

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

Vol. XXXII.

Little Rock, Ark., Thursday, February 6, 1913.

No. 6

JOY.

A joy came into my life one day,
And I locked it close in my heart;
For I feared that someone might steal it away,
Or that it might quickly depart.
I selfishly tried to make it my own,
And, lo, like a heartless coquette
The joy departed and nothing remained,
Save the memory and the regret.

A joy came into my life one day,
And I shared it with those that I love.
And the joy grew with each passing day
Till it reached to the heaven above.
That joy is mine, for I gave it all
And the pleasure I'll reap each day;
For a joy shared is an evergreen
That will live in the heart always.

MRS. ALTA WATERFIELD.

Ozark, Ark.

THE USE OF OUR RITUAL.

Ours is not a ritualistic church. We do not believe that it is necessary to do anything connected with religious service in a fixed way in order to render the service acceptable to God. Our gospel is not a matter of technique. It is not a matter of prescribed rules. It is not in any branch of it a shibboleth. It is a matter of principles incarnated in the life of people.

Nevertheless, our church has a ritual. There are some things which we do in the name of religion that are so solemn that the church has provided a fixed form for the doing of them, rather than leave the form to the chance performance of the moment and rather than leave it to the chances of awkwardness, or worse, upon the part of each individual. We have a prescribed form for the sacraments of the Lord's Supper and Baptism; a form for matrimony; a form for the reception of members; forms for ordination; a form for the burial of the dead.

These forms are prescribed in the interest of solemnity, in the interest of decency, in the interest of uniformity. This being their purpose, what happens when the forms here given are ignored or are observed in a slipshod manner? The whole purpose of them is rendered nugatory. This does not mean that we may not at proper times omit certain parts of the ritual. We are intending to say only that we ought for the purposes named to use the ritual and that we ought to use it in a dignified and intelligent way.

The administrator will find directions printed in the Ritual itself as to a proper use of it. These directions are usually found in small type. They are called rubrics, a word which signifies that they were originally printed in red. It is needful only to give a little attention to these rubrics in order to know what to do.

One of the grossest faults in the ordinary use of the Ritual lies in the failure of the congregation to take any part whatever in the service. The theory of our church is that the minister is merely the leader in the service, leading for the whole body of the church, and that the congregation is a party to these solemn services. For example: You will find at the end of each paragraph of the prayers, printed in italics, the word Amen. That word is for the whole congregation, the minister not being supposed to repeat it at all, except at the end of the prayer. Similarly, at the end of the baptismal formula this

word occurs. It is the scriptural word by which the congregation is expected to ratify what is done. How much it would add to the impressiveness of the service if our people would reverently make this response! They ought always to do so.

In the general confession by which the first prayer in the administration of the Lord's Supper is introduced, the rubric says that all who take the communion shall join in the confession, which means that they shall audibly repeat it. How impressive it would be if we only would reverently do so!

In the Ritual for baptism the rubric says that the people shall stand while the Scripture selection is being read. This is usually observed; but more than half of our preachers, when the reading is finished have the congregation to resume their seats. This is a gross infraction of the purpose of the ritual, for the people are expected to stand on their feet in token of being witnesses to a covenant about to be entered into by the candidate for baptism, and it is quite absurd that the congregation should be told to sit down just as the minister is proceeding to administer the vows of this covenant.

There is no excuse for these slovenly ways. In order that all congregations might have our ritual in their hands, the General Conference some years ago ordered the ritual printed in all our hymn books. The people have the ritual, especially in our city churches. They ought to have it in all churches. It is particularly unseemly that candidates should have to repeat, parrot-like, the answers to their vows, when they might have the ritual in their own hands.

EDITORIAL AFFLICTIONS.

One of the sorest afflictions that comes upon an editor arises on this wise: Whenever a man or a set of men are put to build up an enterprise, and when they get at white heat about it, that enterprise is for them the one thing to be accomplished. Naturally and properly they want all the help they can get. They particularly want the help of their Conference organ. The editors are in thorough sympathy with them, and we decide to help them. But along with their undertaking we have a score or more of other enterprises we are trying to watch and help along. In the nature of things we cannot turn all the powers of the paper into one channel, as the man or set of men in charge of a single enterprise are doing. The man or set of men in their zeal first grow impatient, and then grow suspicious. There will come a letter of bitter complaint that we are neglecting our duty in the premises. No more trying letters ever reach this office.

Now, it may surprise some brethren to be told that there has been no great enterprise begun anywhere in our five Conferences within the last eight years, not a single one that we can recall, that has not brought us some letter expressing bitter disappointment that we had not stood by the enterprise as had been expected of us. It would be useless to make specifications, but there has been no exception to this rule. Such disappointment has been expressed after the most explicit and repeated efforts on our part to help. In such cases what is a poor editor to do? We know no other way than to go forward without partiality, with such wisdom as God gives us—and take whatever abuse may come. It is part of the

price that must be paid for the glory of being an editor.

COMING INTO THE LIGHT.

At a Baptist Congress recently held in Ithaca, New York, Dr. A. T. Fowler, of Mount Vernon, New York, told the Congress that he had 496 letters from leading Baptist clergymen in England, and that 401 of these told him that they practiced "open membership," a phrase which means in Baptist parlance that they receive unimmersed people into the membership of their churches. It will be remembered that there are several prominent Baptists in this country who are of a like mind. It will also be remembered that there are several prominent churches of the Disciples which have renounced exclusive immersion. Of course certain Baptists of this country are saying that no man is a Baptist who does not hold to exclusive immersion. Perhaps the world at large will believe that the English Baptists are about as competent to decide such a question as the American Baptists.

Our interest in this matter inheres in the fact that the Gospel is not in its essence a set of technical rules about how to do things. Its very genius is contrary to such interpretation. Its fellowship, and so the fellowship of the church, depends upon whether we are vitally related to Jesus Christ. The light of this great truth has broken in upon our English Baptist brethren. It will yet break in upon our American brethren, unwilling as some of them at present are to see it.

THE PROGRESS OF PROHIBITION.

The liquor men are ever telling us that it is not so, that prohibition is waning. It is graveyard whistling they are doing. If any one will take the trouble to check up the matter the country over, he will find that there are now only four States in this Union that have no restrictions on liquor; that there are nine States where it is entirely prohibited by law; that in all the remaining States it is partially prohibited, and in many of them nearly their whole territory has been put under prohibition. The four liquor States are Pennsylvania, Montana, Nevada, and Arizona. The Prohibition States are Maine, North Carolina, Georgia, Tennessee, Mississippi, Oklahoma, Kansas, and North Dakota.

In Tennessee the temperance party seems at least to have come into sufficient strength in the legislature to pass the laws necessary to make Memphis and Nashville clean up. The issues of the last campaign were pitched on this point. We shall see whether the liquor men of two cities can override the sovereignty of a great people. The people of Tennessee owe it to the civilization of the world to show that they can control their own territory. If they cannot control it, they ought to annex the State of Mississippi or some other State which can control it. Meanwhile, Governor Hooper has sent a ringing message to the legislature on the situation. If the legislature will give Governor Hooper the powers that a Governor ought to have, he will bring matters in that State to rights.

The campaign for the increased circulation of this paper is going on as never before. We have now 11,000 bona fide subscribers. We need the help of our laymen and lay women.

WESTERN METHODIST

PUBLISHED EVERY THURSDAY.

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D. J. WEEMS		Field Editor
ANDERSON, MILLAR & CO.		Publishers
One Year		\$1.50
Six Months		.75
To preachers		1.00

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

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

The largest organized Sunday school class in the world is in Bristol, Tenn., 714 members.

Rev. W. E. Reid and his people at Winslow are building a parsonage. He is a good man and doing a good work.

Do you know any layman who is influential in the work of your church and who is not a subscriber to the church paper?

Rev. W. H. Hatfield, who did 14 years' service in the Arkansas Conference, is now serving as a supply in Southwest Missouri Conference, and his post office is Diamond, Missouri.

A private note from our dear brother, Mr. J. B. Gregory, Alexander, Ark., informs us that his good wife died on December 15. We extend sympathy to him in his bereavement.

Mrs. Sarah Banks Fitzgerald, widow of Bishop O. P. Fitzgerald, died at her home in Nashville, January 25, aged 81. So closed the career of a godly woman who had lived long and well.

Rev. J. F. Simmons, Thornton, Ark., writes to say that there is an opening in his town for some Methodist young man who wants to start a paper, and asks any such to correspond with him.

We desire to add our hearty indorsement to the call of the President of our Galloway Board, Mr. F. M. Daniel, and the call of the President of the College, Rev. J. M. Williams, for a larger Galloway.

Rev. J. B. Blackwell, our pastor at Wainwright and Oktaha, seems very much pleased to get back to Oklahoma. He has been cordially received in his new charge and is hard at work at his task.

Rev. Forney Hutchinson, Presiding Elder of Little Rock District, has placed Rev. Byron Harwell in charge of Forest Park Church. This young preacher says something will have to move—or else he will.

Rev. L. C. Craig is bringing things to pass in his new charge in Muskogee. His people are delighted with his preaching and with his diligent pastoral work and are loyally supporting him. They will soon finish their church building.

We have to thank Rev. A. P. Johnson, of Welch, Okla., for very kindly words regarding our Oklahoma Educational Special. His note adds that he has been receiving members ever since Conference, and that everything is in fine shape in his pastoral charge.

Rev. Daniel M. Geddie, recently transferred from the North Mississippi Conference, has had a cordial reception at Keota, Oklahoma, where he is now pastor. The people of the charge are pleased and there is every indication of a successful year on the charge.

Rev. Frank Burruss, who was transferred from the Virginia Conference to the East Oklahoma in November, is the pastor at Vian and Webber's Falls, in the Muskogee District. Brother Bur-

russ has made a very favorable impression on his people and a good start in his work.

Brethren who have sent in five or more subscribers since our last report are as follows: J. L. Farmer, 8; H. E. May, 12; B. L. Williams, 6; J. C. Johnson, 8; R. E. Glasscock, 6; J. B. Stevenson, 7; A. G. Cason, 8; B. E. Mullins, 6; W. C. Driskill, 6; F. H. Peebles, 6; R. P. James, 5; W. M. Spain, 5; W. P. McMickin, 5; and T. F. Hughes, 15, making 25 in all for this pastor.

Rev. T. E. Graham, who recently transferred from the Northwest Texas to the East Oklahoma Conference, has a large opportunity on the Grand Valley Circuit, Vinita District, and is making full proof of his ministry. A church building has been begun at Locust Grove, and a new parsonage at Strang, both points on the new line of the Missouri, Oklahoma and Gulf Railroad. The assessment for the salary has been increased threefold over last year.

We get every few days a suggestion to the effect that if we allow a new subscriber to get the paper for \$1.00, we ought certainly to allow an old subscriber, who has been with us for years, to have the paper at that price. The rate of \$1.00 to new subscribers is made to induce them to begin taking the paper, and we frankly tell them that their subscriptions cannot be renewed at this rate, for the very plain reason that the paper cannot be issued for \$1.00 a year—it would bankrupt us, and we should have no paper at all.

Rev. J. C. Williams, El Dorado Circuit, Little Rock Conference, set out to secure 50 new subscribers to this paper. He has sent in 36. He will get the 50. Rev. J. C. Johnson, Eagle Mills charge, where there were almost no subscribers, set out to get 25 new ones; he has sent in 20. He will get the other 5. These brethren are both in Camden District, where the Presiding Elder, Rev. W. P. Whaley, is taking a constant interest in circulating church literature. They are demonstrating what can be done in any charge in our five Conferences.

It is strange that when we make an introductory price of \$1.00 for the purpose of helping to secure new subscribers, and when we state repeatedly and plainly that this is strictly an introductory price, so many will undertake to abuse the concession. In this day's mail are three renewals for \$1.00, two of them sent in by a pastor. This paper cannot be published at \$1.00; we should be put out of business by that rate, and you would have no paper at all. But we can afford to give people the paper for the first year at \$1.00, with the hope that they will take it many years thereafter at the regular rate.

Rev. Thomas J. Gross, a graduate of Southern University, at Greensboro, Alabama, who comes to the East Oklahoma Conference, has a most fertile field and has begun well at Bernice and Pensacola, Vinita District. At Bernice the new church, projected by Rev. G. M. Byers before Conference is nearing completion. Building will start soon on a like enterprise at Pensacola, a quarter of a block of ground having been secured in each of these towns. At Ketchum a Sunday school has been organized and preaching services inaugurated in a hall rented and seated by the commercial club partly for this purpose, pending the erection of a building on lots secured there.

THE ARKANSAS DEGLSLATURE AND TEMPERANCE.

The Senate had already twice drawn the line on the liquor question, showing a majority in that body favorable to temperance. Last Friday, for the first time, the alignment was shown in the House. It came on the Friedell Bill, by which the Senate had with a very decided majority decreed that no liquor should be sold in ten miles of Texarkana. This bill was desperately fought

in the House by the Representative from that county; but it passed the House, nevertheless, by a majority so decided as 55 to 29. Let our people congratulate their Representatives.

THE WESTERN METHODIST.

We emphatically insist that every Methodist home ought to have a Methodist paper. The Western Methodist is our Conference organ, and therefore has a claim to our support. It has all of Conference news, and it is the only means by which you can keep in intelligent touch with the work of your home Conference. Its editorial matter is of the highest order, equaling anything in our church. Subscribe for the paper and put good literature in your home. Be a loyal, intelligent Methodist. See Brother Snow. Special offer, \$1.00.—*St. Luke's Messenger, Oklahoma City.*

We thank Brother Goodrich for these good words—better than we deserve.

DEATH OF SENATOR JAMES H. BERRY.

This distinguished public servant died at his home in Bentonville, Ark., on the 30th of January. He was 71 years of age. His death is specially worthy of record because of his stainless life. He had served as Circuit Judge, as Governor of this State, and as United States Senator. He was never a brilliant man, yet, along with good sense, he brought to the public service something far better than brilliancy; he brought a character so honest and patriotism so true that amid all the changes of his political career no man was ever able to create a suspicion as to his honor.

Senator Berry presented a striking contrast to those politicians who seem to think that all public offices belong to any bunch of second-rate fellows who can get votes enough to elect them, sacrificing the interests of the public upon the altars of their personal ambitions. He was not a mere politician; he was a public servant. We are glad to add that he died in the faith of the gospel of Christ.

WHY THE CHURCH PAPER IN THE HOME?

The Baltimore and Richmond Advocate says: "In New York City, during a single year, the Society for the Suppression of Vice seized 63,139 pounds of obscene books, 836,093 obscene pictures, 1,577,411 circulars, songs, etc., and arrested over two hundred persons wrongfully engaged. They also seized the names and addresses of over a million person to whom presumably this stuff was being mailed. It might be worth while to learn now and then what our boys and girls are reading, especially when we have the concrete proof that men are engaged in the business of putting obscene and vicious matter into their hands."

And yet we have stupid parents everywhere who wonder why the pastors are so diligent and zealous in their efforts to put the Conference organ in their home. We cannot be too diligent in providing church literature for the home. As a bulwark of strength and antidote for such poisonous stuff as above referred to is the unfailing stream of purity found in the periodicals of the church.

TWO TESTIMONIES.

THE PRACTICAL TESTIMONY OF CHRISTIAN SCIENCE.

"We might draw attention to the fact—which all pastors will substantiate—that in every home in which they visit where Christian Science is making headway, they find Christian Science publications. Thus it is with every other institution that is gaining ground at the present time—they do so by circulating the printed page. Methodism neglects her church paper at her peril. The Bishops, realizing this, are determined in every way possible to bring about a different condition of things from that which now exists. Bishop An-

person wants the name of every man who will not throw himself into the movement to increase the circulation of his denominational organ. And well he may, for that church where the Methodist paper does not circulate is a point of weakness in our economy. The Bishops have come actively to the help of this situation none too soon. Their action is timely."—*Zion's Herald*.

THE TESTIMONY OF PIUS X.

It may be of value to Methodists to understand the estimate that is placed on the religious press by the reigning Pope. He has said: "In vain you will build churches, give to missions, found schools—all your works, all your efforts will be destroyed—if you are not able to wield the defensive and offensive weapons of a loyal and sincere Catholic press."—*Central Christian Advocate*.

Do our people believe either the one or the other of these testimonies? They believe them both. Moral?

PRESERVE THE OLD STATEHOUSE.

The objects of greatest interest in Europe are the historic buildings, palaces, cathedrals, monasteries, universities, government houses. In America most of our structures are ephemeral. Few houses stand for 50 years. Those that are of durable material should be preserved. Our old Statehouse is one of the finest specimens of classic architecture in the United States. It is practically as old as the State. It embodies in itself much of the history of the State. Our Constitutions were made there. Our laws were made there. Our Governors have executed the laws there. Our Supreme Court has administered justice there. Our public records have been preserved there. To destroy such a building were vandalism. It is a sacred place. Our children for countless generations should be permitted to look at the building that perpetuates the memories of worthy sires. The best people of the State are begging the Legislature to preserve it. The only sane objection urged is the expense, but that will be less than three cents for every person in Arkansas. We live in a commercial age, but students of history know that prosperity and public appreciation of art have gone hand in hand. The commercialism that has no respect for the finer things of life, that lacks sentiment, will perish. We will lose the respect of the other States, will lose our own self-respect, if we destroy our most worthy historic monument. Our Commissioner of Agriculture, Hon. John H. Page, suggests that the revenues of his department will repair the building and maintain it and it can be used as an exposition building for our resources and for State meetings and conventions. Its proximity to the hotels and street cars adapt it to these uses. We respectfully urge our legislators to provide for the preservation of this noble memorial of the past and link it to our progress and prosperity.

A NATIONAL CALL TO PRAYER FOR THE INTERSTATE LIQUOR BILL.

By unanimous consent agreement, on Monday, February 10, at 3:00 o'clock p. m., the United States Senate will proceed to the consideration of the Kenyon interstate liquor shipment bill and the vote is to be taken at not later than 6:00 o'clock that day.

Having faith in God and his power to overcome the powers of evil arrayed against this righteous legislation, the Christian and Temperance forces of the country are urged to call upon God in earnest prayer for the speedy passage of this bill. Where ministers and temperance leaders can arrange for joint meetings for prayer on the afternoon of February 10, this course is urged; but where this is not possible, every man and woman who believes in the power of prayer is urged to make supplication to God that he may direct the forces for righteousness so that this bill will pass

the Senate on that date. But before this date—now when this word reaches the friends of Temperance reform—use the wires quickly and in great numbers urging your Senators to vote for the bill and support its friends in the necessary floor tactics to win success.

HENDRIX COLLEGE NOTES.

The new term has opened auspiciously. Twelve new students have matriculated, and few withdrawn at the close of first term.

For two weeks a great revival was in progress in the church and college. Brother Steel was ably assisted by Dr. O. E. Goddard and Brother R. E. L. Bearden. They took charge of the college chapel exercises each morning, preached at the church at ten a. m., and again at night. The preaching was earnest and searching and the personal work both at the college and in the church was of a high order. The movement was quiet, but effective. Brother Steel had done much good preliminary work and there was thorough cooperation among faculty, students, and local members. Many students were converted and careless Christians stirred to new life. The total increase in church membership was 60. The results will be a permanent deepening of the spiritual life of the college. The Sunday school with over 500 in actual attendance crowds the church to its utmost capacity. A new building is greatly needed.

The work of the session is progressing satisfactorily. Health has been good. The outlook is bright. Collections on endowment are coming in and another requisition will soon be made on the General Board of Education.

REPORTER.

WARM THOUGHTS.

I would fain speak of God and for God, not that I would dwell in contemplation of his inapproachably glorious character. Myriad-tongued Nature, chiming in harmony with holy writ, proclaims him "God over all blessed forever," "glorious in holiness, fearful in praise, doing wonders." St. Paul exclaims: "O the depth of the riches, both of the wisdom and knowledge of God;" but a voice at once imperial and commanding speaks: "I am that I am; 'be still and know that I am God, I will be exalted among the heathen, I will be exalted in the earth.'" "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." These utterances, coming trumpet-tongued from the very throne of the Eternal, should be deeply pondered in every honest heart. Just now, to our mind, the Christian mother could do this with greatest propriety. Of all earthly factors, in the training and salvation of children, beyond all doubt hers is the most potent. Leaders in thought are having much to say about the prevention of crime, and the Lord knows there is room for a great deal more of the same sort. They will find the solution to this vexing problem in the mothers who early and effectively teach their children the fear of the Lord which is the beginning of wisdom. Mark the words "teach their children;" tell them not only Bible stories, but teach them great Bible truths, especially that greatest of all truths, that "Christ Jesus came into the world to save sinners." It is as much your province, mothers, to do this as any preacher's. The unfeigned faith which dwelt first in Timothy's grandmother and in his mother, was the secret of his success. Washington and Wesley were two very great men, their greatness was due largely to the strong character molded by their beautiful mothers. One of the greatest men now living, in his address to a congress of mothers, said: "The mother is the one supreme asset of national life." But a greater than all great men combined with

a few thousand suffragette women thrown in has said, "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward."

May I hope that every mother, yes, and father too, who may read these humble lines "will first give their own selves to the Lord, and unto their children by the will of God." Hear one good praying mother: "I have lent him (Samuel) to the Lord; as long as he liveth he shall be lent unto the Lord." The blessing of God will not fail to make such mothers a great blessing, not only to their own children, but to coming generations.

Next to your personal salvation, I could wish you nothing better than that at the last day you may have the honor to say, "Here, Lord am I and the children thou gavest me," and the more of them the better, according to the Bible, a few Twentieth Century children women to the contrary notwithstanding.

I doubt if any preacher will get higher up in heaven, or have a crown of rejoicing more richly bejeweled than that mother who has faithfully and earnestly "done what she could" to bring her children up as God would have them.

Memories of my effective years in the ministry, when in meeting the class or holding love feast, I heard so many, with joy, thank God that they had Christian mothers, rush through my mind as I write.

"You need it," said an old Steward, as a young preacher announced his first text: "Brethren, pray for us." I tell you, a week of prayer for the mothers of this Nation would be gloriously pertinent. They need it.

O ye children of praying mothers, form and keep in lively exercise the holy purpose, God being your helper, to greet and bless your mother in heaven. Amen. And yet—but enough for the present.

JAMES E. CALDWELL.

Tulip, Ark.

GENERAL BOARD MEETINGS IN DALLAS.

The College of Bishops and the following General Boards will hold their annual meetings in Dallas around May 1: Board of Education, Board of Church Extension, Sunday School Board, Board of Missions, Epworth League Board.

Dallas Methodists are alive to the importance of these meetings and committees are holding weekly sessions in making plans for the entertainment of those who will attend.

Dr. W. F. McMurtry, secretary of the General Board of Church Extensions, advises the committee that he is planning to bring to Dallas a lecturer of ability on church architecture. His lectures will be planned for the general public and will be illustrated by stereopticon views. They promise to be entertaining and instructive as well.

Public meetings each evening will be addressed by gifted speakers and an effort made to magnify and popularize the name of the General Board of Church Extension.

W. C. EVERETT, *Chairman*.

Dallas, Texas, Jan. 27, 1913.

A REMARKABLE ELECTRIC DISCOVERY.

M. Dussaud, a French scientist, has discovered a means for the production of what he terms a "cold light," the light being concentrated on a single point and then projected through a lens magnifying a thousandfold. The illumination is said to be absolutely free from danger and requires but one hundredth part of the current of an ordinary electric lamp. A tiny battery is all that is necessary to produce a 2,000-candlepower light.—*New York Christian Advocate*.

A pastor said: "I held up a copy of the Western Methodist before my congregation and got 67 new subscribers."

BOOK REVIEWS.

CANNIBALS OF FINANCE is the rather strange title of a book just issued by the Farnum Publishing Company, Chicago, and written by A. E. Stilwell, the builder of the Kansas City Southern Railroad, the Kansas City, Mexico, and Orient Railroad, and other great enterprises. He claims to have been actuated by a desire to advance the welfare of humanity in promoting these great movements and cannot understand why other interests should so persistently endeavor to thwart him. His narrative of 15 years of struggle with the "money trust" is vivid and plain. It is worth reading. Price \$1.00. Order of publishers.

GOOD BOOKS FOR PARENTS AND TEACHERS.—"The Training of Children" and "Teaching a District School," both by J. W. Dinsmore, published by the American Book Company, New York, are attractive and instructive discussions of important subjects. The former gives in plain and simple fashion practical suggestions for the young teacher. The latter book is valuable both to teachers and parents. In untechnical language it presents the facts of child life and suggests natural and sensible methods of control and development.

TWO VALUABLE BOOKS.—The American secondary school, the high school, fills a large place in the public mind, and yet few people clearly understand its function and its problems. Our cities and towns and even rural districts are spending vast sums of money on buildings and equipment, and the people are only vaguely conscious of the benefits to accrue. It is desirable that school directors, teachers, and other thoughtful persons inform themselves concerning this rapidly growing institution, so as to appreciate its possibilities and avoid perils. It is a pleasure to recommend two books for this purpose, namely, Brown's "The American High School," \$1.40 net, and Sachs' "The American Secondary School," -1.10 net, both published by The Macmillan Company, New York.

THE CARE OF THE BODY, by R. S. Woodworth, published by The Macmillan Company, New York, is intended chiefly for young men and is written with the idea that an intelligent man, without technical knowledge of medicine, can easily keep himself in good physical condition. It is really a book on personal hygiene. If its suggestions were followed men would live longer and happier lives. Read it, young man, and you will thank us for recommending it.

THE SOCIAL ENGINEER, by Prof. E. L. Earp, of Drew Theological Seminary, published by Eaton & Mains, New York, is the striking title of a new book that should be read by every preacher and many laymen. The author points out some of the specific social tasks and indicates methods for those who desire the betterment of society. He argues that we need men prepared to keep others at work with the machinery and available forces without friction. Some of the subjects are: "The Social Efficiency of the Individual," "The Church's Peril," Team Work for the Community," "The Social Causes of the Boy Problem," and "The Social Causes of the Spiritual Death Rate."

ALL THE CHILDREN OF ALL THE PEOPLE, by William Hawley Smith, is an attempt to elucidate the problems of public education. Multitudes are thinking about the situation and discussing it publicly and privately. The issue of universalizing education is now one of intense interest and importance. The subject is as yet unsettled, open and ready for careful consideration. This book will help to a better understanding. Get it from The Macmillan Company, New York. Price \$1.50 net.

ONE CASE OF THE MANY.

H. M. ELLIS.

One morning the big, blue-coated policeman on duty at the Union Depot saw a little woman bending over the wee babe in her lap and weeping as if her heart would break. He stopped for a moment to take in the situation and be sure of the need. Then, stepping quietly up to her, he gently touched her on the arm, and, lifting his hat, said:

"Excuse me, Madam, but you seem to be in such distress I would be glad to help you if I could. Is there anything I can do for you?"

She lifted her face to his, the tears streaming down her cheeks, and sobbed:

"Oh, sir, I am just passing through the city on my way home, and must wait till evening for my train. I don't know a soul here. My baby has been taken violently ill and is just burning up with fever. I am so afraid he will die before I can get home."

The big officer looked at the little fellow's flushed, drawn face and saw there was no mistake about his being very sick. He thought for a moment of the little tot in his own home whose laughter was such music to his heart and whom he loved to bounce on his knee, and, as he gently laid his hand on the scorching little brow, he said earnestly:

"If I were you, madam, I'd take the baby to the hospital at once."

"Oh," she cried, the anguish on her face deepening and the tears gushing forth afresh, "I have no money to pay for hospital treatment. I have barely enough to pay my fare home."

"That will not make any difference, madam," the policeman answered, assuringly. "Just take the baby to the Catholic hospital and tell them your circumstances, and they will not charge you a cent."

"But I'm a Methodist," she said, her face brightening as a new hope came to her. "Why not take my baby to a Methodist hospital?"

For a moment the big officer's glance dropped before her appealing eyes and he moved from one foot to the other in embarrassment. For once he was ashamed of his church. It was unprepared for this emergency of its own member, and he flinched before the enforced comparison. Hesitatingly and sadly he replied:

"I'm a Methodist myself, madam, and I am ashamed to tell you there isn't a Methodist hospital in our city, nor anywhere else in the South, so far as I know." He did not know of our Wesley Memorial Hospital in Atlanta, Ga., with a capacity of about fifty patients.

The conversation ended by the officer telephoning the hospital of the need. In a short time the ambulance was at the depot and the mother and babe were borne swiftly to where help awaited. Three good sisters met them at the door, one taking the baby while the others cared for the mother. In a few minutes baby was on a clean, soft bed in a cozy white room, and the doctor and nurses were giving him every attention. A telegram was sent to the father explaining the necessary delay. At night a cot was placed by baby's bed so that mother could lie by her little darling.

Now, do you wonder that when that good Methodist woman in that good Catholic hospital knelt that night by her baby's bed to pray, as was her custom, there was a new petition, which she had never before dreamed would be a part of her prayer, swelled from her heart and rose from her lips—"God bless the good Catholic people who built this hospital, and those who have been so loving and kind to baby and me!" It was right for her to pray as she did. She would have been ungrateful and ignoble had she done less.

For several days the little life hovered in the balance. Then treatment and care won. After nearly three weeks, the happy mother, with her

weak but restored babe, was able to go home. In a few weeks it was learned that the father and mother and three children had joined the Catholic Church—the church which went to their relief in their time of distress.

And this is but one case out of thousands. With more or less variations, such instances are repeated constantly. Even the pastors of our Methodist Church have, not infrequently, to apply to our friends of the Catholic Church for hospital service for the relief of themselves or some loved member of their families, and many times they are unable to make compensation for this treatment and care.

It is a shame that Southern Methodism has no hospital in all this great section. That church which stretches forth a helping hand to men in the day of their distress is the church which will win their hearts, hold their loyalty and receive their personal and financial support. *If Methodism allows some other church to care for her sick, injured and afflicted she deserves to lose them.*

Hospitals are coming more and more into demand with the marvelous development of medical science and surgical skill. They afford better service, safer treatment, and at less expense, than the nursing in the ordinary home.

For a church the hospital is such an expression of Christly sympathy and desire to relieve as nothing else affords. It is a living monument of the Christian love of the church, its influence ever widening and its impressions ever deepening. It is an open-doored invitation to all suffering humanity to come to Christ's people for help.

Let us hasten to wipe out the shame of our long neglect. Let us open in Memphis such an institution of healing as shall offer new hope to the many sufferers of this great section, add new lustre to the history and name of Southern Methodism and bring greater joy to the heart of Him who, when on earth, so delighted to heal.

Rev. H. M. Ellis, 208 Union Avenue, Memphis, Tenn., is in charge of this movement of our church and will be glad to receive and receipt for any amount you may wish to contribute. Do it NOW.

ACCORDING TO THE ETERNAL PURPOSE OF GOD.

W. M. SPAIN.

I am constrained to believe that many lives would be lived on a far different plane to that on which they are now lived, if only they would see the "Eternal Purpose of God."

The purpose of a man's life tells what he is and determines what he does. Yes, not only what he is to himself, but what he does for the world in which he lives. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat," and thus was able, because of this purpose of eating, to appear fairer and fatter than those who refused to make such a resolution for themselves. But Daniel had a greater purpose still. Many are the men that purpose that they will not defile themselves, will do no wrong. He purposed that he would pray to God, would ask of Him concerning the divine purpose for his life. This made him able, in the midst of the fiery furnace to endure the trial by fire and there the world to see that there was one with him that they could not account for. With this purpose of life he was able to come from the lion's den without hurt. With this purpose of life he was called upon to interpret the dreams of the worldly wise and was placed upon the throne of power to help to solve the problems of a nation that sin had brought upon it.

Only the man that thus purposes can direct the forces of a nation aright, and do we not hear the call of the nations today for men that can interpret their dreams and may we not pray to God today that these men may be the men that will be placed in positions of authority in Church and

State, that the eternal purpose of God may be carried out, even unto the uttermost parts of the world?

The worldly may purpose and according to their purposes build great cities and in them buildings that tower high but unless there is the understanding of the Creator and they build according to His purpose they will be as towers of confusion and cities of destruction. I have been very much impressed with the letter of Paul to the Ephesians, seeing how he paled into insignificance when he had seen Jesus and thus had come to know the purpose of God. Yes Paul, the man who had been a man of purpose, of learning, able to boast of being of the stock of Abraham, a Hebrew of the Hebrews. Only when Isaiah had seen the Lord upon the throne high and lifted up did he see himself as a man of unclean lips and say "Here am, I send me" to do work according to your purpose of God! Isaiah had died and the people had sought out their own way again when God appeared unto Paul. But Paul takes up the task, saying, "What wilt thou have me to do?" The answer comes, Go, Paul, and tell the people, the Gentile people, all the people that are dead in trespasses and sin, that are building according to their own purposes, that they may be quickened and made alive to the purpose of God. May be made new creatures in Christ Jesus and that all may be reconciled to God. They may be made one body by the cross and all enmity may be slain. What a wonderful peacemaker and what a wonderful message is this? That all may through Christ have access to the Father by one spirit. No longer to be strangers and foreigners but fellow-citizens with the saints and of the household of God. Builded upon one foundation and fitly framed together, growing unto an Holy Temple for the Lord. Builded together for an habitation of the Lord."

How much we may improve our own usefulness and happiness by knowing the eternal purpose of God! How much more we may do in advancing his kingdom and fitly framing the building if we will only learn His plan. Yes, His eternal purpose, manifested from the foundation of the world, for all the world and unto the end of time to come. If we will, He says, "Lo, I am with you always, even unto the end of the world. Only then can we say, "For me to live is Christ, and to die is gain."

Lindsay, Okla.

CHURCH EXTENSION AID.

The annual meeting of the Board of Church Extension will be held in Dallas, Texas, May 1-4. This is the meeting where applications for aid are considered. That those interested may know exactly how to proceed, the following is submitted:

1. All applications must be made upon the printed form provided by the Board for that purpose. These application blanks may be had without cost by applying to this office.

2. After the application has been properly prepared, it should be sent at once to the Secretary of the Annual Conference Board as the following rule provides:

"Every application for consideration at the hands of the General Board must first receive the approval of the Board of Church Extension of the Conference from which it comes, and said approval must be given at the regular meeting of said Board or of its Executive Committee held in the month of March. Said Boards or committees shall consider all the applications from their respective Conferences and forward such as they approve so as to reach the Board's office at Louisville, Ky., by April 1 of each year. Each application so approved must have the action of the Conference Board written therein, certified by the President and Secretary, and all the applications from a given Conference must be, by the Conference Board, graded and marked in the

order of their relative importance, and the Secretary is hereby directed not to put on the calendar any application not in conformity with this rule."

3. The midyear meetings of the Conference Boards or their Executive Committees are held in March. Do not fail to have your application in the hands of your Conference Board Secretary by March 1.

4. Personal representation in the interest of applications by other than members of the Board is not permitted, as the following rule declares:

"The Board has not time to hear oral arguments or statements in behalf of applicants, and while considering applications for aid, its doors are closed. Representations other than those contained in the application can be made in writing or through members of the Board. A different rule would be obviously unfair to applicants too far away or too poor to send representatives."

5. The demands upon the Board have been so numerous and so urgent that over-appropriation has resulted. The fiscal year will close with many unpaid grants on the book which must be taken care of out of next year's receipts. It is hoped, therefore, that except in cases of extreme need, no request will be made for aid this spring.

For further information, application blanks, etc., address W. F. McMurtry, Corresponding Secretary, 1025 Brook Street, Louisville, Ky.

LETTER FROM CALIFORNIA.

By REV. W. P. ANDREWS.

"When the north wind doth blow, then we shall have snow." Ordinarily this is not true in California. On the contrary, our north wind usually comes in summer, and is the harbinger of, or is accompanied by heat. But "there are exceptions to all rules," apparently, including this. Anyhow we have had snow in California. Yes, throughout the entire 700 miles of its length. It snowed in the north and it snowed in the south. It snowed in the mountains and it snowed in the valleys. It is true that in most of the valley sections the white flakes melted before, or as soon as they touched the ground, but the foothills, as well as the mountains, were clothed in white. This occurred the second week in January. The citrus fruit belts felt the effects. In the south, where the crop was still on the trees, a large proportion of the golden fruit was destroyed, and many of the trees were injured or killed. The central and northern sections fared better. Here the navel oranges had nearly all been marketed, and the trees, the sap having become dormant, suffered little injury. Only the valencias (which are a small proportion of the whole) suffered materially in the San Joaquin valley. It may seem strange, but the orange crop ripens from four to six weeks earlier in the northern than in the southern part of the State. This cold spell has been almost without precedent.

The frost came in the wake of our usual Christmas. For the third year in succession an open-air concert was given at Lotta's Fountain, in Market Street, this city, one of the world's noted singers and other delighting the assembled multitudes with their sweet music. Last year the San Francisco Examiner played host, while this year the Call, another of our dailies, claimed the honor. Christmas trees for the poor decorated Golden Gate Park. This was our normal Christmas weather. There was no rain, no clouds, no fog; just bright, sunshiny weather, neither cold nor hot. If old Santa Claus could not get around in such weather he must be a decrepit old man indeed.

Up to the time of the cold spell there had been but little rain in most of the agricultural districts, and dry weather prophets were predicting a dry year. But the cold weather gave way to rainy weather, and with it a phenomenon was witnessed in San Francisco. There was thunder

and lightning! This was so unusual an occurrence that some of our people were almost frightened out of their wits. Indeed, one death is believed to have been caused by fright. It made some who had not been away from their Eastern homes long enough to forget feel that they were "back home." But the thunder storm was soon over, though the rain continued, and the prospects for an abundant harvest next summer and fall are bright. The snowfall in the mountains has been heavy, which assures an abundance of water for irrigation.

The work of subdividing large land holdings goes on apace. Recently a tract of 108,000 acres in the San Joaquin Valley was put upon the market "in tracts to suit." The enterprising promoters have laid out a "city" on the tract and are building a railroad through it. Another company has acquired about 50,000 acres in the lower Sacramento Valley, mostly tule land, which they will reclaim, irrigate, subdivide, and offer to homeseekers. The soil is excellent in both these tracts. There are now but few large tracts left that can be had for such purpose. This multiplying of small farms is a great thing for the State. It is the making of any country.

619 Pacific Building, San Francisco, Jan. 23.

A QUARTER OF A MILLION FOR GALLOWAY

"Coming events cast their shadows before."

The faith of years is reaching its fulfillment in the work of Brother W. C. Watson for Galloway College. Though he has been able to spend only two weeks in active service and has visited only two towns he has secured during that time \$2,000, with promises of larger sums. The Lord is blessing his work and the men of our State are responding to the call. Great things are going to be done for our girls, and Galloway College is going to be fully equipped to meet the needs of a woman's life. A quarter of a million will be forthcoming and as we secure it, we will enlist in behalf of our young women the help of the best manhood and womanhood in Arkansas. Pray for us, and do a full man's part toward the accomplishment of so worthy an end.

J. M. WILLIAMS.

TO THE METHODISTS OF ARKANSAS.

Mammoth Spring, Ark., Jan. 27, 1913.

Dear Brethren: At last Galloway College has placed a commission, Rev. W. C. Watson, in the field, and we are glad we can report a satisfactory start on the canvass for the much-needed buildings and endowment for your school, which has done so much, with its limited means, and needs to do so much more, for the womanhood of Arkansas.

Galloway College ought to be the best equipped college in the West. Help us make it so. Your brother,

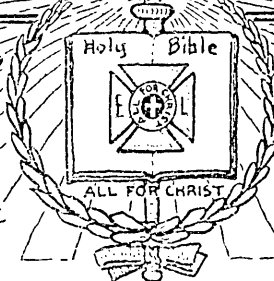
F. M. DANIEL,
For the Board of Trust.

The man who in the guise of a man deliberately plans the destruction of an innocent girl should, after due process of law, be hung. We do not believe in the whipping-post. It only drives the villains into deeper hiding, and keeps them moving from one part of the country to another. The man whose heart is black enough to ruin the life of an innocent girl is essentially a murderer. He cannot live long enough to repair the damage. All the world cannot mend his awful wrong. Flogging him may scare him for a time, but it puts a low estimate on the rights and moral prerogative of womanhood. If society expects womanhood to be upright and pure, then flogging is sheer trifling. The man who commits that sin against womanhood should know that he has forfeited his life. Whipping and flogging cheapen the whole defense of society. The white-salver is worse than the assassin.—*California Christian Advocate.*

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 16.

HEARING PLUS OBEDIENCE.

(Matthew 7:24; James 1:22-24; James 4:17.)

PRACTICAL POINTS.

1. Obedience is one of the first requisites of a citizen, a statesman, a countryman or a Christian; by it we become good subjects of our country and our God.
2. Obedience to God's word is a source of wisdom and understanding. "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man." "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments."
3. If you are a hearer and not a doer of the word, you deceive yourself, no one else. It matters not how intently and interestedly you listen to God's word and the expounding of it, you are judged by what you do. However, by no means would we have you cease listening to and reading the word, but increase it. "But be ye doers of the word and not hearers only."
4. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

THE EPWORTH ERA.

Am glad to state that I have received a few gratifying reports concerning the Epworth Era, and only wish that I had a pleasing report from every League in the Little Rock Conference. It will be a great favor to me if every Era agent would report to me the number taking the Era, and only wish that I had a pleasing report from every League in the Little Rock Conference.

The Era is getting better every issue. I can't see how any League can have successful devotional meetings without this magazine. Take the Era, study your lesson before going to the League, and then you will likely get more out of the meeting; for you will not get any more out of the meeting than you put in it. Add this to your New Year's resolutions—subscribe for the Era.

Respectfully,

CLEVELAND CABLER,

Era Agent Little Rock Conference.

Arkadelphia, Ark.

THE EUNUCH BAPTIZED.

The baptism of the eunuch by Philip is a standing text for every immersionist on the mode of water baptism. I think immersionists have made more capital out of this text than any other, unless it be out of Romans 6:4. That which is claimed for evidence in the case of Philip baptizing the eunuch is the expression, "They went down into the water," v. 38, and "when they were come up out of the water," v. 39. Note: "A man of Ethiopia, an eunuch of great authority, . . . had come to Jerusalem for to worship," and "was returning, and, sitting in his chariot, reading Esaias the prophet." Then Philip, the evangelist, whom "the angel of the Lord," had commanded "to go towards the South . . . unto the way . . . which is desert," and, unto whom "the Spirit said" . . . "go near, and join thyself to this chariot . . . ran thither to him and heard him read the prophet Esaias," "and Philip said, understandest what thou readest?"

The eunuch answered Philip, saying: "How can I, except some man should guide me?" whereupon the eunuch asked Philip to sit with him in his chariot and teach him and help him to understand the Scripture he was reading. The

eunuch was reading Isaiah's prophecy concerning the work of Christ, as it is recorded by the prophet, Isaiah 52:15 and Isaiah 53d chapter inclusive, and "Philip opened his mouth" and "preached unto him Jesus," and as they went on their way they came unto a certain water." "They came unto a . . . water," not a river. How could it have been a desert way (v. 26), and have been through a rich, fertile river valley or creek bottom?

They came unto a certain water, when the eunuch exclaimed, "See, here is water." The American Revised Version and the Baptist Testament render these last words, "Behold, here is water," as if Philip and the eunuch were astonished, having unexpectedly fallen upon water in that desert way. "Behold, here is water; what doth hinder me to be baptized?" Judging from this expression of the eunuch, evidently Philip had been instructing the Eunuch with regard to the obligation of water baptism, Isaiah having expressly said in this connection, speaking of Christ and his work, "So shall he (Christ) sprinkle many nations." (Isaiah 52:13.) Some folks would have one believe this text should be rendered, "So shall he astonish many nations," rather than "So shall he sprinkle many nations." Now, we know that the word *nagah*, here rendered sprinkle is used at least 29 times in the Old Testament and not one time is it rendered astonish, as our friends claim it should be sometimes rendered, and especially in this text. There is neither reason or logic in rendering *nagah* astonish in this text.

Now, if immersion in water for baptism had been the practice of Philip, instead of him saying, "If thou believest with all thy heart thou mayest be baptized (sprinkled), he would have said, no doubt, and with due propriety: "If thou believest with all thy heart—and the water is deep enough, and you have a change of clothing, and if I (Philip) have not neglected to bring my rubber immersion suit, and if we can have a place out of sight to change our clothes, etc., thou mayest be immersed, so stop the chariot and let me get out and see if I can find a stick with which to measure the depth of the water and see if everything is convenient for the immersion." In all candor, would not such a procedure have been an outrage on good-raising and common sense? The eunuch was a man of polishel intellect, or he would not have been "a man of great authority" (v. 27), the queen's treasurer. Reader, do you think the Almighty would arrange such an inconvenient mode of administering one of the holy sacraments of his church? I do not think he would. Religion and Reason are twin sisters who walk hand in hand. The unreasonable thing is the unreligious thing, and *vice versa*. Folks who try to get immersion out of this text or case remind me of a church in a town where I once lived. This church had held a protracted meeting. Some persons had offered themselves for membership in this church. The pools in the community had all dried up. The creek was nearly dry. There was not a place in the whole country where there could be found water deep enough to immerse the candidates. What is to be done? A church session is called. The session is informed by the pastor that some men will have to take teams and scraper and go to the creek this afternoon (Saturday) and scrape out a hole deep enough for the purpose of immersing the candidates tomorrow (Sunday) after the hole has run full of water.

Oh, to what reasonable extremes some persons will go that they may have the pleasure of "burying" one in the "yielding waves," while the ad-

ministrator is "buried" up to the knees in yielding mud! When folks learn to heed the admonition, "Let all things be done decently and in order," immersion for baptism will be gone forever.

Immersion would certainly have been very inconvenient for Philip and the eunuch. Reader, is it possible for a heavy rain, dry weather, arctic climate, etc., to thwart the plan and purpose and work of the Almighty. If we hold to immersion they can. Immersion is a humanly instituted mode of baptism. Scriptural water baptism does not demand "much water;" Philip could dip from a very small spring the quantity of water necessary to administer baptism to a person by the mode Isaiah taught, and by Philip's, Isaiah's, and God's mode which is always a convenient mode.

A mode by which baptism may be administered in every clime and in every condition of health, with the most delicate as well as with the most sloven. Interpreting by the immersion theory, Philip carried an extra suit of clothes with him, or else he went to Agotus in wet garments. Such a supposition is against the Bible, for Christ in his commission to his apostles says, "nor scrip for your journey, neither two coats," etc. Matt. 10:10, "and not put on two coats," Mark 6:9. So, brother, if Philip was an apostolic preacher he did not have a change of suits with him. I am sure Philip was a preacher led of the Spirit. Acts 8:27-29.

If immersion was the mode of the eunuch's baptism much must be presumed in the case, otherwise nothing is presumed. The fact is, you can not find authority in the Bible for immersion unless you presume a great deal. Presumption is not authority; therefore, there is no authority in the Bible for immersion.

An administrator of water baptism might "go down into the water, both the administrator and the subject, until they are standing in the water waist deep," and "the administrator could baptize the subject by pouring a handful of water on the subject's head," then they could walk "up out of the water" and away from the water and the word and requirements of the text relating to the baptism of the eunuch be fulfilled.

It takes a *very long-drawn out* imagination to get a case of immersion out of this text.

Now, dear reader, I ask, Does the fact that "they went down both into the water, both Philip and the eunuch," imply immersion? Or that "they came up out of the water?" These are the words relied on for immersion in the text. So if you say no, you surrender the immersion theory. If you say yes, you destroy the immersion theory. For if "into" and "out of" here imply immersion, then baptize or *baptizo* does not; for after they went "into (*eis*) the water," it reads, "and he baptized him;" it was after he had been "baptized" that "they came up out of the water." So you see "down into" was one thing, "baptized him" another, and "up out of" another. So "into" and "out of" cannot imply immersion here, if the word "baptize" or *baptizo* expresses mode. Now, which will you rely on for mode, "baptize," or "into" and "out of"? The word "into" occurs many times in the Bible; can you give me one case where it means immersion, in the judgment of immersionists, except where it is connected with baptism?

Again: If "into the water" and "out of the water" imply immersion, both Philip and the eunuch were immersed. "Both Philip and the eunuch . . . went down into the water," both come up out of it, so if "into" means under for the eunuch it means under for Philip, and if "out of" means emergence for the eunuch, it means emergence for Philip. So away goes the immersion theory.

The idea—immersion, baptism, emersion, these are the steps or acts of the text, interpreting it by the immersion theory, Philip and the eunuch are immersed, then Philip baptizes the eunuch, then Philip and the eunuch perform an act of emersion. Such stuff is both ridiculous and absurd. Much more might be said on this text or case, but I say no more at this time. I trust what I have said will provoke study and help to lead some, if possible, to a better understanding of the teachings of God's Word on this subject.

M. WEAVER.

THE METHODIST PREACHER.

From an early period in the history of the world God has used preachers chiefly to communicate his will to men. Noah was a preacher, and since his time the church has never been without a preacher of righteousness. The business of a preacher has always been to preach the gospel. The mission of the gospel is the salvation of men. The prophets of old were preachers of the gospel in a very true sense. The Bible represents the preacher as a watchman on the walls of Zion, and as one of great responsibility. What if he shall speak falsely, or fail to warn the people? What if he fails to shepherd the flock of Christ, but scatters the sheep abroad; and instead of feeding them with wholesome food that will develop them into strong, well-rounded Christian characters, he seeks to compel them to feed upon the sordid husks of so-called science, philosophy, and stories of many kinds, and many other things that are not the gospel, and have not even a moral, but are destructive to the health and growth of the spiritual life of the church? Much of this so-called preaching, instead of inclining the minds and hearts of the irreligious, and especially the young, to reverence the Bible as the word of God and seek salvation, is driving them upon the rocks of skepticism and infidelity.

But what of the Methodist preacher? He is a peculiar man, unlike any other preacher. His faith is as broad as the Bible—he believes it all. He subscribes to the Apostles' Creed in every detail. At his ordination as deacon he is asked: "Do you unfeignedly believe all the canonical scriptures of the Old and New Testaments?" He answers, "I do believe them." Later, when he is ordained elder, he takes this additional vow, when the question is asked, "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word?" he answers: "I will, the Lord being my helper."

But what shall we say if any Methodist preacher reaches the time and place to say to a congregation of worshippers that one can be a good Christian and disbelieve any portion of God's Word? Or what if he shall say to the people that there are a great many mistakes in the Bible, and so create a suspicion in the minds of some that it may be that the Bible is not correct and that it is not the word of God after all? Or what if he shall publicly denounce the resurrection as a myth; or deny the immortality of the soul; or express a doubt as to the future punishment of the wicked, or any other doctrine of the Bible? Has he not lost the distinguishing characteristics of a Methodist preacher? Could he be said to be a Methodist preacher at all? If he doubts the truth of any part of the Bible, could not he with equal propriety doubt every part of it? Then he would have no Bible, and would be without chart or compass on the sea of life. He would have no knowledge of the origin of man, nor of his destiny. He could know nothing of the nature of God, nor of his will toward his creatures, nor of our duty to him.

If these doctrines are false, the Bible is false. If the Bible is false, God is false, and is therefore not God at all. But I rejoice to be able to say with confidence that God is true. He is the true God. The Bible is his revealed will to man, and therefore the doctrines taught therein are true. The man who doubts them, and so teaches men, is doing incalculable harm in beguiling weak and unstable souls, and they together, the blind leading the blind, will fall into the ditch, and sink into unfathomable depths of degradation and woe. Take away the Bible and we will have no Methodism, and therefore no Methodist preachers, no hope in this life, and nothing to base our hopes upon after this life is ended.

Methodism depends upon God and the Bible. Mr. Russell may figure the book of Genesis out of the Bible, but it means much to the Methodist preacher. He cannot dispense with it. It tells him all he knows about his origin. He believes the whole Bible and all its teachings. Others may denounce the resurrection, but it means so much to him that without it all else is worthless. He looks with joyful anticipation to heaven as his eternal home. Most Methodist preachers have no home here, much as they would like to have,

but they are rejoicing in the fact that Jesus has gone to prepare a place for them. Here we have no continuing city, but we are seeking one whose builder and maker is God. It is enough if we shall be able to say with St. Paul, "I have kept the faith. I have fought a good fight. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

R. P. WITT.

THE MIDWINTER MISSIONARY CONFERENCE.

By E. M. SWEET, JR.

Resolved, That the recent Midwinter Conference and Missionary Institute, at the Methodist Training School, Nashville, was the best in the series of six that have been held in that many years. This was the verdict of those who have attended them all. It was my first. It shall be for a reason imperative if I miss another.

Beginning on the evening of December 27, there were two great inspirational addresses daily, at 11:00 a. m. and 7:30 p. m. On the whole program there was not an inferior number. Bishop Hendrix spoke Saturday night on "The Future of Protestantism in Mexico." He also delivered the Conference sermon Sunday morning. There were only two of the other platform deliverances, in my judgment, that could be said to have fallen in any wise below the high standard of excellence of which Bishop Hendrix's name stands as a synonym. And these two, aside from such a comparison, were very worthy and helpful.

But then, the resources of the whole world and of the whole church were drawn upon by the program committee—Japan, China, and Africa, as well as the home land—Presbyterian, Baptist, and Disciple Christians, as well as the two Methodisms.

AFRICA.

There was Dr. William M. Morrison, who went out from a Presbyterian pastorate in Arkansas 21 years ago and established a mission on the Congo; who received and entertained Bishop Lambuth and his retinue at Luebo, and greatly facilitated him in his plans looking toward our new South African enterprise, to be planted just north of the Presbyterian station. Doctor Morrison brought us a message that stirred our blood, not only because of the great need, but because of the great possibilities as well, of our new undertaking.

Space here will not admit of an adequate word touching each of the great speeches delivered at the Conference, and I shall pass some without mention at this time, in the hope of writing later concerning them.

"SHOW ME A PENNY."

The Home Mission Secretary of the Southern Presbyterian Church, Dr. Egbert W. Smith, spoke Thursday morning on "Christian Stewardship." Some of our connectional men said that it was the greatest word on that subject that they had ever heard. It was scriptural in fiber and compelling in force. His text was "Show me a penny." I started out to catch in my notebook its main points. I soon abandoned the task. It was too much like a baseball catcher trying to take on the fly the balls from a Gatling gun—they came too thick and fast, and they buried themselves too deep when they struck. A motion was made, and unanimously passed with amens, requesting Doctor Smith to reduce the address to writing. But, while thanking us privately for the compliment, he indicated that the sermon is yet in the formative state and not ready for the types. But if he ever allows himself to be caught again with it before a Southern Methodist audience—as, for example, at the Southern Assembly next June at Lake Junaluska, near Waynesville, North Carolina—we shall crystallize it for him, if a stenographer can be had in all those parts. The church must have that great deliverance in print.

WORKERS' CONFERENCE.

Conference of the workers were held daily at 9:30 a. m. and 3:00 p. m. Here we talked together in an informal way, and got many helpful suggestions as to how other brethren and other

Conferences meet their problems. These round-table talks were considered by some to be the most practically useful feature of the Institute.

Altogether the fellowship of the gathering was very cordial and inspiring. To meet the brethren from Georgia, Kentucky, Virginia, Japan, China, and the uttermost parts of the connection—and of the church universal—and find burning on the altar of their hearts the same self-sacrificing love for men and consuming zeal for the Lord of Hosts as have in our best moments vitalized our own feeble efforts and hold us at the task of our high calling—this was fellowship indeed, and it was sweet indeed.

WATCH NIGHT.

This communion reached its highest tide perhaps in the watch-night service. Brother Jenkins, Conference Missionary Secretary for North Georgia, had given us a soul-feeding talk on the Holy Spirit. In quiet contemplation, as the clock ticked out the receding seconds of the old year, we spoke one to another of the successes and failures of the past, and of our faith for yet better things for 1913. The keynote of our New Year resolutions was, To be worthy of, and to be engaged in, more of the high service of intercessory prayer. Then in a season upon our knees—during which the bells and whistles told of the passing of the old and the dawning of the new year—we recommitted ourselves, and our missionaries on the fields, to him whose are all the years and all the power. Thereupon our "Happy New Year" greetings found a fit accompaniment in the singing of "O Happy Day That Fixed My Choice" and "Blest Be the Tie That Binds Our Hearts."

NEXT YEAR.

And why should not even more of us avail ourselves of the high privilege of these Conferences? Their great utility is recognized by our General Conference, in that the law of our church provides for the attendance of each Annual Conference Missionary Secretary. But the meetings are likewise intended for all Presiding Elders, and other officers of Conference Mission Boards, and every one vitally interested in the conquest of the world for Christ. The expense is only about twelve dollars plus railroad fare. If public school-teachers must attend normal schools annually in order to keep abreast with their opportunity for service, how much more is such an institute needed by us who are the teachers of the knowledge that passeth knowledge. And some of us would find it profitable to invest more self-sacrificingly in the proposition of our own efficiency.

But I am not unmindful that there are many faithful servants of the church to whom the price of this week at Nashville is prohibitive. Any congregation that will give their pastor as a Christmas present the privilege of this Midwinter Conference, will find it a dividend-returning investment. He will come back with a wider vision, a more alert mind and a richer gospel for the coming year. This is a word to the wise. Jot it down in your date-book for next December 24.

TO THE FRIENDS OF TEMPERANCE.

I wish to join in the effort to focalize public attention and interest on Senate Bill 118, one of the most effective temperance measures ever introduced in a legislative body. The fact that 19 Senators have signed the bill and the methods used when the bill was introduced in the Senate indicate the speedy passage of the bill by the Senate. The vote on the Friedell bill in the House assures the passage of Senate Bill 118 in the House by a safe majority. This bill, and other bills to follow, with the passage of the Kenyon-Sanders bill in the Congress of the United States will give practically State-wide prohibition in Arkansas. While "all seems well," nothing should be taken for granted but, on the contrary, friends of temperance should urge members of the Legislature to support Senate Bill 118 and should write our U. S. Senators and our Congressmen to support the Kenyon-Sanders bill in Congress. Thousands of letters should be written in support of these splendid temperance measures.

JOHN H. HINEMON.

SUNDAY SCHOOL NOTES.

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

MISSIONS IN THE SUNDAY SCHOOL.

As is well known by nearly every one, we have a Sunday school missionary policy for the conferences of Oklahoma. It was inaugurated in 1907, and met with great favor by the schools, pastors, superintendents and presiding elders. Several of our district were soon supporting a missionary in the foreign field, wholly so or in part. Some individual schools assumed the support of a missionary. Other schools took the support of a student or Bible woman, etc.

This missionary sentiment so grew, that in 1910 there were 17 missionaries, students, Bible women, etc. This policy has been endorsed by the annual conferences so often that it has become a fixed policy among us.

Let us say right here that our Sunday school missionary policy is in perfect accord and harmony with the policy and work of the General Board of Missions. That board has repeatedly endorsed it. The above statements having been made, we now step forward to remark that the Sunday school is the best place to teach the subject of Christian Missions. The children and young people generally are responsive to its claims.

Dr. O. E. Goddard says that "not one in a thousand of our adult people can be made to think right about Christian Missions." If that is true, and we believe it is, how are we to raise up a missionary church? The answer is not far to find. Some one has said, "The Sunday school is the only institution that can supply the church with missionaries enough to evangelize the world." It may take us 25 years to do it; but if every school in our land were to bend its energies toward missionary teaching and training, the thing would certainly be accomplished.

This month is to be given largely to the subject of Missions in the Sunday school. If your school is not a missionary, make it so at once; rather let it be so in fact as well as in name. The Discipline makes it a missionary society.

TAKE CARE OF THE BOYS.

In a class of six unruly boys five gave themselves to home missionary service when they were grown. It will pay to take care of the boys. They are easily attracted to the cause of missions, for the reason that the heroic element looms large in their eyes. It is the proper thing to take hold of this disposition of the boys at this age and turn it into this high and holy service for the evangelization of the world. We know of a class of young men of 14 members. One of them gave himself to foreign work. The other 13 assumed the support of their comrade. A fine thing to do.

The only one of the apostles who did not become a foreign missionary became a traitor. We can all become foreign missionaries, or home missionaries, either by going or sending some one else. Read the first sentence again, and determine which you are.

A WORD FROM BROTHER JOHNSON.

In a note from Rev. L. L. Johnson, the "beloved" of the Clinton District, West Oklahoma Conference, he says: "I have written the Board of Missions for a missionary to the foreign field to be supported by the Sunday schools of our district. 'We greatly rejoice over this fine piece of news. But we expected as much, for it is his custom to lead his schools into this line of service and activity.'

This leads us to make a trite remark, but none the less true because of its triteness, that the presiding elder is the "key to the situation." If he will, he can give it great encouragement. If he opposes, or is indifferent, it will be almost im-

possible to inaugurate a forward movement in the schools on this line. This is the third district in which Brother Johnson has taken hold of the situation and worked it out successfully. Blessings on him and his coworkers.

The State Sunday School Association for Oklahoma will meet in Oklahoma City on March 18-20. We hope a great host of our people will avail themselves of the privilege and benefits of this convention. Mr. W. C. Pearce will be the international representative at this meeting. He is worth hearing.

GIVE IT A PLACE.

The presiding elders are making out their programs for the district conferences. The conferences, many of them, are to be held early, we see. We hope that the Sunday school will in every conference be given a place on the program. It is of sufficient importance to ask a prominent place. No topic will that will be discussed is more capable of yielding abundant fruit than is the Sunday school. The elders have been uniformly kind and thoughtful of the claims of the work, and have given it large consideration.

Many of the elders do not think it best to have a separate institute for the Sunday school. In that case, it will be a good plan to interweave the Sunday school feature in with the other topics. By such a plan there will likely be more to hear the discussions than in a separate Sunday school conference or institute.

Sulphur, Okla.

CHRISTIAN EDUCATION FOR YOUNG WOMEN.

Dear Editor: There is not a more important question for our Oklahoma Methodism to solve than the education of our young women, and that under the direct influence of our own church. The plain fact is that neither the State schools, nor other schools than our own, can possibly give our girls that education that is best for them and our Methodism. We furthermore disclaim that this view is either selfish or inconsistent with the spirit of Christianity. That we are to care for our own is a principle written deep in the divine law, and holds good in church and educational matters, as well as in the individual and the family.

Of course, there are circumstances which arise sometimes that seem to make it necessary for us to depart from this important rule so that our boys and girls may have the advantage of college training. But we should not help to bring this about.

But why stress Christian Education for girls more than for boys? We do not under equal conditions. Our boys have greater opportunities to obtain college advantages, here and there, even if far away, but where it might not be suitable at all for girls, and where parents would not send them.

Then, while as yet we have nothing definite to offer our boys in the way of a really high-grade college, and we mean no reflection here, we already have a most attractive and substantial plant, well under way to completion, for a great girl's college, with an ideal location. Shall we not stress and care for that which we already have in hand? Hence, this special plea for the education of our girls.

Again, is it not of vital importance that we give our girls a high-grade Christian education, who are to be the home-builders and mothers of our future Methodism in Oklahoma? It is said that blood tells, and money tells, and position tells. But nothing tells like a well-ordered home under the leavening influence of an intelligent religion.

I know a steward who, from the first, impressed me with his sensible views and refined manners. Later I was in the home of strangers

to me, and readily noticed a high-toned spirit of refinement—not affected, but natural and easy. Its genuine mark was upon the two "big boys," as well as the smaller children. Accidentally I learned that the mother was a sister of the steward. Later it developed that their mother was a graduate, years ago, of a notable Methodist female college. Then I understood it all. Lois communicated her faith to her daughter, Eunice, and Eunice to her son, Timothy. Why not?

But is there a real demand for a college for girls only within our territory? We fully believe there is. We need no greater evidence of this than that after only one year's work had been done at Oklahoma Wesleyan College, and that under many difficulties, more than 100 girls were expecting to enter for the present year, even without any kind of solicitation. Such an outlook never came to but few new schools. And why? Because many parents greatly prefer to send their daughters to a school for girls only.

Yes, there is a demand for such a college, and we can supply the demand, if we will. If we do not, others will, and reap the golden harvest.

Other school enterprises of our Church, in the State, are by no means ignored or unappreciated, in spirit, by this communication. Each school has its place and is an important factor to Methodism.

L. L. JOHNSON.

Clinton, Okla.

OKLAHOMA WESLEYAN COLLEGE.

Methodism in Oklahoma has been a very important force. We have had our share of triumphs, and we have had some defeats. Our great Church has usually been wise to see important situations, and has shown wisdom in dealing with them. Sometimes we have not been heroic and self-sacrificing enough to grasp opportunities and use them for the glory of God. In my opinion, the most serious and far-reaching mistake that we have made has been our failure to provide adequate educational facilities for our Methodist girls. Many of our people have followed the policy of sending their girls to the schools of other denominations until they have but little conscience at this point and church loyalty left. I have gone to some trouble in making a more or less careful inquiry in order to ascertain how serious the situation is. It is startling to know how large a per cent of our girls get the most important part of their education from other churches than their own.

If we as Methodists expect to build a great church in Oklahoma we must educate our boys and girls. Our people are religious and love their Church. We have an opportunity now that we have never had before. The foundation of our Wesleyan College is laid well, the plans of the buildings are large and modern, and the location can not be excelled in the State. The need of the school is our only plea. We have no place of our own where we can educate our girls. With 66 years of history and experience behind us, 65,000 Methodists with us, and a great State of unlimited resources to operate in, let us rise up and build this school. We owe it to our fathers, our children expect it of us, and the Church of tomorrow is depending upon it.

We Methodist folks are not poor in Oklahoma. Some of us are poor, but we have a big crowd that's rich, and, taking an average, we are well-to-do and prosperous. Most of us do not know what real sacrifice for Christ means. Some of us have overstrained ourselves to run with certain crowds and to ride in automobiles, but few of us have overstrained for Christ or come to the point in giving beyond which we cannot advance. We can do whatever is needed to be done. As we stand upon the threshold of the new year, let us have faith in ourselves and in God whom we serve—and let us go forward. We can do all things through Christ.

C. F. MITCHELL.

A MOTHER AND FATHER WHO HAVE CHANGED PLACES.

In the February Woman's Home Companion appears an interesting contribution entitled "The Upward Fight," which is made up of true stories of work and sacrifices collected in the "slums" of a great city. Following is one of the stories, showing what a mother will do for her children in the face of great obstacles:

"The Whites were ambitious for their children. The father, with his good wages as a painter, and the mother, with careful and clever managing, succeeded in giving to their two boys and one little girl a wholesome and happy childhood. The little ones were vigorous, energetic, and ready to learn. They did excellent work at school. The teachers were proud of them. Two happier parents could not be found; life was rich in its promises for them, and they both felt they could not work too hard to be worthy of their blessings.

"But one day while the father was painting the cornice of a five-story building a rope gave way. He fell from the scaffolding, and the next thing he knew he was lying helpless on a hospital bed. After ten weeks he returned home minus a leg. During that period his union gave him some aid, but that was soon discontinued, for the union could not provide for a permanent cripple. What he received from his employer was just enough to buy him his crutch, after he paid his lawyer's fees. These weeks of illness had eaten up all the family's resources; everything was sold or in the pawn-shop. Starvation stared them in the face, and all their plans for their children seemed about to fall in ruin. Day and night the couple thought what they should do. The father could not get a regular job—nobody wanted a cripple. But finally the parents found a solution. They exchanged places. He became the housewife, she became the breadwinner. He now hobbles around the flat one crutch, cooking, washing dishes, and caring for the children. She leaves home at six every morning, and works until nine at night as a cook in a restaurant. It is a hard, sad life, but the children are getting their education."

BOYS' CORN CLUB.

Boys' Corn Club Contests, started a few years ago by Secretary Wilson through the Bureau of Plant Industry of the U. S. Department of Agriculture, have become so successful and popular in the South that the movement has become national in character. A recent circular of the Bureau of Plant Industry, is an interesting contribution to the subject.

"The national corn club is an important factor," says the circular, "indirecting rural boys to the business of farming as a profitable and noble profession. The boys are needed for the efficiency of the farm and their work and leadership must be had if American agriculture is to keep step with the march of civilization."

In connection with organizing and directing clubs the circular says:

"Every premium offered for contests and corn-club work should have for its main interest the promotion and encouragement of the regular club work. The premium should represent the greatest need and interest of the corn-club membership; it must teach the broad viewpoint of the club work and encourage both members and leaders to be progressive and constructive in their work, and it should serve to increase the club members' interest and respect for farm life.

"Club leaders, county superintendents, teachers, and others interested in promoting agricultural and rural-home interests should lose no opportunity to have club exhibits and interests recognized effectively at county, district, and State fairs. County farmers' institutes, short courses, and teachers associations are excellent mediums for promoting the club work, and an exhibit of club products, special contests, essays, and general discussions on phases of the work should occupy some place and time during the regular session."

U. S. Department of Agriculture.
Jan. 28, 1913.

FIVE NEW PAPERS A DAY.

Birth Rate in the United States and Canada According to Newspaper Census.

Philadelphia, Jan. 31, 1913.—New publications have come into existence during 1912 at the rate of about five a day, according to census figures compiled by the 1913 American Newspaper Annual and Directory, published here today.

The exact number begun is 1,686. In the same period 1,650 were discontinued, making the net increase for the year 36, about equally divided between the United States and Canada. As in recent years there were many consolidations. Much the largest comparative growth was in the daily field.

The publishing and printing industry, which the Annual and Directory represents, is one that, in number of employees, value of products, and value added by manufacture, is exceeded only by four others in the entire realm of our country's manufacture. The increase in value of output in this industry is remarkable. In ten

A Few Reasons Why You Should Attend Ford's

The training is of such character that their students are able to hold good salaried positions.

They guarantee positions to every worthy student that meets requirements. Order and discipline and a high standard of morality are maintained.

They employ the best and most capable teachers, and provide every facility necessary for the student to get quick and satisfactory results.

They do more for their students than they promise to do.

The office and teaching force are owners of the school and realize that success will only come by having satisfied students.

Write for information, literature, terms, etc.

Ford's Business College

H. K. FORD, President.

T. B. FORD, Secretary.

LITTLE ROCK, ARKANSAS.



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.

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

years it was more than 86 per cent. The annual income of news papers and publications is now estimated at \$360,000,000—a million dollars a day—of which, perhaps, two-thirds is derived from advertising.

The current Annual and Directory describes 24,381 publications, of which 2,633 are daily; 17,285 weekly; 3,069 monthly. These are printed in 11,629 towns, which are likewise commercially described.

Publications issued in the interest of various classes and lines of business continue to be numerous. There are 208 such lists, running from the large ones, devoted to religion and agriculture, to small groups, representing sociology, woman's suffrage, cement and concrete, moving pictures, esplanade, etc. Every line of activity has its printed exponent in these days.

SALEM, ARK.

We are glad to report that the new year's work at Salem is opening up in excellent shape. We have had additions to the church at every service thus far. Last Sunday we had eleven additions by profession.

Very truly yours,
G. C. Emmons.

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.

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.

TULSA, OKLA.

The Press Superintendent of the East Oklahoma Conference waited anxiously for the fourth quarter missionary reports from auxiliary press reporters. Three responded, but only one on time. This one which was full of good things, was that of the Boston Avenue Auxiliary of Tulsa. They have a live society. Besides doing much local and home work they expend \$60 annually to support a Bible woman in Korea who is known as Jane Heard Clinton, in honor of their first Foreign President.

On January 29 and 30, fresh from the Council Meeting in Nashville, Miss Davies held her first of a series of institutes in Tulsa. Five auxiliaries were represented. The local attendance was good and the character of the work excellent. Miss Davies spoke with enthusiasm, sympathy and authority. She plead for deeper consecration and more earnest work and asked the auxiliaries to deem it a privilege to allow their dues to be expended where it is most needed and by the officers who know and understand all the conditions of the church affairs.

Mrs. A. Ernsberger,
Press Superintendent.

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 from 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.

ATTENTION WEST OKLAHOMA MISSIONARY SOCIETIES.

Miss Daisy Davies, Field Secretary of the Woman's Missionary Council, will be in the West Oklahoma Conference Feb. 14-March 3. The District Meetings have been arranged for this time and Miss Davies will be with each secretary in her meeting. We are indeed fortunate to have her with us, and each auxiliary should make an unusual effort to send a large delegation for she will certainly make it doubly worth while. The dates of meetings and places where Miss Davies will speak are as follows:

Purcell, February 14, 15.
Norman, February 16, at 11 o'clock.
Oklahoma City, February 16, at 8 o'clock.
Ardmore District, February 18, 19.
Pauls Valley, Wednesday evening, February 19.
Duncan, February 21, 22.
Chickasha, February 23.
Lawton, February 24, 25.
Altus, Wednesday night, February 26.
Blair, February 27, 28.
Clinton, March 1, 2.

Mrs. C. S. Bobo,

Conference Corresponding Secretary.

PROGRAM OKLAHOMA CITY DISTRICT, WEST OKLAHOMA CONFERENCE

Purcell, Okla., Feb. 14, 15.

Friday, Feb. 14, 10 a. m.

Devotional Service, Rev. J. V. Stanley.

Music by choir.

Roll Call and Organization.

District Secretary's Message, Mrs.

B. R. McDonald, Norman.

Bible Half Hour, Miss Daisy Davies.

Friday, February 14, 1:30 p. m.

Devotional Service, Mrs. C. M. McClain.

Music—Special.

Appointment of Committees.

Institute Hour—

Young People's Work, Mrs. J. R.

Abernathy, Guthrie.

Children's Work, Mrs. E. S. Lain,

Oklahoma City.

Worker's Conference, Miss Daisy Davies, Field Secretary Woman's Missionary Council.

Friday, February 14, 8:00 p. m.

Anthem by choir.

Scripture Lesson, Mrs. C. S. Bobo, Norman.

Solo.

Address—The Outline and the Outlook of the Woman's Missionary Society, Miss Daisy Davies.

Saturday, February 15, 9:00 a. m.

Devotional Service, Mrs. Mae Brosius, Noble.

Reports of Auxiliaries.

Institute Hour—

Christian Stewardship, Mrs. Kelley, Lexington.

Mission Study, Mrs. R. M. Campbell, Oklahoma City.

Bible Half Hour, Miss Daisy Davies.

Saturday, February 15, 1:30 p. m.

Devotional Service, Mrs. C. E. Doss,

El Reno.

Music by choir.

Institute Hour—

Local Work, Mrs. B. C. Clark, Purcell.

Social Work, Mrs. J. L. Wyatt, Oklahoma City.

Press and Literature, Mrs. R. S.

Satterfield, Pauls Valley,

Question Box.

Report of Committees.

Selection of place of next meeting.
Bible Half Hour, Miss Daisy Davies.
Adjournment.

LITTLE ROCK CONFERENCE.

Dear Sister: The beginning of the new year with its changes should bring new enthusiasm to all our auxiliaries. If this is not the case in yours you had better send two delegates instead of one to Monticello to bring back enthusiasm enough to start up your spiritual circulation. Let us see to it that our work does not resemble the phantom ship in the story of the Flying Dutchman—its sails mechanically raised and lowered by shapes of men. If we begin the year without a desire to increase our membership, our offerings, and improve our organizations in every way it is time for serious heart searching.

The inevitable changes bring hope to the heart of your Second Vice President—the hope that, at last, just the one may have been found in each Auxiliary will work out the problem of the Young People. Several have already been heard from, but how can I be satisfied with so small a response when there is so great need for work? I want to know that ten more Second Vice Presidents are at work in this quarter. Won't you please write to me about your case even if you do not think it expedient to organize a society? I want to know the name, at least, of every Second Vice President in the Conference. This will help me greatly in my work.

We have, at the beginning of this year, 12 societies with a membership of 112. For the past year the dues have amounted to \$100.75; the pledge to \$177.80; the Conference Expense Fund to \$10.77; Specials to \$36.25 and local work to \$53.50. Total raised by the young people during the year, \$379.07. Do they not deserve praise?

Yours in the work,

Mrs. Moffett Rhodes.

Stamps, Ark.

EXECUTIVE BOARD MEETING.

A meeting of the Executive Board of the Little Rock Conference Woman's Home Mission Society will be held at the Capital Hotel, on Wednesday, February 12, at ten o'clock. By order of the President.

Mrs. George Thornburgh,

Secretary Foreign Department.

Mrs. W. H. Pemberton,

Secretary Home Department.

A FINE PLEDGE FROM CROSSETT.

Dear Friends and Co-workers: We hope many of our auxiliaries made their pledges for mission work in the home and foreign fields for 1913 at the January meeting, and that love, loyalty and liberality may characterize our conference society this year.

Crossett auxiliary is the first to report in this matter, and her fine pledge of \$90.00 for the home department should stimulate every auxiliary to do her part well. I dare say, Crossett auxiliary has done quite as well for the foreign department, and there she sets us another good example, for every auxiliary is expected to contribute to both departments of our God-given missionary work.

This money pledged does not include dues, and for the home department it will be used to develop and to extend missions in our own country.

As many of you know, the amount pledged to the foreign department will be used for the support of missionaries in foreign lands.

Does not every one of us wish to contribute something, as God has prospered us, to both branches of this one glorious cause? Then, it will be well to give each member of an auxiliary the opportunity to say what she will try to raise, reporting the same total in the name of the auxiliary.

Be sure to report these pledges to the Conference Corresponding Secre-

The Russell Boarding House

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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.

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taries at the end of this quarter, that they may know what to say for you in the Missionary Council to be held in Birmingham, April 9-16.

Our smallest auxiliary helps or hinders the progress of our Conference Society whose report, in turn, helps or hinders the great cause of missions in Southern Methodism.

If that fact does not arouse our sleeping energies, what will? Like faith, our love and loyalty are dead without works, and liberality takes into account our time, talents and thought as well as money.

We should largely increase our membership, and should more than double our subscriptions to the Missionary Voice and the Young Christian Worker. These periodicals are interesting and instructive and should be found in every Methodist home in Arkansas—an throughout the South, in fact.

We women do not have to elect Senators and Governors this year, nor even become suffragettes, so let us be diligent and bring things to pass through our missionary society.

And who is to lead the auxiliaries to splendid achievement? The officers? They do their very best, but unless the members rally to their assistance and are steadfast, not much can be done.

Each member is a stone in our building, and if one falls the grand edifice is endangered. No matter how beautiful its truths, how majestic its tower, nor how graceful its spire, a sure foundation of many stones is necessary for the structure.

Let us think soberly on these things, and make haste in our work.

Above all, let us write in praises to God for the gift of His Son, our Savior, Jesus Christ.

Sincerely,

Mrs. W. H. Pemberton,
Corresponding Secretary, Home Department, Little Rock Conference.

INSTITUTE DATES FOR HOLDENVILLE DISTRICT.

Miss Daisy Davies, Field Secretary for Woman's Missionary Council, will hold Institutes in this district at Holdenville, February 11-12, and at Ada, February 12-13. She comes to Holdenville the morning of the 11th; will hold an institute in the afternoon and will give one of her famous addresses at night. The 12th she will hold an institute and worker's conference until the afternoon train leaves for Ada. One-half of the auxiliaries of the district should attend the Institute held here, and the other half should attend in Ada. Let every society work for a large attendance as this means so much for our work.

Mrs. R. K. Triplett,
District Secretary.

WARNING ORDER.

State of Arkansas ss.

County of Pulaski
Stella Reynolds Kegler et als., plaintiffs,
vs. A. M. Morton et als., defendants. In the
Pulaski Chancery Court.
The defendants, Serdie Reynolds or Randall, Sam Crawford, Patsie Leak, Eliza Smith, and Frances Eleby, are warned to appear in this court within thirty days and answer the complaint of the plaintiffs, Stella Reynolds Kegler, et als.

J. S. MALONEY, Clerk.

F. A. Garrett, D. C.

February 5, 1913.

Marshall & Coffman, Solicitors for Plaintiffs.

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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.)

UNCLE BOB'S LETTER TO THE CHILDREN.

Dear Children: Once upon a time, a prophet of God passed along the way, and some children came out of the city and mocked him and said, "Go up, thou bald head; go up, thou bald head." Two she-bears came out of the woods and tore forty-two children of them. How many of you have read about it and can tell who the prophet was, and where it is found in the Bible? What do you think of those bad children? Do you remember the only command with a promise to it? "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."

I expect these bad children who mocked the prophet were not very good to father and mother. What do you think about it? They were certainly not very kind and respectful to God's prophet. What kind of grown up people do you think those of them who were not killed by the bears made? What kind of people do bad children make? And what kind of children make good people? A bad boy will make a bad man, and a bad girl will make a bad woman, if they do not change. The best time to be Christians is while you are young. How many of you remember what the wise man said about that? He said: "Remember now thy creator in the days of thy youth." If you are not Christians now, I hope you will be soon. Will you not? If you live you will soon all be men and women. I am greatly interested in you, and I want you to be good men and women. You are the hope of this country. We older people will soon all be gone, and you will have to take our places. The country will need good men and women then. Some of you will be preachers, and some doctors, and far-

mers, and you will follow a great many pursuits; and you girls will be the wives of these men. There will be great responsibilities for all of you. God has something for all of you to do. We need Sunday school workers, teachers, and workers in the church. The best time to begin is when you are young. Be kind and good to father and mother and all whom you meet, and you will be loved and respected.

Uncle Bob.

PRESCOTT DISTRICT BULLETIN.

By request of both our presiding elder and the office editor of the Western Methodist, Rev. P. R. Eaglebarger, I am to furnish matter for the Prescott District Bulletin which is to have a place in the Methodist every week. Brethren, both preachers and laymen, of the district who will furnish us with items for this department will kindly mail them to Prescott District Bulletin, Box 114, Prescott, Ark. The pastors, I am sure, will not fail to send us postal card news every week and the good laymen will be heard from as things happen in the bounds of their several charges, and we are especially eager to hear from the army of faithful Local Preachers throughout the district. Help us, brethren, make this Bulletin worth while.

The outlook on the district is encouraging. We catch a vision of enlargement and advancement along many lines. Our capable leader is touching and quickening the faith and step of the church along spiritual, as well as, financial lines. The collections to exceed the assessments and a revival at every church is to be the slogan for this new conference year. The presiding elder sets the pace and the pastors, local preachers and laymen are to follow the campaign.

Although he carries an armless sleeve as an evidence of his active participation in the fratricidal struggle between the north and south in the early sixties, our presiding elder is a young man in heart and brain and no

taller son of Anak walks among us than the genial and sunny-faced W. M. Hayes, the leader of the host of Israel on the Prescott district.

Our new accession to the district and conference, Rev. S. R. Twitty, who comes to Hope Station by appointment of Bishop Candler, is hopeful and full of Hope, and is starting out at a record breaking pace. He easily leads the district, so far as we have learned, in point of prayer meeting and church attendance and the number of subscriptions taken for the conference organ. We extend to him the glad hand and a welcome to our common brotherhood.

Rev. M. K. Irwin starts off well for the second year at Nashville. He is deservedly popular with his people.

Rev. J. H. Bradford, one of the most thorough going and untiring workers among our itinerant host is planning for a great and successful campaign on the Bingen charge. His daughter, Miss Alice, most charming and amiable Christian woman, has been greatly afflicted for a year or more has recently gone home from the hospital at Little Rock, and hopes are entertained for her recovery. Let unceasing prayer be made for her.

The presiding elder is especially pleased with the work that Brothers Fuller and Mullins are doing on the Mount Ida and Caddo Gap circuits, respectively, in the northern section of the district. This scribe has twice served these two appointments, but as one charge, in two different official relations and knows the territory and the good people composing these charges and can testify that no more inviting field can be found for the real worker anywhere. Let these brethren and the noble people whom they serve know that we are interested in them and their progress.

Editor.

WE WILL PAY YOU \$120.00

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TEXARKANA PREACHERS' MEETING.

Preachers' meeting convened in First church. Present: Seay, Henderson, Cummins, Hayes, Thomas. Prayer by Brother Henderson.

College Hill, Seay—Sickness prevails among my people; several funerals during the week; services cut down by the rains of yesterday. Had a splendid prayer meeting.

First church, Thomas—Busy week; good prayer meeting; congregations small on account of rain.

Fairview, Cummins—Had a pleasant and full week; prayer meeting well attended; services fairly attended yesterday on account of rain.

Texarkana District, Henderson—The district work is moving well. Preachers satisfied and people pleased. The prospects bright for a good year. The preachers are getting the claims off early.

James Thomas, Secretary.

"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, 1879 First Ave., Butte, Montana.

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W. S. Butts, soloist and conductor, is open for engagements with pastor or evangelist. God recommendations can be obtained. Terms reasonable. Address Mt. Carmel, Mo.

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FROM OUR FIELD EDITOR.

Rev. T. H. Crowder has moved to the Magnolia circuit and is well received. Sister Crowder seems about well and the children are in school. He has an excellent work and will no doubt do well. He is worthy of all confidence.

Rev. W. D. Sharp preaches at Waldo, McNeil and Buckner—three nice towns, which make a most desirable work. He has been well received. He and family are cultured. He ranks high as a preacher, and is full of energy.

Rev. J. J. Mellard is in his second year at Lewisville and Walnut Hill. No more zealous and faithful preacher among us. He has the full confidence of his people. Plans are on for a \$10,000.00 brick church in Lewisville. He has sent in, by the help of the Field Editor, 20 new subscribers to the Western Methodist on the \$1.00 offer.

Rev. M. J. Rhodes, Stamps, is delighting every one. Being a graduate of both Henderson-Brown College and Vanderbilt University, he is well equipped for efficient service. He serves a noble people, one of the great mill plants of the South.

Rev. A. Turrentine, of Magnolia, is quite busy getting the church ready for service. They have practically rebuilt and refurnished the church at a cost of \$8,000.00. Brother Turrentine and wife are in great favor with their people. He is accepted as a strong logical preacher.

Our Field Editor spent Sunday in Magnolia, preaching in the elegant new court house, while the church is being prepared. He enjoyed the hospitality of Judge William Askew, the parsonage, and a turkey dinner with Brother Couch and family.

Rev. R. J. Raiford, a worthy superannuate, has his home in Magnolia. He seems to know every one in town and country, and is very popular. He is the county treasurer and is an excellent man. He was quite helpful to our Field Editor.

Rev. T. J. Reynolds, for many years a successful member of the Arkansas Conference, and his wife, are making their home with their son-in-law, Judge William Askew and their daughter. Brother and Sister Reynolds are well preserved and are justly proud of their bright grand children.

Rev. S. T. Baugh is serving the Patmos circuit the second year. He had a real successful year the past and is planning for better things this year. He is blessed with a consecrated wife and sweet little girl. He will make a fine worker and soul winner. The parsonage looks well since it was painted.

Dr. S. R. Twitty and his cultured wife have only been in Hope three weeks, but long enough to be spoken of in highest praise, they are each graduates of Hendrix College, and he also of Yale, taking the Divinity degree. We most cordially welcome them back to Arkansas. He has sent up twelve new subscribers on the \$1.00 offer, and expects to get others.

Rev. J. W. Berry has been cordially received at Washington and Ozan. He is also well pleased. No better or more faithful preacher in the Conference. Plans are being made to build a new parsonage at Washington. The longer he stays the better he is appreciated.

Our Field Editor, Rev. D. J. Weems, sent in an extra good report the past week from old, and 57 new subscribers. Magnolia, five: E. E. Spencer, T. N. Askew, W. J. Cochran, R. E. Keith,

Mrs. M. P. Adkins, McNeil, four: Mrs. J. W. Boyd, Q. O. Hendrix, Mrs. F. L. Hodge, Mrs. A. E. Terrell. Waldo, eight: P. H. Alsobrook, C. Clark, F. E. Howell, Mrs. Joe Roberts, Mrs. M. F. Mitchell, Mrs. O. A. Fincher, W. F. Moreland, H. M. Blackman. Buckner, three: Mrs. J. B. Hardcastle, J. B. Williams, W. J. Horton. Lewisville, twenty: C. A. Hunter, A. W. Butler, Mrs. W. E. DuBose, S. J. McCoy, W. E. Hurd, H. W. Thatcher, J. A. Molden, Mrs. Dave Patton, Mrs. J. P. LeMay, Mrs. E. C. Harlow, Mrs. Alice Bunnell, Mrs. F. A. Ingram, Mrs. M. B. Crocker, Prof. J. A. Nabors, Mrs. B. Matthews, W. H. Russell, Mrs. C. W. Mulkey, Joe Boyd, Mrs. M. E. Phillips, Mrs. J. W. Morris. Stamps, three: Dr. A. S. Hoover, Mrs. A. P. Massey, C. W. Heistand. Patmos, two: T. M. Ward, J. W. Jones. Hope, five: Miss Willie Cox, Mrs. R. H. Ethridge, Mrs. D. H. Richards, J. W. Ridgill, J. M. McWilliams. Washington, three: Mrs. M. H. Boyce, Mrs. M. A. Beck, J. O. Gold. Ozan, four: J. F. Stuart, H. J. Saurt, Mrs. Josie Smith, Mrs. J. M. Stuart.

Brethren of Arkansas and Oklahoma, please do all that is possible to place the Western Methodist in the homes of all our people while the \$1.00 per year rate is on to new subscribers. We appreciate the many that have been sent us, but let every pastor make a canvass of his members. If you cannot do this, will you please get some one to make the canvass? Remember this offer is good to the first of March. Think what a blessing the paper will be in the home.

Rev. A. B. Holland is serving the Delight Circuit the second year. He had a good time last year and is praying and working for better things this year. He has a deeply consecrated wife and four nice smart children. They are in loving favor with their people. It was a pleasure for the writer to hold a precious service at Delight. Brother Holland will get his ten or more new subscribers on the special rate. Delight is a beautiful town in Pike county. We have nice church and good parsonage.

Dr. W. M. Hayes, the new presiding elder of the Prescott District, is delighting his people with his excellent preaching and his religious conversation. He is indeed a great and a good man.

It was a pleasure to the Field Editor to meet while at Delight, Rev. C. A. Kizzia, M. K. Brock and wife, J. R. Check, Brother and Sister L. B. Frost, who for many years have been faithful members of the church and life long readers of the Western Methodist.

Rev. M. K. Irvin, Nashville, Ark., has a most desirable station. He is quite popular both as a preacher and Christian gentleman. The church is growing. Members being received nearly every Sabbath. He is blessed with a consecrated, intelligent wife, and two extra sweet and good children.

The Field Editor spent Sunday in Nashville, Ark. The town is building in all directions. Some elegant homes and business houses going up. It is taking on city proportions. We had good services and fine business for the Western Methodist.

Rev. A. J. Black, Mineral Springs, has made a fine start. He is full of zeal and consecration for his life work. He has it in his heart to build a much needed new church. The town is building beautifully near the depot. The church is a necessity. It should always have first choice of location. Brother Black and his good family were quite nice to the Field Editor.

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wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectively cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

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I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you

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Shaping the old, we added fifteen new subscribers.

Rev. J. H. Bradford is well received on the Bingen circuit. He has proven one of the most faithful and useful preachers of his Conference, and has trained a lovely family. Miss Alice, who has been deeply afflicted the past year, has returned from Battle Creek Hospital, much improved. She is a cultured Christian lady. They have excellent property both in church and parsonage, much to the credit of Dr. Wolf. Brother Bradford has helped to secure seventeen new subscribers on the \$1.00 offer.

Rev. J. T. Rogers is in his second year at Murfreesboro, which is now a station. He and his Christian wife are very happy in their work, and are in much favor with their people. He is a most capable man. The longer he stays the more he is loved. A new church is the talk. While the town is growing so fast they should build a modern church on a central lot. He can report a dozen or more new subscribers.

Rev. J. L. Johnston has his home in Murfreesboro. He is looking well and has taken the country appointments that belonged to Murfreesboro. He is a most excellent and sweet spirited Christian minister.

The past week the Field Editor, Rev. D. J. Weems, has sent in forty-five new subscribers to the Western Methodist, viz: Nashville, 6—Mrs. J. E. Dickson, Mrs. H. B. Caruth, Mrs. M. P. Mulkey, Mrs. A. B. Clark, Mrs. W. J. Covington, Mrs. F. E. Park. Mineral Springs, 15—Dr. J. M. Rivers, V. L. Price, Mrs. R. S. Waldon, W. M. Wakefield, Mrs. O. J. Schooley, E. R. Steward, B. C. Young, J. A. Wakefield, Mrs. M. A. Meeks, Miss Lizzie Green, J. P. Sample, L. C. Brown, A. P. Floyd, Mrs. J. K. Floyd, Mrs. Fannie Hendrix. Bingen, 7—Dr. J. R. Wolf, G. B. Ames, Mrs. W. M. Power, Mrs. Rose Norwood, R. R. Campbell, J. A. Nelson, B. C. Irvin. Murfreesboro, 9—R. A. Merrell, J. F. Davis, W. S. Collett, Mrs. W. D. Evans, Mrs. E. I. Parker, Mrs. Bettie Mooney, Mrs. H. D. Wagner, Mrs. W. W. Womack, T. A. Hunt. Delight, 8—Mrs. H. W. Guise, Prof. J. H. Webb, Mrs. Minnie Mathews, Mrs. L. B. Holcomb, F. B. Reid, Mrs. E. C. Wingfield, O. L. McKinney, Mrs. H. O. Hembey.

THE LITTLE HYMN BOOK.

I desire to call attention to the Little Hymn Book gotten out by our House. To my mind it meets a distinct want. The large Hymnal is too costly and ponderous for our average country and village church. Here we have two hundred selections, one hundred and sixty-five from our Hymnal, the others familiar gospel songs, round or shape notes, words all in musical staff, notes for each hymn. They are all familiar hymns, or should be. \$12.50 the hundred. It does seem to me that even our poorest churches can be supplied now with song books, and our best songs, classified, with notes and marginal figures, showing where the song can be found in large Hymnal. There are also twenty-five Psalms, the Ritual and the Order of Worship. Now let us supply the whole congregation with song books—not just a few in the choir, and encourage the people to sing.

T. D. Scott.

Arkadelphia, Ark.

HARTMAN, ARK.

We are engaged in a revival at this place under the supervision of A. E. Goode, as preacher and L. P. Grisham as singer. Fine interest up to date. Having the largest congregations in the history of the town. There have been a number of conversions and most of the old and hardest sinners are attending the services. It looks as though we are going to do a great work by the help of our Lord. Brothers Goode and Grisham are the right men for true revival work.

R. A. Robertson.

LITTLE ROCK PROPERTY FOR 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.

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TO THE PASTORS OF THE EAST OKLAHOMA CONFERENCE.

Dear Brethren: At the recent session of the Conference the Board of Missions at the very urgent request, yea, at the irresistible pleadings of the presiding elders, which pleadings were born out of the necessities that confronted them, made dangerously large apportionments for this conference year. The amounts are so large in proportion to the former apportionments that the Board did not have its usual amount on hand to meet the first quarter's drafts. Only sixty per cent of the amount due was paid. Up to this date not enough money for conference missions has come into the hands of the Teller to pay the other forty per cent. Within the next six weeks the second quarter's drafts will be due. The Board can not meet these obligations unless the pastors get busy at once and raise their assessments for Conference Missions. We know times are hard and money scarce, but this is the strongest reason for paying the poorly paid, hard-worked missionaries in our home field. If times were flush and money easy, these men might get on somehow without their appropriations, but under these conditions they must be paid promptly or there will be embarrassment, if not actual suffering. The Board's only hope to relieve the situation is in the loyalty of the pastors in pushing this claim and the liberality of our people in responding to this call.

Will every pastor who reads this, begin at once to secure your Conference Mission money? Some may

have insuperable difficulties just now, but many, yea, a vast majority, can get the amount in full before March 1. Will every layman who reads this be glad of the opportunity of helping to raise the assessment for Conference Missions, every cent of which will go to these men on these remote and poorly developed charges?

The Conference Teller, H. L. Rose, Muskogee, Okla., will in the future give monthly reports of the amounts sent in by districts. Which will be the banner district? At this writing the Holdenville District is in the lead and Vinita and Durant in the rear. Let us watch these reports from month to month, and let the districts have some pride in keeping to the front.

E. M. Sweet, Jr.,
President Board of Missions.

O. E. Goddard,
Secretary.
R. C. Taylor,
Missionary Secretary.

CAMDEN DISTRICT BULLETIN.

Rev. L. W. Evans is busy distributing cards and securing subscriptions on the conference collections. This does not interfere with the revival spirit, as he continues to have conversions.

Rev. M. S. Monk and his people at Stephens have decided on the purchase of a parsonage, and have more than half the price promised. They feel sure of success.

J. C. Johnson, on the Eagle Mills charge, has sent in twenty new subscribers to the Methodist, and expects to get five more; J. C. Williams has sent in thirty-six, and expects to send at least fourteen more. Good work is being done in the other charges, but these two seem to be in the lead.

Our congregation at Strong has decided that they must have two Sundays and have doubled their assessment for the support of pastor in order to get the extra Sunday. To accommodate them, Ebenezer has been taken from that charge and put with the El Dorado circuit.

That gave the El Dorado circuit ten appointments, too many even for J. C. Williams. J. R. Rushing at Huttig had a spare Sunday, so he consented to take Griffin and Norfleet from the El Dorado circuit. These changes increase the salaries of the three pastors concerned, and save one pastor the cost of a horse and buggy.

The pastor and official board at El Dorado have affairs well in hand, and this promises to be the best year yet in that fine congregation. The Sunday school superintendent, Brother Shannon, is hard to satisfy. The Sunday school made a good record last year, and he wants it to do better this. It would be strange, indeed, if a congregation would not follow as kind and pleasant leadership as that of W. A. Steele.

District Editor.

QUINTON CIRCUIT.

The first quarterly conference was held January 26 by Dr. S. H. Babcock, who was extended a cordial welcome by an appreciative audience, who listened attentively to a magnificent sermon. The text was: "Ye shall know the truth and the truth shall make you free." His presentation was metaphysical and philosophical. He pulls the tugs evenly, for as a presiding officer he is par excellence.

The congregation at Kinta are worshipping in our new church. This has greatly increased church attendance, so we find the best way of bringing Christ to the people in this section is in the erection of adequate houses of worship. This church was made possible by Mrs. Ophelia Watkins and the persistence of the presiding elder. The bell was donated by Eldred Watkins, who recently celebrated his thirtieth anniversary by a feast which I attest was a sumptuous affair. Park Ander-

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The demand for photoplays is practically unlimited. The big film manufacturers are "moving heaven and earth" in their attempts to get enough good plots to supply the ever increasing demand. They are offering \$100. and more, for single scenarios, or written ideas.

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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Lake Village, Ark.

Dr. S. A. Scott:

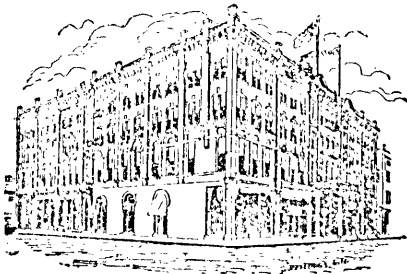
Having used your Magic Lightning Liniment for the past year in my business, I cannot say enough in its favor for complaints it is guaranteed for. It is one of my best sellers in the Antiseptic line.

Yours respectfully,
E. M. Chamberlain.

Manufactured and for sale by

Dr. S. A. Scott
DRUGGIST

1800 Wright Ave., Little Rock, Ark.



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets

LITTLE ROCK, ARK.

son, assistant cashier of the Kinta State Bank, is the superintendent of our growing Sunday school, which at present numbers forty-five. Kinta is up-to-date on salary.

We have bought the Methodist Hymnals for the congregation at Quinton, and observe the regular order of worship. Brother J. F. Griffin, superintendent of our Sunday school, is a "live wire." I dare say he has one of the best organized Sunday schools in this conference. We have recently expended \$103.00 for concrete walk and steps, the church and parsonage is enclosed by a beautiful lawn fence. \$35.00 has been paid on District Parsonage, \$200.00 paid on salary, and Sunday school literature and incidentals paid to date, with a surplus. The stewards have been faithful. Now let me hear no more of the inconsequentiality of Quinton Circuit!

Rev. H. P. Clarke of Heavener, Okla., will assist me in a meeting at Quinton in the near future. We anticipate a great time.

I am, believe me,

Most sincerely,

Roy E. Early.

Quinton, Okla.

EAST OKLAHOMA CONFERENCE MINUTES.

I have just finished reading the proofs of the Minutes and returned them to the publisher. I presume the Minutes will be off the press and ready for the mails within the next few days. So if any of you fail to get your copies within the next ten days, I will appreciate it if you will drop me a letter to that effect.

I have been several days later getting this work out than I anticipated. There were several reasons for this. First, I had great difficulty in securing a contract. I submitted the matter to nine publishers, and only one out of the nine made a bid for less than \$300. Second, I had great difficulty in securing the list of local preachers and Sunday school superintendents from the Choctaw-Chickasaw and Creek-Cherokee Districts, both the presiding elders being new, and even now I do not know if they are anything like correct. Third, the statistical tables all had to be gone over from beginning to end, which might just as well have not been done, since they are nothing

like correct and have no value except as a means means of getting an approximate idea of what was accomplished during the year. All these things required time and were due to no fault of mine. The Daily Journal was ready for the press the day I arrived home from Conference.

I appreciate the patience of the brethren. Only one has addressed to me a note of inquiry, and he not in a spirit of criticism. I have done my best to serve you.

Chas. L. Brooks,
Editor Minutes.

Ada, January 30.

AFTER THE OLD ORDER.

I want a little space in our dear paper to express my gratitude for the return of Brother James E. Caldwell to its columns. My acquaintance with him is not personal, but through this dear paper, his communications carry me back to good days of years ago, when we old ladies had an "amen" corner at church where we could see the preacher good and hear all he said and we could sing the dear old songs, "Am I a soldier of the cross," "How firm a foundation," etc., and did not need books. We had them in our hearts and sang them with our souls. Our corner is now occupied by the organ and choir, and sometimes we have to look around a hat to see the preacher. May God bless the young people and the young songs—they are pretty, and the songs are soul-stirring when sung with the spirit, but none of them can excel "Amazing Grace." May God abundantly bless Brother Caldwell and lead him down the western slope to a bright and golden sunset.

Mrs. Ped Tunstall.

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.

Manager's Column.

Gurdon and Prescott are co-workers for a "greater Western Methodist."

The Rev. W. M. Hayes, who captured the Missouri Conference twenty-two years ago in his maiden speech as Commissioner of Education for the Negroes, is the presiding elder of the Prescott District. A visit to the District parsonage, with this faithful and honored servant of the Church and that elect lady, Mrs. Hayes, was a pleasure long to be remembered.

Rev. A. J. Black is at home in the parsonage at Mineral Springs, which is saying he is next door to Brother Isaac DeLoney, which is saying that he will not want any good thing. That community is with us for a "greater Western Methodist." A visiting brother found cheerful hearers of his message in public and in private. A new church is a necessity to house the congregation and the growing Sunday school. This will come in good time.

Miss Fannie, daughter of Rev. B. A. Few, is at home recovering from a short illness. She will soon resume her work as a teacher in the public schools of this city.

Rev. B. A. Few is having a good beginning at Prescott, and is very popular with that splendid congregation of devout and progressive Methodists. A new pipe organ has just been purchased and a suitable addition to the church has been planned to give it place.

The publishers are sensible of their obligations. They are to make the best paper possible. They are to bring a message to all the family. They are to comfort and cheer the aged, inspire and direct the younger. The church in the five conferences is their parish, and they will not cease their efforts nor be satisfied until their message goes into every family. As a starting point, may we not invoke the aid of the pastors in getting the aid of the pastors in getting the official members, stewards, trustees, class leaders, Sunday school superintendents, and all others, members of the quarterly conference, to read the church paper. This seems to us the most strategic point for a special efforts. If we get the officials, we may have their assistance in reaching the other members. Command us for sample copies, and other help in our power. Please, let us write in the effort to place the church paper in the home of every official member.

HELPLESS AS A BABY.

Valley Heights, Va.—Mrs. Jennie B. Kirby, in a letter from this place, says: "I was sick in bed for nine months, with womanly troubles. I was so weak and helpless, at times, that I could not raise my head off the pillow. I commenced to take Cardui, and I saw it was helping me, at once. Now, I can work all day." As a tonic for weak women, nothing has been found, for fifty years, that would take the place of Cardui. It will surely do you good. Cardui is prepared from vegetable ingredients, and has a specific curative effect on the womanly organs. Try a bottle today. At your druggist's.

PINE BLUFF PREACHERS' MEETING.

Pine Bluff Preachers' Meeting convened in the pastors study of the First Church, February 2, 1913. Present Brothers Moore, Sage, Watson, Moody and Harrell. R. R. Moore was elected president, J. W. Harrell, secretary. Brother Sage led in prayer. Brother Moody, Carr Memorial, reported good congregations. 88 attended Sunday school. Splendid prayer meeting. Organized an Epworth League. Congregations growing.

Brother Moore—Prayer meeting interest is good. Sunday school is growing in interest and in numbers.

Good congregations at the morning hour, but small at the evening hour on account of rain. Organized Senior League with 15 members. Have received 17 new members since conference.

Brother Sage reported a good day at Grady yesterday where he preached twice and held quarterly conference. The general outlook over the District is very hopeful and encouraging. All the preachers are at their post and are doing good work. Preachers and people seem to be in good spirits all over the District.

Brother Watson made brief report of his work for Galloway. Have preached every Sunday since Conference, save one, and the people seem ready to respond to this great cause. I meet with encouragement on every hand and in every place. No one has shown any disposition to turn this cause down. I have been greatly hindered in my work on account of the illness of my wife who is now in the Sanitarium, in Memphis, Tenn. I have a string of appointments for the month of February. Hope to complete my canvass of the Little Rock Conference by the last of March.

First Church—Our congregation was large at the morning hour, but small at the evening hour on account of the rain. Brother Watson preached a very helpful sermon at the evening hour.

Our Sunday school and Epworth League are both well attended and are both taking on new life. On last Sunday, January 26, we organized a Junior League with 28 members, and on yesterday afternoon at the first meeting six more were added, making the enrollment 34.

A committee from the Young Ladies Club, of the Church, placed an order for a new pipe organ with the Hook Hastings Music Co., of Boston, to be installed not later than August 1, 1913. Purchase price, \$3,650. Eight new members have been added to the membership of the Church since we came. Our church is in good condition as we see it. Made about 75 visits last month.

J. W. H., Sec.

\$50.00 REWARD.

\$50.00 reward for Harrison Prewett, a man that escaped from the State Hospital of Little Rock, Ark., January 28, 1913. Description: Age 45 years, dark hair, sandy beard, if grown out, one finger off (the middle finger) just below the hand. Dim scar on one side of face, caused by a burn, if beard does not cover it. Weight, 150 pounds. The reward will be given to anyone that will return him to the State Hospital of Little Rock, or keep him until we can get him.

Leroy Prewett.

Union, Ark.

PRESCOTT DISTRICT.

To the Official Members.

Dear Brethren: The second round is especially important for many reasons. Plans for the year's work are to be completed, delegates to district conference to be elected and many other things to look into. So I beg every member of the quarterly conference to be present. This includes all Local Preachers, Sunday School Superintendents, Trustees, etc. Please come to quarterly conference. I want to see and talk with you.

To the Pastors: Please see every official member and urge them to be present. Wherever the conference is to be on Saturday, for the circuits, announce Friday night preaching, and ask to have dinner on the ground.

To the Stewards: Brethren, let me suggest and urge you to see every member in your district. Have an earnest heart to heart talk with them on the duty and privilege of increasing their contributions and be sure to collect at least two-thirds of the amount during the second quarter. It will help

Inauguration Ceremonies At Washington, March 4, 1913

THE inauguration of Woodrow Wilson and Thomas R. Marshall will probably be the most spectacular of any inaugural ceremony ever held at the National Capital. The city will be brilliantly and elaborately illuminated—a great throng will be there—the sight will be grand and inspiring.

The Arkansas-McCombs Special

via the

Iron Mountain Route

A special train of modern equipment will run through from Little Rock to Washington on following schedule:
Leave Little Rock.....8:30 P. M., March 1
Arrive Washington.....8:30 A. M., March 3

FARE, \$28.95—ROUND TRIP

Lower Berth, \$6.25 Upper Berth, \$5.00
From Little Rock

Correspondingly low rates from other points in Arkansas. Tickets on sale February 27 and 28—March 1 and 2, with return limit March 10. On payment of \$1.00 limit of individual tickets will be extended to April 10, 1913, for return.



For reservations and any information address

F. E. SCHROEDER,
Assistant General Passenger Agent
or

J. S. MALONEY,
Transportation Director,
Little Rock, Arkansas

your pastor, and save you much trouble in the fall.

To All: Let us all unite in continued prayer and earnest work for a great revival in every church. Let our motto be: Conversions, reclamations, and consecrations by the scores and hundreds.

W. M. Hayes, P. E.

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.

HOSPITAL DAY.

Please announce in your columns, that February 9 is "Hospital Day," throughout the White River Conference. This is according to resolution passed by the last session. Every pastor is urged to make the best showing possible.

T. Y. Ramsey,

For the Hospital Board, White River Conference.

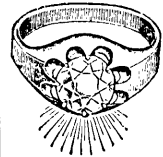
LECTURES ON ROMAN CATHOLICISM IN PROPHECY AND HISTORY.

J. A. Scarboro, editor of the Liberator, Magnolia, Ark., will speak on the above subject at Central Baptist church, corner Thirteenth and Chester, Little Rock, Thursday night and Friday night, at 7:30, February 13th and 14th. Everybody invited.

CARR MEMORIAL.

Dear Brethren: Please make the following explanation for me through the Methodist. The brethren of the Little Rock Conference will notice that there is no report in the Minutes from Roe Circuit in Pine Bluff District. I was taken sick at the time to start

THIS BEAUTIFUL RING FREE.



Ladies' or Gents' style Famous Electrical Solitaire in. Diamond setting, has the fiery brilliancy of genuine, given absolutely free to introduce the 20th Century Wonder Self-Filling Fountain Pen, sample 50c postpaid, with Ring free as described. National Supply Agency, 2566 Seventh Ave., New York City.

for Conference, and failed to get there, but sent my report in time to have gotten before the Conference, though from some cause my P. E. failed to get the report in time to have it published in the Minutes. Will state that collections were paid in full. Am at Carr Memorial, Pine Bluff, and the Lord is blessing and interest is increasing all the while and we are praying, working and believing for a good year in spiritual things as well as on other lines.

E. A. Moody, P. C.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

A CORRECTION.

From a post note in the Methodist from the editor, and a letter from Brother Steele, I fully realize that the mistake in the Fordyce report in Conference Minutes is mine. I beg pardon, and accept the error. Please make this correction in paper.

Very kindly,

J. A. Parker.

MARRIED.

Mr. Claud Hayes and Miss Perl McIver were united in marriage Sunday, January 26, at 3:30 p. m. at the home of Mr. and Mrs. W. F. McIver, by the pastor. They are both members of our church and exercise a great influence for good in the community.

N. U. Stout, P. C.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

PRESCOTT DISTRICT.

(Second Round.)

Gurdon	March 1, 2
Prescott	March 2, 3
Mount Ida	March 7, 8, 9
Mineral Springs	March 15, 16
Nashville	March 16, 17
Emmett	March 22, 23
Hope	March 23, 24
Okolona	March 29, 30
Caddo Gap	April 5, 6
Amity and Glenwood	April 6, 7
Center Point	April 12, 13
Delight	April 19, 20
Bingen	April 26, 27
Orchard View	May 3, 4
Murfreesboro	May 4, 5
Harmony	May 7, 8
Washington	May 10, 11
Columbus	May 17, 18
Hope Mission	May 18, 19
Prescott Ct.	May 24, 25

W. M. HAYES, P. E.

MONTICELLO DISTRICT.

(Second Round.)

Wilmot	Feb. 9, 10
Portland	Feb. 16, 17
McGehee	Feb. 23, 24
Watson	Mar. 1, 2
Lacey	Mar. 8, 9
Mount Pleasant	Mar. 15, 16
Dumas	Mar. 23, 24
Monticello	Mar. 30, 31
Dean	April 5, 6
Montrose	April 12, 13
Crossett	April 19, 20
Hamburg Ct.	April 27, 28
Lake Village	April 27, 28
Hamburg Station	May 4, 5
Hermitage	May 10, 11
Warren	May 18, 19
Jersey	May 24, 25
Wilmar	June 1, 2

The District Conference will meet at Crossett, April 15-18. Opening sermon will be preached by W. C. Hilliard, April 15, at 7:30 p. m. Conference will meet at 8:30 a. m. April 16. Committees will be announced later.

R. W. M'KAY, P. E.

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.

(Second Round.)

Booneville Station	Feb. 12
Magazine and Wesley, Conf. 2 p. m.	Feb. 13
Danville Sta.	Feb. 23
Proaching at Magazine, 7:30 p. m.	Feb. 23
Ola Mission, at Casa	Mar. 1, 2
Bellville Ct., at Havana	Mar. 8, 9
Dardanelle Ct., at Centerville	Mar. 15, 16
Dardanelle Sta., Conf. at 9 a. m.	Mar. 16, 17
Waldron Ct., at Bates	Mar. 22, 23
Booneville Ct., at Sugar Grove	Mar. 29, 30
Cecil Ct., at Cecil	April 5, 6
Paris Sta.	April 13, 14
Seranton Mission, at Dublin	April 19, 20
Branch Ct., at Cole's Chapel	April 26, 27
Perry Ct., at Houston	May 3, 4
Bigelow Station	May 10, 11
Plainview Mission	May 17, 18
Waldron Station	May 24, 25
Gravelly Ct.	May 31, June 1
Walnut Tree	June 7, 8
Prairie View Ct.	June 14, 15

W. T. THOMPSON, P. E.

EAST OKLAHOMA CONFERENCE.

MUSKOGEE DISTRICT.

(Second Round.)

Boynton and Morris, at B.	Feb. 15, 16
Wainwright Ct., at W.	Feb. 16, 17
Tamaha Ct., at Tamaha	Feb. 23, 24
Stigler	Feb. 23, 24
Whitefield Ct., at Duke's Chapel	Mar. 1, 2, 3
Fort Gibson and Braggs, at Ft. G.	Mar. 5, 6
Checotah Ct.	Mar. 8, 9
Checotah Station	Mar. 9, 10
Sallisaw	Mar. 13
Muldrow	Mar. 13
Marble City Ct., at Bushy	Mar. 14, 16
Hanson Ct., at Gans	Mar. 16, 17
New Hope Ct.	Mar. 23, 24
Stillwell	Mar. 24, 25
Muskogee Ct.	Mar. 29, 30
St. Paul's, 7:30 p. m.	Mar. 30
Keota Ct., at Cowlington	April 6, 7
Warner and Porum, at Warner	April 7, 8
Vian and Webbers, at W.	April 9, 10
First Church, Muskogee	April 13
Augusta Avenue	April 13
Westville	April 13
District Conference at Westville	April 16, 18
Christie Ct.	April 19, 20
Tablequah Ct.	April 26, 27
Tablequah Station	April 27, 28

W. M. WILSON, P. E.

CHOCTAW-CHICKASAW DISTRICT.

(Second Round.)

Antlers Ct., at Nelson Chapel	March 8, 9
LeFlore Ct., at Good Springs	March 15, 16
Hugo Ct., at Honey Springs	March 22, 23
Bennington, at Johnson's Chap.	March 29, 30
Bethel, at Goodland	April 5, 6
Chickasaw, at Sealy Chapel	April 12, 13
Kiowa, at Dansby Chapel	April 19, 20
Kultukle	April 26, 27
Rufe	May 10, 11
San Bois	May 17, 18
Atoka	May 24, 25

We shall expect the Stewards to have a good report at the next two days' meeting.

J. W. WHITE, P. E.

WEST OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT.

(Second Round.)

Paoli, at Wayne	Feb. 28, March 1
Pauls Valley	March 1, 2
Mingo, at Bethel Chapel	March 8, 9
St. Luke's, 7:30 p. m.	March 9
Stratford and Byers, at Byers	March 15, 16
Purell	March 16, 17
Noble, at Willow View	March 22, 23
Lexington	March 23, 24
El Reno	March 29, 30
St. John's, 7:30 p. m.	March 30
Guthrie	April 5, 6
Perry	April 6, 7
Norman	April 12, 13
Epworth, 7:30 p. m.	April 13
Blanchard, at Washington	April 19, 20
C. Ave., 7:30 p. m.	April 20
District Conference, at Guthrie	April 21, 24
Arcadia	April 26, 27

St. James, 7:30 p. m.	April 27
Oklahoma City Ct.	May 10, 11
Piedmont and Geary	May 17, 18
Franklin Ct.	May 24, 25

J. M. PETERSON, P. E.

GUYMON DISTRICT.

(Second Quarter.)

Pleasant Valley, at P. V.	Feb. 13, 14
Grand Valley, at Range	Feb. 15, 16
Missionary Institute at Guymon	Feb. 18, 19
Goodwell and Carthage, at C.	Feb. 22, 23
Guymon, at Guymon	Feb. 26
Booker	March 16, 17
Boise, at Union Chapel	April 3
Texoma	April 5, 6
Tyrone	April 12, 13
Tanger	April 18, 19
Arnett, at Tierce's	April 20, 21
Camargo, at Curlew	April 23, 24
Ioland, at Eddie's	April 26, 27
Forgan	May 19
Mutual	May 21
Taloga	May 24, 25
Woodward	May 26, 27

District Conference will be held at Woodward, Okla., May 28-30.

W. J. STEWART, P. E.

JUST HALF IN BED.

Clyde, Ky.—Mrs. I. A. Decker, from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, and backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for fifty years that would take its place. Try it. It will help you.

MANGUM, OKLA.

Mangum Station in the West Oklahoma Conference is admitted by all the Oklahoma preachers to be one of the most desirable charges in Oklahoma. It is the county seat of Greer county and is the oldest county seat in the State. It was a county seat when Greer county was a part of Texas. When Oklahoma was opened to settlement in 1889 Mangum was on the map as a county town. It was settled by Texans principally as was all of old Greer county and still bears the impress of that old sturdy people. Methodism has always been the leading church in the town and is the same today. The Baptists have a good hold here and a good church house costing some \$30,000 and they are running a church school here but we have a better house, a stronger membership and a more representative people. Our house cost \$31,000 and with lot is valued at \$40,000. Our church work is well organized and runs like clock work. I am sure there is not a more pleasant charge in our Methodism. Eight years ago I was sent here as pastor, stayed two years and one year ago was sent back as pastor. I am now beginning my second year in my second pastorate here and think that at no time has the work been so well directed as at the present. Last year I received 82 members and this year have received 81. We recently closed a revival conducted by Brothers Coale and Huston in which we received 74 members, most of them by baptism and ritual. The meeting was a great success for the church. The spiritual life of the members is in so much better condition than it has been at any other time. Most all the members are in the work of the church somewhere and everything betokens success for the year. Brother Coale is the hardest worker of any revivalist I have ever had. One Sunday while here he stood on his feet ten and a half hours during the day talking to the people in some capacity. It is not possible to tell yet all the results of the meeting. Brother Huston is the smoothest and most popular chorister that has yet been with the people here.

Our first quarterly conference meets next Thursday night and we will have a good report. Salaries for pastor and presiding elder have been increased over any former year and are paid to date. We will have a financial report

STATEMENT, COMPTROLLER'S CALL.

The State National Bank of Little Rock

LITTLE ROCK, ARK.

AT CLOSE OF BUSINESS SEPTEMBER 4, 1912

RESOURCES.	LIABILITIES.
Loans and Discounts.....\$1,782,131.80	Capital Stock.....\$ 500,000.00
U. S. Bonds and Premiums.... 305,000.00	Surplus and Net Profits..... 56,885.46
Other Stocks and Bonds..... 147,622.52	Circulation..... 300,000.00
Real Estate, Furniture and Fixtures..... 42,655.50	Bills Payable..... 500,000.00
Stock in State Bank Bldg Co.. 165,000.00	DEPOSITS..... 1,715,604.13
Five Per Cent Fund..... 15,000.00	
Cash and Due from Banks..... 615,079.77	
Total.....\$3,072,489.59	Total.....\$3,072,489.59

THE ABOVE STATEMENT IS CORRECT.

W. H. GARANFLO, President

R. D. DUNCAN, Cashier

COMPARATIVE GROWTH IN DEPOSITS

Deposits September 4, 1910.....	\$1,094,804.90
Deposits September 4, 1911.....	1,424,699.19
Deposits September 4, 1912.....	1,715,604.13

for the quarter of not less than \$3,000.

Our presiding elder lives here. In fact, I have been unable for the eleven years I have been in Oklahoma from Texas to get away from the presiding elder. He has either lived with me or lived in me. But most of them are good fellows and I like them for their work's sake as well as for their fellowship. I am for the presiding elder. Pay him a good salary, build him a good home, pound him, visit him, trust him and you will know more of him. Rev. C. F. Mitchell, my present elder is a good man, a brother, a good preacher and a man to be trusted.

J. W. Sims.

PRESCOTT DISTRICT.

I call the pastors to a preachers' conference in Hope.

We will meet Tuesday night, February 25. I will ask Brother B. A. Few to preach Tuesday night. Let me urge all the preachers to come to the meeting. We can discuss plans for furthering the interests of the district. Let us remember to be much in prayer for God's blessings to be on all our charges. If you can go, write a postal card to Rev. S. R. Twitty, Hope, Ark. The meeting will embrace Wednesday and Thursday, February 26 and 27.

Remember date and place, and be sure to be present.

W. M. Hayes, P. E.

Prescott, February 3, 1913.

HOT SPRINGS METHODISM.

The following members of the Methodist Preachers' Association assembled at Central church, Monday February 3: C. O. Steel, presiding; Dr. Alonzo Monk, A. M. Robertson, D. P. Forsythe, D. B. Bulkley and O. H. Keadle. The meeting opened by singing, "A charge to keep I have," after which Keadle led in prayer and the following reports were rendered:

Bulkley had a fine prayer meeting at Malvern Avenue Thursday night; 124 in Sunday school; ordinary congregation at the morning hour but very small at night.

Robertson had a good prayer meeting Wednesday night; Sunday school larger than usual; average congregation at morning service; Union League of the city at 3 p. m. with a splendid attendance; congregation not so large at night; two accessions to the church.

Dr. Monk had a very fine prayer meeting at Central Wednesday night with a crowded house in the chapel. The Sunday school was smaller than usual but the congregations at the preaching hours were good, especially a large attendance of men, and a very spiritual consecration service.

Forsythe brought the sad news that the church building at Morning Star on his circuit, burned down this morning. They intend to rebuild as soon as possible. He has two Sunday schools on

his work and the prospects are encouraging for a good year.

Ditterline was not present but reported through Dr. Monk, stating that he had a splendid mid-week prayer meeting, but his Sunday school and congregations were small on Sunday.

Dean reported over the phone to the secretary that his congregations were not large Sunday but he had good spiritual services. Nothing discouraging at his church, except some little sickness.

Steel said some good things for the services, congregation and sermon at Central.

Keadle worshiped at Tigert Memorial Sunday morning and with the Union League at Park Avenue in the afternoon.

Keadle, Secretary.

"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.

DETECTIVES WANTED.—Young men wanted to operate in own locality, secret service work, experience unnecessary, enclose stamp for particulars. Universal Detective Agency, 304 Colcord Building, Oklahoma City, Okla.

WARNING ORDER.

State of Arkansas, ss.
County of Pulaski.
Frankie Mack, Plaintiff, vs. James O. Mack, Defendant, in the Pulaski Chancery Court.

The Defendant, James O. Mack, is warned to appear in this Court within thirty days and answer the complaint of the plaintiff, Frankie Mack.

January 24, 1913.
J. S. MALONEY, Clerk.
F. A. Garrett, D. C.

Marshall & Coffman, Solicitors for Plaintiff.
Grover T. Owens, Attorney-ad litem.

WARNING ORDER.

State of Arkansas, ss.
County of Pulaski.
Ruth Salisbury, Plaintiff, vs. George Salisbury, Defendant, in the Pulaski Chancery Court.

The defendant, George Salisbury, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Ruth Salisbury.

January 21, 1913.
J. S. MALONEY, Clerk.
F. A. Garrett, D. C.

WARNING ORDER.

State of Arkansas, ss.
County of Pulaski.
Julia Sherrill, Plaintiff, vs. B. A. Sherrill, Defendant, in the Pulaski Chancery Court.

The defendant, B. A. Sherrill, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Julia Sherrill.

January 16, 1913.
R. T. Sandlin, Solicitor for Plaintiff.
George McConnell, Attorney-ad litem.

WALTERS SITUATION.

Walters, the county seat of Cotton county, Oklahoma, is a little city of about 1500 inhabitants, located on the branch line of the Rock Island, eighteen miles south of Lawton, Okla. It is needless for us to say that we are delighted with our appointment; it sufficeth to say that, so far as I know, all are highly pleased with the appointment; and this promises to be one of the best years in the history of Methodism in Walters.

We have just closed out one of the most successful revival meetings in the history of the town. Dr. D. V. York and Brother R. L. Shewbert arrived on the scene of action New Year's day, and under their leadership we began a vigorous campaign which steadily grew in interest and results till the night of January 22, when we closed out after a hard fought battle against "the world, the flesh, and the devil," with Methodism standing triumphant on the ramparts of the enemy.

For the first two weeks, Dr. York laid a Bible foundation for a deep religious awakening. His characteristic way of presenting the truth; his plain, fearless, vigorous, gospel message, did what it always does: it aroused the conscience; quickened the cold and indifferent; and brought about a marked change in the moral and religious tone of the whole town and community. And this is just what Walters needed. Ever since her existence as a town, she has been embroiled in a fight of one kind or another. First, over the location of the town site; secondly, over repeated fights for county division; and last, but not least, over the location of the county seat. This almost incessant struggle with foes within and without, had almost demoralized the town. The people had become so wrapped up in the accomplishment of the one thing—county division and the selection of Walters as the county seat—that everything else was made subservient to this one end. They had played politics; they had laid aside all differences of creeds; they had forgotten the moral and religious life of the town; and some had gone so far as to ignore religion and the claims of the church, and had come to the conclusion that the churches and religion were not essential to the real, permanent development of the town. This is something of the condition of affairs when the goal of her ambition was won; and the situation that the church had to meet. We consider ourselves most fortunate in being able to secure the assistance of Dr. York at this critical point in the religious life of the town; and especially of Methodism in this promising and prosperous little city. We came at the "psychological moment," and succeeded most admirably in meeting the needs of the hour. When he began to "wrestle against flesh and blood, against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," there was "a certain falling away," and a voice was heard, "Jesus, thou Son of God, art thou come to torment us before our time?" It is to Dr. York and his untiring efforts that Walters can attribute her "new birth." The meeting proved a decided turning point in the history of the town. The church has been brought to the front, and given the place that it rightfully deserves in the life of the town. Men, who before the meeting were almost unapproachable on the subject of religion, are now the staunch friends and supporters of the church. The "outsiders" have been made to see that the church and religion are the town's greatest assets; and that "Righteousness exalteth a nation: but that sin is a reproach to any people."

In addition to this general awakening, and thorough revolution in the moral and religious life of the whole has received one or more members as

town, there were thirty-five conversions and reclamations. Of this number sixteen have signified a desire to unite with the Methodist church. There are, no doubt, others who will come in later. There are five Protestant churches in the town. Each one a result of the revival; to say nothing of the deepening of the spiritual life of the membership of all the churches of the town. Two young men surrendered to the call to the ministry, and one young lady presented herself as a volunteer for the mission field.

In the Lawton District, Walters has the name of "doing things." This is evidenced not only by the fact that Walters won county division and the location of the county seat; but by the fact that we were able, without scarcely any effort at all, to raise \$205.00 for Dr. York, and \$25.00 for Brother Shewbert; and last but not least, the ladies made up among themselves and the membership of the church, a free will offering of \$25.00 for the pastor and his wife, which was most kindly and thankfully received. In addition to this, Dr. York, as is his custom wherever he goes, put on foot a motion to establish a circulating missionary library, one that will cost \$25.00 or more. The \$25.00 was readily secured, and the library will be installed as soon as possible.

As a result of the meeting, every phase of church life has taken on new life. Dr. York is missionary to the core, and his preaching on the subject of missions greatly stimulates the missionary activities of the church. He fought sin in every conceivable form, whether in or out of the church. He contended "earnestly for the faith which was once delivered unto the saints." He also contended that worldliness, dancing, card playing, theater going, and down-right Christian piety "have no dealings, one with the other." The Sunday school has been greatly revived, both in interest and attendance. We organized an Epworth League last Sunday afternoon with twenty-five members. In fact, Walters Station is now an appointment of which any preacher in the Conference may be proud.

We have secured five new subscribers to the Western Methodist, and five to the Nashville Christian Advocate, and expect to secure many more before we quit.

Our New Spring Lines.

Our salesmen are now on the road with their complete Spring lines and we invite an inspection of their displays before placing Spring orders. If possible we suggest to every merchant in this territory the advisability of visiting this market in person and comparing the values we offer with those of any other house, local or national.

Our building is the largest wholesale dry goods establishment south of the Ohio River, and its nine floors, covering over six acres, are filled with the choicest Spring lines.



Wm. R. Moore Dry Goods Co.
Exclusively Wholesale



MEMPHIS, TENN.

Walters Station expects to be able to report, "Everything paid in full, Bishop," when our name is called this fall at Annual Conference.

It has never been our happy lot to serve a more liberal, cultured, and appreciative people. Everything is moving along "like the liquid lapse of a murmuring stream." Methodism in Walters is coming rapidly to the front, and we expect to make this the greatest year in the history of Methodism in this the most promising little city in Southwest Oklahoma.

Fraternally,
W. P. McMickin, P. C.

DR. MONK AND METHODISM.

Assuming the honor of being at least a "pillow-sham" in Central Church at Hot Springs, I crave a little "say" about the reception accorded our great preacher from our great church.

It may not be unfair to say that among the many splendid preachers we have had none ever won the love and admiration of saint and sinner more than Rev. Forney Hutchinson, who served us so faithfully the past quadrennium.

And our situation is so peculiar that even some of our choicest members felt warranted in a fear that we would suffer by the calendar removal of our beloved Brother Hutchinson.

But, lo, we did not fully take into account the possibility of our great Methodism.

Kind Providence sent into our midst the wise and far-seeing Bishop Candler, whose culture and spiritual fervor deeply impressed our people with the greatness of Methodism and her men. With his single eye for the upbuilding of the kingdom of God, he saw the great work of our former pastor and realized the need of a great man to follow him, and thus we have Dr. Alonzo Monk, a prince of pulpites!

With all hearts saddened by the removal of a loved pastor, with fear and trembling on the part of some for the masses who throng our sanctuary, with mayhap a determination on the part of a few to like no new one who was to take the place of the old one, I know of no church whose change of pastors would be more trying than that of Central Church. But, lo, we did not fully take into account our great Methodism and her great men!

In the coming of Dr. Monk to Central

Church all fears are allayed, hearts have been opened to receive him and his wife, throngs crowd to hear him preach the Word and the organizations of the Church have moved on without jolt or jostle. He flaunts no new fancies to create sensation, but with authority as God's ambassador, proclaims the same gospel as our ministers of other days, with such entrancing power that we have a foregleam of a great year for Central Church.

We rejoice that we are one of a church whose Founder "is able to do exceeding abundantly above all that we ask or think."

Mrs. F. M. Williams.

Jan. 27, 1913.

TRY LAUGHING AT YOURSELF.

In the February Woman's Home Companion in the course of a talk to girls about friendship with boys, appears the following wise observation:

"It is not a bad idea at all to laugh at one's own failures. It indicates at least that you have imagination; that you can imagine how funny other people must think something that you have done."

DR. W. S. MAY.

Eye, Ear, Nose and Throat. Office rooms 14 and 15, Masonic Temple. Hours: 9:00 to 1:00, and 2:00 to 5:00. Sunday, 9:00 to 11:00. Little Rock, Arkansas.

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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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