

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to W-

Advocate.

OFFICIAL ORGAN OF ARKANSAS, LITTLE ROCK, WHITE RIVER AND OKLAHOMA CONFERENCES OF

Vol. XXXII.

Little Rock, Ark., Thursday, June 26, 1913.

Hendrix College

AL CHURCH, SOUTH

No. 26

HOW SHALL I SING?

By E. J. KERLIN.

How shall I sing of him who dwells on high—
The mighty ruler of the starry sky,
Who binds Orion's belt and yokes the Wain,
Septentrion, that ploughs the northern main,
Who is the life of every living thing—
How shall I sing? How shall I sing?

I need not tell his glory of the stars,
They know him well, he guides their glittering cars;

Nor need I breathe his name to fern or flower,
He gives their sweetness every golden hour;
His praise is proved by every blade and bell—
They know him well, they know him well.

I'll tell the tale to every broken heart
That waits and weeps alone, aside, apart;
Hushed are the harps of song, blind lead the blind,
And madness raves upon the roaring wind;
Men tread the same sad path their fathers trod,
They know not God; they know not God.

O sons of earth, I have a happier theme
Than song by siren sung, or poet's dream;
I sing of sins forsook, of pain forgot,
Of endless life, and paths remembered not,
Of joy more pure than angel-mother's kiss;
I sing of this, I sing of this.

THE RAILROAD RATE CASES.

Last week's despatches gave it out that the Supreme Court of the United States had upheld the right of a State to fix passenger and freight rates for railroads. The matter got before the courts on an appeal from the railroads of Arkansas contesting the two-cent passenger rate, and certain freight rates, we believe, as against the law passed in this State several years ago. The United States Court for the Eastern District of Arkansas, and also the Court of Appeals, decided against the law. The State carried the cases up to the Supreme Court of the United States.

It appears that the railroads have still one other thing they may do: go into court and show that the rates are confiscatory, if such can be shown. What course the roads will actually take remains to be seen. If we are properly informed, one or two of the roads now have proceedings of that sort.

At the time of the passage of the two-cent rate law the Western Methodist expressed its doubt about the wisdom of it. We still have our doubts. All good citizens ought to be in doubt. For this law was passed out of hand by the Legislature of Arkansas without any investigation by anybody, except perhaps one or two members of the Legislature who may or may not have had some knowledge of the subject. Against this process of passing laws affecting great interests of any sort we always feel bound to protest. The only decent thing to do is to investigate thoroughly the whole ground of such legislation. It may be that we have reached a time in Arkansas when two cents is enough for the roads to charge. When population has become sufficiently dense, and when traffic has become sufficiently heavy, roads can make money at two cents. But those are things to be ascertained before we attempt to put the two-cent law into effect. Of course the courts are not set to determine the wisdom or the unwisdom of the law; they are to declare the law as they find it, and

may set aside a law because of a manifest violation of equity. So the recent decision is not an affirmation of the wisdom of the law; it only tells us that under the present circumstances it is the law, and that a State has the right to enact laws of this sort.

On this latter point, it seems to us, there is nothing new. It was in the beginning of railroad building the fashion to regard railroads as private property. Jere Black of Pennsylvania long ago laid down the doctrine that railroads are public highways, the property, consequently, of the State. That doctrine seems now generally to be admitted. The doctrine carries with it the power to regulate the roads on the part of the State. Nobody seems to deny it. Least of all do the railroads themselves deny it.

But it ought to be borne in mind that this doctrine involves also a duty of the State to protect the roads in their just rights. They are entitled to an opportunity to make a decent dividend. It is not to the interest of the State that they should not make a dividend. They are servants of the State's public, and they ought to be treated fairly.

It is further to be observed that it is not to the interest of the people themselves, if we may draw a distinction between the people and the State, to throttle the railroads. It is far more important that I should be able to get to places to which I need to go than it is that I should make a distinction between three and two cents per mile. And it is likewise very important that I should find civilized conditions when I reach the point to which I am going, and not find myself in the backwoods and find the people there living in the backwoods, with little or no opportunity to advance. Railroads open up our country; they bring opportunity to everybody; and all we can ask of them is that they shall do our business at fair rates. The Frisco road is in trouble right now because it has spent immense sums of money pushing its lines into new and undeveloped territory. We do not think that anybody seriously questions either the integrity or the honesty of its head officials. They simply went beyond the earnings of their company in reaching out into new territory and into betterments.

We cannot afford to harass the roads. We cannot afford to burden them with such conditions that they will cease to develop and to develop our country. Treat them fairly, and, if need be, compel them to be fair. An ignorant and prejudiced howl certainly we do not want.

LYNCHING.

A most deplorable series of things happened at Hot Springs last week. A negro brute murdered a white girl, daughter of an attorney of that city. The negro was 21 years of age. The girl was 14 years of age. The brute had crushed her skull. He had been a servant in the family for two years.

Certainly this was an inhuman crime. Certainly every one has the deepest sympathy for the afflicted family and the deepest sorrow for the innocent young girl. Not one word could be said in defense of the horrible crime of this negro.

But for all that, it is deplorable that the city went wild, and that this negro was lynched, hanged by a mob, riddled with bullets and then burned—so great was the wrath of the people. It is not a question of what the negro deserved;

nothing that could have been inflicted upon him is too much for his crime. But that is not the question. The question is one that concerns the orderly ongoing of society. No mob ever contributes anything to that; mobs always destroy the orderly ongoing of society. Mobs engender the very feelings and sentiments they profess to abate. They cheapen human life; they set law and order at naught; they undermine the foundations of society.

We can well understand how a community may be terribly enraged. A man has only to put himself in the place of the victims of an unspeakable horror like this, and he can form some idea as to what would be his feelings. And yet, for all that, what we say is true; mobs and lynchings are not a remedy.

Another town in Arkansas was recently brought face to face with a deep outrage in which a young girl was the victim of certain negroes. In that case the court was promptly convened; the negroes were tried and convicted, and the law has taken its course. That is better. That is better for the community, for our future, for everything and everybody.

WHAT IS THE MATTER WITH THE RELIGIOUS NEWSPAPERS.

One thing we can point out as being the matter: They are too poor; they are kept on a penny basis; the people want them cheap; and we are trying to do the mightiest work in the world without putting money into that work.

It is not hard to make proof of these statements. The magazines have developed wonderfully in the last twenty years. Millions are put into them. And they have dared to charge the people millions for their service. No money is spared to make them attractive. And the consumer cheerfully pays the bill. The great secular papers have improved vastly in the last twenty years. Their rates have greatly increased, both for subscriptions and for advertising. And the consumer again pays the bill. These are the children of this world.

But nearly everybody wants a church paper cheap. They stand at the same old prices. They ought to be content, we suppose, to know that they are doing good; they ought not to want money enough to live decently, and somehow or somehow else they ought to be able to carry forward the great work of the kingdom of God, just simply because it is for the kingdom.

Now, it ought to be manifest that we cannot run the kingdom of God without money. We are finding that out when it comes to our pastors, our colleges, our missionary operations, our church extension work. We are just beginning to find it out with reference to our church papers, though there are not a few who "ride" the papers still at every opportunity. There is no department of church that is suffering more at this point than our publicity department. The church needs to make known to all its people all it is doing and all it proposes to do. Instead of a weak and struggling publicity department, we ought to have strong and attractive papers. It is absurd to think otherwise. We cripple every cause for which the church itself stands when we do otherwise. We cannot understand how any man who thinks at all can wish to do otherwise than pay for his paper, and pay a decent price for it.

WESTERN METHODIST

PUBLISHED EVERY THURSDAY.

JAMES A. ANDERSON
A. C. MILLAR
P. B. EAGLEBARGER }Editors

D. J. WEEMSField Editor

ANDERSON, MILLAR & CO.Publishers

One Year\$1.50
Six Months75
To preachers1.00

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

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

DISTRICT CONFERENCES.

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

Batesville District, at Newark, July 8.
Arkadelphia District, Hot Springs, July 7-10.
Jonesboro District, at Marked Tree, July 9.
Texarkana District, at Mena, July 9.
Little Rock District, at Asbury Ch., July 9-13.
Choctaw-Chickasaw District, at Ellis Chapel
July 22-28.

The next session of the Helena District Conference will be held at Aubrey.

Rev. J. W. Moore has been appointed junior preacher of Holly Grove and Marvel.

Poplar Grove Church, of LaGrange charge, is attached to West Helena, Rev. W. C. Barham in charge.

Mrs. Richardson, wife of our esteemed pastor of First Church, Little Rock, is quite ill at their residence, 917 Louisiana Street.

Mrs. Jane Few, the mother of Rev. A. P. and of Rev. B. A. Few, who is in her ninetieth year, is reported to be critically ill in Texarkana.

Holly Grove is a beautiful and thrifty town. The Methodist people are aggressive and liberal; they have assumed \$500.00 for the Hospital.

C. B. Hall, Judge J. S. Thomas, Hon. T. G. Trice and Jason W. Moore, were elected to represent the Helena District in the Annual Conference.

Rev. W. W. Anderson, retired, attended the Helena District Conference at Holly Grove. He is now in charge of the Hunter and Wheatley Circuit.

Dr. Ivan Lee Holt writes that Lincoln McConnell is holding a union revival meeting in Cape Girardeau, and that there have been 300 conversions at this time.

Rev. Irvin F. Harris, of Waxahachie, Texas, formerly a well-known and respected member of the Arkansas Conference, is assisting in a revival at Altus, Ark.

Delegates to the Annual Conference from the Tulsa District: J. R. Cole, I. O. Diggs, J. M. Hamilton, Rev. J. E. Wright. Reserve delegates, N. A. Jamison, L. M. May.

Rev. W. M. Hayes reports that Prescott District is moving well, that the District Conference was especially satisfactory, and that there are improvements in many ways.

Dr. C. H. McGree, First Church, Muskogee, is preaching to large congregations in the face of many worldly attractions. They have a fine Sunday School and an influential church.

Rev. R. L. Duckworth has returned from Lumpkin, Ga., where he was called two weeks ago on account of the illness of his mother, who died last week. He has our sincerest sympathy.

We learn through a short note from Dr. John E. Godbey that he expects in about two weeks to go to Colorado for a month, the first vacation of that length he ever took in his long life.

Mrs. T. M. C. Birmingham and daughter are visiting Dr. Vance and other relatives in Oklahoma and Arkansas. Brother Birmingham is still able to preach. Their home is in Nebraska.

Rev. George C. French, Presiding Elder of the Tulsa District, makes a good presiding officer. He is highly respected by his brethren and is giving his time to the building up of the church.

Will every pastor remember in receiving into his church new members that no member of the church is set in the way of growing and developing until he gets to reading the church paper?

The friends of Rev. R. K. Triplett rejoice in a message from him that he is doing well and hopes to get home this week from his railroad shake-up. We thank God his precious life was preserved.

Rev. J. W. Rogers, Tigert Memorial, Tulsa, is succeeding remarkably well. The old debt is being paid. He is planning for a revival in the near future. His good wife is quite active in church work.

Rev. P. R. Knickerbocker, Boston Avenue, Tulsa, is one of the best equipped preachers of his conference and is doing a great work. He takes his recreation in helping his brethren hold a good meeting.

Rev. J. K. Farris conducts the business of a District Conference carefully, without haste, or loss of time, with due attention to detail, giving emphasis to the spiritual life as the basis of all real progress.

Rev. and Mrs. A. W. Wasson, of Songdo, Korea, who are in this country on a visit, after seven years of great work in that mission field, were the guests of Rev. and Mrs. Forney Hutchinson a few days this week.

Dr. A. E. Bonnell, of Muskogee, was a welcome visitor at Tulsa District Conference in the interest of Sunday schools, and the laymen of the church. He is one busy man who has time to serve the Lord and the church.

The tent meetings being held under the direction of the eleven Methodist churches of Little Rock are still in progress. Rev. Forney Hutchinson is preaching every night to large crowds and much good is being accomplished.

Rev. N. L. Linebaugh, Presiding Elder of Holdenville District, had an excellent District Conference at Roff last week. He is an extra fine Presiding Elder. They have an elegant district parsonage located in Holdenville, Okla.

President J. M. Williams, of Galloway College, was in the city last Monday hunting an architect to plat the grounds of Galloway College, with special reference to beginning work on the gymnasium, which the Board ordered built this summer.

Rev. R. J. Blackburn, Checotah, Okla., is having this his fourth year one of the best of the four. He and his dear wife and son are in highest favor with their people. Rev. A. M. Brannon, of Stigler, helped them in a most gracious meeting.

Rev. T. S. Peterson, Wetumka, Okla., father of Rev. J. O. Peterson, of Hobart, and brother of Rev. J. M. Peterson, Presiding Elder of the Oklahoma District, is a recent transfer from Texas. He is one of the true and faithful preachers. He has a good church.

Lieutenant Lamar C. Humphrey, son of Judge T. C. Humphrey, a fine young man, who distinguished himself in the Philippines, died suddenly of heart failure in Fort Smith on the 24th. We

extend to our friends, Judge Humphrey and his family sincere condolence.

Rev. O. H. Keadle, of Hot Springs, secretary of the Preachers' Association of that city, called this week. He filled some appointments at Lonsdale Sunday, where he is interested in trying to start a new church building for the Methodist people at that place.

Dr. O. E. Goddard, St. Paul's, Muskogee, is placing emphasis on the spiritual side of religion. Their finances are in good condition. He is a great and good man. He and his wife, both graduates of Hendrix College, they will place their two oldest daughters there next year.

The Helena District Conference convened at Holly Grove June 8, Rev. J. K. Farris, Presiding Elder, in the chair. Rev. W. F. Evans, of Marianna, preached the opening sermon on the evening of the 17th. Rev. H. M. Ellis, preached at 11:00 a. m. the 18th.

Rev. S. R. Twitty, pastor of our church at Hope, preached the commencement sermon for the Fulton High School May 11, performed a similar service for the Gurdon High School May 25, and preached the annual sermon before the Y. W. C. A. of Galloway College June 1.

Miss Florence Conwell, who will be remembered by hundreds of the old students of Vanderbilt University, and who has been in Wesley Hall from its beginning, died last Wednesday a week ago. She was a most excellent woman, a granddaughter of Bishop Soule and worthy to be descended from him.

Our Field Editor, Rev. D. J. Weems, spent last Sunday in Holdenville, preaching morning and evening to attentive congregations. While here he was the guest of Brother and Sister Snyder. Rev. T. D. Weems, Mrs. Snyder's father, died May 29, being 80 years and a few days old. He had spent a long and useful life in the ministry.

Rev. W. T. Ready, Henryetta, Okla., has a most important charge. The town is rapidly building. He is trying to keep the church and Sunday School up with the procession. He is having success. He and his good wife have four lovely daughters, whom they are anxious to give a college education. If so they will shine as jewels.

Good reports come to us from Rev. W. F. Evans and his good people at Marianna. The Sunday School has about doubled in its attendance. A Baraca Class of men was organized last Sunday with 52 men present. Sixteen new members have been received and the outlook is good for the opening of the new church September 1.

Rev. W. M. Wilson, Presiding Elder of the Muskogee District, was at Broken Arrow at the Tulsa District Conference, in the interest of the Epworth Assembly at Sulphur, July 15-24. Rev. E. M. Sweet, Presiding Elder of Vinita District, represented the Missionary Conference to be held at Waynesville, N. C., June 25-29. They both preached fine sermons.

Mr. J. O. Blakeney will be in charge of the office of the Western Methodist from this date. He is a Methodist layman, known to many of our people both in Arkansas and Oklahoma, a brother-in-law to Dr. J. M. Gross, who married his sister, and to Attorney General W. L. Moose, whose sister he married. He is a man of experience in the newspaper business, and of course is a man of approved integrity.

Our Conway young people have taken a notion to marry. Last week Mr. Baxter Stevenson and Miss Mary Wilson were married by father of the groom, Rev. J. B. Stevenson. These young people are among the best in the land. This week Mr. Paul Giles, of Texarkana, and Miss Mabel Legg, of Conway, were married, Rev. E. R. Steel

officiating. Here again is a fine young couple. We wish them all joy.

Rev. R. M. Holland, of the Little Rock Conference is among those that are attending the General Missionary Conference at Lake Junaluska this week. The good people of Laneburg made this trip possible. We learn through Brother Holland that he contemplates also visiting Washington, in company with Rev. W. C. Hilliard and others, who, we presume, are also in attendance at the Conference.

The Rev. Frank Hopkins, formerly a member of the Little Rock Conference and now the pastor of the South Side M. E. Church, South, Butte, Mont., has just completed and occupied a new parsonage at a cost of nearly \$5,000.00. Brother Hopkins's little boy, Ovie, has just recovered from a severe attack of pleuro-pneumonia, during which time he was near death's door.

In his address at the opening of the Conference, Rev. J. K. Farris, Presiding Elder, said the Helena District paid more money last year than ever in its history. At least \$100,000.00 was being expended now in new churches; and no preacher would lose caste because he did not report a large number of additions, provided he had been faithful in preaching the word.

Dr. John Anderson is succeeding well in disposing of the capital stock of the Western Methodist. The church ought to own this paper, and ought to put back of it more resources than any one or two Methodist preachers will ever be able to command. We have done our best with it; we never had a larger or better list of subscribers, but we ought to make a paper better and better.

In a short note from that prince of good men among the pastors of West Oklahoma Conference, Rev. J. S. Lamar, we learn that Duncan Methodism is moving steadily on, the pastor being delighted with his people, the people giving no hint that they are not delighted with their pastor; 70 members received since Conference; and all financial matters in full to date. This is fine.

Rev. J. F. E. Bates and his family are in great affliction. Their baby died last week, and another child was so sick that the father and mother could not go to the burying of the little one. Their faithful Presiding Elder, Dr. F. S. H. Johnston, was by their sides, and he took the remains of the baby from Clarksville to Bentonville for interment. We extend the tenderest sympathy to these bereaved friends.

Rev. P. C. Fletcher in his Sunday morning sermon at Winfield Church uttered a great truth when he said: "We should be religious optimists because God is God and God is good and God is great. Underneath all of the changes are the everlasting arms. We should never forget that God is on his throne and that Christ died to redeem the human race. The clouds may be dark, but God's rainbow lifts its arch heavenward."

Rev. Forney Hutchinson said in his sermon at the union revival meeting in Little Rock last Sunday night, in preaching on "The Pathos and Tragedy of Inadequate Preparation": "I do not care to discuss the subject of hell, but I do know that it is hell to not be prepared. It is hell to have a bigger job than you can handle. It is hell to stand in front of an opportunity and not be able to lay hold upon it. It is hell to be put out because you haven't on the wedding garment."

Mr. John M. Oathout, a Christian gentleman, and Auditor for the State of Arkansas, died last week at his home in Booneville, Ark. It is a singular coincidence that Colonel Colquitt, who was the opponent of Mr. Oathout, and who was also a Christian gentleman, has also passed away. These two, who were honorable and helpful in their lives, who lived for the good of their fam-

ilies and their generation, who served honorably their State, have met where there are no more struggles. Judge Jephthah H. Evans was the eulogist at the funeral of Mr. Oathout, and about 500 Masons, led by Fay Hempstead, and also several State officers, attended the funeral.

THE CARNEGIE GIFT TO VANDERBILT.

The public is informed that recently Mr. Andrew Carnegie made a gift of \$1,000,000 to Vanderbilt Medical College, with certain conditions attached. At a recent meeting of the Board of Trust the gift was accepted with the conditions attached.

Last week there was a called meeting of the bishops of our church. The following were in attendance: Bishops Collins Denny, E. R. Hendrix, W. R. Lambuth, E. D. Mouzon, J. C. Kilgo, J. H. McCoy, E. E. Hoss, H. C. Morrison, and W. A. Candler.

The bishops repudiate the action of the Board in the following language, as we get it from the press dispatches:

"That the action of the Board of Trust of Vanderbilt in accepting the gift is a breach of trust vested in it under and by virtue of the resolutions of the Memphis conference, which constituted the foundation of Vanderbilt University; that said action is beyond the powers of the board and that it constitutes a diversion of a large portion of the funds and property of the university from the trusts upon which the said property is held, is contrary to the terms of other gifts to the university, and is illegal and void.

"A copy of this action will be duly certified and forwarded to the secretary of the Board of Trust of the university."

"If this gift had been offered without embarrassing conditions, as all other gifts to the institution have been made, we should have offered no objection to its acceptance. But the conditions attached to this gift, and letter accompanying it, which must be taken as expository of the conditions, are such as lead us to believe it cannot be accepted without a breach of trust and without dishonor to the church, if conditions are fulfilled in good faith to the donor.

"We are as unwilling that Mr. Carnegie should be deceived as that the university should be dismembered and the church of God dishonored."

In line with this deliverance of the bishops is a protest signed by four members of the board, R. W. Millsaps, John R. Pepper, W. J. Young, and E. B. Chapell.

In answer to this protest Chancellor Kirkland issues the following statement:

"All the objections so far offered to the acceptance of Mr. Carnegie's magnificent gift to Vanderbilt University and through it to Nashville and the South, turns on the assumption that the Board of Trust is to turn over the medical department to an 'independent board.' The sufficient answer to this is found in the regulations adopted by the board at its recent meeting for the administration of this new trust. These regulations are as follows:

"Rules for the conduct of the medical department in accordance with the conditions of the Carnegie donation:

"1. The members of the governing board of the medical department shall be elected by the board of trust. If vacancies occur previous to the annual meeting of the board, the executive committee shall have power to fill the same until the next regular meeting of the Board of Trust.

"Members of said governing board shall hold offices for eight years, or until their successors are elected, but may be removed for cause by the Board of Trust at any annual meeting.

"3. Said governing board of seven shall elect its own secretary and keep a record of its own proceedings, which record shall always be open and accessible to the Board of Trust or to the

executive committee of said board, or to the president of the Board of Trust. Three members of said board shall constitute a quorum for the transaction of business.

"4. The chancellor shall in connection with his annual report make a summary of the most important business transacted by the governing board of the medical department, and these actions of the governing board shall be subject to the ratification and approval of the Board of Trust."

"Even from the point of view of the Methodist Church, there can be no ground for the rejection of the money or the plan. Vanderbilt University has everything to gain by it and nothing to lose. If the university is to be controlled by the church it will be much better off with a first-class medical school than without one. Certainly Nashville and the South generally can hardly be expected to relish the refusal of a great donation on grounds so puerile."

From this and from the correspondence between Dr. Kirkland and Mr. Carnegie, which has now been given to the public, it is at once clear that the Board of Trust surrenders nothing at all. It merely agrees that the immediate direction of the medical department shall be vested in a group of gentlemen selected in accordance with Mr. Carnegie's wishes. The majority of them are members of the board itself and their work is subject to its legal control, as appears from the above regulations. The protest of four members of the board ignores wholly the plain provision of these resolutions, though the gentlemen signing it were present when they were offered or adopted.

DEATH OF REV. I. L. BURROW.

Rev. I. L. Burrow, one of the oldest members of the Arkansas Conference, died at his home in Altus last Friday. He has been in feeble health for a number of years, and suffered a stroke of paralysis, from which he did not rally.

Brother Burrow had led a long and useful life. For many years he stood in the front rank of our ministry in this State. He was also one of our pioneers in opening the work in Oklahoma Territory. He was also a pioneer in our Methodist educational work in Arkansas, having been the founder of Central Collegiate Institute, now Hendrix College.

The element of heroism was in him. There have been few things among us more heroic than his work in founding Central Collegiate Institute. He poured into that enterprise, small though it was, sweat and toil and faith and prayer. For its day and for his resources it was a great undertaking. The church in Arkansas will ever owe his memory a debt of gratitude.

He was an able preacher. He did his own thinking. He was sometimes a little erratic, but that is better than being a fossil. He was not a man that could follow well the beaten track of others either in preaching or in any other line of endeavor. He worked best on the front line.

All his brethren believed him to be a good man. They did not always agree with him, nor he with them, as to plans and policies. But he put his conscience into his work, and followed what he believed to be the right lines.

He has left behind him a family of useful children, and a good wife, now bereft. Rev. M. B. Burrow, his oldest son, is a useful member of the conference to which his father belonged, and honored among us.

CORRECTION AND ELSE.

At our recent District Conference (Paragould) J. R. Smith, of Oklahoma, was recommended for readmission, and Walter J. Williams for admission on trial. Isaac Ebbert (not Brother Daniel) was elected District Lay Leader.

M. M. SMITH.

MISSION LETTER.

At our Preachers' Institute held at Fayette, June 9-13, we had six addresses on "The Twofold Mission of the Church, Spiritual Culture and Social Service," by Dr. Charles S. McFarland, of New York City, Secretary of the Federal Council, who is a Congregationalist; Dr. Shailer Mathews, a Baptist, who is President of the Chicago University, and President of the Federal Council, gave us five expository lectures on the Gospel of John, and a Presbyterian, Dr. William Adams Brown, of Union Theological Seminary, New York City, gave us four lectures on "Modern Theology." Methodists listened with great profit to all they had to say, and it was the best exemplification of the unity of the faith which prevails concerning the great fundamentals of religion I have ever witnessed. The secondary matters concerning which we differ were passed by; in all which they presented we are one.

The nearly unanimous vote which the Baltimore Conference gave against the proposed change of name sounds the death knell of that measure. We will not change a long name to one a little longer. I voted for that change in 1885, but without any enthusiasm. Could those who desire a change have agreed upon the change which was submitted by the General Conference of 1866 and which received almost a three-fourths majority in the Annual Conferences they might hope to carry such a measure. But they objected that the name Episcopal Methodist put the emphasis on the wrong word and so we are likely to carry our suffix indefinitely. Well, I have worked under the old name for nearly forty-three years and I can stand it a few years longer. Last week a preacher remarked in my hearing that he would not vote for any man as a delegate to the General Conference who did not favor granting the rights of the laity to women, and then asked me how I stood. I replied that I was not a candidate. Having been transferred away from the Conference which sent me four times to the General Conference, I am not apprehensive that I will have to swelter through three hot weeks in Oklahoma City next May, but I would like to drop a suggestion here concerning an issue which others will have to meet next spring.

Years ago our brethren on the other side of the fence gave laity rights to the women. In their last General Conference there were 799 men, 7 women from foreign fields, 5 colored women, and 12 white women to represent the nearly two million white women in the M. E. Church in this country. I will not assail the logic of the advocates of reform, but what has logic to do with love, politics, or religion? It does not seem to occur to them that women have more votes than men in our church now. There is only one body in our church in which all the men have a vote—that is the Church Conference. But here the women have an equal vote with the men. Probably not one-tenth of our men have any vote in the Quarterly Conference or any higher body. But hundreds of thousands of our women have votes in their Missionary Societies where mere man has only the privilege of paying his money. For a third of a century in every charge of which I have been pastor the number of men who had votes anywhere in the church outside the Church Conference was exceeded several times by the number of women who had votes. And now we are asked not to put the two sexes on an equality but to give the good women all the privileges the men have and let them still enjoy the advantage of voting by hundreds of thousands in organizations of their own.

If we are going to be logical let us be consistent and abolish all sex distinctions, and, land in Congregationalism, or better still, claim the larger liberty of the Quakers. If we are weary of our itinerant system, let us throw it away and adopt the independent plan where every church hires

its own preacher and makes a contract which can be enforced by law. In such a system let everybody vote.

But with a semimilitary system like ours, when the preacher has no rights that can be enforced by law, because no church makes a contract with him, our plan of selecting stewards is adapted to our system; and based upon long experience, I am free to say I am not willing to contend with Boards of Stewards either as pastor or Presiding Elder, as I sometimes have to contend with them, when women form a large part of such boards. I can argue with men, I never learned to argue with women, I merely surrender to them.

C. H. BRIGGS.

St. Joseph, Mo., June 18, 1913.

SOUTHERN SOCIOLOGICAL CONGRESS:
RACE RELATIONSHIP SECTION.

No one who has attended the sessions of this sectional conference could fail to realize that there is a growing and deepening interest on the part of Southern white men in the nine million negroes who live by our side in the South. There were four sectional conferences held in discussing the above topic, with an average attendance of between three and four hundred. The meeting was characterized by sanity, scientific investigation, a spirit of co-operation and an intense desire for helpfulness to all. A great many of the leading universities in the South were represented by their professors or presidents, and it was evident from the very outset that the best thinkers of both races had come together with the determination to study, without prejudice, this greatest problem of the entire South. At the conclusion of the fourth session the committee of representative Southern white men having this conference in hand, drew together the following statement, not in the form of a resolution, but as a statement of conviction of some of the things needed to be brought to the attention of the entire South. The names of this committee signed to this statement indicates the representative character of this gathering:

Recognizing that tuberculosis and other contagious diseases now prevalent among the negroes of the South are a menace to the health, welfare and prosperity of both races, we believe there should be a most hearty co-operation between the health authorities of the various States, Counties and cities and the colored physicians, ministers and teachers. We further believe that practical lessons on sanitation and hygiene should be given in all public schools, both white and colored, and also in the institutions for advanced training throughout the Southern States.

Recognizing further that the South is no exception to the nations of the world in that its courts of justice are often more favorable to the rich than to the poor, and further recognizing the fact that the juxtaposition of a more privileged race and a less privileged race complicates this situation, we plead for courts of justice instead of mere courts of law; we plead further for a deeper sense of obligation on the part of the more privileged class to see to it that justice is done to every man and woman, white and black alike.

We recognize in the next place that lynch law is no cure for the evil of crime, but is rather an aggravation, and is itself the quintessence of all crime, since it weakens law, and if unchecked must finally destroy the whole bond that holds us together and makes civilization and progress possible. Other things being equal, we recognize that crime is worse which is committed by an individual of one race upon an individual of another race, and that form of retaliation is most harmful which is visited by one race upon another. We further believe that there must be a prompt and just administration of the law in the detection and punishment of criminals, but to this must be

added those influences of knowledge and of good will between the races, which will more and more prevent the commission of crime.

Lastly, we recognize that the economic and moral welfare of the South is greatly dependent on a better trained negro in all the walks of life in which he is engaged, and we further recognize that the State is in the business of education for the sake of making better citizens of all men, white and black alike, and thereby safeguarding the life and property of the community and upbuilding its economic prosperity.

In view of this fact, we believe that four definite steps of improvement must be made in the negro schools of the South. Such steps of improvement are already under way in a number of our Southern States:

1. The schools must be made to fit into and minister definitely to the practical life of the community in which they are located.

2. There must be a larger amount of money put into our public schools for negroes, thus enabling them to have longer terms and to secure better trained teachers.

3. There must be a more thorough supervision on the part of the white superintendents following the lead of many superintendents already working.

4. We must attempt to furnish to these negro schools, through public funds, a better type of trained teachers, and to this end more sane, thorough-going schools for negro teachers must be established.

Signed: Dr. W. D. Weatherford, Nashville, Tenn., Secretary; Dr. James H. Dillard, New Orleans, La., Chairman; Dr. A. J. Barton, Waco, Texas; Dr. J. D. Hammond, Augusta, Ga.; Dr. George W. Hubbard, Nashville, Tenn.; Bishop Walter R. Lambuth, Nashville, Tenn.; Rev. John Little, Louisville, Ky.; Bishop W. P. Fitzgerald, New Orleans; Rev. C. B. Wilmer, Atlanta, Ga.; Miss Belle H. Bennett, Richmond, Ky.

BEYOND THE GRAVE.

T. P. CLARK.

Eschatology is not a matter of experience but of faith, and must rest upon reason and revelation. Reason calls for both a heaven and a hell, and all reasoning which annihilates either is abnormal. To argue for either is but to argue for the other, and there is no argument that neither exists. To rob a man of faith in either is to do him a great harm, since his very nature even though spiritualized by grace still stands in constant need of the thought of one as a check on the soul sensibilities, and the other as an inspiration to character-building and a strength to persevere through hope.

To say that the grave is all there is of hell is to be unscriptural and anti-Christ in teaching.

That hell is a literal lake of fire and brimstone may not be true, as it is possible that this is but a figure to present to the finite mind an idea of the suffering to be undergone by the wicked. Jesus Christ specifically taught on different occasions the idea that hell is a place of torment, of intense suffering. We find in the parable of the rich man and Lazarus, that the rich man was buried, and in hell he lifted up his eyes, being in torment. This use of hades could not have referred to the grave. He had gone into the grave, but he had also come to an intense suffering. He knew well that his five brothers were to eventually go into the grave, but he desired that they should escape the hades of suffering which had come to him. It is true that hades in some instances in the Scriptures means the grave, but it is equally true that this word for hell as used by our Lord means a place or state of suffering, and that it is to apply to the eventually condemned at the judgment. The word sheol, in the Old Testament has a similar use. "Delivered my soul from

the lowest hell (sheol)" (Psalm 86:13) could not refer to the grave.

In Ezekiel 32:21 we find: "Shall speak to him out of the midst of hell (sheol)." This has no reference to the grave, and may be clearly seen from the fact that in this chapter the grave is referred to no less than eight times, and the word in neither case is sheol, but qeber.

Our Lord speaks of the grave as a place of burial twice, and uses the word mnemeon, but when he speaks of hell as a place or state of suffering, he uses the words "Hades" and "Gehenna."

Christ speaking of the grave, in Luke 11:44, says: "Ye are as graves (mnemeon)." And in John 5:28: "All that are in their graves shall come forth," it is the same word, mnemeon.

As I read my Bible and note some of the cheap advertisements of so-called Bible students, I see very clearly the need of these Bible students, viz: a better knowledge of the Bible, and especially a better acquaintance with the use of certain original words by prophets, apostles, and by Christ Jesus.

I have yet to find a man or woman who denies the existence of a hell of suffering to the wicked, who is worth a farthing to the church, or to his fellow man, spiritually.

One should not be moved to serve God from fear of punishment, but from desire to serve him who died to save from sin and its consequences. The love of God should beget love, and it does so in most cases, however, the element of fear is not to be entirely eliminated. This element has had its part in bringing to repentance many an unsaved man.

However, the disposition to do away with an eternal punishment is from a spirit of general unbelief, and where it is found, much skepticism of a general sort is likely to be connected with it. A great faith in God, in Jesus Christ, and in the Holy Spirit, does not have any time to waste on those things that do not pertain to eternal life. A great faith is not worried about Bible translations.

To say that the common teachings of the church of Christ has a tendency to bring about unbelief or skepticism is not true. No man becomes a skeptic or an infidel because Christianity has taught the punishment of the wicked. One may make such claim as a sort of an apology for his weakness in Christian character, but the fact is that he really had no faith to lose; no skepticism to turn to, as he was there at the start. Being naturally an unbeliever, not knowing what an unfeigned faith is, he cultivates a natural bent, and finally concludes himself a skeptic.

Should there be no hell of fire, in a literal sense, it yet remains that the soul is capacitated to undergo a great suffering; as much so as to enjoy an infinite bliss.

We might consider hell in the light of the five special soul senses. A condition to which one may come, and in which he can never see anything he desires to see, but on the other hand must forever look upon that he would close his eyes against. He can never hear, taste, smell, or feel anything he would desire, not even can he enjoy any of the abnormal intense desires caused by a life of habitual sin, yet he must continually endure all that to these senses of soul are repulsive. He must suffer the remorse due to sin against light and truth.

This punishment is no reflection upon God's goodness, nor the doctrine of his infinite love. He who goes to hell goes of his own accord, not as sent there by our God. He has had his choice, and goes in spite of that love that would even die to save him from such a fate.

"What shall it profit a man if he should gain the whole world and lose his soul; and what shall a man give in exchange for his soul?"

MORE ABOUT THE METHODIST ASSEMBLY

The attention of all Oklahoma Methodism is being directed toward the Oklahoma Methodist Assembly, to be held at Sulphur, Okla., July 15-24. Well it may be; for it is one of the great occasions of our church. The Publicity Committee is trying to get it before the people, and will continue to do so. There are a few things that we can say just now that will prepare the way for larger announcements further on.

1. This Assembly is for all Oklahoma, and as many others as may wish to attend. It is under the direction and patronage of the two Conferences. It is as centrally located as any place in the State that has such natural advantages.

2. *The Program.*—The program is of prime importance to those who contemplate coming. When we tell you that we have such talent as Bishop Mouzon, Drs. Rice, Alderson, Culbreth, Pinson, Hyer, Miss Davies, and a number of others like these, there will be no apprehension concerning the platform work of the Assembly.

In its scope the program covers every phase of church life and activity. The cause of Missions, Sunday School, League, Church Extension, Education—all will have large treatment from the platform, and in the conferences and Institutes.

3. *The Music.*—This will be a great and inspiring feature of the Assembly work. Prof. J. C. Curry, a well-known and competent leader of sacred song among us, will have charge of the music. The book to be used will be "Diadems," the new one just out by Prof. Excell and W. C. Everett.

An Orchestra.—Mr. Paul Parrott, of Checotah, is desirous of organizing a fine orchestra among the visitors who may belong to such organizations at home. He wishes you to write to him and let him know what instrument you use. This ought to be a very interesting feature of the music.

4. *Dining Hall, Etc.*—Arrangements have just been consummated for a very competent man to have charge of the dining hall at the Assembly. It will be under the management of Dr. G. W. Badgley, of Collinsville, formerly manager of the John J. Grier Eating House System of the Rock Island lines. Those who are acquainted with this splendid service will know what this means. So we shall be amply prepared to give meals at a very reasonable rate to all who may wish them.

5. *Camping Grounds.*—It is expected that nearly all will want to camp on the Assembly grounds, or near thereto. We will say there will be ample room for all campers. Tents, cots, chairs, gasoline stoves, and other needed articles for camping, can be had at reasonable rates.

To Pastors.—Finally, brethren, nearly the whole success of this great enterprise depends upon you. We now beg and pray that you co-operate in every way. In a few days there will be in your hands some large, attractive posters. Will you place them in a conspicuous place in your church, and then call attention to them and to the Assembly from time to time from the pulpit. It is your job as well as ours.

If you desire further information before the poster or program and general statement reaches you, write to the undersigned.

W. J. MOORE,

Chairman Publicity Committee.

Sulphur, Okla.

WARM THOUGHTS.

The one great blessing that has survived, at least in part, the sad catastrophe of all time—the fall—is the human understanding, the capacity to think, to reason, to weigh evidence and form conclusions. This differentiates man from and exalts him far above all terrestrial animal being. "There is a spirit in man; and the inspiration of the Almighty giveth him understanding." To any one not preblind, this must settle at once and for-

ever the sublime doctrine of man's immortality.

A heathen philosopher says: "When I behold such a number of arts and sciences, and such a multitude of discoveries thence arising, I believe, and am fully persuaded, that a nature containing so many things within itself cannot be mortal."

Let a Christian poet ask and answer this mighty question:

"Why shrinks the soul,
Back on herself, and startles at destruction?
'T is the divinity that stirs within us,
'T is heaven itself that points out an hereafter,
And intimates Eternity to man."

If this was true in ancient days, how almost infinitely more true in this age of incisive thought and rapid activity. Are these great powers of mind given to be utilized alone in things temporal, to be expended in planning and pushing to consummation improvements limited to time? I tell you, modern improvements do not constitute the Alpha and Omega of human existence. Magnified a thousandfold, what worth will they all be to an immortal soul in mideternity. Some men write and talk about modern science, as though it were to do everything for this world. I say, with a great bishop: "I'm not fool enough to deify talent." At best, 'tis a rope of sand. No, no, every wire-hearted man will say, I want to know the truth, what I am, what I am to be, and do in time, to make sure of a happy eternity. That was a sensible lawyer who, conscious of his own guilt before the bar of the Judge Eternal, sent the civil judge the message that he had a case right there in his office, far surpassing in importance anything in human litigation, and that he would not leave that office until he knew himself a forgiven sinner.

While I write memory brings to view many names of persons to whom I have very often tried to deliver the message "prepare to meet thy God," who, in all these years have erred from the truth and are today without God, and without good hope. O inconceivably fearful error and still more fearful end!

"That end, how different, who can tell,
The wide extremes of heaven and hell?"

Could I intone my pencil point with some of Sinai's thunder, I would not, but this would I do, lead you, my friend, to the foot of your dying Savior's cross, there to hear and see the demonstration of infinite love, able to save you, and would save you, even though you were the chief of sinners. Will you, despite this love, persist in error? Surely not. The wise and good of earth, the glorified of heaven, speak with one voice, "God forbid it." God's holy word written and preached cry "God forbid it;" countless prayers baptized with all the wealth and warmth of mother love, plead, "God forbid it." Memories of sixty years ago are vivid before me, tears come to my eyes, as I recall my association with many of these godly women, as their pastor, and how, in subsequent years, I stood at their bedside and witnessed their glorious triumph over the last enemy, and then performed the sad rites which committed them to the final resting place. They being dead yet speak to you. May the Holy Spirit of God interpret the words to your thoroughly aroused understanding, thrilling your whole being with the purpose to follow them as they did the Savior. If you do, you'll shout some of these days.

Now, I do hope I need not offer one syllable of apology for thus writing warmly of a class of persons who were the lambs of my flock in my early ministry. If I have a real good, warm "God bless you" for anyone it is for such of my readers.

JAMES E. CALDWELL.

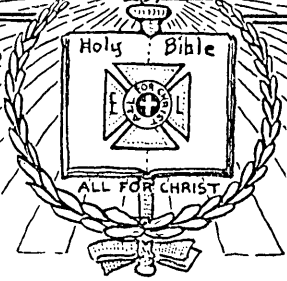
Tulip, Ark.

LEAGUE PAGE

WARING SHERWOOD,
Editor

ASSOCIATE EDITORS

To whom address all Epworth League matter, care Western Methodist. Make your notices brief.



Miss Louie Audigier.
Miss Juanita Barnes.
Mr. Howard Johnson.
Mr. Byron Harwell.
Mr. DeWitt Davenport.

JULY 6: THE STATE AND ITS SERVICE TO GOD.

(Romans 13:1(7); 1 Peter 2:13(17).)

THE TOPIC.

If you trace to historians' records back through the ages of man, you will find that for the most part the State and church have been directly connected. We read the events of ancient and mediæval history for the chief reason that the State and church were struggling for power, each thinking that it should be supreme, and each did exercise great power for many centuries. The church even had courts that corresponded to our courts of justice, except they were rather courts of injustice; they tortured many for minor crimes and compelled everyone to attend and contribute to the established church. To a certain extent this state of affairs existed as late as the reign of Henry VIII of England, when Wolsey was prime minister and looked upon as a powerful man in both State and church affairs. But he was guilty of simony and lost his power as many others had done before him. However, the corruptions in both State and church government began to cease when Queen Elizabeth came to the throne, the first Christian ruler of England. Since that time many reforms have taken place. But today in Great Britain, one of the foremost nations of the world, the State and church are connected to a certain degree. However, nothing like the corrupt practices of the Middle Ages. The church has representatives in the legislative branch of the government. Ministers are even appointed and removed under the authority of the government. It seems that this would play politics to some extent in the church. According to the teachings of our Master we should not make merchandise of his holy place of worship. While there is religious freedom in England today, yet there is an established church. Although this is far better than the conditions in some countries. Take Russia for an example, the land of despotism and tyranny. There the czar is a despot in its real meaning; until recently he ridiculed religion and all modern inventions. Slaves were bought and sold with the land and even denied the privilege of ever hearing the name of God.

Would we think for a moment of tolerating anything like this? The State was organized to have order and peace, to protect lives and property and to let everyone have liberty and the pursuit of happiness. The church was organized to try to get men to live better and nobler lives and to be brothers in common, but its paramount aim is to train men on this earth so that when they have spent their time here they may be prepared to be taken into the arms of their Heavenly Father. Each one serves its purpose. God and the State should not be separated, the State should counsel God in all of its undertakings. If this was done our politics would be cleaner and better. Let us look forward to the time when we shall have a Utopian government. The only way to have it is to let God rule in all things.

Centuries ago our forefathers came from the oriental countries to our own great nation almost expressly for religious freedom. They found it here, and ever since Americans have worshiped God according to the dictates of their consciences.

They can belong to any church or no church at all. And the laws of our own State go so far as to say that if any person who from religious beliefs keeps any other day than the first of the week and shall not be liable to the penalties enacted against Sabbath breaking, with certain exceptions. Therefore the State does not in any way attempt to dictate how we should worship God. Then the question may be asked how is the State a service to God? Or should church members take an active part in politics? The church can be of service to God in many ways, but first of all let godly men rule the government, men who are not afraid to stand for the right, and if needs be die in its defense. Certainly every church member should take a part in politics. This is the paramount reason that the politics of this country are not better today. If the church would come out and say unsophistically that we will put the right men in every office of the government—from the lowest to the highest—it would only be a short time until we would almost have a new government, one that is spotless and incorruptible. Church members and Epworth Leaguers do not think that you are out of place when you go to the polls. Do not have prejudice against an officer of the law if he discharges his duty, for he has taken a solemn oath and said with the help of God that he would faithfully enforce the laws of his State whether he does it or not. And do not say that a non-Christian should not be in office when you did not put forth a single effort to elect the right man. If the honest man is not in power, or if he does not even try to get in power, certainly the other class of men will rule the government.

Let us live lives that we are not ashamed of and above all things stand for the right. And in the ages to come, when the anthropologists are recording the acts of men, and when they come to our records, they may be able to find a preponderance of evidence to promulgate that this decade produced honest men.

PRACTICAL POINTS.

1. How complete is the Bible. Follow its teachings, and we cannot stray. Its guidance directs us in the right paths of public and private life. It points out the correct manner of conduct toward God and man.
2. How fitting that under the general topic, "God's Instruments of Moral Order," the State should be one of the first mentioned. God's ministers are found not in the pulpit alone. No place affords a great opportunity for service to God than does the public office instituted for the protection of his creatures.
3. Many of us need to keep this in mind: "Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom; fear to whom fear; honor to whom honor."
4. Honor all men. You are one of them.

The Fourth Vice President of the Little Rock Epworth League Conference wishes to acknowledge receipt of the first pledge to be sent in for 1913 for Cedar Glades. This was a personal pledge of \$5.00 by Mr. Thornburgh Workman, of Malvern.

LOUIE AUDIGIER,
Fourth Vice President.
800 Marshall Street, Little Rock, Ark.

SPECIAL WESLEY SERVICE.

June 29 is the 210th anniversary of the birth of John Wesley. It would be very fitting for the Epworth Leagues to celebrate this event in a song service made up entirely of Wesley songs. The Sunday following this date or the next Sunday, which is the first in July, could either one be used for this. If it is convenient with the pastor of that church the evening service could very profitably be used.

John Wesley did not write very many songs, but a beautiful Wesley program could be arranged, with songs by both John and Charles Wesley, and one by the father, Samuel Wesley. Where it is possible to get the histories of the songs, it is a very beautiful service to have given the history of each song that is sung.

Below is a suggested program that is going to be used by the Pulaski Heights League at the evening service, July 6:

1. Hymn No. 2 (Methodist Hymnal)—"Come, Thou Almighty King."
2. Sketch of life of John Wesley.
3. Hymn 45, by John Wesley, "We Lift Our Hearts to Thee, O God."
4. History and singing of "Behold the Savior of Mankind," a hymn by Samuel Wesley, No. 142.
5. Solo—"I Know That My Redeemer Liveth" (Charles Wesley).
6. History and singing of "Jesus, the Name High Over All" (Charles Wesley), No. 222.
7. Chorus—"Hark the Herald Angels Sing."
8. History and singing of "Depths of Mercy," No. 267.
9. History and singing of "Jesus, Lover of My Soul," No. 463.
10. Benediction.

OUR OWN METHODIST ASSEMBLY.

Among all the meetings our people are invited to attend, let us not forget that we have one that is our very own—the Methodist Assembly at Sulphur, Okla., July 15-24. Our Rev. W. J. Moore and others in charge are sparing no pains to make it a success, and it will be a success. Let our clans gather there, cultivate good fellowship, get information and get inspiration. Recreation will be thrown in for good measure.

BOOK NOTICE.

Great moral truths are never discovered by nations, or races, but by individual men. I believe the air all about us is full of new truth—many of us have a dim conception of its presence. Occasionally one man prepared by the peculiar bent of his nature, or gifted with clear vision, or driven on by personal experience into new fields of thought, is able to assemble this truth into permanent form. This is the task Doctor Anderson set before him. The result of his labors is found in his "Religious Unrest and Its Remedy."

C. F. MITCHELL.

A Book That Appeals

"RELIGIOUS UNREST AND ITS REMEDY."

"Every preacher in the South ought to read it."—Dr. C. H. Brough.

"If I could get my teachers to read it, I would buy it at \$5.00 a copy, if it cost that much."—Prof. B. W. Torreyson.

"It is good from cover to cover; strong meat for strong minds."—Rev. R. W. McKay.

"Deserves to become a religious classic; every sentence is fraught with soul-stirring truths; not a dull paragraph in the entire volume; a wonderful stimulant to faith."—Rev. Philip Cone Fletcher.

Sent for 75 cents cash.

ANDERSON, MILLAR & CO.,
Little Rock, Ark.

NOTES ON SUNDAY SCHOOL LESSON FOR JUNE 29, 1913.

By REV. GEORGE MCGLUMPHY, Ph.D.

A HERO OF THE CROSS—DAVID LIVINGSTONE.
Romans 15:15-24.

Golden Text: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

THE QUARTERLY MISSIONARY LESSON.

The Southern Methodist Church does a very wise thing in giving its Sunday schools four regular studies a year in this most important work of evangelizing and Christianizing a world. The pastors and superintendents should see to it that all our schools use these lessons, and that they are never supplanted by the "Quarterly Review." Our literature should not give any alternate lessons for these Sundays; then the missions would always be taught.

I. AFRICA, THE LAND AND PEOPLE. (Five minutes.)

"The sons of Ham, after their families, after their tongues, in their lands, in their nations." Gen. 10:20.

"Everything in Africa is colossal. The continent is 5,000 miles long, 4,000 miles wide at its greatest breadth, and contains 11,500,000 square miles. You can lay the United States, Europe, India, and China upon Africa, and still have enough left out of which to carve Great Britain. It has twice the population of all North America. It has the longest river in the world, the greatest desert, the biggest cataract (Victoria Falls), the deepest lake (Tanganyika), and the deepest and darkest area of need. It has well been styled the 'Dark Continent.'"—Bishop Lambuth in *The Missionary Voice*.

Let the teacher, with the aid of a map, real or imaginary, get Africa clearly and strongly before the class; remembering, however, that geography is a secondary thing in Sunday school teaching.

II. DAVID LIVINGSTONE. (Twenty minutes.)

"Of whom the world was not worthy." Heb. 11:38.

Material for Study. The Adult Student, the Magazine, the Missionary Voice (March, 1913), the Methodist Review (April, 1913—a fine article by Howard), the various "Lives" of our hero, any good encyclopedia. Fill up to overflowing from these abundant sources.

1. *Birth, Upbringing, Unconscious Preparation.* Livingstone came of a family that treasured the following tradition as its "coat of arms." One of his ancestors on his deathbed called his children about him and said, "I have searched diligently through all the traditions of our family, and I never could find that there was a dishonest man amongst our forefathers. If, therefore, any of you take to dishonest ways, it will not be because it runs in our blood." David was born in Blantyre on the Clyde, March 19, 1813. He was a sturdy lad, of keenest intellect and gentlest heart. He began working in a cotton mill at ten. Part of his first week's wages was spent for a Latin book, which he studied most diligently while at work and after hours. Strange to say, he was not consciously converted until in his twentieth year, a fact to be accounted for by the theological thought of the day. Yet all through those long, hard years God was getting ready his "chosen vessel."

2. *Missionary and Explorer.* Salvation meant to Livingstone not only a personal belief in Jesus Christ, but also an unconditioned acceptance of fellowship in his Lord's world-wide redemptive purpose. Without any thought of being himself a missionary, he determined to give all his earnings above a frugal living to missions. It was

not long until he saw his "Macedonian vision," and gladly said, "Here am I, send me." He made preparation as a teacher, preacher and physician. December 8, 1840, he sailed from England for Africa, where he spent 31 years, with brief furloughs of unparalleled activity (save the Apostle Paul), amid appalling difficulties and dangers. He never faltered, for the call of the imperial "I must" of his Lord ever drew him on. Small wonder that Stanley dated the turning point in his own spiritual life from the four months' companionship with Livingstone.

3. *Dying on His Knees.* It is the early morning of May 1, 1873, in Ilala, Central Africa. Only a boy, Majwara, is keeping the lonely watch. At 4:00 o'clock he is kneeling by the side of the bed, his face in his hands on the pillow. The unseen chariots of the Lord have swung low to carry the worn traveler home. The candle is still burning within the rude hut. What a light has caught from that tiny flame!

III. ANSWERING LIVINGSTONE'S PRAYER. (Five minutes.)

"Ask of me, and I shall give thee the heathen for thine inheritance." Ps. 2:3.

(Read "The Call of Africa," by Lambuth, and "Pioneering in Africa," by Gilbert, the Missionary Voice, January, 1913.)

"Africa has too long remained a Dark Continent. The heart of Central Africa is the darkest spot and the place of deepest need. Fully twenty million men and women are in the Congo Belge and on its fringes who have never heard of Christ. Our church will not hesitate in an hour of supreme need and opportunity to take up the burden of Africa's evangelization."

Southern Methodism is girding itself to help answer Livingstone's dying prayer. Bishop Lambuth and Professor Gilbert have been our Joshua and Caleb spying out the land.

Bentonville, Ark.

A NEW BOOK BY BISHOP HOSS.

It is quite refreshing at this time, while Bishop Moss's health somewhat lays him by, to receive a new book from his pen. Not that he has recently written a book; he has compiled one from what he wrote in bygone days. The book contains his addresses as fraternal messenger of his church to the Methodist Episcopal Church, to the Canadian Methodist Church, and to the British Wesleyans. It contains also his speech on the Religious Press, delivered at the Ecumenical Conference of 1891, which is still mighty good reading, his address on Methodist Authorship, delivered ten years later at the London Ecumenical Conference, at Toronto, and his remarks on Organ Union, before the Joint Commission at Baltimore.

We need not say any word as to the vigor of these utterances—the name of Bishop Hoss is sufficient guaranty of that, as it is also of the wide range of intelligence that underlies them. These messages are well worth preserving. They will be read by very many to their profit. Smith & Lamar publish the book and sell it for \$1.00. We thank them for the copy sent us.

BOOK NOTICES.

WHERE HAVE MY PROFITS GONE? by M. P. Gould, American Sales Book Company, Elmira, N. Y., \$1.00.

In brief, plain terms this book discusses some of the most practical questions of business. It may easily save an inexperienced business man from failure, and the experienced can learn valuable lessons. Some of the subjects of chapters are: Where Are My Profits Gone? Thirty-three Retail Losses, Big Store Methods, Planner vs. Plugger, Cash or Credit? The Fight for More Business, Creating Public Confidence, The Weakest Link, A Factor in Commercial Progress, The

New Principle in Business, The Store of Tomorrow.

WHERE A GREAT SONG WAS WRITTEN.

The little log cabin in Dalton, which belonged to Murray County prior to the removal of the Indians from that section, and in which John Howard Payne was for a time a prisoner, and in which it is said he wrote his immortal song, "Home, Sweet Home," was torn down last week. Thus passes one of the landmarks of that section of the State.—*Wesleyan Christian Advocate*.

If this report is true it is nothing short of a shame.

SENATE BILL 118.

Col. George Thornburgh, once a successful attorney, has not appeared in a law suit for 25 years until June 12, when he volunteered his services to assist Attorney General Moose before Judge Fulk in the case of the effort of the whisky men to force the submission of Senate Bill 118 to a vote of the people. The prohibition side won the case. The whisky side will appeal the case to the Supreme Court.

PLAN OF EPISCOPAL VISITATION, 1913-1914.

1. Bishop A. W. Wilson.

Louisville, Campbellsville, Ky. Sept. 24, 1913
South Carolina, Rock Hill, S. C. Nov. 26, 1913
Baltimore. March 25, 1914

2. Bishop E. R. Hendrix.

Illinois, Murphysboro, Ill. Aug. 28, 1913
Western Virginia, Huntington, W. Va. Sept. 3, 1913
Kentucky, Somerset, Ky. Sept. 17, 1913
Alabama, Montgomery, Ala. Dec. 3, 1913

3. Bishop W. A. Candler.

South Georgia, Macon, Ga. Nov. 26, 1913
Mississippi, Natchez, Miss. Dec. 3, 1913
Louisiana, Crowley, La. Dec. 10, 1913
Cuban Mission, Santa Clara, Cuba. Jan. 15, 1914

4. Bishop H. C. Morrison.

Florida, Tallahassee, Fla. Dec. 17, 1913
Mexican Border Mission. Feb. 12, 1914
Central Mexico Mission. Feb. 19, 1914
Northwest Mexican Mission. Feb. 26, 1914

5. Bishop E. E. Hoss.

Denver, Aztec, N. M. Aug. 28, 1913
Missouri, St. Charles, Mo. Sept. 3, 1913
Southwest Missouri, Nevada, Mo. Sept. 17, 1913
St. Louis, Jackson, Mo. Sept. 24, 1913

6. Bishop James Atkins.

New Mexico, Albuquerque, N. M. Oct. 15, 1913
West Texas, San Antonio, Texas. Oct. 22, 1913
Central Texas, Temple, Texas. Nov. 12, 1913
Northwest Texas, Vernon, Texas. Nov. 19, 1913
North Mississippi, Tupelo, Miss. Nov. 26, 1913

7. Bishop Collins Denny.

Holston, Cleveland, Tenn. Oct. 1, 1913
Tennessee, Cookeville, Tenn. Oct. 8, 1913
Virginia, Danville, Va. Nov. 12, 1913
North Georgia, Elberton, Ga. Nov. 19, 1913

8. Bishop J. C. Kilgo.

German Mission, Castell, Texas. Oct. 16, 1913
Arkansas, Eureka Springs, Ark. Nov. 12, 1913
Little Rock, Pine Bluff, Ark. Nov. 19, 1913
White River, Clarendon, Ark. Dec. 3, 1913

9. Bishop W. B. Murrah.

Japan Mission, Arima, Japan. Aug. 22, 1913
Korean Mission, Seoul, Korea. Sept. 5, 1913
China Mission, Huchow, China. Oct. 16, 1913

10. Bishop W. R. Lambuth.

Brazil, Petropolis, Brazil. Aug. 7, 1913
South Brazil, Porto Alegre. Aug. 28, 1913
Africa

11. Bishop R. G. Waterhouse.

Montana, Stevensville, Montana. Aug. 13, 1913
East Columbia, Milton, Oregon. Aug. 20, 1913
Columbia, Coquille, Oregon. Aug. 27, 1913
Pacific, Hollister, California. Oct. 15, 1913
Los Angeles, Santa Ana, Calif. Oct. 22, 1913

12. Bishop E. D. Mouzon.

West Oklahoma, Norman, Okla. Nov. 5, 1913
East Oklahoma, Talequah, Okla. Nov. 12, 1913
Texas, Nacogdoches, Texas. Nov. 26, 1913
North Texas, Clarksville, Texas. Dec. 3, 1913

13. Bishop J. H. McCoy.

Memphis, Martin, Tennessee. Nov. 5, 1913
North Alabama, Anniston, Alabama. Nov. 12, 1913
West. North Carolina, Charlotte, N. C. Nov. 26, 1913
North Carolina, Oxford, N. C. Dec. 3, 1913

Fall Meeting College of Bishops,
St. Louis, Mo. Oct. 30, 1913

Woman's Missionary Department

Edited by Mrs. W. H. Pemberton, 122 East Fourth Street, Little Rock, Ark.

Press Superintendents.

Arkansas Conference.....Miss Lila G. Rollston, Fayetteville, Ark.
Little Rock Conference.....Mrs. C. A. Evans, Arkadelphia, Ark.
White River Conference.....Mrs. Mary Neill, Batesville, Ark.
East Oklahoma Conference.....Mrs. A. Ernsberger, Tulsa, Okla.
West Oklahoma Conference.....Mrs. R. S. Satterfield, Pauls Valley, Okla.

Communications for this department should reach the editor not later than Monday noon for publication that week.

OUR SLOGAN FOR 1913.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.)

OUR YEAR ALMOST HALF GONE.

The Foreign Department does not need less than the three hundred thousand dollars and the every-member canvass asked by the Home Department of the Missionary Council for 1913. Will July find the auxiliaries in Arkansas and Oklahoma halfway to the goal?

MORE MISSIONARIES NEEDED EVERYWHERE.

We are confronted by the fact that while the demand for missions increases, the number of young women offering themselves for service has decreased during the past two years. Let us pass on this

CALL TO YOUNG WOMEN.

"The number of women in the world is approximately as follows:

Christian 280,000,000
Pagan 69,000,000
Hindu 95,000,000
Confucian 128,000,000
Buddhist 73,000,000
Mohammedan 100,000,000

To 500,000,000 of these women only can go. They are in bondage that you who breathe this free air cannot understand. Young women of Southern Methodism, these women are dependent upon you for the freedom of the gospel. Will you go? The need is great, the harvest abundant, the laborers few, the time short, the Master urgent!"

MISSIONARIES TO MODERN MEN.

In a recent meeting of the Methodist preachers of Chicago, Professor Chicago, said "We are not getting Shailer Matthews, of the University of hold of the college men who in many cases substitute education for religion." He believes the natural man goes to Pilate rather than to Christ and that we should not only send missionaries to China but to the modern man.

SAVE AMERICA TO SAVE THE WORLD.

This has almost become a trite saying, but the task is none the less stupendous. In fact, when we think of the Indians we found here; the Negroes we brought here and the immigrants who came to us, our hearts are filled with foreboding. Not so much after all, because of what those people are, but because of what we are not. The immigrant is not a menace if taught to live righteously, but what does he learn from such published statements as the following:

"ANNUAL PROFIT FROM WHITE SLAVE TRAFFIC IN CHICAGO."

Rental of property and profit of keepers and inmates... \$ 8,476,689
Sale of liquor, disorderly saloons only..... 4,307,600
Sale of liquor in houses, flats, and profits of inmates on commission... 2,915,760

\$15,699,449

This meant the degradation of 1,012 women and 5,540,700 men a year. Is this Christian America?"

Does the immigrant realize that no man can number the homes wrecked, the hearts broken, nor the souls lost through that vile traffic in one city during one year? Will the "promised land" become the valley of humiliation and destruction for him and his children? The "double standard" is a device of the Devil for the undoing of nations.

MISSIONARIES ARE NEEDED HERE NOW.

Every American home should be a beacon light. The welfare of the immigrant calls for this; the safety of our own children demands it.

It has been said: "Know and you will pray; know and you will pray; know and you will give; know and you will work. Information is not lacking. With more prayer and more money co-laborers together with God may yet save America.

APPROPRIATION OF THE MISSIONARY COUNCIL FOR 1913.

Florida Coast work, \$17,467; Pacific Coast work, \$7,710; Dependent and delinquent girls, \$15,891; Gulf Coast work, \$6,370; mountain work, \$16,516; negro work, \$5,635; Department of Sociology, \$2,450; deaconess work, \$3,000; interest on money borrowed, \$3,000; city missions, \$5,616; annuities, \$1,000; Indian work, \$500; Mexican work, \$10,000; contingent, \$2,000; administration, \$20,020; Scarritt Bible and Training School, \$1,090. Total, \$118,175.

BOARD OF MISSIONS M. E. CHURCH, SOUTH.

This year our Board of Missions held its annual meeting in Dallas, Texas, when great interests of our Methodism and the advancement of the kingdom of God were prayerfully discussed. There are now fifteen women on this Board, five of whom are officers by its constitution.

COMMENDATION FROM DR. RANKIN.

As a member of the Board, Dr. Rankin, editor of the Texas Christian Advocate, said:

"The good women connected with the Board were present and took a large part in its proceedings. They are a dominant factor and they are wise and business like in their work. Among them are some of the greatest women in American Methodism, with Miss Belle Bennett as their militant leader. It is more and more becoming manifest that it was wise to combine their work with the work of the General Board and the plan is now working delightfully."

NORTHFIELD.

The Seventh Interdenominational Woman's Summer School of Home Missions will be held at Northfield, July 18-24. Many prominent speakers will be heard. Registration fee, one dollar. For further particulars, address Mrs. M. J. Goldersleeve, 156 Fifth Ave., New York City.

OBSERVATIONS AND SUGGESTIONS.

Mrs. Albert Snider.

The very best way to learn how to be useful is to have a responsibility placed upon you and do the very best you can.

This has helped me, for I had to

study our missionary papers to learn what our women are doing. One cannot read and re-read the Missionary Voice without having zeal stirred to help missions at home and abroad.

The spirit for service is the Spirit of God working in us and through us to save the world.

The United States claims to be the richest nation in the world, yet we find poverty and helplessness here. Too many children are forced to labor that they may have bread to eat.

60,000 of the girls of our nation are lost, yet we sit still while the white slave traffic is carried on in our cities and towns. We women should demand the single standard of morals.

Our young people should be enlisted in missions. Those in West Oklahoma Conference could easily support missionary. They should subscribe for the Young Christian Worker, and read it.

The source of all true giving is love. The height of God's love is that He gave His only begotten Son for the whole world—not a part of it.

We are to give our time and talents as well as money. Missions give to stewardship its largest opportunities, and stewardship gives temporal basis of support to missions.

EAST OKLAHOMA CONFERENCE.

(Continued from last week.)

One of the older officers said of this, the second session, "It is the best one we have ever had, even before we divided; and Mrs. Bloodworth was such a help to us."

Thursday morning's devotional meeting was led by Mrs. Quinn, of Pryor. After singing "From All the Dark Places," the president opened the business session with reports from officers. Mrs. S. F. Goddard, of Muskogee, presented the "Children's Work" in an interesting way. Mrs. W. E. Chastain, of Tulsa, second vice president, in an instructive manner, gave a good report. Mrs. J. R. Frazier, of Wilburton, gave an excellent talk on "Woman's Work in China," and Mrs. Sorrell, of Poteau, read an interesting paper on "Woman's Work in Brazil." Mrs. Bloodworth, of Texas, took the pledges and the result was Foreign pledges, \$693.00; Home pledges, \$622.00.

The afternoon session was opened by Mrs. G. W. Clark, of Vinita, who read a chapter from the Bible and made comments original and impressive. Mrs. G. A. Truitt, of Ada, third vice president, gave an interesting report on "Christian Stewardship," and Mrs. O. E. Goddard followed by way of emphasis on "Christian Stewardship According to the Bible." She presented this subject in an agreeable manner. "Our Mountain Schools," by Mrs. Simpson, of Eufaula, "Gulf Coast Work," by Mrs. I. N. Groom, of Muskogee, and "Negro Extension Work," by Mrs. H. J. Fowler, were each ably discussed.

Mrs. Bloodworth conducted a round table on the various phases of the work and it proved very helpful.

After adjournment the Commercial Club of Wagoner treated the Conference to an auto ride, showing them the beauties of their city, and the prosperity of their country.

The evening session was well attended. The Presbyterian choir rendered some fine music, proving that Wagoner has excellent musicians as well as royal hostesses and good cooks. Miss Purvine, of Okmulgee, in the devotional service gave an excellent talk on "Prayer."

Rev. Mr. Sweet, in introducing Mrs. Bloodworth as speaker of the evening, said, "I am too smart to speak when Mrs. Bloodworth is here." Her ad-

dress on the "History of the Missionary Society," was filled with instruction and incidents related from her own life as a minister's wife, and proved very interesting.

(Continued next week.)

ARKANSAS CONFERENCE.

Lila G. Rollston.

I hoped that by this time our annual would be over, and we might study the reports of the committees. The importance of some of these reports calls for careful consideration.

Since our church has elected to take up work in Africa, we feel it is important that we no longer neglect the African in our midst. Our Woman's Board in 1903 established Paine Annex, Augusta, Ga., for negro girls to learn domestic science, laundry work, and sewing, as well as to gain elementary education and a course in Bible study. The work has prospered in spite of cramped quarters and meager equipment. Conditions there called for an enlargement, and our new dormitory, "Belle Bennett Hall," will be ready for occupation this fall. Last year our council set aside a deaconess for "Negro Extension" work. The Woman's Missionary Society of the North Georgia Conference donated its half of Conference dues to this work, and it was begun in the negro quarter of Augusta.

Miss Mary DeBardeleben was set apart as deaconess and Extension Secretary; Miss Mamie Reames, as deaconess associate; Miss Madeline Gassett, Kindergarten. These young women organized a Colored Civic Improvement League, and "stimulated it to service." Three playgrounds for neglected children were laid out and supervised through the co-operation of the Colored Civic League and members of St. John and St. James churches. The North Georgia Conference Mission Society appropriated a fund to establish a mission through which a "near-beer" saloon in the heart of this community was turned into Galloway Hall; and the usual Wesley House work was begun in October. On Tuesday afternoons the boys "Excelsior Club", with a membership of twenty-six, meets there. Their motto is "Truth and Purity," and one rule imposes a "five cent fine for smoking or bad language." The Girls' Club numbers thirty-six, and is learning "Carefulness in the little things, even in stitches. A Mother's Club meets once a month. Miss Gassett and several of the Training Class students from Paine College, started a "Model Elementary Sunday School." The graded literature is used, also the kindergarten chairs, handwork and songs adapted to children.

Our deaconesses live in a cottage in a white section of the town, but they teach in the crowded negro center, 193 persons each week. They also help the Normal class students of Paine Annex, by giving them lessons in practical work.

Now, it is not expected that women of the Arkansas Conference will ask for a deaconess and open a Bethlehem House this year, but our Council Fourth Vice President urges us to begin some work among our negroes. If we cannot do it as a social service department, we can surely do something as individuals or committees.

Our Arkansas Conference Committee urges the use of the negro school house as the social center for them, conducting Sunday school teachers' and Mothers' meetings, Sewing Classes, Boys' Clubs, Civic Leagues, supervised play-grounds, etc.

In this matter we cannot escape responsibility. We talk about the futility of such efforts, but if we do not help the negroes to a better knowledge of God, the world will not fail to bind them closer to sin and Satan.

Dixie Pain and Fever Powder. All pains vanish like magic. At druggists.

BEAL, McDONNELL & CO.

Little Rock's New Dry Goods House
313-315 Main Street, (Gus Blass Stand)

OUR MOTTO: Our Customers Are Our Friends.
We will allow no man to give a friend more for his dollar than we will.
All our goods brand new. Bought for cash when the markets struck bottom.
Will sell them as cheap as you can buy them anywhere in the world.

**OUR FREIGHTS ARE LESS.
TRY US.**

Beal, McDonnell & Co.

We Pay Your Railroad Fare if You Buy as Much as \$500

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, Conway, Ark.)

Texarkana, Ark., May 25, 1913.

Dear Miss Katherine and Cousins: Will you all please let a little Arkansas girl enter your happy band? I wonder how many of your schools are not; mine isn't, but we are going to have examination next week. I haven't any pets. I have two sisters and two brothers.

I will describe myself: I have fair skin and dark hair, blue eyes. I am eleven years of age. I am in the high fifth grade. I expect I had better close while Mr. Wastebasket is out to see the carnival. If I see this in print, I will be sure to write again.

Cecil Jester.

Dear Miss Katherine and Cousins: Will you admit another little girl in your happy band? I am in the fourth grade at school. Grandma takes the Western Methodist. School is out. We have some flowers. I hope to see this in print. I will give a post card to the one who guesses my age. It is between nine and thirteen. My mother and brother are dead. We have two horses and some chickens. I can embroider. I am embroidering Grandma a birthday present. I go to Sunday school when I can. My address is Grace Allen, Marietta, Okla., Box 403. Well, my letter is getting long for the first time. So I will say goodbye with love to you and all the cousins, from Grace.

P. S. I would like to hear from all the girls.

Muskogee, Okla., June 9, 1913.

Dear Miss Katherine and Cousins: I thought I would write to the dear old Methodist, as I have never written. Papa takes the Western Methodist and

I like it fine. I always read the Children's letters and Pinkie of the. I go to Sunday school every Sunday. Mr. Scroggins is the superintendent. Grandpa is my teacher. I have five brothers and three sisters. I guess Nola P's riddle as a man lays a leg of mutton or a three-leg stool a dog conveys it off and the man throws the stool at the dog. As my letter is getting long I will quit. Hoping to find this in print. My age is between twelve and fifteen.

Ethyl Jobe.

Hot Springs, Ark., June 1, 1913.

Dear Cousins: As I am very lonesome today I will tell you something about the city in which I live. You all know or ought to know that it is the greatest health resort in the world. It is highly noted for its hot water springs. There are eleven important hot water springs and from these flow one thousand gallons of water in 24 hours. There are thousands of people who come here to take the baths. There are many public driveways on the mountains of Hot Springs which afford the most beautiful scenery in the United States. There are other places in Hot Springs which affords beautiful scenery such as the Oaklawn State Fair Grounds. The mountain streams, the golf links, and our country scenery alone is worth seeing. We have lead, copper, zinc, silver, and diamond mines awaiting development. I will close as my letter is getting long. I hope all you cousins will come to Hot Springs some days.

Blue Eyes.

ADVICE TO POULTRYMEN.

The two Farmers' Bulletins relating to the Poultry Industry recently issued by the U. S. Department of Agriculture, entitled "Hints to Poultry Raisers" and "Important Poultry Dis-

eases," present to poultrymen a very concise and, at the same time, comprehensive statement as to the difficulties encountered and the best methods of overcoming them.

The selection of a breed suited to the requirements of the owner, the artificial and natural incubation and brooding, the construction of houses and fixtures, methods of feeding, egg production and marketing are all covered in short, terse, convincing statements in the first mentioned bulletin.

The second supplements this information and the other advice as to the prevention of lice and mites and the treatment of common diseases, with a full and detailed description of the important diseases affecting fowls and the remedies which have been found effective.

Contagious diseases and the larger parasites are the most important obstacles which the poultryman has to overcome to keep his birds in a healthy condition. Preventive measures are the best and also the cheapest, because, no matter how large the first cost, the great loss inflicted by an epidemic in which a number of birds may die, is saved, and also the indirect but even greater loss, which the weakened condition and loss of product cause, is eliminated.

There are, of course, cases in which medicines may be advantageously given or applied to sick fowls, but generally speaking, it is better to kill all sick birds and thus avoid the spread of disease to many other birds in the flock. Then, a sick bird is an indication that it is more susceptible to disease than the other birds of the flock, which, to be strong and healthy, must be relieved of the menace of delicate and susceptible members.

Even with flocks practically free from disease germs and parasites, it requires the utmost watchfulness and

Mary Baldwin Seminary

FOR YOUNG LADIES. Staunton, Virginia
Term begins Sept. 11th, 1913. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students from 34 States. Terms moderate. Pupils enter any time. Send for catalogue. Miss E. C. WEIMAR, Principal.

care to maintain them in that condition. There are a number of reasons given for this, and nature and experience bought advice is given as to preparation and maintenance of poultry houses and yards free from the germs and parasites which so often turn a prosperous business into another of the many failures at "Poultry raising for a profit."
June 21, 1913.

NOTICE—LITTLE ROCK DISTRICT CONFERENCE.

Brethren, you will aid me in providing entertainment for the Conference, if you will send me a list of the names of your delegates, local preachers, etc. not later than July 5.

We will be ready to assign you your homes at the church, July 9. Come praying for a good Conference.

Yours truly,

A. O. Evans,

Pastor Asbury Church

Little Rock, Ark.

NOTICE.

The Tulsa District Conference will convene at Broken Arrow, Okla., June 17, 18. Let all pastors send names of delegates and local preachers who will attend.

Thomas A. Harkins, P. C.
Broken Arrow, Okla.

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

THE SEARCY-PIRTLE DEBATE.

George T. Searcy, Coalgate, Okla.
Rev. H. M. Pirtle, Trenton, Texas.

The Campbellites of the Arch (Oklahoma) neighborhood, in the bounds of Rev. W. D. Philpott's charge have been browbeating, and challenging the Methodists for a debate so long that Brother Philpott and his members finally decided to send for Rev. H. M. Pirtle of Trenton, Texas, to come to Arch, and give them enough of their own "medicine," which he did to the entire satisfaction of all the Methodists, and the chagrin of the Campbellites.

The time set for the debate to begin was Saturday, June 9, 1913, but Brother Pirtle missed train connection, so he was one day late getting on the ground, but came in Sunday afternoon, and the debate began at 3 o'clock p. m. Sunday.

The subjects to be debated were:

1. Infant baptism is authorized by the Word of God. Pirtle affirmed, Searcy denied.

2. The kingdom, or church was established on the Day of Pentecost. Searcy affirmed, Pirtle denied.

3. The same gospel by which we are saved now, was preached in the Old Testament. No new gospel in the New Testament. Pirtle affirmed, Searcy denied.

4. Dipping, or immersion in water was the act commanded by Christ, and preached by the apostles for baptism. Searcy affirmed, Pirtle denied.

5. In conviction and conversion, the Holy Spirit sometimes operates on the sinner's heart, independently of the written Bible. Pirtle affirmed, Searcy denied.

Because of the fact of Brother Pirtle's missing train connection, and failing to be on the ground at the time specified, Brother Searcy took advantage of his absence, and preached on the setting up of the kingdom at the eleven o'clock hour on Sunday, so when Brother Pirtle came, and announced his readiness to begin with the first subject, Searcy refused to debate either of the first subjects, so they began on the third subject.

The reason Searcy gave for not debating these subjects was, he said, "Pirtle ought to have been on time," but it clearly showed that he knew he could not meet the argument of Pirtle, and was afraid to try it.

It did not take long for Searcy to find that he had met his match, and was afraid to try it.

It did not take long for Searcy to find that he had met his match, and that Pirtle was a "real live wire," so he at once began to browbeat, sling mud, and bulldoze Pirtle, and the Methodists in general. But this did no good, for his own people soon became disgusted with him, and some of them left the house.

Searcy continued to sling mud, and abuse his opponent all the way through,

thinking that was argument, and going contrary to all rules of debate.

Searcy acknowledged that Pirtle could quote more Scripture than any man he had ever met, but of course said he misapplied them, which, said he, "was the unpardonable sin."

I must confess that I never knew till then what the unpardonable sin meant, or how it was committed.

As a general rule I do not believe in debates, but sometimes it seems as if it is absolutely necessary.

It is our duty to drive out all strange and erroneous doctrines, and if it cannot be done without a debate, then let the debate come, but let it be done in decency and in order.

Brother Pirtle manifested the Christian spirit all the way through, slinging mud but once or twice, and then in self defense.

Some ten years ago, the Campbellites, in the bounds of my own charge (Oakland) became so troublesome, and quarrelsome, that I sent for Brother Pirtle, stating at the time, that "we might match a debate."

So he came prepared to debate,—they having challenged us, and called in their man—but when Pirtle came, no debater was to be found, so he preached several strong sermons.

Pirtle is a fearless defender of the doctrines of the Bible as believed and taught by the Methodists, and any one desiring the doctrines of the Bible and Methodism preached, need not hesitate a moment to get H. M. Pirtle, of Trenton, Texas to do the work for him.

In the debate referred to above, some of the leading Campbellites told the writer that they were much displeased with the way their man conducted himself, and they would not get him to debate again under any circumstances.

This showed they were beaten, and beaten badly.

Searcy seems to have little regard for the cause he represents, or for the opinions of his opponents.

J. D. Rogers.

To Relieve the Pain of a Burn Instantly and take out all Inflammation in One Day, apply the wonderful old reliable DR. PORTER'S ANTISEPTIC HEALING OIL. It relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

SCHOOL CONTESTS AND EXHIBITS AT ALL COUNTY FAIRS.

State Superintendent George B. Cook and Rural School Supervisor J. L. Bond are urging all county superintendents and county examiners of the State to take up at once (if they have not already done so, the matter of arranging and holding school contests of various kinds in connection with all county or district fairs this fall.

County school fairs of this character were held last year in half the counties of the State and the value and results to the schools from holding these school fairs or school contests with the exhibits of school work shown on these occasions were indeed far reaching.

The plan suggested for arranging these schools and athletic contests is very simple. Each county superintendent or examiner has been requested to appoint a committee on arrangements for his county—such committee to be composed of three or more members with the county superintendent or examiner as ex-officio chairman.

This committee on arrangement should, in co-operation with those in charge of the county fair in each county, decide upon what school and athletic contests can be held and this committee should arrange definitely for offering prizes and premiums, even though these prizes or premiums might be small. The county fair organization might be induced to offer the prizes, otherwise the necessary funds for providing the premiums and

Come to Little Rock To Do Your Spring Shopping

Where selection can be made from more varied assortments of

Millinery, Women's Ready-to-Wear Garments, Undermuslins, Children's Dresses, Men's Clothing, Boys' Suits, Shoes and other articles of wearing apparel.

Your railroad fare will be refunded in accordance with the plan authorized by the Little Rock Trade Extension Association.

Mail Orders Receive Prompt Attention

If not convenient to come to Little Rock, our Mail Order Department can serve you to your entire satisfaction.

All Mail Orders sent free by Parcel Post.

Your order is filled and sent the same day received, thereby giving you as prompt delivery as a resident of Little Rock.

THE STORE FOR QUALITY

The M. M. Cohn Co.

LITTLE ROCK, ARK.

In answering this advertisement please mention "Western Methodist."

prizes could be easily secured by subscriptions.

Simple contests in spelling, map-drawing, recitation, declamation, singing, and various school athletic contests can easily be arranged. All these contests are simple and would require little or no preparation or training. Should other contests be desired they can be decided upon and arranged for by the committee.

Schools should be encouraged to attend the fair in bodies and a pennant or banner might be awarded the school making the best showing and with the largest number of children present and in the school parade. This gives opportunity for stimulating school spirit and school pride.

JACKSONPORT CIRCUIT.

We closed out a ten days' meeting here at Jacksonport last night (15th). The visible results are: Eleven professions, seven accessions on profession of faith, one adult baptism. The Christian people of our town have been revived and encouraged and helped. Rev. W. F. Blevens of Weldon did all the preaching except the three last sermons. Brother Blevens is good help, a strong, forceful preacher—has the courage of his convictions. We engaged him for another meeting in 1914.

I begin a meeting without any ministerial help at Oil Trough, on the night of June 27. Pray for the success of that meeting.

F. H. Champion.

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 wish to move to his smaller farm. Address M. 319, care of Anderson, Millar & Co., Little Rock, Ark.

R. C. BROWN LEGHORNS

We offer for a short time, choice Cockerels from one of the best laying strains in America, at \$1.00 to \$5.00 each, according to age and quality. 200 birds to select from. Eggs till Sept. 30, \$1.00 per 15.

SHERWOOD POULTRY PLANT, W. E. Sherwood, Mgr., Fruitvale, Tex.

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.

OLUSTEE, OKLA.

Dear Methodist: The work goes well. We will repaint and otherwise improve the church and parsonage in the near future.

Crop prospect is flattering despite light rains and damage done by grasshoppers. Most cordially,

J. E. Martin.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.

JUST MILK and JELL-O Ice Cream Powder

without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do to make Ice Cream in the new and easy way.

Anybody can do it. It will cost you only nine cents a quart. Think of that for the price of Ice Cream!

Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored. Each 10 cents a package at grocer's.

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

HELENA DISTRICT CONFERENCE.

The forty-third session of the Helena District Conference convened in the beautiful M. E. Church, South, in the prosperous little city of Holly Grove, Ark., on the evening of June 17, 1913. The opening sermon on Tuesday evening was preached by Rev. W. F. Evans, D.D., pastor of our church in Marianna, from the eighth verse of the third chapter of Malachi, and was a strong and convincing setting forth of our obligations to God.

The Conference met and organized at 8:30 on Wednesday morning, with our genial and beloved presiding elder, Rev. J. K. Farris, in the chair. Rev. F. W. Gee, of Forrest City, was elected secretary. Thirty-three ministers and laymen answered to their names at roll call.

Rev. John Anderson, D.D., business manager of the Western Methodist, was introduced and made a strong and effective plea for that paper. Rev. H. M. Ellis, Secretary of the Methodist Hospital, was the preacher of the hour Wednesday morning at 11:00 o'clock and gave us a great sermon.

Rev. W. C. Watson, Commissioner of Education for Galloway College, preached at 8:00 o'clock Wednesday evening, and won his way into all of our hearts, and the sermon was followed by three conversions.

Rev. W. W. Anderson, one of our old veterans, preached on Thursday

morning. It is a benediction to listen to these old heroes of the cross, and the sermon was helpful and inspiring. Rev. W. A. Lindsey, a former pastor, preached to an attentive and appreciative audience on Thursday evening.

The conference was one of deep spiritual feeling and power. The reports of the pastors showed a steady upward growth and increase of spiritual life throughout the district. While there are disappointments and heartaches, there are also triumphs and victories.

Judge J. S. Thomas, C. B. Hail, Judge Trice, and J. W. Moore were elected alternate delegates to the Annual Conference. Brother J. B. May was elected District Lay Leader.

Brother Jason W. Moore was recommended for Local Deacon's orders, and Brother William L. Blackstone and Brother Calvin W. McCutchen, a young man seventeen years of age, were granted license to preach.

Aubrey, Arkansas, was selected as the place for holding the next district conference.

Altogether this was one of the very best sessions ever held of the Helena District Conference, and preachers and laymen reluctantly turned their faces homeward, carrying in their hearts loving appreciation of the pastor, Rev. F. H. Peeples, for his untiring service and loving care for our comfort, and of the hospitable people of Holly Grove for their open-hearted and generous provision for our enjoyment.

F. W. Gee, Secretary.

MONEY FOR YOUR CHURCH.

If you or any members of your church are interested in raising church money, write us and we will tell you an easy way. S. Q. Supplies, 14 Carlson St., Everett, Mass.

HAMBURG, ARK.

Dear Dr. Anderson: We have just closed a union revival in our town, which resulted in eighteen additions to the church. The services were held in the Methodist church and Rev. J. D. Fleming, of Memphis, did the preaching. Seventeen joined the Methodist church and one the Presbyterian. The meeting resulted in much good for the whole town. Church members of all denominations had their spiritual enthusiasm quickened, and are showing signs of increased energy and zeal. Rev. J. D. Flemings preaching was simple, clear, positive and direct. No clap-trap methods or schemes were resorted to, but the gospel was preached with plainness and earnestness, and after the fashion of Methodists. This old-time method of presenting God's truth, and a method that never grows old nor wears out, sufficed, as is always the case, to accomplish good results. Divine truth penetrating the inner man produces the desired transformation of life and character. This is what we aimed at and the Lord crowned our efforts.

R. M. Holland.

SUNDAY FEATURES OF CONFERENCES.

There is no question that the Sunday features of district conferences, and any other church gatherings for that matter, prove the most enjoyable and beneficial of any day of the sessions, and we deplore the tendency during late years of having district in the middle of the week. The people of Nashville appreciate the fact that Presiding Elder W. M. Hayes called the district conference this year in Nashville to embrace Sunday, as the people feel that the day was a blessing to the entire citizenship. The pulpits of the city were filled by the visiting preachers, and on Sunday afternoon and at night Dr. Hearn, who has but recently returned from the China mission field, delivered interesting and instructive lectures on this feature of



METHODIST LIBRARY

THE publishers have planned to place within the reach of every Methodist a select number of the very best of the books published by our own House. To this end they have printed editions of ten books which cover a very wide range of material. In fact, these ten volumes form a Methodist library by themselves.

This library of splendid volumes, aggregating nearly four thousand 12mo pages, will be furnished, boxed, transportation prepaid, for only \$5 for the set of ten volumes. (Single volumes, 50 cents; postage, 10 cents extra.) This is less than half the published price of these books.

Those who help to place these strong Methodist books in the hands of the people, especially the officials of the Church, will have done much toward putting this work in broader fields and of increasing the usefulness of those who get them. This is not a guess, but a certainty proved by actual experience. We urge every one to see to it that the people are given an opportunity to procure these books.

Only \$5 for the Entire Set

A Bible Dictionary for Sunday Schools and Families. By Bishop J. C. Granbery. 415 pages.

The Man of Galilee. By Bishop A. G. Haygood. 156 pages.

Can It Be False? By John F. House. 300 pages.

The Methodist Armor. By Hilary T. Hudson. 320 pages.

Bible Tools for Busy People. By J. H. Nichols. 375 pages.

A Circuit of the Globe. By Bishop C. B. Galloway. 464 pages.

High Living and High Lives. By Bishop W. A. Candler. 239 pages.

Hot Shots: Sermons and Sayings of Sam P. Jones. 304 pages.

Self-Help. By Samuel Smiles. 422 pages.

Life of John Wesley. By Richard Watson.

A Descriptive Circular of These Will Be Sent on Application

SMITH & LAMAR

Nashville, Tenn.

Dallas, Tex.

Richmond, Va.

the Christian work. The people of Nashville were glad to hear the visiting ministers, and they were glad of an opportunity to deliver a message of love and Christian fellowship to the large audiences which filled the various houses of worship.

Our observation has been that conferences held in the middle of the week were dry and formal, and lacking in that spirituality that should mark a gathering of Christ's workers in the vineyard, and prove an incentive for renewed efforts, and we hope that no more of that kind may be held in the Prescott District.—Nashville News.

"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.

LEAGUE MICHA CHURCH LEADER AI IMMA.

Dear Methodist: Chahta-Chikasha Ulhti anukaka sakit pehlichih ahlena hash ai asha hatukma hash achaffa ai yukali ka nana hachi ponaklo lika

ilappak oke. Hachi sakit aiyuka ka Epworth League at kanohmi hosh hi ohmaya hokma holhtina et has samashke. Micha ai achaffa at holhtina kanohmi hosh hieli hokma moma et has-samashke. Micha nan ittahobba ikbi kat ilaiyukali yomi ka lawa kani ohmi ho ittahobbi hokma, moyulma ho et has-samanoli hokbano ahnit hachim asilh-ha li hoke.

Yohmikmat Church leader ahleha hat himak afammi ya nan ittahoba hash ikbi tuk at nan isht annowa (report) ikbit hachim alhtahat Ulhti Ittanaha hash ai ona chikeh. Sakit pehlichih ittibapishi li ahleha ma, hachishno ako hachi anukchieto li ahli hoke. Church leader alheha hat nan annowa ilappa am atahla chi ka yak ohmi hash ahnashke, kaniomi kat anompa ilappa ikpeso kia asha hinla hoke, yohmikmat Church leader ahleha hat nan ittahoba chi ho Afammi Ittanaha yat alhtoba pi onuchi tok ilappa achunnachit atokshanla chi ka hash atohnohon chashke. Yohmikma Church leader alheha hat toksala chi ka hash atohnohon chashke. Afammi Ittanaha yat alhtoba pi onuchi tok a atobbit etahli pullashke. Chikosi anompa ilappa afalama has-samashke.

L. M. LeFlore.

Invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true tonic. For adults and children. 50c.

PARCELS POST RATES ARE CHEAP

We can send you for a pittance your printed matter.

We print Letter Heads, Envelopes, Programs, Circulars, and all manner of job work. Our prices are reasonable and our work shall be firstclass.

Order of us anything you need in the printing line.

ANDERSON, MILLAR & CO.

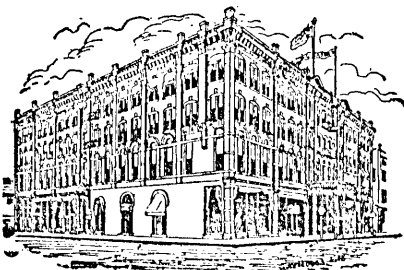
The Russell Boarding House

Former Manse of First Presbyterian Church.

418 Scott Street.

The best place in Little Rock to get a good meal, not toothpicks and fixings, but something good to eat, served like you have it at home. Twenty-five cents pays for it.

Rooms at reasonable rates. Everything kept thoroughly respectable.



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets

LITTLE ROCK, ARK.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 22. Established 1853.

THE O. S. BELL CO., Hillsboro, Ohio.

HOT SPRINGS METHODISM.

The following ministers met in Central Church, Hot Springs, Monday at 10 a. m. Steel, Scott, Ditterline, Dean, Howard, Hansford and Robertson.

Rev. C. O. Steel, who has been quite feeble for two weeks, was able to meet with us again and to preside over the meeting. Prayer was offered by Brother T. D. Scott.

Robertson reported a very good prayer meeting Wednesday, a fine Sunday school at 10 o'clock Sunday morning. Attendance at eleven, fair; services very good. An interesting League service at 7:15 p. m. A fine congregation in the evening and a good, spiritual service.

Brother Ditterline stated that he had a real good prayer service on Wednesday. On Sunday morning, the attendance on the Sunday school was good. Large congregation at the morning hour, but not so many in the evening.

Sunday school at Oaklawn has improved very much recently.

Brother Hansford had a splendid prayer meeting. Sunday school larger than usual. Congregation in the morning not quite so large as usual, but a large crowd greeted the preacher at the evening service. Epworth League doing well.

Brother Dean said his mid-week prayer meeting was not so well attended on account of a morning ceremony in the community. Sunday school not quite so full. The usual congregation in the morning. Fairly good League service. Preaching at the evening hour by Rev. T. D. Scott. The services were stimulating and the third quarterly conference was held after the preaching.

Capt. Howard, the leader of the Salvation Army of the city, said he had a pretty good week, preaching on the streets to large crowds, and a good attendance in the hall. A number of people asked to be prayed for, and three souls were converted. He furthermore stated, that since the gambling houses had been closed in the city, there was much more interest manifested in his meetings, larger attendance and better collections.

Dr. Monk was not present, but Brother Steed reported that they had Children's Day service at 11 a. m. and the program was interesting. A large attendance at the evening hour and a good service was held.

Brother Scott was out on Bear Mission Saturday, preaching morning and evening for Brother Haynes and his people. Some interest manifested at the evening service. The work throughout the district, he said, was very promising, a number of conversions. Keadle preached Sunday at Lonsdale. A. M. R.

EVANGELISTIC SINGER

Would like to make engagements after September 15. Can furnish best of reference.

E. F. McNabb.

Huntington, Ark.

WELEETKA, OKLA.

There was an old fashioned house warming in Weleetka, Okla., Sunday, June 15, 1913. It was the opening of the new Methodist Episcopal Church, South, after a two year period of worship in the City Hall. The frame church burned down February 20, 1911, leaving the congregation without a home. The pews and the piano were saved, but the struggling people faced another fight for a home. With courage and determination they started to build larger and better than before. A fine stone structure, erected at a cost of five thousand dollars, stands today where the old frame one stood. Art glass windows, metal ceiling, heavy dark oak-curved pews which will seat three hundred and fifty; heavy Brussels carpet; walls neatly tinted and stencilled and a com-

plete system of electric lighting, including brass furnishings and crystal globe clusters, all give evidence of the fact, that no sacrifice was too great for this people if only their dreams of a beautiful house of God might be realized. The auditorium is fifty-six feet by forty-two inside. A magnificent tower graces the corner of the edifice. A basement yet unfinished will add to the comfort and convenience of those attending. The church standing amid a lovely residence section, represents a financial struggle scarcely equaled in this conference. The morning of the happy day opened bright and clear; a rousing Sunday school began the services of the day. A big collection set the pace for the year. A fine choir led the singing in which a large congregation joined. Rev. M. L. Butler, D. D., of Okmulgee, preached a great opening sermon to us, one that climbed the spiritual Alps, and started an uplift that will last for some time. At night, Rev. N. L. Linebaugh, D. D., of the Holdenville District, gave us a rousing sermon, full of vim, encouragement, deep spiritual truths, and with all that view of our Father's reward, and purposes toward us which were needed to send us on to still greater efforts. Rev. R. M. C. Hill of Prague, Okla., assisted at both services. Rev. D. A. Dawson, the pastor, is a hard working young man. He is one of the youngest men in the Conference and fast developing into one of the most effective. His people love him for Christian manhood, his sterling worth and his unassuming, approachable, yet manly personality.

Forrest F. Betzer.

THE MORNING GLORY

By Cora Gannaway Williams.

(Mrs. F. M. Williams.)

Approved by our Bishops, preachers, teachers and hundreds of readers who have received inspiration from the purity of its diction and glow of the reality of its characters.

Written by one of our Arkansas women, showing the work of missions in the most interesting way—a helpful and inspiring story.

75 cents. Illustrated and beautifully bound. Order from Smith & Lamar or author at 408 Prospect Ave., Hot Springs, Arkansas.

THE HOLDENVILLE DISTRICT CONFERENCE.

On Wednesday evening, June 18, Rev. G. L. Crow preached the opening sermon for the Holdenville District Conference that convened in Roff, Okla., on the morning of June 19. The sermon delivered by Brother Crow was an able effort and was well received.

In the absence of a Bishop, Rev. Dr. N. L. Linebaugh, presiding elder, presided with grace and dignity. At 11 o'clock, on the morning of the 19th, Rev. Dr. W. M. Wilson, presiding elder of the Muskogee District, preached a very eloquent and forceful sermon on the character and work of John Wesley. At night an Epworth League rally service was held. Rev. H. P. Vaught, presiding, and delightful addresses were delivered by Revs. H. B. Vaught, W. M. Wilson, and C. L. Brooks.

On Thursday afternoon a splendid Epworth League program was given by the young people of the District, and then Rev. W. T. Stewart preached an inspiring sermon.

On Friday morning Rev. C. I. Brooks preached a truly great sermon on Christian Education. On Friday afternoon, the Woman's Missionary Societies had the "right of way," and reports were made of their work. On Friday night, Rev. Dr. W. A. Shelton, president of the Oklahoma Wesleyan College, of Oklahoma City, preached a very strong and eloquent sermon on "The Search After God."

Saturday morning, Rev. Dr. O. E. Goddard preached a soul-stirring sermon on Missions, that deeply moved

ATHENS COLLEGE, ATHENS, ALA.

GOVERNED BY WOMEN FOR GIRLS AND WOMEN.

Recognized by General Board of Education as an A Grade College. In foothills of North Alabama, between 800 and 1,000 feet above sea level. Pure free stone water. On main line of L. & N. Ry. Academy A Grade attached. Twenty-eight in Faculty. Beautiful new School of Music, Art, Oratory, Domestic Science, Resident graduate Nurse. Health certificate required of all students. Rates Moderate; Not Cheap, but Thorough. Apply now. Seventy-first session begins September 17th. MARY NORMAN MOORE, President.

References: Our patrons and the people of the State of Alabama.

North Texas Female College

KIDD KEY CONSERVATORY, Hans Richard, Director.

CLASSICAL, SCIENTIFIC AND LITERARY COURSES: MUSIC, ART AND EXPRESSION.

Leading College for Ladies of the Southwest, in patronage, in enrollment, in the fine arts, in Location.

For catalog, address the President,

MRS. L. A. KIDD KEY, President.

L. A. HANSON, Business Manager, Sherman, Texas.

SONG BOOKS.

The Greatest, The Best and The Cheapest Song Books In The South. For use in The Church, The Sunday School and Revival Services. Write us for prices, Catalogs, etc.

THE CENTRAL MUSIC COMPANY, Little Rock, Ark.

TENT FOR SALE.

A Tent, 40x60, Used Only One Season. Ten Ounce Canvas. \$60.00 if taken NOW.

J. M. WORKMAN, Malvern, Ark.

MARRIAGE.

LOYD-MOORE.—Robert A. Loyd and Miss Mary E. Moore, at the country home of the bride's parents, June 18, 8 p. m.; both of Hot Springs, Ark., by Rev. S. C. Dean.

Swamp Chill and Fever Cure takes the place of calomel. All druggists.

DO YOU WANT TO GO TO FLORIDA?

We have a friend who desires to exchange about \$16,000 worth of good rent-producing property, consisting of a store, flats and a residence in Jacksonville, Florida, for good rent-producing farming lands in Arkansas. This Florida property is now bringing \$140 per month rental, and is increasing in value. You need not write us for any further particulars—we have none other than here stated. But if you are interested, write us, and we will send your letter to the Florida man, known to us as an honest man. Anderson, Millar & Co.

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 Messrs. 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.

SMITH AND LAMAR, Agents. Nashville, Tenn., and Dallas, Texas.

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.

the congregation, and at 3 p. m., Rev. S. R. Jones preached a clean, forceful sermon. At night, Rev. Mr. Kenny preached a very thoughtful sermon on the "Temptation of Christ."

Sunday was a "red letter" day in the history of the Conference. Love feast at 9:30 a. m., led by Rev. A. B. L. Hunkapillar, preaching at 11 a. m., by Rev. M. C. Hayes, who gave us a clear presentation of the church as a mighty army of the Lord waging an exterminating war against sin and the Devil. At 3 p. m. was held a great Young People's rally service, with a heart-warming, and eloquent sermon by Rev. D. A. Dawson, whose text was "Honor thy father and mother." Rev. J. C. Curry preached at 11 a. m., and Rev. E. G. Wallace at 8:15 p. m., at the Christian church, and good reports were given on both services.

The Conference was closed Sunday night by a very tender and convincing sermon by Rev. W. T. Stewart.

The following were elected delegates to the Annual Conference:

R. M. Roddie (who was also secretary of the Conference), J. D. Baxley, C. W. Miller and Judge W. H. Barber, W. B. Crowder and Brother Sebastian were elected alternates.

This was one of the largest District Conferences ever held in Oklahoma. Every preacher in the District was in attendance except two who were detained by sickness, and there were more than forty (40) laymen in attendance.

It was truly a great District Conference.

E. S. Harris.

Roff, Okla., June 23, 1913.

Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

FROM PRESCOTT DISTRICT.

To the Presiding Elders and Members of Prescott District Conference:

We, the undersigned laymen, desire to express our regret at the showing made heretofore in the Prescott District. From the Minutes of the last Annual Conference we learn that this district last year fell behind every other district in the Little Rock Conference, both in the amount of collections for all purposes and the additions to the church. This should not be, and we urge the stewards in the various charges to see to it that this year collections are paid in full, and we earnestly pray God for a mighty ingathering of souls into this kingdom especially within the bounds of the Prescott District.

J. O. A. Bush.
J. A. Clark.
Geo. Cabaniss.
W. L. Ellis.

U. S. GOVERNMENT POSITIONS OPEN TO MEN AND WOMEN.

\$65 to \$100 month commence. Vacations. Steady work. Over 12,000 appointments this year. Parcel Post requires several thousand. Influence unnecessary. Write immediately for free list of positions.

FRANKLIN INSTITUTE,

Dept. P 119

Rochester, N. Y.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

ARKADELPHIA DISTRICT.
(Third Round.)

Benton, 11 a. m.	July 5
Cedar Glades.	July 12, 13
Friendship, at Midway.	July 19, 20
Hot Springs Ct., New Salem.	July 26, 27
Tigert Memorial, 8 p. m.	July 27
Dalark, Friendship.	August 2, 3
Ussery, at Caine.	August 9, 10
Princeton, at Mt. Zion.	August 16, 17
Lono, at Hunter's Chapel.	August 17, 18
Arkadelphia, at Davidson C. G.	August 19
Point Cedar, at Piney Grove.	August 23, 24
Malvern, at Ebenezer and M.	August 30, 31
Traskwood, at Hickory Grove.	Sept. 6, 7
Holly Springs, at Sardis.	Sept. 20, 21
All other places will be announced.	
T. D. SCOTT, P. E.	

LITTLE ROCK DISTRICT.
(Third Round.)

Carlisle Ct., at Walter's Chapel.	July 5, 6
Carlisle Station (p. m.)	July 6
Capitol View (p. m.)	July 7
Twenty-eighth Street (p. m.)	July 8
Pulaski Heights (p. m.)	July 14
Highland Church (p. m.)	July 15
Henderson's Chapel (p. m.)	July 16
Forest Park (p. m.)	July 17
Austin Ct., at Providence.	July 19, 20
Lonoke Station (p. m.)	July 21
Hunter Memorial (p. m.)	July 23
Asbury (p. m.)	July 24
Maumelle & Oak Hill, at Spg. Val.	July 26, 27
Hickory Plains Ct., at H. P.	Aug. 2, 3
Des Arc Ct., at Johnson's Chapel.	Aug. 3
Devalis Bluff, at Devalis Bluff.	Aug. 4
Tomberlin Ct., at Hundley's Chap.	Aug. 9, 10
England Station (p. m.)	Aug. 10
Winfield (p. m.)	Aug. 12
First Church (p. m.)	Aug. 14
Bauxite Ct., at Sardis.	Aug. 16, 17
Bryant Ct., at Mt. Pleasant.	Aug. 23, 24
Mabelvale Ct., at Olive Hill.	Aug. 30, 31
FORNEY HUTCHINSON, P. E.	

The Little Rock District Conference meets at Asbury Church, Little Rock, Wednesday evening, July 9. Let all the pastors and delegates plan to come. All local preachers are expected to be present or send a written report. Let the pastors see that the quarterly conference record books are on hand.

PINE BLUFF DISTRICT.
(Third Round.)

Roe Ct., at Bethel	June 30, July 1
Star City Ct., at Cornerville.	July 5, 6
Sherrill Ct., at Tucker (11:00 a. m.)	July 13
Pine Bluff—First Ch. (8:00 p. m.)	July 13
Rison Ct., at Rison.	July 19, 20
New Edinburg Ct., at New Hope.	July 22, 23
Pine Bluff—Hawley Memorial (11:00 a. m.)	July 27
Sheridan (8:00 p. m.)	July 27
Sheridan Ct., at Moore's Chapel.	July 28, 29
Pine Bluff—Carr Memorial (11:00 a. m.)	Aug. 3
Swan Lake, at Reydel (8:00 p. m.)	Aug. 3
DeWitt Station	Aug. 10
DeWitt Ct., at DeLuce.	Aug. 11, 12
Macon Ct.	Aug. 16, 17
Redfield Ct., at Oak Grove.	Aug. 18, 19
Rowell Ct.	Aug. 23, 24
Humphrey and Wabbaseka.	Aug. 23, 24
Lakeside, Pine Bluff.	Aug. 23, 24
Pine Bluff—Lakeside (8:00 p. m.)	Aug. 31
Douglass & Grady Ct., at Douglass.	Aug. 27
J. A. SAGE, P. E.	

PRESCOTT DISTRICT.
(Third Round.)

Caddo Gap	July 5, 6
Orchard View	July 12, 13
Murfreesboro	July 13, 14
Bingen	July 16, 17
Prescott Ct.	July 19, 20
Okolona	July 25, 26
Delight	July 27, 28
Center Point	July 30, 31
Harmony	Aug. 2, 3
Hope Mission	Aug. 5, 6

SPECIAL NOTICE.
By request of both pastors I make the following changes in the third round: Bingen, July 16, 17; Prescott Circuit, July 19, 20.
W. M. HAYES.
June 16, 1913.

TEXARKANA DISTRICT.
(Third Round.)

Horatio Ct. at Chapel Hill.	July 5, 6
DoQueen	July 6, 7
Latmos Ct., at Sardis.	July 19, 20
Lockesburg Ct., at Rock Hill.	July 23
Paraloma Ct., at Ben Lomond.	July 26, 27
College Hill	Aug. 2, 3
Fairview	Aug. 3, 4
Bright Star Ct.	Aug. 6
Lewisville Ct.	Aug. 9, 10
Umpire Ct., at Umpire.	Aug. 16, 17
Asidown	Aug. 23, 24
Stamps	Aug. 30, 31
First Church, Texarkana.	Sept. 6, 7
J. A. HENDERSON, P. E.	

MONTICELLO DISTRICT.
(Third Round.)

Arkansas City and Watson.	July 5, 6
Lacey Ct.	July 12, 13
Dean Ct.	July 19, 20
Endora Ct.	July 26, 27
Snyder Ct.	Aug. 2, 3
Hamburg Station	Aug. 1, 3
Hermitage	Aug. 9, 10
Hamburg Ct.	Aug. 16, 17
Crossett	Aug. 17, 18
Jersey Ct.	Aug. 23, 24
Warren	Aug. 24, 25
Wilmar	Aug. 31
R. W. M'KAY, P. E.	

WHITE RIVER CONFERENCE.
PARAGOULD DISTRICT.
(Third Round.)

Gainesville Ct.	July 19, 20
Paragould Ct.	July 26, 27
Paragould, East Side	July 27, 28
Boydsville	Aug. 2, 3
Piggott and Rector	Aug. 9, 10
Walnut Ridge Sta.	Aug. 16, 17
Black Rock, Portia and Hoxie.	Aug. 17, 18
Knobel Miss.	Aug. 23, 24
Old Walnut Ridge Miss.	Aug. 26, 27
St. Francis Miss.	Aug. 30, 31
Corning Sta.	Sept. 6, 7
Mammoth Spring	Sept. 13, 14

Imboden	Sept. 14, 15
Lorado Ct.	Sept. 17, 18
Pocahontas Ct.	Sept. 20, 21
Pocahontas Sta.	Sept. 21, 22
Maynard Ct.	Sept. 24, 25
Reyno Miss.	Sept. 27, 28
New Liberty	Oct. 1, 2
M. M. SMITH, P. E.	

WHITE RIVER CONFERENCE.
(Third Round.)

Batesville, First Church.	June 5, July 20
Sulphur Rock Ct., at Mt. Gap.	June 7, 8
Newark Station	June 8, 9
Powhatan Ct., at Powhatan.	June 14, 15
Cave City and Evening Shade Ct.	June 21, 22
at Evening Shade.	June 21, 22
Swift and Alicia, at Swifton.	June 28, 29
Tuckerman Station	June 29, 30
Salado Ct., at Rosie	July 5, 6
Central Ave., Batesville and Bethesda.	July 12, 13
at Central Ave.	July 12, 13
Desha Ct., at St. James.	July 26, 27
Mountain View Ct., at Guion.	July 27, 28
Charlotte Mission, at Charlotte.	Aug. 2, 3
Smithville Ct., at Smithville.	Aug. 9, 10
Cushman Ct., at Cushman.	Aug. 16, 17
Melbourne Ct., at Newburg.	Aug. 21, 22
Calico Rock Ct., at Calico.	Aug. 23, 24
Viola Mission, at Viola.	Aug. 26, 27
Bexar Ct., at Corinth	Aug. 30, 31
Salem Station	Sept. 3, 4
Camp Mission, at Camp	Sept. 6, 7
Ash Flat Ct., at Bethlehem.	Sept. 13, 14
The District Conference will be held at Newark July 8-11. All delegates are urged Newark, July 8-11. The opening sermon is to be preached the night of the 8th by Rev. L. B. Hankins, of Melbourne.	
E. K. SEWELL, P. E.	

JONESBORO DISTRICT.
(Third Round.)

Jonesboro, Fisher St. and Pleasant	July 5, 6
Lake City Ct., at Pleasant Valley.	July 5, 6
Jonesboro Mission, at Mt. Carmel.	July 6, 7
Brookland Ct., at New Haven.	July 19, 20
Truman and Lepanto, at T.	July 20, 21
Blytheville Station	July 26, 27
Blytheville Ct., at Lone Oak.	July 27, 28
Vandale Ct., at Pleasant Hill.	July 31
Harrisburg Station	Aug. 2, 3
Harrisburg Ct.	Aug. 3, 4
Manila and Dell, at M.	Aug. 9, 10
Monette and Macey, at Black Oak.	Aug. 10, 11
Earl.	Aug. 16, 17
Crawfordsville.	Aug. 17, 18
Luxora and Rozelle, at L.	Aug. 23, 24
Wilson.	Aug. 24, 25
Oseola.	Aug. 30, 31
W. L. OLIVER, P. E.	

SEARCY DISTRICT.
(Third Round.)

McRae Ct., at Floyd.	July 12, 13
Searcy Ct., at Harmony.	July 13, 14
Vilonia Ct., at El Paso.	July 19, 20
Beebe and Austin, at Austin.	July 20, 21
Auvergne and Weldon, at A.	July 26, 27
Newport Station.	July 27, 28
Augusta Ct., at Fitzhugh.	Aug. 2, 3
Augusta Station.	Aug. 3, 4
Cabot and Jacksonville, at Cabot.	Aug. 9, 10
West Point Ct., at New Hope.	Aug. 16, 17
Argenta, First Church.	Aug. 23, 24
Argenta, Gardner Memorial.	Aug. 24, 25
Cato Ct., at Antioch.	Aug. 30, 31
Bradford and Bald Knob.	Sept. 6, 7
A. F. SKINNER, P. E.	

HELENA DISTRICT.
(Third Round.)

La Grange Ct., at Rondo.	July 5, 6
Wheatley and Hunter at H.	July 6, 7
Helena Station.	July 12, 13
West Helena and Melwood.	July 13, 14
Colt Ct., at Wesley.	July 19, 20
Forrest City Station.	July 20, 21
Brinkley Station.	July 27, 28
Cotton Plant, at Ebenezer.	August 2, 3
McCory, at Foke's.	August 9, 10
Howell and Deview, at Grays.	August 16, 17
Wynne Station.	August 23, 24
Parkin Station.	August 24, 25
Hamlin	August 30, 31
J. K. FARRIS, P. E.	

ARKANSAS CONFERENCE.
BOONEVILLE DISTRICT.
(Third Round in Part.)

Branch Ct., at Lowes Creek.	July 5, 6
Booneville Ct., at Washburn.	July 12, 13
W. T. THOMPSON, P. E.	

MORRILL DISTRICT.
(Third Round.)

Quitman Station	July 5, 6
Clarksville Ct., at Hogerville.	July 12, 13
Dover Ct., at Waldo Chapel.	July 13, 14
Clarksville Station	July 18
Hartman Ct., at Mt. Zion.	July 19, 20
Spadra Ct., at Spadra.	July 20, 21
Landon Ct., at Maddin Chapel.	July 26, 27
Appleton Ct., at Mt. Zion.	Aug. 2, 3
Springfield Ct., at Lanty.	Aug. 3, 4
Damascus Ct., at Morganton.	Aug. 9, 10
Naylor Ct., at Naylor.	Aug. 16, 17
F. S. H. JOHNSTON, P. E.	

FORT SMITH DISTRICT.
(Third Round.)

Dodson Ave.	July 2
Van Buren Ct., at Bethel	July 5, 6
Midland Heights	July 9
Ozark Ct., at Gar Creek.	July 12
Ozark Station	July 13
Beech Grove, at Enon.	July 19, 20
Mulberry Ct., at Dyer.	July 26, 27
Alma	July 27, 28
Van Buren Station	Aug. 4
Central	Aug. 5
First	Aug. 11
J. M. HUGHEY, P. E.	

HARRISON DISTRICT.
(Third Round.)

Yellville and Pyatt, at Pyatt.	July 5, 6
Marshall Station	July 12, 13
Leslie Station	July 13, 14
Higden Ct., at Shiloh	July 15
Clinton Ct., at Pleasant Grove.	July 19, 20
Mountain Home Ct., at Oak Grove.	July 26, 27
Cotter Ct., at Gassville.	July 27, 28
Lead Hill Ct., at Flippin.	July 28, 29
Harrison Station	July 30
W. T. MARTIN, P. E.	

FAYETTEVILLE DISTRICT.
(Third Round.)

Fayetteville Station	June 29, 30
Centerton Ct., at Mt. Hebron.	July 5, 6
Rogers Station	July 6, 7
Siloam Springs	July 12, 13

Viney Grove, at Ill. Chapel.	July 26, 27
Prairie Grove Station.	July 27, 28
Parksdale, at Johnson.	Aug. 2, 3
Goshen Ct., at Sonora.	Aug. 9, 10
Springdale Station	Aug. 10, 11
Lincoln Ct.	Aug. 12, 13
Huntsville Ct.	Aug. 16, 17
War Eagle Ct.	Aug. 19, 20
Pea Ridge Ct.	Aug. 23, 24
Bentonville Station	Aug. 24, 25
J. B. STEVENSON, P. E.	

WEST OKLAHOMA CONFERENCE.
GUYMON DISTRICT.
(Third Round.)

Guymon	July 13
Hooker	July 19, 20
Texhoma (evening)	July 20
Goodwell & Carthage, at North Fork.	July 23
Boise, at Bertrand	July 26, 27
Forgan	Aug. 1
Tangier	Aug. 2, 3
Arnett, at Arnett	Aug. 4, 5
Ioland, at Ioland	Aug. 5, 6
Camargo, at Camargo	Aug. 9, 10
Taloga	Aug. 11
Mutual	Aug. 14
Woodward	Aug. 16, 17
W. J. STEWART, P. E.	

CLINTON DISTRICT.
(Third Round—Last Part.)

Hammon, at Sand Stone.	July 19, 20
Cheyenne, at Cheyenne.	July 20, 21
Leedey, at Eureka	July 26, 27
Elk City	July 27, 28
Carter, at Prairie View.	Aug. 2, 3
Weatherford	Aug. 3, 4
Berlin, at Spring Creek.	Aug. 5
Sayre	Aug. 9, 10
Port, at Pleasant Grove.	Aug. 10, 11
Sentinel	Aug. 16, 17
Rall, at Hamburg	Aug. 23, 24
L. L. JOHNSON, P. E.	

OKLAHOMA CITY DISTRICT.
(Third Round.)

Lexington	July 5, 6
C. Ave., 8 p. m.	July 6
Noble, at Noble	July 12, 13
Guthrie	July 13, 14
Norman	July 19, 20
Perry	July 26, 27
Arcadia	August 3, 4
St. James, 8 p. m.	August 4
Piedmont and Geary, at Geary.	August 9, 10
El Reno, 8 p. m.	August 10
Franklin	August 16, 17
Oklahoma City Ct., at Wheatland.	Aug. 17, 18
Blanchard	August 24, 25
J. M. PETERSON, P. E.	

HOLDENVILLE DISTRICT.
(Third Round.)

Seminole	June 30
Dustin	July 5, 6
Weleeta	July 6
Mannville and Ravia, at M.	July 26, 27
Allen and Gertie, at Gertie.	Aug. 2, 3
Stonewall and Tupelo, at Jessie.	Aug. 9, 10
Vanoss Ct., Lightning Ridge.	Aug. 16, 17
Roff and Mill Creek, at R.	Aug. 17, 18
Wanette, at Mt. Zion.	Aug. 23, 24
Tecumseh Sta.	Aug. 24, 25
Union Chapel Ct., at U. C.	Aug. 30, 31
Bethel Ct.	Aug. 31
Asher Ct., at Asher	Sept. 6, 7
N. L. LINEBAUGH, P. E.	

LAWTON DISTRICT.
(Third Round.)

Lawton	July 5, 6
Hastings, at Lone Star	July 12, 13
Grandfield, at Fort Auger	July 26, 27
Manitou, at Jack Creek	Aug. 2, 3
Walter Ct., at Alpestone	Aug. 9, 10
Snyder, at Elliott's Chapel	Aug. 16, 17
Mt. Park, at Union Dale	Aug. 23, 24
Indian Work at Hog Creek	Aug. 30, 31
E. E. L. MORGAN, P. E.	

MANGUM DISTRICT.
(Third Round.)

Cloud Chief Ct., at Cloud C.	July 5, 6
Prairie Hill, at Prairie Hill.	July 8
Vinson Ct., at Union Grove.	July 12, 13
Martha Station.	July 16
Delhi Ct., at Delhi.	July 19, 20
Dryden and Red Hill Ct., at Asbury	July 26, 27
Church.	July 26, 27
Olustee Station.	August 2, 3
Pleasant Hill and Bethel Ct., at P. H.	August 9, 10
El Dorado Station.	August 10, 11
Hollis Station.	August 16, 17
Brinkman and Deer Creek, at D.	August 23, 24
C.	August 23, 24
Mangum Station.	August 27
Mangum Circuit.	August 30, 31
C. F. MITCHELL, P. E.	

ARDMORE DISTRICT.
(Third Round.)

Wynnewood	June 22, 23
Cornish, at Rock	July 5, 6
Ardmore—Broadway	July 20, 21
Ardmore—Carter Ave.	July 20-22
Sulphur—First Church	July 27, 28
Sulphur—Vinita Ave.	July 27-29
Overbrook, at Legate.	Aug. 2, 3
Hickory, at Scullin	Aug. 9, 10
Methodist Assembly at Sulphur.	July 11-20.
W. U. WITT, P. E.	

EAST OKLAHOMA CONFERENCE.
VINITA DISTRICT.
(Third Round.)

Adair and Big Cabin at B. C.	June 22
Chapel Ct., at Welch Schoolhouse.	June 28, 29
Chouteau	June 29, 30
Claremore Ct., at Love Schoolhouse.	July 5, 6
Chelsea	July 6, 7
Vinita	July 11
Inola and Talala, at Talala	July 13, 14
Claremore	July 14
Methodist Assembly, at Sulphur (plan for every pastor and many others to go)	July 15-24
Peggs Ct., at Liberty	July
Kansas Ct., at Leach	Aug. 2, 3
E. M. SWEET, JR., P. E.	

CHICKASHA DISTRICT.
(Third Round.)

Bailey, at Bailey.	July 2
Duncan	July 6, 7
Alex and Verden, at Verden.	July 12, 13

Chickasha Mission.	July 9
Velma, at Velma.	July 19, 20
Marlow	July 26, 27
Chickasha.	July 27, 28
Lindsay Ct., at Criner.	August 3, 4

Notice.
It has become necessary for me to make some changes in my round of quarterly conferences.
I will hold the third quarterly conference for Bailey charge, Wednesday night, July 2, at Bailey, Okla.
For Tuttle and Amber charge, at Pleasant View Schoolhouse, June 28, 29. Preaching at 11:00 a. m., quarterly conference at 2:00 p. m. Saturday.
For Duncan Station, July 6, 7.
MOSS WEAVER, P. E.

CREEK-CHEROKEE DISTRICT.
(Third Round.)

Broken Arrow Ct.	July 26
Honey Creek Ct.	August 2, 3
Wewoka Ct.	August 9
Seminole Ct.	August 23
Uchee Ct.	August 30
Our District Conference will convene with the Broken Arrow charge, July 22, Tuesday night, 8:00 o'clock. The opening sermon will be preached by Rev. A. H. Butler. All pastors will be required to make a report of their work. All local preachers will be required to make a written report.	
Committees.	
On License to Preach and Recommendation to the Annual Conference for Admission—J. E. Tiger, Louis Dunson and Tingo Frank.	
For Elder's and Deacon's Orders—John Yarbrough, Lewis McHenry and N. G. Gregory.	
Let all members be present the first day, and visitors will be welcome all the time.	
M. C. HAYS, P. E.	

On License to Preach and Recommendation to the Annual Conference for Admission—J. E. Tiger, Louis Dunson and Tingo Frank.

For Elder's and Deacon's Orders—John Yarbrough, Lewis McHenry and N. G. Gregory.

Let all members be present the first day, and visitors will be welcome all the time.

M. C. HAYS, P. E.

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.)

MARTIN.—On the 18th day of June, while Mr. Robert and Mrs. Ola Martin were in the field at work, their house and its contents with their three dear little children, was burned up. The oldest child, Elmer Lee, was nearly five years old. The next, Ruby E., was three years old and the youngest, Minnie M., was four months old.

It appeared that the oldest was trying to rescue his baby sister as their charred forms were found lying together near the south door, which was closed. The hearts of the parents are torn and bleeding because of the loss of their dear little ones. Nothing can supply their places in the hearts of these parents. The grace of God alone must sustain in a time of such severe trial. Although the bodies of these children have been consumed by the flames, "their spirits have returned to God who gave them." They will never know the grief and anxiety of those who live to be grown. I would say to the heart-broken parents, Lean upon the promises of God, love, trust and obey him, and some day you may form an unbroken family where flames do not consume, where sorrow and separation never comes.

M. C. Ellis.

ESTES.—John Estes was born July 23, 1843; joined the church in 1870; came to Arkansas in 1872; died June 15, 1913. He was buried the day following at Hunter's Chapel graveyard. He left a host of friends and four children to mourn his loss: J. H. Estes of Estes, Ark.; William D. Estes of Orlando, Fla.; Lucy E. Philips of Tulip, and Mary B. Melson of Little Rock. All were present when he passed away. Brother Estes was a member of the church for 42 years and was a consistent Christian through all these years. During his last years disease preyed upon him, but he bore up bravely and patiently through it all. The community has lost one of its best citizens, the church an excellent member and the children a devoted and loving father. He has gained Heaven and it remains for his loved ones and friends to seek and gain the Heavenly home.

His pastor,
R. L. Cabe.

BLUNDELL.—Mary Blundell, age 65, wife of Joe Blundell, the Old Jenkins Ferry-man, died at her home in Leola, May 28, and was buried at Grapevine the following day. She was mourned by a host of friends and relatives. Sister Blundell was a good mother, an excellent wife, and a neighbor above reproach, and a consistent Christian. She was a member of the Methodist church, for twenty years remaining in its pales, up to death, regardless of the fact that her children all joined the Baptist. May God bless all those who mourned her loss, and lead them on to the height to which she has attained.

Her pastor,
R. L. Cabe.

REYNOLDS.—Miss May Reynolds was nineteen years old, loved the church and was especially active in attending Sunday school. The last song that she was remembered to have sung was, "Lord I am coming home." She leaves many friends, a father and mother, several brothers and sisters to mourn her loss. May the Lord who doeth all things well, comfort and sustain them. The services were conducted by her pastor, J. H. Ross, assisted by Rev. James

Bridges of the Baptist church. Brother Bridges consoling and comforting words were appreciated by both friends and relatives. May we follow Miss May as she followed the Lord.
J. H. Ross, P. C.

HOPKINS.—Mrs. Mary F. Hopkins, 67 years of age; a member of the M. E. Church, South since childhood, submitted to the call of her Master Monday, June 16, 1913. Sister Hopkins was a devoted Christian. She leaves many friends, five married daughters, two married sons, a number of grandchildren to mourn her loss. The church and the home has lost but heaven has gained. The funeral service was conducted by her pastor. Let us follow her as she followed Christ.

J. H. Ross, P. C.

ROARK.—S. W. Roark, son of Mr. and Mrs. Frank Roark was born at Butterfield, Ark., October 19, 1888. Between the above dates we have the earthly life of Brother Roark. He was happily married to Miss Clara Wilcox on June 21, 1911, with whom he lived with a devotion and tender affection that always made the home a place of happiness and peace. One son, Claude C., came to bless their home, and is left with mother to mourn the loss of their dearest one. Brother Roark was converted and joined the Methodist Episcopal Church, in October, 1909, under the ministry of Brother Abner Sage, in which he lived a Christian life until God called him to membership in the church triumphant.

He was employed as a brakeman on the C. R. and P. R. R. In a railroad accident on January 18, he received injuries from which he died at St. Vincent's Infirmary, January 21, 1913, at 3 a. m. He leaves mother, two sisters, five brothers, wife and son, with a host of friends who are sad because he is no more on earth. May God's tender mercy be over all and may you find His grace sufficient.

Frank P. Jernigan.

WALDEN.—Sarah Frances, daughter of Preston and Susan Wright, was born in Hart County, Ky., November 16, 1846. Professed religion and united with the Methodist Episcopal Church, South, in early childhood and has since lived a consistent member of the same. She was married to Mr. James I. Walden in 1867. To this union were born seven children, four of whom are living and three dead. The only son, Mr. George F. Walden, resides in Olustee with his family, is superintendent of our Sunday school and one of the efficient stewards of the church. Two daughters, Mrs. W. G. Stow and Mrs. Hyler live in Altus, Okla., and Mrs. Emma Stead, Girard, Ill. Mr. and Mrs. Walden have lived in Olustee since 1906. During the years of their residence here they have won the respect of every one and have many friends. For about one month Sister Walden has been confined to her bed, gradually growing worse till the end came June 7, 1913. The funeral services were held from the Methodist church, Sunday, June 8, 1913, conducted by Rev. J. E. Martin, her pastor, assisted by Rev. D. L. Dickey, Presbyterian minister.

A large crowd gathered, despite the inclement weather, to pay their last tribute of respect by their presence and with an abundance of beautiful cut flowers as a floral tribute. Christian fortitude really possessed "Mother" Walden and through all her long suffering she bore it patiently, "counting it all joy to suffer for his sake." Many times before passing away she gave every evidence that all was well. Like all true Christians she feared not death, and like all Christians she died triumphant in the

A Book That You Want

"LIGHTS AND SHADES OF SEVENTY YEARS"

By J. E. Godbey, D.D.

PRICE \$1.25 BY MAIL

Address

J. E. GODBEY

4347 Taft Ave., St. Louis

Another Book Worth Reading.

"Letters from Italy, Switzerland and Germany."

By Virginia Carroll Pemberton. Price \$1.00 by mail.

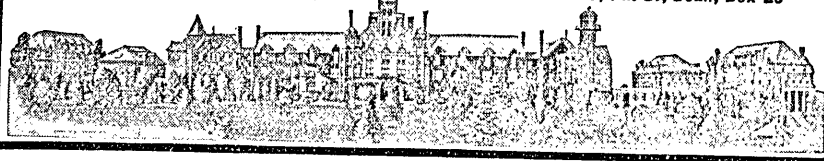
Recently adopted by the Reading Circle of Arkansas State Teachers' Association. Order from

MRS. W. H. PEMBERTON,

303 E. Sixth street, Little Rock.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. New \$20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by \$250,000, makes possible the low rate of \$300 for full literary course. Officers and instructors, 58; students, 576, from 40 states and foreign countries. For catalogue and book of views illustrating student life address
N. A. PATILLO, Ph. D., Dean, Box 20



faith. We all loved Mother Walden. Many were made better for her having lived. The rich blessings of the Father be upon the husband and the children. The peace which passeth understanding is for you.

Sincerely,
John E. Martin, P. C.
Olustee, Okla., June 17, 1913.

BERRY.—Victoria (Clayton) Berry was born in Barbour County, Ala., January 1, 1870; removed with her parents to Texas in 1874; came to Oklahoma in the year 1900. In October, 1893, she was married to Lee Berry, to which union was born one daughter, Dayne Lee. After decease of first husband she was married to Jeff D. Berry in 1896. To this last union was born one son, Cecil. Deceased has been a widow since 1898. Mrs. Berry was a very intelligent and ambitious woman. She began teaching in the public schools of Texas at an early age, and had engaged in the same work in Oklahoma for several years prior to her illness. Five years of which she taught in the public schools of El Reno, Okla., where she lived at the time of her death May 28, 1913. Her untiring ambition to provide for and educate her children caused her physical powers to be overtaxed, which caused her to have to give up her profession one year before her death. During the last year of her life, she was a constant but patient sufferer, and lived long enough to receive the glad news that her precious daughter had received her diploma as a graduate of the El Reno High School, and her noble son will graduate next year.

The writer has known Sister Berry for the past six months. Being her pastor I have had occasion to call on her often. Without exception I have found her buoyed up with a Christian's hope. She professed religion at the age of thirteen and joined the Methodist Episcopal Church, South. She exemplified in her life that her hope was a glorious reality.

The last few days of her life she

spent with her sister, Mrs. C. S. Walker in Chickasha, Okla. She leaves a father, mother, two sisters and two brothers, a daughter and a son together with a host of friends to mourn her departure. Among her last utterances were these words, "I have nothing to fear," "To live in the hearts of those we leave behind is not to die."

Her pastor,
R. O. Callahan.

TO THE FRIENDS OF MISSIONS.

If there are any good loyal Methodists who are willing and able to do a good deed you can do it just now by assisting the good people of "Old Ellis Chapel Church (Indian) to entertain the District Conference. It will cost them in the neighborhood of eight hundred dollars to take care of the 1,000 or 1,500 people that will be there. There are but a few families that live near the church and they must go outside to get help. We invite you to come and see the great work that is being done by these loyal people. 15,000 members are paying \$1,100.00 to the Benevolent claims and supporting eleven pastors and the presiding elder, besides they have assumed ten shares of the Cuban Special and the support of a Native Preacher in China.

Will you help? If so, send remittance to myself or Rev. L. W. Cobb, Hugo, Okla.

Thanking in advance for all favors,
J. W. White.

"NURSING AS A LIFE PROFESSION."

Service to others the greatest joy that can come into one's life. No profession open to women so full of opportunity. Do you want your life work to bless the world?

Several vacancies for Christian young women, from 20 to 35 years of age, who have had at least one year high school. Write for application blank.

WESLEY HOSPITAL & TRAINING SCHOOL,
Oklahoma City, Okla.