

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become"

Successor to Western Christian Advocate.

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

Vol. XXX.

Little Rock, Ark., Thursday, November 2, 1911.

CONFERENCE OF METHODIST EPISCOPAL CHURCH, SOUTH

No. 44.



WHERE REST IS FOUND.

No. XII.

THE CONCESSIONS OF UNBELIEVERS CONCERNING JESUS.

Our next inquiry shall be concerning the concessions of unbelievers as to the character of Jesus. We need take no account of the attitude of men who are manifestly profane or flippant. The testimony of such men is of little value in any cause. Ribaldry and hate and flippancy are not congenial soil for the truth. The common sense of mankind attaches little importance to the testimony of a man who has not the fear of God before his eyes; the oath of an atheist is regarded as a contradiction in terms; the testimony of a wicked and abandoned man must be weighed in the light of such a character. We need not particularly concern ourselves with what men of this sort have had to say about Jesus—or about anybody else.

But there have been unbelievers who have stood among us as sober and serious men. Some men have been born into an environment, and have been trained in ways that would lead us to expect they would reject the divinity of Christ. The average Jewish child, for example, is taught from his earliest infancy that this is a great error, that to embrace it is to renounce the most sacred truths ever delivered by God to his forefathers. Before he is come to the time of independent investigation it may be expected that his mind has received such a bias, his whole system of thinking has been given such a setting, that it would be a little remarkable if he is ever willing fairly and impartially to look into such a question. It stands for a thing settled, so far as he is concerned. There are other men who are so trained by their God-given teachers, their parents, namely, like John Stuart Mill, for example, and yet other men whose occupation in life is such that the whole atmosphere surrounding them is unfavorable to belief. Among such men have been many in whom dwelt the love of the truth. It may well be believed of them that if they could have been deeply impressed with the tremendous importance of the claims of Jesus Christ they would have been numbered among his followers. But they began life with quite the contrary impression. Let us look among these men, men of scholarship, men of reputation for honesty in general, men of great ability in their own life-lines, and let us inquire what they have to say about Jesus.

Not believing in his divinity, in the face of the claims which the gospels set up, in the face of the claims of Jesus himself, and in the face of the current belief of the Christian world, the testimony of these men to the character of Jesus is of some considerable weight. How they are to reconcile their testimony, their concessions, with other facts of the case is a matter for themselves.

It will be found that there is not a reputable unbeliever in modern times who attacks the character of Jesus. The consensus of opinion among infidels who have studied his character is that he was a man of lofty type. Let us look at a few examples. We have gathered them from various sources. The best single collection of such concessions we have ever seen is that made

by Dr. W. F. Tillett, of Vanderbilt University, in a lecture delivered before the Summer School of Christian philosophy in 1884, and published in *Christian Thought*, the organ of that institute, now unhappily defunct, since the death of its lamented head, Dr. Charles F. Deems. Our thanks are hereby expressed to Dr. Tillett for his permission to use his collection. It is as follows:

Lucian and Porphyry, the earliest and bitterest opponents of Christianity, acknowledge the greatness and piety of Jesus. Julian, the apostate, confessed that Jesus "rebuked the winds and walked on the sea and cast out demons, and in dying he exclaimed, 'O Galilean, thou hast conquered!'" Celsus, a heathen philosopher of Greece, who lived in the second century, wrote a book expressly against the Christian religion, in which he pronounces Christ to be an impostor; but by the mention which he makes of the gospels and of the leading facts in our Lord's life he furnishes the strongest possible argument against the mythical and legendary hypothesis by which it has been attempted to overthrow the credibility of the New Testament history. Spinoza, the great pantheistic philosopher, of Jewish extraction, wrote, "Christ was the temple of God, because in him God has most fully revealed himself."

Thomas Chubb, a noted English deist, wrote: "In Christ we have an example of a quiet and peaceful spirit, of a becoming modesty and sobriety, just, honest, upright, sincere, and, above all, of a most gracious and benevolent temper and behavior, one who did no wrong nor injury to any man, in whose mouth was no guile, who went about doing good, not only by his ministry, but also curing all manner of diseases amongst the people. His life was a beautiful picture of human nature in its native purity and simplicity and showed at once what excellent creatures we would be when under the influence and power of that gospel which he preached unto them."

Denis Diderot, the French philosopher, although a confirmed atheist, made the Bible, as we have seen, part of the education of his daughter. This philosopher was once present at a brilliant evening party when the conversation turned freely upon the supposed absurdities, stupidities and inconsistencies of the Bible. After taking a leading part in the criticism and condemnation of the sacred volume, he said: "Notwithstanding all the bad which we have said, and no doubt with good reason, concerning this devil of a book, I defy you all, as many as are here, to prepare a tale so simple, and at the same time so sublime and so touching, as the tale of the passion and death of Jesus Christ, which produces the same effect, and which makes a sensation as strong and as generally felt, and whose influence will be the same after so many centuries."

Rousseau, alluding to Christ, says: "Can it be possible that the sacred personage whose history the Scriptures contain should be himself a mere man? Where is the man, where the philosopher, who could so live and die, without weakness and without ostentation? When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ. What an infinite disproportion there is between the son of Sophroniscus and the Son of Mary! Socrates dies with honor, surrounded by his disciples, listening to the most tender words—the easiest death that one could wish to die. Jesus dies in

pain, mockery, the object of universal cursing—the most horrible death that one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears. Jesus, while suffering the sharpest pains, prays for his most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a God."

"Napoleon Bonaparte," says Dr. Schaff, "reasoning from the overpowering authority and dignity of Christ as a teacher, and from the amazing result of his peaceful mission and the imperishable nature of his kingdom as contrasted with the vanity of all human conquests and secular empire, justly inferred that Christ was more than man, that he was truly divine, and that his divinity is the key which unlocks the mysteries of Christianity." "I know men," said Napoleon, "and I tell you Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires, and the gods of other religions. That resemblance does not exist. There is between Christianity and all other religions the distance of infinity. Alexander, Cæsar, Charlemagne and myself all founded empires. But on what did we rest the creations of our genius? Upon sheer force. Jesus Christ alone founded his empire upon love; and, at this hour, millions of men would die for him. In every other existence but that of Christ how many imperfections! From the first day to the last he is the same, always the same; majestic and simple; infinitely firm and infinitely gentle. He proposes to our faith a series of mysteries, and commands with authority that we should believe them, giving no other reason than those tremendous words, 'I am God.' What audacity, what sacrilege, what blasphemy, in that declaration, if it were not true!"

Pecaut, a noted French author, although he denied the divinity of Christ, and even the sinless perfection of his humanity, has yet conceded that "Christ's moral character rose beyond comparison above that of any other great man of antiquity. No one was ever so gentle, so humble, so kind as he. In his spirit he lives in the house of his Heavenly Father. His moral life is wholly penetrated by God. He was the master of all because he was really their brother."

The poet Goethe, although too much a man of the world to give himself any concern about religion, seems yet to have been theoretically convinced of the divinity of Christ. He said: "I consider the gospels to be thoroughly genuine; for in them there is the effective reflection of a sublimity that emanated from the person of Christ. . . . If ever the divine appeared on earth, it was in the person of Jesus Christ."

The philosopher Fichte, of skeptical views, wrote of Christ that "He did more than all other philosophers in bringing heavenly morality into the hearts and homes of common men. Till the end of time all the sensible will bow low before this Jesus of Nazareth, and all humbly acknowledge the exceeding glory of this great phenomenon."

The poet Richter, through an opponent of evangelical Christianity, yet calls Jesus "the purest of the mighty, and the mightiest of the pure, who, with his pierced hands, raised empires from their foundations, turned the stream of history from its old channels, and still continues to rule and guide the nations."

David Frederick Strauss, the most destructive (Continued on Page 3.)

WESTERN METHODIST

PUBLISHED EVERY THURSDAY

JAMES A. ANDERSON, }
 A. C. MILLAR, } Editors
 P. E. EAGLEBARGER, }
 J. E. GODBEY, } Associate Editor

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

ANDERSON, MILLAR & CO.....Publishers

One Year\$1.50
 Six Months75
 To Preachers.....1.00

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

All remittances should be made by draft, postal money
 order, express money order, or registered letter. Money for-
 warded in any other way is at the sender's risk. Make all
 money orders, drafts, etc., payable to Anderson, Millar & Co.

Subscribers asking to have the direction of a paper changed
 should be careful to name not only the post office to which
 they wish it sent, but also the one to which it has been sent.
 All ministers in active work in the Methodist Episcopal
 Church, South, in Arkansas and Oklahoma are agents and
 will receive and receipt for subscription.

If any subscriber fails to receive the Methodist regularly
 and promptly, notify us at once by postal card.
 Discontinuance: The paper will be stopped only when we
 are so notified and all arrearages are paid.

Notes and Personals

OUR CONFERENCES.

West Oklahoma, Mangum.....Nov. 8
 Arkansas, BoonevilleNov. 8
 Little Rock, FordyceNov. 15
 White River, BlythevilleDec. 6

We were glad to have a call on Tuesday from
 Rev. W. W. Nelson and son Harry. They
 seemed to be happy.

Rev. A. F. Skinner, Presiding Elder of the
 Searcy District, made us a brotherly call this week
 and made a good report of his district.

Rev. Henry Hanesworth reports as to Paris,
 Ark., that he has had a good year in all respects
 and that he is finishing up the year very pleas-
 antly.

Rev. J. H. Bradford, of Humphrey, Ark., spent
 Wednesday in the city visiting a daughter at a
 local sanitarium and reported her condition as
 slightly improved.

Rev. W. B. Wolf is assisting the pastor, Rev.
 J. F. Thornsberry in a meeting at Winslow. Sev-
 eral have been converted and the prospect is that
 there will be many more saved.

Rev. John B. Andrews has had a great meeting
 in Argenta. It is said to have been the most
 successful meeting ever held in that town. It
 closed last Sunday night. We congratulate the
 pastor, Rev. F. P. Jernigan.

Rev. C. N. Baker, of Gillette, and Rev. J. D.
 Baker, of DeWitt Circuit, have gone to Vander-
 bilt for a year and Rev. W. T. Menard and Rev.
 E. A. Moody have been appointed to take charge
 of these works until Conference.

Rev. H. B. Trimble, of Clarendon Station, has
 had a successful year. He is a graduate of the
 Theological Department of Vanderbilt University.
 He is going to Columbia University of New York
 for the Ph.D. degree. He is a choice young man.

At the recent session of the New Mexico Con-
 ference, Rev. Casper S. Wright was transferred
 to North Texas Conference, where he may re-
 main and where he may not remain, as he is in
 the hands of Bishop Mouzon for use anywhere in
 his territory.

Rev. A. O. Evans and his people worshiped
 last Sunday for the first time in their new Sun-
 day school room at Asbury. No man in the Little
 Rock Conference deserves more credit for the
 work of this year than this pastor. But he has
 the habit of working out difficulties.

Rev. and Mrs. Marion N. Waldrip paid our
 office a call Wednesday afternoon, as they were
 on their return home after a delightful ten days'
 tour with the "Arkansas on Wheels" party, for
 whom Brother Waldrip had the honor to serve
 as State host. They reported a delightful trip.

The semianual meeting of our Bishops in
 Dallas last week was made the occasion of a
 great rally for the University our people are
 building in that city. Large sums of money
 were raised. It is understood that the General
 Board of Education, New York, offers a munifi-
 cent sum.

In the list of appointments of the Tennessee
 Conference we note that Rev. J. W. Wiicoxen has
 been transferred to the Little Rock Conference
 and that Rev. O. C. Loyd has been transferred
 to the White River Conference. We trust these
 brethren will find among us plenty of work and
 good fellowship.

The series of articles "Where Rest Is Found"
 must after this week be suspended for lack of
 space while the Conference sessions are going
 on. There are some half-dozen more articles yet
 to come. This editor very much appreciates the
 great numbers of letters that have arrived ap-
 proving these articles. The series will be com-
 pleted as soon as space will allow.

A note from Rev. Burke Culpepper says that
 he was to have spent the entire month of Sep-
 tember in Oklahoma, but that the coming of the
 death angel and the taking away of a sweet little
 girl changed his plans. He tells us that their
 slate for next year is filling up rapidly. He will
 be in Memphis November 15, and is open for an
 engagement from November 17 to November 27.

Rev. J. D. Hammons, Presiding Elder of the
 Pine Bluff District, has been in labors abundant
 helping in revivals. He is now working day and
 night to help his preachers to make full reports
 on all claims. He hopes for the district to pay
 each pastor and every claim in full. He has
 made a fine record as a soul-winner, and is one
 of the best preachers of his Conference.

A note from Rev. D. H. Colquette, Waldron,
 Ark., brings the information that the parsonage
 at that place burned on the night of October 30,
 leaving the pastor's family destitute of clothing
 and furniture. The parsonage was not insured.
 This certainly would be a good opportunity for
 some of our readers to help a worthy and dis-
 tressed preacher of the gospel.

Among the appointments of the New Mexico
 Conference that will specially interest readers of
 the Western Methodist are the following assign-
 ments of men formerly from our territory: Al-
 buquerque District, J. H. Messer; Cimarron,
 Edgar L. Young; San Jon, J. A. Trickey; El Paso
 District, J. A. Ray; Deming, H. M. Bruce; El
 Paso, C. W. Webdell; Tucumcari, J. F. Helge-
 peth; Carlsbad, R. B. McSwain; Fort Stockton,
 W. H. Duncan; Hagerman, Seba Kirkpatrick;
 Portales, J. Rush Goodloe; Roswell, T. L. Lal-
 lance. W. V. Teer transfers to East Oklahoma
 Conference.

A unique character is Chief Moty Tiger, of the
 Muskogee Indians. The Muskogee Indians were
 first visited by John Wesley in 1735, but while
 the Methodist divine became fast friends with
 Tomo Chi Chi, who was then chief, the old man
 would not become attached to a religion with an
 anti-polygamy clause. The present work among
 the Muskogees commenced in 1820, when Bishop
 William Capers, the organizer of the missions to
 slaves, turned his attention to the tribe, with the
 result that at the present time almost all of the
 15,000 Indians are Methodists. Moty Tiger him-
 self has been a Methodist since 1865, when he
 was baptized by the warrior-parson, Samuel Che-
 cotah.—*Central Christian Advocate*.

DO NOT FORGET.

We have tried in every possible way to help
 our pastors carry their burdens. We have tried
 to help them do all the work that is laid upon
 them. We have even tried to help them circu-
 late the Western Methodist and to collect its
 accounts. But we have out at this moment thou-
 sands of dollars in the hands of thousands of
 people we have been unable to reach. We most
 kindly ask the pastors to bring up to Conference
 this money. And we ask the subscribers either to
 send us the money direct or to hand the same to
 their pastors as they start to Conference.

GO SLOW, BRETHREN!

The papers give it out that there is in Eureka
 Springs an effort to establish a federated church
 by uniting the two Methodist Churches, the fed-
 erated church to be served year about by a Meth-
 odist Episcopal preacher and a Southern Meth-
 odist preacher. We trust that our brethren in
 that city will not do a thing of this sort. The only
 experiment of this kind we have made was at
 Oklahoma City, and that was an ignominious
 failure. We are ready for union with our breth-
 ren of the Methodist Episcopal Church on any
 proper terms, but we are in despair of getting
 any practical results out of local federation
 schemes.

JAPAN LETTER.

KOBE CHURCH: CELEBRATION OF TWENTY-FIFTH
 ANNIVERSARY.

The Kobe Methodist Church has just been cele-
 brating the twenty-fifth anniversary of its organ-
 ization.

On the evening of the 15th instant a service
 was held in the church, when addresses were de-
 livered by several persons, who were among its
 first members, and others. Bishop Honda was
 one of the speakers. Also Or. O. A. Dukes, rep-
 resenting the first group of missionaries who
 opened the work of our church and the writer,
 representing our mission, were among the in-
 vited speakers.

The following evening a great social meeting
 was held in the grounds and buildings of the
 Palmore Institute, attended by no less than five
 hundred people. Refreshments were served to
 all and music and games enlivened the evening.
 Everybody was happy and all felt that the occa-
 sion was one to be remembered. It was fitting
 that Palmore Institute, so long the home of Dr.
 and Mrs. J. W. Lambuth, should have been se-
 lected as the place for this great gathering.

The following day being Sunday the services
 in the church were suited to the occasion. Rev.
 Y. Yoshioka, D.D., who was the first Japanese
 pastor of the congregation, preached the sermon
 of the morning from the text I Cor. 6:20: "Ye
 are bought with a price."

A special feature of the celebration is the em-
 phasizing of plans for building a new church.
 It is proposed to erect a modern structure of
 brick and stone at a cost of thirty or forty thou-
 sand yen or about \$20,000.00. At one of the
 meetings it was announced that a sum amount-
 ing to yen 7,500 had already been secured for this
 purpose.

During these several services it was gratifying
 to note that the name most often heard from the
 lips of the speakers was that of Dr. J. W. Lam-
 buth, who closed his career in Kobe and sleeps
 under the pines of Ono Cemetery.

C. B. MOSELEY.

Kobe, September 22, 1911.

Life is not so short but that there is always
 time enough for courtesy.—*Emerson*.

It is the mind that makes the man, and our
 vigor is in our immortal soul.—*Ovid*.

Do today thy nearest duty.—*Goethe*.

WHERE REST IS FOUND. (Continued on Page 3.)

of modern Bible critics and a pronounced rationalist, has said of the Jesus of the gospels that "He represents within the religious sphere the highest point, beyond which posterity cannot go; yea, whom it cannot even equal, inasmuch as every one who hereafter should climb the same height, could only do it with the help of Jesus, who first attained it. Among the improvers of ideal humanity, Jesus stands in the very first class. He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart. If we ask how Jesus attained that harmony of soul we find in the existing records of his life no trace of painful conflicts from which it might have proceeded. He appears a beautiful nature from the very start, which had only to unfold itself from within, to become more and more conscious of itself, and more firm in itself, but had no need of returning and beginning another life."

THE LATE W. S. WOODARD.

The life and death of Rev. William Stewart Woodard demonstrates the power of the gospel over the human heart. At the age of 16 he was converted. In his 82d year God received his spirit, on Saturday, October 14, 1911, into that home which Jesus had prepared for him. In his life he was true to God, and in his death God forsook him not.

Not sensitive, but sweet spirited and willing, he was a help and a benediction to his pastor. Once a month he preached in the church of his hometown. With two other monthly appointments, he had but one Sunday unoccupied. On this day he was a good listener and sympathetic hearer. Early in the summer he had averaged preaching once a Sunday since the first of the year.

In the most trying time of a preacher's life, "Grandpa"—for so he was often called—was sweet-spirited and much esteemed. As a superannuated member of the Southwest Missouri Conference he had faith in men, faith in his church, and faith in God. Though never resigned to his relation, his attitude was submissive, his disposition was optimistic, and his presence was encouraging.

All summer he had been in failing health. In the latter part of August he was partly paralyzed in his right arm, throat and left side of the face. By this stroke of paralysis his power of speech was almost destroyed, which he never regained. Week after week he grew worse, but never lost consciousness until the day before his death. On this day (Friday morning), realizing that the time of his departure had drawn near, he kissed one after another, and nodded assent to their questions: "Are you almost home?" "Is all well?" After this he became unconscious, in which condition he was taken from us.

To visit him in his last sickness was to see the power of the gospel manifested. On no occasion did I hear a complaint. When suffering he was patient; when at ease he was cheerful. Once when taking his hand on approaching his bedside he tried to speak. I could catch just enough to know that he was trying to say: "The mercy of the Lord endureth forever."

On Sunday afternoon, October 15, 1911, his remains were taken to the church, which his own hands had helped to remodel during the winter months, for a funeral service. From thence, amid a great concourse of people, they were taken to the Snyder Cemetery for interment, far away from the scene of his active ministry, which was Missouri, and the place of his nativity, which was Davidson County, Tennessee.

The blessings of God be upon his aged companion and his surviving children.

E. A. TOWNSEND.

ANNUAL CONFERENCE NOTICES.

Little Rock Conference. CLASS OF THIRD YEAR.

The Class of the Third Year will meet at 9 o'clock, Tuesday morning, Nov. 14th., in the Methodist Church at Fordyce. Those who have satisfactory certificates from the Correspondence School are excused from the meeting. Examinations will be in writing.

W. P. Whaley, Chm.

ADMISSION ON TRIAL.

All Candidates for Admission on Trial in the Little Rock Conference will meet the Committee, Tuesday, Nov. 14th at 2 P. M. in the Methodist Church in Fordyce. Come prepared to stand a written examination. Those who have done the work in any of our schools are not required to meet the Committee, but must present their grades.

T. O. Owen, Chm.

CLASS OF THE FIRST YEAR.

The Class of the First Year will please meet the Committee at the Methodist Church in Fordyce on Tuesday morning at 9 o'clock, Nov. 14th.

A. M. Robertson, Chm.

CLASS OF SECOND YEAR, LITTLE ROCK CONFERENCE.

Will meet at the Methodist church at 9 a. m., Tuesday, November 14. Let all come in Monday night. Oral examination will be given.

J. M. WORKMAN, Chairman.

JOINT BOARD OF FINANCE.

The Joint Board of Finance is called to meet in Fordyce, November 14 at 2 p. m., in the room provided for this Board.

W. W. CHRISTIE, Chairman.

CLASS OF THE FOURTH YEAR.

The class of the Fourth Year is called to meet at 9 a. m., November 14, in the Methodist church at Fordyce.

C. J. GREENE, Chairman.

BOARD OF MISSIONS.

The Board of Missions will meet in Fordyce at 7:15 p. m., November 14. Brother Thomas will provide us a meeting place. Let every member be present.

JAMES THOMAS, Chairman.

Arkansas Conference.

ADMISSION ON TRIAL.

Applicants for Admission on Trial into the Arkansas Conference will meet the Committee in the Methodist Church at Booneville at 9 A. M., November 7th, 1911.

Wm. Sherman, Chm.

STATISTICS.

Dear Brethren: I will be in the Methodist Church at Booneville all day Tuesday, November 7, to receive statistical reports. Please come to Conference with your reports already made out and ready to give me or Bro. E. Dyer as soon as you see either of us. If you will do this it will very greatly facilitate the work of the statistical secretaries and give them a chance to enjoy some of the Conference sessions; otherwise they will be kept hard at work the entire time. Now, brethren, all of you, from the "least to the greatest," please comply with the request here made.

Fraternally,

Geo. E. Patchell.

CLASS OF THE FOURTH YEAR.

The Class of the Fourth Year will meet in the Methodist Church, Booneville, Ark., at 9:00 A. M., Tuesday, Nov. 7th, 1911. Let each member of the class be present to take examinations or report grades. So we may be able to report intelligently on his case at the call of the Bishop.

F. M. Tolleson, Chm.

CLASS OF THE SECOND YEAR.

The class of the second year, Arkansas Conference, is called to meet with the committee at the Methodist Church at Booneville, 8:00 p. m., Tuesday, November 7.

M. F. JOHNSON, Chairman.

BOARD OF MISSIONS.

The Board of Missions of the Arkansas Conference will meet in the Methodist church, Booneville, Ark., Tuesday night, October 7 at 7 o'clock.

The presiding elders and all men who have traveled missions in the conference are requested to come before the Board.

F. S. H. JOHNSTON, Chairman of Board.

ARKANSAS CONFERENCE OF EDUCATION.

The Board of Education of the Arkansas Conference is called to meet in the Methodist Church at Booneville at 9:00 a. m., Tuesday, November 7. The meeting is important. Our schools should be represented.

J. A. ANDERSON, President.

West Oklahoma Conference.

The Class of the Fourth Year, West Oklahoma Conference, will please meet the committee in First Methodist Church, Mangum, Nov. 7th, at 7 P. M. Come prepared for a written examination.

R. K. Triplett, Chm.

Dear Brethren: Remember the ruling of Oklahoma Conference, don't include cents in your financial reports to the Teller and Statistical Secretary. Whole dollars—no cents, please!

W. L. Anderson, Teller.

CLASS OF THE SECOND YEAR.

The Class of the Second Year will meet for examinations in the First Methodist Church at 9:00 A. M., Nov. 7th, 1911. All members of the class who have stood examinations in the Correspondence School should report their grades to the Committee at this time.

E. A. Townsend, Chm.

BOARD OF MISSIONS.

By order of the President, the Board of Missions, West Oklahoma Conference, is called to meet in Mangum, Okla., Nov. 7th., at 7:30 P. M. All applications for aid should be in hands of Secretary before that date.

W. W. Williams, Sec.

ADMISSION ON TRIAL.

The Class for Admission on Trial into the West Oklahoma Conference, will please meet the committee in the Methodist church, at Mangum, Nov. 7th, at 9 A. M.

J. J. Shaw, Chm.

WEST OKLAHOMA CONFERENCE NOTICE.

The railroads entering Mangum declined to make any special rates to the Annual Conference. Preachers can use their permits; others will have to pay regular fare.

Trains arrive in Mangum as follows:

Rock Island: 1:15 p. m., and 7:35 p. m.

Wichita Falls & North Western:

From the North—7:15 a. m. and 7:35 p. m.

From the South—7:45 a. m. and 6:40 p. m.

Come direct to the Methodist church on your arrival in the city.

J. S. LAMAR.

CALL FOR MEETING OF THE BOARD OF EDUCATION, WEST OKLAHOMA CONFERENCE.

The Board of Education of the West Oklahoma Conference is hereby called to meet in the M. E. Church, South, Mangum, Okla., Tuesday, November 7, at 3:00 p. m. All members are urged to be present, as there are some very important matters to come before the Board.

R. E. L. MORGAN, President
W. A. SHELTON, Secretary.

East Oklahoma Conference.

CHURCH EXTENSION.

The Board of Church Extension of the East Oklahoma Conference is called to meet on Tuesday night at 7:30 in the First Methodist church at Okmulgee. The following are members of the Board:

P. R. Knickerbocker, Chairman, Tulsa.

W. J. Sims, Secretary Okmulgee.

J. H. Ball, Treasurer, Shawnee.

W. A. Holder, Stroud.

J. D. Salter, Stigler.

W. H. Davis, Stillwater.

C. S. Walker, Holdenville.

R. R. Mitchell, Wewoka.

James Frazier, Wilburton.

L. M. Leflore, Garvin.

S. J. Checote, Okmulgee.

A. N. Averyt, Sr., Antlers.

W. H. Darrough, Hugo.

A. C. Pickens, Afton.

F. D. Pelsue, Welch.

J. R. Frazier, Wilburton.

Dr. McMurry will be with us for the anniversary on Friday night.

P. R. KNICKERBOCKER, Chairman.

ADMISSION ON TRIAL.

The class for admission on trial will please meet the examining committee at the First Methodist church in Okmulgee at 2:30 p. m. Tuesday, October 31. No examinations will be held after Tuesday. Let the class provide itself with foolscap paper and pen and ink. Examinations will be written throughout.

P. R. KNICKERBOCKER, Chairman.

Guard within yourself that treasures, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—George Sand.

God has so arranged the chronometry of our spirits, that there shall be thousands of silent moments between the striking hours.—Martineau.

Great men are thy who see that spiritual is stronger than any material force; that thoughts rule the world.—Emerson.

Nothing is ever done beautifully, which is done in rivalry; nor nobly, which is done in pride.—Ruskin.

The greatest of faults, I should say, is to be conscious of none.—Thomas Carlyle.

EASTWARD

Around the World

"A WINDOW INTO EUROPE."

BY DOCTOR W. B. PALMORE
No. XV.

A Texas cowboy said that he did not need his revolver in Texas often, but when he did need it "he needed it powerful bad." In nearly all the countries of the civilized world we have very little use or need for a Passport, but in the Russian and Turkish empires you need them very badly, everywhere, and all the time. No one, whether Russian or foreigner, can get lodging or shelter in the Russian Empire without a Passport. In this way Russia keeps record of the "roosting" place of each and every one of her citizens, as well as the strangers within her gates, every night. The government makes considerable money in vising passports every time citizens or strangers change their "roost." In our first trip over Russia our passport was entirely covered with visas, and so worn out and dilapidated that we kept the parts together with sticking plaster. Examination or

SEARCH OF BAGGAGE

in crossing the boundary lines is another embarrassment which makes it worth considering as to through which gateway you propose to enter the empire. There are many points or custom houses through which you can enter, but from our own experiences and from the testimony of others we would advise to enter at Petersburg. Marcus Lorenzo Taft says that for restfulness, comfort and scenery the steamers of the Finnish Line between Stockholm and St. Petersburg are far preferable to other ways of approach or entrance. The windings in and out among the rocky, wooded islands of the Finnish archipelago remind one of the Thousand Islands of the St. Lawrence River or the Matsushima Bay of Japan, so that this water route affords a most fitting and delightful prelude or postlude to the Trans-Siberian journey.

The first objects to arrest our eye on entering Petersburg were the magnificent black horses with their shine and gleam. The first installment we saw we took it for granted that they were all from the Imperial stables, and was agreeably surprised to find them drawing private carriages and the best of the droskies. We soon hired a drosky and was seated behind one of these majestic creatures dashing through the streets with something of the vainglory and pride of American imperialism. For the time we had hired him, the horse was ours, and he was not inferior in measure or movement to those behind which the Czar rode. The trouble, however, was these horses are of the

MASCULINE GENDER UNMITIGATED,

and some of them quite vicious. When our drosky driver seemed to be losing control, and the horse went dashing down an inclined plane with his head high in the air and lifting his front feet so high in the air as to suggest his climbing to the moon or stars, our vanity vanished and our pride turned suddenly into ejaculatory prayer! We suddenly concluded that a Missouri mule would suit us better. Mules sometimes run away, but they generally stop before they hurt themselves or anyone else.

These jet black horses in midwinter, when everything is covered with snow, drawing fine sleighs with occupants clothed in fine furs, present a very striking and fine picture. During the later months of winter the snow has accumulated and packed down into such a high embankment that the jingle of the sleigh bells is quite high above the level of the sidewalks or pavements on the sides of the streets. The

charm of the year here is said to be during the very coldest weather, when everything is frozen hard and dry. In midsummer the air is humid and at midday the sun shines with great power. In the evening and at night it is cool. Then it is a great time and place to contract toothache and neuralgia. There is a large park up the Nevsky River in which the wealthy drive late in the evening and at night. Many return with mouths and jaws tied and suffering.

It is rather remarkable that this city ever came to be so generally known as "Saint Petersburg," which conveys the idea that it might have been named after the Apostle Peter, a great mistake. It was named after its builder,

PETER THE GREAT,

who was very far from being a "saint." He called it his "window into Europe." The present Czar, Nicholas, II, says that "Petersburg is in Russia, but it is not Russian." Visitors are often surprised to find it really a European city. How Peter made it such a large "window into Europe" was when he issued his famous decree that all the children of the nobility should be required to read and write at least one European language besides their own. The penalty for violating or ignoring this decree was the sacrifice of their birthright. Then it was that the families of the nobility and the people of great wealth began the importation of German nurses, French tutoresses and English governesses. Eternity alone will measure or record the good and salutary influences which have come to Russia through the cultured and consecrated English governesses.

Catherine II erected a very unique and abiding equestrian bronze monument to Peter the Great. It stands on an immense granite boulder, brought from Finland. How this enormous stone its present position is a problem or mystery something like that of the handling of the obelisks of Egypt and the great stones of the Temple Baalbeck near Damascus in Syria. The monument is between the front of the great Cathedral of Saint Isaacs and the Nevsky River. This river was one of the greatest obstacles that stood in the way of Peter's vast enterprise. The ground on which Petersburg rests or stands was captured or taken from this river. Peter drove down piles or trees into the shallow waters and mud of this river and thus made a foundation for his great city. An immense

BRONZE SERPENT

is running over the granite boulder, which the great bronze horse which Peter is riding is stamping with his feet. The horse is also rising on his hind feet to spring or jump over the Nevsky River. The serpent, which is being stamped to death, represents the enemies of Peter. The Nevsky River represents the impediments to Peter's plans and progress which are being leaped or overcome.

Before the time of Peter the Great and of his building of his "Window into Europe," the Czars were all buried in a church in the Kremlin in Moscow, but now they are buried in the Church of Peter and Paul in Petersburg. It is nothing like so fine as Saint Isaac's was erected to the honor of Saint Isaac of Delmatio, on whose festival, May 30, 1632, Peter the Great was born. Its foundations, like those of Saint Mark's of Venice, are built on thousands of piles at the cost of about 1,000,000 rubles, or a half million of dollars, and constantly needing repairs. The lavish expenditure of choice marble, fine granite, and figured bronze, the immense value of its brilliant ikons, and the gold and silver vessels of the church service, are enormous to contemplate. It is in the form of a Greek cross, but the colonnades of the portico are an imitation of the Pantheon in Rome.

Mr. Taft says its majestic solemnity throws

upon the visitor a pall of gloom and awe, similar to that experienced on entering

THE ESCURIAL.

Philip II, with the wealth of Peru and Mexico at his feet, sat day by day on a neighboring hillside superintending the construction of that colossal mass of stone called the Escorial combining cathedral, monastery, palace, and mausoleum. The Pyramids of Egypt and the Escorial of Spain seem to belong to the same family. The somber though rich and massive Saint Isaac's betrays the same racial characteristics of depressing immensity.

The most immense and magnificent mass of depressing grandeur in Petersburg is the Winter Palace, especially the room of Alexander II, which is left exactly as it was when the assassin's dynamite bomb hurled him into eternity. This was especially depressing after hearing a man say that during his later years he was always drunk! We preferred to get out in the open air and examine

PETER'S BOATS,

especially the first one he ever made with his own hands. As we went about the palace and grounds of the present Czar and saw the nervous anxiety in guarding his life, the rustle of the leaves and the passing breezes seemed to whisper: "Uneasy lies the head that wears a crown."

The Hermitage is a great picture gallery and museum, much better worth the time and patience of the student than imperial palaces. When a person has seen the British Museum and all the great art galleries and museums of the world it is difficult to muster up enough patience and endurance to go through such places, even from a sense of duty.

If the money waster in imperial and royal palaces, battleships, the opium traffic, and the alcohol curse could be properly used, the larger part of the woes and wants of the world could be relieved. All of the real followers of our Lord should work, pray, and vote to this end.

The great need of Russia today is less vodka and Mariolatry and more spelling books and the gospel.

Moscow, Russia.

READ THIS AND ACT ON IT.

Every Christian should have enough interest in his Lord's business to try to keep himself posted on what his church is doing and every White River Methodist who does not take at least three of the four following publications falls far short of his privileges.

First, the Western Methodist, one of the strongest Conference organs of the church, published at Little Rock; price \$1.50 a year—and every Methodist should read it.

Next, our general organ, The Christian Advocate (published at Nashville, Tenn.), \$2.00 the year, worth the money (but preachers get it at one-half price), and every one should take it to keep up with the church at large.

Then The Missionary Voice, the organ of both the Consolidated Mission Board and the Laymen's Missionary Movement, price 50 cents, and worth several times the price. Every one interested in the conversion of the world should read it. Published at Nashville, Tenn.

Last, but not least, The Methodist Review Quarterly, price \$2.00, and frequently one article worth the price of the book. 810 Broadway, Nashville, Tenn.

Put these publications in your homes and you will have more knowledge, zeal, and love for the Master's cause.

Your brother,

F. M. DANIEL.

Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect.—*Marcus Aurelius.*

HOW LONG?

By R. B. ELEAZER.

In the life and sufferings of Christ, God gave to the world a revelation of his love. Our Savior's last command was that his followers go into all the world and tell the story to every creature. Nineteen hundred years have passed and two-thirds of the human race have never yet so much as heard of it. How long shall they be left in ignorance? How long shall that last sacred commission remain unfulfilled? Or, to get to the heart of the matter, how long will We—Jesus' followers of the Twentieth Century—continue to treat lightly our Lord's command and withhold the Gospel from our perishing brothers? But are we doing that? Let the facts testify, taking the statistics of our own church (M. E., South), since they are most familiar.

In the division of the mission fields among the several denominations, we have accepted responsibility for the evangelization of forty million people in certain areas of China, Japan, Korea, Brazil, Mexico, and Cuba—by no means an unreasonable share. For this tremendous task we have in the field only 225 missionaries (or 324 if we count the wives of missionaries also). This, in proportion to our membership of 1,800,000, is but one missionary to 8,000 members. When we consider that the first business of the Church and of every follower of Christ is to go or send, to the end that the Gospel may be preached in all the world, it is certainly a sad commentary upon our earnestness that it requires the combined efforts of eight thousand of us to send one missionary. Ofttimes even this burden is borne grudgingly and with complaint. The Moravians have taken their obligation more seriously—one in every sixty-five of their number goes to the foreign field and the other sixty-four esteem it a privilege and a joy to maintain him.

We have at home an estimated constituency of eight million, as against forty million abroad, only one-fifth as many. Yet we give annually to the work at home fourteen times as much as we contribute to send the Gospel abroad; or on the basis of numbers, seventy times as much. Certainly we give none too much to the former, but the contrast shows clearly how hopelessly inadequate is our support of the foreign work. It is another case of "This (the work at home) ought ye to have done and not to have left the other undone."

But the mere preponderance of numbers is no real measure of the need of the heathen who look to us for the Gospel. Their ignorance of Christ, their degradation, superstition, and spiritual destitution makes it infinitely great as compared to the abounding Gospel opportunities of our own land. Yet we employ at home more than 6,500 preachers, while with difficulty we send abroad, to the far greater and more destitute need of all our six mission fields, the pitiful force of 225 missionaries. On the basis of numbers, we have at home one preacher to each 1,200 people and abroad one missionary to each 175,000. Surely there is criminal disproportion here. There are no more workers at home than we need, but, by every law of justice, our force abroad should be multiplied many times over. If 6,000 preachers be required to minister to eight millions of Christians and adherents here, it is self-evident that 225 missionaries can do but a small part toward the evangelization of forty million abroad, sunk in heathenism and superstition.

Jesus was not only a preacher and teacher, but a healer of the bodies of men as well. In no other way can men so readily be led to the Great Healer of Souls as by the ministration of a Christian physician. At home every community has its half dozen competent physicians, every city its scores and hundreds. Yet to our unpartially ignorant of medical science, we have sent but five medical missionaries, one to each

eight millions. This is as if we had but one physician to the territory of Tennessee, Georgia, Alabama, and Mississippi, or less than a dozen to the entire United States. May God pity us if this is a true measure of our love for our perishing brothers or of our desire to lead them to the Great Physician! It is inconceivable that we should longer be content to make so poor a response to their crying need.

These are but a few instances of the demand which this work makes upon us, but they fully justify the statement that no other claim upon us—indeed, not all the rest put together—is so great, so imperative, and so completely in harmony with the divine purpose and plan as that of giving the Gospel to those who have it not.

Nor is there any reason why we should longer withhold it. Every door of opportunity is open. The ends of the earth have been brought to our finger-tips. The means are ours in abundance. We have only to get about it earnestly and wholeheartedly. It is estimated that 1,600 missionaries could in this generation give to all our unevangelized forty million a reasonable chance to accept the Gospel. This would be less than one missionary to each one thousand of our membership. The amount necessary to support the work would be about three million dollars a year—less than two dollars per member. When our Southern Methodist people shall become interested in the souls of our perishing fellows to the extent of even a street car fare a week, then, not before, will we be able to answer the question that confronts us like an accusing conscience—"How long?"

THIS PACIFIC CONFERENCE.

By REV. W. P. ANDREWS.

"Pacific!" The name is not a misnomer, if we are to judge by the session just closed, or by its predecessors for several years. Harmony prevailed, without so much as a single act or word to indicate the contrary. This was the sixty-first session. It was opened Wednesday morning, October 18, and closed Monday morning, 23d. Sacramento, the capital city, was the seat, and Rev. L. S. Jones and his church the hosts, though members lodged and fed themselves.

Bishop Waterhouse presided, while William Acton, as usual, sat at the Secretary's desk, and beside him, as *de facto* Recording Secretary, his better half. Our Bishop is growing on us. His good nature bubbles over all the while. The brethren were permitted a good deal of latitude in making their reports and speeches. Yet there were never any tangles, never any confusion. He preached, too. Occupied the pulpit of our own church at both hours on Sunday. He speaks fluently, eloquently. For faultless language and clear and well-arranged sentences, he is hardly surpassed even by our own J. E. Moore, which is saying much. Moreover, he uses the simplest texts, and gives his hearers the gospel without adulteration.

The reports indicated progress at many points, and very few pessimistic notes were sounded. The net gain in membership was 208. The Sunday schools, Epworth Leagues, and Women's Missionary Societies—Home and Foreign—made some gains in number of organizations and membership. Four new parsonages were reported. A magnificent new church was completed and dedicated at LeGrand, and a nice chapel at Willow Street, San Jose. The amount paid for support of the ministry was somewhat in excess of the sum paid last year, and a slight gain was made in the amount raised for the benevolences.

Two preachers had died, A. L. Hunsaker, a superannuate, and Grover C. Neill, on trial. Also the wives of two preachers and the widow of a deceased preacher had gone to their reward. For these precious memorial services were held Sunday afternoon. A. F. W. Walters and R. L. Webb had surrendered their credentials and gone respectively to the Methodist Episcopal and Presbyterian

Churches. The reason given for these withdrawals was the failure of "the powers that be" in our Church to properly recognize their talents. Claude Thompson, who was on the superannuate roll, also sent in his credentials, and requested to withdraw, for private reasons. W. A. Booher, because of failing health, takes his place among the superannuates. A. Atkisson becomes supernumerary.

H. M. McKnight, who has been enrolled among the superannuates for several years, has so far recovered his health as to return to the active ranks. Some valuable transfers were received. G. M. Gardner comes from the New Mexico Conference, Ira Karr from the Southwest Missouri; W. H. Nelson from the Texas, and W. A. Sims from the Oklahoma. Joseph M. Parker and George D. Saunders were readmitted, both having served as supplies during the year. Ulysses Grant Murphy was received from the Methodist Protestant Church. Thomas E. Reeves and Robert E. Nichols were admitted on trial.

T. H. B. Anderson, D.D., long a member and leader in this Conference, but for a number of years past a member of the Missouri Conference, to which he now sustains a superannuate relation, to the gratification of his brethren, was in attendance, took an appointment as supply (Salinas), and, on Monday afternoon, in the auditorium in which the Conference was held, took unto himself a wife in the person of Mrs. Mary Curtis, long an efficient worker in the Sacramento Church. The Conference honored this old-timer with a request to write a history of our church in California. He is a good writer, as well as speaker, and we may well expect something well worth reading and preserving.

Dr. C. F. Reid and Miss Head, in addition to the Bishop, were the connectional representatives present. Dr. Reid put in some good work for the Laymen's Missionary Movement and the cause of missions in general. His address at the missionary anniversary could not be surpassed even by Bishop Wilson. Miss Head's visit was a great inspiration to the work of our women.

The notable act of the Conference was to adopt and put into operation a plan to build a Fitzgerald Memorial Church in San Francisco, and a Pioneer Methodist Memorial Church in Oakland, the latter commemorating the pioneers of our Church in California. It was resolved to raise at least \$100,000.00, in addition to present available assets. Rev. J. A. Batchelor was appointed agent for this fund. More than \$11,000.00 was subscribed by attendants, the subscriptions conditioned upon success in securing the whole amount. It is proposed to ask the cooperation of the friends of our ascended chief pastor and the other pioneers throughout the connection. I have never known any proposition to meet with a more responsive chord in the hearts of our people, and confidently anticipate an early consummation of our plans. The plan seems to have originated with Bishop Waterhouse, who has been reading Simmons's Southern Methodism on the Pacific Coast. On this subject more anon.

While not entirely satisfactory to all (this would be too much to expect) the appointments have been generally well received. There was no lack of men to fill the places, and I marvel that there ever should be. It is true that the work is difficult and salaries meager, but who would not be willing to endure much for the privilege of living in this glorious section! There were no changes made in the presiding eldership, and few in the leading stations. H. C. Allen goes to Bakersfield, A. L. Paul to Petaluma, J. M. Weems to Merced, Harry S. Allen to Hollister, J. W. Horn to Centenary, San Francisco; W. A. Sims to Oakland, W. H. Nelson to Santa Rosa. W. A. Goodpasture and R. E. Nunn were appointed Conference evangelists.

Our next session is to be held in Bakersfield, 619 Pacific Building, San Francisco.

LEAGUE PAGE

ALL FOR CHRIST—OUR MOTTO
WARING SHERWOOD, Editor

ASSOCIATE EDITORS
MISS LOUIE AUDIGIER BYRON HARWELL
MISS JUANITA BARNES MISS BERTHA HICKS

EPWORTH LEAGUE DEVOTIONAL TOPIC.
NOV. 12: "THE INJUNCTION WITH THE INVITATION." (Rev. 22:17; Dan. 12:3.)

SUGGESTED PROGRAM.

Silence.
One verse of Hymn 58, sung softly by hidden choir.
Moment of silent prayer, closed by leader.
Hymn 349.
Reading of Scripture selections by two Leaguers.
Introductory talk by leader.
Special music.
Talks:
"The Three-fold Appeal."
"The Starry Crown."
Practical Points.
Side Lights.
Hymns 35, 300, 255, and 355.
Testimony meeting and invitation to decide for Christ.
Reading Hymn 344.
First Vice President: Are you disturbed because there are no conversions through the influence of your efforts?

THE TOPIC.

In the beautiful language of Revelation 22:17 we have the three-fold invitation and injunction to partake of the Water of Life. Just what is meant by this "Water of Life" would require inspiration and revelation equal to that of the blessed Saint John. It will be sufficient for us here to merely mention a few of the principal features of this invitation and injunction.

We have intimated that the invitation was three-fold, and so it is. The Spirit and the bride form the first agent of the invitation. They should not be considered separately, but collectively. Together they join in the invitation.

The second person of the three-fold compact is referred to in "Let him that heareth say, Come." That is, let him that heareth with the hearing of faith; let him who has made his own the glorious prospects opened up in the visions of this book as to the Lord's second coming add his individual cry to the cry of the universal Church.

Then we have the third agent in the voice of the Savior, replying, "And he that is athirst, let him come; and whosoever will, let him take the water of life freely." "The words appear to be addressed not to the world, but to the church. He that is athirst has already drunk of the water of life, but he thirsts for deeper draughts from that river the streams whereof make glad the city of God. To partake more and more largely of these is the believer's longing; and fullness of blessing is within his reach."—*Expositors' Bible*.

Should not this beautiful converse between the glorified Lord, the Church speaking in the Spirit and the individual believer, serve as an irresistible invitation to every Leaguer?

IF I WERE THE LEADER.

1. I would bring out the thought that the Bible is full of invitations from Christ to come unto him and to drink of the water of life freely. In John's vision of the Holy city the city of God is represented as coming out of the Heavens to meet and welcome the church. In Revelations 22:17, we read that the Spirit and the bride say, Come, and that he that heareth also says, Come. It is ever an invitation to the thirsty to come and be filled, to come to the Master for that peace and joy which none other can give, for that life which none other can supply.

In Daniel 12:3, is promised to those who turn many to righteousness that at the last day they shall shine as the stars for ever and ever. The saving of the world depends upon the followers

of Christ here on earth. Through them Christ is sending his invitation to men in the uttermost parts of the earth. This lesson of invitation can be compared to Christ's plan of saving the world. In a commentary on that subject, Christ and Gabriel are represented as talking together about how the world is to be saved, and how the story of his dying to save the world is to be spread. Christ tells Gabriel that only a few: James, John, Andrew, and Peter, and a few others, know about it, and that he is depending on them to tell others, and these others still others until it has been told around the whole world. Gabriel with a perplexed look asks: "But suppose these fail and forget to tell it and others become so absorbed in their work that they do not think about working in God's kingdom,—what, then, are your plans?" Christ answers him with saying: "I have not thought of any other plan. I am counting on them."

Yes, counting on us and are we doing our part? Are we taking any of the responsibility on our own shoulders or are we letting somebody else do the work? Let us do our part to give this invitation to some one who has never yet been saved for the kingdom of God, who has never yet drunk of the water of eternal life.

2. This could very easily be made a good testimony meeting as to what each one is doing or will try to do to spread the invitation.

3. Other thoughts and suggestions would be gotten from the League Page.

PRACTICAL POINTS.

1. The most precious things of earth are free to all. Nature lavishes gifts upon us which are beyond man's grasp. The greatest of all her gifts are sunshine and clear, cool, crystal water. No one man or group of men can take them from us. So the sunshine of God's love and the water of life are free for all. "Whosoever will, let him take of the water of life freely."

2. As it is free for all men to partake of the water of life, so are all men commissioned to bring those who thirst to the fountain of the water of life, where they may drink. It does not take great people to do great things. Often a little child "shall lead them."

3. When we private workers have completed our task we shall receive our crowns. But what will the crown be without any stars? Often ordinary people have greater influence over their ordinary brother than a greater person could have. A nation is no stronger than its private citizens. Neither is a church or League stronger than its lay members. Thus it behooves us to do personal work. Let each one of us so live that if each member is doing as much as "I," the League will prosper.

SIDE LIGHTS.

"Introducing Men to Christ" is the title of an attractive book just off the press bearing the imprint of Smith & Lamar. The author is Mr. W. D. Weatherford, Ph.D., student Secretary for the South of the Young Men's Christian Association.

The volume is designed to stimulate young people to do personal evangelism and to aid them in the work by practical directions which are the fruits of the author's ten years' experience in this particular field.

In a study of the book the student is made to feel that the Christ friendship is the only power capable of lifting man toward God.

Bishop Fitzgerald says:

"By watching and praying you may escape false doctrine, sinful desire, and hurtful habits. The injunction to watch and pray is general. The blessing promised—deliverance from evil in all its forms—is attainable by every soul that heeds the heavenly voice."

"DO NOT DESPISE THE DAY OF SMALL THINGS."

BY REV. R. S. SATTERFIELD.

Some of us think sometimes that our opportunities are so limited and the work we are trying to do is of so little importance that we had about as well quit. And because of the low estimate put upon their work many are not doing what it is possible for them to do in the places they are filling.

I visited the little church a few weeks ago in the hills of Carolina, where I went to Sunday school, where I gave my heart to the Lord, and where I taught a class for a number of years. Father was superintendent of that Sunday school for 33 years without missing but three Sundays. I think, when he was in the community. He often felt like the school was doing very little good. But during that time not less than seven traveling preachers, as many local preachers, and nearly as many preachers' wives went out from that Sunday school, to say nothing of the scores and scores of others who have been and are living worthy, useful Christian lives.

On my recent visit I found that the superintendent is a product of the school, and that four out of the six teachers were in my class for several years. Yes, and I feel today that I owe more in my Christian experience and work to the Christian home in that community and to that Sunday school than to any other sources from which I have drawn.

The work of every officer, teacher and pupil in every Sunday school, however small and unpromising, is well worth while, and will sometime, somewhere, bring reward to those who are faithful.

"Cast your bread upon the water."
Cordell, Okla.

BOOK SALE.

In this column we give a list of books, some of which we wish to close out at greatly reduced figures. All here listed will be sent postpaid to the address of purchaser. Read carefully the description and then order. None of them will be sent except where cash accompanies the order. It will be noted that in some cases we only have one volume of the book, and in such cases the first order gets the book and subsequent orders will be returned or held for further instructions.

Cloth, 229 pages	..30
Successful Men of Today and What They Say of Success, by Wilbur F. Crafts, Ph.D. Cloth, 297 pages	..50
Bible Index, a Biblical Digest, by T. O. Summers, D. D. Cloth, 352 pages	..50
The Blue Badge of Courage, by Henry H. Hadley. Cloth, 468 pages	..75
An Autumn Lane and Other Poems, by Will T. Hale, 160 pages, Smith & Lamar, Agents; slightly soiled, cloth, a \$1.00 book, for	..40
Talk to the King's Children, by Sylvanus Stall, D. D., cloth (one only)	1.00
Devout Exercises of the Heart, Mrs. Elizabeth Rowe, edited by Isaac Watts, D. D., cloth (one only), shelf-worn	..25
Mr. World and Mrs. Church Member, an allegory by W. S. Harris, 350 pages, illustrated, cloth, a limited supply, while they last	..50
Bible Index, a Biblical Digest, by T. O. Summers, cloth	..50
The Crown of Wild Olives, by John Ruskin, 240 pages, cloth	..20
Sesame and Lilies, by John Ruskin, 234 pages, cloth	..20
Holy Matrimony, The Church Service (Episcopal Church), with certificate, vellum cloth	..25

Watch this column, as different lists will be printed each week. Make all remittances payable to

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

NEWS AND NOTES

SECULAR.

Ex-President Diaz, whose home is now in Paris, is in ill-health, and homesick for his native land. Why should not Diaz love Mexico and long to end his days among the people to whose welfare his life has been devoted? His name will go into history as Mexico's greatest ruler. He is now 82 years old. He can have no dreams of ambition. No political party can make him a tool. Madero is brave and generous. He need not fear to let Diaz come home to die.

The scheme of reorganization of the Tobacco Trust is not acceptable to the government authorities. The conferees for the Southern States have filed petition setting forth their objections to the plan for hearing October 30.

The absolute authority of our Bishops in appointing pastors can only be sustained by the manifestation of a devotion and self-denial on their own part as great as that which they require of others.

THE CHINESE REBELLION.

The Chinese revolt strengthens. It has everything in its favor. It only seeks to hasten the consummation which the government has planned, except that instead of a constitutional monarchy a republic is aimed at. But the idea and promise of a Democratic government has been given to China, and a Democratic government is now the goal which looms up in the future.

If China were ruled by a Chinaman, constitutional monarchy would have a better chance. But the Manchu is a foreign conqueror. The dynasty was founded in 1644. The Boxer rebellion intended the overthrow of the Manchu dynasty. Queen Ann has the shrewdness to turn it against foreigners and save herself by foreign interference.

But the influences which are moving China today are of the West. Foreigners have become China's teachers, and the rebel leaders declare that foreigners shall be protected, and that attacks upon them shall be punished with death. Late reports announce some successes of the imperial troops. Their loyalty is generally doubtful. Desertions from the national army to the rebels are many. It looks as if China might reach a constitutional government without great struggle. The government which has promised a constitution in 1917 may compromise with the rebellion by offering to invest the provincial assembly with legislative authority at once. Such an offer is likely to be made to turn aside the movement for a republic and save the scheme of a constitutional monarchy.

The day after the above was written the papers brought the news that the Chinese government had issued an edict investing the provincial assembly with legislative authority and cutting off the Manchu princes from all the highest offices of the government. It is believed that the leader of the rebellion will be made premier, a constitution and right of election will be granted the people.

JOSEPH PULITZER, EXIT.

Joseph Pulitzer, who for many years has been in the public eye the most conspicuous and successful of American journalists, died suddenly of heart failure on his yacht Liberty, near Charleston, S. C., Sunday, October 29.

Pulitzer was born near Budapest, Hungary, April 10, 1847. He had good educational advantages in boyhood. At 14 years of age, by the death of his father and the loss of estate by the bad management of an elder brother, Joseph was thrown upon his own resources of intelligence and pluck for future success. He was restless,

ready for any work, adventurous and ambitious. He went to Paris, spent a time in London, came to New York in 1864, enlisted in the First New York Cavalry and served under Sheridan till the end of the war between the States.

In 1878 Pulitzer bought two small evening papers in St. Louis, and combined them under the name of the Post-Dispatch. The price paid for them was \$2,500.00. This was the beginning of his remarkable career as a journalist, and the foundation of a fortune which, at his death, was estimated to be \$40,000,000.00. May 10, 1883, he bought the New York World, and at once changed its character to a medium of news and an agency for public movements, rather than academic discussion.

Pulitzer has done more than any other man to change the character of American journals. The change has not been for the best. The sensational was Pulitzer's resource. He was persistent, impertinent. His ideal was financial success. He knew the advantage of keeping in the public eye. We well remember the stormy experience which he encountered in St. Louis in the beginning of his career, when he was drubbed on the street for his audacity, and on another occasion knocked through a show window for his impertinence. He was the founder of yellow journalism. By his paper he promoted schemes which advertised the paper and multiplied the reader. He succeeded in his aim of making a fortune. He did not elevate the tone of American journalism. His financial success has been to American journalism a lure in an evil direction.

Already there is a reaction against Pulitzerism. Less sensation, less detail of crime and shame, less of newspaper enterprise, is being demanded of the daily journals which we admit into our homes.

G.

BISHOP FITZGERALD MEMORIAL LOAN FUND.

By W. F. McMURRY,
Corresponding Secretary.

Rev. R. P. Howell, pastor Trinity Methodist Episcopal Church, South, Los Angeles, Cal., has sent a subscription of \$25.00 to the Board of Church Extension to start a Memorial Loan Fund to the late Bishop O. P. Fitzgerald, and suggests through the Pacific Methodist of San Francisco, Cal., that our people generally be given an opportunity to contribute to this fund. This suggestion of Brother Howell's is most opportune. Church Extension has had no better friend than Bishop Fitzgerald.

In the winter of 1908 writing to the Corresponding Secretary from Seabreeze, Fla., he said: "Church extension stands for all that the church stands for: grace on earth, and glory beyond."

The following was received not long since in his own well-known hand:

"First of all, the Board of Church Extension is a reminder that Jesus Christ tasted death for every man, and that his gospel is for all the world. Second, it means that the church has the promise of the presence, the love, the power, and the guidance of the Lord Jesus Christ, who is the Head of the Church. Third, it means that all that we do for the work of Church Extension—every prayer that we offer, every song that we sing, every dollar that we give, every sermon that we preach—is remembered and rewarded. The personal reward for every helper of Church Extension is assured. Church Extension means all this: guidance, help, victory, and the everlasting joys that await that family of God in the everlasting Kingdom of the ever-blessed Head of the Church."

In response to a personal note which accompanies the usual formal notice of the annual meeting of the Board, he wrote as follows:

"Beloved Brother Secretary McMurry: Your kind letter found me in a receptive mood. My heart and head gave a hearty, cordial response to your special invitation to attend the forthcoming

meeting of the Board of Church Extension. I hope so to do: if the Lord will, I will. But as you may know, I am uncertain as to bodily condition, and have had to practice the patience that I have tried to preach to others. If I find that I cannot be there, my regret will be greater than the loss to the cause we love.

"In sacred bonds,

"O. P. FITZGERALD."

He was present at the meeting of the Board, and a few days after returning to his home in Nashville, he wrote as follows:

"Beloved Secretary McMurry: I came away with increased interest in our Church Extension work, and with enlarged hopes as to its possibilities. From time to time I hope to be able to lift an ounce. To you and all in the office I send good wishes.

"Yours in sacred bonds,

"O. P. FITZGERALD."

Some time ago I suggested to him that a service greatly needed by the Board was the rewriting, in some particulars, and the bringing down to date of a little volume issued by the late Dr. David Morton, entitled "Living Monuments," a booklet that has accomplished no little in establishing named and memorial loan funds. He expressed the fear that he did not have the physical strength to do the work. A few days later the following was received:

"My Beloved Secretary: The service you ask me to render seems very desirable, if done just right. Those 'Living Monuments' touch the right chords. The principle appealed to is sacred, the method is skillful, and devout at the same time. If I could do what you ask as it ought to be done, it would be a labor of love. I am disposed to try. You will furnish me with information, if you continue in your present frame of mind with regard thereto. To lift an ounce of this burden ought to give joy to any of us.

"Yours in sacred bonds,

"O. P. FITZGERALD."

Our files are full of like expressions of his interest in the work of the Board of Church Extension, and Brother Howell's suggestion that we build in his memory a great Loan Fund which will continue to do the work he so faithfully performed while editor of the Nashville Christian Advocate and Bishop of the Church should be undertaken with enthusiasm. There are doubtless hundreds and even thousands who will find it a joy to make contributions large and small to the "Bishop Fitzgerald Memorial Loan Fund."

Subscriptions and contributions will be gladly received and acknowledged. Address the Board of Church Extension, 1025 Brook Street, Louisville, Ky.

In the discussion of the Bible at the Ecumenical, referring to the subject of higher criticism, Dr. Buckley noted that John Wesley was a higher critic, in that he left out some of the psalms from the liturgy he furnished for the Methodists, on the ground that "they were not fit for the mouths of Christian people." In his notes on the New Testament, Mr. Wesley changed the English texts whenever he thought they were not correct in the English Bible and generally annotated the New Testament in the spirit of a critic. Dr. Buckley said that Mr. Wesley observed in the Sermons that are a part of the Standard Doctrines that he would not ask any man to say that the Trinity consists of three persons, though he, Mr. Wesley, could say it. Mr. Wesley said that he could say "persons" because he had a special view of the word "persons," but if men believed in the Trinity of the Father, the Son and the Holy Ghost he would have no quarrel with them. Dr. Buckley said also that Adam Clarke was a higher critic and gave in his Commentaries on the Bible his objections to certain parts in extensive dissertations, particularly with regard to the Song of Solomon.—*North Carolina Christian Advocate*.

Oklahoma Special

THE SUNDAY SCHOOL NEEDS OF OKLAHOMA.

By DR. A. E. BONNELL.

There are many things needed in the Sunday school work of Oklahoma. We shall mention only a few of the most important:

1. We need a ministry with a clearer, broader vision of the importance and magnitude of the work. The ministers are the leaders, and the Sunday school cannot make its greatest advancement and success without them.

2. We need a force of teachers for our schools who are thoroughly consecrated, deeply pious, and with a mental equipment for which an apology would be wholly out of place.

3. Then we need fathers and mothers in about ten thousand Southern Methodist homes to realize that the Sunday school is for the whole Church—that they should say "Come" instead of "Go" to their children at the Sunday school hour.

4. And, finally, that every school should observe Children's Day; and should be a genuine missionary organization, with this response to the divine command, "Here am I, send me."

Muskogee, Okla.

"OUR MISSIONARY WORK OUR LIFE BUOY."

Dr. A. E. Bonnell, Superintendent of the First Methodist Sunday school, Muskogee, says:

"The general effect of the missionary movement in our Sunday school has been one of quickening. From the time we began the definite work of supporting a missionary, our work has grown continually. Conditions have been discouraging at times, but our special missionary work has been the life buoy that has kept us afloat.

"The effect has been stimulating to all our church work. Never have we been embarrassed on account running expenses. The Sunday school that is truly missionary will have more money for running expenses than the one that is not. Our missionary work has been a stimulus to us spiritually. It has been a means of grace to the entire church.

"Our \$600.00 which we pay is the salary of the superintendent who through her work reaches each week about 6,000 Japanese with the gospel. If you want dividends, what about that? We will pay the \$600.00 for foreign and \$75.00 for home work?"

CLASS No. 3, AND MISSION STUDY.

By MRS. G. R. WRIGHT.

"Say, boys, goin' to Sister Wright's tonight?"
"You betcher! Couldn't miss that. Say ain't that book dandy?"

"And that ice cream!"

"And that candy!"

"And those Arkansas strawberries and cream!"

"Gee! Does she have something to eat every time?" asked the boy who doesn't belong to Class No. 3.

"No; but we have a good time, every time, all right."

Class No. 3 is composed of 15 boys who are about 14 years of age. It was to hold these boys through the summer that I devised the Monday night plan. The class is organized and we are buying a class library. The first book was "Uganda's White Man of Work."

Would they read it?

Boys, come over tomorrow night and let's eat peaches and cream, read a chapter in that book and see how we like it."

And Monday nights became established. We read, we talked, we discussed. We helped Mackay build his carts, his roads, his coffins. We sat in intense interest while the three boys "about our age" were burned. We stood around the open grave of our hero, and neither could we say anything for our sorrow.

So the hot quarter passed with a splendid attendance at both meetings. Not all the boys came, but all the town boys but one. This quarter is being devoted to Bible Heroes, but next

quarter we expect to take up "Winning the Oregon Country."

Class No. 4 is composed of girls 14 years old. Their teacher is a young girl in high school. She will go in a Mission Study with Class 7, and next year be prepared to teach her own girls. The girls met at the parsonage Sunday, 4:00 p. m., and we organized a Junior Missionary Society. The first plan is a Mission Study. The girls are all professed Christians. The first 15 minutes will be devotional, led in turn by the girls, and as we knelt and they each asked God to bless us I knew he would. We shall study "Under Marching Orders."

The girls are going to serve refreshments once a month and are planning a Halloween social. Does this belong to Mission Study? Anything that will help me hold these boys and girls and make them better does.

Any teacher who is interested in Missions can have a Study Class. He may not have all the class, but he can have some of the class. One of the faults of today is the demand for great numbers to the exclusion of the small things. Jesus could have chosen 70 for the inner circle. He could have had 120—yes, a multitude, but he worked with 12 three years. His was the first Mission Study Class.

The boys who have met with me on Monday night were less than half the class, but they have by their enthusiasm for the class changed No. 3 from the hardest class to interest to the class with as good a record as any in the school.

Mission Study is like leaven. If I could not get ten I'd take five, or less. But the greatest secret of it all is prayer. God can use the weakest who will trust him. One of the illustrations that helped me most as a young Christian worker was this. I am naught, God is one. If I am on the right side of God, where I belong I have the power of 10. Let every Sunday school teacher remember this and have a Mission Study.

WESLEY ADULT BIBLE CLASSES.

REV. CHARLES D. BULLA.

The Wesley Adult Bible Class Movement is the response of the Methodist Episcopal Church, South, to the call of our day. The need of some agency by which men can be won to the Church is apparent. Many expedients have been resorted to, but nothing has been so successful as the organized Bible class. It provides a plan by which the class can be built up; responsibility is distributed; each member has a voice in the management of the class; workers are discovered and developed; the social life of the members is provided for; an organized Bible class is the best brotherhood; emphasis is placed upon Christian service. Men and women meet for the study of the Word of God, and when they are furnished unto every good work, they go forth to engage in helpful ministries.

All Adult Bible classes in Southern Methodist Sunday schools should enroll in the Wesley Department. The classes should be reported for enrollment to Rev. Charles D. Bulla, Superintendent of the Wesley Adult Bible Class Department, 810 Broadway, Nashville, Tenn. Upon receipt of application a Certificate of Registration will be issued. The certificate is 14 x 17 inches, is artistically lithographed, with a picture of the Holy Club at Oxford from Marshall Claxton's painting, and is suitable for framing for the class room.

Nashville, Tenn.

THE NEED OF TRAINED WORKERS, AND HOW TO GET THEM.

By PROF. CHARLES B. SMITH.

The other day a man who has large oil holdings in our local field stepped into one of our banks and said to the banker: "Please send me a man out the first chance. I will give him \$50.00 a day."

A few days passed but no man showed up on the oil field. The first opportunity the oil man had to come in he hastened over to the bank and roundly scored the banker for forgetting his request. "I couldn't find you a man," he said. "Well, price cuts no figure with me," exclaimed the oil producer. "I will pay \$100.00 a day."

Sad to say that only increased the difficulty in Another man who wanted laborers at \$2.00 a day had more applications for jobs than he could supply. The reason was not far to find. The \$100.00-a-day man is a rare article. The common laborer goes in droves.

I went into a Sunday school the other day and took my seat to study conditions; for I was away from home and wished to learn all the new ways I could of how to succeed in the great work of teaching. I sat near a class presided over by a very pleasant appearing young man. They were young ladies ranging in age from 15 to 18. At the close of the recitation it was a custom of theirs to repeat some verse of Scripture. Each one was called upon to do so. One young lady giggled and remarked that she never knew but one verse and always repeated that on such occasions, and then said, "And Jesus spoke unto Moses and said." Then she giggled a little more. That did not impress me so much as the fact that the teacher made no comment upon the quotation! He seemed honest and earnest but evidently did not know whether Moses lived in Adam's day or was contemporary with Paul.

I visited another school and a teacher was absent, a thing which, perhaps, most superintendents know nothing about; and an old gentleman who had been a member of the church for forty years, a man whose name was a synonym for all that stands for good citizenship, was asked to take charge of the teacherless class. He did so, saying, however, that he knew nothing about the lesson. I sat near where his class was. I was not even asked to take any part in the exercises. This old Christian took his place at the head of the class and said, "Well, boys, what is your lesson about today?" Not one of them knew. Then he said, "Well, let me have a book." There was not a book in the class. "Well, here is a reader. Let's try that." He picked up the reader, for the school met in a public school building, and he had them each read a paragraph in that and then left the boys to themselves! Not one word did he ever say about the Bible or God or their duty, except to chide them for their carelessness in losing their quarterlies.

Now I submit that there is no other business on earth that is conducted like that. Suppose I happen to drop into a machine shop and one of the men is away by some means unavoidable, do you suppose the manager would step up to me and say, "Smith, I wish you would take this vacancy for this hour?" But that is really not the greatest difficulty. We find this in the incompetent teacher. We are prone to think any one is capable of teaching a class in Sunday school. Our ignorance here is amazing. We are not so careless anywhere else.

You tell me these are rare cases. May be they are. But no one will deny we are lacking here in a manner that is most reprehensible.

Let us see how it is in the public schools. The Board is very careful in selecting its corps of teachers. Then they are required to attend all teacher's meetings. They are expected to be busy during the summer attending some summer school or in some university learning, constantly learning, of how better to do the work they have. In the Sabbath school we do not expect any such devotion to the work, nor do we get it.

Now what shall we do?

First, I should say those who know of the need and feel its importance should agree to become more and more proficient themselves, and should form a prayer circle with all those who are of similar mind to pray to the Lord of the harvest that he would send more laborers into the work. (Luke 10:2.)

Second, I should say that those in authority should be so enthused over the matter that a regular teacher's meeting would be as much a part of the work as the Sunday morning service is. Yes, you can get them there. (Luke 14:23.)

You see the proficiency of the second proposition depends upon the efficiency of the first step. It is retroactive and automatic, and will work wonders in any school. But the spirit of the martyr must obsess those in authority. They must really demand it—of God.

Muskogee, Okla.

THE SUNDAY SCHOOL AS AN EDUCATIONAL AGENCY IN MISSIONS.

By REV. E. H. RAWLINGS, D.D.,
Educational Secretary, Board of Missions.

We are all agreed that the Church at present is not missionary. Some of us, however, are not altogether but almost as sure that the Church is waking up everywhere. But if the Church becomes really missionary, two things we shall have to do. First, there are people within the acquaintance of all of us whose religion means nothing to them and of course they are not interested in missions. Before they become interested they will have to be converted. We shall need, therefore, to tone up the whole spirit of the Church before it is missionary. But also, and, especially there are many people in the Church who in a way are really loyal to Christ, but feel no concern for the world's evangelization in any large sense because they are altogether ignorant of the great facts of missions. Before they become interested we shall need to bring home to them these facts. We must educate.

I. The Best Method of Missionary Education.

Now, there are many methods of educating the Church in missions, such as the missionary sermon that should be made fresh, thoughtful, and up to the moment. There is the missionary program presented in any organization of the Church. There is missionary literature; the Every Member Canvass that should do much besides raising money, and there is Mission Study by groups. But best of all, I believe, and far most effective in the end, will be a comprehensive Missionary policy for the Sunday school. The Sunday school is our best educational agency in missions for the following very obvious reasons: (1) In the Sunday school we have our largest constituency. In no other organization of the Church can we bring together so many people. (2) It is our most effective machinery. (3) In the Sunday school we have children and can reach them at a time of life when their hearts are tender and impressionable, and what we give them sticks. (4) A Missionary policy tones up the entire spirit and life of the Sunday school itself. (5) Since the textbook of the Sunday school is the Bible and the Bible is missionary throughout, if we really study the Bible we shall have to study Missions.

II. The New Policy Official.

That is why our Sunday school and missionary leaders have been for years dissatisfied with our old policy which was practically no policy at all and why they got together and agreed upon a plan for applying missions in the Sunday school, and that plan presented at the last General Conference, was adopted and goes into our Discipline as official. Both the Mission and Sunday School Boards are behind the policy, and working cordially and enthusiastically to get this policy in its outline at least adopted in every Sunday school, city, town, village, and country.

III. That "Policy."

Now, there are many items in what we call our "New Policy." Only a few of them I shall care to mention in this statement.

First. There is the Missionary Committee.

Second. Maps and charts quite inexpensive but very striking furnished by the publishing house for the making of a missionary atmosphere in every Sunday school.

Third. The Missionary Library.

Fourth. The Missionary Lesson that comes every quarter in the Sunday school literature. This should always be taken instead of the Review for the Quarter.

Fifth. The missionary program that we are hoping to provide for a monthly missionary day, presenting it in the Teacher's Magazine for use by the Sunday School Committee of the Church.

Sixth. The missionary offering, by which any school or class of any school can take a share in the support of any field in which we are working and thereby have its living link connection with that field.

Seventh. Prayer for missionary recruits.

Eighth. Correspondence with our office through which free literature will be furnished any school that would like to make itself missionary and suggestions made to Superintendents about the application of the Policy.

The items named above might seem at first glance to be altogether formidable to a school that has not tried the Policy, but a little closer examination will show that there is not a solitary one of them that might not be adopted and really applied in almost any Sunday school.

IV. And It Works.

Some time ago we sent out from the educational office a duplex postcard to every pastor of the Church asking any pastor that would like to make his Sunday school missionary to return the companion card. At the end of the first week nearly a thousand cards had been returned and very many have come since that time. Some time since in connection with one of our lessons in the Magazine we offered certain helps to the teachers and although the offer was made in connection with the treatment of the lesson that week and comparatively few of the teachers saw it at all until it was too late to write us, nevertheless we had scores of applications coming in to us, both before and after the Sunday on which the lesson was to be taught. Last year one hundred and fifty thousand dollars was raised in the Sunday school and we have reasons for believing that the Policy in some of its features is being taken in a large number of our Sunday schools. There is this, however, that is to us somewhat disheartening. We fear that many of our churches are using the offering of the Sunday school to pay their missionary assessments. Of course if a church desires to do that there is no way to prevent it. It has that right. In our Policy we earnestly recommend that the amount raised in the Sunday school be raised in excess of the assessment upon the church. We find that young people in the Sunday schools nearly always resent the disposition of an Official Board or pastor to use the money they have raised to pay an assessment and it is always a strong appeal to them to tell them that the money they give is to help on a "forward movement," a movement beyond the ordinary processes of the Church for the world's evangelization. I have sometimes said it is better to use the Sunday school money than not to pay out the assessment, but I am not at all sure that that is true. I am coming to believe that a Sunday school had better make the test and leave the Church, the official leadership of the Church, to bear its own burden in this regard and the blame of failure if the little assessment is not raised. However, this is only to advise and a church must use its own judgment in every case. Only I want to appeal most strongly to the Sunday schools of Oklahoma that they fall in line with the forward movement of the Church for missions and let the money they give be given in excess of the assessment.

Let me congratulate the Sunday schools of Oklahoma upon their splendid work. You lead the Church in your interest in Missions. Trusting that what you have done is but the prophecy of better things next year.

Nashville, Tenn.

Our Aim: "Every member present every Sunday, on time, with his own Bible, a liberal offering, a studied lesson, and a mind to learn."

A CHALLENGE.

Here it is, from one of the best superintendents in Oklahoma, and he is strictly reliable:

"I have made the proposition many times, and I have no fears in putting it on paper again: I will pay the deficit in any school that will set apart one Sunday's collection out of each month for missions, and will work to make it a sure enough missionary day, should it come up short on general expenses at the end of the year. It is a safe proposition."

If any school should decide to accept the challenge, or should want further particulars, write to Dr. A. E. Bonnell, Muskogee, Okla.

LOAN FUND FOR ARKANSAS CONFERENCE

About half of the territory of the Arkansas Conference is mountain country, rich in timber, and minerals, and very productive of the finest fruits and grains. Much of this territory is sparsely settled by a sturdy mountain class of people; and people are coming in from all di-

rection, buying the cheap land and settling the country. In the Arkansas Conference are 229 church houses, 166 of which the Church Extension Board helped build. There are 107 homeless congregations. Besides, there are many unorganized communities and our Conference missionaries are bringing many of these into an organized state. The Conference Mission Board, composed of some of our strongest men, is anxiously and prayerfully working to give to all our people the gospel. We are looking to the country churches to give us our ministers in the future as they have done in the past. Of about one hundred ministers in the Arkansas Conference, I only suspect two of them being city bred. Many of our larger town churches having been organized since before the war, have never given to the church a minister, while I know of one little weak mountain church that never had a church building till a few years ago that has given seven ministers and many strong laymen to the church. We must take care of this country.

As a family needs a home, so needs a church a home. While the Israelites wandered and delayed on account of sin, God allowed them to worship in tents. But when they had settled, he commanded them to build a house; and they built and they built a good one.

Many of our churches and communities have wandered and delayed long enough. Now God commands them to build. But they need encouragement, such as a Conference Loan Fund can give them. The building of a church means more to a community than the value of the house. A church building is a perpetual sermon to any community. The church can make no better investment than in building houses for homeless congregations. The church may reasonably expect ever after from that community a return in men and women of Christian character, and in money. It is one of the best ways to make disciples of all men. Besides in helping through loan funds the church is ever building, never losing but always gaining; gaining in property, in membership, and in loan fund. The fund is always at work building, but is always getting larger.

The loan fund scheme appeals to men of business, because it perpetuates the donation. Building churches daily the fund grows in size and power. Most church donations are used but once, but a Church Extension Loan Fund donation is used and grows forever.

Now, the Conference Loan Fund may be used to help the country places, or any emergency case, and is directed by the Conference Board who come in close touch with all these places. The Conference Loan Fund is new to the church and came about by the General Conference of 1910, by the inserting the following:

Discipline 1910, Paragraph 396, Article X, last paragraph:

"The Conference Board shall also have authority to loan any part of its funds, where the end desired can be accomplished, as well by a loan as by a donation, and the amount thus loaned shall become a part of the Conference Board Loan Fund and shall be administered by the Conference Board through the office of the General Board upon the same terms and conditions as the Loan Funds of the General Board."

The Arkansas Conference has already recommended that a Conference Loan Fund be begun, and the first Sunday in February be observed as Loan Fund day. This, I think, has not been done.

Brethren, talk this matter to your people, preach it from your pulpits, and let us create a Conference Loan Fund sufficient to reach out and help build churches all over this great country of ours. In making your application for Conference aid, if a loan will accomplish the end, ask for a loan instead of a donation.

J. J. GALLOWAY.

W. H. M. SOCIETY.

EDITED BY
 Mrs. J. A. Looney... White River Conference
 Wynne, Ark.
 Mrs. Edgar Wyatt... Little Rock Conference
 Hot Springs, Ark.
 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.
 Mrs. M. E. Mackey... East Oklahoma Conference
 Durant, Okla.

WEST OKLAHOMA WOMAN'S MISSION SOCIETY.

Oklahoma City, Oct. 30.

During the Week of Prayer we studied about how to advance by Personal Preparation, through intercessory prayer, in knowledge, through labors and by faith. Now we are going to put all that we have learned into practice and have a blessed opportunity during the great Jubilee Rally which will be held here November 13-14. Entertainment will be furnished free to all who will attend. There are enough Southern Methodists in this city to provide good homes for all who will come. It will be a great occasion. Prominent and capable speakers will participate, such as Miss Daisy Davies, Mrs. Henry W. Peabody, Miss Florence Miller, Mrs. W. Eugene Salle, Mrs. F. W. McDowell, and others. Workers conferences will be held, and missionary work in all its phases will be studied. Let us all come together and attempt great things for God, then he will be glorified and we shall be blessed.

I am sending the literature for this Golden Jubilee to the seven district secretaries of the West Oklahoma Conference and to Mrs. E. M. Mackey, Superintendent of Personal Literature of the East Oklahoma Conference. This is an interdenominational rally and we want Southern Methodism to be greatly in evidence. Let all who read this tell it out, "telephone, telegraph and tell a woman." Say to your friends, "Meet me in Oklahoma City, November 13th and 14th.

Yours for service,
 Mrs. R. K. Triplett.

Oklahoma City.

HOME MISSIONS, EAST OKLAHOMA CONFERENCE.

Dear Sisters: After the enervation of the long, hot summer, the bracing atmosphere of these cool October days gives us new energies. Reports of this the first quarter of our infant missionary, East Oklahoma Conference, show that each officer has felt a personal responsibility for the success of the work. New Auxiliaries have been organized by some one of the Vice Presidents or District Secretaries, even the favored. We verily believe Oklahoma missionary workers have inbibed sentiments of Ruskin, who said, "God set us all in the place where He wishes us to be employed. He gives us always strength enough and sense enough for what he wants us to do." Each Vice President is conscientiously discharging the duties of her office. The District Secretaries are to be commended for their untiring efforts. The Superintendents of the departments are working loyally. Years ago when the great cry went ringing through the Conferences "observe the week of prayer," to the newly initiated, this call was like an insurmountable wall. Under wise leadership the command was obeyed. Today, our schools and mission homes are glad to throw open their doors and show the results of this obedience.

The newest movement is the Woman's National Foreign Missionary Jubilee which is now sweeping across the continent. The State Committee has called on us to set apart the first days of November or just as early as you find practicable for a series of these Jubilee rallies which will most heartily be observed by each Auxiliary in this Conference. It will mean a call to more fervent prayer, which will bind our women together in closer unity and an incentive to a more intelligent study of the fields abroad and

of the home problems. We, as a Conference cannot afford to disregard this call. We are now a united body working together with God to bring the nations into the fold, and add the heathen to our inheritance. Let the President and Secretary of each Auxiliary take the initiative and seek the co-operation of every church of every denomination which will serve to emphasize the great need of responsibility of the women in Christian lands on behalf of their sisters in non-Christian parts of the world.

Cordially yours,
 Mrs. W. R. Green, Pres.
 East Oklahoma Missionary Conf.

DEATH NOTICE.

Our church has recently suffered a great loss in the death of Sister E. F. Coombs. For the past twenty-five years Sister Coombs has been a faithful and efficient worker in our First church here. Many of the former pastors of this church will feel a personal loss in the death of this good woman. She was active in the missionary societies and Sunday school work and was a regular attendant at prayer meeting. Her faithful husband died some four years ago. She leaves three grown sons to mourn her departure. Sister Coombs was born in Canada in 1852; married Brother E. F. Coombs in Iowa in 1871, moved to Batesville, Ark., in 1886, and died in great peace, October 23, after a brief illness. We shall all miss her but we hope to meet her again.

A. E. Holloway.

LONOKE STATION.

Dear Brethren: May one of the Conference infants have a few words? After Brother Wright's death I was placed in the garden spot of the Little Rock Conference to shoulder the responsibilities left by a man who was loved and honored by all. Why the call came from the Father and took him away, we know not, but we do know that within his heart of devotion and love there was the prayer, "Not my will, but thine be done."

Though he has reached the Jasper city and realms of eternal bliss, though his voice we can no longer hear and his form we cannot behold, yet he lives within the heart of old and young shedding abroad the light of true fellowship within our midst and leaving the blessed hope, "Though he cannot return to us, yet glorious thought, we can go to him."

With open hearts and outstretched hands the little preacher was greeted and to the present moment they have dealt with him in kindness and borne the burdens of the charge.

God has been with us, and my board has been faithful. What a comfort to know that you have a strong body of men upon whom you may lean. Though young in the ministry and serving God to the best of my ability I feel that the hand of the Omnipotent, Omniscient, Omnipresent Guide is with me. My life is in the lap of the church, consecrated to divine leadership. "Take my life and let it be consecrated, Lord, to thee" is the prayer of my heart.

As I think of the mighty work to be done and the goodness of God to men, when I think of the world's need for real manhood and the call of the church for workers, I have a new vision, the vision of service to humanity. "I came not into the world to be ministered unto, but to minister," therefore the life of service is the life of happiness and "all her ways are ways of pleasantness and all her paths are paths of peace."

Surely the call of God to the ministry is the greatest of all blessings and the noblest of all labors. The Star of Bethlehem sheds new splendor within our paths and fills our heart with new rapture. Thus quaffing of its fragrance and grandeur, enraptured and in awe we stand beneath its halo

Your Sunday School

You can never hope to do your best at anything without first qualifying for the work. Every Sunday School worker should have one or more of these helps.

PELOUBET'S NOTES, TARBELL'S TEACHERS' GUIDE, PRACTICAL COMMENTARY OF SUNDAY SCHOOL LESSONS 1912, TORREY'S GIST OF THE LESSON.

All Orders Receive Prompt Attention

Anderson, Millar & Co.

Little Rock - - - - - Arkansas

and listening we seem to catch the faithful unto death and I will give thee a crown of life."

Marching beneath the banner which bears upon its crimson folds the cross and motto, "Follow me and I will give to thee life and life more abundantly," we are buoyant with hope and gladly follow the "Prince of Peace."

Brethren, pray for the young ministers of your Conference, encourage them in life's mighty battle, for

"We want to live near Jesus and never go astray,

To feel that we are growing more like him every day,

That we are always laying our treasures up above,

And gaining more the spirit of His gentleness and love.

"We want such steadfast purpose, our mission to fulfill,

That it will be our meat and drink to do our Master's will,

To follow in his footsteps who never turned aside,

From the path that leads to heaven, though often sorely tried."

May our lives be consecrated to his service and be ready to go where he wants us to go, to say what he wants us to say, and be what he wants us to be.
 James B. Evans.

ARKANSAS STATE TEACHERS' ASSOCIATION.

Little Rock, December 27, 28, 29.
 Fourth Annual Session.

The Executive Officers of the Arkansas State Teachers' Association, announce that the programs for the Forty-fourth Annual Session, Little Rock, December 27, 28, 29, will be the most impressive in its history.

Three noted speakers and educational leaders have already been definitely engaged for the meeting, as follows:

Dr. Warren H. Wilson, Superintendent

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 22
 Established 1858
 THE C. S. BELL CO., Hillsboro, Ohio

ent Presbyterian Department of "Church and Country Life." He was a prominent speaker at the National Conservation Congress in Kansas City. He also addressed the Conference for Education in the South at Jacksonville (Fla.). His subject here will be "Co-operation and Consolidation in Country Life."

Prof. P. G. Holden, Superintendent Agricultural Department of the Iowa State University. His address, "Social Life on the Farm," at the Conservation Congress won great applause and widespread comment.

Dr. Reuben Post Halleck, Principal Boy's High School, Louisville (Ky.), also author of Halleck's Psychology and a number of other books. His subject will be "Moral Stimulus in American Literature," a subject to which he has devoted many years of careful research.

Other prominent speakers will be included in the General Programs and the Section Programs are being carefully worked out.

Special railroad rates will be available from all points in Arkansas, and ample hotel facilities can be secured at reasonable rates. A registered attendance of 2,000 is expected.

MARRIED.—At the residence of the bride's parents, Mr. and Mrs. R. H. Babus, Wednesday evening at 5 o'clock, October 25, 1911, Prof. James M. Jackson and Miss Addie Babus; both of Umpire, Ark. Prof. Jackson is principal here in our public school. Miss Babus was one of our most charming young ladies. J. C. Johnson officiated.
 Oct. 30, 1911.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

London and Knoxville.

These are two towns on the Little Rock and Fort Smith roads, in the Arkansas River valley. Each is a good trading point in a fine farming country. We have neat church at each place, and a comfortable parsonage at London. Methodism is well established. London has a new two-story brick academy. Rev. J. E. Dunaway is the faithful pastor. For over thirty years he and his wife have devoted their labors for the building up of the church. He has had some good meetings this year. With his aid we shaped up the old and secured five new subscribers: Dr. T. E. Burgess, Mrs. Lottie Love, J. H. Brock, Mrs. L. I. Barger, with whom we enjoyed a good supper, and R. W. Barnett.

Sherrell.

In the rich cotton belt in Jefferson county is Sherrell, a fine business railroad town. Cotton is king. Long staple is produced about Sherrell. I was much pleased with the spirit of this people. We had a pleasant service with a nice congregation on short notice, and a delightful night was spent in the elegant home of Brother and Sister Barrett. Rev. W. F. Rogers is pastor. He is highly respected and much loved. Has had a successful year on his work. They have a comfortable parsonage and have built a beautiful new church this year. Brother Rogers is blessed with an excellent wife and four sprightly children. We shaped up the old, and secured four new subscribers: Dr. A. D. Mims, Mrs. G. B. McKenney, J. D. Quarttlerbaum, and Lee M. Quarttlerbaum.

Altheimer.

Twelve miles north of Pine Bluff at a junction of the Cotton Belt road is Altheimer. There are several nice stores, gins, mill and broad acres of fine land in cultivation. We have nice church and parsonage. Rev. A. P. Few is pastor, but has his family in Pine Bluff for the benefit of the high school for his children. He is highly esteemed by his people. He has been one of our most faithful and useful men, and has a large and intelligent family. I secured three new subscribers: E. M. Barnes, L. M. Quattlebaum, Mrs. J. P. Walt.

Humphrey.

The line between Arkansas and Jefferson counties is the town of Humphrey. There is a bank, several stores, a new two-story brick school house. This is quite a nice section which is proving to be very profitable. We have a new parsonage and a neat church. We had a nice congregation and a pleasant service. Rev. J. H. Bradford has been pastor here for three years. He has had quite a successful life in soul winning and has trained an intelligent family. One daughter has been very much afflicted for several months. He and his good wife were very kind and helpful to me. We shaped up the old and secured E. B. Stokes, cashier of the bank, as a new subscriber.

Stuttgart.

There has been great improvements in Stuttgart the past year. Several large two and three story brick business houses and nice cottages. They are building a \$45,000.00 public school house. Have the finest depot in the State on the Cotton Belt road and the road to Gillett. They have a new road to England, one to Hazen and to DeVall's Bluff. Population over 3,000. The training school is one of the best in the State. Prof. O'Rear is in his eighth year. He has 80 students, several of them boarders. Ten in the senior class. Seven teachers. Besides a broad literary course they teach music, expression and art. It is an excellent

training school for young men and young ladies.

The rice mills and rice culture is the biggest thing about Stuttgart. Many thousand bushels are produced every year. This year the yield is about 60 bushels per acre and price 80 to 90 cents per bushel.

We have good two-story parsonage and elegant church. Rev. J. A. Parker is pastor. He is giving full satisfaction. He is one of the most efficient men of his conference, and has the habit of success. He and his good wife are taring a nice family. Have a son in the graduating class at Hendrix and a daughter in Brown-Henderson College. Shaping up the old, we secured four new subscribers: Dr. W. E. Williams, Mrs. E. M. Gibson, Rev. J. Q. Schisler who is professor in the Training School, and Wm. Wood who keeps the fine hotel, the place to stop when you are in Stuttgart.

DeWitt.

The county seat of Arkansas county is DeWitt. The town is well established. Splendid court house, fine two-story brick academy, two banks, rice mill, full line of general business, and excellent citizens. We have good property both in church and parsonage. Rev. F. P. Doak, pastor. He has been quite successful here as he has been elsewhere, and is in loving favor with his people. He and his Christian wife have real intelligent children. One is teaching in the public school. Shaping up the old, which is a good list, we secured Mrs. F. P. Gibson as a new subscriber.

CHURCH EXTENSION.

It has been my work for years to build churches. I have been able, under God, to raise \$250,000.00 for this cause in my ministry so far and I would rather serve on the Board of Church Extension than in any other working capacity in the Church. I say this, because here in Oklahoma especially, I believe that the call for the building of churches is more imperative than missions or education or any other department of church activity. I would just as soon try to erect a city on the Sahara Desert with dis-embodied spirits as to try to save Oklahoma without adequate church buildings. We are in the building era and we have either got to take care of our Church Extension collections or else every other cause will suffer, because the church building in a real sense is a prolific mother of every other benevolence.

Plant Oklahoma with churches commodious, beautiful, attractive, meeting the needs of modern conditions, and we will have no trouble about the educational fund, mission fund, conference claimants fund or any other.

I hope every preacher will at least give the Board of Church Extension its rightful share of the Conference collections. The Board has helped every charge in the Conference and certainly we, just from a pure sense of gratitude and decency, ought to send up our offerings with hilarious hearts.

Yours cordially,
P. R. Knickerbocker.

Don't Suffer With Piles.

When you can get a pot of Gregory's Antiseptic Ointment by mail for 50 cents stamps that will cure you. After using if not cured or you have not made satisfactory improvement, your stamps will be returned on notice, less mailing expenses. First treatment will help you. Address Gregory Medicine Co., Little Rock, Ark.
Mention this paper.

GOSPEL TENT FOR SALE.

I have a gospel tent to sell at a great bargain.
I. F. Harris.
Waxahachie, Texas.

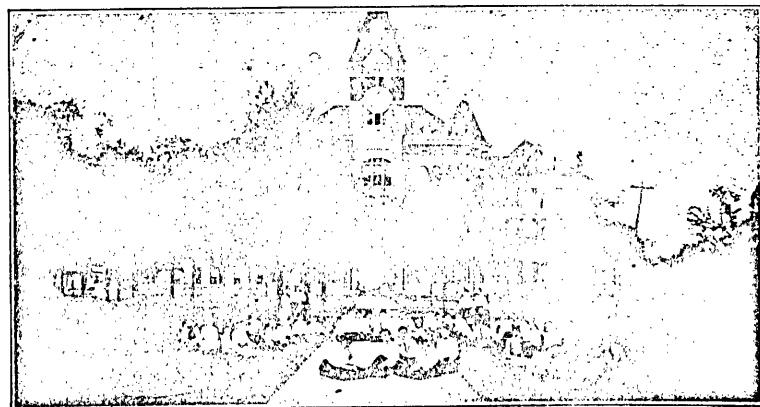
Galloway College

The most thorough school for young women in the Southwest is a safe place for your daughter.

For information address

J. M. WILLIAMS, Pres.

SEARCY, ARKANSAS.



Henderson-Brown College, Main Building

An ideal school for young men and young women. Coeducational. Located in healthful Arkadelphia, Ark. Large and commodious buildings. Splendid equipment. Cultured and Christian instructors. Preparatory Course. Regular College Course. Exceptional advantages in Music, Art, Oratory, Domestic Science.

A rich Christian tone, high standards, and ideals, manly sports, honest athletics, good government and discipline by personal love, sympathy and contact with the students.

Write for catalogue and information.

GEORGE H. CROWELL, Ph.D., Pres.

ROCKY AND NEW HOPE CHURCH.

Our last Annual Conference made Rocky a station with one afternoon appointment in the country. This has been her trial year as a station, and she has been tried. This part of the country has suffered greatly from the drouth. No corn, no wheat, no oats and but little cotton, is the sad comment on a hard year's work by a very industrious set of farmers. Some will hardly make enough to pay their taxes. But in spite of the drouth and other discouraging features and hindrances Rocky and New Hope charge has progressed.

There have been about 75 conversions on the work. One new class has been organized, with about 40 members and the charge is running up towards a hundred.

The number of prayer meetings have increased from one to three.

There was only one Sunday school in operation on the work at the beginning of the Conference year. There are now three. Their enrollment for the year is about 400. A German class has been organized in the Sunday school at Rocky, which is proving a great inspiration to the entire school. The song which this class sings in German each Sunday morning is appreciated by all and is a great drawing card to our Sunday school.

The Woman's Home Mission Society has accomplished much this their first year. They have made it very pleasant for their pastor, and are even now getting things ready for the new preacher. They will paper the parsonage next week. They served refreshments at a Methodist rally last Monday night, and made the evening very pleasant for all.

The people are very hopeful and things in general are in fair shape for the beginning of a new year.

With sincerity,
Jesse C. Crumpton.

Oct. 26, 1911.



BELLS, PEALS, CHIMES

Made only of best selected Copper and East India Tin. Well known for their full rich tone and durability. Write for catalogue. E. W. VANDUZEN CO. Prop'r. Buckeye Bell Foundry (Estab. 1837). 515 E. Second St., CINCINNATI, O.

SPRINGTOWN CHARGE.

At our Sunday services which closed our year's work at Logan, the good people completely surprised us with many good things. After the sermon some of the brethren came around us to speak a few words and while we were talking others loaded the front pew with their gifts. Then we saw what had been done and called the house to order again while we offered a word of prayer. This was the first people to pound us at the close of the year's work.

We had a good meeting at Logan, also have had others on the circuit. Just closed our last and eighth meeting on circuit at Mason Valley, where the Lord blessed ten in salvation.

Very truly,
J. D. Roberts.

October 26.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving electricity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

ST. NICHOLAS IN 1912.

Dr. Wilfred T. Grenfell, to thousands of people on both sides of the Atlantic one of the greatest and most heroic figures of our time, has written a story for St. Nicholas readers, which will appear in an early number. It is a story of "Brin," Dr. Grenfell's dog, and of the adventures which dog and master have had together in Labrador.

GREAT MEETING AT TULSA.

We have just closed a revival with W. M. McIntosh, Ed. G. Phillips and wife and Lucius J. Anderson. The little Scotch-Irishman, W. M. McIntosh, is a wonder. His heart power is truly remarkable. His wit is as clear and refreshing as a mountain spring and bubbles out as naturally. He has all of the Irishman's humor combined with the Scotchman's splendid devotion and heroic courage. He is a success.

Boston Avenue, as everybody knows, has been split with dissensions. There were two societies among the women. Today there is but one. The Ladies' Aid and Home Mission voted unanimously to combine. Dozens of people confessed their faults one to the other, asked forgiveness and were reconciled. We have never learned until now the full depths of that great Psalm: "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the skirts of his garments." McIntosh was able, under God, to lead us to the place where we are indeed a "Church of brotherly kindness."

Ed. G. Phillips is a splendid master of song, a good soloist and a past master in the art of personal work. Thousands of men and women have been led to Christ by him and he endeared himself to the hearts of our people. His good wife led a mass meeting of the women. She is not only a splendid accompanist but she herself is in a real sense a sister of Jesus and a leader of lost souls into the light.

Lucius J. Anderson, the baritone soloist, is one of the most persuasive and popular singers of the gospel I have ever heard. His voice vibrates with melody like a flower shakes out its perfume or a star shakes out its light. Night after night I have seen the entire audience in tears as a result of his gospel in song. He also is a personal worker unexcelled.

I want to give my very hearty endorsement to all of these workers, not for their sakes, but for the sake of the churches that have problems needing to be solved and sinners needing to be reached.

There will not be a large ingathering of members, not over thirty or

forty, but the great result and the miraculous result was the regeneration of the church. The evangelist's heart-breaking appeals melted the entire church again and again to repentant tears.

All through the year we have been having conversions, but the church is ready today to go forward as it never has before. We will report over two hundred new members at Conference. About half of these have been received by profession of faith. Our net increase will be in the neighborhood of 60 per cent. We have raised about \$8,000.00 for all purposes and this year is winding up in a blaze of glory.

Tulsa paid a salary of \$3,000.00 this year and they tell me they are going to increase it next year. For all of which we thank God and move on.

Yours cordially,
P. R. Knickerbocker.

BLAIR STATION, WEST OKLAHOMA CONFERENCE.

Blair is a town of about one thousand inhabitants and its citizens are largely from Texas; hence they are known for their sociability, kindness and hospitality. There are six church organizations and five church buildings. The town is known as one of the greatest business centers in Jackson county and its merchants as the greatest hustlers. The county fair is held here annually, hence Blair is the best advertised town in the county.

"The Blair Progress" is the weekly paper and has a larger circulation than any paper in any town of its size in the State. It is a live wire and helping to build up the town and its editor is an official member of the Methodist church.

I was given charge of the church the 5th of June following Rev. R. L. Reese. The conference collections were all paid in full before my arrival as Bro. Reese had done a good work.

There have been twenty professions and eighteen persons have been added to the church during the past few months. All assessments have been paid in full.

The Home Mission Society.

The Home debt on the parsonage has been paid in full and the ladies have had a good cause to rejoice.

The Home Mission Society has also expended about one hundred dollars on the parsonage for improvements. There has been a great uplift in all departments of the church and we feel greatly encouraged because of the interest manifested on the part of the entire membership.

When I consider how kind and appreciative the members of the church have been to me and how they have freely granted every desire I have made known to them it causes me to preach as only love knows how.

"Faith of our fathers; we will love Both friend and foe in all our strife; And preach thee, too, as love knows how,

By kindly words and virtuous life; Faith of our fathers; holy faith— We will be true to thee till death."

Thomas C. Jones, P. C.

OKLAHOMA CITY PROPERTY.

For sale for cash, two lots in College Park. One block of car line and right near Assembly Park. The most beautiful lots in the addition. New college now open. A bargain if sold at once. Will double in 12 months. Address Box 211, Marietta, Okla.

Any man wanting a home in a rich prairie country where there is no malaria, negroes, Indians, nor Mexicans; and where you can raise corn and hogs, alfalfa and mules, and cotton without crabgrass, should write R. C. Johnson, Altus, Oklahoma, for prices and terms on his lands which he is now selling in 40, 80, and 160 acre blocks.

Run Down?

Ayer's Sarsaparilla is a tonic. It does not stimulate. There is not a drop of alcohol in it. You have a steady, even gain, day by day. Ask your doctor about it. Secure his approval first, then go ahead. J. C. Ayer Co., Lowell, Mass.

YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

MY FIRST REPORT AS SUPERNUMERARY.

For twenty-four years I received appointments in the Indian Mission and Oklahoma conferences. Last fall I was granted a supernumerary relation. During the year I have assisted brethren in five meetings. We had very good success in each of them. At our district conference my presiding elder appointed me District Missionary, to organize in the unorganized territory.

I have succeeded in organizing seven classes; received 104 members; had 49 conversions; baptized 26 adults and eighteen children. Have preached 204 times, organized four Sunday schools, with about 200 officers, teachers and scholars. Our people are being neglected in the country.

In the territory I have tried to organize there is more than a dozen Baptist preachers, besides others, and if we expect to hold our people who move into the rural districts we must put men in the field. Much of the Southeast part of this State that has been considered mountainous and waste, is very fertile and is being settled by a thrifty people from Arkansas and elsewhere. And now is the time to put men in the field to hold it. I hope to be able to meet the brethren at Conference, though I may not.

Yours in the work,
W. P. Pipkin.

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 effective form. For grown people and children, 50c.

CONCERT PIPE ORGAN.

Miss Beulah Margot Herring of Corinth, Miss., will be open for dates this fall and winter as a concert organist. Church recitals and sacred concerts a specialty. Write her for terms. Miss Herring is a graduate of the University of Arkansas, also the American Conservatory of Chicago under the famous organist, Wilhelm Middleschulte.

The Daily Corinthian says: "The First Methodist Church had standing room only last night with which to accommodate the large and critical audience that greeted Miss Beulah Margot Herring at her organ recital. She was not only happy in the selection of her numbers, but in the rendition as well. Her technique is flawless, and her pedal work really wonderful. Her interpretation of the great music masters was par excellence."

A CORRECTION.

Rev. J. D. Hammons was elected by the undergraduates of the Little Rock Conference at the last Conference to preach the opening sermon at the next meeting of the Conference. I presume that Rev. B. B. Thomas overlooked this in arranging the conference announcements. C. J. Greene.

IN THE TRAINING SCHOOL.

Dear Editors Our friends in Oklahoma may be interested to know that we are now in the Methodist Training School trying to prepare ourselves for better service. Success to your work. Yours truly,

(Rev.) C. H. Hardon and Wife.
Nashville, Oct. 26.



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets
LITTLE ROCK, ARK.

All Down and Out

YOU NEED A GENERAL SYSTEM RENOVATOR.

GREGORY'S VEGETABLE VITALIZER (*Laxo Blood and Nerve Tonic*) will do just what you want, make you well if you have enough life to build on. It reaches the Stomach, Liver, Kidneys, Bowels and Mucous System, eliminates poison from the blood, and soon makes pure blood, and then you are well.

Three \$1.00 bottles will do the work. Remit \$2.50 to GREGORY MEDICINE COMPANY, Little Rock, Ark., and we will ship you by express, under our positive guarantee that it will not disappoint you. We will send free a bottle of GREGORY'S ANTISEPTIC OIL to test. Better send today before disease gets a death grip on you.

For responsibility we refer to Anderson, Millar & Co., publishers of this paper, or any reliable business firm in Little Rock.

ST. NICHOLAS IN 1912.

St. Nicholas in 1912 will continue to publish many reproductions of great paintings which should be familiar, and will continue the series of "Famous Pictures" by Charles L. Barstow which has been appearing at intervals during the past twelve months. A unique attraction of these pictures will be "Little Galleries" of paintings by each artist whose work is described with an anecdote about the painter himself.

BIRTHDAYS AND BIBLES

IS EACH ONE OF YOUR CHILDREN SUPPLIED WITH A BIBLE?

Every child ought to have a BIBLE. When the next birthday of one of the children comes around order a Bible of US. We warrant Satisfaction.

ANDERSON, MILLAR & CO.,

Little Rock, Ark.

A CHEAP FARM HOME.

145 acres rolling land in two and one-half miles of hustling new town of about 1,500 inhabitants. 35 acres in cultivation. The rest in timber good for farm purposes. 65 acres of the and in timber can be put in cultivation. Three-room log house, ceiled inside and partially weatherboarded; good new barn 30-50 feet; a fine well of good water; also tent house. This property will be sold so cheap that it will surprise you. The price is \$1,500. Liberal terms to purchaser.

J. H. Bishop.

Bigelow, Ark.

MRS. LARAMORE TELLS TROUBLES

Lady in Goodwater Describes Her Distressing Experience and Tells How She Was Finally Relieved.

Goodwater, Mo.—"Ever since I was a little girl," says Mrs. Riley Laramore, "I was a great sufferer from dyspepsia.

I suffered misery after eating, and had terrible heartburn.

I thought I had to suffer this way as long as I lived, but when I began to take Thedford's Black-Draught, in small doses, every night, the heartburn was all gone in a few days, and I could eat without distress.

I took two small packages in all, and although that was some time ago, the dyspepsia has not returned.

I speak a good word for Thedford's Black-Draught whenever I have the opportunity."

If eating causes distress, we urge you to try Thedford's Black-Draught. It cleanses the system, helps the stomach to digest its food, regulates the bowels, and stimulates the liver.

It acts gently and is without bad after-effects. Try it. Price 25c.

OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very expressive, but we find it necessary to ask that it be left out of all obituaries, as we cannot publish it. A due regard for these suggestions will save our friends annoyance and the editors much labor and trouble.)

DOUTHAT.—C. L. Douthat was born near Natural Bridge in Rock-bridge county, Va., Nov. 1, 1831; was educated at Buchanan, Va., and when 18 years old was employed as salesman and worked for 2 years. Then he came to Memphis, Tenn., where he was employed by a wholesale grocery house until 1859, when he came to West Point, Ark., and started in the mercantile business with a capital of a few hundred dollars which he had saved out of his salary. In 1861 he enlisted in the Confederate army and soon joined Ben McCulloch's First Ark. Cavalry and was with that command until the close of the war. He was elected to take official position but preferred to remain in the ranks as a private. On coming out of the war, he was financially broken but went to work for his wholesale grocery house until he could make a few dollars with which he began business again at West Point.

Mr. Douthat was of Irish descent, his ancestors coming to Richmond, Va., before the Revolutionary war. His grandfather was owner of the Natural Bridge, and proprietor of a large woolen mill in Virginia, and thus aided in bringing many working men from Ireland. In 1866 he was married to Mary E. Whitney of Kensett, White county, Ark. They were the parents of three children, Effie, who died a few years ago, Alma, the wife of W. W. Winburn of West Point and Chas. L., of Searcy. His wife died Oct. 2, 1898. They were all members of the M. E. Church, South, and left evidence behind of their faith in God. For seven months he was practically helpless, his left side being paralyzed. He was always in a joyful mood, was not morose and melancholy. He loved his church, clung to God and esteemed the ministry as of God. To me he always spoke well of everybody. Many said the day of his burial, "Mr. Douthat was a good man." His loved ones and friends did all that human hands could do for him. The end came peacefully on the 4th Sunday in August, while the morning service was going on at the church he loved so well. The burial service was conducted in Riverside cemetery on Monday after his death by Rev. H. T. Gregory and the writer.

Wm. S. Yarbrough.

CLOWER.—Michel L. Clower was born in Bradley county, Ark., March the 25th, 1850. His parents moved to Union county, near Eldorado when he was just an infant. It was here in Union county he spent his happy childhood days. It was here he received his schooling, and grew to young manhood. He was united in holy wedlock to Miss Samantha Hammond, March the 5th, 1874. This happy couple lived together till October, 1876, when death came and took his loving wife away. In 1880 he was married the second time to Miss Agnes Lawrence and in 1889 he joined the the Methodist Episcopal Church, South at Old Parker's Chapel, where he remained loyal and true to God and the church till death came and claimed him for his own Sept. 27, 1911. Bro. Clower was an indulgent husband and a true father. He leaves a wife and eight children together with a host of friends to mourn his loss. We would say to the bereaved, live loyal and true to God and the church and some bright day you will go and see him. We held his burial service at the Old Parker's Chapel cemetery after which the re-

maines were placed in the silent vaults of the earth to await the final resurrection morn.

His pastor,
J. C. Williams.

HUMBLE.—Mrs. Hattie Humble was born July 15, 1859, near Eldorado, Ark., and departed this life May 24, 1911, in Little Rock, Ark. She was buried at Union Church, near Camden, Ark., beside her husband and little babe, there to await the resurrection of the just. Services conducted by Bro. Caldwell Watson, reading from the thirteenth verse to close of seventh chapter of Revelation. Her life was one of affliction and trust. Her heart was fixed on God. Her last words were satisfying to the bereaved ones. She leaves six children to mourn their loss. May they earnestly strive to emulate her character and life and meet their good mother in heaven. Though a constant sufferer, she always had a pleasant smile and a good word for all. Always ready in her feeble way to help others that were in trouble and ready to speak a good word for the Master. O, she is missed so much by us all. But we have the great comfort of knowing she has gone to the longed for home to be forever with her blessed Lord. Cheer up, children, be faithful and you will see your sweet mother again.

Written by her only surviving sister,
H. T. Bayless.

TRAYWICK.—John J. Traywick was born July 26, 1868. He was converted and joined the M. E. Church, South at Goodlow Chapel under the ministry of Rev. A. J. Cullum and Rev. Frank Thomas. He was married to Miss Ida Thompson, December 16, 1894. The date of his conversion was near to September, 1888. He has been a steward of his church the most of the time during all these twenty-three years since he was converted.

Bro. Traywick was one of the leading citizens of Van Buren county. A good neighbor, a safe friend, a wise counsellor and of a sunny, cheerful nature, that made him an enjoyable companion, a kind father, and good husband. O how badly he is going to be missed in his neighborhood and in his church, and in his earthly home no one but God, and his heart-broken widow, and sons can tell how sadly he will be missed around his own hearthstone. John was the eldest of a family of ten children, seven boys and three girls, and the first one of the family that has been summoned to the other shore. He was a nephew of Dr. Traywick of McKendree church, Nashville, Tenn., who was so widely known to Southern Methodism during the last years of his life. During the last six or seven years the deceased had held his membership at Central church, where he and his family were regular attendants upon the church service and the Sunday school. He was also an honored member of the Masonic fraternity and has left his family a thousand dollar policy in the W. O. W., and has left the greater legacy of an upright life and good example which is the best legacy by far that any father can leave to his sons. God bless all the bereaved relatives, and may his four sons follow in his footsteps.

W. W. Wood.

RIVER.—Mrs. Saluria River (nee Ross) was born December 28, 1855; died March 26, 1911. She joined the M. E. Church, South in 1872, in which she lived a faithful and useful life till death called her home. She was married November 22, 1874, to Mr. W. A. River, with whom she spent a happy life. This union was blessed by six children, two boys and four girls. She always lived here in this county, residing in the bounds of Dogwood township. For several years they have lived in the village of Griffithville, where her husband was engaged in

merchandizing. The Christian is not afraid to die and she had tried to the best of her ability to live right, death had no terrors for her. Religion was her comfort in the ecstatic days of joy as well as her support under all reverses. She was a faithful member of the Ladies Aid Society, of her church and sought in all things to advance the interests of the kingdom of Jesus Christ. God's love gives peace while we live, makes us powers for good, strengthens bleeding hearts and puts heaven's power in the soul. She loved to go to church and talked with her friends of her hope of heaven. The Christian puts on the armor of light on earth, walks in fellowship with God, loves the cause of religion, and clings to God at all times. These elements all had full expression in her life. Her body was frail. She suffered much but death has ended all her worry and struggle. With her an end has been put to all troubles. Her fight against pain, while long was overpowered and God's hand has removed to heavenly lands. The bonds of love and union which bound her to her family are broken but she has left an imperishable character to mark the way of her passage through the life of earth. God helps all who look to him, held he firm amid all life's experiences. She fondly loved all of her children and was devoted to her husband. She looked carefully after all the interests of her home and seemed happiest in trying to make others happy. The large crowd at her funeral bears witness of the high esteem in which she was held. She was a kind neighbor, an exemplary wife, a loving mother and a faithful follower of Jesus. Her influence will live long with all who knew her. She frequently talked with me of her love for the church. Faithful servant of Jesus, rest in peace. Her body sleeps near Dogwood church to await the Master's last summons.

Wm. S. Yarbrough, P. C.

MANN.—Mrs. Mary Ramsey Mann, wife of Mr. S. H. Mann, and daughter of Rev. and Mrs. N. P. Ramsey, was born in Trenton, Tenn., Jan. 1869, died in Little Rock, Ark., Sept. 15th, 1911. She was married in Humbolt, Tenn., in June, 1889. Four children blessed this union, one having died in infancy, the three living are Frances, Sam, and Mattie. She leaves three brothers and two sisters. The brothers are Rob. W. and Jeff B. Ramsey of Memphis, Tenn., and Eugene of Clinton, Ky.; her sisters are Mrs. Fannie Porter of Clinton, Ky., and Mrs. Gertrude Davis of Baltimore. Mrs. Mann was a woman of rare attainments, cultured and refined, was ever thoughtful of the pleasures of others, to know her was to admire the beautiful traits of Christian character she possessed. She was a devoted wife, a loving mother, a kind and affectionate sister. Mrs. Mann had been in poor health for some time but no one had thought the end so near, but in this we remember the admonition of our Lord, we know not the day nor hour wherein the son of man cometh. In the afternoon of Sept. the 15th, God called to his weary child, the eternal gates were opened, and she passed from earth to be at rest, leaving the family, relatives and many friends, to mourn her departure. She had been a member of the Methodist church from childhood.

J. R. Nelson, P. C.
Forrest City, Ark.

ST. JOHN.—Bro. Jas. H. St. John was born October 18, 1832. He professed religion in 1846 and joined the Methodist Episcopal Church, South at once and lived a consistent member of the same until his death, September 17, 1911. He was married to Miss Elizabeth Olif in 1853. They were permitted to live in happy union fifty-eight years. Ten children were born to them; five sons and five daughters,

three of which had preceded their father to the better land and were looking for father's coming. He served in his day as a loyal member of the church. A loving husband and father has been plucked from fond embrace. All that knew Uncle St. John, as he was called, esteemed him as a good citizen and a man that attended to his own business strictly. Loved ones you know where to find your husband and father. He is now in Heaven with the redeemed if we judge from the life and ringing testimonies that he gave last week in our tent meeting, as he would not fail to say, I am doing my best to get a home in Heaven. The family did not know when he died; they were sitting in the hall and he on a cot in the room, keeping off a chill. William, the faithful boy that stayed so close to papa and mama, walked in to inquire how about his next chill, and he had gone home to heaven. The angels had smiled him away quietly. Everybody loved Uncle St. John. God bless his sleeping dust. His pastor,

Hugh Revelly.

PIRTLE.—Jimme Neal, the daughter of O. F. and Mattie C. Neal, was born October 26, 1882 and died September 4, 1910. Her mother died while she was quite young but she was brought up under Christian influence and when she was fourteen years old she accepted Christ as her personal Savior. After that, she lived a consistent Christian life. Her influence was for good in the community in which she lived. She is greatly missed. But our loss is her gain. For as Paul says: "For me to live is Christ and to die is gain." She is now in possession of eternal life, living amid the shout and grand hallelujahs of the "bloodwashed throng."

Her former pastor,
John Hoover.

CROWDER.—Thomas H. Crowder was born in Wake county, N. C., August 7, 1833; was of fine Methodist parentage, a nephew of the noted Thomas Crowder of the Virginia conference; was himself a member of the Methodist church until his emigration to Arkansas in 1860. He failed to renew his relation to the church of his early vow and thus continued to do to the day of his death, October 7, 1911 when, as I am told, he died with perfect peace with his maker. Let us hope that so he did. At his funeral, which the writer conducted in the presence of a large concourse of relatives and friends, we felt in duty bound to express our regrets at what we believed to have been a serious error in the life of the departed. He was the father of Rev. T. H. Crowder of the Little Rock conference.

James E. Caldwell.

Tulip, Ark.

BASKET.—W. G. Basket, the only child of seven, living of J. C. and Margaret Basket, died August 30, 1911. W. G. Basket was born February 14, 1875. Was converted August, 1901, and joined the Methodist Episcopal Church, South, at Granham Chapel, and has made a faithful member since. Was married to Lillie Atwater September 22, 1901. To this union were born four children; three of this number are left with the mother and grandfather to fight the battle of life alone. Bro. Basket was one of the stewards at Granham Chapel at the time of his death. Bro. Basket was true to the pastor and the church and was interested in her welfare. But God called him home. It could be said of him, Well done good and faithful servant, enter into the joys prepared for you. May the God of all good care for the mother, grandfather and three little children is the prayer of their pastor,

Green B. Griffin.

October 5, 1911.

QUARTERLY CONFERENCE. LITTLE ROCK CONFERENCE.

PRESCOTT DISTRICT. (Fourth Round.)		
Harmony	Nov. 4, 5	8
Pike City	Nov. 11, 12	12
Prescott Sta.	Nov. 11, 12	12
W. C. HILLIARD, P. E.		
PINE BLUFF DISTRICT. (Fourth Round.)		
Rison, at Moore Church	Nov. 4, 5	8
Hawley Memorial	Nov. 6	12
Lakeside	Nov. 7	12
First Church	Nov. 8	12
Douglas and Grady, at Grady	Nov. 9	12
Sheridan, at Sheridan	Nov. 10	12
J. D. HAMMONS, P. E.		

TEXARKANA DISTRICT. (Fourth Round.)		
Patmos	Nov. 4, 5	8
Stamps	Nov. 5	8
Bright Star	Nov. 7	12
College Hill	Nov. 8	12
Texarkana Ct.	Nov. 11, 12	12
Fairview	Nov. 12	12
First Church	Nov. 13	12
THOMAS H. WARE, P. E.		

MONTICELLO DISTRICT. (Fourth Round.)		
McGehee and Arkansas City	Nov. 3	12
Hermitage Ct.	Nov. 4, 5	8
Johnsville Ct.	Nov. 5, 6	12
Warren Sta.	Nov. 5, 6	12
Collins Ct.	Nov. 13	12
J. A. HENDERSON, P. E.		

LITTLE ROCK DISTRICT. (Fourth Round.)		
Forest Park (evening)	Nov. 2	12
Sherrill and Kee	Nov. 4, 5	8
Abury (evening)	Nov. 7	12
Hunter Memorial (evening)	Nov. 8	12
Mabelvale Ct., at Olive Hill	Nov. 11, 12	12
ALONZO MONK, P. E.		

BOONEVILLE DISTRICT. (Fourth Round.)		
Roseville and Webb City, at Ollie's	Nov. 4, 5	8
Perryville Ct.	Nov. 4, 5	8
W. T. THOMPSON, P. E.		

CAMDEN DISTRICT. (Fourth Round.)		
Buena Vista Ct.	Nov. 4, 5	8
Camden Sta.	Nov. 5, 6	12
Chidester Ct.	Nov. 7	12
Bearden Ct.	Nov. 11, 12	12
Fordyce Sta.	Nov. 14	12
R. W. McKAY, P. E.		

ARKADELPHIA DISTRICT. (Fourth Round.)		
Ussery, at Grant's Chapel	Nov. 4, 5	8
Third Street, Hot Spgs. (11:00 a. m.)	Oct. 12	12
Third St., Hot Spgs. (11:00 a. m.)	Nov. 12	12
Central, Hot Spgs. (night)	Nov. 12	12
Benton and Malvern announced	Nov. 12	12
T. D. SCOTT, P. E.		

ARKANSAS CONFERENCE.

BATESVILLE DISTRICT. (Fourth Round.)		
Sulphur Rock Ct.	Nov. 3, 5	8
Desha Ct.	Nov. 7, 8	12
Batesville, Central Ave. Mis., Cushman	Nov. 11, 12	12
Evening Shade, at Evening Sh.	Nov. 18, 19	12
Wolf Bayou Mis.	Nov. 25, 26	12
Batesville, First Church	Dec. 3, 4	12
B. L. WILFORD, P. E.		

FAYETTEVILLE DISTRICT. (Fourth Round.)		
Parksdale and Farmington	Nov. 4, 5	8
Fayetteville Sta.	Nov. 5, 6	12
J. B. STEVENSON, P. E.		

FORT SMITH DISTRICT. (Fourth Round.)		
First Church	Nov. 6	12
Central Church	Nov. 7	12
J. M. HUGHLEY, P. E.		

WHITE RIVER CONFERENCE.

PARAGOULD DISTRICT. (Fourth Round.)		
Boydsville Ct.	Nov. 4, 5	8
Rector Ct.	Nov. 5, 6	12
Pocahontas Sta.	Nov. 11, 12	12
Reyno Ct.	Nov. 12, 13	12
Pocahontas Ct.	Nov. 15, 16	12
Maynard Ct.	Nov. 18, 19	12
Piggott Ct.	Nov. 22	12
Knob Ct.	Nov. 25, 26	12
New Liberty Ct.	Nov. 28, 29	12
Lorado Ct.	Nov. 2, 3	12
Paragould, East Side	Nov. 3, 4	12
M. M. SMITH, P. E.		

SEARCY DISTRICT. Fourth Round.		
Cabot and Jacksonville, at J.	Nov. 4, 5	8
Cato Ct., at Cato	Nov. 11, 12	12
Augusta Ct., at Revell	Nov. 18, 19	12
Augusta Sta.	Nov. 19, 20	12
Gardner Memorial	Nov. 25, 26	12
Dye Memorial	Nov. 26, 27	12
Bradford and Bald Knob	Dec. 2, 3	12
A. F. SKINNER, P. E.		

HELENA DISTRICT. Fourth Round.		
Colt Ct., at McElroy	Nov. 4, 5	8
Wynne Sta.	Nov. 5, 6	12
Hickory Ridge	Nov. 11, 12	12
McCrory Ct., at Morton	Nov. 18, 19	12
Parkin Sta.	Nov. 19, 20	12
McCrory Sta.	Nov. 25, 26	12
Deview and Howell, at Howell	Nov. 26, 27	12
J. K. FARRIS, P. E.		

JONESBORO DISTRICT. (Fourth Round.)		
Blytheville Ct., N. Sawba	Nov. 4, 5	8
Blytheville Sta.	Nov. 5, 6	12
Luxora and Ro-sile	Nov. 11, 12	12
Osceola Sta.	Nov. 12, 13	12
Wilson Sta.	Nov. 18, 19	12
Bardstown and Richland	Nov. 18, 19	12
First Church, Jonesboro	Nov. 25, 26	12
Cotton Belt	Nov. 26	12
A. M. R. BRANSON, P. E.		

EAST OKLAHOMA CONFERENCE.

ARDMORE DISTRICT. (Fourth Round.)		
Thackerville Ct., Thackerville	Nov. 4, 5	8
Marietta	Nov. 5, 6	12
Pastors will please hold church conferences and correct the rolls and have conference collections in full. Stewards, report Question 32. Trustees, report Question 32.		
W. U. WITT, P. E.		

CHOCTAW-CHICKASAW DISTRICT. (Fourth Round.)		
Rufe Ct., at	Nov. 4, 5	8
A. S. WILLIAMS, P. E.		

WEST OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT. Quarterly Conferences and Stewards' Meetings.		
Purcell, 11:00 a. m.	Nov. 2	12
Purcell Mission, 2:00 p. m.	Nov. 2	12
Criner, at Purcell 3:00 p. m.	Nov. 2	12
Blanchard, 10:00 a. m.	Nov. 3	12
St. Luke's, 7:30	Nov. 3	12
Epworth, 7:30 p. m.	Nov. 4	12
El Reno	Nov. 5, 6	12
O. F. SENSABAUGH, P. E.		

CLINTON DISTRICT. (Last Round.)		
Brethren of the Clinton District, West Oklahoma Conference: I will be at the following places on dates named, for the purpose of closing up our year's work preparatory for Annual Conference:		
Roll, at Roll, 11 a. m.	Nov. 3	12
Hamburg, at Washita, 3 p. m.	Nov. 3	12
Cheyenne, at Cheyenne, 8 p. m.	Nov. 3	12
Berlin, at Berlin, 10 a. m.	Nov. 4	12
Doxey, at Doxey, 3 p. m.	Nov. 4	12
Sayre, at Sayre, 9 a. m.	Nov. 4	12
Texola, at Texola, 9 a. m.	Nov. 5	12
Erick, at Erick, 12 m.	Nov. 5	12
Elk City, at Elk City, 8 p. m.	Nov. 5	12
Carter, at Elk City, 4 p. m.	Nov. 5	12
Foss, at Foss, 10 a. m.	Nov. 6	12
Clinton, at Clinton, 9 p. m.	Nov. 6	12
M. WEAVER, P. E.		

LAWTON DISTRICT. (Fourth Round.)		
Snyder Sta.	Nov. 4, 5	8
Mountain Park Ct., at Cold Spr.	Nov. 5, 6	12
C. F. MITCHELL, P. E.		

GUYMON DISTRICT. (Fourth Round.)		
Guymon	Nov. 4, 5	8
R. A. BAIRD, P. E.		

PRUNING APPLE TREES.

By PROFESSOR ERNEST WALKER,
State University.

In summer-pruning of bearing apple trees the operator necessarily removes with the trimmings more or less healthy foliage. This has a checking effect on growth, and is thought to favor fruit production—that is, moderate and judicious pruning. Much summer pruning and loss of foliage of course would be weakening to the tree unless done very early in the season. As a rule it is well to confine summer pruning to weak, dead, or over shadowed growth and mostly smaller limbs. From crowding, or overshadowing foliage may be so situated as to be practically useless—yes, even in the nature of a parasitical growth, drawing on the strength of the tree, and the work of healthy functioning organs, without contributing anything in return. The removal of such foliage or twigs does not retard or weaken the tree, but actually strengthens it, and means more nourishment for the remaining parts. The apple bears on the short, rough, more or less zigzag twigs called fruit spurs. Don't make the mistake of cutting out too many of these on the score of looks. It usually takes three years to make a bearing fruit spur in the case of the apple, although some varieties show a tendency to produce them on one year wood.

Heavy pruning and the removal of large limbs (when necessary) should be left for the dormant season. Then the completed growth is removed with whatever nourishment is stored in the branch removed. This at length increases sap pressure in the remaining parts, and seems to stimulate vigor in the remaining parts, and new growth. "Topping" or "heading back" weak, or wayward upper limbs is not essentially different from other pruning. It is important to make cuts so as to leave a strong side limb just beneath the cut.

As far as mere cutting is concerned pruning may be done any month except when the tissues are frozen. Trees of Ben Davis and other varieties which are inclined to bleed from wounds are best pruned in August or late summer, when the sap is moving less freely. Limbs inclined to bleed are likely to have dark or blackish heart wood, and some of the

larger roots are likely diseased.

It is sensible to make the wounds in all cases on a channel of sap movement. That means cutting close and parallel with the main branch. Exposed tissue has numerous pores or microscopic openings in which the pores, or "seeds" of fungus disease may lodge, as well as water essential to their growth. For this reason a coat of waterproof and neutral paint is desirable to close these pores and keep out water while nature heals the wound. It is well to remember that young trees heal over wounds more speedily than old trees. In other words, trees which are growing more actively are apt to suffer less injury from careless pruning than older trees. A wound an inch in diameter on a young tree may heal over in a year, while on an older tree it might take three or four years. Here is a suggestion in regard to painting over wounds and repeating the coat each season till the wounds are healed over. In this climate it is desirable to paint over all wounds above a half inch in diameter.

Trees in the southwest seem especially liable to injury by sun-scald. On this account it is well to be sure that the heads are not opened too freely on the south and southwest sides. Large limbs long accustomed to shade are very liable to sun-scald if suddenly the pruning exposes them to the hot sun shine, and sudden alternations of freezing and thawing of winter. This applies to the trunks also. Water sprouts represent merely a surplus of growth energy, and sometimes appear in gaps in the tree top where it is desirable to leave and nurse them. It is only a matter of about three years when they will develop fruit spurs and become bearing branches like the other limbs.

Some pruning, indeed most of it, is commonly for the purpose of correcting bad habits. The best pruning is that which leaves no bad habits to correct, but shapes the tree right from the start and keeps it right by moderate attention right along.

ANTI-SALOON LEAGUE STATE CONVENTION.

The Anti-Saloon League of Arkansas met in State Convention at Little Rock on October 31, 1911. In the absence of the President, Hon. T. J. Ranney was called to the chair with Rev. B. A. Few, Secretary. Prayer was offered by Rev. E. C. Bingham. There was an attendance of about 50 which was a good attendance considering that it was not a mass meeting but a delegated body. Rev. Frank Barrett, State Superintendent, explained the object of the meeting.

S. P. Pennington, F. P. Doak, and J. P. McCaughey were appointed an auditing committee. The Superintendent made his report of collections and disbursements.

At 11:00 o'clock, Hon. George Thornburgh appeared and took the chair. He briefly outlined the work before the Convention and explained the various propositions to be considered. Rev. E. J. A. McKinney offered the following resolutions:

Whereas, The initiation of a State-wide bill means the waging of the hardest fight against the liquor forces of Arkansas known in the State, and the election of the bill is going to require the combined and united efforts of all our temperance people, both morally and financially, and

Whereas, The various church denominational bodies in the State are to meet in their Annual Conferences, Conventions, Associations, etc., within the next few weeks and should express attitude on the question of the initiation of a State-wide bill, therefore be it

Resolved, first, That this Convention, favorable to the initiation of a State-wide bill, take no action at this time on the initiation of a State-wide bill.

Second, That the Superintendent of the Anti-Saloon League is hereby requested to present the question to the various church Conferences, Conven-

tions, Associations, etc., at the next annual meeting and if the recommendations of these various bodies seem to justify, then the Executive Committee of the Anti-Saloon League is hereby instructed and empowered to proceed at once to initiate said State-wide Prohibition bill.

After a very full discussion of the proposition by nearly every member present, Colonel Thornburgh offered the following as a substitute, to wit:

Resolved, first, That the Anti-Saloon League of Arkansas in State Convention assembled hereby declare in favor of initiating a bill for State-wide Prohibition to be submitted to a vote of the people at the next general election.

Resolved, second, That this declaration be submitted to the various church Associations, Conventions, Conferences, Synods, etc., which will convene within the next two months, and if they approve the same by a substantial majority, then the Executive Committee of the State Anti-Saloon League is authorized and directed to cause such a bill to be initiated.

After some further discussion, the substitute was adopted as the sense of the meeting by rising vote, with only one vote in opposition.

The Auditing Committee reported that they found the books and the bill of Rev. Frank Barrett, State Superintendent, in good condition.

The President of the State League was authorized to appoint five delegates to the National Anti-Saloon League Convention which is to meet in Washington, D. C., December 10. He appointed Rev. B. A. Few, Rev. Charles E. Draper, and Hon. E. Pettit, and will announce the other two appointments later.

The League adjourned with a benediction by Rev. C. C. Godden.

This action of the State League presents the question squarely to the various church denominational bodies and it is with them whether or not the question will be submitted to the people. The leaders of the Anti-Saloon League have been of the opinion for years that the only final settlement of this question can be made by vote of the people, and the time seems to have come in the opinion of the church bodies to submit the question, they should say so, and the Anti-Saloon League will be governed by their action. The League is the representative of the churches and desires to carry out their wish.

GEORGE THORNBURGH,
President.

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.

FRUIT FARM.

Sixty-five acres of upland; 55 acres in 8-year-old apple trees just coming into full bearing; most of the balance in old orchard; good condition; large house and barn; good stone collar with stone smokehouse above; excellent well of water; good fencing. One-half mile from depot. A single full crop will pay for orchard. Owner getting old. Will sell in tracts of 10 acres or over. House not included unless whole farm is sold. A bargain for any man who wants a fruit farm in this fine fruit and berry region. Liberal terms. Cut out this advertisement and address it to J. W. Womack, Centerton, Benton County, Ark.

ONE PREACHER WANTED.

I still have one good \$650 circuit in Newton and McDonald counties unsupplied. Must have a good man for this place.

O. M. Rickman,
P. E. Joplin Dist., S. W. Mo. Conf.
Carthage, Mo.

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.)

Vinson, Okla., Aug. 18, 1911.

Dear Miss Katherine and Cousins: How are you this hot, sunny day? I am visiting my cousin at Vinson and having a fine time. They have been having a revival here. Fifty were converted and thirty-eight joined the church. I think that is fine for such a small town. The church members burned the pool tables during the meeting. Come on Oklahoma boys and girls, let's don't let the Arkansas boys and girls beat us. My cousin and myself had our pictures made the other day. Well I hope Mr. Waste-basket isn't at home. I will close. From your loving cousin, Gertrude Gilliam.

Calvin, Okla., Sept. 26, 1911.

Dear Cousins: Will you let a little Oklahoma boy join your happy band? I'm six years old. I go to Sunday school every Sunday. My teacher's name is Miss Buck. She is a fine teacher. I will guess Anna Tipton to be fourteen years old. Am I right. I have a little sister four years old; her name is Marguerite West. I go to school now; my teacher's name is Miss Pearl Dumscord. I like her just fine. My papa is a merchant. If I see this in print I will write again.

Your new cousin,
Ray West.

Sulphur Rock, Ark., Aug. 11, 1911.

Dear Methodist Cousins: How are you getting along this hot day? I am just fine. As I have never seen any letters from this place I thought I would write a few lines. This is a very small town here, but I like to live here. How many of you like to go to church and Sunday school? I do. My father, Rev. C. F. Hively, is the pastor of the Methodist church here. I belong to the church now. I want you to guess my age; it is between nine and twelve. How many of you have a birthday the 10th of October? Well I guess I had better close. If I see this in print I will write again.

Your new cousin,
Willie Hively.

Pike, Ark., Sept. 27, 1911.

Dear Miss Anderson and Cousins: Isn't this a fine, sunny day? As all of the cousins are describing themselves I guess I must too. I am four feet eight inches tall, have auburn hair, light complexion and weigh 71 pounds. Now guess my age, it is between ten

and fourteen. Our school will begin next Monday, which is the first Monday in October. I certainly will be glad. I don't know who will be my desk-mate. Some of my chums are Dora and Myrtle Maxey, Flossie Widener, Elnora Coale, and Olive Neel. I guess I will be in the sixth grade this term. How many of you cousins belong to a club? I belong to the Cherry Blossom club. That is an embroidery club. We certainly do embroidery lots of things. Oh what do I see? It looks something like a waste basket. For fear it is, I must run. Your sincere cousin, Fae Adams.

Hollis, Okla., Aug. 25, 1911.

Hello Cousins, all: How are you this cloudy day? I am fine. It has been a long time since I have written and you may have forgotten me. I will describe myself to you so you will know what kind of a looking thing I am. I am five feet five inches in height, and weigh 120 pounds. I have light hair, grey eyes and a fair complexion. I will also describe our home. We live on a farm. We have a large nine-room house, painted white, facing east. We have a nice three year old orchard north of the house, shrubbery and poplars in the east yards, locusts and cottonwoods in the back yard.

I had the cousins to guess at my name. Several of the cousins guessed at it. There were two guessed it correctly. I will tell you this time. Our protracted meeting closed last Sunday. There were no conversions. Bro. Roberts of Hollis assisted our pastor, Bro. Gullledge. He is a fine preacher. I will close.

Yours,
Geranium, or Neva Wolf.

Sulphur Rock, Ark., Sept. 9, 1911.

Dear Miss Katherine and Cousins: Will you allow another Arkansas girl to join the children's page? Our school opened the fourth of September. It is a nine months' school. We have four teachers. I am taking music from Mrs. Knox. She is the music teacher in our town. I love her so much. I am in the fourth grade in music and in the fifth grade in school. I am eleven years of age. I have two brothers. Lillie Braswell, I guess your riddle to be a "cotton bloom."

Three Tom-Boys, I guess your first riddle to be a broom, and your third, an icicle, and your fourth an egg.

I remain your new cousin,
Lena Vaughan.

Wolf Bayou, Ark., Sept. 7, 1911.

Dear Miss Katherine: I will come in and chat with you all a while. How are you cousins enjoying the protracted meetings? Fine, I guess. Our meeting closed last Sunday. Bro. McClure was with us, and we had some good preaching. Arkansas School Girl, your letter was fine; come again. How many of you cousins like to pick cotton? I, for one, will be glad when the cotton gets open. I will name a few of the books I have read: Opening of the Chestnut Burr; Wild Life in the Far West; From Jest to Earnest; Ten Years a Cowboy; Rescued From the Wolves; Little Gold Dust, and several others that I will not name. What school book do all of you cousins like best? My choice is history. The Arkansas cousins are beating the Oklahoma boys and girls. Say, girls don't you think the boys are getting bashful? They don't write to our page very often. My papa and mama have gone to Cornerstone to attend the quarterly meeting and I am left at home. One of my married sisters came to stay with me. Oscar Patty, I guess your age to be 16. Am I right? I will guess Mary Emma Hood's riddle. They were ducks. Say, Geranium, tell us your real name. I will not forget you this time. Miss Katherine please print this if it is worthy of space. I will sign a pen name

this time. Who will guess what it is? Love to all. Moonshine.

Monticello, Ark., Sept. 2, 1911.

Dear Miss Katherine and Cousins: Will you let another little girl join your happy band? I am ten years old, have black hair and grey eyes. This is the first time I have ever written to the Western Methodist. Mother takes it and I thought I had better write. Lillie Braswell, the answer to your riddle is cotton blossoms. There is one riddle, I have forgotten who sent it. I will write and answer it. As I was going down to the lot, I met three gentlemen in a trot, with green heads and yellow toes. If you will guess this riddle I will give you my nose. Is the answer drakes? If I see this letter in print I will write again. Goodbye. Your new cousin, Velma White.

Payne, Okla., Aug. 2, 1911.

Dear Miss Katherine: I am a little country girl and like the country best. I have two little kittens for my pets. Love greetings to all.

Ethel Ranies.

FOR SALE.—125-acre farm on public highway and on railroad, one mile from station. 90 acres in cultivation, rents for \$10 per acre; balance is a deadening and can be put in cultivation for six dollars per acre; well drained and does not overflow; richest black land, adapted to corn, alfalfa, cotton and potatoes. Price \$50.00 per acre.

J. C. Rapp,
McGehee, Ark.

PREACHERS WANTED.

Three preachers are wanted to fill circuits in the Kansas City District, Southwest Missouri Conference.

One of these circuits is a two-point work, no parsonage, salary \$600. A fine place for a young man who wants light work while he attends school. The High School in Kansas City offers splendid advantages to its students.

The other two circuits have three churches each, and both have a parsonage. Salary \$700 and a parsonage. Applicants must furnish good, reliable references. Address W. T. McClure, P. E., 2625 Brooklyn Ave., Kansas City, Mo.

PREACHERS WANTED.

Three preachers are wanted to fill circuits in the Kansas City district, Southwest Missouri conference.

One of these circuits is a two-point work, no parsonage, salary \$600. A fine place for a young man who wants light work while he attends school. The High School in Kansas City offers splendid advantages to its students.

The other two circuits have three churches each, and both have a parsonage. Salary \$700 and a parsonage.

Applicants must furnish good, reliable references. Address

Rev. W. T. McClure, P. E.,
2625 Brooklyn Ave., Kansas City, Mo.

THREE PREACHERS WANTED.

Three preachers wanted for charges in the Ardmore District, West Oklahoma conference. Each of these has good parsonage and will pay from \$400 to \$600. These circuits are in a rich country with opportunities of development. Young men with small families are desired. Applicants should send full statement from Presiding Elders.

W. U. Witt,
Ardmore, Okla.

FOR SALE.

Two beautiful residence lots, size 50 x 150 feet each, in Searcy, Ark. County seat of White County, population 2,500. Six blocks to Galloway College, one block to family grocery, and in the most desirable resident part of the city. Title perfect. Price, if taken at once, \$150.00. Address Pastor M. E. Church, Yale, Okla.

DO YOU ENJOY YOUR MEALS?

One of the Most Important Questions to Consider in the Search for Happiness and Health

The burning question to you is, "Are you getting out of life all the pleasure and the health you are entitled to?" If not, why not?

No matter whether every organ and member of your body is in a sound state of health and strength, if your stomach is in any way disordered, you are not going to be "yourself." You are going to be a worried, out-of-sorts, nervous or sullen individual, whose actions will reflect your condition inside, and people will naturally avoid you.

The world wants to smile and be cheerful, and unless you are cheerful and smile, at least, occasionally, you will have few friends, fewer opportunities, no success, and you will go down in defeat—defeated by dyspepsia and a bad stomach.

A good and thorough digestion has a quick, wonderful reaction upon the brain. You must have noticed it many times, for the brain and stomach are as intimately connected as the needle and its thread, one can hardly be used to advantage without the other. If your stomach is slow and lazy in digesting your food, it will produce at once a slow, lazy and cloudy influence upon your brain. Mark it! If your stomach has absolutely quit work, and fermentation is poisoning your vitals as a result, surely your brain is going to be sluggish and correspondingly depressed. No one need tell you that.

But why continue to suffer all the miseries and torments that a disordered stomach brings you?

If your stomach cannot digest your food, what will? Where's the relief? Where's the cure?

Stuart's Dyspepsia Tablets are the relief and the cure. Why? Because, as all stomach troubles arise from indigestion and because one ingredient of Stuart's Dyspepsia Tablets is able to thoroughly and completely digest 3,000 grains of any kind of food, doesn't it stand to reason that these little Dyspepsia Tablets are going to digest all the food and whatever food you put into your stomach? Science nowadays can digest food without having to use the stomach for it. And Stuart's Dyspepsia Tablets are the result of this scientific discovery. They digest and digest thoroughly and well, anything and everything you eat.

So, if your stomach refuses to work or can't work, and you suffer from eructations, bloat, brash, fermentation, biliousness, sour stomach, heartburn, irritation, indigestion, or dyspepsia of whatever form, just take one or two of Stuart's Dyspepsia Tablets, and see the difference. It doesn't cost you much to prove it. Then you can eat all you want, and what you want, whenever you want, if you use these tablets, and you can look the whole world in the face with a beaming eye and you will have a cheerful spirit, a pleasant face, a vigorous body and a clear mind and memory and everything will look and taste delicious to you. That's life.

Get Stuart's Dyspepsia Tablets at any drug store on earth for 50c a box.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 209 Stuart Bldg., Marshall, Mich.

ST. NICHOLAS IN 1912.

The November number of St. Nicholas begins the thirty-ninth volume of this world-known and loved magazine for young folks, and it is announced that during the next six months an important serial or series of articles will begin with every number from November to April.

WRITE US

For Our

New Illustrated Fall Catalogue

JUST OUT

Mention This Paper.

Gus Blass Dry Goods Co.

LITTLE ROCK,

ARK.