

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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TURKEY.

It was in the year 1453 that the Turks took Constantinople. When they occupied that city they blocked the pathway of the world's progress, for Constantinople was the gateway of the world's commerce. The business of Europe with all the East flowed through it. The gates of trade were now shut. The effect on Europe was appalling. It is written in the books of history that men thought the end of the world was at hand.

It was this blockade of the world's life that put Christopher Columbus to dreaming. A new way to the East must be found, and if the world was round, as he believed it was, it might be found—men might go west and so find the East.

Incidentally another thing happened; the ruthless Turk drove the scholars of Constantinople into Western Europe, and there was a renaissance—but this by the way.

For now nearly six hundred years the Turk has sat in Constantinople. What he was in the beginning he has continued to be until this day. For three hundred years he threatened Europe, for he was a remorseless fighter. He laid himself out a wide empire, Macedonia, Thrace, Greece, all the territory now known as the Balkans passed under his hand. He has written the most horrible chapter ever recorded on European soil. Considering the length of it, we know none worse in the whole history of the world. For the Turks have ever been more ruthless than Ivan the Terrible; more rapacious, if possible, than the Spanish adventurers of the New World; more cruel than Torquemada with his Inquisition, and more heartlessly intolerant than that agent of Torquemada, the Duke of Alva with his slaughters in the Netherlands. The worst monster that ever drenched Rome in blood, in the worst days of its history, Caligula or Nero, was not worse than the average Sultan of Turkey. Rapacity, massacre, cruelty and monstrous debauchery are the great and ever present words in this long history.

It is a chapter unrelieved by a single contribution to the progress of mankind. The Turks have furnished us no art, no science, no philosophy, no architecture, not one single ideal that could inspire to higher living. In this respect they present a striking contrast to the Bagdad caliphs whom they supplanted in the leadership of the Moslem world. The remarkable thing is that they could have endured for so many centuries; that they have not rotted from the face of the earth hundreds of years ago.

Coming ages will be amazed that European nations have so long tolerated this shame. For a hundred years it has been a question of what we now call "dollar diplomacy." Commercial advantages among the nations of Europe have overborne all moral consideration, and the Turk has been tolerated for the money there was in it. Meantime the tragedy of history has gone on. There have been protests, but money has ruled the event.

"Careless seems the Great Avenger"; yet his day comes at last, as sooner or later it must always and infallibly come. There is a law of justice in the history of this world. Whatever may be the exact terms of the settlement by the diplomatists now gathered in London, the power of the Turk is over. He must go back and take up his abode in some backyard of the world's life. His bluffing diplomacy will no longer work. The

cup of his iniquity has been all too long full. It is not for us to pronounce his sentence; God has pronounced it, and all history has confirmed it—he must go! Every sentiment of civilization demands it; every consideration of international honor demands it; the ultimate laws by which God governs the Universe demand it.

As the fall of Constantinople changed the course of human history, the opening of the Bosphorus will also greatly affect the future. For one thing, such is the conjuncture of circumstances, it seems likely Russia will get her long-sought outlet to the sea, with an ice-free port. This will perhaps be the most significant fact connected with this settlement. We had not thought it possible that Russia would ever get a western outlet; we had figured that in the course of time Russia would have to fight another war with Japan, and win her outlet on the Pacific. We had figured that when it came to a final test as to an outlet to the Atlantic, all Teutonic blood would be found combined against Slavic blood. But it is not so; Russia's relation to England and France at this time seems to guarantee her an outlet from the Black Sea. And Anglo-Saxons particularly are in poor position to deny them; for we stand for "a road to mill and to market" as one of our most indefeasible common law rights, and this is but Russia's road to the mills and markets of the world. To Russian autocracy we owe nothing; it is utterly hateful, as hateful as the Turk; but that is not Russia. Russia represents one hundred and fifty millions of true brother men, held down for the time by a hateful despotism. The next great movement in Europe will see this despotism dissolved, and a race of men set free.

It is to be hoped that the Balkan States, as another result of this settlement, may form something of a nation, one that will help on the progress of the world, one that can rise, as Greece has been rising since eighty years ago she was emancipated from the yoke of the Turk.

God reigns. Let us recognize this as his movement, another step of his to bring justice and liberty and peace to the world.

METAPHYSICS IN THE PULPIT.

The message of the pulpit must ever be a positive proclamation of the great facts of the gospel. A gospel minister is above all things a herald. He is not primarily a disputer, nor is he primarily an apologist, defending his gospel; his chief business is to proclaim his gospel. He may trust its facts to take care of themselves, especially when they are attested by the practical fruit of his own life and the practical fruit of the lives of his people. If the great majority of ministers walked wholly by this rule the church would be well cared for in their hands.

Having said this much, we desire to say further that the pulpit cannot wholly ignore speculative and metaphysical questions. There ought to be at least an occasional reference to them. The reason for this statement is that such questions are raised in the minds of the people to whom we minister, and it is the business of the pulpit to bring a message about everything that concerns the spiritual life of the people. The magazines of our day, for example, are given to raising questions. And questions are raised in many books the people read. It has been suggested that when these questions are brought into

the pulpit the minds of the people are disturbed; it is precisely because the minds of the people have already been disturbed that these questions must occasionally be brought into the pulpit. The attitude of the pulpit must in such a case be one of defense, and its ministry must be one of quieting. We do not think this function of the gospel ministry can be ignored.

Let us take an illustration. It is the fashion of the day to raise questions about the virgin birth of our Lord. We are told that our Lord himself never alluded to his virgin birth; that the New Testament nowhere alludes to it, except in the accounts given by Matthew and Luke; and it is suggested that Matthew and Luke recorded what they believed to be true, but what as a matter of fact may not be true.

Now, personally we confess to only an academic interest in such a question. But we can well see that for many minds it may have a very practical interest, for upon the answer to it they would hang the integrity of the gospel records and the divinity of Christ. We think the pulpit ought to lay such ghosts, though it need not occupy much time with the task, and though it may be admitted that the pulpit's most effective weapon even here will in the long-run be the powers of an endless life as they come out of the child born of Mary.

Perhaps the pulpit's best answer to such a question is to show that it is academic, not of practical worth. Here stands your Christ, attested by ten thousand voices as the Savior of men, incontestably the Savior of men, shown to be such by the fact in the case of every man that ever came to him that he can lift a man out of his sins and give him life and light and grace! Why do you stop on the metaphysics of his birth? Why do you not deal with him as a starving man would deal with food? For it is not more manifest that food will rescue a starving man than that Christ will rescue a sinner! What do you know about the metaphysics of birth anyway? Can you tell whether the spirit that enters into a new human being comes by human generation or direct as a new creature from God? Jesus was admittedly the son of one human parent, Mary, and was thus linked with our humanity; can you conceive of any logical reason why God might not have brought him into this world through the agency of two human parents as well as by one? Would he have been any less human or any less divine? How do you know what method God must adopt to do anything? Would you stop in front of food and insist upon deciphering the metaphysics of its making before you would consent to eat it? Here stands your Christ; what matter is it to you that mystery hangs about his birth into this world? Has he not throughout the ages made good his promise that he would save all who come to him? Has he not lifted up the nations, and is he not now the one mighty power on earth?

It seems to us that this is a sufficient answer to any questions about the virgin birth, and it seems to us that such an answer ought to be made, at least occasionally.

The Midland Methodist makes a good hit when it says that the Mormons drive their wives all abreast, while we drive ours "tandem." Mormons believe in having a lot of wives at one time; we believe in having one wife a lot of times.

WESTERN METHODIST

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Rev. H. B. Vaught, Wewoka, Okla., is just rallying out of a spell of sickness.

Rev. J. W. House was last week, and may be this week, engaged with Rev. J. E. Lard in a meeting at Huntington, Ark.

Rev. A. C. Graham, pastor of Henderson, this city, feels justly proud of having his salary doubled by the board of stewards after having served as pastor for one year.

Rev. W. B. Wolf, Danville, Ark., was among our visitors this week. This editor is sorry to have missed his visit. Danville is one of the growing charges of the Arkansas Conference.

We regret to record the death of Brother J. P. Bloomburg, of Sebastian County, Arkansas. He was buried last Saturday. For several years he has been a Christian man, and he died full of faith.

Our senior bishop, Bishop W. A. Wilson, will be 79 years of age on February 5. No man of this generation has exercised a more profound influence upon our church, and none is more deeply respected.

Rev. Marion S. Monk, son of Dr. Alonzo Monk, and his cultured wife are happy in their work at Stephens. Every one speaks of them in highest terms of praise. He is following in the steps of his distinguished father.

Shorten your obituaries, brethren! Some of you are writing biographies. An obituary is not a biography; it is a death notice. Two hundred words is our limit, and 200 words will give all that needs to be said.

Hon. A. T. Blount and Prof. W. A. Garner, of Stephens, are both in ill-health. Brother Blount has gone to Mineral Wells, Texas, in quest of better health. They are both excellent men and have accomplished much.

Rev. L. W. Evans is having great success on the Bearden Circuit. He reports several conversions and accessions at the regular services. He is one of our truest and most faithful preachers, and is training a lovely family.

Rev. W. P. Whaley, presiding elder of the Camden District, is in great favor with his brethren. He is an excellent preacher and is full of zeal. He is toning up the district. The preachers are to make weekly reports to him, and he is to have space in the Western Methodist.

Our Rev. P. R. Eaglebarger, who seldom gets away from this office, spent last Sunday at Conway, as guest of Dr. A. C. Millar, and of the Methodist congregation there. He was much pleased with what he saw and heard in that good church.

Rev. T. O. Owen is master of the situation at Camden. This is one of the best appointments in the Little Rock Conference and Owen is among the choice preachers. Sister Owen is a

fine church worker. Caruth and Thomas are fine boys.

Mrs. W. R. Richardson, wife of the pastor of our First Church, Little Rock, was called last week to attend the operation for appendicitis to be performed on their daughter in Columbia, S. C., the latter part of last week. The daughter is doing well.

We are issuing this week a supplement to the Western Methodist, which, except a few field notes in the latter part thereof, is an advertisement. We do not, consequently, hold ourselves responsible for any doctrinal utterances contained therein.

Rev. R. E. L. Morgan, presiding elder of the Lawton District, West Oklahoma Conference, writes that he has secured a preacher for the vacant charge in his district, and that the work of the district is moving off well, and that he hopes for a successful year.

Rev. John H. Cummins's name seems to have been omitted from the official records of the Little Rock Conference furnished us—which records we followed. He is still alive, let his friends understand, and is doing good service at Fairview Church, Texarkana.

We desire to commend to our correspondents the reports of Rev. James Thomas on Texarkana Methodism, appearing from week to week. These reports are models of brevity and conciseness, and yet they give all the facts. The facts are what our people want.

Mr. R. C. Stuart, of Columbus, Ark., one of our staunch laymen, was in this office today. He had the goodness to pay up the subscriptions of a whole bunch of people in his town. He tells us that they have built a new parsonage—and are doing some other good things.

Our field editor spent Sunday, January 12, in Hampton, with Rev. T. M. Armstrong, preaching morning and evening. Brother Armstrong had two funerals. He is quite popular with his people. They speak of him in high terms. They are planning to build a new church.

Senator B. H. Greathouse, who is also one of the best preachers in Arkansas, filled the pulpit of Winfield Memorial last Sunday night, the pastor, Rev. P. C. Fletcher having been taken suddenly and rather acutely ill. But we are glad to report that this pastor is expected to be up in a few days.

We learn through Rev. Jerry Jeter that Rev. W. T. Ready is making a fine beginning at Henryetta, Okla. Brother Jeter and his good wife were with them in a meeting, with great promise of success. This item has been delayed, and we are not yet advised as to how the meeting went.

Rev. J. A. Reynolds and his good wife, Leslie, Ark., have waded through great anxieties since conference. Their little boy, Jack Anderson, came near to death, of diphtheria, but has come out of it. The father writes gratefully of the kindness shown them by the people of Leslie and others.

Many brethren have written us about mistakes in the printed minutes, and some mistakes in the printed lists of appointments as they appeared in original publication in this paper. We have only to say that we have followed official copy furnished us. We are sorry for any mistakes at all, but they were not our mistakes.

Rev. J. F. Simmons and his excellent wife have captured the hearts of their people at Thornton. They are an extra fine young couple. He was educated at Hendrix College and will make a successful itinerant. The new church, built while Brother Cannon was pastor, is a credit to the town and to all who helped.

We note with gratification, in the last issue of St. Luke's Bulletin, that Rev. R. E. Goodrich presented the cause of the Western Methodist to his congregation at St. Luke's on Good Literature Day, and secured on the spot 19 new subscribers. The Bulletin also contained words about the paper for which we are grateful.

Rev. J. C. Johnson, Eagle Mills, is starting well in his new field. He is full of zeal and is planning for a great year. We shall expect to hear of much good done on his work this year. He promises 25 new subscribers for the Western Methodist. Half of them have been sent in. He is blessed with a Christian wife and three sweet daughters.

Rev. R. W. McKay, presiding elder of the Monticello District, was in to see us yesterday. He has all but completed his first round; has been at home two days this year; and reports that the work throughout his district has a most promising aspect, the salaries of the preachers having been increased in the aggregate about \$3,000.00 over last year.

We inquired the other day of Dr. O. E. Goddard, Muskogee, as to the condition of Bishop Hoss. The most that can be said is that he is comfortable and slowly recovering from the attack of some months ago. Whether he will ever be completely restored, we do not say. He is a sympathetic listener at the service in St. Paul's Church as the Sabbaths come and go.

Rev. J. W. Rogers, formerly from Madill, Okla., is now pastor of Tigert Memorial, M. E. Church, South, of Tulsa, Okla. The church and community seem well pleased the way the different departments of the church are moving up. The prayer meetings are well attended, and the public congregations are increasing. We prophesy a good year for Tigert Memorial and Brother Rogers.

Our dear brother, Rev. C. W. Cock, a faithful local preacher at Wynnewood, Okla., and his family are in deep sorrow. A son, Carroll, who left home a week ago, was found crushed to death in a lumber car in Memphis last Saturday. Brother Cock passed through this city with the body last Tuesday. We have no further particulars, but we are in deep sympathy with this stricken family.

Last Sunday was a great day at Conway. Dr. O. E. Goddard preached two sermons of great power. The congregations were immense. There was a great manifestation of the Divine Presence. There were about 30 conversions during the day, and 26 joined the church. The prospect for this week seemed very fine. Besides the two services mentioned, there were a number of side services, all of the meffective.

The announcement made last week that the educational edition of the Western Methodist, in the special interest of our Oklahoma Wesleyan, would be issued February 22 was a mistake. The edition is to be February 2. Let the pastors take notice, and let them in every case where the list of conference appointments does not indicate the postoffice of the pastor send in at once postoffice address. This is to enable us to reach every pastor with sample copies of the edition, as may be ordered by President Shelton.

Our publishing agents, Messrs. Smith & Lamar, have done a good thing in putting out ten books which they call the S. & L. Methodist Library. The books are good and standard works. We have received, for example, one of them, "Bible Dictionary, for Sunday Schools and Families," by Granbery. The price for the ten volumes, advertisement of which appears elsewhere in this paper, is \$5.00, just half the former price. They are just such books as our people need and can afford to buy and cannot afford not to buy.

The presiding elders of the East and West Oklahoma Conference met in Oklahoma City January 7. The object of the meeting was to discuss plans and methods for the advancement of the work in the two conferences. A permanent organization was effected, and Rev. N. L. Linebaugh, D.D., presiding elder of the Holdenville District, was elected chairman, and Rev. R. E. L. Morgan, presiding elder of the Lawton District, was elected secretary. Thus the two conferences are bound together as they should be, we take it.

We are greatly pleased to note that in some preliminary skirmishes over the Interstate Liquor Bill, now pending in Congress, Senator J. P. Clarke, of Arkansas, has announced his intention to vote for the passage of this bill. This is what we had expected of Senator Clarke. We do not see how any right-thinking man could favor complicity on the part of the General Government in the violation of the police regulations of a State, and that is what the Government does when under the interstate commerce clause of the Constitution it shelters the whisky traffic in its shippers into prohibition territory.

Please do not write us for Conference Minutes. We do not handle them. Mr. F. M. Daniel, Mammoth Spring, Ark., is the publisher of the Minutes of White River Conference; Rev. Henry Hanesworth, Paris, Ark., can supply Minutes for Arkansas Conference; Rev. B. A. Few, Prescott, Ark., is publisher of Little Rock Conference Minutes; Rev. R. S. Satterfield, Pauls Valley, Okla., is publisher of the West Oklahoma Conference Minutes, and Rev. C. L. Brooks, Ada, Okla., is publisher of the East Oklahoma Conference Minutes. Let all business connected with Minutes be referred to these brethren respectively.

Rev. M. N. Waldrip, Fayetteville, Ark., has sent in so far—this is the 21st—the best report from Literature Day. We heard indirectly of his having spoken such words of praise as would have made this editor feel abashed. He sent in 23 new subscribers. Rev. B. F. Scott, Junction City, Ark., comes next among Arkansas men, with 15 new subscribers. Rev. A. O. Evans sends in 10 and Rev. J. C. Williams sends 11. Rev. H. L. Wade, Bigelow, sends 10 new subscribers. Rev. T. F. Hughes, of Holly Springs, sends 10. The day was bad in some places; let the campaign be continued. We ought to have at least 15,000 subscribers to this paper.

END OF THE BALKAN WAR.

Since the editorial on Turkey, appearing on the first page, was put in type the end of the Balkan war has come in sight. The Turks have bowed to the inevitable. They will probably continue to occupy Constantinople, under greatly modified conditions, but they cease to exist as a European nation. The Powers "advised" Turkey to cede Adrianople, the city which next to Constantinople they most desired to retain. It was their capital before they took Constantinople, and was one of their sacred cities. The Powers said in effect that if Turkey refused to cede this city, she must take the responsibility of prolonging the war; of inviting the conquest of Constantinople by the allies; of probably inviting the conquest of Asiatic Turkey; of alienating the sympathy of the Powers, which Turkey would greatly need after the war should be over. This brought Turkey to terms.

BOOMING!

Since we opened our special campaign for the Western Methodist new subscribers have been coming in at the rate of more than fifty per day! This is unprecedented in this office, and we know of no record that will beat it on a Southern Meth-

odist paper. It really looks like we were getting some conscience about a church paper.

Keep the campaign going, dear brethren. If we do not do as much for you as you do for the paper by putting it into your homes, we are willing to have you send us a bill for your time and trouble at the end of the year. You will see in another place in this issue what great things our brethren of the North are doing in increasing the circulation of their papers. Southern Methodism has no greater need at this time than that her people should awake to the importance of our own literature.

It is time official boards, who have to scuffle with the problem of developing backward church members, should come to the help of their pastors in putting papers into the homes of your people. You will see a difference in all your work.

"THE STORY OF MY LIFE."

Such is the title of a book written by Dr. George C. Rankin, editor of the Texas Christian Advocate. He, or some one for him, had the goodness to send us a copy. We have read it with great pleasure. The book is full of human interest. In this respect it is scarcely surpassed by Ian MacLaren's "Beside the Bonnie Brier Bush." Dr. Rankin has detailed the story of his own early struggles, against poverty, against the limitations of a crude state of society, against the loss of his father, against the awful disturbances of a Civil War, in a way so simple and genuine, and withal, with such modesty, that all manly and truly womanly hearts go out toward the stout-hearted and tough-fibered little fellow as he struggles forward, little dreaming of whither he is going, knowing only that he is doing his best to be somebody and to so live that he will not disappoint a brave and godly mother who is ever nourishing his life. Indeed it is a heroic struggle, and it is a magnificent testimony to the love and gracious power of a good mother.

We are heartily glad the book has been written. We would commend it to all struggling boys and to all who struggle for boys. Particularly do we commend the struggle, as heroic as any of which we have record, to get an education. It is the story of a green and ignorant boy, 16 years of age, trudging off to school, without a cent in his pocket, living in a shack, cooking his own frugal meals, and working for the schoolmaster, seeing his widowed mother only once during the three hard years in which he was laying the foundation of an education, at the end of which he comes out "valedictorian." Incidentally Schoolmaster Burkett also shines out as a great man.

We think it a pity Dr. Rankin did not purge his story of the literary crudities that appear in the book. The story is worthy of the best literary form. His statement in the preface that it is without literary pretense is no apology. Pretense and pedantry are one thing, and literary taste and chastity are quite another.

DAY A-BREAKING.

A great campaign is going on in the North for the increase of the circulation of their church papers. The New York Christian Advocate reports four thousand new subscribers in the last few weeks; the Northwestern of Chicago, reports seventeen thousand since October; the Western, of Cincinnati, reports an increase averaging two hundred a day; the Central, of Kansas City, begins the year with 28,000, the largest list by far that paper ever had.

The Philadelphia Methodist, a conference organ, has been taken over by an association formed for the purpose, no longer proposing to depend upon the private resources of one or two men, and they propose to put that paper in the front rank. Bishop Berry has entered with them into the project, making this paper his special

organ, proposing to write for it every week.

How have these successes been achieved? In just one way—the only way to which any paper can be made to go—the pastors have taken hold of the job, and are determined to make them go. There is, say what you will, no other way.

We know that our pastors are busy. But we believe what a Presbyterian pastor once told us: "When I put a paper into one of my families, I consider that I have done as much as I could do in fifty-two pastoral visits." Why does a pastor go among his people at all? He goes to stir up interest in the work of the kingdom of God: Will a church paper do that? If it does not do it, we are making a mistake to publish them at all. If for any reason you failed to take this matter up on the 12th, as ordered by Conference, do take it up now. Bring it before your people, and let us hear from you, brethren.

AN IDEAL WAY TO DO IT.

For reasons which will be apparent to every penetrating mind, we append herewith a letter, without the signature of its writer:

"I am glad to report that I send in today my twenty-fifth new subscriber for The Christian Advocate. That makes our list about sixty. I used the sample copies you sent and preached upon 'Food for Thought,' passed the subscription cards, and the people did the rest. I think it was about the best sermon I have preached in a year; anyhow, the results were very satisfactory."

Why cannot a thousand ministers adopt this energetic pastor's plan and secure equally praiseworthy results? The church in which this method was tried so successfully is no more admirably adapted to it than thousands of other churches. The minister misses a great opportunity who does not preach to his congregation upon the value of religious literature. "Man is what he eats," said a materialistic philosopher. Rather, the people are what they read. No more fruitful effort could be expended than the attempt to cultivate in any congregation an interest in good reading.

Remember that The Christian Advocate is constantly and sedulously instilling the principles of evangelism; informing its readers of the great movements in the Church at large; striving to inculcate an intelligent and sympathetic interest in philanthropy, social service and public welfare; displaying the work of the various charitable, benevolent and denominational societies engaged in building up the work of Christ in the world. The preacher who thinks that the man who subscribes for The Christian Advocate will take the price out of his contribution for Foreign Missions understands human nature very little. The paper, read by a majority of any congregation of Methodists, will contribute to the quickening of the revival impulse, the increase of benevolent collections, and the effectiveness of the entire work of the local church. The present demand is for intelligent and spiritually minded Methodists, who are imbued with an enthusiasm for the work of their Church. There is no better single agency for securing these results than an earnest, live and modern Christian journal. Brother pastor, try it.—*New York Christian Advocate.*

APPROVAL.

Somebody ought to say it. I will. The published Minutes of the Little Rock Conference for 1912, is the best job of the sort that I have ever seen. The book is free from blunders, the printing is all right. This annual is a model for all the future, a standard by which to measure the merit of any such work in the future. Let it be as good as the Minutes of 1912, and it is all right.

J. H. RIGGIN.

If each pastor will send in 10 new subscribers the list will jump to 15,000.

THE INTERSTATE LIQUOR SHIPMENT BILL IN THE UNITED STATES SENATE.

On Friday, January 20, Senator Sanders, of Tennessee, made his third attempt to secure unanimous consent of the Senate to a date for vote on the interstate liquor shipment bill. He offered a resolution asking consent that on Monday, January 20, at 3:00 o'clock, S. 4043 should be taken up for consideration and that the vote be taken on all amendments and on the bill itself not later than 6:00 o'clock on that day. No objection being offered, the chair announced that it was so ordered.

It happened that the opponents of this bill had left Senator Smoot, of Utah, on guard to object to any such resolution, but his attention was momentarily occupied with another matter. Discovering what had occurred he made objection and endeavored to have the agreement set aside. A spirited debate consumed the remainder of that day until the time for the Senate to sit as a Court of Impeachment in the Archbald case, so at the close of the day the agreement stood. The next day Senator Smoot brought up the question and asked to have the chair resubmit the question. In the two days several hours were given to debate for and against resubmitting the question of unanimous consent for a date for the vote.

Those who urged that the Senate reconsider its action, upon Senator Smoot's representation that his attention was momentarily diverted and he did not realize what the Senate was acting on, were: Senators Clarke, of Arkansas; Martine, of New Jersey; Bristow, of Kansas; Crawford, of South Dakota; Reed, of Missouri; Oliver, of Pennsylvania; Lodge, of Massachusetts; Smith, of Georgia; Brandegee, of Connecticut, and Stone, of Missouri, the latter offering a resolution to vacate the unanimous consent and expunge it from the Record and Journal. Those who opposed the Senate's reconsidering its unanimous consent—which it probably had never done before—were: Senators Gallinger, of New Hampshire; Gronna, of North Dakota, Borah, of Idaho; Clapp, of Minnesota, and Williams, of Mississippi.

Senator Clapp had been in the chair on Friday when the unanimous consent was secured, Senator Bacon, the presiding officer, being at lunch. On Saturday Senator Bacon was in the chair, and after hours of debate on the question of resubmission, he decided to put to a vote of the Senate whether there should be a resubmission of the unanimous consent. Senator Kenyon, of Iowa, called for the yeas and nays; 40 voted for resubmission and 17 against. Those voting against it were: Senators Ashurst, Borah, Brown, Burnham, Chamberlain, Clapp, Cummins, Curtis, Gallinger, Gronna, Jones, Kenyon, Martin (Va.), Poindexter, Sanders, Swanson, and Townsend. Senator Williams announced that he was paired or he would vote "nay."

The question being resubmitted, Senator Smoot objected. Immediately Senator Gallinger asked unanimous consent for Monday, February 10, and there being no objection it was agreed to. It is important that our friends realize that the vote on the resubmission was not strictly a vote for or against the bill itself. As presented by its advocates it involved the question of courtesy and procedure in the Senate, and several Senators who spoke earnestly in favor of resubmission of the unanimous consent stated that they were in favor of the bill and would vote for it. Among these were Senators Bristow, Crawford, Clarke (Ark.), Smith (Ga.), and Lodge, of Massachusetts.

We have never entertained a doubt of the final outcome of a vote with a quorum of the Senate present. In the meantime we hope friends everywhere will urge as earnestly as possible that their Senators vote for the bill—surely being present—that the victory may be as decisive as possible, especially as the pressure from the liquor men

continues to be enormous. They have a number of their attorneys and most dangerous lobbyists in Washington now, and the strongest pressure for the bill is necessary until the vote is taken.

EDWIN C. DINWIDDIE,
Legislative Superintendent.

OF INTEREST TO EVERY PASTOR, SUNDAY SCHOOL SUPERINTENDENT, AND LAY LEADER.

Would you like to know the relative extent of our church's field at home and abroad; the number of missionaries employed; the number of native preachers and helpers; the schedule of salaries; the number of organized churches and church members in mission lands; the number of Sunday schools and pupils; number of day schools and pupils; number of hospitals, and patients treated; missionary progress in the last ten years; per capita gifts for missions of the leading denominations? Would you like to have this information in such form that you could hang it on the walls of your church or Sunday school as a constant source of interest? You can have that and more. A set of four charts, each 28 x 42 inches in size, handsomely printed in two colors, giving all these facts and many more in graphic form, can be had at the remarkably low price of 25 cents postpaid for the set of four. At this price every pastor, Sunday school superintendent and lay leader should have them. Order of Board of Missions, 810 Broadway, Nashville, Tenn., sending stamps or silver.

OUR GIRLS, AND HOW SHALL WE EDU- CATE THEM?

"We cannot be too careful with our girls." This can also be said of our boys. But it is of our girls I wish to write.

It is sometimes hard for us to fully appreciate the fact that a girl is a girl, and a boy is a boy. Masculinity and femininity are ordained of God and must be considered when we come to reckon with the "great school problem."

Some fifty and more years ago the pendulum began to swing toward the coeducation of the sexes, but is now swinging back and many of our experienced educators for physiological rather than ethical and metaphysical reasons, are advocating the education of our girls in well organized and well regulated female colleges. Dr. Edwin H. Clark, late professor of Materia Medica in Harvard College, says, "Persistence characterizes the male organization and develops masculine force, and periodicity characterizes the female organization and develops feminine force." This difference in the two sexes does not make one superior to the other, nor does it signify that one has a mental grasp greater than the other. The question is not, what can our girls learn, but how must they learn it? A girl must study and work in a girl's way. While a normal boy can and ought to work six hours a day, the time allotted for a girl is four hours a day. Therefore, the methods of our schools ought to be adjusted to meet the resistance of the one and the periodicity of the other. This cannot be done in our present-day coeducational schools. They work of these is most generally laid out for a healthy, normal boy. To require our girls to do the same work in the same way and in the same length of time endangers their physical health. This does not signify that the curriculum of our girls' schools ought to be less advanced than those of our boys' schools. Dr. Clark gives his experience in treating a number of ladies whose education was obtained in "identical coeducational" institutions and attributed their failure in physical health to the unwise methods adopted in said schools.

I have given twenty years to work in female schools and ten years in mixed and male schools, and I am fully persuaded that our girls ought to be educated in girls' schools. In teaching boys

and girls together I often found it necessary to institute different rules to govern the girls from those necessary for the government of the boys. Girls succeed intellectually in coeducational schools, but often at the cost of physical health.

In my advocacy of female schools for our girls I have reasoned only from the physiological standpoint. There are other and important reasons that could be given in support of "girls' schools for girls," but I cannot give them in the compass of a newspaper article.

THEO. F. BREWER.

Wagoner, Okla.

OUR OLD MEN.

We have been taught to reverence and respect the old. All good people do so. Only the savage and the rough are without respect for age. No one thinks much of a man or a boy who calls his father "the old man," or his mother "the old woman." God shows his disapprobation of such conduct by promising long life to those who honor their father and mother.

Our old people deserve honor. They have made it possible for us to be what we are, to live as we live, and to have and to enjoy the privileges and blessings that are ours, and to have the prospects that are before us. They have loved and cared for us when we could not care for ourselves. They have had a great desire for us to be more than they have been, and to do more than they have been able to accomplish. When we have done well, they have been delighted. They have been proud of us. When we have failed to do well, their heads have been bowed in sadness and disappointment, and their hearts have been filled with sorrow.

Gray hairs are a benediction to the home and to the community. The church where many old people congregate enjoys an especial blessing from their rich experience, and from the influence that goes out from their devout lives and godly conversation. It serves as a great check to the lightness and frivolity of youth, and the wickedness of the ungodly. By their advice we are guided through many difficulties and our feet are kept in the right path. Their very presence is a benediction. God bless all our old people!

Our old preachers deserve especial kindness and consideration at our hands. They have borne the heat and burden of the day. They have traveled on horseback far and wide when the country was new and sparsely settled; savage and hostile tribes of Indians inhabited the country; there were no railroads, and only trails for roads; no bridges spanned dangerous creeks and more dangerous rivers, and often when they were swollen with swift flowing, muddy water, the preacher was compelled to swim his horse across. He braved the wind, the snow, the sleet, and the rain; he ate rough fare and slept in uncomfortable quarters, and was away from home for weeks and months at a time, exposed to dangers on every hand.

There were no church buildings, and few school houses, and service was held in the homes of the frontiersmen. By the privations and hardships, the unflagging perseverance of our pioneer preachers, some of whom have passed away, and others are now our old men, the church was founded and established. Through the establishment of the church the country was civilized; cities, towns and railroads were built; the country was settled by good, honest, industrious people; the forest and the unbroken plains were transformed into rich and productive farms; beautiful homes have been built; churches are almost everywhere to be seen; every town has a splendid school building, and every country neighborhood a school, and we are living today in one of the best countries on earth.

These conditions would never have existed if the gospel had not been preached. The results are attributable to the men who preached the

gospel and planted the church. They were men of experience, and experience means much. Necessarily much time is required to gain a large experience. Our most experienced men are therefore elderly men. Experience is absolutely necessary for the greatest success, and many very grievous failures have resulted from the lack of experience.

We are living in a time of disquietude. There are many grumblers, chronic kickers and trouble-makers. Some of our people are complaining that they have had old preachers for several years, and they are tired of old preachers. They say the old preacher runs down the work, and they need a young man to build it up. These old preachers are from 40 to 50 years of age. The young man desired is a young unmarried man, or one just beginning the work of a Methodist preacher—without very much experience. It is not a crime to be a young man; nor is it a crime to be an old man.

When a man in the prime of life, capable, and with experience enough to manage the affairs of a pastoral charge, is a fair preacher, with firmness enough not to be led around by the nose by every old stickler who wants to rule or ruin, he is dubbed as an old preacher, and they are crying out against him demanding a young preacher to build up the work.

In most instances those very people are withholding from the man of some experience their aid and support without which no man could succeed.

If the old man failed, or seemed to fail (who can tell whether he failed or not), how could a young man succeed better without the wisdom and efficiency that experience brings? He may reap from the sowing of his predecessor, for it is a truth often that one sows and another reaps. But is this so because he is a young man? Under the same conditions, would not an older man have succeeded as well or even better because of his extra experience and wisdom? Who shall say to the contrary?

The old man can out-preach the young man two to one in most instances, and would have had a great success if the church had held up his hands and helped him. He would have had a great revival, as he has done at many other places, he would have received his salary in full, and would have gotten his conference collections in full with a nice overplus. But because he failed here in all these things he is not in demand and goes to a poorer appointment. Once he is given a lower grade of appointment, he seldom gets a better one. He is a loyal soul, and labors on till failing health compels him to take a superannuate relation. The Joint Board of Finance gives him a mere pittance for a living, all they have to give him.

With a broken heart and with tears in his eyes, he goes out without an appointment, without a home to go to, and without any means of support. His health and strength are gone, and he knows not what he will do. He has had a hard time during his itinerancy, enduring many hardships and privations, but he counts them all as pleasure.

Since he is no longer able to travel and do the work of a preacher, broken in spirit, he spends a year or two, or at most a few years in pinched circumstance and then goes home to his reward.

Our old men deserve our sympathies and our love for their work's sake. They deserve a good support during their years of active service for the Church, and a comfortable living in their old age.

Many a grumbling and godless layman and woman, and some preachers, too, need to learn to honor the aged preacher, and to love him, remembering the scripture, "Touch not mine anointed, and do my prophets no harm."

R. P. WITT.

Paoli, Okla., Jan. 15, 1913.

LAITY RIGHTS AGAIN.

BY REV. F. J. PRETTYMAN, D.D.

A communication from certain of the elect ladies of Nashville announces that there has begun a systematic propaganda of the "Laity Rights" movement, and the statement is made that the question will be brought before all of the Annual Conferences this year in the form a petition for the formation of a committee to investigate the whole subject.

It is with profound conviction that great harm is about to be done to the church by this movement that I desire to call public attention to it.

It can hardly be doubted that the present effort in the church to force women out of their natural and scriptural place is but an annex to the general political question of woman's suffrage. The recent history of this movement in this country and in England is of such a character as to lead every lover of the peace of the church, and of the dignity of womanhood, to hope that our Zion may be saved from the scandal of it.

This demand is not made on the assertion that our women are being prevented from entering any field of actual Christian service that is adapted to their gifts or graces. Nor does the question of taxation without representation enter here, since all gifts to the church are entirely free-will offerings. It is simply a matter of forcing women into the same official standing as men. This movement is in defiance of the laws of nature. No matter what sophistry may be set forth as a justification of the demand that there be no distinction between the sexes in the administration and government of the church, the fact remains that the law of nature lays such restriction upon the females of our race in the discharge of their most important and holiest function of motherhood, that no fad of the Twentieth Century can possibly overrule it. The relative position of man and woman, which is age-long, cannot be permanently set aside by any legislative action. So far as this is a church question, the demand of the modern woman cannot be allowed without first convicting our Lord of unpardonable injustice in not calling Mary of Bethany or of Magdalen to the apostolic office, or of at least giving a woman a commission among the seventy. It may be of little importance that the new woman of the modern world differs in opinion from the apostle Paul, but it is rather serious to set up a doctrine at this late day in opposition to the fact of nature, the age-long precedent of human civilization and the practice of Jesus.

But apart from the merits of the case, it remains that the women of the Methodist Episcopal Church, South, do not desire any change in their traditional relation to the church. In the circular letter which is going out under the signatures of a set of Nashville agitators, there is a gross misrepresentation of the attitude of the women on this question. The circular says:

"At the recent session of the Council held in Washington, D. C., in April, it was agreed to discontinue the discussion in the 'Bulletin' because the women felt that larger agitation of the subject was needful."

As a matter of fact, this action was taken in the Woman's Council on a demand from the Memphis Conference that the practice of using the "Bulletin" as a medium of laity rights propaganda be discontinued. This petition was referred to a committee, was reported favorably, and adopted by a very large majority of the Council. Absolutely nothing was said on the floor of the Council about a "larger agitation," until the report of the committee was adopted. Then the President of the Council arose and said that if she had been on the floor she too would have voted for it because she believed that the time had come for the larger agitation. It was an adroit move on the part of the leader of the movement to break the tremendous force of this deliverance of the body

to the effect that thy were tired of agitation, and as a body would no longer be held responsible for it. It was freely talked among the delegates present that this same agitation had already created a division among the women of another church, and as a result of it, an independent missionary movement had been started. It is a mistake to suppose that these splendid womanly women of our church will sit idly by and see this erratic issue raised again without protest. It is true that these are not so noisy, nor so conspicuous in public as their more "advanced" sisters, but they who have from their divinely appointed sphere been the inspiration and strength of the church will find a way to deliver their protest as they did last April at the Council at Washington.

It appears to me that it is with little grace that the leaders of this movement have planned to bring the question to the Annual Conference after the whole matter has been distinctly and emphatically discredited by the Woman's Council. The circular referred to states that "for the past two years the women of the Home Department of the Woman's Missionary Council have continued the educational propaganda for laity rights," etc. Since the action of the Council last April the Home Department has been compelled to cease its use of the Bulletin (its official organ) for this purpose. It is well known that the Foreign Department has never been in sympathy with the movement. It seems to me that under these circumstances the question ought to have no standing in our Annual Conferences. The Annual Conference is a purely administrative body and except by way of petition has nothing to do with the law-making body of the church. Nothing is to be accomplished by this appeal to the Annual Conferences except agitation. The General Conference has expressed itself on this subject by a vote of 144 to 70. The Woman's Council has demanded that it be excluded from the official bulletin of that body. The attitude of the Foreign Department of the Woman's Work is fairly set forth in the memorial from the Memphis Conference, which says:

"Whereas, The Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, did not adopt the memorial to the General Conference asking for rights of the laity for women," etc.

Since the action of the last General Conference the press of the church has been almost entirely closed to the further discussion of the subject.

In view of these facts it seems to me to be but fair to demand that if the question is to be still kept alive, that it be first taken to the department where it had its origin, and let the appeal be made to the women of the Home Mission Department. Let us at least be sure first that our women want it.

In the Methodist Episcopal Church this agitation was carried on for years until at last it succeeded. In their last General Conference there were over eight hundred delegates, and out of that number only twenty-six were women, four of this number being negroes. With such a small and insignificant result, it hardly seems worth while to create a spirit of antagonism between the men and the women of the church on this issue.

If the womanhood of the church has ceased to produce a male offspring who are strong enough in body, and noble enough in character, to occupy the place they have held from the earliest history of the race until today, then it is time that we were demanding a better motherhood. For myself, I believe that there are yet great mothers and worthy sons.—From *Baltimore Southern Methodist*.

There is always hope in a man that actually and earnestly works. In idleness alone is there perpetual despair.—*Thomas Carlyle*.

LEAGUE PAGE

WARING SHERWOOD,
Editor
To Whom Address
All Matter Intended
For This Department



ASSOCIATE EDITORS
MISS LOUIE AUDIGIER
MISS JUANITA BARNES
MR. BYRON HARWELL
MR. HOWARD JOHNSON

FEBRUARY 2, 1913.

SUGGESTED PROGRAM.

Song Service—
"You May Have the Joybells."
"We Will Follow Thee."
"Sweet Hour of Prayer."
Silent Prayer.
Piano Solo.
Selected Reading by a young member.
Prayer by Leader.
Leader's Talk.
Five Minute Talks—
The Story of Christ's Temptation.
Christ's Triumph over Temptation through
Prayer; An Example We Should Follow.
Open Discussion: "My Temptations; How I Over-
come Them; The Value of Prayer."
Song, "O, For a Thousand Tongues."
Invitation to the Unsaved.
Benediction.
Handshaking.
(The topic for open discussion is excellent, and
every one who has the opportunity should speak.)

THE TOPIC.

One round of the study scheme laid out for each month has ended and we take up for our theme today a "Study in the Life and Character of Jesus" under the topic, "The Temptation of Jesus."

Until one has thought deeply about the subject we are apt to be of the opinion that it was unnecessary for Jesus to be tempted. On the very face of it, it seems absurd to think of the Son of God being led of the Spirit into the wilderness to be tempted of Satan. Why did he submit to this ordeal if he were indeed the Son of God? Why suffer this humiliation? By the beck of his hand he could call the celestial legions to bear him up lest he dash his foot against a stone, so why should he enter into the wilderness to be tempted?

The reason stands out clear. He must needs be tempted even as we are tempted, in order to make him a true exemplar. The fight of Jesus against temptation was real. He could have yielded; he had the same possibilities as we have.

"Whatever else my Lord shall be to me," well says Rev. Dr. Jewett, of New York City, "he shall not be a counterfeit fire, a mere stage fire, a man played upon by harmless sheet lightning, and never moving amid the dreaded bolts and forked flame. His shall not be the sham fight, and mine the actual struggle, or he can be no leader for me. He himself suffered being tempted. He felt the real heat of the fire, he felt the fascination of the real seduction."

It was necessary for Jesus to be tempted—aside from the example he would set—because of the strength he would gain from the struggle. "Obstacles are set in the way to be removed." They are the stepping-stones to all worthy achievement. And truly temptations are obstacles to be overcome, or else they will overcome us.

The study we have today on the life and character of Jesus is peculiarly important to young people, because they are assailed by temptation in a stronger degree than in older life. We should learn from this study: (1) Jesus did not dally with the Tempter; (2) Jesus repelled the Tempter by quotations from Scripture; (3) his persistent resistance finally discouraged Satan and he was left with the purity and strength of

a clear conscience; (4) after the Tempter had departed:

"Straight a fiery globe
Of angels on full sail of wings flew nigh,
Then in a flowery valley set him down
On a green bank, and set before him spread
A table of celestial food, divine.
Ambrosial fruits fetched from the Tree of Life,
And from the Fount of Life, ambrosial drink.
And as he fed, angelic choirs
Sang heavenly anthems of his victory."

PRACTICAL POINTS.

1. No man rises to such a height of virtue or moral aloofness that he is not tempted. It is not the temptation that harms us, but the yielding to it.

"Tis one thing to be tempted,
Another thing to fall."

2. We cannot keep from being tempted, though it is true that what tempts some may not tempt others. Jesus, the Matchless, was "in all points tempted like we are, yet without sin."

3. We often hear that temptation is a true test of our strength. But let us not allow ourselves to believe that to resist temptation once is a sufficient test. It is a continuous struggle.

AN IMPORTANT STEP.

Malvern, Ark., January 19, 1913.

To the Honorable John G. Floyd, in the House of Representatives; Washington, D. C.:

GREETING—We, the president and the secretary, and a committee, of the Epworth League, Chapter No. 4366, of the Methodist Episcopal Church, South, of Malvern, Ark., do beseech and petition you as follows, to wit:

Whereas, there was proposed in the House of Representatives, during the sixty-first session of Congress, a bill known as the "Kenyon" Bill, which is a bill to prohibit the transportation of liquor into prohibition territory, which bill was on the 3d day of August, 1911, referred to the Judiciary Committee, of which committee you are a member, and was for 17 months unsuccessfully kept before that committee, but has recently been placed before the House of Representatives for passage; and

Whereas, we, the undersigned, believe that when a community has for its own social betterment and protection prohibited the sale of liquor within its limits, it is disrespectful and unjust that their efforts for said betterment and protection be wholly thwarted and set at naught by the transportation into their territory of liquor from a foreign source; and

Whereas, also, we feel that it would be a cloud upon the character and manhood of the Representatives of the State of Arkansas, in Congress, and a cloud upon the character and manhood of the State which they represent, should they fail to give their entire support to the bill;

Now, therefore, in the name of the Christian manhood, and especially in the name of the young men of the State of Arkansas, we pray you that you make especial effort to keep the bill prominently before the House of Representatives, and to procure its passage therein. And we do further pray you that you exert your utmost endeavor, influence and power among the

members of the Senate of the United States in favor of the said bill, that the same may be passed by them and be made a law. We shall look to the Representatives of the State of Arkansas, in both houses of Congress, to support, with their unfailing influence and vote the said bill until the same shall have become a law.

Trusting in and relying upon you in this critical moment, we are,

Yours very respectfully,

THE MALVERN EPWORTH LEAGUE.

By Gay Morrison, President.

By Elnor Sherk, Secretary.

Committee: S. H. Gossett, D. C. Allen, M. Thornburgh Workman.

NOTICE.

A meeting of the Epworth League Board is called to meet in McAlester, Okla., February 8. All members urged to be present.

H. B. VAUGHT.

East Oklahoma Conference.

THE SUPERANNUATE'S CRY.

(Bq one of the Old Guard.)

They say I am growing old, no longer fit for war,
With eyes too dim to see the signal guiding star,
With ears too dull to hear the Captain's battle cry:
"Forward now, brave men, and gain the field or die."

With steps too slow to keep the quick time and the pace
With comrades in this war for victory through grace.

It seems they all have erred, for now I surely find,
Deep heaven-sent thoughts and throbs a-thrilling
through my mind,

My heart is young with love, my purpose true and strong;

My arm is all a-nerve to strike at every wrong;
My steps impelled anew by the Spirit's quickening force,

Keep time and pace amain with foremost in the course.

My ardor does not cool, my courage does not fail;
He doth my life renew, my soul with songs regale,
As here I stand and wait for orders, "Forward,
men,

And gain the field for God, for him the battle win."

Just as in days of yore, when he first fired my soul,

Possessed by being as his own, and sanctified the whole.

Again I hear the call and feel the touch divine,
The holy fire of love upon this heart of mine,
I would, I will, be found strong in the ranks
again,

And with the hosts of God we will the victory win,
I see the banners waving, I hear the Captain's
call,

He bids me in his name, go preach his love to all.

Oh! let me take my stand with comrades in this war,

And strive and win for him before I cross the bar,

Oh! let me have my place, amidst the battle' rage,
'Tis glorious to fight for him; Oh! stay me not
for age,

And with my latest breath, still let me speak his name,

And cry to all in death, "Behold behold, the Lamb!"

The church papers in every family of the church.

The children will read. What will they read? Generally, they will read what they have. Let them have the church paper.

MY LITTLE LADS.

My little lads of long ago,
I seem to see them, face to face;
And though there come, or weal or woe,
Naught can the vision fair displace.
The eyes of one, were heaven's own blue,
The other's brown, with tender light,
And in their depths the love shone true;
My little lads—God guide them right.

My little lads of long ago,
The world has sealed them for its own,
While I, their mother, crowned with woe,
In solitude make bitter moan.
God haste the time, the happy hour,
When I from sadness shall be free,
And keep by thy all-tender power,
The little lads so dear to me.

My little lads of long ago,
Across the waste of years I see
The weary seasons come and go,
Which call them not again to me,
When life, with all its ills, is past,
I ask that God, whose love we know,
Will bring them safe to heaven at last;
My bonny lads of long ago.

S. S. KEBLE.

ON DANGEROUS GROUND.

By J. E. MAHAFFEY.

I learned when a boy driving a team that it was not safe to drive too near a gully, especially just after a freeze, lest the wheels should slip into it; and when I see one driving too near a dangerous place, and know that many others are coming on behind who are expected to follow in the same track, I always feel like saying: "Look out there, you are too near the gully!"

In our Sunday school lesson for Feb. 25, 1912, I think some of our writers were too near the gully, and so I want to say, Look out! Some of them seem to think that the voice from heaven at the baptism of Jesus was designed for and heard only by Jesus himself. Dr. Sledd says: "John may have heard it also, but we must not imagine that it was heard by any others." Well, why not? Although I had never thought of it as being a matter of imagination. There is the strongest kind of circumstantial evidence, placing it beyond the realm of imagination or even presumption, that the voice was heard by all who were present, including the devil himself, who was evidently startled at the announcement, and immediately challenged him on that very point which was fought out in the forty days' ordeal which followed.

Professor Brown says: "In three crises in Jesus's life this voice from heaven speaks to him." But the fact is that in most of the passages where these instances are recorded the language employed shows that the words were not spoken to Christ at all. They were spoken to those who were present with him and were intended for their benefit, and in several instances the added command, "Hear ye him!" is emphasized. There was, perhaps, never a time when he needed any outward demonstration like this. It was an abiding fact of his own consciousness and a ruling principle of his life. In John 12:30, under the most trying circumstances our Savior explained a similar incident as follows: "This voice came not because of me, but for your sakes." So it was at his baptism and on the other occasions. It was for their sakes that it came.

In the Junior Lessons it is stated that when the sign was given from heaven, "Then John's eyes were opened, and he knew the Savior." But in John 1:29 it is plainly recorded that he knew him as "the Lamb of God, which taketh away the sin of the world," when he saw him coming to him to be baptized. This fact—considered in the light of many well known facts of record as

to who Jesus was, such as the revelation to his mother before he was born (Luke 1:35), the message of the angels to the shepherds (Luke 2:8), the instant recognition of him by Simeon and Anna (Luke 2:25-39), his own matter-of-course reference to the fact when twelve years old (Luke 2:49), and even recognized and confessed by demons (Mark 1:24)—proves that he himself was conscious of the one great fact which so many others could not fail to recognize. No; the voice from heaven was not specially designed for him, nor for John, but it was the divine testimony given for the benefit of those present who, if they had not heard it, would have discredited the report which means so much to those who follow.

Another writer in the Magazine seems to think that an apology is needed for Christ's baptism by John. Consequently the teachers are urged to "explain that Jesus wanted to be baptized just like good people want to join the church, so that everybody would know that he was trying to be good and to please God." Dr. Sledd says: "The baptism of Jesus was the recognition and authentication of the ministry of John." Another intimates that John had inaugurated a great movement for right living, and that Christ's baptism was merely to show that he was "joining the movement"—all of which sounds entirely too much like the chaffy and unworthy motives that might prompt some politicians to launch out on a popular wave in order to be sure of success. All such reasoning fails to recognize the fact that John was a regular priest whose office and ministry were acknowledged by the religious authorities, and that the baptism of Christ by John was Christ's official consecration to the priestly office.

Professor Brown thinks that "Christ's baptism might create misunderstanding, just as his association with publicans and sinners did. He was content to be misunderstood." If there was a moment of misunderstanding, it did not last long; nor was he content that it should. A pointed reference to the law under which John was to proceed was all that was necessary to remind him of its nature and design. In an instant John recalled the process by which "all righteousness" was to be fulfilled. Christ had been initiated into the church in his infancy (Luke 2:21), presented in the temple when forty days old (Luke 2:22), confirmed as a Son of the Law at twelve years old (Luke 2:49); and now the time had come, thirty years of age, for his consecration to the priesthood by the sprinkling of water upon him (Luke 3:21; Num. 8:7). The righteousness to be fulfilled in his baptism was conformity to the divinely prescribed rite of priestly consecration.

Up to this time Christ had performed no official act, but immediately after the forty days' temptation he began to preach and to exercise priestly authority in the temple and in their synagogues. His authority as a regular priest was never questioned by the rulers until away on in his ministry, when their jealousies and prejudices were aroused against him because of his sharp rebukes of their sins. Then they tried to find a flaw and to put him out of office (Matt. 21:23); but when he referred them to his consecration by John, they were put to silence—all of which proves that there was no misunderstanding then, and would not be now if we could keep clearly in mind that John baptizing the people was one thing, baptizing Christ was another thing, and that Christian baptism is still another thing, in design; but that all are the same in mode, according to God's eternal statute.

But where are the gullies? Well, if you have not seen them yet, here they are. On the one hand, I refer to that one in which some of the "higher critics" are digging in the hope of finding that the boy Jesus was just like any other boy, became a man just like other men, and at his baptism the Holy Spirit descended upon the man

Jesus for personal indwelling. They want to ignore the miraculous birth and the union of the divine and human natures in Christ from the time of the "overshadowing of the power of the Highest." We are not willing thus to set aside the record, and don't want even to appear to go near that gully. On the other hand, I refer to the uncertainty, indifference, and indefiniteness about the ordinance of baptism, which confuses the minds of our people, dishonors a great church like ours, and leaves a gap for all sorts of doubts and conjectures about a matter that should always have been as plain as daylight.

Clinton, S. C.

OUTRAGEOUS!

What an outrageous State Michigan must be. It passes sumptuary laws, and infringes upon personal liberties, with absolutely no regard for human rights. Just recently its legislature passed a law which its Governor indorsed, which stipulates:

"No person shall be employed as an engineer, train-dispatcher, fireman, baggagemaster, conductor, brakeman, or other servant for any railroad in any of its operating departments who uses intoxicating liquors as a beverage, and any company in whose service such person has knowingly been employed shall be liable to a penalty of \$500.00 for every offense, to be sued for in the name of the people of Michigan."

Now, just think of that! Next thing they will be passing laws that no liquor shall be manufactured or sold in the State. Then what will the thirsty and bibulous fellows do? They'll soon be saying that a man shall not get drunk and go home and beat his wife, and drive his children in the street. It is a fearful thing to prevent a man from pauperizing his family, or making a fool of himself and then deprive the liquor seller from doing the job and getting paid for it. O liberty! What dreadful things these temperance fanatics are doing in thy name!—*Methodist Protestant.*

BISHOP HOSS TALKS.

The two great ends for which the churches create and maintain religious papers are, first, the diffusion of correct information concerning the church's varied enterprises and activities, and, secondly, the thorough discussion of all the drifts and tendencies that, either directly or indirectly, affect the success or failure of the church's mission. To what source can we now go for accurate information of the sort that I have mentioned? To get it out of the secular papers is plainly impossible. Even when they are friendly, as, I am glad to say, they often are, they have neither time, space, nor capacity for such a task.

But we need our own religious papers, not only as newsgatherers and distributors, but still more as organs of defense for the tenets in which we believe, and of attack against the things that put in peril and jeopardy our most precious spiritual possessions. To create and maintain such papers as will be capable of meeting these high demands, we must be lavish in the use of men and money. We endow our colleges; why not our newspapers? Whether by endowment or regular contributions of money, however, we should put them on the highest level of effectiveness.—*Exchange.*

EAST OKLAHOMA CONFERENCE BOARD OF MISSIONS.

The Board of Missions of the East Oklahoma Conference will hold its spring meeting at McAlester January 30, at 3 p. m. All members of the Board, and all presiding elders of the Conference, are requested to be present.

E. M. SWEET, JR., *Chairman.*

Why not put the church paper in the "budget," and send it to every family? It will pay its way and do much good besides.

SUNDAY SCHOOL NOTES.

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

A WORKERS' CONFERENCE.

Yes, a workers' conference. Do not call it a teachers' meeting. If you do, some who ought to be there will likely absent themselves on the pretext that it is just for teachers. Get all who are interested in the school, and as many more as possible, to attend.

A conference of this kind ought to be held on the last Sunday afternoon of each month. At this meeting the work of the preceding month should be reviewed, and plans made for the following month. The program of items to be discussed and passed upon, ought to be prepared by the superintendent, in consultation with the pastor, so that some definite and needed things may be attended to.

No school can do its best work without these conferences. They secure harmony and co-operation and effort, and unify the school as nothing else will do. They give every worker an opportunity to express himself, and to suggest progressive plans in the interest of the school. When the plan is adopted by these representatives of the school they are placed under peculiar obligations to carry it out.

Be sure to have the workers' conference. Let the motto be: "More Work, Better Work."

THE PASTOR IN THE SUNDAY SCHOOL.

It is a great misfortune for any pastor to have little concern about the work of the Sunday school. It is a misfortune to the school, to the church, to himself. He ought to be in the school at every session, to show his abiding interest in the work, and because the school is the greatest and liveliest factor in the growth and development of his church, and because he will find it to be a means of spiritual strengthening to him, and an enrichment of his life.

"My business is to preach," says one preacher. Yes; but it is not his only business. Beside, if it be his only business, there are several ways of preaching. Example is one of them. Try it.

THE OPTIMIST—AND A STORY.

Blessings on the person who smiles. He sees good in so many things of life that he smiles, and provokes others to smile, until there are "miles of smiles." Of all the places in the wide world that call for optimists it is the Sunday school. No man ought to be allowed to work with young people if he is a pessimist. It is a shame for the jubilant spirit of childhood to be depressed by a narrow, cross-grained, crabbed, sour old pessimist. Do not allow it at all.

The story: An old colored preacher told his congregation one day "that there is just two kinds of folks in dis here world. One kind is allers a-lookin' on de bright side of everything. The other folks look on de dark side. One is called de opossumists and de other is de persimmonists"

Let no persimmonist in at all.

A roll call of officers and teachers at the opening of the Sunday school is one of the good ways of encouraging prompt attendance. If the teacher is absent, the class might arise and report "absent."

WHEN TO DROP NAMES.

One of the difficult and delicate problems in every school is to determine when names should be dropped from the class roll. Of course every effort ought to be put forth to get the pupil back in the school. When he has gone away, or is sick, or has requested his name to be dropped, you then know what to do. But with reference to others, we know of a school that has adopted the following plan, which seems to be about the best solution of the problem:

1. When the student is absent, the member-

ship committee is to see him, and ascertain the reason for his absence, and to urge his return to the class.

2. Then the teacher sees him.

3. When he is absent three Sundays in succession the name is given to the pastor, and he does what he can.

If he does not return on the fourth, then his name is dropped. That school proceeds upon the idea that the turning any one loose is the last thing a school ought to do.

And so we all think.

BE A BOOSTER.

Give honest praise whenever and wherever needed. Be optimistic. Be enthusiastic. Be a booster. You have something worthy of boosting. Talk about the good your school is doing. Be wide-awake and alert to your opportunities. If your school or class is not as good as it should be, light in and make it better. Then boost some more. Make other people think your school is fine, and is a good place to go. When they come, give them a hearty welcome. Make it a bright, cheery place for any and all who do come. A good way to boost, don't you think?

SPEAK A WORD TO YOUR CHILD'S TEACHER.

To parents: You and the teacher of your child are copartners in a most sacred trust. You are in a joint partnership in the training of the child for the kingdom of heaven. There should be no lack of responsibility on the part of either. It involves too much for either to shirk.

But the point to which we are coming is one of apparently small import, but means a great deal in the life of your child's teacher. She has voluntarily assumed the responsibility of teaching your child, free of charge, and too often free of thanks. These things should not be.

Many a faithful teacher has toiled year in and year out without ever having a word of kindness or appreciation spoken to her by the parents of the child. It is a small thing to do; but it is not done in so many cases. Are you one of the unthoughtful fathers or mothers for whom these liens are written? If so, get right out and hunt up that teacher, and express your appreciation before another Sunday comes. And don't let it be the last time. Make it a part of your program to join your hand in a most grateful way with the hand of the teacher for the welfare of the child. It is worth while. Try it.

SCHOOL FINANCES.

Any Sunday school that does not have all the money it needs for its current expenses is poorly managed. No class of people are more responsive and liberal than the Sunday school folks.

But how would you do it?

1. In the first place, I would cultivate and teach the spirit of liberality in the school generally and in the classes specially. It is an easy thing to do. Abundant opportunity is afforded by the lessons from time to time.

2. Along with the report of other items, let the amount contributed by that class be given each week. It begets a little worthy rivalry. It shows, at least, the importance of the offerings.

3. I would suggest that the officers and teachers of the school set a worthy example of liberality in this regard.

Sorry for any school whose "mired wheel" is its finances. Pray it out. Work it out. Pay it out.

Say, have you installed that birthday jar yet? If so, are you giving it close attention and pushing the matter? You can make it a very helpful service, to the school and to the Church Extension Board.

We have called attention to this several times during this month, and will not press it so much

for awhile. But you get the jar and begin its use at once.

The month of February will be devoted largely to missions in the Sunday school. Take notice. Our schools ought to be made missionary to the very core.

Sulphur, Okla.

FEDERAL COUNCIL PROJECTS ITS PLANS.

The newly elected Executive Committee of the Federal Council of the Churches of Christ in America met at the Aldine Club, New York, January 17, with between 40 and 50 of its 90 members present, representing about two-thirds of the denominations in the Council. The chairman, Rev. Frank Mason North, presided, and the president of the Council, Dean Shailer Mathews, was present.

The report of the secretary announced the appointment of the Joint Committee representing the Conference of Theological Seminaries and the Federal Council, appointed for the purpose of recommending courses of instruction in theological seminaries on social, industrial and allied subjects. The members of the Joint Commission are as follows:

On the part of the Theological Seminaries—Prof. Walter Rauschenbusch, Prof. Thomas C. Hall, Prof. Theodore F. Herman, Dean Shailer Mathews, and President George B. Stewart.

On the part of the Federal Council—Rev. Ernest H. Abbott, Dr. Josiah Strong, Dr. Washington Gladden, Dr. Edward T. Devine, Prof. Thomas N. Carver, and Rev. Charles S. Macfarland, secretary.

A committee consisting of Dr. Robert E. Speer, Bishop A. W. Wilson, Bishop Arthur S. Lloyd, Dr. Thomas B. Barbour, and Dr. James L. Barton, has been appointed to arrange co-operative plans between the Commission on Foreign Missions and the Foreign Missions Conference of North America.

The propaganda for one-day-in-seven for industrial workers, which has been taken up with renewed vigor the past month through co-operation with the American Association for Labor Legislation, was the most important item reported on behalf of the Commission on the Church and Social Service.

The Executive Committee authorized the Administrative Committee to arrange for an office for the Council at Washington and to select a Secretary for it! made provision for a thorough consideration as to the possibility of a co-operative religious campaign to include all possible denominational and interdenominational agencies and movements in connection with the Panama Exposition; and appointed a committee, consisting of Rev. Albert G. Lawson and Secretary Macfarland to prepare a memorial to the government in behalf of a large increase in the number of chaplains in the United States Navy.

Special attention was given to the proposed work of the Commission on Religious Education, especially with regard to concerted plans and action in relation to the religious education of young people.

It was voted that the Administrative Committee should proceed immediately with the incorporation of the Council, and a resolution was adopted expressive of interest in the proposed celebration of the Treaty of Ghent.

The record concerning the assassin of President McKinley is: "For years he had been employed in a brewery in the city of Cleveland." John Schrank, the would-be assassin of former President Roosevelt, says: "I have been engaged in the saloon business as proprietor and as an employee nearly all my life."

Nothing great was ever achieved without enthusiasm.—Emerson.

CHILDREN'S PAGE.

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

Camden, Ark., Jan. 9, 1913.

Dear Miss Katherine and Cousins: How are you all enjoying this cold weather? Did you all have a nice Xmas? I hope you all did. I sure did. Santa Claus was good to me Xmas. I will tell you all what I got. A flower vase, a dining table set, three handkerchiefs, and a paper of pins. I am still going to school and sure do have to study hard. I would like to see some more of Miss Ruth Carr's letters in print. Miss Katherine I sure would like to have one of your pictures. Come on cousins; we must not let our children's page stop. I haven't written to the dear old Methodist in a long time, but I guess Aggie Stokes, Laura Hutchison, and Beulah and Zula Watson will recognize this person. Why don't you all write. I would be glad to hear from you all.

We have society every Saturday night, prayer meeting every Wednesday night, and Sunday school every Sunday evening. I hope to see this in print.

As ever a cousin,
Lillian Purifoy.

R. F. D. No. 3, Box 56.

Huntington, Ark.

Dear Cousins: Will you please move over and let me have a seat? I have just been reading the children's page. I like to read it. I am going to tell you about our Sunday school. We have thirteen classes. The last class is the helping hand. It is a class of elder ladies. My grandmother belongs to it. The teacher is Mrs. Fox. She is a good Christian woman. This class is a great worker. It raised somewhere in the neighborhood of \$40.00 last year and they want to double it this year. We have a nice young men's class. I belong to the M. E. Church, South. Our preacher is Brother J. E. Lark. We got him back. This is his third year. We were so glad to have him back. Our superintendent is Brother G. W. Moore. We like him too. My Sunday school teacher is Mrs. Freeze. I like her fine. We have a nice school here. It is a three-story brick school house. I am ten years old and am in the fourth grade at school. The professor is Mr. M. O. Alcorn. My school teacher's name is Miss Woodson. I like her fine. Last year I got a diploma of honor for not being neither tardy or absent the whole term. I guess I have made long enough speech. I have to quit anyway, because I see Mr. Wastebasket coming.

Virginia Kelly.

Searcy, Ark., Jan. 11, 1913.

Dear Miss Katherine and Cousins: As I saw my letter in print I thought I would write again. As no one else writes from Searcy, I will tell something about our town: We have three banks and six churches—two Methodist, one Baptist, two Presbyterians, and one Episcopalian; two nice school buildings and Galloway College. I have four sisters; one goes to Galloway and three of us go to the public school. And the youngest is only two years old; she is the only pet I have. Our pastor is Brother Morehead. We like him fine. Papa is a missionary of the American Sunday School Union. He goes into the outline districts and preaches and organizes Sunday schools. There is a great work to be done with this grand old society. Well, I will ring off. Love to all.

Lucille Ricks.

Rice, Okla., Jan. 9, 1913.

Dear Miss Katherine and Cousins: Will you let a little Oklahoma girl with light hair and blue eyes join your happy band of cousins? I am twelve years old and have lived in Oklahoma seven years. We like it here very well. We live twenty-one miles from Texhoma, Okla. We raise Milo Maize, kaffir corn, cane, corn, broom corn and other products. We have fine grass, also plenty of wind to turn the windmill. We have a large barn and five-room house and a good well and windmill. Our farm is fenced and we have one hundred and sixty acres of land. I like to read the Children's page in the Western Methodist. I think the Methodist is a fine paper. My brother-in-law takes it and I like to read it. Well, as this is my first letter, I will close for this time.

Your new cousin,
Blanche Gaddy.

P. S. Opal Johnson, of Georgia, I will be pleased to hear from you, and will answer all letters.

Warren, Ark., Jan. 6, 1913.

Miss Katherine: I noticed in the Western Methodist of January 2, a letter from a little boy on the Children's page giving an account of a trip he had taken with his parents and stayed all night with his aunt Ida Darby. If you can give me his address I would be very thankful, for I am satisfied his aunt Ida is a relative of mine and I would be glad to locate her. If not too much trouble, please send me his address. Thanking you in advance.

Very respectfully,
Hugh Darby.

Warren, Ark., Box 298.

If the little boy who wrote this letter that is mentioned in here will

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LITTLE ROCK, ARKANSAS.

HENDRIX COLLEGE

Second Term begins December 31, 1912. Several new classes will be organized for those who could not enter in the Fall. Faculty of twelve experienced men. Unusual advantages. Moderate expenses. For particulars address

A. C. MILLAR, Pres.

CONWAY, ARKANSAS

please send his address to Mr. Darby or to me, I will greatly appreciate it.
Miss Katherine.

Braggs, Okla., Jan. 7, 1913.

Dear Miss Katherine and Cousins: As I saw my letter in print will write again. I had a fine Xmas and received several nice presents. I will describe myself: I am four feet and eight inches tall, brown eyes, light hair, light complexion, and eleven years old, and weigh about eighty-one pounds. I am in the fifth grade at school, and can play the piano nicely. I will close by asking a riddle: Higher than a house, higher than a tree, oh what ever can it be?

Lovingly,

Thelma Roberts Donaghey.

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CAMDEN DISTRICT BULLETIN.

The Waldo charge is very much pleased with the new pastor, W. D. Sharp. The stewards have made an advance in salary, and the collections on same have commenced very encouragingly. There is a beautiful new parsonage at Waldo. The good people there made a rush on the preacher's family last Friday evening and gave them an old fashioned pounding. Brother Sharp is a student, and has a good library. There is a bunch of heroic men on the charge who are determined to push the Waldo charge to the front.

Rev. T. H. Crowder is just getting to the Magnolia circuit today (9th). However, he has preached some on the charge and met a good many of his people. The stewards have increased the salary and have made a substantial payment. Preacher and people are very much pleased and have made some good new year resolutions.

Our new church at Magnolia is nearing completion. It will be one of the prettiest and most convenient buildings in the conference. It is a very substantial brick with a red tile roof. It will have new furniture throughout. A pipe organ is to be put in. The building will be heated by steam. Brother Turrentine is in high favor, and seems to have taken on new life and growth.

Almost a full board of officials met in the quarterly conference at Stephens Tuesday evening the 7th. Brother Monk has a fine hold upon the people, and they have captured him body, mind and soul. It would be difficult

to imagine a more affectionate situation. The financial report was surprisingly good. A movement was started to build a parsonage this year. One of the best known laymen among us lives at Stephens, Brother A. T. Blount. For a long time he has been a pillar in our church, standing prominently in his local church, in the district conference, and the annual conference. For several months, he and his wife have been in a low state of health, practically invalids. They have the sympathy and prayers of a host of friends, and it is a benediction to stand in the presence of their faith and patience.

It takes grit and grace to drive ten miles over frozen roads to a mid-week quarterly conference; but that is what W. F. Tate and E. P. Reynolds did to get to Buena Vista to the quarterly conference. In spite of the bitter day, we had a good quarterly conference. We have no pastors that are true, more persistent, and more successful than A. G. Cason. At last he had gotten into his home at Buena Vista.

The first Sunday was a great day for J. C. Williams and his work on the El Dorado circuit. He preached Saturday night and three times Sunday. He organized a Sunday school at Swiley's Chapel, secured eight new subscriptions and two renewals to the Western Methodist, had some penitents, made several helpful pastoral visits, and went home feeling happy over the results. He is strictly in the game. The secret of success is, DO SOMETHING.

The morning services were especially good at Fordyce the first Sunday morning. The Sunday school was good, the congregation large, and there were two accessions by letter.

The good feeling at Wesson among the people and with the pastor fine service there the first Sunday, and received one member by letter.

Our new circuit, Eagle Mills, has received Brother J. C. Johnson very kindly. He is pleased with his work. The people are pounding him and paying him, and he is laying himself out in service. It will be a good year over there.
District Editor.

WARNING ORDER

State of Arkansas,
County of Pulaski ss.
Amelia Tokus, Plaintiff, vs. Unknown heirs of Charles Tokus, deceased, Defendants, in the Pulaski Chancery Court.
The Defendants, the Unknown heirs of Charles Tokus, deceased, are warned to appear in this Court within thirty days and answer the complaint of the plaintiff, Amelia Tokus.
January 9, 1913.

J. S. MALONEY, Clerk.
F. A. Garrett, D. C.
George Vaughan, Solicitor for Plaintiff.
E. T. Evans, Attorney-ad-Litem.

To The Methodists of Arkansas.

We are anxious to sell you your Shoes. We have made a long-time advertising contract with this valuable paper and through its mediums we are going to present to you our reasons why we think that it is to your interest to patronize us.

This store was established 14 years ago on possibly the smallest capital that any shoe store was ever started in our State. Through the liberal patronage of the public we have built up the largest retail shoe business in this State.

We will appreciate your business, and can assure you that we are in position to take care of your wants. Our midwinter clearance sale is now on. MAIL ORDERS given careful attention.

A. B. POE

The Shoe Man

SECOND AND MAIN STS.

LITTLE ROCK, ARKANSAS

Woman's Missionary Department

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

Press Superintendents.

Arkansas Conference.....Miss Lila G. Rollston
Little Rock Conference.....Mrs. O. A. Evans
White River Conference.....Mrs. Mary Neill
East Oklahoma Conference.....Mrs. A. Ernsberger
West Oklahoma Conference.....Mrs. O. S. Walker

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

WORK AMONG THE YOUNG PEOPLE.

Much is being written and said about the frivolity of youth, of the worldliness of our young, of their indifference toward the Church. Really, the young people are not to blame. They are simply following the line of least resistance. The world provides all their amusements and interests itself mightily in their behalf. The church does little aside from Sunday school and Epworth League to interest them in the higher things of life. The Christian home of today is leaving the young people to learn the word from the often untrained Sunday school teacher, and Christian service from League leaders. There is so little Bible study in the homes, carried on by fathers and mothers. So few mothers seem to think it necessary to teach their children by example that the claims of the Church stand first with a true follower of Christ. Few mothers demonstrate to their daughters that there is really joy in doing things to help others to a better life.

In our Conference last June there were only five Young People's Missionary Societies reported. I say reported because there may have been others. So many officers do not think it necessary to fulfill the duties of their offices and send in reports. They will not answer letters, or at least they do not. They may be doing great things for God, but they certainly are not reporting the facts to their Conference officers. Some do not know what to report, to whom or where. Miss Denton of Ft. Smith and Mrs. Tolleson of Dardanelle will be pleased to help such officers. They would be glad to give any information desired; but unless you write to them how are they to know your needs? There are more than two hundred churches in our Conference, and only seventy-six adult auxiliaries counting both Home and Foreign Auxiliaries and seventeen Junior Divisions. A few new auxiliaries have been organized since June, but the number is very small compared with the number of churches. Is it possible that there are not six women in each of the other of these two hundred churches who care enough for the Lord Jesus to obey his command to send the gospel to every creature? The Woman's Missionary Society's sole business is to take or send the gospel to the women and children who have it not. Giving alms, ministering to the sick, the afflicted, the stranger, the prisoner and the outcast is with a view of leading them to Christ. Jesus always followed his ministrations to the body by a revelation of the higher life, and we ought to do likewise.

I dare say there is not one of those two hundred congregations that could not furnish an enthusiastic Young People's Society, if a woman in each charge would give enough of her time and thought to enlist them in the work. There is a dearth in our church of women willing to try to do something for the Young People, or older people either. We have the need of workers, we have the work to do, but each one asked says, "I can't," without ever making an effort at trying.

I have a fellow feeling for a woman who thinks she is not good and wise enough to do great things. She is in a fairer way to succeed than if she felt self-sufficient. You remember what Paul wrote to the Corinthians:

"When I am weak then I am strong." When we look to God for strength, when we depend upon the grace of the Lord, when we seek the guidance of the Holy Spirit, we are bound to succeed.

I confess I have not much patience with women who act as officers of social clubs but will never accept an office in our Missionary Societies. No book club or social club can possibly broaden and elevate a woman as much as the study of the Bible and Christian missions. No other agency will bring a woman in such close touch with God and humanity. Every Christian should know the Bible, but she must know missions to understand how beautifully Christ and his teachings fit the needs of men, women and children of every race and condition. It is good to know things, it is better to do things worth while doing. Our Woman's Missionary Society gives us opportunities both of knowing and doing things worth doing. Our works will continue when the things of time are ended.

Have you had sorrow? Did you not find comfort in God's promises? Think of the women who suffer without any knowledge of a promise. Have you ever been in such sore straits that you knew not which way to turn? Have you not in such times turned to God for help? Have you not waited patiently for Him, knowing that "God is our refuge and strength, a very present help in trouble." Think of the women who know nothing of this un-failing refuge and help them to a knowledge of it. Did you ever consider the fact that Christianity is the only religion that concerns itself with little children? Teach your own child of the Almighty God, of the suffering Savior, of the Holy Spirit and come help us to help other children to find eternal life. There are many ways to help in this work. Whatever your time, your talent or your means may be, there is a place for you in the Woman's Missionary Society and plenty of work for you to do. Come, we need you.

Lila G. Rollston.

THE CHILDREN.

As we take up our work for the new year, let us, with praise and thanksgiving to God for all which may have resulted from our efforts in the past, claim from Him a broader and grander vision of our duty and privilege in the future.

Shall we continue our work among the children with renewed energy, with a greater faith born of the Holy Spirit, since we know it is God's will that these little ones be trained for His glory?

Shall we also purpose to steadfastly give more of our best time to God in earnest and believing prayer for the development of godly character in the children of our church?

Everything vital to the success of the work for the children hinges on prayer.

My heart was made to rejoice through the receipt of a letter from a newly elected First Vice President. She wrote something like this: "If the Lord lets me live this year, I will prove that a great work can be done among the children. I know it can be done, and I am determined it shall be."

I wish every auxiliary had such a

woman. Many of them have, but some of the auxiliaries have not organized the children's work. I would that we consider our Christian Stewardship in the light of the little children in our midst.

The children's leaflets for this quarter are very interesting. We read from "Mammy Rose's Granchildren," this story which tells so much:

Mammy Rose's Granchild.

"Miss Mary, I'm mighty troubled in my mind 'bout them granddaughters of mine. They's poor and they's got to work; but they don't know how to do nothin', and they ain't got the right kind er manners to suit white folks' houses.

"They don't never see inside such a house as they'd have to clean up if they wuz ter hire out to a nice white lady. Why, Miss Mary, they's jes' that ign'an' they'd act lac fools if they wuz ter try it. An' as fer cookin' they ain't never tasted the things they's be 'spected ter cook, an' they don't know the names er the kin' of chiney they'd hatter set the table with. I come ter ax yer if you can tell me how to git some kin' er trainin' fer dem gals er mine.

"I heard you knowed 'bout some place or nuther where colored gals wuz learnt how ter do all kin's er work ter help 'em make a honest livin' as well as learin' they books. If you knows on sich a place, Miss Mary, won't yer help me ter get Mandy thar? If it takes a little money ter do it, I gwine tell you a secret. I've got more'n fifty dollars hid under de floor what I saved outen de money I been makin' by nussin' the sick from time ter time. I wuz a-keepin' it to pay fer my funeral, but I spec' it better go fer the livin' than the dead.

(Three years later.) "Howdy, Miss Mary, dis here is Mandy I've brung ter see you. She's plum through that school, an' I thought you'd lac to see what you done hope me to make outen her. Her and me is gwine to stay a while ;and, please, ma'm let her get yer supper jes' ter show yer how good she can cook, caze catin' is de onliest way yer kin tell 'bout cooking. Yer see dat dress she got on? Well, she made it and everything under it her own self. Mandy, let Miss Mary see them stitches, honey. And I want yer ter let her take home one of yer nice sirtwaistes, so she can show yer how nice she can wash and iron.

"What dat yer say, Mandy? 'Course you kin show Miss Mary your certificate. An' she's gwine ter read some outen the Bible, they done give her as a 'ward.

"You knowed, didn't yer, Miss Mary, that Mandy got religion down at that Paine school an' is tryin' ter live right as well as work right, an' the way I sees her act every day I think she's gwine ter do the bes' she kin."

All the children will be interested in this school, where they teach the negro not only how to work, but how to live for Jesus. We feel deeply burdened over the falling off in our department in numbers, organization and collections. We feel utterly dependent upon the women of the Auxiliaries and our Heavenly Father. We know we can do all things through Christ. I appeal to you for help. May we be faithful to give to these little ones all the church has for them adding the influence which results from godly living.

He alone can read his own spirit who puts himself under the command of the Spirit of God. No great church can ever meet God's highest calling that does not indoctrinate its children in the word and works of God, as revealed to us in His son.

Praying God to bless your every effort, and sustain you in your disappointments, asking Him to give to each of us grace and sweetness that

The Russell Boarding House

Former Manse of First Presbyterian Church.

418 Scott Street.

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

Rooms at reasonable rates. Everything kept thoroughly respectable.

this work with and for the child demands, I am,

Faithfully yours,

Mrs. A. G. Heaver,

First Vice President Little Rock Conference.

WEST OKLAHOMA CONFERENCE ATTENTION!

Mrs. R. S. Satterfield of Pauls Valley has been placed in charge of the Press Department for the remainder of the year. You will please send all reports, together with the names of your newly elected Press Superintendent. At the Executive Meeting thye also appointed me to fill out Mrs. Sensabaugh's unexpired term as Corresponding Secretary of the Foreign Department. Notice the changes please and let all reports be sent to the proper person. I shall appreciate it if each Corresponding Secretary will send me her name and something about her auxiliary.

With all good wishes,

Mrs. C. S. Walker.

Chickasha, Okla.

THE FOLLOWING DESCRIBED FARMS ARE FOR SALE AND NOT FOR TRADE.

Farm No. 1.

80 acres sandy prairie, 50 acres in cultivation, small orchard, nice grove around house, two-room house, large dug-out, a well of splendid water, ten miles from Altus, County site, two miles from school house, six miles to nearest railroad town.

Price, \$25.00 per acre, one-third cash, balance one to five years, 8%.

Farm No. 2.

160 acres black prairie, 100 acres in cultivation, four-room house; two and one-half miles of railroad town, with three cotton gins, two banks, 1,000 population, good schools, no negroes.

Price \$4,500.00, \$2,500.00 cash, balance five years, 8%.

Farm No. 3.

320 acres rich prairie, 275 acres in cultivation, two sets of improvements, no waste land, one and one-half miles form good railroad town, running water in 300 yards of house.

Price \$35.00 per acre, \$5,000.00 cash, balance one to five years, 8%.

Farm No. 4.

160 acres black prairie, 115 acres in cultivation, well improved, one and one-half miles of good railroad town.

Price \$40.00 per acre, \$3,000 cash, balance one to five years, 8%.

Farm No. 5.

320 acres of choice black land, well watered, well improved, 200 acres in cultivation, the entire tract perpetually smooth, no rocks nor grubs, three miles of good town. one mile from school.

Price, \$40.00 per acre, one-half cash, balance one to five years, 8%.

My age will not justify keeping these farms, so must sell. It will be time and money well spent to come and inspect what I offer.

We have four railroads, a densely populated country, no malaria, good schools and church going people.

Come and see.

R. C. JOHNSON,

803 North Hudson, St., Altus, Okla.

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We carry an immense stock.
 We make quick delivery.
 We make the Lowest prices possible.
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ARKADELPHIA CIRCUIT.

We were returned the second year at conference to Arkadelphia Circuit. Though we had a very successful year in the past, after having started off well, we are praying for and looking forward to a more successful year this one.

As there were several mistakes made in getting my report into the minutes, I will ask you to please correct the following through the Western Methodist. My initials are L. T., instead of L. J. I reported 247 members at the conference in 1911, instead of 287. I reported that we had 450 Sunday school students instead of 150 and I stated that the houses of worship were valued at \$4,000, instead of \$8,000.

We hope great success to the Western Methodist this year.

L. T. Rogers, P. C.

HOT SPRINGS METHODISM.

In the Sunday school chapel of Central Church the following members of the Methodist Preacher's Association of Hot Springs convened Monday morning, the 20th: C. O. Steel, Dr. Monk, A. M. Robertson, S. C. Dean, D. B. Buckley, J. G. Ditterline and O. H. Keadle. After singing, "Glory to His Name," each led a short prayer and reports as follows were made:

Bulkley had a good week at Malvern Avenue. His prayer meeting on Wednesday night was one of his best, while his Sunday school had an increase of 56, making a total of 179, the largest number since his incumbency there. His congregations were splendid at both preaching hours, the house being crowded at the night service. Brother Steel preached for him in the morning and the services were very fine. He thinks it the best week of his pastorate. One accession on Sunday.

Dean had a very fine prayer meeting at Third Street. His Sunday school was better than usual and his congregation at the morning hour was the

best day crowd he has had since his pastorate here, one accession to the Church, good League in the afternoon. Brother Durrett, of the North Mississippi Conference, preached at the night service.

Monk had a very large crowd at his prayer meeting Wednesday night and a fine service. His Sunday school was a record breaker for Central Church, being 415 in attendance. His Epworth except some special occasion, there League is doing a fine work, besides the regular meetings there were some three volunteer meetings at different places Sunday afternoon. He had two great congregations at the morning and night services, especially at the night service, with the best of interest and attention. Brother Steel assisted at close of night service.

Ditterline had prayer meeting at both Tigert Memorial and Oak Lawn last week with fairly good interest. His Sunday school at Tigert Memorial was the best he has had since his incumbency, with good interest and good lessons. His congregation was better than usual at the morning hour and still larger at night, with one accession to the Church.

Robertson had a splendid prayer meeting at Park Avenue Wednesday night, good Sunday school, with 134 present, splendid League service in the afternoon, reasonably good crowd in the morning services, Rainey and Keadle assisting at opening and close. Good congregation and interesting services at night.

Brother Steel supplemented the reports for Malvern Avenue and Central, giving a glowing account of both places.

A very brilliant and superior reception was given by Mrs. F. M. Sigler at the beautiful Sigler Apartments, 335 Ouachita Avenue, last Friday from four to six and from eight to ten, p. m., in honor of Dr. and Mrs. Alonzo Monk. This was indeed a very excellent assembling of the many friends of Central Church to do honor to the talented and highly cultured pastor

and wife, who have so prodigiously ingratiated themselves, without affectation on their part, into the loving favor of the large membership of that communion. It was not a mere gathering of the elite, for display, but a large assembly of the very quintessence of the communion, with an expression of heart to heart benevolence, embellished with warm greeting, hearty hand shakes, benignant smiles and charming conversation, with a beautiful current of natural debonair flowing through the center; then, the music and other concomitants added thereto provoked an unbounded eclat that would do homage to any king and queen, and all in the absence of any seeming affectation on the part of any one.

O. H. K.

THE ARKANSAS CONFERENCE MINUTES.

Monday I received three hundred copies of the Minutes and am promised the remainder today. They will be sent out at once. For the most part the execution of the work is good. In glancing over a few pages I observed but few slight typographical errors. There is a mistake in the financial tables, however, that is egregious. In the headings to the columns of figures where it says paid for General Conferences expenses the next column should be Superannuate Endowment Fund and the next Orphanage. The printers have left out Endowment Fund altogether and have added printing minutes. I do not see why they should have done this when we have no assessment for minutes, and I noted the correction in the proof. If each one will note these changes in his copy at once, it will save trouble in future references.

We sincerely deplore the delay in getting out the minutes. We placed the matter in the hands of the Western Methodist on Monday morning before leaving Atkins. Four weeks thereafter I read the first of the proof, the next day the rest, and that afternoon

POULTRY FOR SALE.

One single comb Rhode Island Red rooster. Less than a year old. Fine active bird. Disposing of him because of relationship to pullets. No other reason. Well worth \$3.00, \$2.00 gets him.

P. R. Eaglebarger,
 Little Rock, Ark.

returned it. The minutes were to have been out January 1. I feel that this explanation is necessary in justification of the work of the committee.

J. M. Hughey.

Jan. 21.

DON'T WORRY—EAT.

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success, has stamped Cardui with the seal of public approval. During this time, Cardui has benefitted a million women. Why not you? Try it, today.

IMBODEN CIRCUIT.

We had our pastor, Brother J. F. Jernigan, with us Sunday and Sunday night. He preached two powerful sermons to a large congregation. We think Brother Jernigan is the right man in the right place. The people received him well and we think with his good preaching that great good will be done at this place this year. We are praying to that end.

Yours respectfully,

Rufus Bowen,

Jan. 21, 1913.

EPWORTH PARSONAGE, CEDAR GLADES.

To Anyone Whom It May Concern, and Especially the Epworth Leaguers of Little Rock Conference:

My Dear Young Friends: About one year ago we took charge of this mission without anything in the way of membership or property. We now have property worth something like \$800.00 and have received over sixty into the church; some from other churches and some on profession of faith. And I wish to say to those who helped to buy our parsonage property mentioned above, that we do not owe anything on it, and we start with a clean sheet for a new year with bright prospects, I think, for a victory for the Lord and Methodism. But we need at least two churches. The Board of Church Extension has kindly donated \$125.00 to the church at Cedar Glades and I will say that if any one feels like helping to house a congregation of poor, honest people in this mission territory, it will be highly appreciated and carefully applied. Brethren, I have never acknowledged before that a community could not build its own church, but these people are not able. They will help some, but they really need help. So if you want to help a people who really need help, send any amount that you can to T. D. Scott, Arkadelphia, or to J. H. McKelvey, Cedar Glades, Ark.

Yours in the work,
J. H. McKelvey.

Jan. 9, 1913.

IN THESE DAYS.

What has come upon us? More than any one mind can grasp or present in a short or long paper. And I am fully persuaded that the mills will grind on, all the same, but not on my corn. What I want to complain of, yes, a genuine, simple, col' complaint is this. When a Baptist says let us stand, and pray, I stand. When a Presbyterian says standing let us pray, I stand again. But when a Methodist preacher or laymen says let us stand, and pray, and makes it a custom, then I don't stand. I either sit or kneel. That I have stood and prayed, I do not deny, and under some circumstances it is not objectionable for me as a Methodist to stand. But I find it being introduced in our regular church services, Sunday schools, prayer meetings and being popularized, I hit the limit and I raise my voice against it. It is both unscriptural and unmethodistic, and looks like Phariseeism, the thing condemned by our Lord. But whence came this innovation? This strange attitude when we are burning the incense of prayer on the altar; with my limitations facing me, I boldly assert it came from a spirit not devoutly Methodistic. Chiefly from our schools, universities and colleges, and herein they are lacking in Methodistic practice.

Methodism's attitude to all her activities has consisted of three posi-

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of all our preachers and people. Place with us your printing account; order any printing you want; whenever the work does not come up right both in quality and price, let us hear from you, and we will make it right.

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tions. 1. On her feet, going. 2. On her seat, listening. 3. On her knees, praying. And I challenge the world to equal this combine, and nothing can beat it. This standing posture in prayer has come upon us through other channels. Big rallies, and such like, and to it, I enter no word of criticism at these big blows; but where our folks attended these big occasions, and get infected with this kind, and come back home to introduce it in our regular services and Sunday schools, then I get my "dander up," and say away with it, cast it out, and have none of it. It is none of my business to meddle, but I am not an old man, and I can well and clearly remember when the Baptists and Cumberland Presbyterians all kneeled when at prayers. Why this change? And what is gained thereby?

Jas. F. Jernigan.

THIS WILL INTEREST MANY.

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

LONO CIRCUIT.

We have just made our first round on the Lono Circuit and have been warmly received at every appointment. The citizens of Leola gave us a pounding, the result of which was very substantial. We cannot take time and space to mention the many kind deeds done and the kind words said for us since our return, but we do wish to say that we are serving a big-hearted, God-loving and God-serving people on the Lono Circuit.

We are planning for and praying for a glorious year, resulting in the saving of many souls and glorifying God's holy Name. The prospects seem bright for a good year. R. L. Cabe, P. C.

"SUNDAY THE TRUE SABBATH OF GOD"

By the Rev. S. W. Gamble. This book gives a history of the sabbaths of all nations, including the Jewish and Christian, and proves by the Bible that Sunday is the true Sabbath of God. Cloth bound, 200 pages. Sent postpaid for \$1.00. Money refunded if not satisfactory. Rev. Frank Hopkins, 1875 First Ave., Butte, Montana.

KULLITUKLO CIRCUIT.

Dear Methodist: Ittibapishi li Chata micha Chikasha abanompeshi ahleha, ohoyo Society ai achaffa atek aholitopaa ahleha hash hieli ma, afammi 1912 anukako kamo anompa hat tobat holisso ha afohka fehna ho epihisa kat pi yukpa fehna tok oke. Yohmi tok kia Afammi Ittanaha ashat ahlopulli tok ai alhi ka Chata-Chikasha Ulhti, talaya lippa ai anukaka sakit pehlichu ahleha, local preacher ahleha Nitak hullo holisso pisa i nosh-koboka ahleha, Ulhti League i nan alhtoka ahleha, District Leader micha Church leader hieli kat atoksali at himonat im alhpisat taiyaha tok osh hieli pulla ahni li, yohmi kia achaffa kia toksalit hieli na nana akaniohmi tuk kia isht annowa ikbit holisso fohki nana kia ikshoshke. Yohmi kia yamma yamihchi ikbanno hosh yohmi keyu pulla ahni ahni li hakinlishke, amba toksalit ishit mahayat, bashpo falaya shilombish i bashpo atukmat achukmat kashokachit i taiyaha tuk osh, shilombish okpulo imatoksali atukma chant hokolichit ishit mahaya chi kat im alhtaiyaha hosh hieli pulla hoke, ahni li hakinli hoke. Yohmi hokat yammak achi hosh hachi alhtohoka tuk at atoksalit hash hieli na nana kat alhtahat mahaya hokma nan isht annowa ya holissochit Western Methodist yamma hash afohokka chikeh, yohmi nan nana hash akaniohmi putta kat inla ya im ottani hokma episa kat pi yukpa fehna hinla micha inla asha kat yamma pisa hatuk pulla mak osh ia cha yammak kia im atoksali yatuk a achukmalit atokshanli cha yammak atuk pulla mak osh ishalt mahaya hinla hoke. Abanompa tosholi ahleha ma "Oh ia cha hatak hikia putta abanompa hatukma isht hash im anompohonlashke," achi tok o yammak o anutaka hosh Bishop at binnilit hash toksahanla chi mak o hachi tihlili tok oka, im alhtaiyahat hash hieli sayimmi hakinli hoke.

Hachittibapishi,
L. E. Baken.

LITTLE ROCK PROPERTY OR SALE.

My former residence, a comfortable convenient, homelike place, in good residence section, but near high school, churches, and business, for sale at a bargain. Some one moving to Little Rock needs it.

A. C. MILLAR,
Conway, Ark.

CHURCH BELLS SCHOOL

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Our Field Editor, Rev. D. J. Weems, has sent the past week, fifty-three new subscribers. Hampton: Dr. W. B. Wooldridge, J. R. Haynes, H. A. Tobin, C. C. Campbell, E. F. Duncan. Thornton: G. T. Marks, Mrs. F. J. Batchelor, O. W. Vestal, Miss Mamie Black, Mrs. Roy Wood, Mrs. J. W. Mitchell, E. E. Eaton, Mrs. W. M. Taylor, Mrs. J. R. Bass, Mrs. C. W. Cathey, Prof. W. A. Wilson, S. E. Shaddock, W. B. Young, Mrs. J. C. Harris, B. M. Hollingsworth, W. C. Ezell. Bearden: T. B. Gatling, W. E. Sanders, Mrs. W. H. Fultz, Mrs. J. W. Gatling. Camden: T. I. Thornton, Hale Smith, A. H. Wright, J. W. Paul, Miss Pattie White. Eagle Mills: E. R. Hall, Mrs. D. C. Halton, E. M. Scales, H. H. Johnson, M. J. Moore, G. I. Hughes, Philip Agee. Van Duzer: H. S. Wright, B. F. Hawkins, M. J. Hawkins, Mrs. M. E. Lynn, W. B. Carter. Stephens. Miss Pearl Smith, Mrs. C. M. Smith, Mrs. R. H. Judge, W. A. Perry, Mrs. Cora Gardner, Mrs. Clara Hudman, Mrs. M. A. Polk, Mrs. Roy Smith, Charles G. Rogers.

MEDICINE IN POLITICS.

Dr. B. O. Flower, president of the National League for Medical Freedom, and Irving Fisher, professor of political economy at Yale, will take sides in the February Century on the subject of the Owen Bill, which calls for a National Department of Health—a measure that is attacked by Christian Scientists and others who declare that it is aimed at their liberties.

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A five-room bungalow on a five acre tract of land, suitable for truck farming, or chickens, located on street car line near Oklahoma City. A good well of soft water. Address, Box 65, Mangum, Okla.

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VELMA CIRCUIT.

I am pastor of the Velma circuit, West Oklahoma Conference, and superintendent of all the regions round about. I traveled this work last year. It takes two hundred miles to drive each month to meet my appointments. As no brother announced as a candidate for my joy at the last Conference the good Bishop kindly sent me back. Our first quarterly conference for the new year was held last Saturday and Sunday, January 11 and 12.

Our new P. E., the Rev. Moss Weaver, was with us and in the pulpit as well as the chair, gave great satisfaction. As far as we know he has given the same satisfaction at every quarterly conference he has held. The Bishop made no mistake when he made Rev. Moss Weaver P. E. of Chickasha District. We predict that the entire district will take on new life, and bring up the best report at Conference next fall, it ever has in its history. I will be seventy years of age in the spring and am growing up with the country. With love to all, I am,

Fraternally yours,
R. J. Deets.

FLORIDA LETTER.

We left Lawton, Okla., for Tampa, Florida, on Monday, December 16, at seven o'clock. The day on which I arrived at my seventieth mile post. We traveled on the Frisco line. The party consisted of wife, daughter, Sarah, and myself. Two daughters have left in Oklahoma at school. We made only one change from Lawton to Jacksonville, Fla., one more to Tampa. We were told by the conductor we would remain over night in Springfield, Mo., the place of first change. The Kansas City and Jacksonville Frisco train passing that point thirty minutes before the arrival of our train. To our joy the Jack-

sonville train was behind time, and waited for us ten minutes. We were rushed aboard of it and on we sped with very little waiting until we arrived in Tampa, Wednesday night, about eight o'clock.

It is wonderful how God binds us together here on this earth. Passing along the aisle of the coach on our journey I was accosted by an elderly gentleman with the question, "How old are you?" "Seventy years old today was my reply. "I was seventy last Thursday," he said. That was point of touch number one. Further conversation developed other points of touch. Both had been Confederate soldiers. Number two. Both had lived in Oklahoma, he for forty years and I twenty-nine. Number three. Both originally from Georgia. Number four. While we did not remember meeting each other personally, I had preached a number of times in the community in which he lived. No doubt, I had stood in the pulpit and preached while he sat in the pew and listened. It is needless to state that we were drawn close together and had much pleasant communion. He was going back to Cherokee County, Georgia, on a visit.

The Florida Conference met in Tampa, December 18, presided over by Bishop Morrison. There are seven districts with about 150 charges and 160 appointments with the presiding elders and places filled. The conference is somewhat larger than the West Oklahoma Conference and not quite so large as the East Oklahoma. Florida is not very wide, but when a preacher is moved from the extreme southern to northern part, or vice versa, he has to move about five hundred miles. One preacher told me he had to move about four hundred miles. Two of the members of this conference had been to school with this writer at Emory College forty years ago. I recognized them. They did not recognize me though I bore a peculiar mask. Two of the members were once members of the Oklahoma Conference, J. B. Mitchell and M. H. Outland. Bishop Morrison was laboring under some physical disability. He presided well and preached well on Sunday morning. It was the first time he had preached since July last. There was only one question that aroused any considerable debate, the establishing of a conference assembly grounds on an island, St. Augustine. The previous conference had accepted certain property from a company with an agreement to put up certain amount of buildings. This required an outlay of funds which the Conference did not possess. The problem was as to these funds were to be obtained without involving the Conference in a debt. Other conferences have had some trouble on this same line.

My purpose in visiting the Conference was to get a work started among the band of Seminole Indians in Florida. Efforts have been made to carry the gospel to these Indians with very little success. A report of the Indian department at Washington records the number 443. Those who are not all acquainted with them here in Florida think there are between five and six hundred. The Episcopal church has a mission among them now, the only denomination doing any work among them. While the Florida Conference did not get a mission fully on foot, it took initiatory steps, and the intention is to establish one. At the session of the East Oklahoma Conference this writer got a Creek Indian preacher to agree to come here and help in this work. The Creeks and Seminoles speak mainly the same language. He is willing to spend his remaining days of activity to this work, God helping him.

We are now at Davenport, Polk county, Fla., in our own hired house.
Milton A. Clark.

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We have received many letters from the film manufacturers, such as VITAGRAPH, EDISON, ESSANAY, LUBIN, SOLAX, IMP, REX, RELIANCE, CHAMPION, COMET, MELIES, ETC., urging us to send photoplays to them. We want more writers and we'll gladly teach you the secret of success.

We are selling photoplays written by people who "never before wrote a line for publication."

Perhaps we can do the same for you. If you can think of only one good idea every week, and will write it out as directed by us, and it sells for only \$25. a low figure.

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BRADEN, OKLA.

We moved to Braden this year, as it became the head of the circuit. While we gave up three classes and got one class, yet our conference collections have been more than doubled. The work consists of Braden one-half time and Pocolo one Sunday and the rest of the time to unoccupied territory. We have about forty members on the charge. This is my second year at Braden and third out of four for Pocolo. While no one met us, yet we have been pounded, got several Christmas presents. We live in the country, three-quarters of a mile and have a nice place, but do not have to pay rent. This is a very promising field, but sin abounds on every hand. Our Sunday school here is doing good work, but the pastor is also superintendent of the Sunday school. We have neither church house nor Sunday school at any other place on the work. Braden is the only organized church in this rich country between Spiro, Okla., and Ft. Smith, Ark., as Pocolo is across the river. But I expect to organize some this year. With twelve passenger trains a day we certainly feel the effects of Ft. Smith's open saloons. I have been in Leflore county three years last fall; have organized four churches that are now doing good work. I am the only one that preaches in this little town and hope to do a good year's work. I am studying and working hard and I covet your prayers. Will say I want to thank all who have sent us substantial gifts this fall and winter. Have held no revivals since Conference, but am planning some.

Busy, but happy on the way,
A. G. White, P. C.

FORDYCE, ARK.

I find by consulting the Conference Minutes that Fordyce Station has no credit for anything paid on Church Extension, Education and A. M. Bible Society. It is due the Fordyce church to say that every claim was paid in full, the blanks were so filled for the Statistical Secretary. The money was

paid over to Conference Treasurer and I hold his receipt for same. There is no record so far as I know of Fordyce ever failing to report in full. Please make this correction in paper.

Kindly,
J. A. Parker.

Note—It is proper to state that an examination of the statistical blanks furnished the editor and printer shows these items blank for Fordyce.

A. M. & Co.

THE TRUTH ABOUT JAPAN.

One of the striking articles in the February Century will be James Davenport's Whelpley's review of social, political and economic Japan. While admitting the power and seeming destiny of the Japanese people, Mr. Whelpley declares the life of their kingdom to be much less flowery than it appears to the eye. A feature of the article will be the frank statement of what would happen if the United States and Japan were to go to war. Another feature will be the story of the growth of labor agitation in Japan.

Mrs. John S. Kennedy, widow of the great Presbyterian philanthropist, is continuing her deceased husband's good habit. Her latest gift is a home for the workers and nurses connected with the New York City Mission and Tract Society. The building will be eight stories high, will contain seventy-five bedrooms, together with rest, music and dining rooms, and will be erected at the cost of \$400,000 on the site of the old residence of Bishop Greer.

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 of 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, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

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Lake Village, Ark.

Dr. S. A. Scott:
Having used your Magic Lightning Liniment for the past year in my business, I cannot say enough in its favor for complaints it is guaranteed to cure. It is one of my best sellers in the Antiseptic line.

Yours respectfully,
E. M. Chamberlain.

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LITTLE ROCK, ARK.

RISON CHARGE.

When I think of "Rison" I am reminded of a story I heard some time ago. Many years ago when the Cotton Belt rail road was a new enterprise in this country, a very old lady was riding on the train for her first time. It was carrying her so much faster than she had ever been used to, that she was holding on to the arms of the seat with all her might, when the conductor said "Risin." The lady said, "I thought it was, and if it ever lites agin I am goin' to git off."

Owing to the fact that Brother Wilson could not vacate the parsonage for some time after the annual conference I took my family and spent the Christmas holidays with my Father and Mother down in Louisiana. We had a delightful time with them; but the time soon came for us to take the train for "Rison." When it lit here we got off, and we find it a very delightful place to light. It was about noon when we arrived and we found a good fire in the fire-place and a nice warm dinner on the table. In two or three days we got things straightened up and about the third night we were visited by quite a number of good people who made us feel that we were appreciated. I am glad I have the privilege to associate with this people the coming year. One of the good things we hope to see in the near future is a new church for Rison. A very good way to judge the appreciation a community has for God is to look at the church building. Judging from this, I would say that the people of Rison have in the past shown by their actions that they have a very high appreciation of the cause of Christ, for the practically new church they have had to abandon, shows that it drew liberal contributions from them. And the plans we have for the new church shows that they still have the good spirit and are not willing that their appreciation for God shall fall short of past years.

W. F. Rogers, P. C.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
Take the Old Standard GROVE'S TASTE LESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and child Iron, 50c

CLARENDON CHARGE.

Just a few lines from Clarendon. Our people received us very kindly for another year. Bishop Candler could not have delighted me more than to send me back to labor another year with these choice people. The work has begun well. The pastor has been assured that he will have the loyal support of the church in undertaking to do the great work expected of the church this year. Our new church is nearing completion and it is a thing of beauty. I am sure it is one of the most conveniently arranged churches in the Conference. We shall be equipped to do every variety of church service. The steam heating plant is being installed, and I think we will worship in the building within thirty or forty days. The church will cost a little more than nineteen thousand dol-

For a Pittance by Parcels Post

You can now get firstclass Letter Heads and Envelopes Sent you.

Also cards—all printed matter except books and circulars.

We respectfully solicit the Job Work of our preachers in printing. We do only firstclass work. Send us your order. The price will be satisfactory to you.

Anderson, Millar & Co.

lars. A few nights ago we were visited by a good sized company of our faithful members, who gave us a liberal "pounding," thus providing us with many of the substantial, and not a few of the delicacies.

I expect to make a public appeal for subscribers for the Western Methodist next Sunday, and feel confident that several new names will be added to your subscription list from Clarendon.

Yours fraternally,
Hayes Howell.

Jan. 20.

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

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

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

ULHTI PEHLICHI INCHUKA AI IMMA.

Dear Methodist: Ittibapishi li micha Atek ahleha Chahta-Chikasha Ulhti talaya ka ai achaffa hash hieci hatukma hachi anukhieto li hosh anompa yakohmi ho hachi bohli lishke. Ulhti pehlichichin chuka yatakma wehat cla tuk osh emaya hoke, yohmi ma chuka yatukmat alhtaha achukma hosh talaya ho ant episa kat pi yukpa fehna, pim alhpesa ahli hoke.

Yohmi kia nana apibanna asha hak-inlishke, tali aholhponi, topa kanohmi, patalho kanohmi, tali bichukachi topa on kaha kanohmi micha ai impushi achafa aiena ho apibanna ai ahli hoke, yammak o hash pim ahayuchi hokma yamma misha pila hokano kaniot emaya hinla hakinli hoke. Nana yomi kat ik pim iksho tuk atuk osh pe himo chumpa la hinla kia iskali at ikksam iksho, Ulhti pehlichichin isht apelachi ishi la chi yammato pe isht il impa nafohka isht efohka chi yammak o itokowa hatuk o yammak akohochit nana yomi ka isht echumpa he keyu hoke. Hatuk o okla hak osh iskali hash bohli na ishi li tukma aboha ilappak inli kak o ittimmi ahinla ahni li hatuk oke. Tali holisso tahlepa achaffa fokkakat ona hinla hakinli sayimmi, yokma hatak tahlepa achaffa hosh tali holisso achaffa aiyuka ho bohli hokma aluta hinla hoke, amba hatak tahlepa tuklo hokmato iskali ushta aiyuka ho bohli hokma aluta hinla hoke. Amba tablepa ushpa hakmato iskali tuklo aiyuka ho bohli hokma aluta hinla hoke, okla hat nana ka ittapela achukma hokmat iweki keyu aiyuka kia nana kat chito kat atahla hinla kat ottanishke. Chikoshi ikkali ilappa asabanna hoka, chikosi et hassapila hokma keyukmat pe chuka lokoli yokma kanimma kat ittahobbi hokma hash ima na et amashke. Chihowa hat si apelanchi hokma toksali achukma ka hachi toksahanli sabanna hoke.

J. W. White,
P. E. Choctaw Chickasaw District,
Antlers, Okla.

HOPE STATION.

We have been most cordially received. Two large congregations greeted us on our first Sunday. The church treasurer paid my salary in full for first month. The Board of Stewards have adopted the weekly envelope system, and will issue at the end of each quarter a financial statement



Don't Send Me One Cent

when you answer this announcement, as I am going to mail you a brand new pair of my wonderful "Perfect Vision" glasses (known in the spectacle business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on your eyes, sit down in front of the open hearth one of these cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" glasses of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and everyway. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" glasses in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

DR. HAUX—The Spectacle Man—ST. LOUIS, MO.
I herewith enclose this four-dollar coupon, which you agreed in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.
My age is.....
Name..... Postoffice.....
Rural Route and Box No..... State.....

NOTE:—The above firm will do everything they promise, as we know they are absolutely reliable.

showing the assessment and the amount paid by each member during the quarter. The Board has relieved the pastor of the responsibility of raising the apportionment for benevolences. Rev. W. M. Hayes, our good presiding elder, will be with us on January 22, to hold our first quarterly conference. We expect to have a good report financial and otherwise. We have already been in a number of homes. The people seem confident and enthusiastic. We are expecting a good year. Mr. Editor, you or any representative of your paper, will receive a hearty welcome when you come to Hope.

Yours fraternally,
S. R. Twitty.

WALNUT RIDGE STATION.

I was sent out to this charge by Bishop Candler at Newport, and moved as soon as possible after conference. We were cordially received and graciously pounded. Our first quarterly conference was held last Sunday and Monday. Brother M. M.

Smith, our much loved presiding elder, preached an excellent sermon Sunday evening and held our quarterly conference Monday at 10 a. m. The board of stewards made a satisfactory assessment for our support and say they will pay it monthly. We have received five members to date. All the services at the church have been well attended and a good interest manifested. We are very hopeful of a good year.

T. A. Bowen, Pastor.

"LEST WE FORGET."

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

QUARTERLY CONFERENCE. LITTLE ROCK CONFERENCE.

Table listing Little Rock District (First Round) with churches and dates: Carlisle Mission, Capitol View, Tomberlin Ct., etc.

Table listing Camden District (First Round) with churches and dates: Strong at Strong, El Dorado Ct., etc.

Table listing Arkadelphia District (First Round) with churches and dates: Arkadelphia Ct., Lono, Malvern, etc.

Table listing Pine Bluff District (First Round—Revised) with churches and dates: DeWitt Ct., Rison Ct., etc.

Table listing Arkansas Conference Fort Smith District (First Round) with churches and dates: Hacket, Midland Heights, etc.

Table listing Morrilton District (First Round) with churches and dates: Damascus Ct., Springfield Ct., etc.

Table listing Fayetteville District (First Round) with churches and dates: Lincoln Ct., Pea Ridge, etc.

Table listing Booneville District (First Round) with churches and dates: Booneville Ct., Waldron Sta., etc.

Table listing Monticello District (First Round) with churches and dates: Banks, Hermitage, etc.

Table listing Prescott District (First Round) with churches and dates: Murfreesboro, Orchardview, etc.

WHITE RIVER CONFERENCE.

Table listing Helena District (First Round) with churches and dates: Holly Grove and Marvell, Clarendon Station, etc.

Batesville District (First Round) Cave City and Evening Shade, Bexar Ct., etc.

Table listing Paragould District (First Round) with churches and dates: Knobel Mission, Corning Station, etc.

Table listing Searcy District (First Round) with churches and dates: Augusta Ct., Augusta Station, etc.

Table listing Jonesboro District (First Round) with churches and dates: Manila and Dell, Monette and Macey, etc.

Table listing West Oklahoma Conference Lawton District (Second Round) with churches and dates: Elmer, Headrick, etc.

Table listing Clinton District (First Round) with churches and dates: Port, at Port, Elk Circuit, etc.

Table listing Chickasha District (First Round) with churches and dates: Banner, at Oaklawn, Marlow, etc.

Table listing Oklahoma City District (First Round) with churches and dates: Blancard, at Blancard, Franklin, etc.

Table listing Ardmore District (First Round) with churches and dates: Hickory, at Palmer, Davis, etc.

STATEMENT, COMPTROLLER'S CALL.

The State National Bank of Little Rock

LITTLE ROCK, ARK.

AT CLOSE OF BUSINESS SEPTEMBER 4, 1912

Financial statement table with columns: RESOURCES (Loans and Discounts, U. S. Bonds, etc.) and LIABILITIES (Capital Stock, Surplus, etc.).

THE ABOVE STATEMENT IS CORRECT.

W. H. GARANFLO, President

R. D. DUNCAN, Cashier

COMPARATIVE GROWTH IN DEPOSITS

Table showing comparative growth in deposits for September 4, 1910, 1911, and 1912.

EAST OKLAHOMA CONFERENCE.

Table listing Creek-Cherokee District (First Round) with churches and dates: Honey Creek Ct., Sapulpa Ct., etc.

Table listing Vinita District (First Round) with churches and dates: Bluejacket Ct., Welch, Miami, etc.

Table listing Holdenville District (First Quarter) with churches and dates: Vanoss Ct., Tecumseh Station, etc.

Table listing Durant District (First Round) with churches and dates: Kingston, Woodville, Madill, etc.

Table listing Choctaw-Chickasaw District (First Round) with churches and dates: Kiawa, Kullituklo, Rufe, etc.

Table listing Muskogee District (First Round) with churches and dates: Keota Ct., Warner and Porum, etc.

Table listing McAlester District (First Round) with churches and dates: Quinton, McCurtain, Braden, etc.

Table listing Tulsa District (First Round) with churches and dates: Haskell and Bixby, Tulsa, Tigert Memorial, etc.

WARNING ORDER. State of Arkansas ss. County of Pulaski. Ruth Salisbury, Plaintiff, vs. George Salisbury, Defendant.

TEXARKANA PREACHERS' MEETING.

Texarkana preachers met Monday morning, January 20, in pastor's study First church. Present—Henderson, Seay, Cummins, Hayes and Thomas.

College Hill—Seay: Had a busy week; many pastoral calls made; spiritual prayer meeting; Sunday school excellent; congregations large and services interesting.

Fairview—Cummins: Prayer meetings grow in interest. Good attendance. Sunday school inspiring; 200 present. League fine.

DO YOU WANT TO GO TO FLORIDA?

We have a friend who desires to exchange about \$16,000 worth of good rent-producing property, consisting of a store, flats and a residence in Jacksonville, Florida.

DETECTIVES WANTED.—Young men wanted to operate in own locality, secret service work, experience unnecessary, enclose stamp for particulars.

ONE THOUSAND AGENTS WANTED

To sell a self-heating sad iron. Fuel and labor saver. Pay salary or commission. Agents make \$15.00 to \$20.00 per day.

WARNING ORDER. State of Arkansas ss. County of Pulaski. Julia Sherrill, Plaintiff, vs. B. A. Sherrill, Defendant.

MRS. CADESMAN POPE.**An Appreciation.**

I have known Mrs. Cadesman Pope practically all my life. When I was a boy in my Arkansas home Brother Pope was the pastor loci of the Camden church, and Mrs. Pope was the "mistress of the manse." I can see the old parsonage now—next door to the church, a two-story frame building with a brief porch that opened near the gate close to the street, and banisters on either side. I lived on a farm five miles in the country and used to drive into town with a load of fruits and vegetables, and particularly watermelons and canteloupes.

Among my customers I distinctly remember two fair patrons, Mrs. A. R. Winfield and Mrs. Cadesman Pope, whose beauty of face and charm of personality, and graciousness of manner greatly impressed me, for what was evident in these elect women contradicted what I had been taught about the Methodist church.

And so the first thing that attracted and impressed me about Mrs. Pope was her beauty of face and gentleness of manner. But the thing that grew upon me as the years went by was her increasing beauty of character, for she assimilated more and more to the beauty of the Lord and ours. Mrs. Pope's maiden name was Sarah A. Cooper, and she was born in Union county, South Carolina, February 28, 1841, so that she lacked only two months of being seventy-two years old.

She married Rev. Cadesman Pope a little more than fifty-one years ago, and she shared all the fortunes and misfortunes of an itinerant's career through all these years patiently, courageously, and faithfully, and she did so without murmuring or complaining. It has been my great pleasure, now and then, to touch the lives of these my life-long friends, and to be in their home, in joy and in sorrow, and I can truthfully say that Sister Pope has always borne herself like a true Christian. Hers was a genuine faith and it never failed her.

She was converted and joined the church under the ministry of Dr. A. R. Winfield in the summer of 1859 on a quarterly meeting occasion, and during all those years of more than a half century she never even looked back.

Hers was a beautiful life, beautiful in faith, beautiful in consistency, beautiful in helpfulness, and beautiful in exit. And all through her Christian career she was happy. She was optimistic and always looked on the bright side of things. She was never obtrusive, but rather retiring in her nature, and even in her religious life, very modest in her estimate of her own faith and virtues, but nevertheless her faith was something to be reckoned with, and you always knew where to find her.

The last few years of Brother Pope's itinerant ministry he lived with his son George in Memphis and worked his appointment from there which lay only a few miles across the river, and since his retirement both he and Mrs. Pope have been identified with our First church congregation in Memphis, and our people there greatly appreciated and loved them. I well remember what an inspiration it was to me to have her sweet, patient face in my congregation, and what rapt attention she always gave to the message of the day. It was a great privilege to minister to her in her last days, and to be comforted by her.

She was a woman of the most refined thought and feeling. No one ever heard her speak a word with the most foreign suggestion of coarseness in it. On account of weakness her mind wandered in her illness toward the last, and she requested Dr. Pope to pray that she might not say anything indelicate in her mental aberrations.

She loved the church and was

thoughtful of her welfare to the end. She insisted that her envelopes with her weekly offerings must be made every Sunday even though she were no longer able to go. One of her last requests was that \$10.00 should be paid to the Woman's Missionary Society out of some of her little savings to discharge an obligation she had assumed by a subscription.

But she has gone from us. She fell asleep in Jesus December 26, 1912, in Memphis, Tenn., and her remains were borne to Zebulon, Ga., and there laid in the family plot by the side of her children and loved ones to await the resurrection of the just, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Wherefore comfort one another with these words:

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit that they may rest from their labors; and their works do follow them."

Lewis Powell.

THOSE BAD SPELLS.

Lebanon Jct., Ky.—Mrs. Minnie Lamb, of this place, says "I believe I would have been dead by now, had it not been for Cardui. I haven't had one of those bad spells since I commenced to use this medicine." Cardui is a specific medicine for the ills from which women suffer. Made from harmless, vegetable ingredients, Cardui is a safe, reliable remedy, and has been successfully used by weak and ailing women for more than fifty years. Thousands of women have been helped back to health and happiness by its use. Why not profit by their experience? A trial will convince you that Cardui is just what you need.

IMMERSION.

Exclusive immersion is not practicable the world over. There are conditions and cases where it is absolutely impossible to practice it without endangering the life of the subject. And since it is no part of the process of salvation, God does not require anything to be done that endangers human life in order to get eternal life. To contend for such a thing makes God a taker of life, the thing that he gives to be used for his glory and the good of man. God does not require anything as essential to salvation that can't be practiced the whole world over, and under any conditions. He does require repentance, and any man who is sane, sick or well, can repent, anywhere and everywhere. He does demand faith, and that can be exercised anywhere on earth, or under the earth, outside of hell. But exclusive immersion cannot, and it outrages reason, philosophy and justice to claim that the Bible stands for any such doctrine. God requires love, mercy, goodness, gentleness, meekness, longsuffering, and an alphabet of other Christian graces to be in, and abound in his children, and not one of these but that exists on "Greenland's icy mountains" or "India's coral strands." But immersion in water is a hopeless act under all these multitude of circumstances. God requires service, suffering and sacrifice, and all these can be done the wide, wide world over; but immersion must stand aside for lack of suitable means to perform it. Here is where exclusive immersion leads to in our own country of favorable conditions: I was called once to minister to a young man in the last stage of consumption; he, like multiplied thousands had put off the one thing needful, but he professed religion, gave a clear testimony



METHODIST LIBRARY

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

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

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

Only \$5 for the Entire Set

- A Bible Dictionary for Sunday Schools and Families.** By Bishop J. C. Granbery. 415 pages.
- The Man of Galilee.** By Bishop A. G. Haygood. 156 pages.
- Can It Be False?** By John F. House. 300 pages.
- The Methodist Armor.** By Hilary T. Hudson. 320 pages.
- Bible Tools for Busy People.** By J. H. Nichols. 375 pages.
- A Circuit of the Globe.** By Bishop C. B. Galloway. 464 pages.
- High Living and High Lives.** By Bishop W. A. Candler. 239 pages.
- Hot Shots: Sermons and Sayings of Sam P. Jones.** 304 pages.
- Self-Help.** By Samuel Smiles. 422 pages.
- Life of John Wesley.** By Richard Watson.

A Descriptive Circular of These Will Be Sent on Application

SMITH & LAMAR

Nashville, Tenn. Dallas, Tex. Richmond, Va.

that his sins were pardoned, and wanted me to baptize him. But his father was an exclusive immersionist, and ultra with it, and he objected, and denied his son, his last dying request. To show how ultra was the father, the mother was a Cumberland Presbyterian and wanted her boy baptized by affusion, yet the unreasonable father, bound by the hands of his narrow views on the mode of baptism, stoutly denied all appeals and the boy died with his last request not granted. This is no romance, no tale, only a tale of cold truth, and facts. But in after years, and in the same town, I saw the grandchildren, (his daughter's children) of this ultra immersionist, baptized by Bishop Hoss during an annual conference. Such cases of the young man overturn all claims of the doctrine of immersionists as folly, and are a reflection on God and the plain interpretation of the Bible.

Jas. F. Jernigan.

SPRINGTOWN CIRCUIT.

After a long move from the Bellefonte circuit we arrive in time for the pounding. While we had a long move, it has been such a pleasant one for us. The good people of Springtown circuit seem to be well satisfied with their preacher, and I know their preacher is well satisfied with the people of this circuit. They are the salt of the earth. Our second quarterly conference will be held at Highfill the 8th day of February. Sunday,

February 9, Brother J. B. Stevenson will dedicate our church house at that place. All pastors are invited to come and P. E's as well.

Green B. Griffin, Pastor.

FRIENDSHIP CIRCUIT.

The first quarterly conference of Friendship circuit (not mission) was held the 4th and 5th inst, with the people, preacher and elder all glad to be yokefellows for another year's work. Two years have gone by with nothing but the best of brotherly relations and feeling all round. All parties satisfied with each other. We yoke up for the best year's work of the three. We enter the new year to have a great revival of old time religion and pay out all assessments against the work. This year Friendship circuit comes to the front.

D. D. Warlick, P. C.

AN IDEAL FARM IN SOUTHERN ARKANSAS.

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