten nights, and were ready to run into the basement at a moment's notice of bombs should strike the house. Tuesday after the heavy firing began, I went to the roof to try to see how near us the cannons were placed. Mr. Fenton was there, protected by the low wall at the edge of the roof. He called to me to stoop low and cross quickly as I was standing in a dangerous place. I did so and crouched against that low wall. I heard dozens of Mauser bullets sing over my head. After waiting a long time for the firing to cease, I ventured almost on "all fours," to cross the roof again and seek a safe place indoors. The next day two men were on the roof and twice, rifle balls passed very close to their heads, and they were doubtless the mark of some sharp-shooter. After that we stayed off the roof.

As the fighting continued day after day it was rumored that intervention might come at any moment, and the Americans might be ordered out of the country, so we packed our suit cases and hand bags and I made desperate efforts to arrange places of safety for the eleven boarding girls who lived in the States of Morelos and Mexico, and could not reach their homes. I also made an inventory of the furnishings of our schools and one of the young men who had a passport through the lines took the three copies, duly signed here, General had his temporary office as the to the Embassy, where the Consul consulate was badly damaged by bombs and shells.

On Sunday, February 16, an armistice of twenty-four hours was declared, beginning at two o'clock Sunday morning and to end at two o'clock Monday morning, to give people who had been shut in their houses in the danger zone for a week, time to get out and to allow everybody to go safely through the streets to buy provisions. I took advantage of the armistice to try to take some girls to their homes. Mr. Churley went with me and one of the girls in a public carriage. The street cars were stopped the first day of the fighting and did not run again until it was all over. We failed to find the families of the girls, for the soldier guards refused to let us go through the streets that led to their homes, but I found that I could arrange for four of them if I should be compelled to leave. We saw the destruction wrought on many houses by cannon balls and bombs. Many streets were piled with garbage, and in some places men were burning the garbage and under the smouldering heaps we could see the limbs of dead human bodies and calvary horses. Hundreds of the dead were carted out of the city and burned.

The armistice was broken at 2 p. m., twelve hours too soon, and we were in the street more than a mile from the school. We thought we heard a cannon report and saw the many families who were leaving the danger zone, carrying as many of their possessions as possible in bundles of all shapes and sizes, raise white flags and run to the sidewalks to find protection close to the walls, and the firing grew louder and faster and balls were singing above us. We had no white flag but I held my handkerchief out at the side of the carriage top to make it answer the purpose, and was greatly relieved to reach home in safety.

Some patrons of the school came that morning to see us, who took advantage of the armistice to leave their house, who had been in the cellar a week with only crackers to eat.

Earlier during the week an old man who had stayed formerly at the Mission house, came to the school, bringing Billy, the Elliott children's pet cat. He said he went to the house one day and the firing kept up so steadily that he had to stay there two days and one night before he could safely leave. Mrs. Elliott and Mrs. Castro went home the day of the armistice to bring clothing and other articles. They found the doors of Mr. Castro's house had been forcibly opened and a wounded person had occupied one of the beds. They made a second trip, taking our mozo with them, who put padlocks on the doors and brought back the Elliott's turkey that had lived safely in its coop on the roof for a week while pullets had fallen all around the coop and several pieces of exploded shells were near. Bishop Hendricks did not get here to help eat the turkey, but the "Mary Keener" missionaries and teachers did full justice to it when Mr. and Mrs. Elliott invited them to supper at the mission house later.

Our cook left the day of the armistice to find her son, who is a policeman in the village of Guadalupe, near the city. She had to walk there and, of course, as the armistice was broken, she could not come back until after peace was restored.

The cablegrams that were sent by Dr. Cook and Mrs. Cobb, and were telephoned us from the Embassy, were most welcome and we were glad to know we were remembered at home and greatly appreciated their offers of help and their solicitude for our safety. As all banks were closed, we feared at one time that we might suffer for want of money to buy food, but what we had in the house was sufficient for our needs. Ambassador Wilson established a temporary bank at the Embassy, but we could not get there.

The firing was so heavy at times that the noise was deafening. I particularly remember one day when it was continuous and seemed loudest when we were at the table at meal times, and one night that it seemed so near and was so loud that we could not sleep, and three times during the night, members of our "house party" gathered in startled groups and were ready to run into the basement for safety.

The next morning, half of an exploded bomb was lying in our garden, near the house, where it had fallen during the night. We have quite a collection of bullets, grape shot, pieces of bombs and shells, cartridge racks from machine guns, empty cartridges

from machine guns and Mauser rifles, etc. Some fell in our garden, and others were found in the Y. M. C. A. building, that was so badly damaged, as General Diaz had cannon and machine guns stationed there to protect the Arsenal. I will be willing never again to hear the roar of a cannon, the demoniacal laugh of a machine gun, the bursting of a bomb, the quick firing of Mauser rifles or the singing of balls in the air above me.

Wild rumors were constantly reaching us. One day somebody phoned that Zapata and his hordes were entering the city and we were afraid looting would be begun at once. We afterwards learned that many of his men were near the city, but they did not enter. Another time we were told that the section of the city around the Arsenal was to be blown up in an effort to dislodge General Diaz from the place, and for a few hours we were expecting the terrible concussion of the explosion. Hundreds of soldiers passed and re-passed our place, and the long screech of the Red Cross automobiles, utterly disregarding the speed limit law, as they went out for or came in bearing the wounded, was distressing.

We hear that the father of three of our pupils was one of the non-combatants killed. Nobody will ever know how many were really killed during those ten awful days. Two American women were killed by a bomb that came through the walls and burst in the kitchen where they were preparing dinner. The damage done houses in many parts of the city is great.

On the afternoon of Tuesday, February 18, we heard that Madero had been forced to resign and had been made a prisoner by his generals, Huerta and Blanquet, who had joined Diaz. Later, the bells of all the churches were ringing. (Not being beaten as they are for ordinary services) proclaiming peace. We were glad to have the firing cease and to have peace, but it seemed too bad to get it that way.

We waited until the following Monday to open school. We had to relax, get our house into order once more, and wanted to be sure it was safe for our pupils to come through the street.

We went out to see the damage done to many of the houses and noticed that in one place everybody had his handkerchief to his nose. Upon turning a corner we discovered the reason—the bodies of two men had been covered with coal oil and placed in the street to burn.

Our horror was great when we learned of the death of Madero and Pino Suarez.

Our "house guests" went home the day after peace had been proclaimed. Mr. Elliott and Mr. Castro had returned from San Luis Potosi February 17. They found Mr. Elliott's house had been entered, the lock of every door, drawer and trunk had been broken and many articles had been stolen.

Our family prayer services at night were times of rest and refreshment all during the bombardment.

God took such good care of us, and my heart is filled with gratitude for his great goodness.

Your loving niece,
Esther Case.

"LEST WE FORGET."

Is a book of fifty-eight chapters and three sermons written by Rev. J. H. Riggin, D. D., and Rev. W. F. Evans of the Little Rock Conference. These chapters contain character gems from South Arkansas with many illustrations showing the faces of many of your old pastors, leading laymen and lay women who have stood in the forefront of advancing Methodism in South Arkansas. You may order from the authors at Arkadelphia, Arkansas, or from Anderson, Millar & Company, Little Rock, Ark. Price by mail $1.

REVIVAL AT CLAREMORE.

Forty-five members have been received into the M. E. Church, South and the number will go beyond fifty, as a result of a series of meetings held by Dr. Arch C. Holder of Shreveport, La., at Claremore, Okla. The meeting was commenced March 9. During the first week the pastors of the various denominations preached; one each evening. Dr. Holder reached us March 16. We commenced in the church building. Such vital interest was shown that our M. E. brethren asked to be given part in the meeting. The church building was then too small, so we moved to a vacant store house down in town Wednesday of the second week. The store house was filled at nearly all the meetings until we closed out Sunday night, March 30. There were ninety-seven souls saved. Some going to the various churches, but the two Methodist churches receiving the bulk. As said above, our church has already received forty-five and the number will be beyond fifty. We have had about fifty-five additions since Conference.

Dr. Holder does a magnificent work. Everybody who believes in a vital religious experience is satisfied with his work.

The pastor conducted his own song services.

A. S. Cameron, P. C.

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 Little Rock needs it.

A. C. MILLAR,
Conway, Ark.

ROGERS STATION.

Each week marks an advance in all departments of the church work. The Sunday school is growing at a good rate. One class (A. B. Hunter's) has outgrown its old quarters, and is fixing up a nice room in the basement.

At the morning service last Sunday, four members were added to the church.

The Senior League is preparing for a great time at the District Conference, which meets at Springdale, April 28-29.

We are rejoicing over the way things are moving at Rogers.

J. M. Henderson,
Correspondent.

GERTY, OKLA.

I wish to sanction what Brothers Jernigan and Breckenridge said about the need of Methodist preachers in the rural districts. We are much in need of some good Methodist preaching in the country. It seems that our church is leaving the country people to be preached to by other denominations and using most of our preachers in the railroad towns and cities. It is hard to get a P. E. to hold a quarterly conference away from a railroad town. If the Bishop or P. E. would put a Methodist preacher that can preach out to preach to the country people, he could accomplish a great deal of good. If our church don't send preachers out to preach to the country people other denominations will, and are, and we will be left out. Brethren, get busy and do something at once.

A Country Methodist.

MAUD, OKLA.

Sunday night, March 30, we closed a two weeks' meeting in Maud Station, conducted by Rev. Lovick P. Law, Siloam Springs, Ark. Mrs. Law, his wife, was a great helper in the meeting. She is a very fine singer, and her solos were inspiring. Sixty or more conversions, and more than half that many have already and will join our church. The revival was truly great, in that it brought many to repentance, and faith in Christ and the membership to higher plains in spiritual life.

Law is one of (if not the best) evangelists I ever had with me. He preached a gospel which saves men if they will accept it. His preaching, singing, plans and methods, have the old time gospel ring in them. He goes with a push. One must do something, get out of the way or get run over in his meeting.

Rev. J. C. Curry, pastor of our church at Tecumseh, Okla., who is one of the best singers we have, was with us the last Sunday of the meeting and swung into the work as one who knows how it is done and loved the souls of men.

Maud Station is moving forward. Some $400.00 of indebtedness on church and parsonage has been paid since we took charge of the work. We found no Sunday school superintendent. (However, my predecessor had one elected but he had resigned.) We have H. A. Disch in charge and our Sunday school is growing and doing good work. The stewards are looking after their pastor.

A. B. L. Hunkapillar.

OKLAHOMA WESLEYAN COLLEGE CAMPAIGN.

Itinerary of Bishop Edwin D. Mouzon.

Chickasha, Sunday, April 6, 1913.
Duncan, Monday, April 7.
El Reno, Tuesday, April 8.
Clinton, Wednesday, April 9.
Cordell, Thursday, April 10.
Mangum, Friday, April 11.
Lawton, Sunday, April 13.
Grandfield, Monday, April 14.

Itinerary of Dr. J. E. Dickey.

Pauls Valley, Sunday, April 13.
Norman, Monday, April 14.
Waurika, Tuesday, April 15.
Headrick, Wednesday, April 16.
Elk City, Thursday, April 17.
Hobart, Friday, April 18.
Altus, Sunday, April 20.
Oklahoma City, Monday, April 21.

TAHLEQUAH.

Opened battle here Sunday, April 6. Weather was fine. Church filled and some standing. Outlook fine for a great meeting. Sin is well entrenched but we are fighting a battle that must win, for Almighty God is leading. Parks is loved by this people. He is true and untiring in his work. A full report will be given later.

Your servants,
Cassidy and Kirby.

Manager's Column.

Our friend, Rev. G. M. Gibson, pastor First Church, Dallas, Tex., has placed the names of all the board of stewards, thirty-two, on the list of subscribers to the church paper.

The Presiding Elders of the Texas Conferences are writing notes to the editor, assuring him that an earnest effort will be made to extend the circulation of their church paper. These Texas brethren will bring something to pass. We will give results later.

PRESIDING ELDERS, PASTORS AND STEWARDS, PLEASE READ.

The Value of the Church Paper.

Is the Church paper worth while? Much might be written in support of the proposition that it is an important and essential factor in the progress of the Church. Certainly this can be easily demonstrated in theory. But the purpose of this writing is not to argue, but to tell. President Wilson said in his Richmond address, We are not arguing with you, we are simply telling you. What we propose to tell you is the result of the investigation of the editor of the Pittsburg Christian Advocate of the Methodist Episcopal Church. He investigated the financial reports of the charges in the West Virginia Conference, one of the patronizing conferences of his paper, and he discovered that those charges in which the Advocate circulated most freely were invariably in the lead financially, and this in spite of the fact, as he assures us, that the charges in the lead were the smaller and poorer charges.

Here's his method. The conference was divided into five classes. In class 1 were included all charges which have an Advocate for every four members; class 2 an advocate for every five members; class 3 one for every six members; class 4 one for every seven members, and class 5 one for every eight or more members.

Here's what he discovered. The charge in class 1 paid an average on preachers' salary of $3.96; those in class 2 an average of $2.63. For benevolent collections the charges in class 1 averaged $1.00; those in class 2 88 cents. We are not informed as to the results in other classes, but there is a difference in loyalty and liberality between the first two classes that would seem to establish clearly and conclusively the value of the Church paper.

It is poor policy for the pastor to neglect to push the circulation of the Church paper. He may count such work as immaterial and uncongenial, but in his failure to do it is in our conviction that he neglects a strong arm of help in his work. He is passing by his best friend, the most constant and effective assistant he could find.—Baltimore and Richmond Christian Advocate.

A PARAGRAPH FROM A LATE BOOK.

"As respects those men who with sandals on their feet and irreverence in their hearts and arrogance on their lips proceed to tread about God's Holy of Holies, no word of defense is here spoken. They are merely the profane persons who for reasons of their own have entered the Temple of the Most High. Yet the fault ever with them is not in their method; it is in their irreverence; it is in their willingness to tear down; it is in their pride. They have availed themselves of the new truths that God has permitted us to discover, and are seeking to restate for us our religious truth with a coloring of their own. And the pity is that we have let them do it, whereas we ourselves should have been the first to have hailed every new truth as a messenger from God, and should have hastened to square our religious conwe have waited in the supposedly imceptions with the new message. While pregnable strongholds of an antiquated credal statement, these men have been proceeding to make a creed for the world of thinking men—Religious Unrest and Its Remedy. By James A. Anderson, D.D.

MONTICELLO STATION.

I have been delighted with reading the field notes and other "write-ups" from the various charges in the State. I am glad to see such wonderful progress sweeping over the country. Surely the church is awakening to greater things, at least, I feel that way about my own church in Monticello. We have a fine old town, an intelligent and wealthy class of people and a magnificent church, all things considered, a more beautiful church cannot be found in the State. We have all necessary modern equipments and everything ready to do business. I am sure that my people are going to swing out into the great twentieth century progress and keep pace with the best churches in the land. Already, we have taken some advance steps this year. The stewards have done some nice things and they are men who are capable of doing greater things. It is said that we should not despise the day of small things, but I thank God, my brethren, that the day of little things is swiftly passing. Men have broader visions and are seeing and doing greater things. In this great, progressive age, in which we now live, the man who does not now see and do greater things, the church will move off and leave. The only thing that such a man can do is to fold his hands and cry out for the days of long ago. Let me urge, my brethren, that we reach up and grasp a firmer hold. A brighter day is now dawning upon us and God will surely do great things for us, for he is not slack concerning his promises. I am expecting this to be a great year. We are looking forward with great pleasure to the coming of our Woman's Missionary Annual Conference, which will convene on the 23rd of April. We anxiously await its coming, for we feel that it will bring to our church a new missionary spirit and a great spiritual uplift. We pray God's blessing upon the good women and pray that this may be the greatest conference that you have ever had. We are going to do all in our power to add to your comfort and pleasure during your stay with us.

Z. D. Lindsay, Pastor.

(On another page will be found a cut of our elegant church at Monticello.—Ed.)

WATKINS - MARDIS—P. Watkins and Miss Marguerite Mardis were married in the residence of the bride's father, ex-Senator J. J. Mardis in Harrisburg, Ark., Sunday evening, April 6, 1913, Rev. A. M. R. Branson officiating. Mr. Watkins has charge of Laponto Public Schools, and is a young man of good character and fine sense. Miss Mardis is also a successful teacher and is easily the favorite of a wide circle of friends without seeming effort.

TEXARKANA METHODISM.

Preachers met in First Church at 9:30. Prayer by Cummins.

Present: Cummins, Henderson and Thomas.

College Hill— Brother Goodson preached. Seay was present. At evening service Seay filled his pulpit.

Fairview, Cummins—Had a good week. Prayer meeting interesting. Services yesterday up to high water mark. Overflow congregation last night. Two accessions. Sunday schools recovering gradually from epidemic of measles.

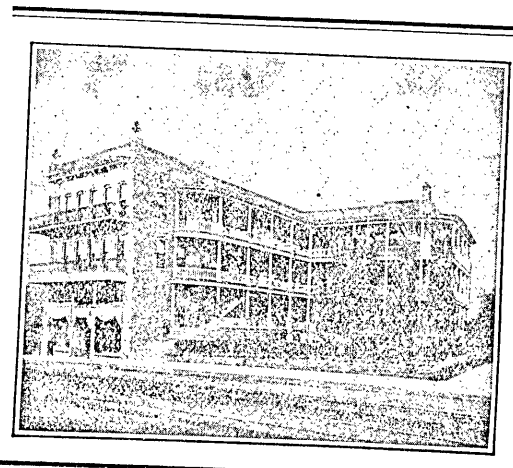
First Church, Thomas—Pleasant week. Fine attendance upon all services yesterday. One accession.

District, Henderson—Preachers are all hopeful, and we now have promise of a good year.

James Thomas, Secretary.

AN IDEAL FARM IN SOUTHERN ARKANSAS.

A splendid farm nine miles from rail road. Good for stock, cotton and corn. 2,000 acres, about 600 cleared, 300 in cultivation, good fences. Fine six room residence, 14 tenant houses, good wells and springs. Healthful location. Splendid range. Good pine, oak and hickory timber. Price only a wishes to move to his smaller farm. Address M. 319, care of Anderson, Millar & Co., Little Rock, Ark.



QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

ARKADELPHIA DISTRICT.
(Second Round.)

Arkadelphia Ct., at Hollywood.April 19, 20
Traskwood.....April 26, 27
Tigert Memorial.....7:30 p. m., April 27
Holly Springs, at Mt. Carmel.....May 3, 4
Dalark, at Manchester.....May 10, 11
Hot Springs Ct., at Lonsdale....May 17, 18
Princeton at Carthage.....May 24, 25
Lono, at Leola.....June 7, 8
Ussery, at Sage's Chapel.....June 14, 15
Bear, at Pleasant Valley.....June 21, 22
Malvern, at Pleasant Valley....June 21, 22
Malvern at Ebenezer.....May 31-June 1
Point Cedar Mission, at Pleasant Hill,.....June 28, 29

Central and Malvern Avenue will be announced.

T. D. SCOTT.

PRESCOTT DISTRICT.
(Second Round.)

Delight .....April 19, 20
Bingen .....April 26, 27
Orchard View .....May 13, 14
Murfreesboro .....April 23, 24
Harmony .....May 7, 8
Washington .....May 10, 11
Columbus .....May 17, 18
Hope Mission .....May 18, 19
Prescott Ct. .....May 24, 25

The Prescott District Conference will be held in Nashville June 13-16. Introductory sermon Sunday night the 12th, by Rev. W. R. Harrison. I beg the pastors to urge every member, elective and ex-officio, of the Conference, to attend. Important matters will come before us. Let every one who can be on hand. M. K. Rogers, J. W. Berry and W. R. Harrison, committee on applicants for license to preach; B. A. Few, S. R. Twitty and A. D. Jenkins, committee for recommendations for deacons' and elders' orders.

W. M. HAYES, P. E.

EAST OKLAHOMA CONFERENCE.

DURANT DISTRICT.
(Second Round.)

Aylesworth.....April 19, 20
Madill.....April 20, 7:30 p. m.
Boswell.....April 26, 27
Bennington.....April 27, 7:30 p. m.
Kenefic.....May 10, 11
Caddo.....May 11, 7:30 p. m.
Bushnell.....May 17, 18
Durant, First Church....May 18, 7:30 p. m.
Calvin.....May 24, 25
Grace Mission.....May 25, 7:30 p. m.
Bismark..... June 1
Broken Bow.....June 2, 7:30 p. m.
Clowdy.....June 7, 8

The District Conference will convene at Boswell June 13, at 9 a. m.

T. P. TURNER, P. E.

VINITA DISTRICT.
Second Round.

Adair and Big Cabin, at Big
Delaware Ct., at Kansas .....April 19, 20
Delaware Ct., at Jay .....April 21
Grove .....April 23
Chapel Ct., at Browning Springs (11:00 a. m., 3:00 and 7:30 p. m.) ....April 26
Grand Valley Ct., at Locust Grove..April 27
*Vinita .....May 11
*Chelsea .....May 12
*Claremore .....May 13
*Talala .....May 14
*Inola .....May 15
*Chouteau .....May 16
Claremore Ct., Q. C. at Claremore (3:00 p. m.) .....May 17

Third Round—in Part.

*Wagoner .....May 18
Bernice and Pensacola, Q. C. at Pensacola (3:00 p. m.) .....May 19
*Pensacola (8:00 p. m.) .....May 19
*Bernice .....May 20
*Miami .....May 21
*Afton .....May 22
Fairland Ct., Q. C. at Fairland (3:00 p. m.) .....May 23
*Fairland (8:00 p. m.) .....May 23
*Grove .....May 25
*Bluejacket Ct., Q. C. at Bluejacket (4:00 p. m.) .....May 26
Bluejacket (8:00 p. m.) .....May 26
*Welch .....May 27
*Pryor (District League Conference).May 28
*Adair .....May 29
*Big Cabin .....May 30
Claremore (preaching) .....June 1
Claremore Ct., Love's Schoolhouse.June 7, 8
Chelsea .....June 8
Peggs Ct., at Liberty .....June 14, 15
Adair Ct., at Hazel .....June 21, 22
Adair and Big Cabin, at Adair....June 22

At appointments marked with an asterisk (*) I will be accompanied by Rev. C. T. Collyer, Vinita District's missionary to Korea, who will tell us of his great work in that most interesting field. His address will be illustrated with stereopticon views.

E. M. SWEET, JR., P. E.

CREEK AND CHEROKEE DISTRICT.
Second Round.)

All of these appointments will be held at the hour of 3:00 p. m., as follows:

Cherokee at Timpson Chapel.....April 19
Sapulpa, at Choska .....April 26
Seminole, at Salt Creek .....May 17
Euchee, at Pickett's Chapel .....May 24
Wewoka, at Takefeehee .....May 31

M. C. HAYS, P. E.

LOUIS, OKLA.

Dear Methodist: I have been sick for a long time, but am able to walk about, for which I am thankful to God who has been so gracious to me. I have missed more appointments from sickness in the last six weeks than in the same number of years before.

My second quarterly conference is past. Brother C. F. Mitchell, our presiding elder, was on hand looking after the interest of the church on all lines. He preached two good sermons on the 28th of March, it being Friday, and my being sick, I suffered some uneasiness about the meeting until the crowds began to come in, but by preaching time there were present about 150 people, and with a bountiful dinner and all remaining for conference made it a great day.

In addition to the other good things done, the people gave this preacher a nice pounding, for which we are thankful. Oh, how I long to get well so I can do something for the good Lord who has done so much for me. I can say surely no people could have treated their pastor more kindly than I have been treated. I am hopeful that I will be able to preach by Sunday. I ask an interest in the prayers of my brethren, and am thankful for kindnesses shown me, and especially to Brother G. M. Moon, who filled my appointments last Sunday to the satisfaction of all present.

Love to all the readers of the Methodist.

J. T. Armstrong, P. C.

POTEAU STATION.

We have much to encourage us in our work here Notwitstanding the fact that nearly all the Sundays and Wednesday evenings have either been rainy or cold since Conference our congregations have more than doubled, the Sunday school is growing and the Senior League, under the efficient management of its President, Miss Martha Power, has more than doubled its membership. The Womans Missionary Society is growing in interest and numbers and under the management of Mrs. Floyd Strickland and we have organize a Junior department which is flourishing.

We are building a new eight room parsonage on a beautiful lot by our church. It is central and one of the most desirable locations in our city. It will have modern conveniences and it is near completion—only a few days till the preacher and his family can have a comfortable home. The people are thoughtful and generous so our purpose to give them the best service of which we are capable and we are expecting a successful year.

J. M. Cantrell, Pastor.

RIVER LANDS FOR SALE.

There is a farm of 1,760 acres in Little River County, Arkansas, owned by an attorney who is a member of the Methodist Church. He wishes to devote himself to his profession, and retire from farming. We are assured that this is one of the best plantations in the country, and that it is not priced above its value. We will refer any inquiries to the owner, who will give prompt attention and correct information to those wishing to know about this splendid property. We will underwrite for the owner ,and say further, that this land is in fine condition, and the yield equals that of land which in other localities brings more than double what this can be bought for. This property is near railroad station and county seat town of 2,000. A large per cent of these lands in high state of cultivation. Modern machinery can be used .It is above overflow. Improvements are good. If you are interested, write Anderson, Millar & Co., Little Rock, Ark., who will refer your communications to the owner.

PINE BLUFF METHODISM.

Preachers met at 9 o'clock, Monday morning at the First Church parsonage. Present: Moore, Moody, Menard, Watson and Harrell. Brother Watson led in prayer.

Carr Memorial, Moody—No prayer meeting, large Sunday school, fine congregations on Sunday. League well attended. Prayer meeting every evening this week as a prelude to our meeting which will begin next Sunday.

Hawley Memorial, Menard—Sunday splendid, good congregations at both hours on Sunday. League interest good, attendance fine.

Lake Side, Moore—Getting ready for revival services which will begin next Sunday. Large attendance at League service, fine congregations both morning and evening. Brother Watson preached at the evening hour a very helpful sermon.

W. C. Watson—Spent last Sunday in Little Rock, preaching at Winfield in morning and at Hunter in the evening. Have secured to date $15,000 for Galloway with about the same amount now in sight.

First Church—No prayer meeting owing to a down pour of rain. Both League services were good and well attended. Splendid congregations at both hours on Sunday. Sunday school is growing in numbers and in interest.

J. W. H.

HEBER SPRINGS, ARK.

Western Methodist. We had a great day at Heber Springs yesterday. Bishop Hendrix preached a great sermon to perhaps the largest congregation that ever assembled in Heber Springs. He raised our subscription on our new church to $6,500.00. We are going to build a $10,000... church. We want to begin by the first of June any how. My salary is being paid by the month. The church is not behind with me a penny. We try to do a cash business with the Lord. Our financial system is running very smoothly. Our congregations are very fine. Have one of the best choirs in the country. Best Missionary Society in the Conference. The women have subscribed $1,000.00 to the new church, and have over $300.00 in hand. League, Brigade and Sunday school fine. House will hardly hold the Sunday school pupils. In a few months we want the Western Methodist to come up and take a peep.

H H. Hunt.

ANNUAL MEETING OF BOARD OF MISSIONS.

A committee on arrangements composed of representatives of the College of Bishops, of the Board of Missions, and of the Board of Church Extension, has agreed upon the following dates for the annual meetings for 1913; namely:

Board of Church Extension, May 1-4.

College of Bishops, May 5, 6.

Board of Missions, May 7-11.

An invitation to these boards from the church in Dallis, Texas, to hold their respective annual meetings in that city has been accepted, and arrangements are being made to make the occasion one of more than ordinary interest to the church in general and to Texas Methodism in particular.

Collins Denny, Chm.

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.)

SIMPSON.—Died at his home near Prairie Grove church, January 16, 1913, W. E. Simpson, Jr., aged 37 years. Brother Simpson had been a member of the Prairie Grove Methodist church from the days of his boyhood, and had all the while lived in the community close to the old home of his childhood, and was well known by many who hold him in high esteem as an exemplary Christian. He was one of the stewards of his church, and was planning for the work of the new conference year when taken sick—he loved the church and was ever ready to do what he could for the good of the cause. The church and whole community suffer great loss in his departure, but most will he be missed in the home. He leaves a heart-stricken wife and six children, one brother, two sisters and his devoted mother, besides other relatives. The many friends greatly sympathize with the bereaved family, but "they sorrow not as those who have no hope," for they expect to meet him at that day "when the redeemed are gathered home." Funeral services were held by the writer and we laid his remains to rest in Snyder cemetery to await the resurrection morn.

R. A. McClintock, Pastor.

KEARNEY.—Mrs. M. L. Kearney departed this life February 4, 1913, at the home of her only daughter, Mrs. M. E. Hess, Eggar, Ark. She was born in Ireland, January 27, 1833. She came to America when she was seventeen years old; was married in St. Louis, Mo., June 5, 1871; moved to Arkansas soon after where she has since lived. She was a devoted member of the M. E. Church, South. She was in our home for several years. We have never known a more consecrated Christian. She was buried at Egger, funeral services conducted by Rev. J. N. Simpson.

Her friend,
T. E. Wilson.

Dardanelle, Ark.

DOUTHETT.—Mrs. Belle Douthett, nee Bowden, was born in Pope County, Ark., January 25, 1855, and died November 29, 1912. She was converted and united with the M. E. Church, South, at twelve years of age and and lived a consistent member of the church she loved until death. On November 12, 1872, she was married to Rev. W. A. Douthett, and was a great help to him on a number of circuits that he traveled as an itinerant Methodist preacher. Many times she suffered with him on hard circuits, especially in Western Oklahoma in the early years of this Conference, sleeping on the plains, wherever night would overtake them. She leaves an aged husband and eight children to weep. They will miss her but they know where to find her. May God's blessings be upon them "till they meet her again."

J. H. Ball.

HOWELL.—Oscar Howell, son of Walter P. and Mabel Howell, was born February 19, 1898, and died December 20, 1912. The writer was his pastor in 1912 and was associated with him often. He was an ideal boy and promised to be a model young man, but God saw fit to take him from us. I never knew a boy with fewer evil habits than had he. He was sick two long weeks first with pneumonia in both lungs, then typhoid fever and last with spinal meningitis. He suffered a great deal, but he has gone where there will be no more suffering. He was always present at church services and manifested much interest and just a short time before God took him he sang, "I need thee every hour" and "Homeward Bound." He leaves father, mother and sister and a host of relatives and friends. May God bless the bereaved family and cause them to strive to mee him in the "Sweet By-and by."

E. A. Moody.

Jan. 22, 1913.

WAMPLERS.—The heavenly Father in his infinite wisdom has seen fit to send the angel of death to the home of Mr. and Mrs. M. B. Wamplers and claimed the spirit of Annie Elizabeth, at the tender age of five years. Little Annie had only been sick for a few days. Everything that loving hands and medical science could do was done, but the grim destroyer was swift with his work and on Monday, February 3, the little suffering body gave up its soul and fell asleep in the arms of Jesus. Mother an father, it will be hard for you not to ask why this must be, but beyond the stars there is one who watches the fall of every sparrow. He sympathizes with you. We sometimes call this the last sleep, but we know it is the final awakening. Jesus does not want us to call it death, for he said all live unto him, though they seem dead to us. Annie is not dead, but like a flower transplanted, touched by a divine hand, blooming in richer colors and purer shades than those of earth. You are an honored mother and father, for you now have a loved one at the courts of Paradise. Wait and listen, some day you too will hear his, Peace, be still, and when you and the other loved ones pass through the opal gates, little Annie will be the first to greet you, and in that tearless heaven where the soul is unveiled there will be a sweet reunion, then you will understand.

Funeral was preached by the writer.

Her pastor,
J. J. Bailey.

WADDELL.— Lemuel McKindree Waddell, son of Rev. J. E. and Emma R. Waddell, was born at Ain, Grant County, Ark., August 23, 1895 and died at Roe, Monroe County, December 31, 1912. He united with the Methodist Church, South at Redfield, August, 1910. He was a boy of rare promise and his short life has left a godly fragrance. Industrious, obedient and gentle his memory is entwined in the hearts of all who knew him. Conscious of approaching death he sent loving messages to relatives and friends, bidding them not to mourn, but to meet him where partings are unknown. He calmly arranged the details of his funeral and with a smile met the enemy, death. There was a maturity in his faith rarely equaled in one so young.

M. W. Manville.

CALLOWAY.— Irene Baker was born April 11, 1836, in Roberson County, N. C. Moved with her parents to Alabama in 1846, where she was converted and joined the Methodist church at the age of thirteen. Came to Arkansas about 1857; married to J. H. Calloway in 1860; died January 31, 1913. Thus ends a long life of usefulness for a good many years in widowhood. She was burned to death in her own house, the origin of which no one will ever know. She leaves five sons and one daughter, Mrs. Derten of DeQueen, to mourn their loss. The charred remains were deposited at Mineral graveyard, beside her son, Luther, February 1, by the writer. None of the family were present except her two sons that were taking care of her, and her preacher son, Rev. J. H., of Hatfield. To those who knew Grandma Calloway, it would be useless to add that she was a real staunch Christian. To her children I would say: Live as she trained you and you will meet her in the glory land.

H. H. Ridings.

A. P. Terrell, Jr., infant son of Brother and Sister A. P. Terrell was born January 25, 1911, and died February 1, 1913. Little A. P. was an unusually bright child, and a great favorite, not only with those in his own home, but with all who visited his home. During his last illness of two weeks or more duration, notwithstanding his great suffering, he took his medicine willingly, displaying an intelligence far in advance of that usually manifested by children of his age. On the afternoon of Sunday, February 2, we laid his little body to rest in the cemetery at Murfreesboro in the presence of a large concourse of sorrowing friends and loved ones.

May "the Father of mercies and the God of all comfort who comforteth us in all our tribulations," comfort his father and mother in this great bereavement, and as they sit in the shadow of this great sorrow may the Lord be a light unto them, is the prayer of their pastor,

J. T. Rodgers.

Murfreesboro, Ark., Feb. 10, 1913.