

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

Vol. 29.

Little Rock, Ark., Thursday, November 10, 1910.

No. 43

Arkansas Conference

SESSION OF THE ARKANSAS ANNUAL CONFERENCE.

The Arkansas Annual Conference met in its seventy-fifth session at Fayetteville, Ark., November 2. Bishop James H. McCoy presided. This was Bishop McCoy's first conference since his election. He moves with perfect ease, as though he had been long in the service. After the opening exercises, conducted by the bishop, the roll call showed a full attendance of members clerical and lay. Henry Hanesworth was elected secretary, and F. M. Tolleson, George McGlumphy, D. H. Colquette, Elisha Dyer and George E. Patchell were elected assistants.

A large number of distinguished visitors were present during the day, including Dr. Gross Alexander, Dr. John M. Moore, Dr. Alonzo Monk, Dr. Stonewall Anderson, Dr. John R. Stewart, President J. M. Williams, Rev. James Thomas, Rev. J. C. Hooks. These were all presented to the conference, as were also Rev. G. W. Hiveley and Rev. C. C. Green, recent transfers. During the morning Dr. Anderson spoke in behalf of the General Board of Education, of which he is secretary. He is no stranger in Arkansas, and his address shows that he is grasping the great work to which he has been so recently assigned.

The Publishing House is represented by Mr. Campbell, who has been coming for several years to the Arkansas Conferences, and always makes a good impression.

The Presiding Elders nominated the several standing committees for this session, and their nominations were confirmed.

The roll of the superannuates was called, after the reports and passage of character of the Presiding Elders. The following were referred to the Committee on Conference Relations for the superannuate relation: I. L. Burrow, James Cox, O. J. Beardslee, J. H. Cummins, G. W. Evans, C. H. Gregory, S. F. Dykes, G. W. O. Davis, W. B. Johnsey, S. S. Key, Z. W. Lindsey, A. Mathis, C. H. Nelson, R. M. Traylor, T. A. Martin.

Dr. Alexander came to the Conference specially to deliver a series of expository lectures, occupying each night of the session, on invitation of the Bishop and Presiding Elder Hughey.

Dr. Monk preached a very able sermon at 3:00 o'clock in the afternoon.

The Conference accepted an invitation to visit in a body a tuberculosis exhibit at 4:30 p. m., one of the exhibits of the National Society.

SECOND DAY.

The Conference met for its second day's session at 8:30 o'clock, Bishop McCoy presiding, and Dr. John M. Moore conducting religious services. On the preceding day a paper from the Executive Committee of the Board of Trustees of Hendrix College was presented, asking the Conference to assume \$12,500.00 of the indebtedness of Hendrix College. This paper had gone to the Board of Education. Today a resolution signed by Dr. F. S. H. Johnston and others, concurring in the former paper was presented, and this also went to the Board of Education.

Rev. William Sherman submitted the report of the Publishing Committee, having to do with Conference Minutes, and the report was adopted.

The young ministers admitted on trial into the traveling connection are B. M. Nance, from Fort Smith District; W. V. Womack and F. C. Steele, from the Fayetteville District; and E. Faulkner, from the Harrison District.

During the morning session Dr. W. F. McMurry arrived, and the Conference heard him on Church Extension. Dr. J. R. Stewart addressed the Conference on the Superannuate Endowment Fund, for which he is the General Secretary. Dr. Stewart also preached in the afternoon. Dr. Gross Alexander addressed the Conference with reference to the *Methodist Review*, of which he is editor. Dr. John M. Moore, the Home Mission Secretary, addressed the Conference concerning his department.

Rev. J. L. Hagler, a superannuate member of the Southwest Missouri Conference, resident at Tulsa, Okla., was introduced to the Conference.

The names of L. A. Blevans, W. H. Dyer, and G. L. Horton were referred to the Committee on Conference Relations for the supernumerary relation, and the names of J. W. House, J. H. Torbett, J. E. Woodruff, and J. C. Shipp were referred for the superannuate relation.

It was reported to the Conference that R. B. Snell and J. W. Taylor had died during the year, and their names went to the Committee on Memorials.

Rev. A. J. Cullom being complained of, the Bishop appointed as a Committee of Investigation J. B. Stevenson, W. K. Biggs, and J. E. Dunaway.

Rev. R. B. Willis and Rev. M. L. Gilispie, of the Presbyterian Church, were introduced to the Conference, as were also Rev. H. L. Nance, a transfer from the Southwest Missouri Conference, and Rev. W. L. Anderson of the Oklahoma Conference, and Rev. W. D. Sharp, of the Little Rock Conference.

THIRD DAY.

The third day's session was crowded with business. Rev. M. N. Waldrip conducted the religious services.

The investigating committee in the case of A. J. Cullom reported that no trial was necessary.

The following preachers were advanced to the class of the second year: T. Martin, G. C. Johnson, M. R. Lark, J. W. Howard, and C. H. Sherman.

The following of this class were continued in the class of the first year, as not having passed their examinations: L. W. Fair, J. E. Snell, F. F. Cotton, C. H. Bumpers, D. U. Cline, J. M. Haley, and W. R. Kirkpatrick. L. L. Seawell was discontinued and W. E. Bishop was readmitted.

The following transfers to this Conference were announced by the Bishop: H. J. Rand, of the Southwest Missouri Conference; H. L. Nance, of the St. Louis Conference, and John Anderson, of the West Texas Conference.

W. W. Albright, E. Dyer, and W. E. Reid were advanced to the class of the fourth year.

The elders elected were James A. Reynolds, W. B. Wolf, and G. E. Patchell. Those continued in the fourth year are G. W. Hiveley, J. R. Ashmore, J. T. Gossett, H. H. Griffin, and R. A. Robertson.

The Conference admitted into full connection C. E. Gray, J. D. Roberts, and F. G. Williams. Bishop McCoy made the usual address to these young men, and the Conference was much pleased with the address. J. L. Lucas, J. E. Lark, and W. M. Adcock were conducted in the class of the second year.

The Conference performed the sad duty of referring the name of Rev. Jefferson Sherman to the Committee on Conference Relations for the superannuate relation. This is one of the young men of the Conference, a most promising young man, whose health seems to be most uncertain for the future.

President J. M. Williams, of Galloway College, addressed the Conference, presenting the plans for the enlargement of that institution, whose success is its embarrassment.

The Board of Education made its report No. 1, which was adopted. The report pledged the Conference for \$12,500.00 of the Hendrix debt, and asked the reappointment of Rev. James Thomas as Commissioner of Education for Hendrix. It also asked that the charters of our colleges be conformed to the requirements of recent legislation by the General Conference.

Rev. O. M. Rickman, Presiding Elder of the Joplin District, Southwest Missouri Conference, and Rev. C. E. Draper, of the Anti-Saloon League, were present and were introduced to the Conference.

FOURTH DAY.

The Conference held two sessions, morning and afternoon, completing all its minute business, except the reading of the appointments, which will be given Monday morning.

At the morning session Rev. J. B. Stevenson led the devotional exercises, and Professor S. M. Godbey, whose transfer from the Memphis Conference was announced during the morning, led the devotions in the afternoon.

Only one traveling preacher was elected deacon, C. E. Gray. W. V. Womack was elected local deacon.

A. J. Cullom was located for unacceptability.

On the recommendation of the Committee on Conference Relations all the preachers were granted the relations for which they had been referred, except that J. C. Shipp, who had been referred for the superannuate relation, was given the supernumerary relation, as being able to maintain himself. Their names have been heretofore given.

The Conference in determining the place of meeting for next year selected Booneville, Ark.

The day was largely consumed in hearing and passing upon reports of the numerous boards and committees having in charge the detail work of the Conference. Much hard and careful work had been done by these, and it was so well done that the reports occasioned almost no discussion. No new features were involved, but a most healthy and vigorous state of the work and a distinct spirit of progress was indicated.

The statistical report shows: Local preachers, 107; members, 26,716; infants baptized, 256; adults baptized, 1,454; Epworth Leagues, 60; Epworth League members, 1,961; Sunday schools, 229; officers and teachers, 1,765; scholars, 21,629; collected for Conference claimants, \$3,413.76; collected for foreign missions, \$5,096.12; for do-

(Continued on page 3.)

WESTERN METHODIST

JAS. A. ANDERSON, A. C. MILLAR, P. R. EAGLEBARGER.....Editors

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

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Notes and Personals

OUR CONFERENCES.

Oklahoma, Ardmore, Bishop Denny.....Nov. 10
Little Rock, Prescott, Bishop McCoy.....Nov. 16
White River, Forrest City, Bishop McCoy...Dec. 7

Rev. W. B. Johnsey, a superannuate of the Arkansas Conference, is now living in California.

The number of accessions to the membership of the church within the bounds of the Arkansas Conference this year was 2,933. This shows great vitality in that small Conference.

Rev. S. S. Key at the session of the Arkansas Conference requested all those whom he met there at Fayetteville in 1869 to stand up; only Revs. C. H. Gregory and Alexander Mathis arose.

The expository lectures of Dr. Gross Alexander at the session of the Arkansas Conference were heard by large audiences to the very end of the series. Dr. Alexander is a master in that line of things, a prince of expositors.

We commend to the Oklahoma Conference Rev. J. C. Floyd, who goes to them from the Arkansas Conference by transfer. He is a solid and honest man, deserving all confidence, and he will do faithful work in his new field.

Some typographical errors appeared in the obituary of Mrs. O. H. Keadle of last week. Instead of her birthday being October 14, 1840, it should have been printed October 4, 1846. Also her death occurred September 28.

After a year's good work in the Arkansas Conference, Rev. C. C. Green returns to the Little Rock Conference. He made a decidedly good impression upon the brethren of the former Conference, and could have remained among them in good credit.

We do not know exactly who had the banner report at the session of the Arkansas Conference, but if any had a better report than Rev. A. B. Williamson, Mulberry Circuit, we failed to catch it. He reported 306 conversions and 265 accessions, with all work in good shape.

Among those transferred to the Arkansas Conference will be noted Rev. S. M. Godbey. He was a member of that Conference now a good many years ago, is no stranger to many of us, and will find a glad welcome. He is professor in Hendrix College, as our readers know.

Rev. Charles Edwards and Rev. L. H. Eakes transfer from the Arkansas Conference to the Southwest Missouri. We want our brethren up there to know that we send them with no spots on them in any way. We bespeak for them a cordial welcome in that good Conference.

Rev. J. W. Herring goes from the Arkansas Conference to the North Mississippi Conference. He has approved himself among us as a gentleman, and is a staunch and solid man withal. The Arkansas Conference is too small in its territory; it is a pity we must be continually losing such men as Herring.

Three men, three good men, are appointed as missionary evangelists in the Arkansas Conference this year: Rev. H. W. Wallace, Rev. W. M. Adcock, and Rev. J. R. Ashmore, the last named to give half time to such work. We trust these dear brethren will have the fullest co-operation and the highest success.

Rev. J. H. Glass transfers back to the Little Rock Conference. He has been for about a decade in the Arkansas Conference. He has made in that Conference the record of an honest and faithful man. He is always manly, always sane, always reliable. His brethren in the Little Rock Conference will give him a welcome.

Among the distinguished visitors to the Arkansas Conference, not noted in our general report, which closed on Saturday, was Dr. H. M. Hamill, who was detained by the funeral of his only brother, and who got in on Sunday, and was gladly heard on Sunday night. Dr. Hamill has not been long back from Europe.

Rev. L. M. Broyles, of the North Mississippi Conference, has been transferred from the North Mississippi Conference to the Arkansas Conference and stationed at Central Church, Fort Smith. The Western Methodist extends Brother Broyles a hearty welcome. He is not new to the West. He was stationed at Oklahoma City several years ago, and left a good name behind him.

Among the men transferring from the Arkansas Conference this fall is Rev. H. A. Stroud, who goes to the Oklahoma Conference, where we have no doubt he will find a welcome. We can assure the brethren of that Conference that there is no "yellow streak" in Stroud, as there is none in Floyd, another of our Arkansas men who goes to them.

Reverently and sadly did the Arkansas Conference hold its memorial service, on Saturday afternoon of its session. Rev. J. W. Taylor had died of tuberculosis in Roswell, N. M., on July 7. He was a true and faithful brother. The story of his wife's heroic devotion, as told to the Conference by Rev. B. M. Burrow, her pastor of last year, at Magazine, Ark., touched all hearts. The brethren will not forget her and her little boy.

Rev. R. B. Snell, of Adona Circuit, Arkansas Conference, died on the day he was to start to Conference—November 1. He was a true and good man. He had been with us as a traveling preacher only one year, though he had supplied work before. He came to us from the Congregational Methodist Church. Tender tribute was paid to his memory at the Arkansas Conference. His ailment was heart failure. To his family we extend sincere condolence.

We have received from Dr. John W. Cline, Shanghai, China, the program of the Shanghai Missionary Association for session of 1910-1911. Dr. Cline is President of the Association. The program is a fine illustration of the Christian co-operation of the missionaries of the various denominations on the foreign field. The Vice President is a Church of England man, the Treasurer is of the Protestant Episcopal Church, and the Secretary is an English Baptist. The Association holds monthly meetings. Bishop Hoss was present at the October meeting, "and spoke to the edification of all."

The presidency of Bishop McCoy at the Arkansas Conference greatly pleased the brethren. From first to last he was a brother. He conducted all business with great good sense. His

sermon on Sunday made a profound impression. So far as we have heard or believe, all the brethren credit him with having made the appointments of the preachers in goodness of heart and in fidelity to the church. The Conference by a formal resolution, which was not mere idle flattery, invited him to make his home among us. Our readers know that the Western Methodist is not in the habit of indiscriminately praising a man simply because he happens to be a Bishop. But even a Bishop is entitled to that to which he is entitled. No more satisfactory Bishop has been among us for years.

DECISION DAY.

Our decision day services at Malvern resulted in 28 accessions to the church, all of whom were from the Sunday school, with one exception.

J. M. WORKMAN.

Malvern, Ark., Nov. 3, 1910.

LITTLE ROCK CONFERENCE NOTICE.

Mr. Editors: We are about ready for conference. Some of the brethren did not send in the names of the wives that wanted to attend conference until after the time set, which caused some inconvenience for a while, but we have it all arranged and a cordial welcome awaits the coming of the conference.

Committees that meet on Tuesday will be assigned places of meeting upon arrival.

Rev. C. J. Green will preach the sermon for the undergraduates on Tuesday night, November 15.

The trains pass Prescott going south at 10:41 a. m., 8:10 p. m. and 11:00 p. m.; trains going north at 5:40 a. m., 9:10 a. m. and 5:20 p. m. Try to reach us on the day trains if possible.

Let special prayer be made for the presence of the Holy Spirit upon the conference. Very truly,

W. A. STEEL.

* * *

CLASS OF THE FOURTH YEAR.

The class will meet at the church in Prescott Tuesday, November 15, at 2:00 p. m. J. E. GODBEY.

* * *

BOARD OF TRUSTEES.

The Little Rock Conference Board of Trustees will meet Wednesday at the Methodist Church in Prescott, at 3:00 p. m. J. E. GODBEY.

* * *

SUNDAY SCHOOL BOARD.

Please meet in Methodist Church, Prescott, 2:00 p. m., Tuesday, November 15, to plan for Sunday school mass-meeting Wednesday night with Dr. Hamill. GEORGE THORNBURGH, Chairman.

* * *

NOTICE.

Arkadelphia district preachers will please hand in their reports to me Tuesday, November 15. Brother Scott requests me to act as secretary.

J. M. WORKMAN.

* * *

COMMITTEE ON ADMISSION.

The committee on admission, the class for admission or readmission on trial in the Little Rock Annual Conference, and those coming from other churches, are requested to meet in the Methodist Church at Prescott, 2:00 p. m., November 15, 1910. Let those who expect to represent any of the class be present also. W. W. CHRISTIE, Chairman.

* * *

CLASS FOR ADMISSION ON TRIAL.

The applicants for admission on trial in the Little Rock Conference are called to meet the Committee on Examination in the Methodist Church at Prescott, at 1:30 p. m., November 15.

C. J. GREENE, Chairman.

* * *

CLASS OF THE FIRST YEAR.

The class of the first year will meet the committee at 10:00 o'clock Tuesday morning, November 15, in the Methodist Church at Prescott. Let all the class take notice. FORNEY HUTCHINSON, Chairman.

* * *

SECOND YEAR.

The class and committee of the second year will meet in the Methodist Church at Prescott, Ark., November 15, 2:00 p. m.

J. J. COLSON, Chairman.

* * *

CLASS OF THE THIRD YEAR.

Members of the Third-Year Class will please meet the committee at the Methodist Church at Prescott, Tuesday morning, November 15.

T. P. CLARK,

W. M. CROWSON,

F. F. HARRELL.

Committee.

* * *

WHITE RIVER CONFERENCE.

Preachers and delegates will please write me at what time they expect to arrive at Forrest City. If your wife is coming with you, please notify me at once. There will be a program for the opening service on Tuesday night, December 6.

BOONE L. WILFORD, P. C.

SESSION OF THE ARKANSAS ANNUAL CONFERENCE.

(Continued from page 1.)

mestic missions, \$3,778.25; for church extension, \$2,109.91; for American Bible Society, \$482.22.

The net value of churches in the Conference is a little less than \$400,000.00. There are 94 pastoral charges and 86 parsonages.

During the day the Conference was addressed by Dr. A. C. Millar, of Hendrix College, Prof. John W. Gilbert, of Paine College, and at the missionary anniversary, held at 11:00 o'clock in the morning, strong addresses were delivered by Dr. F. S. H. Johnston and Bishop McCoy.

The memorial service was held in the afternoon. Tributes were paid to J. W. Taylor and R. B. Snell, and it was ordered that tributes be printed in the minutes to Mrs. W. R. Gardner and Mrs. Roberts, who had died during the year.

The Conference adopted a numerous signed resolution inviting Bishop McCoy to make his home within its bounds.

On motion of J. H. O'Bryant and others, it was resolved to have hereafter a Conference Treasurer, to whom all moneys shall be paid. It was understood that this Treasurer would be a layman, to be named by the Treasurers of the several Conference Boards.

The Committee on Public Worship made announcements filling all the pulpits of the city on Sunday.

Harmony and hard work characterized all the sessions of this Conference.

* * *

BISHOP MCCOY'S ADDRESS TO CLASS FOR ADMISSION INTO FULL CONNECTION.

A minister of the gospel of Christ should be always a man who holds his head up and looks the world squarely in the face.

A man who can preach is better than a man with a dozen diplomas. It is your business to preach, and if you must be students, be students first of all, of the word of God.

No man is a man of power and can command his fellow-men unless he is a growing man.

You must also be pastors. A man who thinks he must preach and has no taste for pastoral work is on a descending scale. In your pastoral work do not talk about yourself. Make it your business to center people on Christ. Get close to men that you may get them close to Christ.

Do your work; do it to the highest point of capability, under the direction of the Holy Ghost, and you need give absolutely no concern about your appointment.

Your ministry will take on a type at the very beginning. I crave for you that this be the evangelistic type. It is our great business to find and get saved the lost. To do this you must have an evangelistic heart.

A sermon is not made like a dirt dauber makes a house, patching together what he finds here and yonder; a sermon is made like a bee makes honey—it is the distillation of the very organism of the bee. Therefore you must have the evangelistic heart. We need the spirit of the old-time Methodist preacher—a type the like of which the world has never elsewhere seen. We must come back to the old-time experience and life and power; otherwise God will raise up the Salvation Army or some other body to do the work he originally called us to do.

Yours will be a ministry of a personality. Do not "descend" to meet your people; meet them always on the heights. Do not go among your people as though you thought God was dead. Meet them on the heights, amid the glories of God.

CONFERENCE APPOINTMENTS.

BOONEVILLE DISTRICT.

W. T. Thompson, *Presiding Elder*.
Booneville Station—F. E. Dodson.

Booneville Circuit—J. F. Etchison.
Branch Circuit—H. L. Nance
Magazine and Wesley—T. J. Taylor.
Paris Station—H. Hanesworth.
Waldron Circuit—D. H. Colquette.
Bates Mission—Supplied by W. J. Harris.
Parks Mission—Supplied by J. W. Heathcoat.
Bigelow Mission—Supplied by J. H. Bishop.
Houston and Perry—W. E. Bishop.
Adona Circuit—Supplied by H. B. Flippin.
Dardanelle Station—F. M. Tolleson.
Dardanelle Circuit—J. C. Weaver.
Danville Station—H. H. Griffin.
Gravelly and Rover—Supplied by J. H. Goldson.
Havana Mission—C. H. Bumpers.
Ola and Plain View—C. E. Gray.
Prairie View Circuit—J. M. McAnally.
Roseville and Webb City—Supplied by R. N. Davis.
Walnut Tree Circuit—J. N. Villines.
Belleville—J. R. Ashmore.

FAYETTEVILLE DISTRICT.

J. B. Stevenson, *Presiding Elder*.
Bentonville Station—C. W. Lester; L. A. Blevans, supernumerary.
Centerton Circuit—Supplied by J. H. Ruble.
Elm Springs Circuit—H. J. Rand.
Fayetteville Station—M. N. Waldrip; W. H. Dyer, supernumerary.
Goshen Circuit—J. N. Haley.
Gentry and Gravette—W. B. Wolf.
Huntsville Mission—T. C. Steel.
Lincoln Circuit—W. E. Reed.
Parkdale and Farmington Mission—O. H. Tucker.
Pea Ridge Circuit—Y. A. Gilmore.
Prairie Grove Station—F. A. Lark.
Rogers Station—J. H. O'Bryant.
Siloam Springs Station—J. A. Reynolds.
Springdale Mission—W. V. Womack.
Springtown Circuit—J. D. Roberts.
Viney Grove Circuit—H. A. Armstrong.
War Eagle Mission—Supplied by D. H. Holland.
Winslow Mission—Supplied by J. F. Thornsberry.
Missionary to Japan—C. B. Moseley.
Missionary to Korea—A. W. Wasson.
Conference Missionary Secretary—J. H. O'Bryant.

FORT SMITH DISTRICT.

J. M. Hughey, *Presiding Elder*.
Fort Smith, First Church—William Sherman.
Central—L. M. Broyles.
Dodson Avenue—G. E. Patchell.
Midland Meights, A. L. Cline.
South Fort Smith Mission—B. M. Nance.
Fort Smith Circuit—D. N. Weaver.
Charleston Circuit—Thomas Martin.
Greenwood Station—J. M. Williams.
Hackett Circuit—J. H. Sturdy.
Huntington and Mansfield—J. E. Lark.
Hartford and Midland—M. A. Fry; G. L. Horton, supernumerary.
Alma and Kibbler—B. M. Burrow.
Beech Grove Mission—Supplied by J. W. Harger.
Mulberry Circuit—A. B. Williamson.
Ozark Station—G. McGlumphy.
Ozark Circuit—J. W. Howard.
Van Buren Station—J. F. E. Bates.
Van Buren Circuit—J. S. Hackler.
Van Buren Mission—G. C. Johnson.
Conference Missionary Evangelist—W. M. Adcock.

HARRISON DISTRICT.

W. T. Martin, *Presiding Elder*.
Berryville Mission—M. F. Johnson.
Clinton Circuit—R. S. Lawson.
Cotter Circuit—M. R. Lark.
Eureka Springs Mission—J. L. Bryant.
Green Forest Mission—W. W. Allbright.

Higden Circuit—To be supplied.
Harrison Station—J. A. Womack.
Leslie Mission—John Anderson.
Mountain Home Circuit—F. G. Villines.
Marshall Mission—Everett Faulkner.
Quitman Station—J. E. Snell.
Quitman Circuit—W. K. Biggs.
Yellville Circuit—D. U. Cline.
Osage Circuit—To be supplied.

MORRILTON DISTRICT.

F. S. H. Johnston, *Presiding Elder*.
Altus Station—W. J. Faust.
Appleton Circuit—To be supplied.
Clarksville Station—J. J. Galloway.
Conway Station—E. R. Steel.
Conway Mission—G. B. Griffin.
Damascus Mission—F. F. Cotton.
Dover Circuit—Supplied by H. Young.
Holland Mission—R. A. Robertson.
Hartman and Denning—C. H. Sherman.
Lamar and Mount Olive—E. Dyer.
London and Knoxville—J. E. Dunaway.
Morrilton Station—R. E. L. Bearden.
Plumerville Circuit—J. T. Cossett.
Pottsville Circuit—A. E. Goode.
Russellville Station—G. G. Davidson.
Springfield Circuit—G. W. Hiveley.
Spadra and West Clarksville—L. W. Fair.
Conference Missionary Evangelist—H. W. Wallace.
Editor Western Methodist—James A. Anderson.
Field Editor Western Methodist—D. J. Weems.
Professor in Hendrix College—S. M. Godbey.
J. W. Herring to North Mississippi Conference.
Charles Edwards and L. H. Eakes, to Southwest Missouri Conference.
J. H. Glass and C. C. Green, to Little Rock Conference.
J. C. Floyd and H. A. Stroud, to Oklahoma Conference.
W. R. Kirkpatrick, to North Texas Conference.

TRANSFERRED.

Rev. B. A. Few, our pastor at Carlisle, made us a brotherly call Monday and reported everything in good condition on his charge.

Rev. W. A. Pendergrass, a local elder of Cabot, Ark., made us a pleasant call Wednesday. He was accompanied by a layman friend but we failed to note his name. We are glad to have calls from our laymen as well as our preachers.

Rev. J. E. Waddell, pastor of the Redfield charge, Little Rock Conference, called to see us early this week. We are sorry to note that he has had a great deal of sickness in his family this year and he had brought a daughter to the city for treatment and left another member of the family sick at home. Still he was hopeful and expects to make a good report of his work at Conference next week. Let prayer be made for our brother and his family in their afflictions.

PROHIBITION AND OUR ELECTIONS.

We are glad to state to our readers that the early reports coming to us from the elections on Tuesday of this week show that the cause of prohibition has not suffered. We are much gratified that Oklahoma remains dry without doubt by what majority we are yet unable to state. It certainly was a glorious victory and the preachers of the Oklahoma Conference deserve a large amount of credit for the results. They labored incessantly and wisely and we rejoice with them in the results. The election of Col. B. W. Hooper, a Republican in a Democratic State, makes it certain that State-wide Prohibition has come to stay in Tennessee. Col. Hooper was nominated and elected on a platform that pledged the continuation of prohibition and a better enforcement of the prohibition laws. As we go to press on Wednesday evening of this week we are unable to give further news of the election.

THE OKLAHOMA CONFERENCE SUNDAY SCHOOL MISSIONARY EDITION.

By REV. W. J. MOORE, *Chairman.*

The editors and publishers of the *Western Methodist* have very kindly granted the Sunday School Board of the Oklahoma Conference an unusual amount of space in this issue of the paper. To them we extend our thanks for their kindly consideration. We shall endeavor to make



MRS. H. P. JONES.

our part of it both interesting and profitable to the readers of the paper.

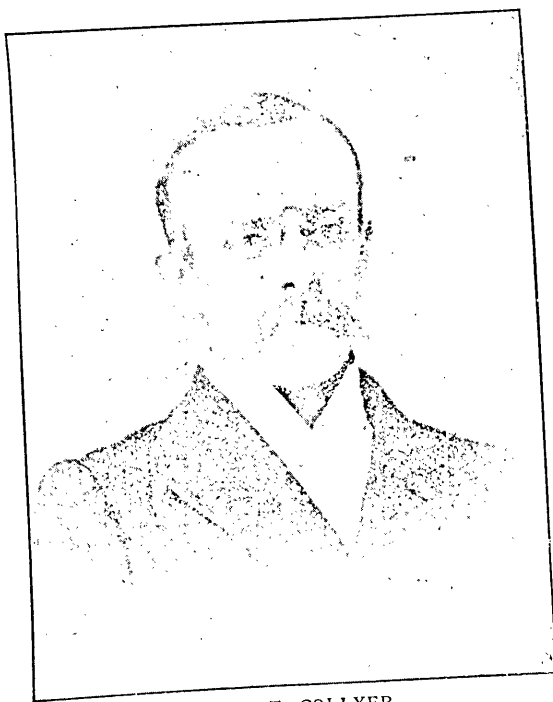
Our contributions this week will be largely missionary, for that is the larger and most important feature of our Sunday school work. Of course, there will be some other items of interest.

* * *

PHOTOS AND SKETCHES.

We are presenting the pictures and brief sketches of a number of the missionaries and students who are being supported on the foreign field by the Sunday schools of the Oklahoma Conference. We are sure that these will be quite interesting to the general public, and especially to those who are taking an interest and a part in this great forward missionary movement. We are sorry that we have not photos and sketches of all the 16 representatives, but we have failed to secure some of them.

These "living links" are binding with greater strength the more than 40,000 Sunday school scholars, officers and teachers to the foreign field, and awaking a new and permanent interest in the cause of missions.



REV. C. T. COLLYER.

OUR SUNDAY SCHOOL MISSIONARY POLICY.

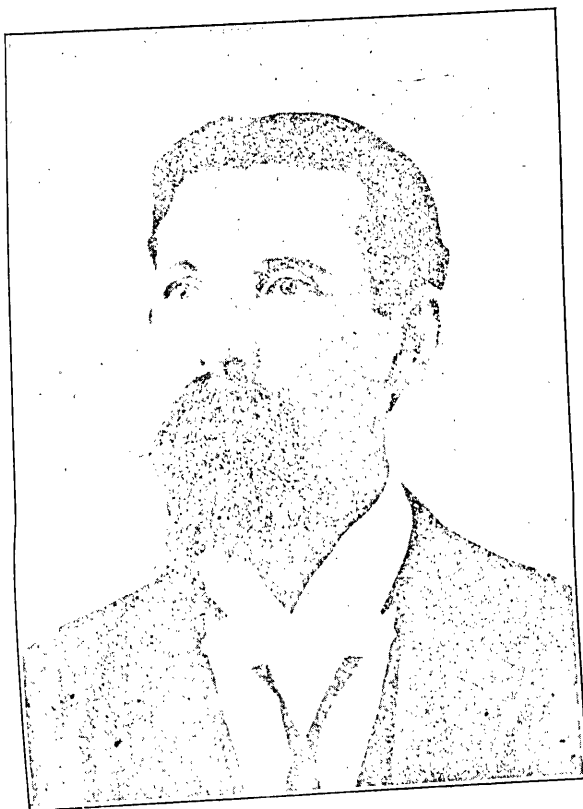
Dr. Pinson said recently that "The Sunday school is the unworked gold mine, and furnishes an opportunity to build a missionary generation, while greatly strengthening our missionary finances."

So the Sunday School Board of the Oklahoma Conference thought three years ago, and a plan and policy was worked out by said board. The first item in the plan was to urge the Sunday schools in each district to assume the support of a missionary in the foreign field, thereby subserving the three-fold purpose of digging into the "unworked gold mines," of generating an interest in the cause of missions, and also educating the young people on the subject, thereby "building a missionary generation;" and, thirdly, of increasing the missionary offering of the church.

The holy purpose has been attained in a very satisfactory degree since the policy was inaugurated.

This missionary policy was presented to the conference and was approved. Then the General Missionary Board was consulted, and its approval of the policy was most heartily given. See Dr. Lambuth's letter in another place. The conference of 1908 again endorsed the plan, "recommending and urging the plan to be pushed systematically and earnestly." There were then two missionaries.

The conference in 1909 renewed its endorsement, and still urged the plan to be pushed. We then had four missionaries, two Bible women and one student in the field.



REV. W. J. MOORE, CHAIRMAN OF BOARD.

We come now after another year to report eight missionaries, two native workers, and five students preparing for Christian work. The policy has been successful in arousing a more general missionary interest in our Sunday schools throughout the conference. It has been endorsed and encouraged by the former General Board of Missions and also by the new board. (See letters in another place.)

* * *

INCREASED IN FINANCES.

In 1906 the total amount collected from Sunday schools for mission was \$1,500. In 1909 it was \$3,444, an increase of nearly 130 per cent in three years. If all signs do not fail the offerings this year will reach \$6,000, for nearly every school is a missionary society and is setting aside the offering one Sunday each month for missions.

* * *

"IN THE FRONT LINE."

Dr. Peioubet, our well-known Sunday school writer, says that "The Sunday school which will be in the front line will be a missionary school, deeply interested in spreading the gospel, widening the horizon even of the younger scholars, and building them up in an unselfish desire to help others in the great work of the church. The missionary interest is the saving of the church, the enriching of the church, the broadening of the church." No part of the Sunday school work is growing more rapidly in interest and offerings in the Oklahoma Conference than the missionary.

REV. AND MRS. H. P. JONES,

Representatives of the Sunday Schools of the Chickasha District.

When Rev. L. L. Johnson came to the Chickasha district a year ago he set about getting the schools of his district to assume the support of a missionary on the foreign field. It was not long until he secured the help and co-operation of the



REV. H. P. JONES.

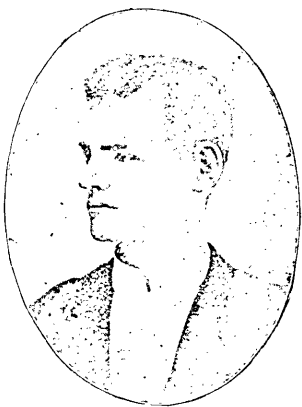
schools; and Rev. H. P. Jones was thus appointed. Bro. Jones was born in Missouri, educated at Morrisville College, receiving the A. B. degree in 1904, and the M. A. in 1906. He entered the theological department of Vanderbilt, and took the B. D. in 1908. Was converted while in college—became a minister—offered himself for missionary work. In July, 1908, he was married, and the following month they sailed for Japan. Mrs. Jones (nee Miss Nellie DeLaney) is also a Missourian. Her parents were active Christians, and she joined the church at the age of nine. In 1902 her parents moved to Kansas City and she attended High School and the Scarritt Bible and Training School. At eighteen she offered herself for the foreign field. She is by nature and education well fitted for her chosen life work.



MISS ANNA BELL WILLIAMS.

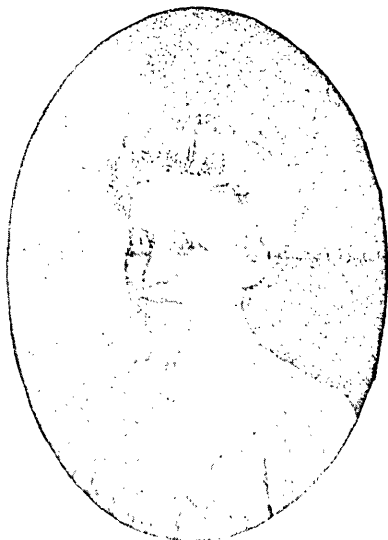
Miss Williams was born and educated in Charleston, S. C. Early she received lasting missionary impressions—spent several years in teaching—was General Secretary of the Y. M. C. A. Not yet satisfied she entered our Training School in Nashville for better equipment; was accepted by the Board and assigned to Japan as

the representative of the Sunday school and church of Norman. On her way to the foreign field she was tendered a beautiful reception by the people at Norman. She sailed on September 13.



REV. R. A. HARDIE, M. D.

Bro. Hardie was appointed as the representative of the Sunday schools of the Ada district in December, 1908. He was already on the field, and had been for several years. So he began effective service at once. Dr. Lambuth, at that time wrote Rev. S. F. Goddard, "The Doctor is one of our best missionaries, and a representative of whom the Sunday schools may well be proud." We learn that Dr. Hardie was, perhaps, the leading spirit in the great revival that swept over Korea. He is an M. D., and is located at Wansan, Korea.



MISS MAUD BONNELL.

Principal Lambuth Memorial Bible Woman's Training School, Kobe, Japan.

Miss Bonnell is a sister of Dr. A. E. Bonnell, our efficient superintendent at First Church, Muskogee. She was first supported by the district. Then the Sunday school assumed one-half of her support. For the past three years the school has paid the entire amount for her support. All these years Miss Bonnell has done the most efficient work in that far-away land; and her devotion and sacrifice and service have been an inspiration to the entire conference along missionary lines. The first Sunday in each month is a great day in that school whose representative she is, as indicated by the fine offerings made monthly.

REV. C. T. COLLYER (opposite page),
Who Has Been Recently Appointed a Representative of the Sunday Schools of Vinita District.

Bro. Collyer is an Englishman by birth, and a member of the Royal Geographical Society of England. He went to China as a representative of the British and Foreign Bible Society. He applied to our Board of Missions and was accepted as a missionary of our church in 1896.

He married Miss Littleton Smithy, also a missionary to China, in 1895. In 1896 Bro. Collyer was appointed to work in Korea by Bishop Hendrix. During these fourteen years of service he has been a most ardent and faithful missionary. The Vinita district is fortunate in having a man of such splendid attainments to represent it.

His wife was a Virginian and was well trained for her work. She died in February, 1909. He is now at Songdo.

SANTIAGO GOMEZ.

The Sunday school at Hastings has assumed the support of this young man as a student in Mexico at a cost of \$100 a year. He is in the Colegio Wesleyano, San Luis Potosi. The pastor, Rev. J. E. Martin, says they have found the money easy enough to raise. He says the money has been raised for the second year, and more easily than the first. He also writes that the plan has stimulated the other collections, and is quite sure that it has generated a missionary spirit among the young people. He further says of the policy, "Splendid—none better."

THE WELCH SUNDAY SCHOOL.

This plucky little school at Welch, Vinita district, is supporting a native worker in Korea, at a cost of \$100. The pastor says that the collections have sprung from about \$4.00 to as high as \$13.50. This is a heroic thing for that school to do. Sorry we cannot furnish a photo of the representative.



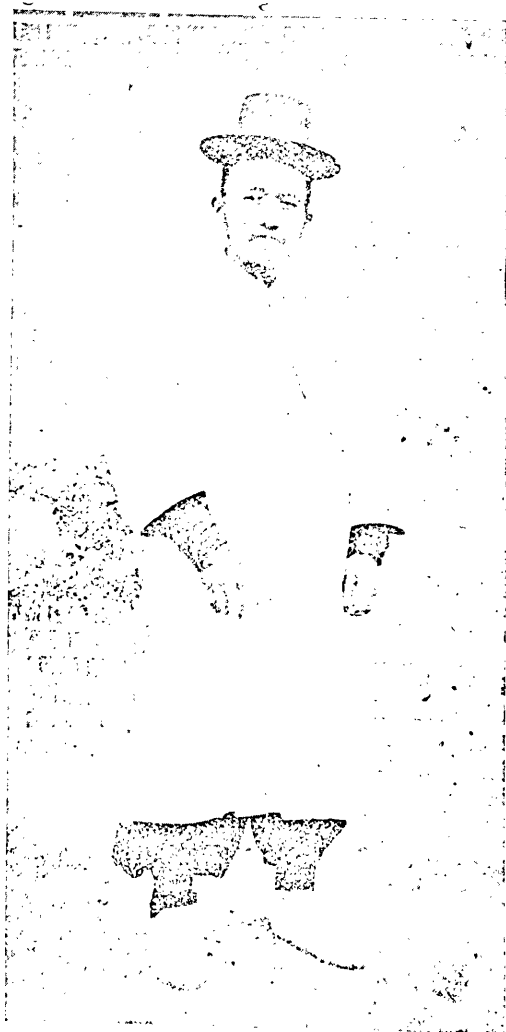
REV. W. T. REID.

The above is a portrait of Dr. Wightman T. Reid. He is the representative of the Sunday schools of the Mangum district. He was appointed to the foreign field in 1908, and sailed for Songdo, Korea, in September of the same year. Bishop Ward wrote of him soon after his departure, and while the Bishop was visiting that field that he was a man of great promise; and, in fact, might almost be termed a model missionary. He started out happy in this field, and has rendered great service from the beginning.

He is a son of Rev. C. F. Reid, so well known throughout the church. His letters and reports have been a great inspiration to the schools of the Mangum district.

CHAI OON PAK.

Student in Anglo-Korean School, Songdo, Korea. He is supported by the Tahlequah Sunday school, and is preparing for Christian work. He is now twenty years old. Rev. C. W. Clay inaugurated the plan, and Bro. Thornton is maintaining the interest. The latter says that the collections on first Sundays are more than enough to support him.



YE TAI HUEN.

He is a native worker in Korea, supported by the Pryor Sunday school, Rev. A. C. Pickens, pastor, at a cost of \$100 per year. He was given to drink, was converted, been preaching six years, been fully tested by persecution, is doing a great work among his brethren. The pastor writes that it has been a great blessing to his Sunday school and church; that the interest in missions is 100 per cent greater than it was a year ago; that the plan did not interfere with the other collections the least bit; that the plan and policy are very fine; that the school has paid \$50 already, with money on hand.



CHAI OON PAK.

ST. PAUL'S REPRESENTATIVE.

The Sunday school of St. Paul's church, Muskogee has assumed the support, not of a missionary, but of a mission station in Korea. We are sorry that we have not accurate and interesting data concerning this worthy enterprise. The school is doing this cheerfully; and, no doubt, getting a great blessing out. It is but another way of supporting a missionary, by supporting the station, whoever the minister may be.

* * *

SIN CHI POKE.

Student in the Anglo-Korean School, Songdo, Korea; supported by the Indian work of the Lawton district, Rev. C. W. Clay, pastor. The student is a young preacher. This is very commendable of Bro. Clay, and his people who need help themselves to be willing to make sacrifice to help others. There is a blessing in it for both and all. This subject is the very heart of the gospel and the kingdom, and it is a bright, hopeful promise and prophecy of the church of the future that the young people respond so gladly to this good cause.

* * *



JACOB HAN.

Supported as a student, in the Anglo-Korean School, by the Sunday school at Hartshorne. He is about nineteen years old, and doing good work. Mrs. Bradley, the superintendent writes, "We find it to be the easiest collection we have. I will keep him in school myself if the Sunday school were to fail."

* * *

FOLLOWS OKLAHOMA PLAN.

We note from *Go Forward* that Rev. A. C. Johnson, secretary of the Missouri Conference, has adopted the Oklahoma Conference Sunday school plan for the promotion of missionary interest in his conference. "He reports that the Macon, Plattsburg, St. Joseph, and Gallatin districts, through a meeting of the district stewards and leaders, have each agreed to a very practical application of the missionary policy for the Sunday school in taking a special in each from \$600 to \$750 to be raised in the Sunday schools. He has asked that every Sunday school scholar of the Missouri Conference contribute an average of 2 cents per month for missions. Six of the nine districts have agreed, and he thinks the others will

agree as soon as he can get to them and make the proposition."

We are glad to see another conference trying the plan, for we think it the best method of interesting the young people in the cause of missions. They think in concrete terms, and the forming of a "living link" in this way intensifies their interest. We truly hope and expect Brother Johnson to succeed, for the plan is feasible and practical.

* * *

BROTHER MCCOLLISTER HAS A WORD.

Brother McCollister is our efficient superintendent of our great Sunday school at Mangum. He is always up to date, and chimes in loyally with all the forward movements of his conference and church. That is one reason his school is so prosperous. In a recent letter he takes occasion to say a word on our Sunday school missionary policy: "I believe we have a better missionary spirit in our Sunday school than we had before we adopted the plan. I also think as an educational force in the school on the subject of missions, that it is fine. The plan of supporting a missionary has not hindered the other collections in the least."



REV. J. W. HITCH.

Brother Hitch is a Georgian by birth, was educated in schools at Waycross and Emory College, studied law, and graduated from the State University. Joined the church in childhood; offered himself for foreign work in 1903; was accepted in 1907 and appointed to Korea. He sailed on September 24, 1907.

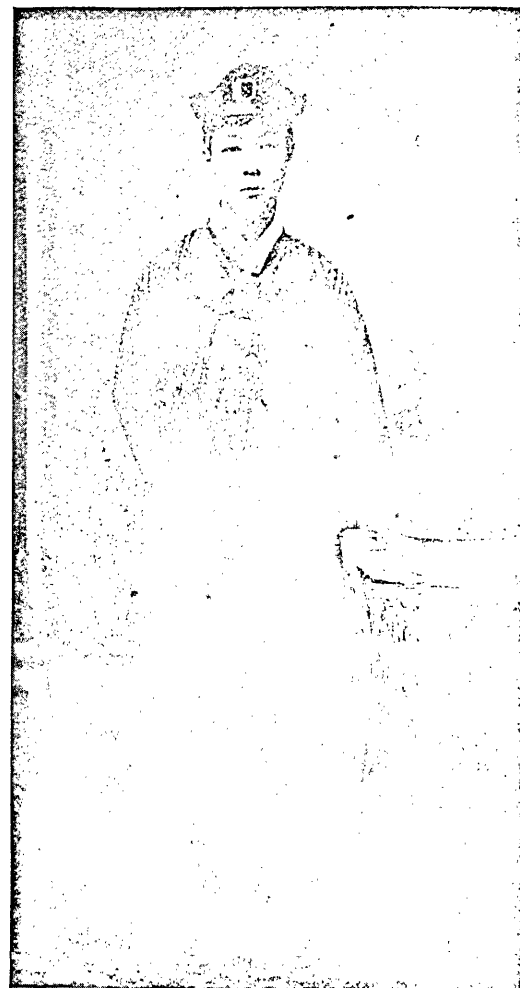
Mrs. Hitch, as Miss Lilly, went to Korea in 1907. She, too, is a Georgian. In September 1, 1909, she was married to Bro. Hitch. They both have been recently appointed as representatives of St. Luke's Sunday school and League.

* * *

Trumbull said in his Yale lectures that "America has practically been saved to Protestant Christianity by the Sunday school." If that is true, then is it not our obligation to foster the work that we may keep America "saved to Christianity?" We think so.

* * *

John R. Pepper says, "I verily believe that the heathen nations can be converted to the religion of Jesus Christ in one generation if the church will but rear in faith a generation to do the work." And that is the sane, philosophic method by which it is to be done. The best place to do this rearing for Christian service is the Sunday school. Why not take hold of the Sunday school, therefore, as



SIN CHI POKE.

a great missionary institution for the conquest of the world for Jesus Christ.

* * *

A WORD FROM DR. BULLA.

He says, "If the classes organize according to the general plan, meeting the international standard so that they can fill in the application on the back cover, we shall not insist upon every detail of the class constitution." This word of explanation concerning our newly instituted W. A. B. C. movement may relieve in the situation in some instances. No confusion need to arise at all, for all these "organized" movements are upon the same general plan. Of course, we insist on every such class of our own church to register first with Dr. Bulla, and then register with the International and the Baraca or Philathea. Not at all out of the way to register with all. Three things be sure to do:

1. Organize every class in your school among pupils 16 years of age and over.
2. Catch the spirit of the class organization. It will not run itself.
3. Then register at headquarters and get in line with a great array that is marching to victory.



MRS. J. W. HITCH.

"WANT TO ORGANIZE."

J. L. Duncan, of Afton, writes: "Please send me literature for organizing a Baraca class. I have a fine class of young men, and we wish to organize." Of course the W. A. B. C. literature went forthwith, with good wishes. We should like to send it to about two more that ought to organize.

When you do organize, be sure to report to Dr. Bulla, Nashville, Tenn., and secure a certificate of registration.

* * *

FROM WEATHERFORD.

Brother Savage writes: "Two classes have been organized and will take registration certificates. The school is in fine condition, attendance running to 135. Home study department and cradle roll will be looked after." The chairman had the pleasure of a visit to Brother Savage and his good folks not long since. We rejoice over the forward movement and good condition of the school.

* * *

FROM OKEMAH.

"Had a good meeting on Wednesday evening. Think the Teacher Training Class will do good work. One new member added to it. We will grade the school next Sunday morning and hope to arrange to organize three classes. The institute did us good." So writes Brother Canter, the pastor. He is an up-to-date Sunday school pastor, and is seeking to do the very best for his school.

* * *

THE STIGLER SCHOOL SUPPORTS A BIBLE WOMAN.

Miss Matsuo, a Bible woman in the Lambuth Memorial School, Kobe, Japan, is supported by the Sunday school at Stigler, Okla. Rev. J. D. Salter is the pastor. We have been unable to get a sketch or photo of the lady. The main thing to know is that the Stigler school is doing the noble thing and that she is on the field doing the work. There is a three-fold blessing in it—one for her, one for those whom she serves, and one for the Sunday school that supports her.

OUR SUNDAY SCHOOL BOARD AND ITS POLICY.

No conference ever had a more loyal, enthusiastic, harmonious Sunday School Board than the Oklahoma. Every member has been profoundly interested in all the plans and policies of the work, and each has stood for progress these four years. All have been willing to give of their time and thought to the great task of promoting the cause. The board has had a policy, and it has pursued that policy as straight as a string, and refused to turn to the right or to the left. The plans and policies of the board have met with almost universal approval and co-operation on the part of the pastors and other Sunday school people. The efforts for the past four years have been blessed of the Lord. But we are just now beginning to enter the door of opportunity in this line of effort. We shall soon commit it all to a new board, with our prayers, and promise of co-operation for another quadrennium of success.

THE FORMER BOARD ENCOURAGED US.

We give two brief letters below from Dr. Lambuth, which were words of encouragement to our Sunday School Board in carrying out our policy: Nashville, Tenn., Jan. 2, 1908.

Rev. W. J. Moore, Lawton, Okla.

DEAR BROTHER: Your favor of January 25 to hand. I congratulate you upon the forward step taken at your last annual conference, when a resolution was passed urging the Sunday schools in each district to assume the support of a missionary. Am glad to know that you are already at work, and have been so successful.

1. The amount required for the support of a missionary (single) is, as you have understood it, from \$600. to \$750, according to the field. For a married man it is from \$1,000 to \$1,200.

2. When you have the money in hand, or assured by good subscription, write me, and a missionary will be assigned you. I will then write the missionary requesting him to correspond directly with you. Our missionaries are very busy people, and we usually ask them to write every

quarter to the church or whoever has undertaken their support. The money should be forwarded quarterly to our treasurer, Mr. J. D. Hamilton.

You are certainly on the right track when you are endeavoring to emphasize the missionary idea in your Sunday school work. It is with the children and young people that missionary education should be stressed. Cordially your brother,
(Signed) W. R. LAMBUTH.

A YEAR LATER.

After a year's experience by our Sunday School Board, and a year's observance of its workings, Dr. Lambuth writes again as follows:

Nashville, Tenn., Jan. 21, 1909.

Rev. W. J. Moore, Chairman Sunday School Board, Oklahoma Conference.

MY DEAR BROTHER: Permit me to express, in behalf of the Board of Missions, our appreciation of the splendid work the Sunday schools in the Oklahoma Conference are doing for the great missionary enterprises of the church. This is a day of wonderful opportunity. The doors are open on every side. The fields were never so white for the harvest. We need to thrust in the sickle. * * *

I beg the privilege of sending loving messages from the Mission Rooms to the Sunday schools of the Oklahoma Conference, and do most earnestly pray that they will redouble their efforts for the redemption of the millions beyond the sea. Cordially your brother,
(Signed) W. R. LAMBUTH.

THE NEW BOARD CO-OPERATES.

Under date of July 1, 1910, Dr. Ed F. Cook writes, giving encouragement, as follows:

"DEAR BROTHER MOORE—Your letter of recent date just received, and I desire to express personally and for the board the greatest possible appreciation of your splendid work in the development of your Sunday schools as a missionary force. You are working in the right direction and immediately in line with the missionary policy for the Sunday school adopted by the joint action of the Sunday School Board and the Board of Missions; so that we can write you immediately and in fullest assurance that the Board of Missions most cordially and fully endorses your plan, and we pledge our co-operation through the educational department and the secretarial force just as far as our efforts may be of service to you," etc.

This chairman had written Dr. Cook to know if the attitude of the new Board of Missions would be the same as that of the old.

FROM DR. PINSON.

Dr. Pinson, under date of October 20, 1910, says: "I am writing to assure you that we rejoice with you in the progress of the missionary work in the Vinita district. (The schools of that district had just assumed the support of Dr. Collyer in the foreign field.—W. J. M.) I have just answered a similar letter indicating very distinct progress in the line of missions in the Sunday schools of another conference. I believe this is a line that is to develop tremendously in the next few years. It is an unworked gold mine, and furnishes an opportunity to build a missionary generation, while greatly strengthening our finances."

A splendid statement is the above. Ought we not to enter the next quadrennium with the full purpose to work this "gold mine?"

A GOOD LETTER FROM DR. RAWLINGS.

Under date of October 24, 1910, Dr. E. H. Rawlings, of the educational department, Board of Missions, writes a good letter in the interest of the Sunday School and Missions, as follows:

"MY DEAR BROTHER MOORE—I am writing to join my congratulations with the rest, and to get a word, if I may, into the special number of the *Western Methodist*.

"If there is a single conference in the connection that is doing better than the Oklahoma in the matter of missions in the Sunday school, with one exception, I do not know it. Perhaps Brother Johnson, of the Missouri Conference, is at present ahead of us all. He has secured large specialties for all the districts of his conference.

"I think that Oklahoma is ahead of him in the

fact that she was beginning to do it first; and, from the spirit of your letter, I feel sure that when your conference is held and you get fairly down to it, Johnson will have to look to his laurels or lose them. I feel like saying Hurrah for Oklahoma!

"I was on your fair field last summer, as you remember, for a few days. I was simply charmed; and certainly not more by the face of the country and its splendid outlook than by the spirit of its young Methodists.

"But I want especially to speak of our missionary policy of the Sunday school. At this end we are immodest enough to think it is great. You have, no doubt, seen the package of literature. It seems a little formidable at first perusal. I am sure the heart of that policy you have begun to apply in many of the schools of your conference, and you are getting what the policy meant to accomplish, and that is results.

"Let us ask that pastors and superintendents in your conference who are interested in missions in the Sunday school write to us and let us furnish them further information on the subject, for we shall be glad to assist in any way possible.
(Signed) "E. H. RAWLINGS."

WITH FACES TO THE FUTURE.

With the three years' experience with the Sunday school missionary policy, with 16 or 17 already in the field; with the hearty endorsement of the conference, and with the hearty co-operation of the brethren for the next four years, such as has been given in the past, may we not truly expect that there shall be 30 missionaries in the foreign field as representatives of the Sunday schools of the Oklahoma Conference? With our faces to the future, with hearts full of hope, and faith in God, let us all devoutly and earnestly pray.

THINKS IT THE BEST PLAN.

Rev. L. L. Johnson, presiding elder of the Chickasha district, writes us some encouraging words with reference to our Sunday school missionary policy, as follows:

"I have closely observed the effect of our conference Sunday school missionary policy in two districts, where nearly all our schools were carrying out the plan. In every case where it has been given even a partial chance it was a decided benefit in every way, including the finances of the school. The general verdict is, 'We have more money, and set apart one Sunday's collections for missions, than when we kept it all.' And the collections on that day are usually larger.

"I have never heard the complaint that the policy hindered the collection; but helped them.

"I think our policy is the best of all as an educational force in the cause of missions, when it is given even a little chance. It affords a fine opportunity to teach the subject by observing Missionary Day with drills, songs, etc. It is the best plan because it begins at the right time and place—with childhood.

"So far as I can see, the policy is up-to-date, and it only lacks a faithful carrying out to succeed.
(Signed) "L. L. JOHNSON."

ANOTHER PRESIDING ELDER HEARD FROM.

Vinita, Okla., Oct. 2, 1910.

DEAR BROTHER MOORE: The Sunday schools of my district, some time ago, assumed the support of a missionary in the foreign field. The plan has been a great benefit to the schools throughout the district, and it has not diminished or endangered the finances of the schools in any way. The missionary spirit has been greatly strengthened and all are greatly interested. I have this morning received our second letter from Brother Collyer, our missionary. When I speak of these letters before the schools, which I do every Sunday, the eyes of the boys and girls fairly sparkle. Cordially, (Signed) J. W. SIMS.

The children are so much interested in the cause of missions, and respond so cheerfully that it seems that would be almost a sin not to give them a chance. It intensifies their interest to be supporting some one.

WHAT ONE CONFERENCE IS DOING.

By R. B. ELEAZER.

The Missouri Conference is a striking illustration of what may be done in the way of special missionary support. The work now being carried on in this connection by the Sunday schools of that Conference is surprising in its magnitude and ought to be inspiring in the highest degree to all our people who desire to undertake larger things for the world's evangelization. Mr. A. C. Johnson, a layman who has been appointed Conference Missionary Secretary, made a study of the Sunday school statistics of the Conference and found that the schools were doing very little for the cause of missions. He noted further that if each attendant on the Sunday schools had paid an average of two cents per member each month, the amount thus contributed would enable each district to undertake a special of from six to eight hundred dollars and still have a large margin. With this thought in mind, he visited the district meetings and presented his plan.

The results have fully justified his faith. Every district in the Conference unanimously adopted the plan and undertook the following work respectively:

The Sunday schools of the Chillicothe District will support twelve personal teachers for missionaries in China, at a cost of \$600.00.

The Fayette District will take \$600.00 on the support of W. A. Davis, a missionary in Japan.

The Gallatin District will pay \$600.00 on the support of W. R. Weakley, another Japanese missionary.

The Hannibal District will support W. J. Frost, of Granbery College, Brazil, at a cost of \$750.00.

The Macon District will support M. W. Hester, a Cuban missionary, at a cost of \$720.00.

The Mexico District undertakes \$600.00 for Rev. M. B. Stokes, one of our best Korean missionaries, and \$200.00 additional for the Anglo-Korean College at Songdo.

The Plattsburg District takes ten personal teachers for missionaries in Korea, at a cost of \$750.00.

The St. Charles District will contribute \$695.00 to the famous Hiroshima school for girls in Japan.

The St. Joseph District will invest \$750.00 in the education of young men at the Anglo-Korean College.

The plan is simple. One Sunday each month is set apart to missions by the Sunday school and an offering of at least two cents per member is asked. Once a quarter a report from the field will be read to the school relating to the special work which it is supporting. This will provide a valuable missionary education for the pupils. If necessary, every dollar raised for these specials can be counted on the regular assessment of the church contributing.

The plan seems thoroughly practical and easy of accomplishment. It would seem that there is no district in our whole connection which might not do as much, while many, in fact, might do vastly more. Many districts and churches are already taking hold of special work of this character under the auspices of the board, thus joining themselves to the mission field by living links, which are invaluable in the promotion of intelligent missionary interest.

At a later date, we will give the readers of the Methodist some statistics along this line which cannot fail to be of interest.

BAPTISM OF JOHN AND CHRIST.

John the Baptist was baptized by sprinkling at the door of the Temple by water of purification just as Christ was six months later. Since there seems to be some doubt as to whether John the Baptist was baptized or not, I wish to give my humble opinion on the subject. John the Baptist was a son of Zacharias and was in the order of the priesthood by both father and mother. "There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron and her name was Elizabeth. And they were both righteous before God, walking in all

the commandments and ordinances of the Lord blameless." Luke 1:5, 6.

We find as stated above that he was in the order of the priesthood by both father and mother and that "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Now, we will seek to find the commandments and ordinances governing priests since his father and mother are walking in the commandments and ordinances of the Lord blameless.

"And Aaron and his sons thou shalt bring unto the door of the Tabernacle of the congregation, and shalt wash them with water." Ex. 29:4.

That tells us where the water was to be applied. Now we will seek for the mode of application.

"And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh and let them wash their clothes, and so make themselves clean." Num. 8:5, 6, 7.

We will now seek to find what it takes to constitute water of purifying or water of purification.

"And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel." Num. 19:17.

By referring to the second verse you will find it required a red heifer and verse six says:

"And the priest shall take cedar wood and hyssop, and scarlet, and cast it into the midst of the burning of the heifer." Num. 19:6.

By referring to verse eighteen you find that a hyssop was to be dipped in the water and the people were to be sprinkled.

If Zacharias and Elizabeth were righteous before God and walked in all the commandments and ordinances of the Lord blameless, as the Bible says they did, John the Baptist or John the Baptizer, was taken before the door of the Temple and hyssop was dipped in the ashes of a red heifer that had been placed in a vessel and mixed with running water and he was baptized by sprinkling just as he baptized Christ six months later.

CONTRIBUTED.

STEWARDS

It is an honor to be a steward in the Methodist Church. While stewards have much other work, yet to them is especially entrusted the matter of the pastor's support. This is so vitally connected with every other interest of the church, that they, by virtue of their office, are its local leaders, and the character of the church, as well as its business policy, is largely shaped by them. When one is elected to the stewardship his brethren say by that act, "Here is a man that we believe is both competent and worthy to lead in the work of the Church of God in our community, the most sacred work that we have to do, and into his hands we have committed the support of our pastor." A great honor, this, and a great responsibility. Brother, when you accepted the stewardship, with the honor came the obligation. Of course you have tried to meet it. Your very manhood, your sense of honor insures that. When you fixed your pastor's salary, you did the best you could, you made it as liberal as possible. During the year you have been his warm supporter and friend. You have tried and tried hard to collect his salary promptly. You have prayed over your work, thought and planned for it, and have tried to do it conscientiously and well. Of course you have done this; as an honest man you could not have done less.

But now as you come down to the end of the year there remains unpaid a large amount of that salary. You do not want it to remain unpaid. Loving your church as you do, you want it to meet every obligation. Its honor is too dear to you for

it to fail if in your power to prevent. Then your pastor needs the money; he has his bills to pay, his obligations to meet. It will hurt him not only in his heart, but also in his reputation if he cannot meet these. Then there are the necessities and little comforts for his family; you want him to have at least a few of these. He cannot have many even if all his salary is paid. And you know if there is a deficiency it will be his loss. He will be hampered, cramped, embarrassed, mortified. You do not want this—it pains you to think it possible. You realize it will be so much better for several of the members, you leading, to strain up and pay more than for him to have to lose it. You are going to do that, of course you are; as a warm-hearted, faithful steward you will lead in the movement to pay every dollar that you are due him. You have made up your mind to double your own subscription before he shall go to Conference unpaid. That is a good resolution, worthy of you, both as a Christian and as a steward. God bless you in it. And you are going to present the case as strongly as you can to the church. You feel satisfied that it will all be paid. Good, but suffer a word from one with long and varied experience in these matters: It is scarcely three months until the session of your Conference. You think there is plenty of time. There is the danger, for most of those who fail, do so because they put it off too long. The thing to do is to begin now. Something may happen to prevent your doing the work later. The sooner you begin, the sooner it will be done. Then when you have finished it, you and all parties will feel better, and you will be saved the strain that, even if you succeed, always comes to those who wait to the last moment to do their work.

—Alabama Christian Advocate.

A NEW TRANSLATION OF THE SCRIPTURES INTO THE LANGUAGE OF THE NAVAJO INDIANS.

The American Bible Society has just added to its interesting list of versions of the Scripture in the languages of the North American Indians, a translation of the Book of Genesis and the Gospel of Mark into the language of the Navajoes. This is the first publication of the translation of the Scriptures into the tongue of these people. The version has been prepared by the Rev. Leonard P. Brink, of Tohatchi, New Mexico, connected with the Southwest Indian Conference, an interdenominational mission at work in that region. There are said to be 25,000 Navajoes in the United States, and there are at present Baptist, Methodist, Presbyterian, Christian Reformed, Gospel Union, and independent missions at work among them. These Scriptures will help in the education of the people and in the formation of a Navajo literature.

AMERICAN BIBLE SOCIETY.

CHRISTMAS AND SUNDAY SCHOOLS.

The three conferences in Arkansas voted that the Sunday schools be requested to remember the orphans on one Sunday in each year. A few of the Sunday schools in the State do so on rally day, but most of them doubtless expect to remember the orphans on Christmas, as that is a peculiarly appropriate time for contributions to objects of charity. I hope it will be the pleasure of all our Sunday schools the coming Christmas to take collections for our Orphans' Home. It should be considered a blessed privilege to contribute to the comfort and happiness of those fatherless and motherless little ones.

If any information, or a picture of the Orphans' Home is desired, I will gladly furnish it.

Hoping that all the Methodist children in Arkansas will be given the opportunity of being made happy by making other children happy on our Savior's birthday, I am, yours for the orphan,

GEORGE THORNBURGH.

CHILDREN'S PAGE.

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

"A PRAYER."

By "Arkansas Brunette."

Only a prayer—only a child's soft, musical voice, only a fancy, remarkable in all and every five-year girls, for a doll. Yes, it was only a fancy, but—

The red-faced sun was smiling forth a scarlet tint and kissing the pretty autumn leaves, grass, and flowers, leaving over them a beautiful splendor that is known only to a mining town of the West.

A young woman was standing in this lovely mist. She did not see all the beauty of the slowly sinking sun today. Ah no! Seven years had winged themselves since the evening so exactly like this. She, with her husband, had come a laughing, happy bride. She had only loved him more when her husband had said, "In a few years, after toil has worried and taken your merry laugh and bright smiles, you will probably not see all this beauty, darling."

"How foolish of you, Dick, with you I shall ever be happy, you know."

Happy! Oh yes! Always was happy—but now?

Was she happy? Could she thank God that that simple prayer could not be answered? Why was not her husband paid? No Christmas! No Santa Claus!

Again her thoughts flew to a large room in a large house. There years ago were every plaything Christmas could bring. Everything! Dolls, candies, everything! Now? Nothing! Why were some nurseries filled on the birthday of the Savior of men, while some—many small feet, almost bare, would leap out of bed and thinking of Santa Claus, their owners are expectant. Why, oh why will the rich let them find nothing?

She turned into a small, very small and humble cabin with a sob.

"Isn't the sunset pretty, mother?"

The innocent prattler sprang from her sitting posture to her feet. There was something in the face of the mother that Frankie had never seen there before.

"Why, why have they been teasing you again, mother?"

"No, darling, no; mother is only—only—Yes, the sunset is very pretty."

Again she turned toward the west. Is it pretty? Yes, it is to her and it will be to me on the morrow. She thought. An unheeded tear ran down the one bright cheek.

In the distance the woman saw her husband coming home. Wanting to meet him alone, she sent Frankie to "feed the chicks." The mother saw the soiled coat was threadbare, for the first time, as she neared him. In his downcast eyes she saw—no pay—imprinted plainly.

"Never mind," she heard herself saying. "He called us here, you to preach and tell them about himself, and me to comfort you. We can do without Christmas, only—"

"Yes, but she expects Santa Claus, and she tells me she is good, so she knows she will get a doll."

"She prayed for it! Oh Dickie, she prayed with such faith, our darling one."

Man, strong in the work of God, and a brave woman wept and prayed until a tiny voice called to them.

Days, weeks, and months quickly passed. The leaves were covered with snow. Hard winds blew against and rocked a tiny log house from which a woman, with thin clothing came. She shivered in the cold wind, colder and colder she grew. Still stick after stick of wood, she hunted, found and carried to the door. There were signs of tears on her

sunken face. Her face showed hunger.

She went into the house and made a fire with the scanty wood. As the fire grew warmer she sank down to pray. Food, food, food! Her husband and child must have food. Did the Lord hear?

As she rose from her knees a slight movement from the bed caught her quick eyes. She lifted a child off the rude structure.

"See I've made us a good fire," "Santa Claus brought the wood didn't he?" exclaimed the delighted child.

"Yes, dear," was all the woman could say.

"I know he did, for I told God to send him with it, and Santa is going to bring me a doll tomorrow because every night I've prayed for a great big doll with eyes that go to sleep. Oh, I'll get it for I've been good. I gave papa my egg last night and he thought I had one, too. But he has to preach tomorrow, for that's Christmas and he needs to be strong."

On and on she laughed and talked but never seeing the tears and choking, but smothered sobs that shook the slight form of the dear mother.

The day passed and Christmas day came. In the back door of the cabin the mother stood, weeping as she had never wept before. No Santa Claus had come in the night; no food had been provided; everything had seemed to have forsaken the noted minister and his wife. Why had he been sent here? He was the best and strongest college student and this place was the worst. That answered it.

She seemed to be angry with everyone.

"Do not murmur," came soft and low to her discouraged feeling, as if from heaven itself. She started. Had she murmured? Yes, she had! It came like a flash of lightning to her Christian belief.

She sank on her knees and between sobs and words she asked forgiveness of him for whom her husband was preaching that minute. She finished, "For Jesus Christ's sake. Amen."

"Mother, mother, look!"

The interrupter carried a very large, prettily wrapped box. The mother hastily undid the ties and—

"A doll!" A childish scream and a very large beautiful "doll with eyes that go to sleep" was hugged to the mother's darling's heart.

There were all kinds of dainty foods, clothing and toys. A note lay in the bottom of the box read like this:

"To the One That Gets This Box:

"This doll was bought, dressed, and caressed as my darling's. She was to get it Christmas morning. Santa Claus was intending to bring it."

"My darling was called from me by him who was born on Christmas day and I give it to you with my blessing."

"May you ever be on the Lord's side."

"An unknown 'FRIEND.'"

The box had been fixed by the Home Mission Society at Nashville, Tenn.

The mother, as she turned from the box, said, "Well, the Lord controls the earth and all therein."

Walnut Ridge, Ark., Oct. 30, 1910.

Dear Cousins: As I have not written for so long I will write now. I will describe myself: I have blue eyes and black hair. I have two brothers and one sister. My play things are my doll and buggy. I am nine years old. My sister Mildred is eleven years old. My brother Clifford is six, and baby Carlos is three. I go to school and I am in the Third grade. I love to go to Sunday school and church. We had a Sunday school picnic not long ago and we had a fine time. Sister Mildred and I are learning to cook. We can both make a good biscuit. How many little cousins at my age are learning to cook? I love to help my mama do the work. My mama told me to write whatever I wanted to, so as my sister Mildred has written a letter too. I will quit by asking a riddle: "Goes all around the house and makes no track."

Your cousin,
HELEN LETBETTER.

Walnut Ridge, Ark., Oct. 17, 1910.

Dear Methodist and Cousins: I will write for my second time. I enjoy reading the cousins' letters very much. Come again, Ruth Carr, I like your stories fine. How many of the cousins like to go to Sunday school? I do, though I haven't been in a long time. How many like to pick cotton? I do, though haven't picked any yet. I went to the baptizing Sunday at Clear Lake and had a fine time. The Baptist folks of old Walnut Ridge and Portia baptized. How many of the cousins like to go to school? We have nine months' school, three months in summer and six in winter. Our summer school is out and our winter school will not begin until next month. We sure had a good teacher last school. He was Mr. Robert Jackson. He is at Conway now. All hated to see him leave. All like him and speak well of him. I don't know who will be our next teacher. I am in the sixth grade. I like grammar best of all my studies. I hope the waste-basket will be visiting. I will close with best wishes to the Methodist and its little writers. I remain
A cousin,
ZULA FAIN.

Bexar, Ark., Oct. 15, 1910.

Dear Methodist and Cousins: I will write you for the first time. I go to Sunday school every Sunday. Miss Lillie White is my teacher. I am twelve years old and I am in the fifth grade. Our pastor is Brother F. E. Hall and we all like him and Sister Hall very much. I live in the country and I enjoy country life. I have no sisters and but one brother. Mama has been sick most all summer and I have not much time to waste. If my letter escapes the waste-basket I will write again.

Your cousin,
PEARL SUNSHINE.

Walnut Ridge, Ark., Oct. 30, 1910.

Dear Miss Katherine and Cousins: I love to read the cousins' letters. I will write, as I have not seen any letters from Walnut Ridge. I am eleven years old. My sister Helen, nine years old, and I were converted in July while visiting our grand parents at Knobel. Brother William Watson was holding the meeting there, but we joined our church at home. Brother Craig is our pas-

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E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Indiana.

tor. We all love him so much. I don't get to go to Sunday school regularly, we live so far from the church. I go to school. I am in the fourth grade this year. My papa is an engineer on the St. Louis, Iron Mountain and Southern Railway. Ruth Carr, I think your stories are fine. Write as often as you can. My pet is a piano. I have been taking music lessons three years. I will answer Lawrence Hill's riddle: "Round as a biscuit, deep as a cup; all the king's horses can't pull it up." It is a well. I will guess his age to be sixteen. Here is a riddle for you: "Little White Betty, with a little red nose; the longer she stands the shorter she grows." I hope the waste-basket is napping when this enters. Will write again some time.

Your cousin,
MILDRED LETBETTER.

Ola, Ark., Oct. 17, 1910.

Dear Cousins: As this is my third letter I will not write much. I am a little girl who lives in Arkansas. We live on a farm. My papa takes the Western Methodist. I will describe myself: I am four feet and 7 inches tall, and weigh 73 pounds; black eyes, light hair, and light complexion, and am 12 years old. How many of you cousins like to read? I do. Miss Katherine, come over and eat peanuts and popcorn with us. I have been picking cotton today. We have got out two bales of cotton. I will tell my chum's name: It is Edna Foster. My birthday will soon be here. It is the 16th day of November. I will be 13 years old. I will guess Florence York's age to be 15. Am I right? I will close by asking a question: Where did Noah strike the first nail in the Ark?

Your friend,
HATTIE ROUNSAVILLE.

Ninnekah, Okla., Oct. 12, 1910.

Dear Miss Katherine: As I haven't seen any letters from Ninnekah I thought I would try to write one. I am going to school and like to go fine. I go to Sunday school and church. My teacher gave us an ice cream supper, and oh, what a nice time we did have! For fear of the waste-basket, I will close.

FLOYD BEARDEN.

Ninnekah, Okla., Oct. 15, 1910.

Dear Miss Katherine: I will try to write to the cousins' page. I am going to school. I like to go fine. We moved from Arkansas to Oklahoma and I know Ruth Carr and to know her is to love her. As for pets I have a baby brother and a little colt. For fear my letter will be too long, I will stop.

LENA BEARDEN.

Ozan, Ark., Oct. 10, 1910.

Dear Cousins: Will you admit a little Arkansas girl into your happy band? My papa takes the Methodist and I like to read the children's letters. How many of you go to school. My school started the 14th of September and I haven't missed but two days and a half. I am nine years old and in the fourth grade. My teacher's name is Mr. Stone. I like him very well. A mule stepped on my brother's toe and skinned it all up and knocked the nail off. He expected to go to Hot Springs the next day with my larger brother and papa, and it knocked him out of his trip. I stayed all the summer with my sister in Ardmore, Okla. Well, I will describe myself: I have brown eyes and dark hair. My age is nine. I am about three feet and 6 inches tall, and I have dark skin and am in the fourth grade. Well, I will stop for this time.

Your little cousin,
CLOVER PAULIN NELSON.

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AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in tasteless form, and the most effectual form, or grown people and children, 50c.

NERVOUS DYSPEPSIA.

A CURE FOR ALL.

Not a Patent Cure-All, Nor a Modern Miracle, But Simply a Rational Cure for Dyspepsia.

In these days of humbuggery and deception, the manufacturers of patent medicines, as a rule, seem to think their medicines will not sell unless they claim that it will cure every disease under the sun. And they never think of leaving out dyspepsia and stomach troubles. They are sure to claim that their nostrum is absolutely certain to cure every dyspeptic and he need look no further.

In the face of these absurd claims it is refreshing to note that the proprietors of Stuart's Dyspepsia Tablets have carefully refrained from making any undue claims or false representations regarding the merits of this most excellent remedy for dyspepsia and stomach troubles. They make but one claim for it and that is, that for indigestion and various stomach troubles Stuart's Dyspepsia Tablets is a radical cure. They go no farther than this, and any man or woman suffering from indigestion, chronic or nervous dyspepsia, who will give the remedy a

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trial will find that nothing is claimed for it that the facts will not fully sustain.

It is a modern discovery, composed of harmless vegetable ingredients acceptable to the weakest or most delicate stomach. Its great success in curing stomach troubles is due to the fact that the medicinal properties are such that it will digest whatever wholesome food is taken into the stomach, no matter whether the stomach is in good working order or not. It rests the overworked organ and replenishes the body, the blood, the nerves, creating a healthy appetite, giving refreshing sleep and the blessings which always accompany a good digestion and proper assimilation of food.

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Nervous Dyspepsia is simply a condition in which some portion or portions of the nervous system are not properly nourished. Good digestion invigorates the nervous system and every organ in the body.

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VALLIANT, OKLA.

We have (as pastor alone) received 97 members into the Methodist Church, South. More than 100 conversions besides above. Baptized five infants, built three fine large, spacious and commodious churches, overhauled one other church and parsonage. Money raised to build still another church. Have three fine Leagues and two Sunday schools in good running order.

Bismarck and Valliant are in the lead. Kindly,
E. M. EDWARDS, Pastor.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and It Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs, so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Lenoir, N. C.—"I am not tired at all, and am stouter than I have ever been," writes Mrs. Kate Waters, of Lenoir, N. C., "although I have just finished a two weeks' wash. I lay my strength to Cardui, the woman's tonic. I have taken a lot of it and I can never praise it enough for what it has done for me. I can never thank you enough for the advice you gave me, to take Cardui, for since taking it I look so well and am stout as a mule."

You are urged to take Cardui, that gentle, vegetable tonic, for weak women. Its use will strengthen and build up your system, relieve or prevent headache, backache and the ailments of weak women.

It will surely help you, as it has helped thousands of others, in the past 50 years.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

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COLLECTING GRIEVANCES.

Just as some people collect pottery, old furniture, or pictures, others make a business of collecting grievances. Have you not seen them—those people who cannot get through a day, or even walk a block—without seeing or hearing or imagining something that hurts them or grieves them or discourages them or angers them? Some one said something they took as a slur; somebody's nose was turned at an angle they were sure meant a sneer; another failed to recognize them; a friend didn't follow their advice; the manager of something is not running it right; somebody did something without first consulting them.

Such people always have a grievance handy and begin to tell it the minute they get you cornered or even stopped. The cook has run away, persuaded to leave by an envious neighbor; the clerk comes to the office too late; a rival has been telling lies; the railroad has smashed up the baggage, and so on without end. No matter what the trouble, they draw it out into a great tale of woe, and give the impression that they are dreadfully abused and mistreated.

If you could look into the mind of a person of this type, I fancy you would find in each corner one of those many-shelved whatnots, and on each shelf a fine assortment of grievances which are kept turned over and rubbed up every day.

A grievance collector is not only gathering in new troubles all the time, but cherishes the old ones as well—gets them out every day or two, pinches and punches them to see how sore they are, and then holds them up for anybody to see who will look, much as a small boy does a sore toe.

A certain grouchy old collector of grievances has told me four times in the last two months about a fellow who killed his dog twenty years ago, and

he gets fighting mad every time he tells it. And there is a woman who has been recounting for fifteen years how a certain friend slighted her at a party; and she always adds vindictively: "And I've never spoken to her since; she isn't worth noticing, anyway."

Seems strange, doesn't it, that one should so clutter his life with silly grievances, fill his heart with bitterness and occupy his mind with wrongs real or imaginary long passed? The brain is one's workshop. Thought and emotion are the tools, the will is the motive power. Here we must work out the problems of to-day's work and of future living; here we must consider, judge, resolve; here we must face the truth and grow into its likeness.

Unless this workshop is cleared for action, how can we concentrate our efforts on the things worth while? If thought is busy with silly slights, small grievances, supposed wrongs, how can it be free and strong for the day's work? If the feelings are embittered by a constant array of sour, sore grudges, what chance is there to win that cordial liking, that feeling of kinship necessary both for success and happiness? And if the will is kept busy sharpening retorts, hammering our boluses, and dressing boomerangs to fling at imaginary enemies, what strength is left to do with might the work the hands find to do?

Out with the rubbish! Let not the sun go down on thy wrath. Most of the insults were never meant, few of the slights ever intended; most of even the real wrongs against us do not appear wrong from the other fellow's viewpoint. And whether the grievances are real or imaginary, it is just as hurtful and silly to go on collecting them. Forget them, let them slip from the mind, make little of them, laugh at them, forgive them.

Those who learn to live and work and love whether the winds blow east

or west, whether the sky is fair or stormy, whether the world smiles or frowns, nods or winks are invincible. A clean, pure heart, a sweet, poised temper turn grievances into favors, or at worst make of them jokes.

There are many things that it is foolish to collect, but the silliest of all is grievances.—William H. Hamby, in the Interior.

"MAKE YOURSELF WANTED."

"When I was a little fellow I was a trifle inclined to hold back and wait to be coaxed," says a writer in an exchange. "I remember sitting beside the brook one day while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paid any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition when Aunt Sally came down the road.

"What's the matter, sonny? Why ain't you playing with the rest?"

"They don't want me," I said, digging my fists into my eyes. "They never asked me to come."

"I expected sympathy, but she gave me an impatient shake and push."

"Is that all, you little ninny? Nobody wants folks that'll sit around on a bank and wait to be asked," she cried. "Run along with the rest, and make yourself wanted."

"That shake and push did the work. Before I had time to recover from my indignant surprise, I was in the middle of the stream, and soon was as busy and as happy as the others."—Exchange.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

THE ONE CIVILIZER.

James Chalmers, the martyred missionary of New Guinea, in addressing a large meeting in London, said: "I have had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native; and I have lived, dined and slept with the cannibal. But I have never yet met a single man or woman or a single people that your civilization without Christianity has civilized." Wherever there has been the slightest spark of civilized life in the Southern Seas, it has been because the gospel has been preached there; and wherever you find in the island of New Guinea a friendly people or a people that will welcome you, there the missionaries of the cross have been preaching Christ.—Eliza P. Hill, in Missionary Review of the World.

THE TEST.

"But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." (Luke 22:32.) There are those (I think this is the idea beneath our Lord's words) who, when they come under the power of Christ, ought for sometime to test themselves in some humble and obscure obedience. They ought to make sure of their own sincerity in some form of Christian life or service which, thought it is private, will test them and try them. But this means they will soon learn whether they have begun to build upon sand or upon a rock; or, to use another advice of our Lord, they ought to sit down upon some lower seat, so that when the Master enters he may say: "Friend, come up higher."—J. A. Hutton.

Mention the Western Methodist when writing to advertisers.

REV. WILLIAM H. KENNEDY.

The subject of this sketch was born in the State of Tennessee, September 28th, 1827, and departed this life on Thursday morning at 10 o'clock, November 3, 1910, age eighty-three years, one month and five days.

Mr. Kennedy was living with his married daughter, Mrs. T. F. Ray, at the time of his death, about three miles from town. He was sick only a few weeks.

Mr. Kennedy was converted in the Methodist church at the age of sixteen and joined the M. E. Church, South. At the age of twenty-seven he was licensed to preach and on October 24th, 1869 he was ordained deacon in Fayetteville, Arkansas by Bishop George F. Pierce.

He leaves four married sons and daughters to mourn after him. Rev. Kennedy was one of the early pioneer local preachers of the Arkansas conference, and was loved and esteemed by all who knew him. As he advanced in years his faith in God grew stronger, and when the summons came to this faithful soldier of the cross, who had followed his Lord for so many years, "It is enough; the hour is come," he was ready, and left behind as a dying testimony, which were his last words, "I'm leaning on the everlasting arms of Jesus."

The funeral services were conducted by Rev. Thomas C. Jones, pastor of the Methodist church in Konawa, Okla.

METHODIST ORPHANAGE.

Since my last report to the Western Methodist, the Woman's Home Mission Society of our First Church, Little Rock, has assumed the furnishing of the lower hall.

I am sorry to say that one of the babies in the Home is very sick. He is the youngest member of the "Home" family, and is a general favorite with everybody. We call him "Jack" for short. The day after he was taken sick we received an application from one of the best families in the land, where there were no children, asking for Jack. (The party knew about him). We hope and pray for his recovery and that he may become a good and useful man.

GEO. THORNBURGH, Pres.

FROM BROTHER CASSIDY.

I thought that I might get in a word before your paper goes to press. I am going to take about two months off from Y. M. C. A. work, and for a rest thought that I would like to help some of the brethren in their winter revivals. If they are contemplating such battles, and they think that they might get some hard work out of me, I would be glad to yoke up with them. I am in good fighting condition. Will see you and the brethren at Conference. In love,

M. A. CASSIDY.

VINITA STATION.

I want to drop you a line telling you of the prosperity of our Lord's cause at this place. Our pastor, Rev. J. M. Cantrell, closed the most prosperous year in the history of our church last night. Rev. J. W. Sims, our efficient presiding elder, preached to a large audience in the morning, and Brother Cantrell a very fine farewell sermon at night. Our cause has certainly prospered in the hands of these two godly men. They have been untiring in their

efforts and have taken advantage of every opportunity and have even made opportunities to do his work. Brother Cantrell has certainly done a great work for prohibition in this part of the State. I believe if the other towns and counties in the State will do as well as this the majority against local option will be 75,000.

The Junior and Senior Epworth Leagues, the Home and Foreign Missionary societies, the Sabbath school, and in fact all the interests of the church, as well as the spirituality, have had a marked and steady growth.

We have had a large net increase in membership, and the financial condition of the church is better than it has ever been. All our obligations have been met and provided for, and our people are getting to realize the great opportunity that Methodism has in this part of the State. The Sunday school has grown, we have an average attendance of over 200. Rally day we made a start for our \$25,000 church, and we confidently believe that we will build that large, or even larger, church in the near future. Our Sunday school is helping to support a foreign missionary. We feel very thankful indeed for this prosperous year, and feel that there are even greater things in store for us if we have good leadership. It is our individual feeling that the Lord's work will prosper more at this time if allowed to continue under the supervision of the good brethren who have it in charge at this time.

Praying that this coming conference may be a great spiritual uplift to our ministers and delegates, I am, very truly,

C. W. DAY,

Superintendent M. E. Sunday School.

THE BELLS OF MEXICO.

It takes a great army of men to keep the church bells going in Mexico. It is estimated that in Mexico City alone there are more than 2,000 bell ringers regularly employed. On days of religious celebrations the number is augmented, as the ringing of the bells must be kept up almost constantly through the day and night on such occasions. The most striking feature of Mexican life to the casual visitor to Mexico is the noise of the church bells. Every little hamlet and many of the ranches in the country have one or more Catholic churches, and each edifice is equipped with one or more bell towers. The great cathedral which stands near the national palace in this city has sixteen of these towers.

In some towns the constant ringing of the church bells is prohibited by the local authorities, though their sounding is permitted once or twice every hour. Some churches toll the quarter hours and others every five minutes. Most of the churches in this city toll the quarter, half, and full hours.

The profession of bell-ringing is looked upon by the lower classes as being honorable and distinguished, and bell ringers are revered as being an adjunct to the clergy. The bell ringers themselves are usually proud of their vocation. In many cases this position in a church is handed down from father to son through generation after generation. The towers of the large cathedrals are spacious, and are frequently fitted with rooms which are occupied by the bell ringers and their families.

"How can you sleep with all this noise about you?" was recently asked the wife of a bell ringer in one of the cathedral towers.

"It is not the noise of the bells that I mind," she replied. "I hear their ringing without knowing it; but it is the clanging of the street car gongs in the street below that disturbs my slumbers."

All of the church bell-ringing in Mexico is done by hand, and, as some of the bells are of ponderous size and great weight, to operate them requires the exercise of powerful muscles and much bodily strength. The matter of installing clockwork or electrical machinery

STOPS FALLING HAIR

Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chlorid, capsicum, sage, alcohol, water, perfume. Ask your doctor about this. Follow his advice. Promptly checks falling hair. Completely destroys dandruff. An elegant dressing.

Does not Color the Hair

J. C. AYER COMPANY, Lowell, Mass.

with which to operate the many bells in the great cathedral city has been considered from time to time, but the preponderance of sentiment of the Church authorities has been against the proposed innovation.

The bell ringers are divided into day and night shifts. They are required to toll the hours with precision. It is not necessary to carry a watch in Mexico unless one is traveling in the country, out of sound of the church bells. At any hour, day or night, a person can learn the time by listening to the toll of the bells.

Many of the bells which hang in the church towers of Mexico were brought from Spain in the early days of Spanish rule. Some of them contain large amounts of precious metals, which give to them a tone of richness and clear sounding. The bell ringers take great pride in their bells, and much care and attention is given to keeping them well burnished and their parts oiled and always in a state of good repair.—Philadelphia Record.

BLESSED ARE THE MERCIFUL.

"Oh, Harry, I wish I had an orange!" Two little feverish hands were clasped together, and a wan, flushed face looked up from the pillow with a piteous appeal in the child's blue eyes. "I'd do anything to get you one," said the little boy, coming over to the side of the bed and dropping his head on the pillow beside Nellie's.

"Don't you suppose you could somehow?" asked the thin, parched lips. "Isn't there a single penny left in the drawer?"

"No, not one. Father took the last one this morning. You remember he came in after mother'd gone to Mrs. Benson's."

Nellie must have an orange; but how could he get it for her? He thought he would ask Mrs. Hopkins to let him split wood for her; but as he passed her yard he saw an older and stronger boy doing the work. A little farther on he saw Mr. Simpson, the butcher, bargaining with a drover for the purchase of an ox, which, overcome with fatigue and heat, had dropped down at the roadside near the butcher shop. At first Harry thought he would ask the kind-hearted butcher for a few pennies to buy Nellie an orange, but, glancing across the street, he saw his father coming from the saloon, wiping his mouth and reeling along in an unsteady manner. A crimson flush overspread the boy's face, and he shrank back behind some bushes. Father had spent the pennies for drink that mother had left for Nellie's orange. Mr. Simpson had seen his father, he felt sure of it. No, he could not ask him; he must think of something else.

"Poor thing," thought Harry, as his eyes fell upon the ox which lay by the roadside. "It looks so warm and thirsty I'll get it a drink."

Taking his cap, he filled it with water and held it under the tired beast's nose.

"Well, now," said Mr. Simpson, "that was real kind. How did you happen to think of it, lad?"

"I don't believe in paying boys for doing acts of kindness; but a little encouraging don't hurt 'em any," said the drover, as he slipped a nickel in Harry's hand.

"Oh, thank you, sir," he cried with animation. "Nellie shall have an orange now."

"Did Nellie want an orange?" asked the butcher, kindly.

"Yes, sir, she's so sick and feverish," said Harry, earnestly, "and she's been wanting an orange all day. I came out

to get one for her. I didn't know how I could, because I had no money, but I thought that maybe God would help me, and he did."

"Yes," said Mr. Simpson, "because he gave you the good little heart that prompted you to do an act of kindness to a poor beast. Just step over to the grocery with me, and I'll see that you get a nice large orange." Mr. Simpson told Harry to wait at the door while he went and spoke to Mr. Hughes. A few minutes later he came up to Harry with a small basket in his hand.

"There," said he, "are four nice oranges, three lemons and two bunches of grapes. Go home and help Nellie eat them. And Mr. Hughes says he would like to engage a nice, thoughtful boy to do some light chores about the grocery for him. Eh, Mr. Hughes?"

"Yes," said Mr. Hughes, "and I'd pay such a boy a dollar a week at first, and more if he proved handy and learned the business readily."

"But you don't think I'd do, Mr. Hughes, do you?" asked Harry, breathlessly.

"Yes, I think you'd do nicely; when could you come?"

"Monday, if Nellie gets well so that she can go with mother, and I guess she will, after seeing these."

His eyes rested lovingly on the basket as he spoke.

"Well, don't leave Nellie if she needs you; I'll keep the place for you," said Mr. Hughes, as Harry turned joyfully homeward.

I wish I could say, right here, that Harry's father became a temperance man; but, alas! he had no thoughts for anything besides how to obtain drink. His course was a short one, however, and a few years later he died a drunkard's death, and his family were relieved from his presence, which had proved more of a curse than a blessing.

After Joe Lea's death, the people of the village united in assisting the family, and soon the widow and her children were in far better circumstances than they could ever have hoped for had Mr. Lea lived, and still continued his downward course, which, in all probability, he would have done.—Exchange.

THE GREAT CONTRAST.

Once it was the blessing,

Now it is the Lord;

Once it was the feeling,

Now it is his Word;

Once his gifts I wanted,

Now himself alone;

Once I sought for healing,

Now the Healer own.

Once 'twas painful trying,

Now 'tis perfect trust;

Once a half salvation,

Now the uttermost;

Once 'twas ceaseless holding,

Now he holds me fast;

Once 'twas constant drifting,

Now my anchor's cast.

One 'twas busy planning,

Now 'tis trustful prayer;

Once 'twas anxious caring,

Now he has the case;

Once 'twas what I wanted,

Now what Jesus says;

Once 'twas constant asking,

Now 'tis ceaseless praise.

Once it was my working,

His it hence shall be;

Once I tried to use him,

Now he uses me;

Once the power I wanted,

Now the Mighty One;

Once I worked for glory,

Now his will alone.

—Selected.

Enhance Your Beauty

by keeping your skin sweet, healthy and attractive, with

Glenn's Sulphur Soap

Sold by druggists.

Hill's Hair and Whisker Dye, black or brown, 50c.

LANDS FOR SALE

36,000 ACRE TRACT OF LAND
a few miles north of Alexandria, La., mostly in Grant County. Price \$4.25 per acre, which makes it a great bargain.

This tract was formerly timbered with oak, hickory, and pine. The pine has been removed by a large sawmill company, leaving the oak and hickory on the land. The plant is now about ready to move, which is the reason the lumbermen are offering this tract of land at the low price, in order to wind up.

This tract is dark, sandy loam with red clay foundation, and 90 per cent of the entire tract is fine agricultural land, particularly adapted for cotton, corn, peaches, plums, figs, strawberries, trucking, especially Irish and sweet potatoes. Fine water can be had anywhere at 20 to 30 feet, and with 45 inches of well-distributed rainfall and healthy location makes it an ideal proposition for colonization purposes. The crop can be matured for early market in April and May. Potatoes would be planted in December and January; winter cabbage planted October and November would be ready for market in February and March.

The balance of the tract is level-flat land. Such land just below the tract in Louisiana and a few hundred miles southwest in Texas is earning from \$75.00 to \$200.00 per acre in rice, with not near as favorable conditions as on this land for the reason that water can be had from 100 to 175 feet by well sufficient to irrigate 160 acres of land. The St. Louis, Iron Mountain Railway, a trunk line, runs practically through the center of this land.

A particularly attractive feature of this proposition is that additions can be made to all of these little towns.

For further information, address
WESTERN METHODIST,
Little Rock.

LAND BARGAIN.

500 acres, all in timber, which consists of pine, oak, ash, gum, etc., upland, but not hilly; said to be among the finest peach land in the Southwest. Good cotton land also. Located five miles from Arkadelphia and two miles from Curtis Station. Land around it not offered for less than \$10.00 per acre. Financial necessity cause of sale. Can be bought at once for \$5.00 an acre. Terms: \$2,000.00 cash, \$500.00 on time. There has been an offer of \$2.50 per acre for the timber on this tract. We guarantee 2,500 feet per acre. Write or call on the Western Methodist, Fourth and Scott Streets, Little Rock, Ark.

A RED RIVER PLANTATION CHEAP.

Here is a great opportunity. A plantation on Red River, reaching from Red River to the town of Richmond, four miles southwest of Ashdown, Ark. This plantation consists of 2,200 acres, about one-half in cultivation, and three-fourths of the cultivated land is in high state of cultivation; about 40 acres in Bermuda and native grass meadow, making good yield every year; about 50 acres additional in pasture; 35 acres of black land now in alfalfa. This alfalfa has been cut five times this year, yielding about a ton per acre to the cutting, and has sold at \$15 to \$18 per ton. About half of the whole tract is fine Red River bottom, first class, and only about 100 acres ever overflows, and this not often. The upland is first-class upland. The alfalfa that took the prize at the World's Fair at St. Louis came from this land. The farm is in good condition, with good residences, barns and tenant houses, well fenced, almost altogether with wire. There is an orchard of four acres, in good state of bearing—apples, peaches, pears, plums. There are 600 acres in timber, which will cut an average of about 6,000 feet to the acre. The man who owns this land is getting too old to worry with it. Will sell for \$25 per acre, one-half cash, balance in three equal annual installments. Here is an excellent chance for somebody to pick up a good thing. No better stock farm, or hay farm, and shipping

facilities are excellent, for Ashdown has three railroads. For further particulars address the Western Methodist, Little Rock, Ark.

SHERRILL CIRCUIT.

Dear Methodist: We are trying to get ready for conference. Closing up our second year on the Sherrill charge. We have but few white people here and most of them are here for the sole purpose of making money. Ours is the only white church doing anything in this bottom country. We have some of as consecrated Christians here as anywhere on earth. We have had fifty-eight net increase in membership during the two years; a large increase in the Sunday schools; parsonage improved. Pastor's salary increased from \$480 two years ago to \$600 last year, and \$700 this year, and presiding elder's and conference claims in proportion, and will all be paid in full. Humphrey, one of our appointments, wants a half station next year and are arranging to build a parsonage; have money enough raised and in sight to build and will begin work as soon as a site is secured. A good clever man is donating one acre of land. Two live Woman's Home Mission societies at Sherrill and Tucker are at work. The good women at Humphrey have added a fine chapel organ, carpet and other improvements to our church at Humphreys. Myself and family have been sick a good deal during the year but thank the good Lord for his presence and blessings, and hope to be able to report a "good year, Bishop," and be ready for marching orders for another year. Our young beloved, J. D. Hammons, has proved himself not only master of the situation as presiding elder but capable of leadership and by his consecrated zeal and evangelistic ministry has practically demonstrated the fact that the work of a presiding elder means something more than a gatherer of statistics.

Yours in Christ,
J. H. BRADFORD.

QUININE CAN'T.

Fallacies die hard. Twenty years ago, even ten years ago the victim of pneumonia was shut in his room and the windows hermetically sealed. Except in scant quantities water was refused to parched lips and ice was a sin. As a result of this treatment only the heroics survived it. Today the doctor who would practice such methods should be indicted by the grand jury.

But today they give quinine for fever. At best it is a feeble cure and those who survive it are only half cured. The time will come when the doctor will discard quinine. As in the treatment of pneumonia he will make a change.

Johnson's Tonic is a faultless and splendid remedy for fever. Its cures are splendid cures, and in striking contrast with the feeble cures made by quinine.

Those who take it are safe and those who refuse to take it place their lives in jeopardy.

Within an hour its good effect is felt and within a day the danger point is passed.

Sample bottles sent free on receipt of this advertisement, with a valuable booklet on fevers.

Address, The Johnson's Chill and Fever Tonic Company, Savannah, Ga.

TANGIER CHARGE.

I feel that circumstances call for this final write-up. We have just closed a two weeks' meeting here. Had ministerial help only one service. We had the W. H. M. Society to conduct one service and the lay leader another. One service was opened by the Sunday school superintendent and one by the fourth vice president of the League. I did the preaching myself, and as it did the preacher good, it is likely that some

one else received at least a little good. Two united with the church and several others will follow. Let the preachers take notice! Tangier now has a good church and a four-room parsonage. The people have been graciously good to me and my baby daughter, Ruth.

The W. H. M. Society furnished the parsonage, the people made us one splendid donation of provisions, and the Philathea class bought a nice suit of clothes for the pastor. The Mission Society and a lady friend in Woodward added some extras.

All girls are not giddy above everything else. This class is composed of three married ladies, and the others are all young girls. Happy should the pastor be who has the confidence and help of the young life of the church.

Brethren, are you using your laymen? Dr. G. B. Armstrong, our lay leader, holds the regular services when I am called away.

Off to conference with the unknown before me, and also the "uncarable," if something shall still be left me to suffer, enjoy and do. To say good-by with cheer, and good-morning with faith is the way to unhitch and hitch on. Let's "make his praise glorious."

J. D. Z. MUNSEY.

QUITMAN CIRCUIT.

I have been in charge since June 20, and have served the people the best I could. I have been raised in the bounds of the circuit, and have preached at all the churches more or less for between 25 and 30 years, some of them a great deal, and I feel thankful toward the people that they were willing to receive me as their pastor. Quite a number asked me if I would not take this work another year. Conference is now here, and before this is read in the Methodist they will have a new preacher. I want to thank all my friends for the kindness shown me. I hope you will get a good preacher. He will find a large circuit and some mighty true friends. We have dismissed twelve, six—seven now—have died, and taken twenty-eight into the church. The circuit, I think, is in better condition than I found it. Dear friends, remember me. Kindly your friend,
G. W. WILLIAMS.

Quitman, Nov. 3.

YOU CAN QUIT.

But you need help. Haggard's Tobacco Tablets afford the needed help. Follow directions. If not satisfied, certify that directions were followed, and money will be refunded. Send \$1.00 for box to P. H. Millar — Co., Sole Agents for Arkansas and Oklahoma. Box 675, Little Rock, Ark.

METHODIST TRAINING SCHOOL.

The Methodist Training School for Christian Workers at Nashville has maintained for three years a settlement work in the factory district of the city.

Last year the work done by the resident deaconess, Miss Mabel Wheeler, and the students under the direction of the competent field director, Miss Haskin, was very satisfactory, taking into consideration the limitations under which the work was accomplished.

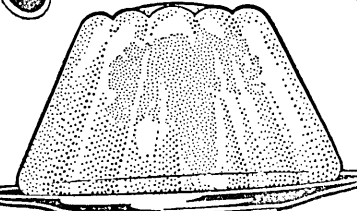
In the spring of last year progress of the settlement was given a great stimulus by the donation of a three-story brick building worth about \$9,500. This building has been renovated and remodeled, and now consists of 18 rooms, well lighted and comfortable: Five bed rooms, dining room and kitchen, model bed room, dining room and kitchen, library, drawing room, kindergarten room, community parlor, office, club room, bath and private reception room. Improvements such as public baths, gymnasium and swimming pool will be made later, making the property value about \$17,000.

At present there are only two resident workers, Miss Mabel Wheeler, house deaconess, and Miss Elinor Neill, educational director. These two to-

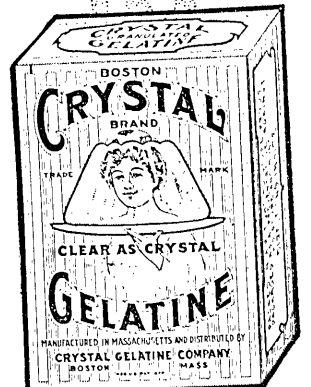
gether with the students from the Training School, strive by means of clubs for men and women and children, kindergarten and Sunday school, to make the settlement a religious and social center for this section of the city.

The object that the school has in supporting the Settlement is that the students that come from all parts of our great church to be trained for Christian social service may obtain skill in lines of missionary work and may have developed in them by the constant service they are called upon to render to others the true missionary spirit.

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Clear as crystal—
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No home should
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Each package makes
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Fine for children as
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AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.
Special discount to readers of this publication.

SECOND ANNUAL STUDENTS' REUNION.

DEAR FELLOW STUDENT: On Thursday, November 24, the Second Annual Students' Reunion of the University of Arkansas will be held in the city of Little Rock, Ark., in conjunction with the Thanksgiving football game between the University of Arkansas and the University of Louisiana.

If you were fortunate enough to have attended the first great reunion which was held last November, it is only necessary to remind you of the date to insure your presence again.

The Reunion of 1909 was significant in that it was the first event of the kind ever attempted in the forty years of the university's history. Graduates and former students of all the departments of Fayetteville, as well as in the Medical and Law Departments of Little Rock, joined in making it a "howling success."

Nothing can equal the delight of renewing the sweet memories and sacred associations of college days.

By all means come to Little Rock next Thanksgiving and meet your former classmates and partake of the old-time joy and enthusiasm.

Here are some of the good things in store:

Thursday, 9:30 a. m. Meeting of Alumni Association, U. of A., banquet hall, Hotel Marion.

9:30 a. m. Meeting of Alumni Association, Law Department, U. of A., Supreme Court room.

9:30 a. m. Meeting of Alumni Association, Medical Department, U. of A., Second and Sherman streets.

10:00 a. m. Meeting of University Club, banquet hall, Hotel Marion. Address by Hon. Hal L. Norwood.

2:30 p. m. Football game, University of Arkansas vs. Louisiana State University, West End Park.

9:00 a. m. banquet hall, Hotel Marion.

4:30 a. m. (Friday, wee sma' hours). Good-bye till Thanksgiving, 1911.

All railroads entering Little Rock have made special reduced rates for the round trip, so pin on a piece of cardinal and come. Cordially yours,

GEORGE VAUGHAN,
President University Club.
Little Rock, Nov. 7.

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BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

DR. C. A. DODSON

OSTEOPATH

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Phone 723.

Little Rock, Ark.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

Reliable Agents Wanted

IN ARKANSAS

to represent strong "Old Line" Life Insurance Company.

Southwestern Underwriting Company, Gen. Agt., 931 Southern Trust Bldg., Little Rock, Ark.

Reference: A. C. Millar, Editor Western Methodist.

ARKANSAS—THE LAND OF DOUBLE CROPS.

Under the above caption the Rock Island Lines in an attractive, well illustrated booklet set forth the agricultural opportunities of Arkansas to the hosts of inquiries and homeseekers.

Each phase of agricultural activity is treated upon as exhaustively as the necessarily restricted space will permit, and the conditions of every day life are portrayed. Any vestige of belief in unhealthy surroundings is eradicated and Arkansas in her true light stands out in bold relief.

Arkansas, however, is too important a territory and contains too many opportunities in the minds of the Rock Island officials to be covered in one booklet. Rice culture is the sole subject of another most creditable publication. In "Rice Growing, the Royal Road to Riches," the culture of rice in Arkansas is presented in a style which can be understood by the farmer of no experience in its growth. The character of lands suited to the crop, statistics as to yield, prices of land, and how it must be treated, with examples of the success of others, are phases of the industry which are explained.

A very wide distribution has also been made by the Rock Island Lines of a general agricultural pamphlet on Arkansas, which is intended to create an interest in the casual reader, and it has been found to admirably suit its purpose and has had the effect of arousing an active interest in the State which has resulted in the migration of many Northern farmers.

Another invaluable factor in the Rock Island's work for Arkansas is the Southwest Trail, a monthly illustrated paper with a circulation of 40,000. Several issues have been entirely devoted to Arkansas, and a forthcoming issue devoted to the interest of Arkansas is announced. The articles which find place in this publication are from the pens of well known writers, and the confidence which the "Southwest Trail" enjoys insures interested readers.

These publications have been distributed without regard to cost among people who have indicated some interest in a new location for a home in the Southwest.

The Rock Island Lines have spent many thousands of dollars in advertising opportunities in territory served by them, and Arkansas has shared liberally in favorable attention.

A splendidly organized Immigration Department under the direction of Mr. G. B. Schmidt keeps in close touch with changing conditions, prices of lands, etc., throughout Rock Island territory. The thousands of letters from farmers, overworked city men seeking better returns for their efforts, and investors, which result from the advertising in newspapers and farm journals are turned over to this department and by correspondence and personal interview, they are directed to the Southwest.

During the past year, the Rock Island Lines located in their territory 28,334 families, 113,336 souls, and Arkansas had its share of the valuable acquisition to the Southwest.

Every day the work is going on and with the success in the State of the newcomers the results multiply in proportion through their enthusiastic reports.

During the last year some 12,000 copies of the booklet "Arkansas, the Land of Double Crops," 20,000 copies of the Arkansas pamphlet and 5,000 copies of the Rock Island's Rice Book were distributed among interested persons and preparations have been made to meet a much greater demand the coming season.

The interest of the Rock Island management in those who locate in its territory does not cease when they find homes. It would seem almost as if it had only begun.

The Agricultural Department of the Rock Island Lines is perhaps the great-

est interest to the farmer. H. H. Cottrell under whose personal direction the work is carried on is accomplishing wonderful results. Every branch of agriculture is taken up, the problems of the farmers are considered, lectures on proven methods of modern scientific farming in plain language are given, and the domestic end of farm life explained. The Agricultural Department makes studies of various kinds of soil, how it may be tilled to the best advantage, the character of crops best adapted to it and time to plant. There is no subject too difficult, no problem upon which the farmer cannot have expert advice, and all without one penny's cost to him.

The Rock Island officials appreciate Arkansas and have boundless faith in her continued progress, and every effort to bring in new settlers and add to the productiveness of her rich soil consistent with the demands from other sections may be depended upon.

THE GIRL AT THE OTHER END.

Under the heading, "The Lady of the Telephone," the Baltimore Sun had this to say:

"She is more than five feet tall, she is 95 per cent, unmarried, she is neat, she is quick, she is never deaf or dumb, she is invisible when most effective—she is the girl who must be consulted before you can get the telephone you want. Though not much of a mathematician, she deals in numbers, wholesale and retail—adds St. Paul 486 to Mount Vernon 2749 and subtracts Tuxedo 48-M from Madison 8246-K with lightning-like rapidity.

"The Government experts find that she can answer 226 calls a minute without shedding a hairpin, but do not mention that she can give you the same wrong number three times in five minutes, and cause attacks of apoplexy and indignation at both ends of the wire.

"She must be either very patient or very indifferent, this operator in the conversation exchange, for she deals with many men of many tempers and many women of many tongues. And if she can manage this successfully and emerge from a day of conflict with unruffled temper and smiling face, she must be a wonder.

"There she sits, this lady of the telephone, calm, polite, like Patience on a monument, smiling at Rage. From out of the wreck of matter and the ruin of worlds comes undisturbed her even tones, 'Number, please!'

"She is in truth one of the wonders of the world. Telephoning is trying to the nerves, frazzling to the patience, stimulating to the vocabulary of profanity, destructive of the virtue of chivalry, death to the habit of courtesy.

"The majority of users of the telephone know as little of the workings of the system as an African savage knows about the gyroscope. Nearly every one who grabs a receiver from a hook expects to be immediately connected with the person with whom he desires to converse. Any and all delays are charged to the malignancy of the telephone girl. Perhaps she also has nerves and a temper. Possibly she would like to reply with asperity to your animadversions upon her sincerity and celerity. But she is a bread-winner who must hold her job, while you are a bully who has nothing at stake and can afford to 'sass' the girl operator ad lib. You may also be impertinent and address her in your cheery moods in a manner that you would regard as being insulting to your wife, your daughter or your sister. And she can only reply by inquiring what number you want if it happens that she isn't the sort of a girl that likes to indulge in philandering over the wire with a voice that may belong to some one she never saw and would run a block to avoid if she could see him.

"The telephone girl is not machinery, but a human being. Think of it

once in a while when you have been guilty of storming and blustering at her because your call hasn't been answered instantaneously.

"If the service is really bad cuss the management to its face. Don't take it out on the telephone girl. Perhaps the trouble is that she hasn't three pair of hands and three pair of ears, and cannot do the work of three persons."—*Editorial from the Atlanta, Ga., Constitution.*

WHY HAVE CORNS?

They are not useful nor beautiful nor comfortable. Then get rid of them by using Quapaw Corn Salve, a safe and painless remedy. By mail, 25 cents a box. P. H. Millar & Co., Agents, Box 675, Little Rock, Ark.

WHERE THE BADGE LEADS.

Jean is a girl whom I enjoy. She comes to see me often, and we have interesting talks together. She is thoughtful and of high ideals, and yet is fond of the things young people enjoy.

"I want to tell you about last night," she said, coming into my room one morning. "I went to the show."

"You? Why, I didn't think—that is —I—"

"Of course you didn't, and I didn't in the least intend going. But there are so few places to go in this little town. And everybody went; the very best people in the town were there."

"And was it worth while?"

"Some of it I really enjoyed." Then looking me squarely in the face, she told the whole truth. "Most of the jokes and songs were so coarse that before the evening was over I felt very much out of place. In the midst of the worst of it my eyes fell on my League pin, and I flushed all over with shame. I felt like a traitor, carrying that sacred emblem where it had no part, and I resolved, then and there, that I would never go to a place where I couldn't look my League badge in the face."

This confession proved that Jean did not need my little sermon, but I pass it on to other young people. We who are living for Christ should be careful what sort of entertainment we put the seal of our approval upon. Whatever our true, inward opinion may be, our presence at a place where the atmosphere is not of the best puts us on record as upholding these things. We must take heed where we carry our badge, with its precious motto, "All for Christ." Follow where it seems naturally to lead, and where the surroundings are not incongruous. We are sometimes tempted to feel that we are accomplishing so little the effort is scarcely worth while; that sin is established, and so reigns in a majority that it doesn't make a great difference whether we press on, or go with the crowd. But know this: It is a great thing to belong to the forces that uplift and save the world. Let every one of us strengthen these forces by a life of uncompromising fidelity to the things for which they stand.

LUELLA R. SPENCER.
Okolona, Arkansas.

Mention the *Western Methodist* when writing to advertisers.

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They are very harmful.

BOND'S PILLS ARE EASY

They do not sicken or gripe.

They do not "tear you to pieces."

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They are small, mild, effective.

Why waste time and money on the "Syrups" or "Candy Cathartics?"

Just take ONE Bond's Pill at bedtime for that headache, biliousness, torpid liver, etc., and

WAKE UP WELL

25c—All Druggists—25c.

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.)

TRAWICK.—R. J. Trawick was born in Wilcox county, Ala., January 8, 1834, and died in Monticello, Ark., September 6, 1910; age seventy-six years, seven months and twenty-eight days.

He was educated in the common schools of his native State where he grew to manhood. In 1860 he joined the Confederate Army and was in the struggle for secession four years. He came of fighting stock and ought to have made a good soldier, and while we have no information as to his record in the army, we are sure that he was never wanting in courage or valor.

His grandfather Trawick came to American with General LaFayette and fought through the revolution and saw George Washington take over the sword of Cornwallis at Yorktown. So impressed was he with the spirit of the new republic that he moved his family from France and became a citizen of the Land of Washington.

It was during these days of strife that Methodism got among the Trawicks, and wrought for them against French infidelity what the new republic could never have touched.

R. J. Trawick was converted in a Methodist camp meeting early in life and joined the M. E. Church, South. He loved God and was faithful to the end.

J. L. CANNON.

LANDERS.—Brother W. A. Landers was born July 16, 1842, and died October 16, 1910. He made a profession of religion in early life and united with the church. He was twice married, first to Miss Nancy R. Lowe, December 14, 1865, who died December 28, 1891. The second marriage was to Mrs. Martha J. Dean, December 6, 1892, who is still living. He leaves an only sister. At the time of his death he was a member of the M. E. Church, South, at Benton, Ark. There are three sets of children who are members also. He was a strong believer in family prayer and practiced his belief. At his request an open Bible was laid on his breast in the coffin. He was buried at Mount Harmony. A large concourse of relatives and friends were present. The vacancy in the home cannot be filled. Bereaved ones, you shall see him again. S. C. DEAN, Pastor.

THE LAZY MAN'S LION.

In the book of Proverbs is this verse: "The sluggard saith, There is a lion without; I shall be slain in the street." This means that a lazy man did not wish to go to work, and so pretended that there was a lion in the street, and offered as an excuse for not going to work that the lion in the street would kill him if he went out.

It is a fact that every lazy boy and every indolent girl has a lion—that is, some excuse for not doing what is asked. A daughter is told to do her piano practicing and exclaims: "Oh, I can't! It is so cold in the parlors" (lazy man's lion). A son is asked to run to the store on an errand and answers that his shoe hurts his foot when he walks (lazy man's lion). On Sabbath morning he can not go to church because it is rainy (lazy man's lion). He can not study his lessons because his eyes hurt him (lazy man's lion). She can not eat the crusts of her bread because her gums are sore (lazy man's lion). She can not get up in time for breakfast because her throat pains her (lazy man's lion).

Look out for the lazy man's lion, that foolish excuse for not doing what we should do!—*Congregationalist.*

DISHWASHING MADE EASY.

BY LILLIAN M. ALLEN.

"Tomorrow's her birthday, you know."

"Sh. Yes, we better get it ready to-day."

Frances took from a box in her lap a tiny envelope and a sheet of paper, and prepared to write, while Flora looked over her shoulder, ready to offer suggestions.

"Resolved, That—we—will—" read Frances, slowly, as she wrote.

"We, the undersigned," interrupted Flora. "That's the way papa began the New Year's resolutions we all signed."

"Oh, yes! Well, I guess I can fix that without showing much. Resolved—that—we—the undersigned—will—wash—the—dishes—every—time—"

"Every single time," corrected Flora.

"But I can't put that in now without spoiling the paper, and this is the last sheet."

The two little girls studied the problem for a moment, and then Frances went on with her writing. When she had finished this is what the paper said:

"Resolved that we will wash the dishes every time till september 24 every SINGEL time."

"FRANCES REED SHEPARD."

"FLORA LOUISE SHEPARD."

The two plotters surveyed their work with great satisfaction; then Frances carefully folded the sheet of paper and put it into the envelope.

"Now what shall we say on the outside?" she asked.

"Say, 'To the Nicest Mother in Rhode Island,'" suggested Flora.

"Oh, no, Rhode Island's such a little place!"

"Well, then, America."

"But that might seem's if there were nicer mothers in England, or—or somewhere else."

"We might say, 'To the Nicest Mother in the World,' but that's so common. Let's see, what is that name Cousin Helen studies about? It means a whole lot of worlds together—sol—sol—"

"Oh, yes, solar system! Just the thing!"

So Frances wrote, "To the Nicest Mother in the Solersistum."

Next morning mother found the little envelope on her plate at the breakfast table.

"Why, what's this?" she said, puzzling a while over the funny word at the end.

But when she had opened it and read the inside, she said, "Why, my dear little girlies, this is only the first of July! I couldn't think of letting you wash dishes for six people all through your long vacation, and when you dislike dishwashing more than anything else, too."

"But, mother," said Frances, "we really want to. We hadn't any money to buy you a birthday present, and we thought if we picked out something real hard to do for you, it would show you we loved you a lot. Please let us."

So mother accepted the precious gift on condition that in case the girls should have company, or should want to go away, or there should be any other special reason for her help, she was to be permitted to do their work for them.

That very morning they began their labor of love, while mother, greatly relieved, but still with a little feeling of guilt at accepting what seemed to her so great a sacrifice, sat down to her sewing.

It was not so hard as they had thought it would be. They had often turned their little tasks together into play, and now they began to make up games to fit their work.

Sometimes Flora, who wiped, would try to see how many 'waits' she could get, while Frances made the dishcloth fly in the effort to keep ahead. Sometimes, at the beginning, each would guess the number of a certain kind of dishes in the pile to see which could

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Now is the time to save from \$35.00 to \$65.00 in board and tuition. I say to you positively and frankly that never in its history has Hill's Little Rock Business College made such a liberal and inviting offer as I now make you. Think of it! \$18.00 for a ten weeks' course in Bookkeeping, Banking, Business, Arithmetic, Penmanship, or Telegraphy, or Shorthand and Typewriting. Now can you afford to overlook such a golden opportunity as this one? I am sure you cannot and will not. Make no delay. Do it right now. Only 78 scholarships are for sale at this low price. Come now or send \$18.00 and come later. Address R. H. HILL, President, Little Rock, Ark., or Waco, Texas.

guess nearest.

Another game they tried was "Jack-straws," when the washer would drop a handful of the silver at once, and the wiper would try to remove them one at a time without touching the others. A similar play was when the wiper would try to take the dish that had been washed longest without moving any of the others.

A special favorite was the game of "Town," in which the wiper arranged the dishes after wiping in rows upon the table, the largest ones being public buildings, churches and so on, while piles of plates represented storied houses along the street. In this game the forks were men, the knives women, and the spoons children, the kitchen knives, forks and spoons representing poor people.

Still another was for both to try to think of all the articles in sight beginning with the same letter as the article that was being wiped; and if they wished to take their minds farther from their task they played "I'm thinking of something in this room," while they worked and questioned and guessed all at once.

On the 24th day of September mother said:

"What a splendid vacation I've had! Now I must set my little workers free. How much they must have loved me to do a hard thing such a long time for me!"

"But, mother," protested Frances, "it isn't quite fair to call it a hard thing any more, for I like to do it now, and I mean to keep right on."

"Me, too," said Flora.—*Ex.*

THE STORY: BOYS AND BOYS.

One day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the school-house. It was about as bad-looking an old horse as you ever saw.

The woman hobbled away with feeble steps to sell a few eggs which she had in a basket. Just as she was out of sight the bell rang for the noon hour, and a crowd of jolly, noisy boys rushed out of the school house.

"Halloa! See that horse! Ho! ho! ho! Who ever saw such a looking thing?"

"As thin as a rail."

"You can count all his ribs."

"Looks half starved. Say, bony, is there enough of you left to scare?"

Two or three boys squealed in the ears of the horse, and gave him small pokes; others jumped before him to try to frighten him.

"Let's lead him 'round to the back of the building and tie him there, so that when the folks he belongs to come they'll think he's run away."

"He run away!"

"Say, boys," put in another, "how about the lesson last Sunday? Isn't a horse as good as a sparrow? He looks half starved—yes, more than half, I should say. And we all know it isn't good to feel that way since the day we got lost in the woods nutting."

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Look here, boys, I wish we could give him something to eat while he's standing."

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks

of him."

"Let's do it. I've got a nickel."

"I've got two cents."

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of oats.

By the time he had finished it the old woman came back, her basket filled with groceries, for which she had exchanged her eggs.

The old woman was helped in as if she had been a queen. And every boy's heart glowed as the quivering voice and dim eyes bore a burden of warm thanks as she drove away.

Those were every-day school boys. There are millions and millions like them, only they do not quite realize what a spirit of loving kindness dwells in their hearts.—*S. S. Advocate.*

WAIT AND SEE.

Be not swift to be afraid:
Many a ghostly thing is laid
In the light from out the shade,
Wait and see.

Do not live your sorrows twice:
Fear is like a touch of ice,
Faith can kill it in a trice,
Wait and see.

Why expect the worst to come?
Pondered cares are troublesome,
Joy makes us a goodly sum,
Wait and see.

Better than your wildest dreams
Is God's light that o'er you gleams.
When the morning cloudy seems,
Wait and see.

If you had no Father near,
You might sometimes yield to fear;
But, O child, to God most dear,
Wait and see.

Why lament a closing door?
He has helped you oft before,
Think what he may have in store,
Wait and see.

He has loved and blessed you long,
Oft turned your fears to song;
Your impatience does him wrong,
Wait and see.

—*Marianne Farningham.*



It's no time to wonder if your insurance is all right while you are ringing the alarm. If your policy is in the Queen of Arkansas Insurance Company you have nothing to worry about.

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SPIRITUAL ACOUSTICS.

"That man hears voices from Heaven every day of his life," was said the other day of a humble, quiet Christian; and then in a moment the speaker added seriously, "I wish I could hear voices from Heaven."

And why not? Why should not any man hear voices from heaven if he gave as much attention to the matter as men give to that branch of physics which treats of the phenomena and laws of sound, sound waves, etc.? Men have investigated and studied the science of physical hearing until they have almost caused the deaf to hear. And all the while God has been saying, "This is my beloved Son, hear him;" and Jesus has been saying, "Take heed how ye hear;" and we almost doubt sometimes whether such a thing is possible. We are always asking God to hear us; why should we not give far more attention to the duty and privilege of hearing him? Hearing is a matter of direction. For this reason the pews in every auditorium are so placed that they face in one direction. For the same reason our eyes and ears are both turned toward the front. When Peter and John were about to perform a miracle of hearing they said to the lame man at the gate of the temple, "Look on us." Long ago it was prophesied, "They shall ask the way to Zion with their faces thitherward."

Hearing is also a matter of atmosphere. There are indifferent atmospheres, and critical atmospheres, and captious atmospheres, in which one need have no expectation of hearing distinctly. And we hear of a missionary atmosphere, and an evangelistic atmosphere, and an atmosphere of consecration. Keeping ourselves in the love of God, seeking the fellowship of his people, using diligently the means of grace, keeping ourselves in touch and in daily communion with him, all these things are wonderfully conducive to distinct hearing.

Hearing is a matter of distance. There are members of the congregation to whom the pastor can not preach. They are too far away. And there are multitudes of people to whom God can not speak. They are too far away. Distinct hearing is a matter of living close to God. That means prayer-life, Scripture-life, church-life. If we are in touch with God, we shall certainly hear him, and these are the means by which we keep in touch with him: speaking to him in prayer; hearing him in his Word; enjoying fellowship with him in active Christian service.

And even a child understands that hearing is a matter of obedience. We fail to hear the alarm clock after we have disobeyed its call a few times. We grow deaf to the church bells in exactly the same way.—*United Presbyterian.*

TALK WITH THE BOYS.

"Remember, my son," says Robert J. Burdette, "you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around you, you will see the men who are most able to live the rest of their lives without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that, on the sunny side of thirty. They die sometimes, but it is because they quit work at 6:00 p. m. and don't get home till 2:00 a. m. It is the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday."

"There are young men who do not work, but the world is not proud of them. It does not even know their names; it simply speaks of them as 'Old So-and-So's boys.' Nobody likes them. The great, busy world does not know that they are there. So find out what

you want to be and do, and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will all the world be with you."

And we may add, the greater honor will you be to your God who made, redeemed and sanctified you, if you will apply the above advice not only to your earthly calling, but also to the work of the church.

Be something for God!—*Exchange.*

THE USEFUL BARN OWL.

A family of barn owls will number from three to seven birds. It is hard to believe what an amount of vermin a family of owls will consume. An old owl will capture as much or more food than a dozen cats in a night. The owlets are always hungry. They will eat their own weight in food every night, and more, if they can get it. A case is on record where a half-grown owl was given all the mice it could eat. It swallowed eight, one after the other. The rapid digestion of birds of prey is shown by the fact that in three hours the little glutton was ready for a second meal, and swallowed four more mice. If this can be done by a single bird, what effect must a whole family of owls have on the vermin of a community?

It would be difficult to point out a more useful bird than the barn owl in any farming country. Like many other birds, it deserves the fullest protection, but man is often its worst enemy.—*American Birds.*

BUILDING A SHACK.

One Saturday Billie and his chum, Bryden, and Fleet, Billie's dog, were following a brook that ran across Billie's father's farm when they came to a great tree whose branches drooped to the ground. The boys crept under it and stretched out on their backs, while Fleet ran off in search of a woodchuck or anything else that would give him a chance to run.

The boys talked over quite a number of important things, and then all at once Billie sat up straight and gazed at Bryden.

"What's the matter?" asked Bryden.

"Say," cried Billie, "wouldn't this be a fine place for a shack?"

Bryden looked the tree over.

"I don't know but it would," he replied.

"Let's go up to the house and get an ax," said Billie. "I'll ask father if we may have some of those little trees that grow down in the swamp; he cuts them for bean-poles; they're just the thing. Come on. We'll bring lunch and stay all day. Come on."

The boys whistled for Fleet and then ran home as fast as they could. By and by they came back armed with axes and nails and rope and a lunch basket.

"Now," said Billie, "we'll sharpen a stick, and you get some holes made all round the tree while I go down to the swamp and cut the trees: then we'll stick them in the ground and tie the tops to the trunk of the big tree. We'll leave a place for a door."

"What shall we cover it with?" asked Bryden.

"Dried leaves and hemlock branches. It'll be water tight and warm as toast. We can come here every Saturday all winter and bring our lunch. We'll get some boards, and next Saturday we'll make a floor. Come on."

The two boys worked like beavers all day long. They got the little trees cut and trimmed and driven into the ground: then the next thing was to get the ends of the trees tied to the trunk of the big tree. It didn't look very easy, and it was almost supper time before they commenced. Still, they wanted to see how it was going to look, so they worked away as fast as they could.

"I'll tell you what we'll do," cried

The M. M. Cohn Co.

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Made of fine materials, in every late style and color, perfectly tailored, at

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BOYS' BEST CLOTHING—

Handsomely tailored late styles, with two pair trousers to match coat, all sizes, at

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GIRLS' COATS—

In a complete range of styles to fit every girl from 2 to 14 years of age, warm colors and qualities, at

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SHOES FOR THE FAMILY—

Men's, women's and children's Shoes in qualities to wear and satisfy. All reasonably priced.

To parties living out of town whose cash purchases amount to twenty-five dollars (\$25.00) we will refund railroad fare up to one hundred miles. 304-308 MAIN STREET, LITTLE ROCK, ARK.

Billie. "If you'll boost, I'll get up on that first branch, you bend down the sticks, and I'll lean over and tie them to the trunk."

Well, after trying a number of times, Billie managed to get up into the spruce-tree, then Bryden began bending the sticks for Billie to tie. They were almost done when all of a sudden Fleet gave a furious bark and dashed off into the woods, Billie lost his balance and came crashing down through the shack. He hit his foot against a stone and turned as white as a sheet.

"Have you hurt yourself?" cried Bryden.

"Awfully," groaned Billie.

"What shall we do?"

Billie tried to get up, but fell back with a groan.

"Say, I'll run to your house and get your father," cried Bryden. "I won't be gone long. Fleet can stay with you. Here, Fleet; here, Fleet!"

Poor Billie! It was pretty dark in under the spruce, and his foot pained him, and Fleet was uneasy; it did seem as if his father never would come. He began to think of all sorts of dreadful things. Suppose something had happened to Bryden, and suppose he and Fleet should have to stay in the shack all night! Suppose there were Indians about, and bears!

Just here Billie felt a cold nose pressed close to his hand, and then a great warm tongue licked his face. It was Fleet saying as best he could, "I love you, Billie, and I'll bite anything that comes to harm you."

Now, Billie was just a little boy, you know, and his ankle did pain him dreadfully, and of course it was lonely in the woods; but Billie had no notion of being a coward, not he. He patted Fleet's neck.

"We're not afraid, are we, Fleet?"

Fleet laughed at the idea, or, at least, he wagged his tail, which is a dog's way of laughing, then he pricked up his ears.

"What is it, Fleet?" Billie's heart was in his mouth. Fleet gave a short, joyful bark.

"Hello, Fleet," called a voice, "where's Billie?"

"Here I am, father," shouted Billie; for it was Billie's father, and you never saw a happier boy than Billie was. His father took him in his arms and carried him home: his mother came down to the brook to meet him. Father put him on the couch, mother took off his shoe and stocking, baby toddled up and put his pretty little pink finger on his ankle. "Poo' Bi'ee," she said, "ar' hurted," and there as such a funny little, anxious look in her baby eyes that Billie had to giggle right out. The doctor came pretty soon and bandaged his ankle, and then he had a nice supper and was put to bed. He dreamed he was down at the shack all alone, and it was very dark, and he was lonesome; and then, all at once he dreamed he opened his eyes, and there were father and mother and baby and Fleet. Wasn't he glad.—*Frances J. Delano, in the Churchman.*

FOR SALE.—Farm of 106 acres, located nine miles northwest of Benton, Ark., near Congo. Fairly good improvements; fifteen acres in cultivation; good timber on balance. This land is well adapted to diversified farming. Price reasonable, terms easy. Will exchange for city property. Address Holman Real Estate Co., 215 West Second Street, Little Rock, Ark.

NOTICE OF CONFIRMATION.

In the Pulaski County Chancery Court. The Ayer & Lord Tie Company ex parte petition to confirm title.

Notice is hereby given that the Ayer & Lord Tie Company, a corporation, has filed its petition in the office of the clerk of the Chancery Court of Pulaski County, Arkansas, asking for the confirmation of its title to the following described land, to-wit:

S. 1/2 of the NE. 1/4 Sec. 31, Township 4 North, Range 14 West.

Now, all persons who have or claim any interest whatever in and to said land or any part thereof, are hereby warned and notified to appear in this court on or before the 1st day of April Term, 1911, thereof, and show cause, if any they have, why the title to said land should not be confirmed and quieted in the petitioner, the Ayer & Lord Tie Company.

Given under my hand and seal of said court on this, the 8th day of November, 1910.

J. S. MALONEY, Clerk.

F. A. Garrett, D. C.

Thomas & Lee, Solicitors.

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is **TWO CENTS A WORD**. No advertisement taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement.

All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

Deeded land, improved, in New Mexico, near railroad, to trade for good timbered land in Arkansas.

D. C. BELL.

Chickasha, Okla.

WANTED—A few more probationers to enter the Training School for Nurses. Excellent two-year course. Only young ladies who are sound in mind and body, and of good moral character, need apply. Write for further particulars to the superintendent of nurses, ANNA K. SHEEHAN, Florence Sanitarium, Pine Bluff, Ark.

FARM FOR SALE.

Oklahoma farm for sale: 160 acres, three and one-half miles east of Cooperton, Kiowa county; well fenced; 25 acres in cultivation, five acres alfalfa, three acres in orchard; house and stables; balance of land fine grass. \$2,500. One-half mile to school. Twenty-seven head cattle and horses and colts and some feed on place. Prefer to sell all to same party. Immediate possession.

A. G. RUSSELL, Owner.

Pine Bluff, Ark.

MONTICELLO DISTRICT.

We are closing a successful year on the Monticello district. We have had great revivals in most of the charges and will report more than a thousand conversions. We are building new churches and parsonages and repairing old ones. Most of the charges will pay in full. While it is true the boll weevil got most of the cotton crop yet we will make the best financial report in the history of the district.

J. A. HENDERSON, P. E.

NO PERSON SHOULD DIE

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Palmettona will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work, and cures perfectly to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism, and backache; if you desire a full supply of pure, rich blood, a healthy tissue, and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Palmettona.

Any reader of the Western Methodist who needs it may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland, it is a reliable specific.

For sale by all leading druggists.

CHURCH LOYALTY.

Yes, sir; I am in the church,
If you don't believe it, search.
On the page so white and fair,
Sure, my name is written there.

Yes, I believe the gospel true,
That it is for me and you,
I am glad salvation's free,
And without expense to me.

I am live within the fold,
And be sheltered from the old,
While the others foot the bill,
'Mid the stormy winter's chill.

If the preacher suits me well,
Doesn't talk too much of "hell,"
I may help you meet the cost,
Just for fear I might be lost.

Do not ask me to do much,
For I don't believe in such;
If I only pay a quarter,
It is all I think I "orter."

Now, when Sunday comes around,
And the bells with music sound,
I have no desire to roam,
So I believe I'll stay at home.

Yes, my children, you must go,
Hurry now, and don't be slow;
Go and do your very best,
Papa, mama, they must rest.

Go and learn your lesson now,
I forgot to teach you how.
Now to Sunday school they go,
Wondering if the Bible's so.

"Children, did you learn to sing?
Did you make the music ring?"
"No, we didn't try nor care,
For our teacher wasn't there."

The steward with a heavy heart,
Undertakes to do his part,
And brother A he goes to see,
Who flatly says, "Don't bother me."

And now he goes to Sister X,
From whom some money he expects,
But like the unknown part of Y,
"I have none," is the curt reply.

With drops of sweat upon his brow,
The steward makes his humble bow,
And as he turns with heavy tread,
He wishes these good Christians—
dead.

GEORGE N. CANNON.

GOOD NEWS.

Another battle and a victory won. Closed out last night at Dow, Okla., a coal mining camp. Took 34 into our church, organized a good class and voted all last night in favor of prohibition. Praise the Lord for the victory!

In last week's *Western Methodist*, in speaking of the number of conversions in my write-up it said "11,000," when it should have said 1,100. I am off for home to vote and work for a clean town and county and State. I will keep it up till the sun goes down Tuesday evening, and then off for conference. Hope to meet all the brethren there with good reports. This meeting is in addition to my last report. J. D. EDWARDS.

STATEMENT OF REV. DR. P. C. FLETCHER, PASTOR OF WINFIELD METHODIST CHURCH
LITTLE ROCK, ARK.

"I am an enthusiastic believer in Gregory's Vegetable Vitalizer. When I began to take it I was very much debilitated. It is but a little short of a marvel how much I was helped by the use of even the first bottle. My sleep became restful and peaceful, my digestion improved, my mind clear, and my appetite excellent. I regard it as the best remedy for a depleted mental and physical condition that I have ever known. All of the vital organs are affected by its use, and as a result the mental faculties act normally."

A trial bottle sent, express prepaid, on receipt of \$1.00; six bottles prepaid for \$5.00.

NETTLETON, ARK.

When we came to this charge almost one year ago we had no work planned for the young life of our church. And knowing the helpfulness of the Epworth League to the pastor, and what its organization would mean to the young people of the church, we set about at once to perfect an organization which has proven successful. I gave the League the orphanage collection to raise in any way they saw fit, and they went at it in a business way that brought the League into notice, raising the \$9 assessment in one single entertainment. Besides, they are now calling for more work to do for the church. Such activity by our young people is the occasion of greater love on the part of the pastor, and so brightens their Christian experience that others take notice of their good works.

I herein offer this tribute of praise to our Epworth League as well as to all others of our beloved Methodism. The pastor, A. C. CLOYES.

You have catarrh of nose and throat. Try a pleasant remedy. It gives relief and often cures. Quapaw Catarrh Remedy. By mail, 50 cents a bottle. P. H. Millar & Co., Agents, Box 675. Little Rock, Ark.

TEXARKANA METHODISM.

Present: Thomas, Hundley, Swift and Baugh. Meeting called to order by Chairman Thomas. Prayer by Hundley. Two old Methodist hymns were sung and hearty "Amen's" characterized the devotional service.

Fairview—Swift: Good services all day, large congregations. League services well attended. Three accessions. College Hill—Hundley: Successful

week's work. Prayer meeting good. Sunday school growing. The week culminated in fine congregations at 11:00 a. m. and at night. Claims will be paid. First Church: Pastor was at Fayetteville all the week. Dr. Monk held prayer meeting. Services yesterday all interesting and enthusiastic. Sunday school, Epworth League and Young People's Missionary Societies all well attended. Everything paid up in full. L. E. N. HUNDLEY, Secretary.