

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.

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THE RAILROADS AND THE PUBLIC.

The *Western Methodist* is a religious journal. But the task of religion is a very broad one. It extends to the reconstruction of all human life, the righting of all wrongs. Particularly are all the institutions of human life, whether they be governmental or social or economic, to be regulated by the laws of righteousness. A great department of human life like the railroads is certainly worthy of being considered.

For there is something wrong between the people and the roads. We are pleased to believe that there is getting to be a better understanding, but there is still a state of hostility that is good neither for the people nor the roads. We have for several months past given no little thought to the subject. We have talked with State officials, with railroad officials, and with many men not in official relation to either the roads or the State. It is our purpose in this article, and in some that will follow, as we may have space, to state our conclusions.

We think we do not need to assure our readers that this paper would not stand for unfair or illegitimate practices on the part of the roads. We have once before pointed out in the columns of the paper that the roads themselves are chiefly responsible for the present status; that the measures used by some roads, though not all railroads by any means have been thus guilty, provoked the hostility which exists. For example, the whole country knows that some high railroad financiers have played fantastic tricks with their stockholders and with the public; that some roads such as the Boston and Maine and the Southern Pacific, have been intermeddling in politics most sadly and most unscrupulously. There have been sins by other lines than the two named, and in other ways than the ways named. There is no doubt at all about this. There is to be added this general consideration, that the railroads are really the most powerful single factor in this country, as Mr. Bryce pointed out in his "American Commonwealth" more than a quarter of a century ago; they are in the hands of private owners; and there is a general tendency of all power to increase itself. The net result has been that the people have suspected all railroads, and we have a situation in which it is sufficient for a juror to know that the case is against a railroad, or in which it is enough for a legislator to tell his constituency that he voted to curb the railroads.

This is manifestly unjust. In the first place, there are many railroad men that are as high-minded as any of the rest of us. We personally know some of them. Some of our roads have never contemplated anything else than a square deal, and have found it difficult to secure it in the situation that exists. In the next place, our recent investigations have confirmed us in the belief that whatever may have been the attitude of some of our roads here in Oklahoma and Arkansas in the past, there is not one of them, with the possible exception of the Santa Fe (and we are sorry to have to make even this exception), which does not desire to get on the basis of fair and square business with the people. The truth is that those roads which have been the worst of sinners in the past have for the most part come to know that per-

fectly honest and straightforward methods are the only policy that will pay. Mighty as the roads are, and organized as they are, it is still true that the mightiest thing in this country is the people, and it is true that the people will sooner or later find a way to organize against anything that threatens them. This fact ought to have stood out for the vision of all men from the beginning. It now stands out, however, till even the Boston and Maine, which has long had the State of New Hampshire in its grip, sees it, and that road only recently announced that it is out of politics, and that it intends to mind its own business, the business of transportation, at a fair return. We have looked pretty carefully into all the roads in Arkansas and Oklahoma, and we are sure that, with the exception we have named, they all desire simply fair play. They have reached a time when they are ready to carry passengers and freight and let politics alone. Of course they are going to want the best rates the traffic will bear. We need never expect anything more than that; it is the rule of all business. They are also under the necessity to hedge against the unfriendliness to which we have alluded, a fact that makes the unfriendliness costly to the people as well as to the roads; we believe that our roads would willingly sit down with representatives of the people, our railroad commissioners, say, and come to a perfectly fair basis, if they could be permitted to do so. They would end all war and get down to business. If they are to be compelled to fight, the people as well as the roads may expect to bear the burdens of fighting. War is always costly, always wasteful. What we really need throughout this country is a basis of honesty and of confidence. Let our railroad commissions understand that the people look to them to represent honestly and fairly their interest as affects rates and all such matters; let them go into the question of rates till they are able to know what is fair; and if they cannot agree with the roads let such matters be settled as any other business disagreements would be settled—by the courts. That is fair and right.

But it is a mere folly for a legislator who wants to stand well with "the people" to suppose he can determine out of hand and without the least expert knowledge what roads ought to charge. Governor Hughes was entirely right when several years ago he vetoed a 2-cent-rate bill passed in this manner by the legislature of New York State. But he was right again when he told that legislature he would sign such a bill if they should pass it after due investigation had shown that it was fair. As for any legislator who starts a bill in the legislature with no intention of putting it through, but with the intention of holding up some railroad, or other corporation, by utilizing the unfriendliness of which we have spoken, such a man is beneath all contempt. He ought to be in the penitentiary. It has been just such methods in the past that has often brought boodlers to legislative halls. The honest men of a legislature generally know a knave like this, and they ought to give him and his "bill" a wide berth, a berth so wide that there will be no need that anybody should pay further attention to him.

We are not advocating the notion, therefore, that railroads do not need regulation. Railroads are public utilities, and the public has a right to know that all public utilities are properly conducted. What we are advocating is that railroads, as all else, shall be honestly and fairly regulated, especially when they themselves seek a basis of

fairness, as we believe they really do seek such a basis.

If the roads have concluded that they need the people, the people ought to remember that they no less need the roads. What would this country be without them? What would be the value of lands in Arkansas and Oklahoma if there were no roads? What would be the value of farm products without them? How could business go on without them? We need more roads than we now have. We yet have regions undeveloped, regions where lands are worth little, regions where farm products are worth little, because there is no transportation. We will have roads in all parts of this country when men see an opportunity to make them pay a fair return on the money it will take to build them. A man who takes the risk of opening up a new region by building a road into it has deserved well of the people, and he is entitled to a return commensurate with his risk and with his investment. We ought to see that in all cases such a man shall conduct his road as a public utility; but we ought to be willing also that he shall have a fair return for his money, his labor and his risks.

PREJUDICE.

Avoid prejudice. It is a poison that taints all the outflowing of one's thoughts and actions. You cannot afford to meet men with opinions borrowed to the judge of all; the Father of all.

It matters little what opinions you form of things, but much as to your opinions of men. There is no moral element in your judgment of the qualities of a horse, or a piece of land, but respecting men, the Supreme Judge, and he who alone knows the hearts of men, and all the circumstances of their lives, says: "Judge not that ye be not judged." You owe to men helpfulness and love, and every man, when love opens the way, will bring some compensation to you. By prejudice you wrong him and wrong yourself. You meet him with a judgment and purpose already formed, which closes the way to any good you may give or receive.

Such is the aspect of prejudice in any situation. In official position, the position of a judge, the president of a school, the superintendent of a great industry, or any man who officially passes upon the characters, capacities, or sphere of action for others, thus ruling their interests, prejudice is a very engine of destruction. It thwarts justice, perverts judgment, and cuts off men in laudable aspirations, and trips them on the path of action.

In high places in the church prejudice sets itself against the leadings of God's Spirit in others, and forbids the offerings which they would bring to God's altars. It casts aside, as nothing, the gifts of devout souls.

Prejudice is generally sincere and unconscious of itself. He who is ruled by it still deems himself fighting for his conscience, and counts his rigor toward his brother a chief virtue. So Saul of Tarsus reckoned his severity toward the Nazarenes, stifling heart sympathies to do God's service. So Calvin, who would himself have burnt at the stake for his Master, burnt Servetus, because he "attacked the mystery of the Trinity." So John Wesley opposed the leadings of God's Spirit in some of the best of his followers.

The zeal for God's house eats up the servant

(Continued on page 3.)

WESTERN METHODIST

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Notes and Personals

Rev. H. W. Wallace, the conference evangelist, is assisting Rev. C. E. Gray in special services at Ola, Ark.

Bishop J. C. Kilgo, at the North Alabama Conference last week, urged the preachers to return to old-fashioned preaching and calling of mourners.

We note in the appointments of the West Texas Conference that our quondam Arkansan Rev. P. B. Summers returns to Smithville station.

Rev. Charles Edwards, who transferred from the Arkansas conference to the Southwest Mission circuit.

The Congressional committee appointed to investigate the Ballinger-Pinchot charges returned their report to Congress on the 7th, vindicating Ballinger upon every charge.

Rev. S. F. Goddard was visiting among his old friends of the Arkansas conference, at Ft. Smith and other points, this week. He reports Ada district as moving off well for the year.

Rev. Peter A. Moses, formerly of Arkansas, recently celebrated his eighty-second birthday, or rather his children celebrated it for him, in Corvallis, Oregon, where he lives a hale and hearty life.

Rev. S. F. Goddard wishes us to state that his address for the future will be Ada, Okla., instead of Holdenville, Okla., as heretofore. Let all his correspondents take due notice and govern themselves accordingly.

Rev. B. A. Few, Editor of the Little Rock Conference Minutes, with the assistance of Rev. O. H. Keadle, is busy turning in the copy to our printers. The Western Methodist will turn out the job in short order.

Rev. W. U. Witt, presiding elder of the Arlmore district, West Oklahoma conference, writes that he has secured pastors for the two vacant charges in his district. He also adds that the outlook in the district is fine.

The White River conference gets three transfers from the Memphis conference. Revs. S. H. Blackwell, Otis G. Andrews and W. H. Neal. We trust these brethren will find a good welcome and a good place to work among us.

Rev. Marion N. Waldrip is off on the Arkansas Car, touring the Northwest and the West. We hear he is making some telling speeches about this great State. Knowing both the subject and the speaker, we can easily believe the report.

Rev. J. M. Gibson has resigned the presidency of Central Female College, Lexington, Mo., and has been appointed preacher in charge of our First Church in Dallas, Texas. Rev. Z. M. Williams succeeds J. M. Gibson as president of the college.

Rev. O. W. Stuart, the new pastor at Clinton, Okla., sends us a copy of his first pastoral letter to the membership. It is well gotten up and suggestive. Bro. Stuart has done excellent service elsewhere and will do a good work at Clinton without doubt.

Rev. J. H. Bishop, pastor of Bigelow, was detained in Little Rock last week attending his daughter, Miss Carrie, who is in the Infirmary for treatment. We are glad to learn she is improving. Our field editor, Rev. D. J. Weems, preached for him last Sunday.

The Western Methodist desires to extend to Rev. O. F. Sensabaugh a cordial welcome to the ranks of its constituency. As presiding elder of Oklahoma City district he holds one of our most important posts; but he has a strong hand, a clear head and a good heart. He has withal the habit of success.

The city of Chicago has been having a great religious awakening, led by Dr. Chapman and Mr. Alexander. They had a corps of about eighty trained workers, besides the co-operation of the pastors and people of the churches. It is said to be the greatest work done in Chicago since Moody and Sankey.

For lack of definite details we have not till now mentioned the death of Miss Marcia Marvin, which occurred at the residence of her sister, Mrs. W. H. Winton, Morrisville, Mo., October 29. She was the eldest child of the sainted Bishop Enoch M. Marvin; born in 1846; served the church as a missionary in the Indian Mission Conference, at Seminole Academy, in Brazil, in 1871-72. Her death was a great loss to the church and also been significant. Precious is her memory.

The Little Rock conference has invited the General Board of Education of our Church to hold its next session within the bounds of this conference. Dr. Anderson, the Secretary, did not, so far as we know, have anything to do with this invitation, but we are quite sure it meets his approbation, as this is his own conference. We trust that the Methodists of this State will take up the matter and secure this meeting. How would Little Rock do for the place? The columns of this paper are open for any service we can render.

There was an attempt at revolution in Mexico last week. The secular press displayed its usual "enterprise" in getting up headlines. But no informed man supposed that the thing would last for above about forty-eight hours before Diaz would blow it off the face of the earth. Just what will happen in this country when this benevolent-despot-President dies, as he soon must do, no man can foretell. While he lives there need be no hysteria about what is taking place in that Republic; when he is gone, there may be something to report, probably will be.

At its late meeting our General Board of Missions decided that the matter of "specials" had been overworked, and resolved henceforth to allow no specials that are not put on the same basis as the regular assessments for missions. The Board adopted the following resolutions:

"All the enterprises and advance movements shall be considered by the Board on the same basis as current expenditures, and if approved shall be put on the list of appropriations.

"All special objects to be put before the church or assigned to individuals, churches and other bodies, shall hereafter be selected from the list of appropriations; and it shall be the duty of all

connected with the Board to encourage and assist in the full collection of such specials

"No person shall be allowed to solicit special gifts without authority of the Board."

The executive committee of the Board of Education of the Arkansas Conference held a meeting at Ft. Smith last Tuesday night, with the presiding elders of that conference. The object of the meeting was to provide for that portion of the Hendrix College debt which was assumed by the Arkansas conference, \$12,500. The Commissioner of Education, Rev. James Thomas, was present, as was also Rev. E. R. Steel, a member of the Board, who was at this meeting designated to be secretary of education for the Arkansas conference, and who will become the chief lieutenant of Commissioner Thomas in the Arkansas conference. Of the total amount apportioned to the Arkansas conference, \$5,000 has been already provided for. The remaining \$7,500 was distributed in bulk amounts to the several presiding elders' districts; a committee in each district, of which the presiding elder is chairman, was raised; and a campaign is to be put on all over the conference at once, to end on the second Sunday in January, which Sunday shall be especially observed in all the churches as Hendrix College Day. Commissioner Thomas will ask the Little Rock and White River conferences to join in a like campaign, and speaking as chairman of the Little Rock Conference Board, he pledged his conference to the campaign. Surely the Methodists of Arkansas will clean up this debt. The whole movement of endowment is being held back by it. Nearly a hundred thousand dollars of endowment will be immediately productive when this debt is out of the way. Our people have never had a more prosperous year than the present. There are hundreds who have never given a cent. Now is their time!

AT FORT SMITH.

A meeting of the Executive Committee of the Board of Education of the Arkansas Conference, with the Presiding Elders of that Conference, and a long-cherished desire to spend a Sunday at First Church, Fort Smith, led this editor to spend last Sunday in that city. Brother Broyles, for whose congregation I preached at the evening service, had not arrived, but all the other pastors were in their places, and moving off well for the new year. Brother Patchell being in the beginning of his pastorate at Dodson Avenue, Brothers Sherman and Cline being not new to their posts.

As all our readers know, Fort Smith is far and away the most important center in the bounds of the Arkansas Conference. It is the commercial hub of that territory. It is in some sense vital that we should wisely handle our matters in such a place. We have in Fort Smith large and loyal Methodist constituency, well capable of taking care of our cause there, if their resources are wisely handled. But we are not to the front there as we ought to be. The most unfortunate thing that ever happened in the history of our Fort Smith Methodism was a premature division of our forces into two churches. It would be useless here to discuss the causes that led to this division. The practical fact is that it put us at the task of undertaking to maintain two first-class churches, and has kept us at that task for a quarter of a century, with the result that other churches have outclassed us in their equipments and arrangements for now more than a dozen years. We think our people there have for several years all been well aware of this situation. The problem has been, and now is, how to get together and build one representative church, a church that shall be a real exponent of Methodism in that city. It is the primary need of the situation. No doubt at all about that. We shall handle all problems of city missions and sub-

urban churches all the better when we have once accomplished this.

Happily for us there are no sharp antagonisms among our people in that city. There is no reason why there should not be a perfectly good fellowship among all Methodists in Fort Smith. Certainly it is to be expected that through the years some little occasions of friction have arisen between these several churches, possibly between individual members of the several churches, but certainly, also, there is nothing serious, nothing worthy of being regarded by a broad-minded man. We should be ashamed of any Methodist who would let any little pique get in his way in a matter of this sort.

We are hoping that our brethren in that city, all of whom this writer has reason both to respect and to love, will approach their problem in a broad-minded and liberal way, each being first a Christian, a true servant of Christ, and then being, secondly, a Fort Smith Methodist, ready to work out the mission of Methodism in that city, for it has a mission there, and being, last of all, a loyal member of his particular local church. If the problem can be approached in this order, and not in the reverse order, we shall look for a happy solution. Let it not be a matter of words and names and special localities, but let it be a matter of making Methodism great in Fort Smith for Christ's sake.

Meantime, our brethren there, from the Presiding Elder and all around are doing their work, in favor with the Lord and with the people as well, so far as we could learn.

JAMES A. ANDERSON.

J. R. THORNTON GONE.

Through the local paper and a private note from the pastor of our church at Camden, Rev. W. C. Watson, we learn of the death of one of Camden's best citizens, a man who has long stood as a pillar in our church in that city, Col. J. R. Thornton.

Brother Watson says we have lost one of our truest members and one of our strongest prohibition leaders. A memorial service for Brother Thornton will be held in our church at Camden next Sunday, and a suitable memoir of this good man will no doubt be sent us soon. The editors of the Methodist confess in the death of Brother Thornton the loss of a personal patron and friend, and extend to the bereaved family assurance of tender sympathy.

DEATH OF MRS. EDDY.

Mrs. Mary Baker Glover Eddy died at about 11 p. m., December 4, in the 90th year of her age, at her residence on Chestnut Hill, City of Newton.

Mrs. Eddy was born at Bow, N. H.. Her education, which was quite limited, was chiefly in the Sanborne Academy, over which Prof. Dyer H. Sanborne presided, assisted by Mrs. Eddy's brother Albert.

It was in 1866 that Mrs. Eddy claimed to have been rescued from great physical affliction by faith in the healing power of God. It was from this time that her studies and writings began to reflect the doctrine of the so-called Christian Science. She undertook to set forth a philosophy of health. There is but one thought in her system and that is that thought is master of all conditions, mind the only reality. Her book, "Science and Health" is the inspired scripture of her followers. It is not philosophic in matter or method. It is oracular. Mrs. Eddy claimed divine illumination. This claim made her absolute head and guide of her followers, who accepted the claim; her authority supreme, her teaching infallible. This supremacy she guarded with jealous care. The doctrine of Christian Science soon developed under her hand a cult ably organized for the propagation of her teachings. Its results have been a marvelously rapid growth of

the doctrine and the society. The first church of Christ, Scientist, was chartered in Boston in 1879. There are today many hundreds of costly churches and many thousands of members representing this sect.

Mrs. Eddy never lost faith in the objective reality of money. She reaped vast pecuniary gain from her work. She knew how to put her goods on the market. Her path was not one of self-abnegation. She lived in luxury and left an immense fortune. She was buried in Mt. Auburn Cemetery, Cambridge.

BOARD MEETING EAST OKLAHOMA CONFERENCE AND CORNER STONE LAYING.

After consultation with a number of the presiding elders and the Board of Trustees of the Oklahoma Woman's College, we have decided to change the time and place for the meeting of the several Boards of the East Oklahoma Conference. They are called to meet at Muskogee on Wednesday at 7:30 p. m. December 14th, at the First Methodist Church. A suitable program will be arranged and the public will be invited.

On the following day at 10:30 a. m. dirt will be broken preparatory to the erection of our Main Building. Bishop Hoss has been invited to make the address and Rev. T. F. Brewer to swing the pick and shovel the first dirt. There will probably be a free lunch served on the College site at 12 o'clock following the ceremonies of dirt breaking.

It is our purpose to make this a great occasion, one long to be remembered in the history of this Conference. This will be our first public gathering—the first official meeting of the New Conference. It will likewise be the first official public meeting of the new Board of Trustees for our College. COME and be with us, accept our hospitality, join us in our prayers and put your energies behind this great conference enterprise and see that it is crowned with a glorious success.

You will probably not be called officially by the Chairman of the Board, and therefore we request that this be considered an official call.

Wishing you all blessings for the New Year and hoping to see you at the time and place named above, we are

Your brethren in service,
O. E. GODDARD,
Supt. Home Missions Okla. and Ark.
W. M. WILSON,
P. E. Muskogee District.
J. B. McDONALD,
Business Manager.

BREAKING DIRT—OKLAHOMA WOMAN'S COLLEGE BEGINS NEW BUILDING.

The trustees of Oklahoma Woman's College have set Thursday, 10:00 o'clock a. m., December 15, to break dirt for the main building of the new college at Muskogee.

Bishop E. E. Hoss has been invited to deliver the address. Rev. T. F. Brewer has been requested to shovel the first dirt. We anticipate a very interesting ceremony, and one which will be long remembered by those who attend. All the boards of the new East Oklahoma Conference will be in session at that time and will be invited to participate in the dirt-breaking. This will be a glad day for Muskogee and the many friends of the college. We invite all our preachers and laymen to attend. Cordially,

D. H. MIDDLETON,
Secretary of the Board.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—*Philips Brooks.*

The revival needed will not come simply from our planning for it, however wise are our plans. Nor will it come without some planning—that is, some effort specifically directed to securing it. Wherefore our pastors will show themselves wise men if in the very beginning of the year's work they will so lay out their work both in the pupil and in the pastorate as to bear directly upon the revival. Nor will this make their sermons or their pastoral visits monotonous. It will put vigor into their sermons and vital energy into their pastoral visits.—*Wesleyan Advocate.*

PREJUDICE.

(Continued from page 1.)

who is fully consecrated. Sometimes, this zeal gets inverted, leading this same servant, to eat up other people. The servant of the Lord takes his own opinions and purposes to be of God. To oppose his doctrine is to deny God's truth. To oppose his will is to fight against God. He comes forth to fight the enemies of God to the death, and his career is a career of fierce godliness. "Who-soever killeth you will think that he doeth God's service."

When comes deliverance. When no man shall suffer because of the prejudice of his fellow-man? Not till the sun grows cold. Can we predicate perfection of all men, ever? Freedom from prejudice is perfection in the man of earnest action. He who is pure in heart will have the courage of his convictions, and if convictions are wrong there is trouble. Rightness in purpose and rightness in thought—who attains it?

Yet we make progress. The ages of secular persecution soon passed. It was natural that the church herself took up the sword when the secular power laid it down. The Roman emperors struggled to maintain a temporal kingdom; the church strove erringly. Jesus was the friend of Cæsar. The victim of the Inquisition was the true follower of Christ. That truth is now confessed, and such persecutions will come no more.

But the fires die slowly. With less intensity, and in smaller spheres brother condemns, or at least distrusts brother, and even Protestant denominations are jealous rivals, while each claims pre-eminently to represent the cause of Christ. But the barriers are falling. Not separation but union is the order of the times. The movement strengthens as the prejudices of ignorance are swept away:

"Let us aid it all we can,
Every woman, every man."

We look not for perfect deliverance, but we look for the constant growth of Christian fellowship, and more regard of brother for brother. We look for more confidence, more open dealing, more care to avoid error, more patience under wrong.

Yet, ever, there will move among us good men, wrapt in a cloak of prejudice; strangers that should be brothers, destined to be strangers till the day of revelations.

In the olden times a man was traveling alone in a coach on a winter night. About midnight another passenger came out from an inn and took his seat by the other's side. They did not speak. Each pulled his greatcoat about his ears and slept. When the morning dawned, and they awoke they looked into each other's faces, and, behold they were brothers. Then they embraced with joy. I believe that the Lord of love and life has children, riding side by side and shoulder to shoulder in the car of salvation, who will not know each other as brothers till the morning comes.

To stand above prejudice is a mark of true greatness, extensive knowledge, a philosophic mind, a noble heart. Most of all shall we attain it by the indwelling of the Christ Spirit.

J. E. G.

BOOKS AND MAGAZINES.

HUCK'S SYNOPSIS OF THE FIRST THREE GOSPELS, arranged for English Readers. By Ross L. Finney. Jennings and Graham, Cincinnati.

The English editor says of this work:

"Huck's Synopsis is a German harmony of the First Three Gospels. The Greek text of the Gospels is arranged in three parallel columns, with the parallelism of every phrase and word showing in detail. In this translation, the American Revision is used instead of the Greek text. Huck's volume is probably the best thing we have in this class."

Between the First Three Gospels on the one hand, and the Book of John on the other, there is a wide difference in material, in purpose and in point of view. Whether there be little or much significance in these differences, there is, at any rate, a growing disposition on the part of all New Testament students to study the synoptic and the Johannine records separately.

To those who ponder over these differences and their significance this book will doubtless be welcome.

* * *

THE CENTURY MAGAZINE for December opens with the first of a series of papers on Luther and his works. This chapter sketches the great reformer's life to the time when he entered the convent of the Franciscans at Eisenach. Arthur C. McGiffert, professor of church history in Union Theological Seminary, New York, is the author, and the subject is treated with thorough knowledge of historic facts and with discriminating judgment of the developments of Luther's character. The student will value this series of papers.

The Education of French Children, The Widow's Chaperone, and A Beautiful Club for Women, are all entertaining reading.

Town and Country, by Maurice Hewlett gives interesting news of city and rural life.

Senator Champ Clark, of Missouri, contributes an article on Congressional Oratory as a Lost Art. Century Company, Union Square, New York.

A CHANCE FOR THE CHILDREN.

The Western Methodist is glad to know that it has many friends among the children. We want to give the children a chance to do something for the paper, and a chance to do something also for themselves. Here it is:

To every child who will send us one new subscriber between now and January 1, with the cash, one dollar and a half, we will mail a pocket Testament which we sell for fifty cents.

To every child who will send us two new subscribers, with the cash, three dollars, we will mail Bible Stories for the Young, which is a nice large book of 624 pages which we sell for \$1.00.

In addition, we will send to the child sending us the largest list of new subscribers, with the cash, a nice morocco Bible which sells for \$2.00.

Here is a chance for all children. You will get pay for every subscriber you send, and the one sending the most subscribers will get the additional prize. Now let us see who will get the leading prize! ANDERSON, MILLAR & Co.

Dare to look up to God and say, "Make use of me for the future as Thou wilt. I am of the same mind; I am one with Thee. I refuse nothing which seems good to Thee. Lead me whither Thou wilt. Clothe me in whatever dress Thou wilt."—*Epictetus*.

Dear Reader: You forgot to pay your subscription to the *Western Methodist* when your pastor went to conference. Will you let this remind you that it ought to be paid, and that if you lay down this paper without setting about it you are very likely to put it off till it will be an embarrassment both to you and to us. Do it today!

CONTRIBUTED.

THE REVIVAL.

SUNDAY, JANUARY 1, 1911.

We request all our people to unite in special prayer on Sunday, January 1, 1911, that God will revive his work in all our borders. On that day let the services in all our churches be directed to this end.—*Pastoral Address of Bishops*.

To aid the work above indicated we would give timely notice to all our pastors, that they may make preparation for a special prayer service on the first day of the new year, invoking a spiritual revival in all the circle of our Zion.

A sermon on the need of a general revival in the church should be preached, and the prayer for such a revival should not pass with one day of formal observance only, but should be the desire of all hearts, rising to God like a fountain night and day.

We shall not bring a true revival to the church by proclamations, resolutions, or formal observances. These things must be but the signs and signals of a new movement, which, to bear valuable fruit, must become general and persistent. An element of time, more than a quadrennium, will be required to bring the church to the conditions of faith and earnest striving for spiritual life and power which must characterize a true and general revival in the church.

* * *

A spiritual revival in the church must begin with a spiritual revival in the leaders of the church. There must be a change of tone in the pulpit, and that change of tone is not to be brought about in any formal way. If spiritual and real, it cannot be conventional. A thoroughgoing critic or philosophizer in the pulpit can never be an evangelist, or even an evangelistic preacher. One who presents the results of his own reasoning to an audience dares not claim to deliver a divine message. If we have no revelation of God we have no message from God. Religion is differentiated from philosophy and ethics only by its insistence upon a direct revelation from God, and the privilege of direct communion with God.

* * *

Pastors cannot throw off from themselves the responsibilities of the spiritual leadership of their congregations, neither can they hold, under their leadership, the results accomplished by a stranger evangelist. The need of such aid discounts them in the estimation of their own people. The vast number of people in our cities who have, at some time, joined the church, but never attend it, or regard themselves as members, are chiefly the fruit of these spasmodic efforts at revival. They were never brought to the church by the normal activities of the church. Real union and fellowship with the church were never established in the experiences of these floaters. In many cases they had no fit preparation for membership.

The usual statement, that some are saved by these efforts, and that one soul is worth any effort the church can make, is not a satisfactory answer to such conditions. Spurious or superficial work discounts the church in the estimation of the people, and the cause of religion is discredited and the public conscience weakened.

Spiritual good to one soul is of great value, but spiritual harm to many outweighs it. There must be no quackery in the work of the church if the church's power over the public conscience is sustained.

* * *

In harmony with the purpose of a genuine spiritual movement the Bishops in their addresses to the Conferences will lay upon the preachers the charge to turn from speculative, critical, and scholarly preaching, to the essential matter of applying the vital truths of God's own revelation to the consciences of men, and the preachers will respond to the call, really and truly, not in a con-

ventional manner, but in measure as meditation, prayer, and the reading of God's word begets in their own souls burning messages which the Spirit constrains them to deliver.

* * *

We trust we may be permitted to close these notes with the modest suggestion that we return, as far as possible, to the old order in holding our Conferences. The Conference used to be an occasion for revival preaching. Bishops Marvin, Wightman, and Kavanaugh, used to preach and call mourners at Conference. Preachers went away from our Conferences with faith and spiritual fervor strengthened. Now the bureaucracy of the church takes up the time. Agents and Secretaries present the claims of their departments. These things are important. If the Conference sessions were lengthened, and those addresses given in Conference hours, so that the evenings, at least, might be given to revival preaching results would justify the change.

SHALL THERE BE A FORWARD MOVEMENT FOR GALLOWAY?

The new report of the Commission of Education has just come to my hands, and I find in reading it the following very timely suggestions with respect to our colleges:

"Our people must be brought also to realize the absolute necessity of increasing the permanent productive endowments. At present an endowment of \$100,000.00 is required of colleges in Class 'A.' So deeply did the Commission feel that this was too small, that the requirements should rather be \$200,000.00 for a first-class college, that they discussed the question as to whether it might not really be better in the long-run to make \$200,000.00 a requirement for colleges of Class 'A.'"

"These considerations apply with hardly less force to our colleges for women. While they have, from boarding departments and departments of music and art, for example, sources of income which the colleges for men do not have, yet they, too, should begin to consider seriously the necessity of supplementing these sources with an endowment, in order to have more funds to devote to their strictly academic activities."

The private institutions which have done much of the work for young women since the Civil War have in one way been of great detriment to the very cause which they have served. Through their influence there has gone abroad in the South an erroneous conception of the type of education which women should have, and of the resources necessary for carrying on this work successfully. By means of board and tuition these institutions have not only lived, but some of them have brought to their owners very large returns. From such conditions there has been drawn the general conclusion that the education of women is an immensely profitable business. Those who reason thus seldom stop to think that those schools which have prospered most have often given the lightest and most superficial courses; they are of that type which are called "Finishing Schools." When comparisons are made between Galloway College and schools of this kind our friends ought to bear it in mind that Galloway does not belong to this class. Our ambition is to train young women thoroughly, and adequately equip them for the serious business of living. Thoughtful educators have long since come to the conclusion that it is necessary for young women to be given substantial training if we expect them to fill a substantial place in our modern world.

If it is admitted that woman's work in her respective sphere is as important as man's, then there ought to be provided similar advantages for her preparation. For nearly a quarter of a century Galloway has done this work as best it could under the given conditions, and its success has been due to a self-denying faculty, a loyal student body which has not been turned aside by

hardships, and a generous public. It has succeeded in spite of its hindrances rather than because of its helps.

Hendrix College has received all the Conference collections and practically all the donations which have been made in Arkansas for education since these two schools had their beginning. In this statement of course, I omit Henderson College. This may have seemed necessary; it certainly must have been thought best, but certainly now it is neither necessary nor the thing that ought to be done. Hendrix is well in sight of the \$300,000.00 which it has been striving these years to get. Besides this, the Arkansas and the Little Rock Conferences have pledged to it another year the usual collections for education. When the church assumes the indebtedness of Hendrix College, certainly these collections which have always been given to Hendrix, ought to go to Galloway. They had their origin in the fact that Hendrix was without endowment; now, since it is an endowed institution, these sums ought to be turned by the Conference Boards to that institution which has not received any financial help from the church as an organized body. From what Hendrix now has, it ought to get an easy annual income of \$24,000.00 for its faculty and current expenses. Of course Hendrix will need other funds in the future; this \$300,000.00 will not meet all of its needs, but with this bequest on the part of the State and on the part of the church, its friends ought to be satisfied until equally as much can be done for the young women of our church.

It would not be necessary to state these facts, but in some way the idea must be brought to the attention of our people that some definite care ought to be given to our young women, care which they can claim as their own.

Something has been, and is now, radically wrong in the conception which prevails in the public mind about the relative needs and the relative importance of these two institutions. It is true, a school for young men in a State can make a larger show than one for young women. Young men go forth into the active affairs of life! they are found in the pulpits, in the courts, in the legislative halls, and in the affairs of business; while women, with their silent influence, remain within the limits of home life; but who will dare say that their influence in this sphere will not eventually be as great as that of men, who are more often seen in the limelight?

If womanhood stands for anything, if motherhood means anything in the progress of a country, then the inactivity of the church toward woman's education for nearly a quarter of a century should cease, and these two children, Galloway and Hendrix, born of a common parentage, should be given the same food and the same care, and one should not be made to stand and wait while the needs of the other attracts and holds the attention of the entire church. We are pleading for nothing but simple justice.

J. M. WILLIAMS.

TO HIM THAT OVERCOMETH.

For us here is a place in the army of God, a mansion in the heaven of peace, a crown in the hall of victory. But whether we shall fill that place and dwell in that mansion and wear that crown depends upon our willingness to deny ourselves and take up our cross and follow Jesus. Whatever our birthright and descent, whatever our name and professions, whatever our knowledge of Christian doctrine and our performance of Christian worship may be—when the great host is gathered in the city of God, with tattered flags and banners glorious in their blood-stained folds, with armor and swords worn in the conflict, with wounds which tell of courage and patient endurance and deathless loyalty—when the celestial knighthood is assembled at the Round Table of the King, our name will be unspoken, our crown will hang above an empty chair, and our place will be

given to another, unless we accept it now, with sincere hearts, the only gospel which can deliver us from the inertia of doubt and the selfishness of sin. We must enter into life by giving ourselves to the personal Christ who unveils the love of the Father in a human life, and calls us with divine authority to submit our liberty to God's sovereignty in blessed and immortal service to our fellow-men for Christ's sake.—Henry Van Dyke.

REV. R. B. SNELL.

Again death has invaded our ranks and taken one of our comrades, Brother R. B. Snell, who died rather suddenly at Adona, Ark., October 31, 1910. As his brethren were on their way to conference to answer roll-call, he answered to the last roll-call on high.

Brother Snell was born in Mecklenburg, N. C., June 8, 1857; was first married to Miss Mollie Brock. Rev. J. E. Snell is the only surviving child by this union. August 8, 1889, he was again married to Miss Alice Tye of Lovelady, Tex. There are eight children living from this marriage.

His parents were Associate Reformed Presbyterians, but said he was a Methodist "to the manor born." He was converted at the age of 14 years, and for two years lived a consistent Christian, then for 14 years drifted away from the church. Being reclaimed, he was licensed to preach in 1888 by W. B. Patterson, presiding elder of the Palestine District, East Texas Conference. In 1892 he united with the Congregational Methodists. He took high rank in this church, acting as president of the conference. His early education was limited, but by close study of Wesley, Walston, Watson and Beney's works he became a good preacher and influential man. He was received into the M. E. Church, South, and was admitted into full connection in the Arkansas Conference in 1900. He was sent to the Adona Circuit for 1910, which work he had served acceptably the year previous. His health gave way and he was forced to give up his circuit. He went to Texas for awhile, but returned to Adona to await the will of his Lord.

Brother Snell was a devoted Christian and zealous worker. Had his health been better he would have been far more useful. His mantle has fallen on a noble son, J. E. Snell, who is a promising member of the Arkansas Conference.

To the bereft wife and children we extend our sympathy and help, praying Heaven's blessings upon them.

D. J. WEEMS.

We have no more prejudice against the Roman Catholic Church than we have against the Greek, the Anglican, or any other form of ecclesiasticism. As a religious organization the Roman Church has a most important part to play in the development of religious institutions and the protection of vast multitudes of people from the inroads of anarchy and the social degeneration which always follows the breaking up of political combinations and national units. But with great satisfaction we note the fact, illustrated so many times, that the Roman Church as a power in politics is rapidly declining. Both in Europe and America the tendency is to turn a Catholic monarchy into a modern republic. The latest move in Portugal, which only anticipates a similar event in Spain, illustrates. In all Europe today the sway of Rome is limited to the smaller kingdoms and provinces in the southeast, where the black-coated Jesuit is in full force as the religious director and political autocrat that he once was in Western Europe. Modernism is at work and will work until its task is accomplished.—Christian Register.

It is by doing our duty that we learn to do it. So long as men dispute whether or not a thing is their duty, they never get the nearer. Let them set ever so weakly about doing it, and the face of things alters. They find in themselves strength which they knew not of.—E. B. Pusey.

AN ODE TO ARKANSAS.

I hear them sing of Italy
And speak of her as blest,
But Arkansas, I sing of thee
Because I love thee, best;
Because I love each crystal stream
And every shining bar
Which, like so many diamonds, gleam
Beneath the evening star;
Because I love the southern breeze
That plays with every flower
And rocks the pretty willow trees
Until the twilight hour;
Because I love the deep ravine,
The brooklets and the rills,
For thee, Oh Arkansas, my queen,
My heart, with gladness, thrills!

They sing of California, and
The far off golden West,
But Arkansas, thou Eden land,
Our God must love thee best.
Because there are no bluer skies
Than hover o'er us here,
Where love nor beauty ever dies—
'Tis spring-time all the year!
Because no flowers ever grew
So fragrant and so fair,
So laden with the morning dew,
So lovely and so rare!
A Paradise on Earth, thou art,
Thrice-blessed with grace, divine,
My Arkansas, of Heaven, a part,—
My Arkansas, and thine!

—GEORGE E. HATCH.

A CHANCE FOR THE CHILDREN.

The Western Methodist is glad to know that it has many friends among the children. We want to give the children a chance to do something for themselves. Here it is:

To every child who will send us one new subscriber between now and January 1, with the cash, one dollar and a half, we will mail a pocket Testament which we sell for fifty cents.

To every child who will send us two new subscribers, with the cash, three dollars, we will mail Bible Stories for the Young, which is a nice large book of 624 pages which we sell for \$1.00.

In addition, we will send to the child send us the largest list of new subscribers, with the cash, a nice morocco Bible which sells for \$2.00.

Here is a chance for all children. You will get pay for every subscribers you send, and the one sending the most subscribers will get the additional prize. Now let us see who will get the leading prize!

Nothing is more significant of men's character than what they find laughable.—Goethe.

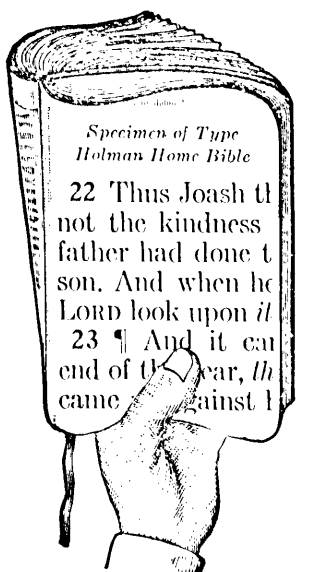
The Holman Home Bible

Printed from large clear pica type with Marginal References, Family Record and Maps. This Home Bible is new and very desirable for everyday use in the home containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for births, marriages, and deaths. The best Bible obtainable for old folks who need extra large clear print and a light weight book.

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ANDERSON, MILLAR & Co., Little Rock, Ark

WESTERN METHODIST

DECEMBER 11: STRONG IN CHRIST.
(I Cor. 16:13.)

Leading Thought: "Strength is increased through exercise and effort on our part."

Story.—A young man interested in the study of all kinds of insects and especially butterflies, was one day walking through a meadow when, to his great delight, he found a rare specimen of the butterfly family. The tiny insect was inclosed in a tough, velvety shell. The naturalist calls it a cocoon. This cocoon is the egg of the butterfly, covered with a very tough shell. The young man took his treasure home and placed it in a safe place to await the time when it should break through its shell and come forth into the world of sunshine and flowers. He waited and waited, until he became impatient and decided to help the tiny fly out of its jail. So he took his knife and cut away a small part of the shell and immediately the long expected fly crawled forth. But alas! It had not the strength to use its wings to fly about among the flowers and it was so weak it soon died. The young man had killed it trying to help it. If he had let it stay in the shell until the natural time for it to come out it would have been a beautiful butterfly. The work of eating its way through the tough shell would have made it strong enough to make its living.

The lesson we should get from this story is that we are made stronger and are better fitted for the struggle with Satan by overcoming the obstacles in our way—just as the butterfly should have been allowed to work its way out of the shell.

Did you ever see a boy or girl just killed with kindness? Well, not many, but there are a few. Their parents pet and humor them until they don't know how to do anything for themselves or any one else. When they fall down someone must be there to pick them up and what do you reckon would happen if they had to care for themselves?

The boy or girl who would be strong in Christ so as to resist the temptations of the Devil must take Christian exercise. The best way to get this exercise is by reading God's word. Study the Bible every day and you will be so strong that Satan and all his angels cannot harm you.

* * *

"How are you getting along with that Bible story for League, Will?"

"O, fine! I have read it over twice already. I didn't have time to study much at home and so I took my book to school with me. When the teacher saw me, reading in the book she made me bring it up to her desk, but when she saw that it was 'Heroes of the Old Testament,' she told me to go on and read it all I pleased, just so I got my lessons."

The above conversation took place between a certain Junior Superintendent and one of his Leaguers. It goes to show that "where there is a will there is a way."

LITTLE ROCK METHODISM.

Rev. A. O. Evans had two delightful and profitable services at Asbury last Sunday. His morning theme was "Constraining Love." Many were melted to tears. His night theme was "The Rejection of Christ." There were two accessions. Everything moves off most auspiciously.

Rev. B. A. Few delivered two telling discourses at the Hunter Memorial church Sunday. His morning subject was "What the Grace of God Saves us From," and his night subject "What the Grace of God Saves us To." The attendance at both hours was large. The Lord's Supper was celebrated. The outlook is very encouraging for a great year.

Rev. M. S. Monk had an excellent day at the

Twenty-eighth Street church. The services were well attended. At the morning hour Rev. G. L. Cook, a young divine of promise, preached on "The Christian Hereafter." At night the pastor preached on "Personal Influence."

Dr. W. R. Richardson preached to two good congregations Sunday, taking as his theme at the morning hour "Back to Christ," and at the evening hour "Counterfeit Religion." All of the departments of the church were at their best. The Sunday school and League held enthusiastic sessions. Rev. H. F. Buhler's skill was in evidence. Brother Bradshaw has a great, progressive, well organized school.

Dr. Alonzo Monk, with his characteristic vigor, has begun his first round of the Little Rock district. He spent last Saturday at Des Arc with Rev. J. L. Lennard; Sunday at Carlisle with Rev. D. C. Holman; and Monday at DuVall's Bluff with Rev. A. M. Robertson. All of the preachers of the district have entered upon the work of the new year with a consecrated determination to bring things to pass.

Rev. S. W. Rainey of Highland; Rev. A. O. Graydon of Capital, and Dr. Alexander Crawford of Henderson, each had profitable services. Brother Rainey's themes were "For Thy Good" and "From Death Unto Life." Rev. P. R. Eaglebarger is doing an excellent work at the Capitol church as Sunday school superintendent. He also filled Rev. L. C. Beasley's unexpired term as pastor.

Rev. P. C. Fletcher preached to a large congregation Sunday morning on "The Alchemy of Influence." The number that communed was very large and the service very impressive. The pastor's night message was on "The Test of Christianity." The Sunday school, under the leadership of Brother J. W. Holland was the best in months. At 10 o'clock Governor George W. Donaghey, by special invitation, delivered an address to the Caughey Haves and Jefferson Allison Bible classes. His theme was "The Essentials to Success in Life." "MALDELEY."

THE GREATER TASK.

The Pittsburg Christian Advocate, after reviewing some of the great work Methodism has done in the past, closes its strong deliverance with this statement of the "greater task" that lies to the hand of our present day Methodism:

"New England needs to be converted more than in the days of Jesse Lee; New York, Philadelphia, Boston, Pittsburg—all the cities, great and small, need to be evangelized. The country churches, once strong and prosperous, need to be restored by the conversion of the people now round about them, and who are as needy, if not as hungry for the gospel of assurance and of the earnest life, as were the men to whom Finley and Cartwright preached. There are over three millions of Methodists in our Church alone, who would be adequate to the larger work if they had the experience and power of the fathers, and both these are available. There are sufficient resources in the wealth which Methodists hold to supply all the demands which are upon the Board of Home Missions and Church Extension, through which the Church is seeking to reach the most needy and indifferent of those who must be made Americans by being made Christians, for their sakes, for the nation's sake, and for Christ's sake. We shall prove ourselves worthy of our glorious heritage of Methodist and American history alike only by doing diligently and efficiently the yet greater task which lies before us today."

Such a picture as the above suggests reflections by no means hopeful. If Methodism or even protestantism has lost New England shall we ever regain it? If the conditions described have developed in the midst of our Zion shall we suddenly show the Methodist Church vigorously aggressive and triumphant? Or considering the church directly, "if the salt hath lost its savor wherewith shall it be salted?"



SECULAR.

The corn crop of this year is estimated at 3,121,381,000 bushels—350,000,000 bushels more than last year.

* * *

The population of the city of New York is 4,766,883, which is 487,000 more than in all the State besides.

* * *

During the year seventy-eight persons have been arrested by the federal government, charged with using the mails for fraudulent purposes. Postmaster General Hitchcock estimates that through the schemes of these men the people of the United States have been defrauded of \$100,000,000 in the last five years.

* * *

Contracts for advertising in papers published on Sunday have been declared invalid by the Kansas court of appeals.

* * *

Porfirio Diaz was formally inaugurated President of the Republic of Mexico for the eighth term on December 1. Diaz has ruled Mexico for a generation, and ruled well. He has preserved the country in peace, and developed its productive resources greatly, and elevated the standard of its citizenship. But Diaz has ruled with a strong hand, using power and diplomacy to suppress rivals. Popular sentiment was, turning to General Reyes, governor of Nuevo Leon, for president. He was sent out of the country, ostensibly on a military mission. The friends of Reyes nominated Francisco Madero as their candidate. Madero was imprisoned till after the election, on charge of insuring the government. Diaz was re-elected by an overwhelming majority. It was Diaz or revolution. Revolution was attempted but was quickly checked. Diaz is eighty years old. It seems to be understood that it is the purpose of Diaz to have his vice president, Ramon Corral, succeed himself.

* * *

Ethel Sherill, a child ten years of age, was struck by an automobile, in this city, on Wednesday of last week, receiving injuries from which she died, after twenty-seven hours. The chauffeur, Otto Bowen, was promptly arrested for speeding and after the child was indicted for murder in the second degree, he was released on bond of \$2,500.

* * *

The census of 1910 will show that Arkansas has increased her population 25 per cent in the last decade.

* * *

The Board of Trustees of the State Charitable Institutions of Arkansas advise the removal of the Hospital for the treatment of nervous diseases to a new location. They say that the cost of such removal could be saved in a course of years by the saving in running expenses. About 2,000 acres of ground should be secured; buildings after the modern plan erected. \$1,140,000 is the estimated cost of removal which could be raised by one and a half mill tax in tax.

* * *

The sixty-first Congress convened for its closing session—a session of three months on the 5th inst. There was only the formal opening, calling to order at 12 m., calling the roll, appointment of joint committee to inform the President, and a resolution of respect to the memory of members deceased since the close of the former session.

On the second day the time of both houses was practically taken up by the reading of the President's Message. The message is long and carefully recites the acts of the administration.

to date. Of things recommended to be done, it may be said for the most part it falls in the order of routine work, modifying existing legislation, or perfecting the means of its application.

No modification of the Payne Tariff Act is recommended.

A modification of interstate commerce laws is asked, which may protect foreign purchasers against loss by fraudulent bills of lading.

As to new legislation an important matter is giving United States courts power to punish, as crime, any violation of the rights of aliens secured them under United States treaties; a tariff commission to control revisions of tariff schedules; national incorporation of concerns engaged in interstate commerce; empowering the supreme court to improve judicial proceedings, by means of rules of the court, as in equity, and the government of Alaska under a commission appointed by the president, with legislative powers sufficient to meet the needs of the country.

The president favors the building of two battle ships a year, and the closing of several navy yards, which are not profitable.

* * *

In the Sixty-second Congress the House of Representatives will have 391 members; 163 Republicans, 227 Democrats, 1 Socialist.

RELIGIOUS.

In 1910 it will require \$100,000,000 to pay the salaries for ministers in the United States. To this amount must be added \$200,000,000 for congregational expenses. This looks pretty high, but it is about one-fourth of the amount expended for intoxicating liquors.—*Wesleyan Christian Advocate*.

* * *

According to the action of the Triennial Convention of the Episcopal Church held in Cincinnati, no divorced person can be married by an Episcopal preacher hereafter.

* * *

The Palmore Institute is the oldest of our mission schools in Japan. It enrolled, last year, 454 students. Its average attendance was 206.

* * *

The fourth mission meeting of the Southern Methodist missionaries, in Japan, since the organization of the Japan Methodist Church, was held at Arima, Japan, September 1-5, Bishop E. E. Hoss presiding. The exercises opened each day with a sunrise prayer meeting, and the Bishop preached every day at 11 a. m.. We have received the secretary, Rev. W. P. Turner, the first of the series of the conference.

* * *

We cannot deny the tendency in these times to break with the creeds and theories of the past in the study of the Bible, but Bible theology is receiving more attention, and the reality of a divine life in Christ, which has power to save the world, was never more realized and confessed.

* * *

The American Peace Society has issued an appeal to the clergy of all denominations to observe the first Sunday in December as Peace Sunday, and on that day to urge by prayer, song, and sermon the abolition of war and the substitution of imperative, universal arbitration.

* * *

The church represents God's cause in the world, even when unworthy ministers make it a means of personal gain. One who abandons the church because the preacher does not please him is like a man who jumps overboard a ship because he don't like the captain.

* * *

The calling of the preacher is to seek, not worldly wealth or ease, but to count all things loss for the excellency of the knowledge of Christ, and the joy of leading men to Christ. How then can the offer of better salaries secure to the church more ministers truly called of God? There was never a time in the history of the church

when the temporal needs of her ministers were so well provided for, as now. Yet in the churches generally, the ministerial supply is insufficient. We believe that the need is a spiritual revival. When it is more manifest that the preacher is God's agent for saving souls, the love of Christ will the more constrain men to preach.

NOTES FROM THE PRESS.

Bishop Mouzon contributes an article to the *New Orleans Christian Advocate* on "The Twelve Best Books for a Young Preacher." We have not space to reproduce the article; but here are the books named:

1. "The English Bible." He advises us of the American Standard Edition, published by Thomas Nelson Page & Sons.
2. "The Days of His Flesh," by Prof. David Smith.
3. "The Pauline Epistles," by R. D. Shand.
4. "The Divine Library of the Old Testament," by A. F. Kirkpatrick.
6. "The Church's One Foundation," by W. Robertson Nicoll.
7. "The Spiritual Principles of the Atonement," by J. Scott Lidgett.
8. "Jesus and the Gospels," by James Denny.
9. "Lectures on Preaching," by Phillips Brooks.
10. "Wesley and His Century," by Fitchett.
11. "The Tongue of Fire," by William Arthur.
12. "Christianity and the Nations," by Robt. E. Speer.

* * *

An unusual service was held here on last Sunday night when the congregations of the Baptist and Methodist denominations of the city came together at the Methodist church to pay tribute of appreciation of Rev. A. O. Evans who has served the Methodist church as pastor for the past four years.

The service was in the nature of a demonstration of the common interest of the two denominations in the service of the Lord, and the whole-souled, cordial relationship of the two denominations and the two denominational colleges—Ouachita and Henderson, and to this thought all the speeches were directed.—*Arkansas Baptist*.

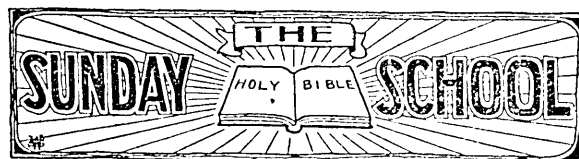
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Last year a church in Chicago made up its mind that the brethren should do their duty. All collections were stopped, the women relieved of all responsibility and the church depended for money on the subscriptions of every male member. The result was that instead of \$1,200 as before, \$4,000 was received and the attendance on the preaching greatly increased. A large number of the Chicago churches will adopt the same plan.—*Western Recorder*.

* * *

THE UNMARRIED TEACHER.

If our women teachers would be classed as competent guardians of the American girl's education, they should make haste and get themselves husbands, for, as President Frederick W. Hamilton, of Tufts College, says, "while the type (the unmarried middle-aged woman) may be very fine individually, it is not the proper one to create the atmosphere for girls at the formative period of their lives." He goes on to say that where the girl student lives at home, the dominating influence of the family counteracts such wrong impressions as are received at school, but the case is entirely different with the girl who is forced to live at college. She is usually dependent on her own resources, and anything which tends to narrow her point of view should be eliminated. In recognition of the above facts, the faculty of Smith College consists mostly of men, and Jackson College has not a woman teacher on its staff. Since the school boards in many of our States exclude married women instructors, President Hamilton's criticism is likely to cause our women teachers a great deal of embarrassment.—*From "Success Magazine."*



PREPARED BY P. R. EAGLEBARGER.

THE CRUCIFIXION. Dec. 11.

Golden Text: He was wounded for our transgressions, he was bruised for our iniquities. Isa. 53:5.

Lesson Text: Matt. 27:15-50.

Our last lesson left us at the court of the High Priest and at the break of day. The Sanhedrin soon assembled and Jesus was condemned to death. But the Jews had no right or power to put anyone to death, so resort must be had to some expedient by which they might accomplish this end. After a careful council had been held they led him bound to Pilate. One of the predictions of our Lord to his disciples was that the Jews would deliver him to the Gentiles. This came true when they sent him to Pilate. Pilate was a low, groveling official. He was of illegitimate birth and had several crimes to his credit. He had been appointed to his offices by the Roman authorities in place of one of the Herods, probably to insure the government against the intrigues of the Jews. He was more a chief of the tax gatherers than a governor, though he had the right to sit in judgment. This was not the first Jewish mob that he had met and it was not the first time that he had yielded to the clamor of the mob. He had been met by a tumult when he undertook to introduce the Roman standards into the Holy City. And had been again in trouble of this kind when he had diverted some of the sacred funds of the temple to unhallowed uses. Pilate, however, seems to have desired, sincerely, to save Jesus from the frenzied mob. When he found that he was a Galilean he sent him away to Herod Antipas, who was a Jew, and with all his bloody deeds was a better man than Pilate. Herod had come to Jerusalem along with the multitudes of Jews to celebrate the passover. When Jesus was brought before him he seemed to be pleased at the opportunity of conversing with him. But the Master had no idle words to waste on Herod and it was only a brief while until Jesus was sent back to Pilate.

It should be noted that while the Jews did not possess power to take human life, as they desired in this instance, it so happened that Herod, a Jew, who did have that authority as tetrarch of Galilee, was at hand and that he refused to exercise that authority. He was alien to the clamoring mob which had been incited by the Scribes and Pharisees along with some others in authority about Jerusalem. His judgment was that there was no blame worthy of death in Jesus.

Pilate did not act the part of a judge in the case of the Christ but played the game of a politician. Policy was his course and every act was shaped along this line. He was in a strait, not knowing what would be the safest thing to do. His position was aggravated by the dream of his wife, who is thought to have been a convert to Judaism. Then the resort to the expediency of releasing Barabbas, a notorious criminal and malefactor. At last he showed the real weakling that he was by delivering up Jesus, uncondemned, to be crucified. He was led away to be executed.

It is uncertain why the place of the crucifixion was called Golgotha. Some have thought one thing and some another. Its chief importance arises from the enactment of the world's greatest tragedy upon it. It is quite probable that the same Roman soldiers who participated in the arrest of Jesus now gave the semblance of authority to the execution of Jesus. The cross was used by the Romans as an instrument of execution and was considered the most cruel of all their cruel devices. It is not necessary to give a description of

the cross here, as all have seen in picture and representation a fair image of the form of the device of cruelty.

When the place of the crucifixion was reached a drink mingled of vinegar or low grade of wine with gall or as some have said myrrh was offered to the Savior, but he refused it. It is claimed that this drink was offered in mercy as a means by which the pain and suffering might be somewhat reduced. Jesus had come into the world to suffer for the sins of the world and if he had now consented to drink a preparation by which the pains of death would be quenched then would it have been impossible for him to have fulfilled his undertaking. He must suffer and he did not shrink from enduring the last and severest agony that was due. Thus he drank to the bottom the bitter cup of agony that he had prayed, in the garden, might pass from him but which he was willing to drink if it was the Father's will.

On the cross he was not only vexed by the pains of death, but his humiliation was augmented by the taunts that were hurled at him by the passers-by. This seems to have been so satisfactory a form of expression among his enemies that even the thieves on the crosses by his side felt it their privilege to join in the raillery. However, it will be remembered that one of them saw the impropriety of joining in the evil conduct and repented.

The darkness from the sixth to the ninth hour was miraculous. There is no need that it should be further explained. As to the extent of this darkness we are not informed. Strange that those who stood by the cross during this thrilling tragedy were unable to understand the language used by the Lord. Nothing but the grossest ignorance could have prevented it. It took such stupid ignoramuses to attend him in that hour when the best man that ever lived was suffering death for the guilty. Elias had come and gone by the headsman's ax and the stupidity of such as were then pretending to look for him was the cause of his going by such foul means. But they stood there gazing into the heavens and witnessing the death of the one who Elias had come to announce.

The voice of Jesus at last rent the heavens with a plaintive cry of agony and prayer in behalf of those who little understood the meaning of the deed of which they, in their frenzy, had been guilty. His propitiatory life was ended before the darkness of the night fell over his beloved Judea and he was taken down from the cross and laid in Joseph's new tomb and the further events of his burial and resurrection followed on.

SUNDAY SCHOOL NOTES.

By REV. W. J. MOORE, CONF. S. S. SECRETARY.

TOO MANY ANNOUNCEMENTS.

We would whisper a word of caution in the ears of our superintendents. It is this: That you do not allow the closing service of the Sunday school to be burdened down with various and sundry announcements. It detracts from the fine effect that may have been made upon the members of the school.

We have seen so many announcements at the close of the service that it seemed that all the results of the teaching were well nigh dissipated. Let the necessary announcements be made at the beginning of the service; as does the pastor the notices which he makes.

At all events, don't allow too many announcements.

* * *

A FIRM HOLD ON THE CHILD.

While we are laying plans for the general revival effort, would it not be well for us to lay plans to hold the children that are so easily saved, and many of whom have never gone away from the faith of the father and the mother! It takes about one-tenth of the time, money and effort to save a

child that it takes to save a mature man or woman.

We do not even insinuate that we ought to slacken our zeal or efforts for the salvation of the adult population; but I do mean that we ought to recognize the foundation principles for the promotion of the Kingdom, and begin our work there. One of the great leaders of Methodism has exhorted: "Let us take firm hold upon this fault, that all children begin life as members of the Kingdom of God, and that the supreme responsibility of the Church consists in seeing that they do not leave the Kingdom."

It is much easier to save a person before he is lost than it is to save him after he is lost.

* * *

FROM PERRY.

Rev. A. M. Miller, the pastor, writes of the Sunday school outlook in his diocese:

"Hope to get the entire machinery of the school in operation this year. Our Sunday school outlook is promising. Glad that you are retained in the work you have so successfully inaugurated."

He has a teacher training class that will help to solve many of the problems of the school.

* * *

CHILDHOOD FOR CHRIST.

The most hopeful sign of the times is that we are beginning to realize that it is the God-ordained plan for us to save the childhood of the world for Christ. The plan has this additional phase of encouragement: That we are on the defensive. We are not required to capture the children from the enemy; they are already in our hands and belong to Christ, and are members of his kingdom. Our business is, therefore, to prevent them from being taken away from him. In the additional language of Dr. McFarland:

"I believe the great word which we should pass down the line is this: *The Childhood of the World Shall be Saved for Jesus Christ.*"

And let us be about the happy task in great earnestness.

* * *

The Sunday schools of the world are growing at the rate of 200 new schools every week, with 20,000 new members in them. Mr. Martin Lawrence is authority for the figures.

* * *

A NEGLECTED OPPORTUNITY.

If I could tell you how to make \$4.00 instead of \$1.00, you would vote me a great benefactor. Especially if you did not have to put forth any more effort. Well, now give me your attention just a minute and I will tell you something more important than mere money-getting:

It is said that eighty per cent of our information comes through the eye-gate. If that is true, then are not many Sunday school teachers neglecting a great opportunity of imparting knowledge? Not many children can think in abstract terms. And there are a few grown up folks who cannot. At any rate, all of us like to see the thing in the most real way. How can that be done?

Get a blackboard of some sort and some crayon and use them in your class work. You do not have to be an expert artist to do this. Your outlines and figures may be crude; but the very moment you begin the work on the board you get the attention of the pupils. And by the same process you can hold the attention, and instruct the mind. Don't neglect the opportunity.

* * *

Dr. Pell says:

"Don't go to your class until you are sure that you have gotten at the heart of the lesson. Else you will not get at the heart of your pupils."

A fine suggestion.

* * *

We were in a class the other Sunday—a Bible class, they said—but there was not a Bible in it. Even the teacher was using a Magazine that had the questions and answers in it. A Bible class, hey!

OKLAHOMA LEADS.

"The course of empire" is not the only thing that is wending its way westward. If you have ever visited this great Western State, with its broad, fertile prairies, dotted everywhere by fine church and school buildings, you know something of its rapid growth and progress. Its capital city is a gem, and many of its towns and cities of from three to five years' growth surpass those of a quarter of a century's growth in the older States.

"It is much to the credit of Oklahoma that with all of its material and physical growth it has kept pace in religious work. The Oklahoma Conference now easily leads in the number of organized Study Circles. Every few days brings a report of a new Circle. About half the number have enrolled in the Advanced Course—a five-book course.

"Much credit is due the Conference field worker, Rev. W. J. Moore. He has personally organized and reported about three-fourths of the Circles.

It is easy to predict the future of Sunday school and church work in a Conference where such a large percentage have entered upon a training course. The majority of the Circles are led by pastors."—Dr. Hamill, in *Sunday School Magazine* for December.

We thank Dr. Hamill for these kind words. We shall endeavor to make more of our opportunity in this line of Sunday school activity than heretofore. We think it a fine thing that so many of our pastors are leading these circles. It gives them an opportunity to get in the forefront of the procession, and to get in touch with teachers and with the work.

* * *

"To know the truth makes a man wise;
To do the truth makes a man strong;
To live the truth makes man divine."
Oklahoma City.

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.....Stars.....				30c per box	
.....Envelopes.....				20c per 100	
.....Total.....					

PAW PAW, OKLA.

I came up here the 10th of November from Hat field, Ark. This is a fine farming country, eight miles west of Fort Smith. I find the most prominent people are Methodists. Methodism is in the lead. I was called on to preach a Thanksgiving sermon, which I did to a large congregation. After quite a number had prayed, and testified in our prayer meeting. The opportunity was extended to sinners to talk. Some accepted. About eight or ten talked and asked for prayer. Some wept. So we had a real live Thanksgiving service. Then on Saturday and Sunday we had preaching. The pastor and President of the M. P. Church held their first Quarterly Conference here last Saturday and Sunday.

The Western Methodist has found its way here. I have not missed a copy. Of course I was interested in the Conferences especially the Oklahoma and Little Rock. I was anxious to attend these but did not get my business wound up quite soon enough. I have two calls now to hold meetings Christmas.

Yours truly,
J. H. CALLAWAY.

OSCEOLA, ARK.

As Brother Jernigan has to leave for conference in a few days, we hope he will be returned to this work again for next year, as I believe he will suit the people here better than anyone else. The people here love him and regret to see him go, and hope for his return.

He has been faithful to his people and the duties of his charge. In looking after the sick and afflicted, and preaching where he could get a congregation, so far as I know he has left nothing undone that came in his way as a faithful servant of the Lord, and if he is sent elsewhere we can recommend him to any people as a faithful servant and one that will do his duty as far as is in his power. Hoping for his return to this work, I am yours faithfully,
T. F. WARREN.
November 29.

OPPOSED TO FOOTBALL CRAZE.

Brother B. B. Thomas says he has no desire to be sensational, but at the request of more than a few of his congregation, he will incidentally deliver himself upon the football craze, which has taken such a hold upon the schools

A WEAK WOMAN
AND HER STORY

In Floral, Ark., Lives a Lady Who Feels That Her Strength Was Restored by Cardui.

Floral, Ark.—"I must speak a good word for Cardui," writes Mrs. Viola Baker, of this place.

"About a month ago I was in very bad health. I was so weak and nervous that I was not able to do my housework.

"My husband bought me one bottle of Cardui, the woman's tonic. I took it according to directions and now I am in good health.

"I think Cardui is a fine tonic for weak women."

And you are not the only lady who thinks so, Mrs. Baker.

Thousands, like you, have written to tell of the wonderful benefit Cardui has been to them.

Cardui contains no minerals, or other powerful drugs. It contains no glycerin or other mawkish-tasting ingredients.

It is just a pure, natural extract, of natural vegetable herbs, that have been found to regulate the womanly functions and strengthen the female system.

All druggists sell Cardui.

See yours about it.

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.

of the land, Sunday morning, at the Methodist Church. He says that he loves a red-blooded man, and has no patience with an effeminate "mollycoddle," of the masculine gender, and yet his righteous indignation is aroused over the tendency to the swing of the pendulum from "mollycoddism," to that of making the mere animal and physical in manhood the chief work of our schools. His text is Paul's cry to the Philippian jailor, "Do thyself no harm." Acts 16:28.—*The Tri-County Advocate*, of Fordyce, Ark.

TO THE PREACHERS AND LAYMEN
OF THE PARAGOULD DISTRICT.

DEAR BRETHREN—Instead of writing to each of you personally, I take this method of thanking you for the gift of a handsome desk, made to me at the close of four years' work on the district. From the depth of my heart I feel grateful for this token of your love and appreciation, which shall always remind me of our association and mutual labor together in the Lord. Whatever of success has come to this district is more largely due to your faithfulness and fidelity than to anything I have done, but it is pleasant to know, that my brethren being judges, I have served God and his church with a measure of zeal bounded only by my strength to perform. May our heavenly Father bless you abundantly in all things and keep your hearts and souls in perfect peace and finally reward us all with life everlasting.

Your servant in Christ,
J. K. FARRIS.

EVANGELISTIC NOTICE.

I see in the appointments of the Oklahoma Conference that I was appointed conference evangelist. I am now filling some engagements in the Missouri Conference, but will quit my work here and come to that field upon the call of my brethren.

Please announce through your paper that my address will be Bucklin, Mo., for a short while, and the brethren will address me there, until I can arrange for some place to live within the bounds of that conference.

I will cancel dates here and come to Oklahoma upon a call from the brethren. Faithfully,
O. L. MARTIN.
Bucklin, Mo.

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.

EVANGELISTIC NOTICE.

I am on my new field, and find an open door for some one, and to start, I will begin a meeting in a new place, a place where we have no members, a place where I will need the help of many prayers, a point that will be a great strength to the Tangier charge. This meeting will start Tuesday night, the 6th. Also I will, D. V., start at Tangier on Sunday night, January 1. Let all who will pray for my success; who will continue to pray for my success on this field, and in these meetings drop me a card, so I can let the people know who are praying for us.

Truly,
J. M. L. HOYLE.

ADA DISTRICT NOTICE.

Please announce that the lay leaders of the Ada District are called to meet at Ada December 19, at 7:30, for a laymen's rally. The District Stewards will do their work the next morning. They will meet at 9:00 a. m. instead of 11:00 a. m. All District Stewards, Lay Leaders and District Trustees are urged to attend.

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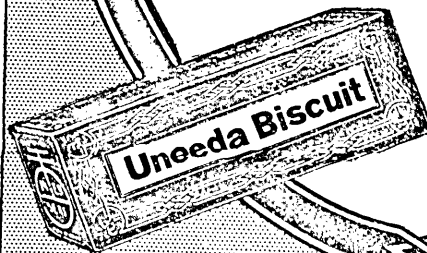
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RYAN, OKLA.

We are pleased to state that we have at last gotten settled in the nice new roomy parsonage at Ryan. We find a cordial reception among a noble and ambitious people, who took their pastor and family in charge at once. We anticipate a good year. A tender farewell to dear friends at Stilwell and Westville. We bespeak for those two brethren, Stratton and Shanks, royal association among those noble peoples.

Your fellow-servant,

W. L. ANDERSON.
Ryan, Okla., Dec. 3, 1910.

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.

TELLER'S NOTICE.

Brethren of the West Oklahoma Conference, take notice that I am now at Ryan, Okla., for the year and ready to receive all their Annual Conference collections as Teller. Bond is being arranged through the Joint Board of Finance and depository provided. All the charges west of the decision line send all moneys to me, regardless of what district they are in.

Your servant in Christ,
W. L. ANDERSON.

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 875, Little Rock, Ark.

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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 875, Little Rock, Ark.

TELLER'S NOTICE.

Will the Presiding Elders of the West Oklahoma Annual Conference kindly send me complete lists of all Conference assessments on each separate charge in their several districts? Thank you, brethren, in advance. This will expedite matters greatly. It will do but little good if some do this and some do not. It will derange my system.

Fraternally your servant,

W. L. ANDERSON, Teller.
Ryan, Okla., Dec. 3, 1910.

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They are so harmful
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Mrs. G. G. Davidson... Arkansas Conference
Russellville, Ark.
Mrs. R. K. Triplett... Oklahoma Conference
1214 N. Geary Ave., Oklahoma City.
Send all communications to the editors.

CHRISTMAS AND THE ORPHANS.

Since my last report in the Methodist, the Woman's Home Mission Society at Kingsland has sent me \$15.00 to help on the heating plant. It came when needed and more yet is needed, which I hope may be sent by friends of the Orphanage in the next few days.

Christmas is near at hand, and we are hoping that all our Sunday schools will remember the orphans on that happy anniversary of our Savior's birth. The pastor or superintendent who does not stress the children's work for the orphans, loses an opportunity for the development and growth of benevolence in his school. There is no way of estimating the value of this work in arousing the missionary spirit. It should give all the young children their first real vision of the work of the church. Through such activities the Christian spirit is born. The smallest child can comprehend an appeal for the support of little orphan children, and responses come from the heart, and the giver is more blessed than the one who receives. Our church has many institutions which contribute to her glory, but in my judgment the brightest gems of all her jewels may truly be said to be her Orphans' Homes.

Everything in the way of serviceable clothing and provisions will be acceptable, but money is the easiest handled and can be used to the best advantage, and is about as easily raised as provisions, and fully so by those who have to buy provisions. I wish the

Sunday schools throughout our connection in Arkansas would send enough money raised on Christmas to pay the one thousand dollars for the heating plant in the Orphanage. What a glorious report it would be to say after the holidays, that the children had provided for keeping the orphans warm.

GEORGE THORNBURGH, President.

REPORTS UP IN GOOD SHAPE.

On tomorrow morning at the First Methodist Church Dr. H. H. Watson, the pastor, will preach his last sermon of the Conference year. On tomorrow evening the monthly sacred song service will be held.

Tonight the official board of the church are said to be in splendid condition and all assessments will be up in full by tonight.

Tomorrow evening Rev. and Mrs. Watson will entertain the official board at the parsonage from 7:00 to 10:00, and on Tuesday morning all delegates and preachers will start for Conference.

Next week the Annual Conference of the Methodist Church will be held at Forrest City. At that time the preachers of the Methodist Churches over the district will be appointed for another year. The report of the First Methodist Church will be the best for several years and it is the unanimous opinion of the members of the church that Dr. Watson should not only be returned for another year, but that he should be returned for the next three years, which is the time-limit for a pastor to remain at one church, under Methodist laws.

Dr. Watson is not only an able minister, but is a high-class gentleman and stands for the best interest of the city and its citizenship. He has made hundreds of friends during his first year as pastor of the First Church. He is the only pastor that the church has ever had that has been able to hold the good will of the entire membership.—Jonesboro Sun.

A WORD FROM MORRILTON.

We have begun the year here with promise of success. The pastor and his family have been very kindly received. The good women of the church have made the parsonage home comfortable. We are well housed and happy.

Our officials have made liberal provision for our support by an assessment of \$1,800.00. We feel that we are among our friends, and that we serve a good, true people. Already, we have learned to love them. We have here some very strong and useful characters, who can always be depended upon. Such are a stay and comfort to the pastor. We are praying for and expecting a great year. We hope one of the greatest in the church's history. We found the church in good condition. Our predecessor, Brother Waldrup, has done a magnificent work here. His work will abide until the day of final reckoning. Mr. Editor, our people will always be glad to see you. Come and see us.

With best wishes for all our brethren and with prayer for our beloved Zion, I am,

Yours,
R. E. L. BEARDEN, P. C.

OLUSTEE, OKLA.

We are comfortably domiciled in the splendid seven-room parsonage at Olustee, in the Mangum District. Have been warmly received. Met me at the train, escorted me to the hospitable home of Dr. Hardin for the night, where we were splendidly and comfortably entertained. The next day was Thanksgiving, and we enjoyed a feast "fit for kings" on the irrigation farm of Mr. Fullerton. The following Wednesday at 3:00 p. m. the Woman's Home Mission society gave a reception in honor of Mrs. Martin, which was a pleasant occasion and appreciated by pastor and wife. Thursday evening about 8:00 o'clock here they came, young, middle-aged, and old, and they "pounded" us to their hearts' content.

Yesterday was the second unday here and we preached to a full house and a splendid service it was. One addition to the church. This is a great people here in Olustee and we are glad to serve them. They have our lasting gratitude for the many kindnesses already extended and we are praying that the Father above may lead us to victory in his name. Blessings on all the brethren and the Western Methodist.

Sincerely,

J. E. MARTIN, P. C.
Olustee, Okla., Dec. 5, 1910.

DISTRICT STEWARDS, TULSA DISTRICT.

The Tulsa District Stewards will meet in the First M. E. Church, South, Tulsa, Okla., Friday, December 16, 1910, at 1:00 o'clock p. m. All the pastors are invited to be present.

S. G. THOMPSON, P. E.

DISTRICT STEWARDS' MEETING

The District Stewards will meet First Church, Texarkana, on Wednesday, December 21, 1910, at 10:00 o'clock a. m. This is an important meeting.

THOMAS H. WARE, P. E.

FARM LANDS

FOR SALE—356 acres farm land. Soil a black rich loam; produces the best cotton, corn, or rice in the world. 200 acres in a high state of cultivation with 11 tenant houses, wells, 4-room house with cistern. Good barns, commissary, and blacksmith shop; 100 acres deadened ready for cultivation; 56 acres woodland.

This land is situated on a railroad a country of good advantages and facilities. A most attractive proposition.

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FROM OUR FIELD EDITOR.
REV. D. J. WEEMS,

ADONA, ARK.

Situated on the Rock Island Road in Perry County is Adona, a small town with several stores, gin, mill, good school, and Methodist Church and parsonage. Rev. H. B. Flippin is pastor. He has had four successful years as a preacher, and will do his best, which means much, for a prosperous year. His good wife and intelligent children will do their part. The death and burial of Judge Hamilton prevented us from doing much for the paper. Brother J. T. Smith subscribed. Sister Snell, widow of Rev. R. B. Snell, recently deceased, has decided to make her home here.

CASA, ARK.

A night and day were spent in Casa. Had a good service with a large week-night congregation, and a pleasant night in the hospitable home of Brother and Sister M. J. Lewis, and a good dinner with Brother and Sister J. L. Cobb. Casa is a good business town. Several stores, bank, gin, mills, large two-story schoolhouse, Methodist and Baptist Churches. Brother Flippin is also pastor here. M. J. Lewis and Mrs. E. J. Ropert were getting Western Methodist. We secured eight others: H. I. Anderson, J. L. Cobb, Mrs. L. J. Harkey, Dr. J. W. Cleveland, J. Q. Allen, Mrs. M. J. Shackelford, Mrs. J. E. Lyon, and T. H. Higgins.

OLA, ARK.

One of the best towns on the Rock Island Road is Ola. There are two other roads. Dardanelle and Ola and the Plainview and Fourche Valley Road. There is a good supply of brick stores, bank, several mills, gins, and public works. Large two-story schoolhouse. We have an excellent church built by Rev. O. H. Tucker several years ago. They are planning for a parsonage in the near future. Rev. C. E. Grady is pastor for the second year. He is developing into an excellent preacher. Was well received on being returned for another year. He is blessed with a fine boy, two sweet little girls and an excellent wife. Rev. H. W. Wallace, the Conference evangelist, was helping in a protracted meeting. I secured two new subscribers: T. P. Witt and Mrs. A. E. Foster.

PLAINVIEW, ARK.

This is a new town in the Fourche Valley. The Fort Smith sawmill people built the road and are the chief promoters of the town. The business is done by individual firms, and not by a company store. Hence the town is taking a substantial growth of good citizens. There are about 1,500 and still growing. It is claimed there is plenty of timber in easy reach to supply the mill for a quarter of a century. It is situated in a beautiful large valley of fine farm lands. There is a bank, W. T. Blount, cashier; quite a number of nice stores, extra large two-story schoolhouse. Prof. Wright principal. It was a pleasure to address the school and to preach in the Baptist Church at night. I secured ten new subscribers. Thomas Ross, W. H. Castle, Mrs. P. C. Anderson, Dr. Ballenger, Dr. Albright, Mrs. R. P. Basham, Mrs. D. C. Rhodes, S. L. Crownover, W. B. Clement, and C. C. Albright. Brothey Gray is also pastor here, and is well liked. They are planning to build a nice church. Have a central lot.

HOUSTON, ARK.

This is a small town in Perry County. Five stores, a nice bank, good school, gin, mills near by, good farming lands, at reasonable price. We have an old church, but plans are being perfected for a new house. We have some excellent members who love the church. Rev. W. E. Bishop is pastor. He is well qualified for splendid work, and will no doubt have a prosperous year. He has been well received. We secured three new subscribers: Prof. J. A. Reed,

J. C. Jones, H. H. Linebarger and sons, who are leading merchants and bankers.

PERRY, ARK.

Three miles north of old Perryville on the Rock Island Road is Perry, a new and growing town. Business is lively and the prospect good for the future. This is where Sam Jones died while the train was detained by a freight wreck October 15, 1906. We have an excellent church here, which they are planning to finish at once. Rev. W. E. Bishop is pastor. He is an excellent preacher and is well received. He has a splendid preacher's wife and fine, smart children. He is quite hopeful of a good year. We secured seven subscribers: Mrs. L. F. Elsberry, Mrs. M. L. Gadd, W. E. Mosley, Mrs. G. B. Colvin, who was Miss Mollie Bland, a graduate of Galloway; Mrs. N. J. Creasey, R. M. Wilkerson, Mrs. T. S. Carl. We had a gracious service and a comfortable night with Brother and Sister W. E. Mosley.

BIGELOW, ARK.

One of the many large mill plants in Arkansas is found at Bigelow. There is a population in a mile's radius of about two thousand. Being on the Rock Island leading into Oklahoma they have ready sale for their immense output. There is a fine class of men operating the mills and business connected with the same. Rev. J. B. Stevenson three years ago held an excellent meeting here, which resulted in forming a self-sustaining charge. Rev. H. W. Wallace served this work the past two years. He was greatly loved and would have been highly acceptable for another year, but he was wanted for a larger field. Rev. J. H. Bishop has been appointed and cordially received. He is not only a big man, but is an excellent preacher, and will no doubt have a prosperous year. Sunday was spent here preaching morning and evening to appreciative audiences. Brothers Harley, Vance, Swilling, Smitherman, and their families brought me under special obligations for kindness. I secured twelve new subscribers: L. F. Moore, J. B. Robertson, Mrs. J. A. Stanley, Mrs. Hallie Turner, Mrs. J. M. Lucas, Mrs. S. S. Mincey, Mrs. J. M. Swilling, George W. Morford, James A. Vance, Mrs. Lee Lucas, Mrs. R. B. Lawson, and Mrs. Edwina Lawson.

While here, Dr. G. W. Gaddey died. It was a sad pleasure to visit the family and offer prayer and some words of comfort to the bereaved family. I was pleased to meet Rev. A. V. Harris, a faithful local preacher, who has four churches he is preaching to monthly. There is a real nice two-story schoolhouse at Bigelow, Prof. Brock principal, and a good comfortable church, with a live Sunday school. B. W. Parkinson, the superintendent, has been at Siloam Springs sick, but the school goes right on. Miss Jessie Harley, the secretary, deserves special praise for her efficient work. They gave me their order for literature for 1911.

Thus ended a busy and profitable week.

ARE YOU GOING INTO "WINTER QUARTERS"?

Letter from George A. Lamb, President of the Craighead County Sunday School Convention:

Dear Sunday School Workers:

How are your schools getting along and are you doing anything to keep them alive or make them even better?

Many schools, I am sorry to say, at this time of the year go into "winter quarters," thereby losing the best time of the year for the Sunday school. Much more good can be accomplished if we will work as hard through the winter as we do through the summers. But is it right anyway that we should disorganize our Sunday schools and go into winter quarters? Why, what if the bridegroom should come along and find us gone into quarters with our lamps not trimmed and burning?

HILL'S BUSINESS COLLEGES

\$18—For a Ten Weeks' Course—\$18

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 75 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.

Arkansas Farms For Sale

240-acre tract very fine grade black land, situated in Little River County, Arkansas, five miles southwest of Foreman. 60 acres fenced and in cultivation, 140 acres cleared and practically ready for cultivation, balance in timber. This is fine alfalfa land. It will also make one bale cotton or 60 bushels corn per acre any ordinary crop year. This is very valuable property, and can be bought at the extremely low price of \$25.00 per acre, and on very easy terms.

If you are interested in buying an Arkansas farm of any size or description, write us for our land folder, which we have recently gotten out, giving full descriptions, prices, terms, etc., of quite a number of our best offers. We are prepared to give you promptly any information you may desire concerning Arkansas land.

Holman Real Estate Company

215 West Second St.

Little Rock, Ark.

Jesus says we know not the day nor the hour. Then how can we know the winter or the summer that he shall sound his trumpet and time shall be no more. Let him that thinketh he standeth take heed lest he fall.

If we live in the Spirit, let us also walk in the Spirit. He says that we must constantly watch and pray, that we enter not into temptation. So, dear Sunday school workers, if your Sunday school is growing small, don't disorganize, but work on. Pray on and the Comforter will come and you can do a great work. Announce your Sunday school to go right through the winter and the year around; announce it often, and on the streets and keep up the Spirit. Study your Sunday school and visit other schools and find out what your school needs.

There are many ways of building up the Sunday school and putting new interest in them, and I will be glad to render you any assistance I can if you will call on me.

By the first of the new year or as soon as all new superintendents have been elected, I want to get the names and addresses of every superintendent and of every township president in this county so we can keep in close touch with each other.

What we want is more "ever green" Sunday schools and fewer "never green" Sunday schools.

Let this be our motto:

"If every Sunday school scholar was just like me,

What kind of a Sunday school would my Sunday school be?"

Yours for better Sunday schools,
GEORGE A. LAMB.

PRODUCTION OF VOLATILE OILS AND PERFUMERY PLANTS.

Of the countless numbers of plants in the vegetable kingdom, many possess peculiar aromatic odors. Before the art of distillation was known, the ancient peoples used odoriferous plants and spices in their dried forms for their agreeable odors. Gradually, however, the development of special utensils for other domestic purposes may have resulted in the discovery of methods for the separation of odors from plants and plant products. The first mention in ancient Greek writings of the separation of an odor from a crude substance is that of the oil of cedar, which was separated from the oil-cedar resin by means of the crudest form of apparatus. With the development of the necessary apparatus,

extensive perfumery industries have arisen. In southwestern France a general perfumery industry of great importance, based on the production of lavender, cassie, rose, violet, and other perfumery plants, has grown up. The attar of roses from Bulgaria and Turkey, the rose-geranium oils from Algeria, Reunion, and other French colonies, the lavender and other essential oils from England, and the citrus oils from Italy, as well as the lemon-grass, citronella, vetiver, and other volatile-oil and perfume-producing products from India, may be mentioned as important industrial products. In the United States and in Japan the production of peppermint oil and its products constitutes an important industry.

At the present time the number of plants in the United States yielding oils in a commercial way is very small, but the number capable of yielding oils of probable value is correspondingly great. At present the cultivated plants are principally the mints, peppermint and spearmint, together with small quantities of wormwood, tansy, and wormseed. The wild plants include sassafras, wintergreen, sweet birch, Canada fleabane, blue-gum, wild bergamont, horsemint, and pennyroyal.

Oil of turpentine has been distilled commercially for more than a century and is produced on a very extensive scale. Unlike most volatile oils, the oil of turpentine is not distilled directly from the plant, but results as one of the products of the distillation of the oleoresin obtained from several varieties of pine tree.

Information concerning plants yielding materials used in the manufacture of perfumery products, also concerning the processes and apparatus required to utilize these oil-bearing plants, is given in Bulletin No. 195, of the Bureau of Plant Industry, United States Department of Agriculture, recently issued.

Rev. James F. Jernigan will leave Tuesday for Conference, and with the usual uncertainties of the action of that body we do not know whether he will be returned to Osceola or not. He is a live wire in any capacity, and we will be more than glad to have him return. He has made a good record and deserves well of all the people whom he has served faithfully and well—Osceola Press.

Mention the *Western Methodist* when writing to advertisers.

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.)

WHO OWED THE DEBT?
BY RUTH CARR.

CHAPTER 2.

"Hurry up, Tucker, and make a fire in the stove, for I must get through breakfast early, as I have a hard day's work before me. If you help me I will get it all done."

"Let me take the dresses home and draw the money?"

"You may take Mrs. Merton's home this morning, and Mrs. Gill's this afternoon."

"How much do you get for both of them?"

"Five dollars if you collect it all. Miss Gill owes me a dollar and a half for some sewing I did last week."

"Six dollars and a half—whoopee—ain't that a lot of money? You'll have enough to pay your way in the show tonight, won't you?"

"If you collect it all, perhaps I can spare a dime."

"If you don't have any left after you settle the bills, I will pay your way in one show, for I don't care 'bout seeing only the snakes, and I have enough to see two shows and get some lemonade besides."

"That's a good boy, but mother hopes to have enough to take you to see something, or maybe let you ride on—"

"Who's that knocking this early," said Tucker.

"Go and see, dear."

As Tucker did not return, and the sound of loud voices reached Mrs. Elliott's ears, she hurried to the front to see what was the trouble. When she soiled an officer her heart gave a bound, and great fear took possession of her.

"Madam, it is my painful duty to inform you that your son is accused of taking \$35 from a trunk at Dr. Jordan's last night."

"I didn't do it," said the boy with the frightened expression of a hunted deer, as he looked from the officer to his mother. "I declare I didn't do it."

"Well, you'll have to prove it, sonny. You must come along with me now, and don't make no kick," said the officer as he placed his hand on the boy's arm.

"O mamma, must I go—I didn't steal the money—I haven't seen any money except what the doctor paid me last night."

Big tears stood in the child's eyes, and his mother slipped her arm around him and drew his head to her shoulder. Only for a moment did the boy allow himself to be petted before the officer, and moving away from the mother he looked out of the window.

"Hurry up, young chap, my time's worth money."

"May I go, too," asked the mother.

"Guess so—ain't no law agin it, as I knows of."

Hastily getting her bonnet she followed the officer and her son to the court room, where Dr. Jordan was present to testify against the boy. As the doctor advanced to meet Tucker the latter looked him steadily in the eyes.

"What makes you think I got the money, Dr. Jordan?"

"All the evidence is against you, my boy. I am loathe to believe you are guilty, but so far as I know, no one else was in the house."

"But I didn't go in the room—only in the hall."

"Then who did? All the doors were locked except the front, and you were there all the time."

"I don't know who did, sir, but I

know I didn't."

"I hope you may prove it, Tucker, for it hurts me to think you would do such a thing."

"I hope you won't believe it, sir."

"I must until you have proven other-

wise."

At the trial the evidence showed that no one had been on the place except Tucker, and a trunk had been broken open and \$35 taken from it. No door except the front was open and all the windows were screened and none of them had been disturbed.

As the trial progressed, Jim and Buck heard of it and hurried to the court room.

"I know something I could tell about it," said Buck to the officer, so he was called to the witness stand and sworn in.

He testified that he and Jim passed the house the night before and stopped to talk with Tucker at the gate. He stated that Tucker said he would have enough money to go to all the shows tomorrow night, and when they asked him where he would get so much, he replied it was none of their business.

Mrs. Jordan testified that when she swept the porch in the morning she found a silver dollar in the hammock where Tucker was asleep when the doctor and his wife returned.

Tucker was allowed to state his side of the case which he did in a straightforward manner, telling of the boys being on the porch and also of the flogging they had given him.

"Why didn't you tell the doctor of all this last night," said a lawyer.

For a moment Tucker hung his head, then remembering he had sworn to tell the whole truth, he answered in a satisfactory manner every question put to him. In all the cross examination Tucker did not once contradict himself.

When Jim was called to the stand, he fidgeted in the chair, contradicted himself several times and got terribly tangled. He testified about as Buck had done, denying that he had been on the porch, and added that Tucker had offered him half of the money to go into some kind of a scheme with him, but would not say what the scheme was to be, because Jim would not promise in advance.

Things were growing dark for the youthful offender. His guilt was proven beyond a doubt, but what punishment to inflict was the question of the Judge.

Calling Mrs. Elliott to the stand, she was asked the exact age of her son.

"He was twelve years old the fifteenth day of last March."

She also testified that Tucker had only twenty-five cents on his person when he came home the night before.

Dr. Jordan urged the boy to make a clean breast of the whole affair, restore the money, and the case would be dropped on account of his youth, but still Tucker affirmed his innocence, declaring he knew nothing of the money. The doctor felt that it was stubbornness on the part of the boy who seemed to openly defy the offer of release, and was glad when the Judge sentenced the prisoner to three years in the reform school.

Tucker's mother broke down at hearing the sentence and laying her head on the boy's shoulder wept bitterly.

"Don't cry, mamma, it will all come right some day. I didn't steal the money, and I don't owe the debt, but I'd rather go to the reform school knowing I had done right, than to have confessed it and been cleared."

"But, my darling, how can mother stand to have you go? I can't stay all alone—what will I do?"

Not being able to make sufficient bond for the boy, the mother must see him go to jail for the night.

"I will go too, dear," said Mrs. Elliott, who believed he was innocent, in spite of the testimony to the contrary.

The officer led the boy away, followed by his mother, who was not allowed to enter the cell, but permission was granted her to stay in the jail hall. All night long she sat by the iron door listening for any sound that might come from the cell. Once she thought she heard a sob, so placing her lips to the huge key hole she called to the boy.

"Are you resting, dearest?"

In an instant came the well known voice:

"I am comfortable, mamma, I thought you had gone home."

"No, darling, mother will stay here all night—go to sleep again."

Alcohol

Not a drop of it in Ayer's Sarsaparilla. No alcohol habit. No stimulation. Ayer's Sarsaparilla is a tonic, a regular tonic. It tones up, restores healthy activity. Consult your doctor freely about using it. Do as he says.

J. C. Ayer Co., Lowell, Mass.

Never once closing her eyes, the faithful mother kept her vigil through the darkness of the night, till after long hours of watching she could detect faint gleams of light slipping through the bars of the jail. When the jailor came to bring breakfast to the prisoners he found the tired little woman still on duty.

"May I cook his breakfast and bring it to him," she asked.

"Yes, if you will allow me to inspect it before he has it."

Assuring him that she would comply with the law, she hurried to her home, soon returning with a tray of dainty breakfast. Just the things she knew he liked best had been prepared, and Tucker was so pleased that he asked permission to have a boy older than himself eat with him. The rough jail fare of bread, molasses and coffee had not been touched, but the homesick lads feasted and became almost jolly over the tray of dainties brought by Tucker's mother.

"Kid," said the older boy, "you've got a mighty good mammy—wouldn't ave thought you'd a done this."

"I didn't."

"O, say now, tell the truth."

"Upon my word I didn't get that money, and I won't lie about it."

"Does she believe you did?"

"No, she knows I didn't, for she'd believe my word any time, for she knows I wouldn't tell her a lie."

"Maybe I wouldn't a told 'em lies if I'd a had a mammy like yours, but they said mine died when I was a baby—wish I'd a gone with her."

"That's a wicked wish," said Tucker.

"O, you're some of a preacher too, ain't you?"

"No—guess not, just been told so much how to do right that I can't forget it."

As the breakfast was over the boys must be separated, so Tucker went back in his cell.

"Goodbye, kid," called his friend, "hope you'll prove to 'em 'at you didn't do it. If you git out 'fore I do, don't forget Jimmie, that's my name—Jimmie Joyner."

As the officer was to start to the reform school at ten o'clock with Tucker, his mother hurried home to get his clothes ready. Tears fell thick and fast as she packed the things in the little grip, not forgetting to put in the little Bible he had won at Sunday school, also the little purse she had given him on his last birthday. Looking in her own purse at her small sum, she took out a silver dollar and slipped into the little one, then placed it beneath the clothes.

As she started back to the jail to bid her son farewell, she remembered the day that she had buried Tucker's father. She felt that it was the darkest day of her life, but the blackness of this was worse. The clouds were so thick and black that not a ray penetrated through them, and no light came from any source. She had no one on whom she could lean, or to whom she could turn for help or even a kind word. It had been the dream of her life that Tucker would some day be a credit to her and an honor to his father's name, but now it was all over. Gladly would she have laid him beside his father, rather than have him go away to be placed behind the bars with only a band of criminals for associates. But her boy was not a criminal! He had done nothing wrong! In her inmost soul she felt—yea she knew that he was innocent of the theft. But would it ever be proven—would he ever stand out among men exonerated?

His mother would be the last to lose faith in her boy, and would still hope and pray that this sad misfortune and disgrace would one day prove a blessing in disguise. It should be her constant duty and pleasure to keep the child encouraged and cheered although her own heart was breaking. He should never know what it cost her to smile when her heart strings were ready to snap asunder.

"Don't give up, dearie," said she as she sat by his cell, "but be as cheerful

and happy as you can, and some day you will come back to mother a free man."

"But three years is a long time, mamma."

"You may not have to stay that long—I don't think you will."

"But if I do—oh! just suppose you should die while I'm gone." He turned away to hide a sob and tear that he had struggled so hard to keep back.

The weak little mother was using other strength than her own, as she gave encouragement to the child who, but for her optimistic nature, would long ago have broken down under the great strain.

The officer came for the boy who threw his arms around his mother and held her to his strong bosom for an instant, and then pressing a long, loving kiss on her cheek he was gone. He dared not speak lest his voice fail him, and betray the pent up feelings he was trying so hard to conceal. Not even daring to look back he walked through the street with the officer, arriving at the station just in time to catch the train that would take him away from home—away from mother—away from friends, if he had any—away from everything that he loved, but thank God not away from honor, not away from truth, not away from right.

Looking out on the town, the boy waved his hand out of the window with a slow, sad swing. There was a heavy weight in his breast, and an aching lump in his throat, but the blinding tears did not cut off the view of a little cottage home on the outskirts of the town, as the train went whizzing by.

"Goodby, dear little home—I'll come back to you some day and prove that I was right. Take care of mamma till then. Good-by, good-by."

(To be continued.)

TO DRIVE OUT MALARIA
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.

LITTLE ROCK CONFERENCE.

I am anxious to publish a correct register of the clerical members of the Annual Conference in the minutes. Will each member please drop me a card stating when he entered the conference, with his present address and relation to the conference? Also would be glad to have the addresses of the undergraduates and the supplies. Please do this at once.

B. A. FEW.

Editor and Publisher Conference Minutes.

Little Rock, Ark., Dec. 8, 1910.

CAMDEN DISTRICT NOTICE.

The district stewards of Camden District are called to meet in Camden, December 14, at 2:00 p. m. Let every one be present, as we hope to plan some new work for the year.

R. W. McKAY, P. E.

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.

GLENN'S Sulphur Soap

For the Skin

Clears the complexion, whitens the hands and is a time-tested remedy for skin diseases.

Sold by druggists.

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

W. F. M. S., Little Rock Conf.

 Edited by Conference Officers and
 District Secretaries

**ANNUAL MEETING OF W. F. M.
 SOCIETY. L. R. CONFERENCE.**

(Continued From Last Week.)

On Friday morning, "Progress," the watchword for the week, was introduced in the first step "By Recruits," in a workers' congress, conducted by Mrs. George Thornburgh. "We as a Conference society have achieved much, but we must not rest on our achievement." We must reach out for the young life of our church which is slipping through our fingers. The most effective points developed were: The personal contact, the membership crusade plan, enlist the preachers, make auxiliary meetings business like in conduct, keep everlastingly after uninterested ones. This instructive parliament closed with a very practical paper by Miss Eva Shoppach. Introduce the social element, use year books, appoint lookout committees, were a few of her fine suggestions. A concise and comprehensive review of the mission fields of Brazil and Mexico by Mrs. Arnold followed.

The pre-eminent feature of the afternoon was the workers' congress, led by Mrs. Trawick, our visitor from the Tennessee Conference. The subject, "The Second Step in Progress, by the Power of Knowledge." Knowledge is information and information is the key to interest. The rudiments of missionary knowledge is found first in the Bible. The most effective agency for diffusing missionary knowledge comes from a careful study of mission history. This can be gained from the united study course. A woman to be convincing must

first be convinced. A study class is necessary to the life of an auxiliary. As some one has said: "An ounce of picture is worth a pound of talk." This was verified by the interesting and attractive display of maps, charts, pictures, flags of foreign nations, and missionary object lessons displayed. Appeal through the eye gate as well as through the ear gate. Mrs. Trawick brought out some strong points and fine ideas.

The Finance Committee urged the duty of tithing and systematic giving, the paying of the Conference expense fund, and the pledge of \$4,500.00 for the support of six missionaries, and a permanent fund of \$180.00 be appropriated for candidate training. That every member of each auxiliary pay 10 cents annually for the benefit of retired missionaries. This report was accepted.

Friday evening the Juveniles in charge of Miss Clara McRae gave to the Conference a model from which all future programs might be copied. The special feature, "The Plea of Heathen Children," given in costume by eighteen boys and girls, was effective and instructive.

On Saturday morning a sacred season, led by Mrs. Hotchkiss, was spent in memory of the ascended members of the Conference society. The Conference honor roll contained 25 auxiliaries out of 44 in the Conference. This honor roll consisted of the societies which had fully met their pledge assessment, but in the future honor roll membership will incur the discharging of all financial obligations.

Then followed a most profitable hour in the third workers' conference, "Progress by Giving," led by Mrs. E. N. Gates. The pinnacle in progress is reached when we become thoughtful, careful, and cheerful givers. Our duty in giving is not discharged in the mere giving of money. We must give of our time, our talents, our prayers, and ourselves. The progress of the Conference society in giving during the past three years was shown in the following statistics:

In 1907 the average per member was \$3.76.

In 1908 the average per member was \$4.07.

In 1909-1910 the average for membership was \$4.27.

The closing half hour was spent as on days previous in a devotional led by Brother Thomas. In this last devotional he most impressively amplified and developed the three phases of the motto of the society:

"First, it is short; second, striking; third, scriptural, and lastly heroic. We as God's women do not want to undertake an infant's work. We want to undertake the heroic for Christ's kingdom. We want to undertake the great things for our kingdom. We amount to nothing unless we bring things to pass in the name of our Lord. My sisters, talk about your watchword, pray about it, and above all, make progress."

Saturday afternoon the work and scope of the Scarritt Bible School was reviewed by Mrs. H. C. Rule. The annual query When shall we meet? was greeted with several invitations, the ballot resulting in Hot Springs as the choice. Then followed the annual election of officers. The report of the Committee on Extension contained so many strong points which need to be emphasized in each society that it will be published in this column in full, hoping that every auxiliary may profit by it. Two Vice Presidents were elected; the first, Mrs. George Thornburgh, to have charge of membership crusade to enlist young people; the second, Mrs. S. W. Smith, of Hot Springs, to have charge of literature and study class work.

The abbat dawned a beautiful, clear October day. The annual sermon was delivered by Rev. J. H. Morris, of Kansas City. It was a great pleasure to have Dr. Morris, who has been closely connected with the work of our Scarritt School, with us, and the message he

brought was inspiring. Taking for his text Matt. 14:16: "Give ye them to eat," he likened the evangelization of the world to the feeding of the hungry. A little magnified by Christ's touch is sufficient for all. Receive and give is the law of the kingdom. Though the resources of the women seem pitifully meager we should not be discouraged—our mites blessed by Christ may do effective good in his name. At the close of the sermon the annual missionary collection, amounting to \$308.00 was taken.

The last service Sunday night was in charge of Rev. Thomas, our pastor host, whose theme was "The Power of Money." It was full of valuable lessons the leading thought being "The money we possess is a part of ourselves and intelligent consecrated giving is as necessary a part of worship as serving."

Thus closed the thirty-second annual Conference. The delegates unanimously voted the new plan a very successful one and all departed for our homes with hearts full of thanks for the kindness and hospitality extended us during our stay in this progressive city.

MRS. H. C. RULE,
 Editor Woman's Foreign Missionary Column.

NEWARK STATION.

Inasmuch as there hasn't been any report of the work done at Newark for some time I will give a brief summary of what God has done for us, and helped us to do for him. First, I want to say a word about the town of Newark. It is a beautiful little city of about 1,000 inhabitants, builded on the southern slope, overlooking the fertile valley of Big Bottom and Oil Trough, which is the richest and most productive body of land in the State of Arkansas.

Newark has three churches, representing as many denominations, namely, Methodist, Baptist and Campbellite. Rev. Mr. Kimberland of Judsonia, Ark., has just recently accepted the pastorate of the Baptist Church. I understand Rev. Mr. Borden, editor of the *Christian Pilot*, of Batesville, Ark., has accepted the pastorate of the Campbellite Church. Both of these gentlemen are able ministers of the gospel. The conference which will convene at Forrest City next week will decide who shall be the pastor of the Methodist Church, which is the leading church of the city, with a membership of 273. About one-half of this number are loyal Methodists, the other half are Methodist only in name—not working at their trade.

We have an official board composed of 12 of as loyal and true men as the State affords, such men as R. H. Ratton, lumberman and farmer; T. J. Raney, senator of this district; C. M. Edwards, president of the First National Bank; F. M. Martin, ex-representative; T. H. Dearing, ex-circuit clerk; R. K. McHenry, Democratic township committeeman and farmer; F. C. Hoyt, Iron Mountain railroad station agent (one of the best I ever saw); H. E. Hawthorn, city clerk and prominent furniture and hardware dealer; E. W. Magness, prominent lumber dealer; John Austin, popular clerk in the large department store of Moore Bros. Co.; D. C. Lanes and R. T. Magness, prominent farmers and stock men.

We have one of the best school houses in the county. It is a modern brick with ten rooms. The faculty, composed of principal and five assistants, and a music teacher who is a graduate of Galloway College, is not to be excelled in any town of its size.

I must say a few words about our church work. We are pretty well organized. We have a Woman's Home Mission Society that has been faithful in the "labor of love." They have raised for all purposes about \$100 this year. They have had some valuable improvements done on the parsonage, which adds greatly to appearance and comfort. We have a fine Sunday school and Junior League. The assessment of \$912 for the support of the ministry will be paid

in full. The benevolences will also be paid in full. We have received 23 members into the church and baptized 20 infants. Rev. T. P. Clark of the Little Rock Conference was with us a few weeks ago, and preached a series of very fine doctrinal sermons, which gave our church a great spiritual uplift. Anyone who needs sound doctrinal sermons will do well to get Rev. T. P. Clark of Amity, Ark. He is a good, safe man of God. We have had the best year of our life. Time and space will not admit of me telling all of the good news, so goodbye. Yours, all out and out for Christ and Methodism.

IRA H. RUSSELL, P. C.

NOTICE, MALESTER DISTRICT.

The district stewards of the McAlester District are called to meet at Phillips Memorial Church, Thursday, December 15, at 2:00 p. m. All the pastors of the district are invited to meet with them. SIDNEY H. BABCOCK, P. E.

FROM THE SUPERANNUATE HOME.

We are moving into our new rooms. We are glad to be relieved of our cramped condition. We are so glad and grateful—grateful to the good people who have helped in securing this home, a comfortable parsonage, for us while we live, and a home for some worthy family after we have found our final rest. We can lodge a friend now. I hope from time to time a friend will call on us. I get hungry for fellowship, especially for the fellowship of the preachers. Brethren, when you pass this way call on us, and when you can, stop with us. If any of you have occasion to stop over in Arkadelphia, come and stay with us. You will find a glad welcome.

I said we are grateful to the good friends. Our hearts overflow with gratitude to God, who hath put it into their hearts to do this. God put it into their hearts most assuredly, for I did not. The suggestion did not come from me. Then God cares for me and mine. How wonderful! Even me!

From this quiet resting place I will look on and rejoice in the prosperity of God's cause in the land. My prayers shall follow you, my brethren. My blessing is upon you. Take from me this word of encouragement: The Lord will not forsake you—trust him, and you shall never be left alone. I have tried him. J. H. RIGGIN.

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.

A REMEMBRANCE.

I would lay a flower upon the grave of my friend and brother, Capt. J. H. Crawford. He was one of nature's noblemen.

He was born in Sulphur Springs, Ga., May 9, 1842. He came to Arkansas in early life. When the war broke out between the States he entered the army and was elected captain of a company, and served four years in the Ninth Arkansas regiment, and there was no braver soldier who wore the gray than Captain Crawford.

He was married twice, first to Miss Caroline Toole; again in 1884 to Miss Cornelia F. Cason. In the year 1884 he united with the Methodist Episcopal Church, South, at Pine Bluff. He was a noble Christian man. No one was ever in doubt how Captain Crawford would stand on any moral question. He loved and was loyal to his Lord, everywhere and every when. Grand man—how I loved him! Such men are the salt of the earth.

His noble life ended in great peace in Artesia, N. M., February 12, 1910. He leaves a devoted wife and seven children. C. C. GODDEN.

December 7, 1910.

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 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, ALAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. 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.

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

LANDS FOR SALE

1881 acres of bottom land one mile of Clarendon, Monroe County, Ark. Timber sold. First time timber sold for \$2.00 per acre, and last time for \$2.50 per acre, and it is very likely that there will be nearly enough timber left at the expiration of contract to pay for land. Will sell this land before 1911 for \$3.85 per acre. A real estate man of Clarendon said in November that no land of any sort around it was selling for less than \$5.00 per acre. Address Western Methodist, Little Rock, Ark.

1,250 acres fine Red River bottom land, except 80 acres upland. This land lies in Lafayette county, four miles west of Canfield, Ark., which is on Cotton Belt railroad (St. L. & S. W.). 250 acres in cultivation. 125 acres in corn this year made some 4,000 bushels; 125 acres in cotton made nearly 75 bales of cotton. 100 acres in pasture. 650 acres fenced; good wire fence. Good cotton gin and saw mill combined. Seven (7) good dwellings. Large barns, one of which is largest barn in county. Over 600 acres of fine timber—cypress, ash, oak, gum and cottonwood. Price, \$17.00 per acre.

Also 12 fine Kentucky mules, five wagons, harness, farming tools, all the grain, 200 hogs, a nice bunch of cattle. The hogs are Poland China and Berkshire, with crosses, fine bred. Complete with blacksmith shop; a beautiful residence, with truck, orchard and grass at Walnut Hill, four miles from farm; good school, good health, good water, on a bank, churches, business houses etc., a nice country village three miles off the railroad. Will sell farm with or without the personal property. Farm, grain, stock, farm implements, gin, blacksmith shop, Walnut Hill residence and all, including a nice bunch of cattle, for \$30,000.

Address Western Methodist, Little Rock, Ark.

1,500 acres fine bottom and timber land, estimated to cut near 10,000 feet per acre. This land lies in six miles of Prescott, Nevada County, Ark. Price, \$7.50 per acre. Address Western Methodist, Little Rock, Ark.

1,500 acres very fine timbered land, near Prescott, Ark. Price, \$10.50 per acre. Address Western Methodist, Little Rock, Ark.

80 acres level upland in Lafayette County, Arkansas, two miles of Walnut Hill; 10 acres in cultivation; 25 acres more can be easily prepared for cultivation. Rents for \$2.00 per acre. Rest in timber. Oil lease on this tract 25 cents per acre for five years. If oil is found owner gets one-eighth of oil. Price of this tract, \$450.00. Address Western Methodist, Little Rock, Ark.

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.

DR. W. S. MAY.

Eye, ear, nose and throat. Office: Rooms 14 and 15, Masonic Temple. Hours: 9:00 to 1:00, and 2:00 to 5:00; Sunday, 9:00 to 11:00.

THE SALARY OF THE PRESIDING ELDER: TWO EXTREMES.

There has been a great deal said and written of late about the office of Presiding Elder. Radical changes were suggested before the last General Conference, some even advised to discontinue the office. I can well remember the time when the quarterly meeting was greatly enjoyed by large congregations. But now it is considered chiefly as a financial settlement. Sometimes the Stewards will send one to report, sometimes the pastor makes the report, and sometimes there is no report to make.

The Presiding Elder has not the "hold" on the people that he once had. Why is this?

Years ago the Elder received starvation salaries along with the circuit preachers. Dardanelle District used to pay \$500.00 to \$600.00 a year. Of course he could not travel and keep out of debt on such a salary, so he soon had to be stationed to "get even" financially. In many instances the Elder was cheated out of his salary by the circuit stewards. If the district stewards meeting assessed a charge \$100.00 they would say "that is too much; \$50.00 is enough, so we will double the salary of the pastor, not with the intention of paying it, but to lessen the pro rata of the Presiding Elder."

That was one extreme. When the church began seriously to think of better salaries, different methods were recommended. Sometimes the districts were enlarged, but this only made it impossible for the Presiding Elder to do his best work.

About 12 years ago our district (and many others) adopted the plan of assessing a fixed per cent of pastor's salary for Presiding Elder's salary.

This worked admirably and while there were some objections at first, they soon quieted down and the problem seemed about to be solved, and with a gradual increase in pastors' salaries would soon have been all right. But the Presiding Elder did not seem to be satisfied with a gradual increase along with the pastors. So they planned to raise the per cent. This was done against the will of the majority of the church.

The Presiding Elders and a few select men held a caucus previous to the hour of the District Stewards' meeting and had the matter "arranged," "cut and dried," the people call it. If anybody dared to object he was sat down in a manner commonly called snubbing. Once our pastor dared to object, as his salary was already fixed and it was cheating him out of several dollars that he needed much more than the Presiding Elder. But he was given to understand that this was a matter for the District Stewards and none of his business.

This is the other extreme. The minutes of 1908 are the latest which I have at hand. Fifteen appointments in Dardanelle District paid an average of \$300.00 to the pastor. The Presiding Elder received four and one-half times that amount. Seven charges paid an average of \$220.00. The Presiding Elder received over six times this amount. In 1907 and 1909 there was a greater disparity. Some may say I am trying to stir up strife, but I am not. These are cold facts and I am hoping, praying, and working, for a better state of affairs. I do not believe in paying the Presiding Elder less. The pastors ought to have more. But I do say that while we are working with the problem of better salaries for the pastor, the Presiding Elder should have love enough for the brethren to take a fair divide, say double the average pastor's salary. He cannot do his best work on a starvation salary, but neither can the pastor.

Furthermore, the influence of the Presiding Elder is needed to help pull the pastor's salary out of the mire. This he is powerless to do as long as there is a chasm between him and the people. They feel that they are forced to support him better than their own pastor and one

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reason they do not attend Quarterly Conference they expect a lambasting.

Brethren, the office of Presiding Elder is in my estimation one of the most important factors in our great church, and anything that hinders his influence is a great injury to the church.

Yours for Christ,
W. H. CLONINGER.

December 5, 1910.

ARKANSAS STATE TEACHERS' MEETING, LITTLE ROCK, DECEMBER 27, 28, 29.

The complete program for the State Teachers' Meeting is now ready for distribution. This is the strongest program in the 43 years' history of the association. An enrollment of fully 1,500 is expected. Superintendent Cook has received direct word from 40 school boards that will aid their teachers to attend the State meeting. At least 12 prominent educators from other States will participate in the general and section programs.

All meetings will be held in the High School building, Fourteenth and Scott streets, and reception committees will meet all trains.

A special railroad rate has been secured of one and one-third fares for the round trip to Little Rock from all points in Arkansas. Tickets on sale December 22 to 27, with final return limit January 5, 1911.

SCHOOL IMPROVEMENT ASSOCIATIONS.

Annual Meeting and Trophy Award at State Teachers' Convention, Little Rock, December 27, 28, 29.

State Superintendent George B. Cook is sending out blank forms for the annual reports of the School Improvement Associations of Arkansas. These reports are necessary to compile the yearly data for the Southern Education Board and the National Bureau of Education. These S. I. A. reports will also form the basis for the award of the an-

nual trophy, a handsome silver loving cup, to the banner association. This cup was awarded to the Central S. I. A., Little Rock, in 1908, and to the Helena S. I. A. in 1909. A committee from the State Teachers' Association will make the award for 1910.

A splendid S. I. A. program will be given in the study hall of the High School building, Little Rock, Wednesday afternoon, December 28. All School Improvement Associations are urged to send delegates to this meeting.

MUSKOGEE DISTRICT.

District stewards of Muskogee District will meet at First Church, Muskogee, at 2:00 p. m. Wednesday, December 14, instead of December 29, as first announced. Let every pastor and district steward take notice of the change and arrange to be present.

W. M. WILSON, P. E.



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.

Queen of Arkansas Insurance Co.

QUARTERLY CONFERENCE.

ARKANSAS CONFERENCE.
FORT SMITH DISTRICT.

Charleston Ct., at Charleston	Dec. 11, 12
Midland Heights (Fort Smith)	Dec. 14
Alma and Kibler, at Alma	Dec. 17, 18
Mulberry Ct., at Mulberry	Dec. 18, 19
Van Buren Mis., at Figure Five	Dec. 21
Van Buren Sta.	Dec. 25
Van Buren Ct., at Long Bell	Dec. 25, 26
Beech Grove	Dec. 29
Ozark Ct.	Dec. 31, Jan. 1
Ozark Sta.	Jan. 1, 2
Dodson Ave. (Fort Smith)	Jan. 4

J. M. HUGHEY, P. E.

FAYETTEVILLE DISTRICT.

War Eagle, at War Eagle, 11 a. m.	Dec. 12
Winslow, at Winslow, 11 a. m.	Dec. 16
Lincoln, at Morrow	Dec. 17, 18
Centerion, at Council Grove, 11 a. m.	Dec. 21
Elm Springs	Jan. 8, 9
Pea Ridge	Jan. 15, 16
Bentonville Sta.	Jan. 16, 17
Fayetteville Sta.	Jan. 23, 24

J. B. STEVENSON, P. E.

HARRISON DISTRICT.

Cotter Ct.	Dec. 17, 18
Mountain Home Ct.	Dec. 18, 19
Yellville Ct.	Dec. 21, 22
Harrison	Dec. 24, 25
Leslie	Dec. 31, Jan. 1
Marshall	Jan. 1, 2
Osage	Jan. 6, 7
Eureka Springs	Jan. 13, 14

W. T. MARTIN, P. E.

MORRILTON DISTRICT.

Arlins	Dec. 11, 12
Squadra Ct., at Hayes' Chapel	Dec. 17, 18
Hartman Ct., at Hartman	Dec. 18, 19
Springfield Ct., at Shady Grove	Dec. 21, 22
Geary Miss., at Round Mountain	Dec. 25, 26
Bearcamp Ct., Steele's Chapel	Dec. 31, Jan. 1
London and Knoxville, at K.	Jan. 7, 8
Lamar	Jan. 8, 9
Dover Ct., at Dover	Jan. 14, 15
Appleton Ct., at Lanty	Jan. 21, 22

F. S. H. JOHNSTON, P. E.

BOONEVILLE DISTRICT.

Belleville, at Belleville	Dec. 10, 11
Danville	Dec. 11, 12
District Stewards meeting at Danville	Dec. 13
District Stewards will meet at Danville	December 13. Each pastor please take notice and inform his District Steward.

WILLIAM T. THOMPSON, P. E.

LITTLE ROCK CONFERENCE.

PINE BLUFF DISTRICT.

New Edenburg Ct., at Wagner	Dec. 17, 18
Monon Ct., at Good Faith	Dec. 24, 25
Hawley Memorial	Dec. 25, 26
Douglas and Grady	Jan. 1
Carr Memorial	Jan. 1, 2
Rison Ct., at Rison	Jan. 7, 8
Altheimer Ct., at Wabbaseka	Jan. 8, 9
Swan Lake, at Swan Lake	Jan. 10, 11
Sheridan, at Sheridan	Jan. 12
Roe Ct., at Center	Jan. 14, 15
Star City Ct., at Star City	Jan. 18
Roe Ct., at Bethel	Jan. 21, 22
DeWitt Ct., at Prairie Union	Jan. 28, 29
DeWitt Sta.	Jan. 29, 30
Gillette	Jan. 31
Lake Side	Feb. 7
First Church	Feb. 8

The District Stewards will meet at First Church, Pine Bluff, Tuesday, December 20, 1910, at 7:30 p. m.

J. D. HAMMONS, P. E.

TEXARKANA DISTRICT.

Ashdown Sta.	Dec. 10, 11
Richmond Ct.	Dec. 17, 18
Foreman Ct.	Dec. 18, 19
Horatio Ct.	Dec. 31, Jan. 1
DeQueen Sta.	Jan. 1, 2
Vandervoort Ct.	Jan. 7, 8
Gillham Ct.	Jan. 8, 9
Cherry Hill Ct.	Jan. 14, 15
Mena Sta.	Jan. 15, 16
Dierks Ct.	Jan. 21, 22
Locksburg Ct.	Jan. 23
Patmos Ct.	Jan. 28, 29
Stamps Sta.	Jan. 29
Lewisville Ct.	Feb. 4, 5
Texarkana Ct.	Feb. 11, 12
College Hill Sta.	Feb. 12, 13
Bright Star Ct.	Feb. 18, 19
Fairview Sta.	Feb. 19, 20
First Church Sta.	Feb. 25, 26

THOMAS H. WARE, P. E.

CAMDEN DISTRICT.

Fordyce Sta.	Dec. 11, 12
El Dorado Sta.	Dec. 18, 19
Camden Sta.	Dec. 25, 26
Magnolia Ct.	Dec. 31, Jan. 1
Magnolia Sta.	Jan. 1, 2
Waldo Ct.	Jan. 3
Stephens Sta.	Jan. 4
Buena Vista Ct.	Jan. 5
Chidester Ct.	Jan. 6
Thornton Ct.	Jan. 7
Kingsland Ct.	Jan. 8, 9
Hampton Ct.	Jan. 11
Loenst Bayou Ct.	Jan. 12
Strong Ct.	Jan. 14, 15
Huttig Sta.	Jan. 15, 16
Atlanta Ct.	Jan. 20
El Dorado Ct.	Jan. 21, 22
Wesson Sta.	Jan. 22, 23
Boarden Ct.	Jan. 23
Juncton City Sta.	Jan. 29, 30

The District Stewards will meet in Camden December 14, 2:00 p. m.

R. W. McKAY, P. E.

ARKADELPHIA DISTRICT.

Malvern	Dec. 11
Benton	Dec. 11
Holly Springs, at Sardis	Dec. 17, 18
Arkadelphia	Dec. 25
Arkadelphia Ct., at Hart's Chapel	Dec. 31, Jan. 1

Friendship, at Social Hill	Jan. 7, 8
Ussery, at Hughes' Chapel	Jan. 14, 15
Third Street	Jan. 15
Malvern Avenue	Jan. 22
Park Avenue	Jan. 22
Dalark, at Manchester	Jan. 28, 29
Hot Springs Ct., at Bear	Feb. 4, 5
Lono, at Lono	Feb. 11, 12
Princeton, at Tulip	Feb. 18, 19
Central	Feb. 26
Tigert Memorial	Feb. 26
Traskwood, at Traskwood	March 4, 5

T. D. SCOTT, P. E.

MONTICELLO DISTRICT.

Snyder Ct., at Snyder	Dec. 17, 18
Crossett Sta. and Miss.	Dec. 18, 19
Mount Pleasant Ct., at Mt. P.	Dec. 31
Collins Ct., at Bethel	Jan. 1
Monticello Sta.	Jan. 1
Tillar and Dumas, at Tillar	Jan. 2
Lake Village and Eudora, at L. V.	Jan. 7, 8
Parkdale and Wilmot, at Parkdale	Jan. 8, 9
Wilmar Sta.	Jan. 11
McGehee and Arkansas City, at McGehee	Jan. 14, 15
Dermott and Portland, at Dermott	Jan. 15, 16
Hamburg Ct., at Extra	Jan. 20
Lacey Ct., at Zion	Jan. 21, 22
Hamburg Sta.	Jan. 22, 23
Watson and Halley, at Watson	Jan. 28, 29
Warren Sta.	Jan. 28, 29
Johnsville Ct., at Farmerville	Feb. 4, 5
Hermitage Ct., at Hermitage	Feb. 5, 6

J. A. HENDERSON, P. E.

OKLAHOMA CONFERENCE.

MANGUM DISTRICT.

Blair, at Blair	Dec. 10, 11
Lone Wolf and Gotebo, at L. W.	Dec. 11, 12
Hobart Sta., 7:30 p. m.	Dec. 12
Carnegie and Boise, at C.	Dec. 13
Mountain View, at Mountain View, Quarterly Conference 2:00 p. m.	Dec. 14
Hollis Sta., 7:30 p. m.	Dec. 16
McQueen and Looney, at Looney	Dec. 17, 18
Duke, at Prairie Hill	Dec. 18, 19
Dryden and Red Hill, at Red Hill, 11:00 a. m.	Dec. 20
Vinson, at Union Chapel, 11:00 a. m.	Dec. 21
Olustee Sta., Q. C. 7:30 p. m.	Dec. 30
Elmer, at Elmer	Dec. 31, Jan. 1
Mangum Ct., at Wesley Chapel	Jan. 7, 8
North Mangum, at Willow	Jan. 8, 9
Deer Creek, 11:00 a. m.	Jan. 11
Altus Sta.	Jan. 14, 15
Mangum Sta.	Jan. 15, 16

C. H. McGEHEE, P. E.

DURANT DISTRICT.

Valliant	Dec. 3, 4
Idabel	Dec. 4, 5
Garvin, 7:00 p. m.	Dec. 7
Fort Towson, 7:00 p. m.	Dec. 8
Hugo, 7:00 p. m.	Dec. 9
Tuskahoma, 7:00 p. m.	Dec. 10, 11
Tahleah, service 11th 7:00 p. m.	Dec. 11, 12
Silo, 11:00 a. m., 7:00 p. m.	Dec. 17
Adelworth, 11:00 a. m.	Dec. 18
Madill, 7:00 p. m.	Dec. 18
Kingston, 7:00 p. m.	Dec. 19
Colbert, 7:00 p. m.	Dec. 20
Caddo, 7:00 p. m.	Dec. 21
Kemp Ct., at Roberta, 3:00 p. m.	Dec. 24
11:00 a. m. Sunday	Dec. 25
Kenebeck, 7:00 p. m.	Dec. 25
Durant, 7:00 p. m.	Dec. 28
Boswell, 11:00 a. m.	Jan. 1
Bokehito, 7:00 p. m.	Jan. 1
Grant, 11:00 a. m.	Jan. 8
Antlers, 7:00 p. m.	Jan. 8

T. P. TURNER, P. E.

MUSKOGEE DISTRICT.

Westville and Barron, at W.	Dec. 10, 11
Vian Ct., at Vian	Dec. 18
Webber's Falls and Porum, at W. F.	Dec. 19
Stilwell Sta., 7:00 p. m.	Dec. 21
Stilwell Ct., at New Hope, 2:00 p. m.	Dec. 21
Salisaw	Dec. 20
Muldrow Sta.	Dec. 22
Brushy Ct., at Akin	Dec. 23
First Church, Muskogee	Dec. 29
St. Paul's, Muskogee	Dec. 30
Warner Ct., at Warner	Dec. 31, Jan. 1
Stigler	Jan. 2
Whitefield Ct., at Whitefield	Jan. 3
Tomaha Ct., at Tomaha	Jan. 4
Cowlington Ct., at Powells	Jan. 6
State Line Ct., at Hale's Chapel	Jan. 7, 8
Checotah	Jan. 11
Wainwright	Jan. 14, 15
City Mission	Jan. 16
Boynton	Jan. 18
Morris	Jan. 19
Bald Hill Ct., at Evans	Jan. 21, 22

District Stewards will meet at First Church, Muskogee, December 14, 2:00 p. m.

W. M. WILSON, P. E.

LAWTON DISTRICT.

Mt. Park Ct.	Dec. 10, 11
Headerick St.	Dec. 11, 12
Davidson Ct.	Dec. 13
Cement and Fletcher	Dec. 14
Cyril Ct.	Dec. 14
Port Cobb Ct.	Dec. 17, 18
Anadarko Sta.	Dec. 18, 19
Glenwood Ct.	Dec. 20
Geary Sta.	Dec. 21
Indian Work	Dec. 24, 25
Lawton Sta.	Dec. 26
Hastings Sta.	Dec. 28
Hastings Ct.	Dec. 28
Temple Sta.	Dec. 29
Walter Sta.	Dec. 29
Abbeaton Ct.	Dec. 30
Manitou Ct.	Dec. 31

District stewards are called to meet at Lawton November 30, 2:00 p. m.

C. F. MITCHELL, P. E.

CLINTON DISTRICT.

Texmo Ct., at Texmo	Dec. 11, 12
Roll Ct., at Roll	Dec. 13, 14
Hamburg Ct., at Hamburg	Dec. 16, 17
Cheyenne Sta.	Dec. 17, 18
Weatherford Sta.	Dec. 25
Clinton Sta.	Dec. 25, 26
Hammon Ct., at Pleasant Hill	Dec. 31, Jan. 1
Butler and Shiloh, at Butler	Jan. 1, 2
Berlin Ct., at Berlin	Jan. 7, 8
Savre Sta.	Jan. 8, 9
Carter Ct., at Kempton	Jan. 14, 15

Doxey Ct., at Doxey	Jan. 15, 16
Delhi Ct., at Center Point	Jan. 21, 22
Elk City Sta.	Jan. 22, 23
Erick Sta.	Jan. 28, 29
Texola Ct., at Salem	Jan. 29, 30
Foss Ct., at Foss	Feb. 4, 5
Dill City, at Hefner	Feb. 5, 6
Port Ct., at Port	Feb. 11, 12
Sentinel Sta.	Feb. 12, 13
Cordell Sta.	Feb. 18, 19
Cloud Chief Ct., at Cloud Chief	Feb. 19, 20
Rocky Sta.	Feb. 25, 26

The district stewards for Clinton district are called to meet in the Methodist Church at Clinton, Okla., at 2:00 p. m. December 6, 1910.

M. WEAVER, P. E.

ARDMORE DISTRICT.

Berwyn and Daugherty, at B.	Dec. 10, 11
Marietta Sta.	Dec. 11, 12
Lone Grove, at Lone Grove	Dec. 17, 18
Ardmore Mission	Dec. 18, 19
Wapanucka and Milburn, at W.	Dec. 24, 25
Tishomingo and Mansville, at T.	Dec. 25, 26
Cornish and Loco, at Cornish	Dec. 31, Jan. 1
Woodford Ct., at Woodford	Jan. 7, 8
Hennepin Ct., at Hennepin	Jan. 14, 15
Elmore Ct., at Elmore	Jan. 15, 16
Ardmore, Broadway	Jan. 19
Ardmore, Carter Ave.	Jan. 20
Thackerville Ct., at Thackerville	Jan. 21, 22
Ravia Ct., at Ravia	Jan. 28, 29
Lebanon Ct., at Lebanon	Feb. 3, 4
Springer Ct., at Springer	Feb. 10, 11

District stewards' meeting December 7 and 8 at Ardmore. All of the district stewards and pastors are urged to be present and arrange assessments and plan for the year's work. Very truly,

W. U. WITT, P. E.

CREEK-CHEROKEE DISTRICT.

Cherokee, at Butler Chapel	Dec. 10, 11
Sapulpa, at Concharty	Dec. 17, 18
Broken Arrow, at Hagar Chapel	Jan. 1, 2
Honey Creek, at Little Cusseta	Jan. 7, 8
Uchee, Pickett Chapel	Dec. 14, 15
Hitchita, Old Hitchita	Jan. 21, 22
Wewoka, at Wewoka Chapel	Jan. 28, 29
Seminole, at Arbeka	Feb. 4, 5

Let all the district stewards be sure and meet at Big Cusseta December 3.

ORLANDO SHAY, P. E.

CHOCTAW-CHICKASAW DISTRICT.

Bethel Ct., at Kalichito	Dec. 10, 11
Kallituklo Ct., at Yakni Achukma	Dec. 17, 18
Atoka Ct., at Salem	Dec. 24, 25
Bennington Ct., at	Dec. 31, Jan. 1
Shinok Tobbi	Dec. 31, Jan. 1
Antlers Ct., at Nelson Chapel	Jan. 7, 8
Kiowa Ct., at Okalichi	Jan. 14, 15
Hugo Ct., at Kokachaffa	Jan. 21, 22
Chickasaw Ct., at Kalikakna	Jan. 28, 29
Washita Ct.	Feb. 4, 5
Rufe Ct., at Frazier Chapel	Feb. 11, 12

A. S. WILLIAMS, P. E.

OKLAHOMA CITY DISTRICT.

Cainer Ct., at Cainer	Dec. 10, 11
Blanchard Ct., at Blanchard	Dec. 11, 12
St. John's	Dec. 14
Lexington	Dec. 17, 18
Purcell	Dec. 18, 19
St. Luke's	Dec. 21
Noble Ct., at Noble	Dec. 24, 25
Norman	Dec. 25, 26
Epworth	Dec. 28
Franklin Ct., at Franklin	Dec. 31, Jan. 1
Moore Ct., at Moore	Jan. 1, 2
Capital Hill	Jan. 4
Shawnee, First Church	Jan. 7, 8
Shawnee, Trinity	Jan. 8, 9
Earlesboro Ct., at Earlesboro	Jan. 14, 15
Tecumseh	Jan. 15, 16
Oklahoma City Ct.	Jan. 18
Union Chapel Ct., at U. C.	Jan. 21, 22
McLoud Ct., at McLoud	Jan. 22, 23
Shawnee Ct., at Bethel	Jan. 28, 29
Guthrie	Feb. 4, 5
Perry	Feb. 5, 6
Stillwater	Feb. 11, 12
Piedmont	Feb. 18, 19
El Reno	Feb. 19, 20
Arcadia Ct., at Arcadia	Feb. 25, 26
St. James	Feb. 26, 27

District Stewards will meet in St. Luke's Church December 8, at 2:00 p. m. A full attendance is greatly desired.

O. F. SENSABOUGH, P. E.

ADA DISTRICT.

Holdenville St.	Nov. 27, 28
Sasakwa Miss., at Sasakwa	Dec. 10, 11
Wotumka Sta.	Dec. 11, 12
Wewoka and Seminole, at W.	Dec. 17, 18
Calvin Ct., at Calvin	Dec. 18, 19
Konowa	Dec. 21
Mand	Dec. 22
Wolf Mission, at W. M.	Dec. 23
Ada, First Church	Dec. 24, 25
Ada, Asbury	Dec. 25, 26
Hickory Ct., at Hickory	Dec. 28
Pontotoc Ct., at Franks	Dec. 31, Jan. 1
Tupelo Ct., at Tupelo	Jan. 1, 2
Ada Miss., at Colbert	Jan. 7, 8
Oakmon Miss., at Oakmon	Jan. 8, 9
Byars and Stratford, at Byars	Jan. 14, 15
Waneta Ct., at Chism	Jan. 15, 16
Waneta Ct., at Waneta	Jan. 21, 22
Moral Ct., at Moral	Jan. 22, 23
Asher Ct., at Asher	Jan. 24
Roff and Mill Creek, at Roff	Jan. 28, 29
Sulphur, Vinita Avenue	Jan. 29, 30
Sulphur, First Church	Jan. 31

District Stewards are called to meet December 20, at Ada First Church, at 11:00 a. m.

S. F. GODDARD, P. E.

VINITA DISTRICT.

VIENNA DISTRICT.	
(First Round.)	
Miami	Dec. 10, 11
Claremore, 7:00 p. m.	Dec. 13
Chelsea, 7:00 p. m.	Dec. 14
Wagoner Sta.	Dec. 15-18
Inola and Talala, 7:00 p. m.	Dec. 16
Wagoner Ct., Wassons	Dec. 17
Chouteau	Dec. 18, 19
Pryor, 7:00 p. m.	Dec. 19
Adair, 7:00 p. m.	Dec. 20
Blue Jacket	Dec. 24, 25
Velch	Dec. 25, 26
Fairland and Wyandotte, 11:00 a. m.	Dec. 30
Grove	Dec. 31, Jan. 1
Scout's Prairie	Dec. 31, Jan. 1
Centralia	Jan. 7, 8
Vinita Ct.	Jan. 14, 15
Vinita Sta.	Jan. 14, 15

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.)

REV. J. G. SUTTON.

By request of the family, I attempt to do this that I feel incompetent to do: pay a tribute to one so worthy of better things than I can say. Albeit I do it willingly and trust the notice may be helpful to the living and somewhat worthy of the deed. He was born November 24, 1844, in Ohio; died November 22, 1910, in Arkansas. Professed faith in Christ a number of years ago, preached in Ohio as a traveling preacher in the M. E. Church; came to Arkansas some fifteen or twenty years ago, joined the M. E. Church, South, and preached as a local preacher since. He did good work; also was a strong man in Sunday school work. Continued to work in his Master's loved employ until that fearful disease called cancer began to do its work of which he suffered much, but with great patience and resignation. A great and good man is gone from us, but we sorrow not as those who have no hope. And many will be the stars to shine in his crown of rejoicing won for the Master while here on earth. Perhaps his sword of battle will not be used for the right by any man in the bounds of the circle of his friends, still he has some boys God would use if they will but submit to him. May God's blessing be with the sorrowing ones.

J. B. PRESLEY.

CURRIE.—Maggie Lee Walker was born at Braden, Tenn., August 18, 1875. She moved to Tillar, Ark., with her parents when 12 years of age. She joined the M. E. Church, South, when a child. She was first married to Thomas Scott, Jr., to which union three children were born. Only one, Ettie Florence, a bright little girl of 13 survives. Thomas Scott, her first husband, died about six years ago, and she was married to her second husband, Mr. Newton Currie, August 18, 1907. No children were born to this union. She has three brothers living: Emmett Walker, of Crossett, and Russell and Robert Walker of Rohwer. Mrs. Currie had been in bad health, and had undergone four surgical operations in the past two years, but she bore her sufferings patiently and remained perfectly resigned to the will of God all the while. It was the shock of the last operation that extinguished her already flickering light. Her courage was great, the kind given by the Spirit of God. She told the writer time and again that she was ready to go if God willed, and we all know where to find her—among our Savior's jewels which his angels will gather at the last day. John Wesley's words are still true: "Our people die well." The love and sympathy of almost numberless friends goes out to the husband, little daughter and relatives. The end came Thursday, October 20, at Dermott, and, accompanied by Rev. R. R. Moore, who conducted the funeral services, she was laid to rest in Tillar Cemetery, Friday afternoon, October 21, to await the resurrection of the just. The writer regrets very much that he was out of town at the time of the funeral. Her pastor,

FRANK HOPKINS.

AT LAURA'S GRAVE.

My Dear Laura: With uncovered and bowed head I am sitting at thy grave. It is a beautiful Thanksgiving afternoon on earth, but is it not ten thousand times more beautiful in thy new home in Heaven? Just eight weeks ago last night since thy sweet spirit left me so suddenly as we worshiped together in the earthly sanctuary. I am sure thou didst not intend to

break my heart, Laura, by leaving me so suddenly. Oh, no. It was not thy disposition to provoke sorrow. Purity and love were enthroned in thy heart and thou didst not live to thyself, but found thy highest joy in ministering to me and others. Thy unbounded love and tender ministries more than proved this as we walked together 45 years. But oh, the suddenness of thy departure! If we had only known as we walked so pleasantly together to Central Church that night that it would be our last walk together on earth, and that angels would be thy escort from the church to Heaven, would we not have talked it over, Laura? But even without this knowledge thy hand was never clasped more tenderly in my arm than it was that night. Thy voice never rang out with more melody in song than it did that night in the service. Thy testimony was never clearer or more beautifully phrased than that night. Thy last beautiful and fervent message was left as a rich heritage for the worshipers. Then Jesus opened the gates of immortality, unbound the fetters that confined thy soul, the angels came and you went away with them. Then thy spirit could sing—

"Sink down, ye separating hills,
Let sin and death remove,
'Tis love that drives my chariot wheels,
And death must yield to love."

I leave some flowers on thy grave, Laura, and turn away with a heart bowed under a deep sense of loneliness, yet with fresh memories of thy purity and undying love, to await some escort to come for me. Wilt thou not come with them, Laura? Till then, farewell.
OLIVER.

LEGG.—Mrs. Penelope Legg, familiarly known as "Mother Legg," was born in North Carolina, August 18, 1817. She was happily converted at about the age of 18 and joined the M. E. Church, and for 75 years she lived a faithful, true and devoted member of the church of her choice.

In 1835 she was married to George N. Legg, of sacred memory, and this union was blessed with 11 children, only three of whom survive her—Mr. E. H. Legg of this city, Mr. D. H. Legg of Vann Dale, and Mr. J. H. Legg of Biscoe.

She, with her husband, came to this State in 1860 and located near Vann Dale. In February of 1887 moved to Wynne, and from that time until her death she has been one of the best known and most beloved of all our citizens. On November 21, 1910, at the early morning hour of 2:30, in the home of her devoted son and daughter-in-law, Mr. and Mrs. E. H. Legg, with whom she had lived so long and happily, and where she had been sheltered by every care that love could give, this good woman was called to her eternal home.

Several years ago the shadow of ill-health descended upon her, but she endured her invalidism patiently. She had been declining for many months, and although we realized she was gradually slipping from us, still we were shocked when the summons came so soon.

Her place among earthly associations was well filled and leaves its telling influence on many lives.

As a wife and mother she was a noble type of truest Christian womanhood, one "who looketh well to the ways of her household," and whose "children rise up and call her blessed."

Many were the touching prayers she offered during her last illness, thanking God for her children and grandchildren, relatives and friends and the many blessings he had bestowed upon her during her long life.

Thus she passed away! The last good-bye has been spoken, but she leaves the benediction of a life well spent. We must meet her! We cannot afford to stay away from our loved ones over there.

"Mother" Legg will always be a beau-

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tiful memory to those who knew her and loved her.

The funeral service was conducted by her pastor, Rev. B. L. Harris, assisted by Rev. Mr. Denham of the Presbyterian Church, attended by a large number of friends. She was laid to rest in an embankment of flowers, there to await the resurrection morn. B. L. HARRIS.

REED.—Miss Bertha L. Reed, daughter of Brother George and Zillah Reed, departed this life on the 25th of November, 1910, and joined her mother in the better world, her mother having gone to Heaven just a little more than a year ago. Miss Bertha was a truly devoted Christian, lived a sweet life, and was ever at the post of duty when her health would admit it. She had some light afflictions in her early days that terminated in tuberculosis, and for the past year or more she had been failing in health. She was 19 years old, and since her mother's death a little more than a year ago she has aided her father in teaching and rearing her little brothers and sister; but at last she became too weak to thus aid Brother Reed in the cares of the family, and the task fell to the hands of her next oldest sister.

Brother Reed has suffered a great affliction in the loss of his faithful companion a year ago, and in the death of his daughter, but God knows why these afflictions fall. Methinks the strong must evidence affliction and willingness to bear the same. Though with the blest and abiding assurance that Sister Bertha has joined her mother in the world of light and life, and where the consuming diseases will never again be known, may the father and remaining children brave the sorrows of life and be ready for their going.

We deeply feel the sting of the grief when we visit the home of Brother Reed, and we speak condolence in their affliction. May they look up with a more fixed hope for the Father's care and consolation.

ALVAH E. GOODE, Pastor.

ALLEN.—Mrs. L. T. Allen, the subject of this sketch, was born in the State of Alabama, February 14, 1838, and de-

parted this life on the 24th day of November, 1910, in the town of Bennington, Bryan County, Okla. Mrs. Allen was married to N. G. Allen before the time of the Civil War. Her husband died in Texas about 20 years ago. To this union were born eight children, four of whom died in infancy, and four survive her. Her only daughter living is Mrs. L. E. Foster, of Athens, Texas. He E. Allen, one of her sons, resides at Eden, Tex., while the other two sons, J. W. B. Allen and E. M. Allen, reside at Bennington, Okla. She had made her home for some years with her son, E. M. Allen, and it was there she died.

Mrs. Allen had been a consecrated member of the Methodist Episcopal Church, South, for more than 50 years, and the writer has never come in contact with a more inspiring Christian character. Devoid of all shame and affectation, simplicity, patience and purity dwelt richly in her life. She died, as she had lived, with a comfortable confidence in the God of her salvation, and the solemn stillness of life's returning tide bore her peacefully back into Heaven's safe harbor.

The funeral service was conducted from the M. E. Church, South, in Bennington, where many of her friends and loved ones had gathered to pay a last loving tribute to her memory. The interment was at the Bennington cemetery.

Many friends who knew and loved Sister Allen mourn with her bereaved children and grandchildren, and with many of us will linger recollections of her rare and beautiful spirit.

WILLIAM F. TYREE.

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