

# 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 13, 1913.

No. 7.

## FLOATING DOWN.

The tide of Life's river  
Bears me onward forever,  
Without noise or commotion,  
Down, down to the ocean,  
And its course is so steady  
That it seems in an eddy;  
But soon will it sweep  
To the wide, misty deep.

The stream is fast flowing;  
My barque swiftly going;  
I know by the changes of scene on the shore.  
Fair home of my childhood,  
Glad sports in the wildwood,  
And youth's fairy visions, I see them no more.

Old friendships are broken,  
And vows fondly spoken,  
Are now but remembered as words which were  
vain.

The prospects so smiling,  
And hopes so beguiling,  
Which enchanted me once, full short was their  
reign.

And thus I have warning,  
That past is life's morning,  
And past is its noontide, its fervor is gone.  
The sun is declining;  
The daylight is waning;  
And fast are the shadows of night coming on.

O God, do Thou guide me,  
Where no ill shall betide me,  
Through death's gloomy portal,  
To the regions immortal,  
For soon will I be  
On the ultimate sea.

St. Louis, February 4, 1913.

J. E. G.

## SALUTE US!

Let the world salute the State of Arkansas and her Legislature! For this is a red-letter day for temperance in this State.

Two weeks ago we reproduced the text of Senate Bill 118, the provisions of which, briefly stated, are that after this year no license can be issued for the sale of liquor in this State except upon the petition of a majority of the adult white inhabitants of a given radius; that the names of signers to the petition must be published at least two weeks before the granting of such petition; that proper opportunity shall be given by the court for remonstrances before the petition can be granted.

At the time of our last publication this bill had been pushed forward to its place on the calendar of the Senate. Last week the Senate passed it by a vote of 22 to 10. It went immediately to the House, where its friends pushed it through, under suspension of the rules, to its place on the calendar, and fixed an order of the day for it for last Monday forenoon. By noon it had passed the House by a vote of 73 to 21, despite the frantic efforts of its enemies.

Only two questions do we hear raised. The first is as to whether the Governor will veto it. We do not believe he will. The Governor in his campaign proclaimed himself a local optionist. He further told the people that he would even sign a Statewide bill, if the Legislature should pass one. This is a local option measure. Moreover, it is a form of local option that permits the

white people of any community in this State to determine the moral status of their community without reference to the sentiments of negroes. He would be a bold politician who would challenge that provision in this good State. It would put him in fine condition for his next campaign! Besides, a Governor would need to pause before he vetoed a measure that had originally been passed by majorities sufficient to pass it over his veto. We do not look for a veto.

The other question is as to the constitutionality of the bill, in view of the fact that it draws a color line. This editor is no lawyer, but we make bold to say that the constitutionality of the bill cannot be successfully attacked.

In the first place, all the courts of the country, including the Supreme Court of the United States, have held that the sale of liquor is not a right. If the sale of it is not a right, the power to determine whether or not it may be sold is not a right which any class of the people can set up. The only rights that can be acquired are such as the statutes themselves confer. The sale of liquor, says the courts, is a privilege, and as such it lies within the police regulations of the governing community. That is to say, a State has a right to confer the privilege upon conditions of its own naming.

This is precisely what the States have always done. The present Three-Mile Law in Arkansas, which has been upon our statute books for a quarter of a century, is a statement of conditions under which license might or might not be granted. Other States have other conditions, according to the will of each. These conditions vary greatly, and they are valid in every place.

In the next place, the conditions prescribed in this bill do not involve the right of the franchise. If it were so, the fifteenth amendment to the Constitution of the United States might probably be invoked, protecting the right of the negro to vote. But the case does not rest upon votes, and nobody's right to vote is denied. Our Three-Mile Law has never rested upon votes, for under this law women have exercised all the rights and privileges of men, and women are not voters in the State of Arkansas. The basis is that of a petition, not of a vote. This bill tells us whose petition the court shall regard in passing upon the granting of the privilege to sell liquor, not whose votes he shall regard. It is clearly within the police powers of the State to prescribe such condition.

Our last great campaign, last fall, for State-wide prohibition, developed the situation that made possible this law. Some of us came out of that fight bruised and discouraged. But the fight was worth while, as all agitation against liquor is worth while. In that campaign it was distinctly developed that the liquor men of this State had formed an alliance with the negro vote. That put somebody to studying on a method that would eliminate the negro from this question. The result has been what we see. The temperance people have accepted the challenge thrown out, that we are to allow the negroes of this State—not all of them, but the meanest and lowest of them—to determine our moral status. It is a case of the shortsightedness of the Devil. He and his crowd overshot their aim.

Very great credit is due County Judge Paul Cella, of Texarkana, for the first bold challenge of negro dominance. He declared that Miller County had voted "wet" only because of the ne-

groes, and that he was determined that not even their votes should govern this matter. He was immediately followed by the county judge of Prairie County. Meanwhile this bill, No. 118, had been maturing; the sentiment was in the air full and strong. The bill is passed. There is not a community in Arkansas, we think, where a majority of the white adults can be induced to sign their names to a liquor petition. We think the saloons are gone!

## OUR ARMY CHAPLAINS.

The chaplains of the United States Army recently held a meeting in Los Angeles, Cal., to discuss matters pertaining to their work in the army. One of the results of this meeting was various recommendations as to how the service could be improved.

We do not feel that Congress has given proper attention to this branch of service. Perhaps the War Department has not done all it ought to have done. We are frank to say that we do not know who is most to be blamed. But we do know that the chaplains in the army have not had the encouragement to which their office entitles them. It has seemed to us rather that it has been thought to be recognition enough to appoint them, leaving them to make out of their work what they could, with no special provisions to aid them in that work.

We shall not in this place argue that this is a Christian country. That point has long ago been settled, and the fact that we should have chaplains in the army at all assumes that it is a fact.

If we are to have chaplains, we certainly may expect that their work should amount to something; we certainly may expect that every proper facility to make their work a success should be afforded them.

It is, in the next place, incumbent upon the Government to give every boy who enlists as a soldier a chance to form as good character in the army as he can form in civic life. We think it is notorious that our enlisted men do not have such a chance now; it is notorious that the army, even in times of peace, is one of the most demoralizing places a young fellow can find. It is a tragedy that so many young fellows become morally worthless in our military service.

It is not even good economy for the United States to neglect the morals of its soldiers. We suppose no one would accuse Napoleon Bonaparte of soft sentimentality about soldiers, and we think few will question that he was about as good judge of soldiers as ever lived: we saw the other day a quotation by General Kuropatkin from Napoleon to the effect that three-fourths of the efficiency of soldiers depends upon their moral character. How could it be otherwise? Three-fourths of the efficiency of any man lies in what that man believes, believes in such fashion that he is ready to put his belief into his practice. That was what made the soldiers of the early Mohammedan armies so terrible; it is a decadent faith in the Turk of today that has made him the easy prey of the Bulgarian. It was the heart in Cromwell's Ironsides that could sing lustily a psalm as they went into battle which made them invincible. From the days of Gideon, when his brave three hundred advanced with the shout, "The sword of the Lord and of Gideon," it has ever been so. An army of dissolute men is not even a good machine; but beware of an army that is inspired by deep moral convictions!

## WESTERN METHODIST

PUBLISHED EVERY THURSDAY.

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ANDERSON, MILLAR &amp; 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.

Our columns are crowded, brethren, crowded  
with good things, and more that is as good wait-  
ing. Two things: Be patient; condense.

Rev. J. W. Trevette, Mutual, Okla., in a re-  
cent private note says that his work starts off  
well and that the outlook for a happy and pros-  
perous year is bright.

Rev. C. T. Davis, Eldorado, Okla., is very hap-  
py in his work. His presiding elder wrote the  
truth about him recently when he spoke of him  
as being a thorough gentleman.

The Sulphur Democrat, of Sulphur, Okla., of  
February 5, contains a good cut and write-up of  
our First Church in that important city. Pastor  
W. J. Moore is having a good year.

Among our lay callers this week as Brother  
J. B. Gregory, of Alexander postoffice, who called  
to renew his subscription, and would have been  
very welcome had he called on any other mission.

Rev. T. A. Martin, of Gentry, is making him-  
self useful in connection with Gentry Station.  
He puts in full time in the Sunday school and as  
a superannuate plays the part of a good layman.

Capt. J. D. Parks, one of the leading members  
of our church at Fayetteville, died the latter part  
of last week. He was a man of probity and of  
means. We sympathize with his family and with  
that church.

Rev. J. B. Stevenson, the presiding elder of  
the Fayetteville District, dedicated our church at  
Highfill, on Springtown Circuit, February 9, the  
last dollar of the debt on the church having been  
secured.

Rev. G. B. Griffin is doing earnest and suc-  
cessful work on the Springtown Circuit. With  
his faithful itinerant wife he visits in the homes  
of the people and looks after the interests of the  
church.

Rev. Y. A. Gilmore and his people at Pea  
Ridge are much gratified that a debt of long  
standing on the Pea Ridge Church was reported  
paid at his recent quarterly meeting. They are  
now moving for a new organ.

Two laws which will excite general interest  
and meet, we think, with general approval, were  
passed by the Arkansas Legislature this week.  
One of them is a law abolishing the convict lease  
system, and the other provides for the electrocu-  
tion of felons condemned to death.

"I was never in my life happier in my work  
than now." So spoke Rev. Robert Duckworth  
the other day. He is pastor of Pulaski Heights  
Church, this city, and expects to occupy his new  
church on Easter Sunday, Rev. W. F. Evans  
preaching the opening sermon.

Senator Greathouse, who is none other than  
Rev. B. H. Greathouse, is this week presiding  
over the Senate of Arkansas. There is strong  
talk of leaving him in that position when this

Senate adjourns—which means that he would  
be the Lieutenant Governor of the State.

Rev. J. W. Williams, Swan Lake charge, was  
in to see us last Friday. He speaks very hope-  
fully of his work, and is very much pleased with  
his people, but the illness of his good wife, who  
is at Hermitage, Ark., has very much hindered  
him this winter.

Those who have sent in five or more subscrib-  
ers during the last week are: C. C. Barnhardt,  
5; G. L. Crow, 5; J. J. Mellard, 6; Y. A. Gilmore,  
6; F. M. Miller, 6; J. C. Henderson, 5; C. H.  
Armstrong, 5. We are obliged to these brethren,  
and to many others who have sent less than  
five during the week.

Mr. F. M. Daniel, our factotum layman of  
White River Conference, and one of the most  
genial of friends, was with us a brief while last  
week. He had just been to a meeting of the  
executive committee of the Galloway Board of  
Trustees, of which he is president. Affairs at  
the Galloway were found running smoothly and  
prosperously.

The people of Mangum recently "pounded"  
their presiding elder, Rev. C. F. Mitchell. A  
man who really loves as many people as does  
C. F. Mitchell will find many good things com-  
ing his way. Two others items from this district  
this week are to the effect that a campaign has  
been begun to pay all debts on country churches  
this year, and the presiding elder himself is lead-  
ing a campaign for the Western Methodist this  
month, the slogan being "a paper in every Meth-  
odist home."

Rev. C. C. Barnhardt, Hollis, Okla., in send-  
ing in a new club of five subscribers, remarks  
that every member of his official board, except  
one, is now getting the conference organ. This  
pastor is showing great diligence in all lines of  
church work; knows the value of a church paper  
going into the families of his charge. Surely the  
least that can be expected in any charge is that  
the officers all should take the paper. How shall  
men who themselves know little of the work of  
the church develop in others an interest in the  
church; and if church officers do not develop in-  
terest in others, what are they good for?

## THE INTERSTATE LIQUOR BILL.

Both houses of Congress have passed the In-  
terstate Liquor Bill. The Webb Bill was substi-  
tuted for the Kenyon-Sheppard Bill—the differ-  
ence is a matter of no concern. The bill pro-  
vides, stated in a word, that no intoxicating  
liquors can be transported into any State or other  
territory under the jurisdiction of the United  
States where there is any intention to sell or use  
such liquors in violation of the laws of such State  
or Territory.

This is what we have been wanting. It is in-  
timated that the President will veto the bill, as  
being unconstitutional. But it is admitted that  
this intimation rests upon no word from the  
President. We shall see.

## A LOCAL CHURCH UNION.

We are very much gratified to be able to make  
record of the union of the two branches of the  
Presbyterian Church, familiarly called Northern  
and Southern, in this city. The Northern church  
was originally the Cumberland Presbyterian  
Church, and got swept into the Northern branch  
under the union proceedings of a few years ago.  
That congregation has now agreed to unite with  
the congregation of the First Presbyterian  
Church, Southern. They will build a new church.  
It was our distinct verdict at the time of the  
union proceedings aforesaid that it would have  
been greatly better if provision had been made  
whereby all the Cumberland Presbyterians of the  
North had gone into the Northern church and all  
of the South had gone into the Southern church.

## THE CAMPAIGN STILL GOING FORWARD.

We are in receipt of all sorts of statements  
about our special campaign for the Western  
Methodist. One brother writes to inquire  
whether the campaign is still going on. Others  
are promising to take the matter up in the near  
future. Some are assuming, in spite of all we  
have said, that the price of \$1.00 is made for old  
subscribers as well as new. A few have expected  
a commission on subscribers taken at \$1.00.  
Some have asked that these new subscribers at  
\$1.00 be charged. Will all our dear brethren al-  
low us to say that the special campaign is still  
running, and will they allow us to state once more  
the very plain and simple conditions that govern  
it? The campaign lasts till March 1. Take no-  
tice of this. The rate of \$1.00 is a cash rate for  
new subscribers only. It does not apply to old  
subscribers. It is an inducement held out to  
those who are not now getting the paper, and  
next year their subscriptions will not be renewed  
except at the regular rate of \$1.50. The paper  
cannot be maintained at the rate of \$1.00, and it  
would commit financial suicide to attempt it, so  
that you would have no paper at all.

We cordially thank the brethren who have  
been active. The subscriptions are still coming.  
But those who have not yet made their canvass  
must get at it, for the time is short. We have a  
good and hopeful outlook every way for the  
Western Methodist; but it will not do any good  
for those who are not getting it.

## WARS AND RUMORS OF WARS.

The situation in Turkey is such as to lead to  
the belief that the Porte will soon be compelled  
to accept any terms the Allies impose. The  
Turkish peace delegates are still in London, and  
negotiations for peace may be renewed at any  
time.

A very acute situation exists in Mexico. Part  
of the army has revolted, and is led by Gen.  
Felix Diaz. There has been fierce fighting in the  
streets of Mexico City, heavy artillery and long-  
range rifles being used, wrecking many buildings  
and killing and wounding many people. As  
nearly as can be estimated on this, the day be-  
fore we go to press, something between 500 and  
1,000 people were killed on Tuesday last. The  
issue between President Madero and General  
Diaz seems uncertain. There is no telling the  
extent to which the revolt will go in other parts  
of the Mexican Republic. There are grave signs  
outside of the City of Mexico.

This paper has several times before this ex-  
pressed the fear that there is in Mexico no man  
strong enough to restore quiet, since old Presi-  
dent Diaz is no longer in the country. The truth  
is that the Mexican people, sad to say, are not  
quite ready for self-government on our plan of  
self-government.

The United States authorities are getting  
ready for intervention, if matters grow worse.  
Intervention has all along seemed to us likely  
enough. If we are to hold to the Monroe Doc-  
trine, which forbids other nations to intervene,  
we must hold ourselves responsible for an orderly  
government in this hemisphere. We fear there  
can be no orderly government there until we es-  
tablish it.

## TEARS.

Oh, the world is full of sadness,  
And the sadness full of tears,  
And the tears are full of heartache  
And regret for vanished years.

But if we'll put by our sadness,  
And if we will dry our tears,  
We may find so much of gladness  
And of joy through coming years.

MRS. ALTA WATERFIELD.

Ozark, Ark.

## THE LITTLE HYMN BOOK

ordered by the Board of Missions last May has been prepared by the secretary of the Department of Home Missions, and is now ready for delivery by Smith & Lamar. Features: Two hundred selections—hymns and gospel songs; the 165 hymns from the Methodist Hymnal; prepared especially for small churches in country and town; suitable for use in all services, including revivals; all words printed in the musical staff; 25 Psalms, the Ritual, and the Order of Worship; note edition only; leatherette binding only. Price, only \$12.50 the hundred.

Doctor Moore has done a good service in preparing this hymn book. We need something better than the ragtime things called song books so frequently found in our churches. We need something that has dignity, sound doctrine and good music, and yet something cheap enough for the poorest congregation. We think it will be found in this Little Hymn Book.

## FROM REV. J. C. HOOKS.

Editor Western Methodist: I send the following synopsis of a sermon I preached to my people January 5, for publication, if it meets your approbation. Before giving the outline I wish to thank the brethren—some of whom rank as our strongest men—who have written to me letters of congratulation on my recent article in the Western Methodist.

The outline is developed from I Peter 1:23: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of God endureth forever." This text seems to be a quotation from the fortieth chapter of Isaiah, though it occurs in several places in the inspired Scriptures. St. Peter is arguing in the preceding verses the worth of the soul, the importance of the new birth, the durability of spiritual and heavenly things, and in comparison the evanescent nature of all things earthly.

The brevity and uncertainty of human life are variously expressed in the Scripture. It is compared to a thin vapor, a fleeting shadow, a passing cloud, a handbreadth, a dream, a scarcely remembered tale that is told. His glory is withered grass and the faded flower. With all of these illustrations and many others like them that might be drawn from the same source, you are doubtless familiar. Remembering this fact, the pious Psalmist prayed: "So teach us to number our days that we may apply our hearts unto wisdom." The human organism is not compared to nor is it composed of stone, marble, iron, wood, tree, or shrub, but it is compared to grass, the frailest of vegetable growth, and it is composed of dust that floats off upon the feeblest breeze. The inspired writers select the most fleeting and short-lived objects to express the brevity of human life? "His time passes away like a shadow," says Job. "As a swift ship," says another. "Like water spilt upon the ground," writes another. "Behold," exclaimed David, "thou hast made my days as an hand breadth and mine age is as nothing before thee. Verily man at his best estate is altogether vanity. He heapeth up riches and knoweth not who shall gather them." St. James exhorts the rich to "rejoice in that he is made low, because as a flower of grass he shall pass away."

Mark the language: "All flesh," no exception—not intellect, wealth, learning, pedigree, or even piety, can save from the all-embracing decree—"dust thou art and unto dust shalt thou return." John Astor's millions, nor Senator Davis' position of honor in the United States Senate could buy off the King of Terrors.

All flesh is as grass not only as to its frailty and short-lived nature, but as to its insignificance—that is, viewed in the aggregate. How insignificant and unnoticeable is a blade of grass

amid the luxuriant prairie. How small is one man amid the great sea of humanity. He is as a drop to the ocean or a grain of sand upon the seashore, or a leaf in the forest. It is estimated that there are seventeen hundred millions of human beings on the globe. What is one man, or a thousand, or a hundred thousand, to that number. Indeed, if the whole United States were to sink there would still be sixteen hundred millions left. Let no man think himself indispensable to the government. Gladstone, Lincoln, Grant, kings, and emperors die, but governments go on as before. Let no man think he is indispensable to the church. The great leaders die, other great leaders rise up and take their place and fill it in many instances better than those who went before. The great railroad magnates, Vanderbilt, Gould, Harriman, are no more, but not a single train misses connection or is belated on that account. The great merchants die, but business goes on and continues to improve just the same!

How true is this, too, of man's estate—means, money, possessions. The Titanic goes down carrying about twenty millions of values besides human lives, and no man can find the grave any more than that of the vagrant tramp who was buried by a sand storm in the desert. Great cities have flourished, numbering their population by hundreds of thousands and died, and no man can find the grave thereof unto this day. It is said that when Xerxes invaded Greece he felt a secret thrill of joy as he viewed his vast army and contemplated the extent of his power and greatness, but instantly his joy was turned to sorrow and he actually wept when his mind turned to the thought that in a few years not one of that vast multitude would be living.

It is enough to take the starch out of all of us to think how well the world would get along if we were not in it. The fact is, even the most prominent are known by comparatively very few. If we want to know how well the town, city, neighborhood, can do without us we have only to take a trip for a few weeks, and when we return we will find comparatively few who had found out we were away. Even the most prominent are not much missed, because known by comparatively few. Many people—a multitude of people in Arkansas—could not name the various congressmen of that State, or who was the Governor who preceded the present incumbent. Not only is this so in regard to State officials, even great statesmen; but it is so in regard to leaders in the church. Not a few in the various districts of the Little Rock Conference who could not name the presiding elder of the district in which they live. Ain't that awful?

I have to relate a funny story on one of the "beloveds" I met in Nashville, Tenn., Bishop McTyeire. He had promised to hold the district conference of a certain presiding elder who thought he was IT. Something turned up which made it impossible for the Bishop to meet the engagement. He said to me: "I wish you would tell that presiding elder down there that I cannot come. I would have written to him, but I have forgotten his name and his postoffice." My! Wasn't that a puncture!

Here is one on myself: I held a meeting in a certain town in Arkansas some years ago. A few months later I met a lady from that town. When I was introduced to her she said: "Yours is a new name to me. I do not remember hearing of you before." I said, "I held a meeting in your town last summer." "Did you? I never heard of it." Wasn't that distressing?

And, Mr. Editor, lest you should become unduly exalted, I was soliciting for the Western Methodist some time since, when the lady asked, "Where is the Western Methodist published, and who is the editor?" and another asked, "Where is Little Rock." I was traveling on the train between here and Kansas City, when the papers an-

nounced the death of Senator Davis of Arkansas, and a gentleman from Iowa asked, "Can that be Jefferson Davis of Confederate fame?" Even as great a man as Napoleon said to his private secretary as he was riding from the field of Marengo, "If I should die tomorrow, I should, after the lapse of half a century, have but half a page in general history." I have the International Encyclopedia, considered the greatest of its class. I turned to see what it had to say of General Forrest, whom I regard as the greatest cavalry general of the ages, and whom General Grant had the magnanimity to pronounce the greatest cavalry general on either side during the Civil War. To my surprise, this so-called great cyclopedia devoted about a dozen lines to this marvelous man. It speaks of him as "Colonel" Forrest, and seems not to know that he arose from a private soldier to the highest rank in the Confederate service.

How appropriate is Mr. Lincoln's favorite poem, which he frequently quoted from memory, but did not know the author:

"Why should the spirit of mortal be proud?  
Like a swift fleeting meteor, a fast flying cloud,  
A flash of the lightning, a break of the wave,  
He passeth from life to his rest in the grave.

"The leaves of the oak and the willow shall fade,  
Be scattered around and together be laid,  
And the young and the old, and the low and the high  
Shall moulder to dust and together shall lie.

"The hand of the king that the sceptre hath borne,  
The brow of the priest that the mitre hath worn,  
The eye of the sage, and the heart of the brave,  
Are hidden and lost in the depths of the grave.

"The peasant, whose lot was to sow and to reap,  
The herdsman who climbed with goats up the steep,  
The beggar who wandered in search of his bread,  
Have faded away like the grass that we tread.

"The saint who enjoyed the communion of heaven,  
The sinner who dared to remain unforgiven,  
The wise and the foolish, the guilty and the just,  
Have quietly mingled their bones in the dust.

"So the multitude goes—like the flower or the weed,  
That withers away to let others succeed;  
So the multitude comes—even those we behold,  
To repeat every tale that has often been told."

The foregoing is strictly textual. Mark it says "all the glory of man." The glory that men bestow is shortlived and often unworthily bestowed. The true source of all real greatness is in God. Misguided man has resorted to every instrumentality to render his name immortal, but still "he giveth up the ghost," and where is he? It is reserved to inspiration to reveal the secret of immortality and the means of making a name which shall never perish and erecting a monument which shall never crumble. "The righteous shall be in everlasting remembrance." "The world passeth away and the lust thereof, but he that doeth the will of God shall abide forever"—

"When victors' wreaths  
And monarchs' gems  
Shall blend in common dust."

Moses and Joshua, Enoch and Elijah, Paul and John, Wesley and Spurgeon, are with us still and will grow larger as the years go by. It is only cheap and earthly glory that is shortlived, but there is a genuine that will brighter shine as the years of eternity roll.



## A PLEA FOR A CONSECRATED MINISTRY.

Who is a minister, what are his chief functions, and what do we mean by consecration? The writer once heard a prominent layman refer to a pastor as "only a hired man." It is likely that this conception of a pastor's relationship to the officials of his church is more prevalent than some are aware. A board of stewards which imagines it has employed a "hired man" needs to reconstruct its views of the pastorate. A Methodist pastor cannot be called, employed, given a vacation, nor discharged by a board of stewards. As a member of the "itinerancy," a species of spiritual military regimen, he is sent, sent with authority to take oversight of the flock. The hired man idea is not only unmethodistic, it is also unscriptural. In Acts 20:28 we read, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God which he has purchased with his own blood." Whatever else this may or may not mean, it cannot be reconciled with the "hired man" conception of the ministry.

Some worldly-minded people seem to think that it is the duty of the minister to entertain on fair Sundays. On these days they come to witness the "performances" of the choir and the pulpiteer. If the preacher is graceful, has a mellifluous voice, uses ornate language, makes an artful display of linguistic pyrotechnics, has a profusion of words of learned length and thundering sound, caters to the refined and the aesthetic, and does not disturb the conscience, they say he is such a dear, dear man, "really cute." When St. Paul ministered in Corinth, learning and eloquence, ornate rhetoric and polished periods would have won applause, but he said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you but Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The man who comes to church to witness a "performance" needs to go back to his Bible and find out what the function of the minister is.

Some ministers seem to think that it is their chief province to act as police to protect the church from the ravages of the heretics. They lift their hands in holy horror at the slightest deviation from the orthodox views, even on a nonessential, but pass by lightly irregular living and sinful indulgences more hurtful to the church than a little theoretical unsoundness. They go gunning for the unorthodox and imagine themselves the guardians of orthodoxy. Too many self-appointed guardians have stretched forth their hands to steady the ark, and too few have been extended to uplift fallen humanity. However important creeds may be, and nothing is herein being suggested against their importance, yet Jesus Christ never put any undue emphasis on creeds, nor did he indicate that he wanted his preachers to do it. When Jesus went into the temple and they gave him a book, he turned to the book of Isaiah and read what is now the sixty-first chapter, wherein it is said that the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, to heal the broken-hearted, preach deliverance to the captives, recovering of sight to the blind, set at liberty them that are bruised, to preach the acceptable year of the Lord. Then said he, "This day is this Scripture fulfilled in your ears." In the life of Jesus the police function was reduced to a minimum, and the ministering function magnified to a maximum. Why not in his ministers?

Some colored preachers have the habit of

saying that they "pastured" at certain places. This unwittingly expresses an unacknowledged truth. Some preachers seem to think that it is their prerogative to come to pastures green, made green by the fidelity, self-denying devotion of their predecessors. Such is not the conception of the ministry of Jesus. He came not to be ministered to, but to minister, not to see how many he could get to serve him, but how much he could serve them; not to see how much he could get them to exalt him, but how much he could lift them up. No preacher has a right to expect to be coddled, petted, flattered. He is greatest who serves most and best. We are sent not to be fed but to feed. Personally we do not deserve any special consideration. We are worthy of respect for the work's sake.

If we get piqued because we are not petted, we are more like spoiled children than like followers of the lowly Nazarene. Too much concern about personal favors, honors, salary, gives rise to the suspicion that we have come to "pasture."

There are multitudinous misconceptions of the function of the minister held both by people and preachers, and a full discussion of these erroneous views would make this paper interminably long. Let us turn to the Holy Bible for light and information.

In the Old Testament the priest was set apart by God to offer sacrifices for himself and for the people. He was God's special servant and his work was largely ritualistic. The prophets were certain men to whom God revealed his will, either as to things past, present or future. These holy men by various and sundry ways told forth God's mind to the people. The New Testament preacher is successor to both priest and prophet. With hold hands he ministers at the altar in the sacraments of the church, and from God's word and from much communion with him in the secret place of the Most High, he learns the mind of God and tells it to the people. The modern priest-prophet has tremendous responsibilities. St. Paul, in II Cor. 5:20, in speaking of his functions, says, "Now we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The minister is heaven's peace commissioner, clothed with authority to negotiate peace with a rebellious humanity. When such a conception of the ministry dawns upon us we instinctively cry out, "Who is sufficient for these things?"

That a man on such a mission for God needs to be entirely consecrated needs not even to be stated. It is so patent. But what do we mean by consecration? Baptism and ordination are consecrations, but we mean more than this. It is not to be measured by a manifestation of emotion. God's ambassadors in the throes of the mighty conflicts in which they must engage will likely have their emotions stirred to their very depths. But there are superficial displays of emotion that must not be taken for consecration. Consecration cannot be measured by the amount of briny fluid the lachrymal glands secrete.

Neither must it be judged by pious cant and parsonic tone. Much less can it be measured by the length of the face, tones, or the coat tail. It is not to be known by having an experience numbered, named, labeled and differentiated from all other experiences and intolerant toward all who do not number and name theirs with the same figures and terminology.

It is a life willing to testify as to what God has done for it, but not seeking to lay bare on all occasions the sacred inner experiences as to God's dealings with the soul. Some experiences are too sacred to be put on dress parade. It is a life whose whole personality is devoted to God and regulated by his teachings. The intellect thinks it is best for the will of God to be supreme, the will chooses for the will of God to be

supreme, and the sensibilities love God supremely. It is a life with all its appurtenances surrendered to God. Without reservation of any kind whatsoever, he is henceforward to be God's exclusively. No man has a right to minister at God's altars with unholy hands, and no man can dwell in the secret place of the Most High and learn the mind of God whose heart is polluted by sin. God needs and must have a sinless, sanctified, holy ministry. The words sanctified, holy and perfect have been so misused as to be brought into disrepute. But they are Biblical terms, and their use should not be relegated to the cranks and fanatics. God's sane redeemed people ought to use them without fear. No man can effectively preach against sin who is willingly sinning himself. "Thou that preachest that a man should not steal. Dost thou steal? Thou that preachest that a man should not commit adultery. Dost thou commit adultery?" The preacher must be striving mightily, and groaning, to live up to and illustrate in his life the gospel he preaches. The preacher's example silently but powerfully reinforces or counteracts his message. Jesus rebuked some religious teachers of his day for laying heavy burdens on the shoulders of the people, but not being willing to move one of them with their fingers.

Moreover, a man whose heart is not pure does not have spiritual discernment. The pure in heart not only see God, but much else. Spiritual discernment depends upon one's attitude toward the light he has. He who appropriates all the light he has, will find additional light shining on further and further into the mysteries of the kingdom. But he who does not live up to the best light he has will find his spiritual vision obscured and his spiritual faculties obtuse. Obedience and faith constitute a kind of sixth sense by which spiritual truth is apprehended and comprehended. The ethical confusion, skepticism, and agnosticism in the world are not God's fault, but man's. The cause of skepticism is not living up to the light one has, and the cure of skepticism is in living up to the light. Moreover, insight into things spiritual is not dependent upon intellectual acumen. It is dependent upon heart purity, right motives, and a habit of utilizing all the light afforded. A preacher ought to know all of things divine that God can reveal to man in order to be a fit mouthpiece for God. Only a soul that can be transfused with heavenly light can be a good transmitter of divine light and power. God's priest-prophets must all be vessels meet for the Master's use.

This is indeed a high standard and it is no easy matter to live up to it day by day. But it is no higher than the Bible requires nor higher than God has a right to expect. The ministry has its temptations, as subtle, as persistent, and as dangerous as men in other walks of life have. He who enters the ministry supposing that the sacredness of the calling will exempt him from temptation is doomed to disappointment and must sooner or later be disillusionized. One of the ever-present temptations in this commercial age is secularity. This is indeed a commercial age, and the opportunities for money-making are such as the world never saw before. Money-making seems so easy and withal so fascinating that many professional men, including some ministers, have taken it on as a side line. One of the most precarious things a minister ever undertook is to be a money-maker on the side. I am not assuming that he will lose his integrity and veracity. (There is no doubt or probability that he will do this.) The danger is this: Men cannot have but one predominating passion. In the life of a minister that must be soul-saving. When anything else usurps that place he is on the high road to inefficiency, if not to something worse. When money-making becomes more fascinating than soul-winning he is a spent force in

things spiritual. No man can preach an unearthly gospel (and our gospel is an unearthly gospel) with one eye out constantly for a sharp bargain. A preacher must fear cupidity, avarice, covetousness, as he does a deadly poison, yea, as he does hydrophobia.

Another hindrance to consecration in the life of a minister is an inordinate ambition. Ambition for place and Christian humility are utterly incompatible. The minister who seeks preferment by the methods of the world is not a worthy ambassador of Jesus Christ. Jesus referred to the customs of the world wherein the supposedly great exercised authority, but he said it shall not be so among you. "Whosoever will be great among you let him be your servant. And whosoever will be chief among you, let him be your bondservant. Even as the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many." He who brings into God's church the methods of the politician degrades the church, offends God, and deserves the contempt of his brethren. Any sort of organization or combination that looks toward securing honors or position for self or friends is utterly incompatible with covenant relations with Jesus and is contrary to all the principles laid down by the King for the government of his kingdom.

Another hindrance quite as bad, and perhaps more prevalent than inordinate ambition is an unbrotherly attitude toward the brethren. It shows itself sometimes, yea, too frequently, in our remarks about the work of our predecessor. Strange that we always find our churches so run down. Within a few weeks after conference things begin to look up. By the time we leave the charge it is in a flourishing condition. Within three weeks after we leave our successor comes and according to his report he found it dreadfully run down, but soon gets it on its feet. Is this a proof that Methodists backslide rapidly or that Methodist pastors are unbrotherly? It shows itself again in envy, jealousy for those in higher positions or who seem to have more influence with "the powers that be." The brother who seems to "have the ear of the bishop" brings down upon his head, however innocent he may be, all kinds of envyings, jealousies, suspicions, backbitings, etc. Such might be tolerated among the Gentiles, but it is unbecoming to the saints, and utterly at variance with the principles that obtain in the kingdom of God. Sometimes this descends to real hatred. This is diabolical, and when this comes into the heart the love of God takes its departure. "Behold how good and how pleasant it is for brethren to dwell together in unity." The religion of Jesus will make a body of ministers one—one in love, sympathy and purpose. The absence of this unity advertises the fact that the religion of Jesus does not rule supreme.

Another dangerous thing in the life of a minister is preaching a standard of living which he is not endeavoring—yea, striving, groaning, to live up and illustrate in his daily life. If a preacher wants to become as "a sounding brass and a tinkling cymbal" let him preach one standard and consent in his own mind to live below this, and he will reach it rapidly. The honest preacher will frequently have to stop the preparation of a sermon and down on his knees before God to plead for an experience that will enable him to preach the thought reached in his sermon, demanding a higher standard of living than he has been living. Better pause, pray, fast, and get the experience than go on and preach hoping that it will at least do somebody good. The message will not come instinct with the travail of his own soul and will create an incipient deception that is hazardous in the life of a preacher. A preacher must have some fixed policies, and one of these should be to endeavor by all the grace that God will supply to incarnate and illustrate

every ethical, moral and spiritual principle taught in the sermon.

Another hindrance is preoccupation with things semi-spiritual, at least moral, to the neglect of things wholly spiritual. Prohibition is a moral battle, it is the right engaged against the wrong, and every Methodist preacher in the land is ready "to fight till the last armed foe expires." But prohibition should not usurp the place in your program that belongs to distinctively spiritual work. Things spiritual have the inherent right to the primacy in your program. Prohibition is of necessity an incidental issue. Beware of spending too much time in this. Civic righteousness is an ever-present and a never-ending issue. Our men have not been remiss in these fights. But this must never have a primary place in our program. It is entitled to only a secondary place. We are set for the establishment of the kingdom of God and are justified in going into these issues only because they indirectly have to do with helping or hindering the kingdom of God. But it is easy to put too much emphasis on these lines. Lyceum courses, educational work of the State, literary courses, clubs, lodges, societies, and thus on *ad infinitum*. A man may get so preoccupied with these things that his own soul will grow lean and his people will not be fed on the Word. He is a wise man who knows how to distribute his time, where to place the emphasis, and how to make his life symmetrical. Hindrances to a consecrated life are multitudinous and strong, but not invincible. By divine grace they may all be overcome, and a consecrated life lived, thanks be unto God which giveth us the victory through our Lord Jesus Christ.

Let us now think of some of the helps to a consecrated life. Every young preacher ought to be impressed that it is only consecrated men that are wanted in the Christian ministry. We who are older ought to set such an example that the young man contemplating entering the ministry would at once see that none but men of pure hearts and clean lives are wanted in this work. Let him understand that before he enters here he must be divorced from sin. Entering with that conception, he will be fortified against the compromises that will insidiously suggest themselves to him in the problems with which he must deal throughout his ministry. Let him know that busy as he must be, he must take time to be holy. Take time for private devotion. Time for communion with God. Time for God to speak to him. Time for the truths of the Bible to sink deep into his soul. Let him know that nothing, be it ever so urgent, must encroach upon the time for secret devotion. This time, if need be, should be hedged about with a flaming sword. Not even domestic duties of the most delicate nature should interfere. Preachers' wives need to learn to help them in keeping certain times for private devotion. *Listen, he who does not constantly fertilize his brain with new thoughts and revitalize his heart with new experiences from day to day will soon fossilize.* With all his time taken up with other things, some wise, some unwise, and some otherwise, a preacher cannot do this. As master of himself let the preacher make a program giving ample time for private devotion and stick to it though the heavens fall. The Holy Spirit will be his Helper. The same Spirit who convicted him of sin, who regenerated him, who gave him the divine assurance, will also endue him with power from on high, will guide him into all truth, will intercede for him with groanings that cannot be uttered.

Such a ministry will be fruitful. With these conditions of consecration met, God's word will not return to him void. With a consuming zeal that knows no bounds, with celestial fire burning in the soul, with a consciousness that we stand as an ambassador of Christ, with souls purified by the Holy Ghost and anointed for service, with our tongues touched with a live coal from the

altar, we ought to bear much fruit, and in the end have the Master say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

O. E. GODDARD.

#### A GREAT INSTITUTION.

There is a great institution within the borders of our State of which the general public know very little, and in which all should feel great pride. Some of us who have had the opportunity and the privilege of coming in touch with it recently are beginning to realize the magnitude of the work done, and the wonderful blessings conferred.

I refer to "The Oklahoma School for the Deaf," located at Sulphur. The very name indicates a beautiful regard for the sentiment and feelings of these young people. One school, of which I know, in another State, is named "The Asylum for the Deaf and Dumb." How repulsive such a name to the finer feelings of the students and those who have regard for them. Besides, the students are not dumb. Many of them speak as glibly as you or I, though in a different way.

Another error in the minds of the general public is, that it is an eleemosynary institution. Not so; but it is a part of the great educational system of our State, and is supported in the same way as all our other public schools. It would be unkind for us even to think of these students as being objects of charity. They are not, any more than your children or mine are, for whom we pay taxes. They are only trying to prepare themselves for good, useful citizenship, as are other ambitious young people.

And they make good, law-abiding, useful citizens. It is the rarest thing to find a criminal or beggar among the deaf. They are taught a useful occupation, nearly every one of them; and then they go out into the world to win bread and to make an honest living. About 250 are in attendance upon this school. Not one time has any complain been made of disorderliness among them. A number of them are members of my church, and several others are to be admitted soon.

One of the greatest joys of my ministry here is the privilege of preaching to them. An interpreter stands by my side and gives them the sermon in the sign language. These young people are very responsive. They seem to believe everything you say. They certainly obey more literally one injunction of the Bible, "Watch and pray," than do those who can hear; for they have to stand and watch the interpreter as he translates even the prayer.

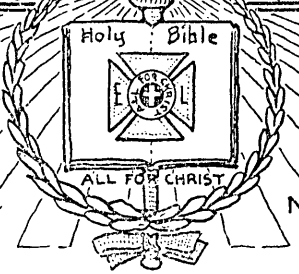
Another prevalent error: Most of us look on these persons as unfortunates. And they are in a great measure; but they are as bright-faced, happy-hearted set of youngsters as you can find anywhere. They take great delight in the usual games, plays, etc. If any of the brethren ever visit the school, you must not condole them, nor express sympathy for them because of their deafness. They do not like that.

The religious atmosphere is very fine. Every teacher in the school is a professing Christian. Prof. A. A. Stewart, the superintendent, is a most excellent, devout Christian gentleman, broad in his thought and character, able in his administration of the affairs of the school. In fact, the school is like a large family, with him as the father of all. In the school there are two Christian Endeavor Societies, a well-organized Sunday School, under the teachers of the school. I doubt very much whether there is another school that is better equipped for the work of the Sunday School. The students have a religious lecture every Sunday afternoon by one of the teachers, or some one who is invited. A regular minister, a deaf clergyman, visits the school quite

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# LEAGUE PAGE

WARING SHERWOOD,  
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All Matter Intended  
For This Department



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FEBRUARY 23.

## THE SOCIAL MOTIVE: LOVE.

(Mark 12:28-34; Luke 6:27; John 13:34; Romans 13:10; John 2:17.)

### THE TOPIC.

(From Epworth Era.)

Our first Bible reference is Mark 12:28-34. It shows the exacting nature of love.

In an evil, selfish cause Shylock, in Shakespeare's play, clamors greedily for the forfeit of a pound of flesh from next his victim's heart. It would have meant the life of the merchant, and that was the merchant's all. Jesus makes the motive we are speaking of equally exacting. It demands our all—all of our strength of mind and heart and soul. But we are not to be deprived of power as the merchant would have been deprived of life. The motive exacts our all in service—in service that considers the welfare of our brother as of equal importance with the welfare of ourselves.

The second text shows that the motive is not discriminating. (Luke 6:27.)

Love does not select a few agreeable persons to serve and neglect all the rest. It is kind to the unlovely and the unthankful. It is even helpful to the evil. And it goes beyond this and has only the best disposition toward actual enemies. It refuses to think evil of any one. It knows nothing about "getting even" or about "having nothing to do with you." On the other hand, it feels deeply concerned to do kindly service to those who have done injury and put themselves in opposition to its spirit.

Now we are to be told that the motive is new. (John 13:34.)

Love itself was not a new idea to the disciples. The prophets had talked of love. The psalmists had sung of love. The rabbis had spoken of love and required it. But the love that Jesus was thinking about was new in two senses. It was new in the spirit and in the measure of its activity. "As I have loved you." "Never man spake like this Man." And no man ever did the miracles that he did, which is to say that no man ever loved as he loved. And Jesus's love was new in another sense. It never grew old. It never grew stale. It never grew tired or tiresome. Perennial it may be called; immortal it has proved itself to be.

Next we shall hear that the motive is careful. (Romans 13:10.)

This does not mean that love does not intentionally work ill to anybody. It means that it is exceedingly careful not to offend or hurt by blundering or mistaking. It is forethoughtful. It is considerate of situations and occasions. It refrains from taking advantage of its neighbor's lack of wisdom or preparation, although custom and law would permit it to have its rights. On the other hand, it is always watchful to surrender any advantage of its own the enjoyment of which would work ill to its neighbor.

The next is the motive perpetual. (I John 2:17.)

This text means that he who serves with the motive we are discussing shall abide forever. It is not a promise that he shall enter into eternal life after death or that he shall go to heaven when he dies. It is a declaration that he abideth for-

ever. To abide means to stay where you are. Personal influence remains after the body disappears. Not for a day, but forever. This is eternal life.

The next is the motive incomparable. (I Cor. 13.)

It is in a class by itself. It inhabits the mountain summit. It stands head and shoulders above its kindred virtues. And it stands so without arrogance, without pride. All that has been said of its liberality, of its gentleness, of its humility remains true of it in its exaltation. Because, although high and lifted up, yet Love is not isolated; it is not inaccessible. It is rather universally pervasive. It shines from its height into the farthest, thickest gloom. It reaches from its eminence into the lowest, darkest depths. It puts forth its hand and draws from the remotest distances wanderers unto itself. It stretches out its arm to those "submerged in sin and strife" and guides them to the peaks delectable. O Love ascended yet descended! Thou gleamest forever on the mountain because thou walkest continually in the valley.

### SIDE LIGHTS.

Love is never lost. If not reciprocated, will flow back and soften and purify the heart.—*Washington Irving.*

Love is an image of God, and not a lifeless image, but the living essence of the divine nature which beams full of all goodness.—*Luther.*

Love covers a multitude of sins. When a scar cannot be taken away, the next kind office is to hide it. Love is never so blind as when it is to spy faults. It is like a painter who being to draw the picture of a friend having a blemish in one eye, would picture only the other side of his face. It is a noble and great thing to cover the blemishes and excuse the failings of a friend; to draw a curtain before his stains, and to display his eprfections; to bury his weaknesses in silence, but to proclaim his virtues on the housetops.—*South.*

Love is the purification of the heart from self; it strengthens and ennobles the character, gives a higher motive and a nobler aim to every action in life, and makes both man and woman strong, noble and courageous; and the power to love truly and devotedly is the noblest gift with which a human being can be endowed; but it is a sacred fire that must not be burned to idols.—*Miss Jewsbury.*

The cure for all the ills and wrongs, the cares and sorrows, and the crimes of humanity, all live in that one word, "Love." It is the divine vitality that everywhere produces and restores life. To each and every one of us, it gives the power of working miracles if he will.—*Mrs. L. M. Child.*

### PRACTICAL POINTS.

1. Love has great and strong motive power. Men can well be judged by what they love. Love of vice bespeaks a vile man, love of righteousness bespeaks a good man.

2. "Love your enemies, do good to them that hate you," is a commandment difficult for men to obey, but it is not impossible as some claim. Our wise Father never commands us to do things beyond our strength.

3. "Keeping abreast of the times" is a much overused phrase, which some people rely upon

as a never-failing excuse. This is no excuse for not obeying God's commandments. As He is from everlasting to everlasting, so is His word. "Love the Lord, thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength," means us!

### A SUGGESTION.

I call attention to the "Methodist Library" now being advertised by our house and the special campaign for new subscribers for the Western Methodist at \$1.00. Here are 10 first-class books for \$5.00. What an opportunity for any church, especially our country churches, to start a library for the community. There is not a church in all our land but that should have and could have a circulating library—books from our own house. Here are ten books which, if read, would enrich the life of any community. To these could be added the League course of reading, whether you have a League or not, and the Mission Study Class books. Such a library as this, with other books, carefully selected, added from time to time, would develop leadership for Church and State. I wonder that there are not thousands of such libraries all over our land, especially in our country charges, maintained purely as church work. No better work could be done. It would solve the problem of reaching our people with our literature. The great trouble we have in dealing with our people is, we can't get them to think on the lines suggested by the church. Where we do succeed in this we have a man who contributes to missions, education and all the great enterprises of the Church. Such a man is usually clean in politics and commerce, against whisky, etc. "As a man thinketh in his heart so is he." We will never be able to develop our people unless we get them to think right. We can get them in the church—that's easy, but to develop them—that is the hard thing to do. Still, this is why we get them in the church. It is right at this point we have made our greatest failure. We will never succeed at this point either till we get our people to reading our literature, thinking our thoughts.

To my mind, Anderson, Millar & Co. never offered a greater service to the people than now—the Western Methodist for \$1.00. Surely it should be put in every home at this price, and what would be the effect of it no one can say. Where you find anyone who is worth much to the church, you will find they read the church paper. Again, go to those sections where we can't get the ministry supported, or do anything else we plan, and it is not for lack of members or resources, but it is lack of intelligent views of the church, they take no church papers, they don't read our literature. I know we can not develop any people unless we get them to read our literature.

For some time I have been convinced that when our Board of Missions makes an appropriation to send a preacher to a people, it should appropriate money to give these homes our church paper and some other of our literature, one is as necessary as the other. The preacher that is not awake to the opportunity offered by our Western Methodist and Publishing House is hard to wake.

T. D. SCOTT.

Arkadelphia, Ark.

### SUGGESTION FOR THE PEOPLE OF ARKANSAS.

A recent statement by Governor George W. Donaghey to the effect that he favors granting to the Federal Government complete jurisdiction over the city of Hot Springs should attract public attention to that matter. With the merits of the suggestion we are not primarily concerned, because it states merely the feeling of one of our most eminent citizens. But the simple fact that one with Governor Donaghey's knowledge of the conditions in the city of Hot Springs and



throughout the State should feel warranted in making such a suggestion should and does concern every individual human being whose condition of life may be affected by what happens to be at Hot Springs.

That suggestion came from a source and under circumstances that should set it apart from all other suggestions of similar import. It came from as fearless, vigorous and conscientious chief executive as this or any other commonwealth has ever had. It came in the heat of a conflict between law enforcement as represented by the Governor of Arkansas on one side, and law defiance as represented by certain interests in Hot Springs, on the other. Furthermore, it was made when to the average man on the outside it seemed as if the Governor had maintained the authority of the law without exhausting the powers conferred on him for such emergencies.

From these considerations it would be scarcely correct, we judge, for the people at large to think that Governor Donaghey had in mind circumstances similar in every respect to those under which he had carried on a recent conflict. And without further explanation from him we are brought to the conclusion that he had in mind certain situations that might arise there. From official reports by Federal authorities in Hot Springs we think we see practically the same suggestion as that made by Governor Donaghey, though it is not explicit.

What concerns us is whether these suggestions have any deep significance. Should they be passed up as so much buncombe? Should they be looked into by an interested and intelligent citizenship? These questions must be dismissed or answered by the people, and in either case we need light on the subject. This matter is of importance sufficient to demand intelligent action, whatever be the real merits of the case. If things are not as they should be in Hot Springs, the people have a right to know the cause and apply the remedy, but, for us, we do not consider the Governor of Arkansas or the Federal officers there under any obligations to instruct the citizenship of Arkansas in the details of such a question. Neither is it incumbent on them at all times to follow up their suggestions with detailed explanations. Any demagogue can call on those who charge wrong-doing to specify, and usually such a demagogue construes a failure to specify as equivalent to disproving the charge. To an honest and intelligent citizen a suggestion that something is fundamentally wrong is sufficient to provoke an unbiased investigation, especially when that suggestion comes from the chief executive of the State.

We judge that primarily the curative property of the waters at Hot Springs was its greatest original asset, and within reasonable limits we judge that it is now and shall continue to be. We are inclined to think that without that one asset Hot Springs would fall from its position of first importance to one of very little importance among the cities of our State. If that be the case, the use of those waters should be safeguarded by every condition that would add to their efficacy in remedying or removing the afflictions of the human race. To allow the efficacy of this healing power to be impaired by conditions that exist for personal and private exploitations is criminal in the highest degree. To allow conditions there that destroy morals and desecrate the Sabbath, while many of the visitors there are, on account of their separation from the religious and moral restraints of home, and on account of the enervating influences of disease least able to withstand evil influences, is more becoming a heathen than a Christian community.

From official reports we learn that thousands of visitors come to Hot Springs, yearly and at no time do the permanent residents materially outnumber the visitors. These people as a rule are seeking a restoration or recuperation of their

health. A vast majority of them come in good faith, as it were from the four corners of the earth, to place themselves in the hands of a natural cure as administered by the agents of a thoroughly Christian civilization. Such faith and dependence as thus exhibited by countless thousands regardless of race, color, age, sex, or geographical lines, constitutes of the attraction there a public trust. Such a trust should be administered so as to render to all mankind the greatest moral and intellectual as well as physical remedy. Only on this principle have we a right to invite the suffering part of humanity to come to Hot Springs. Only when it is regulated on such principles can it be indeed the greatest health resort in America.

Of course it is a place for the sick and the well, the saint and sinner, the rich and poor, the old and young, the hobo, bum and all others, but only for the highest wellbeing of all. It is no place for the quack, the shyster and shark, or the demagogue. Nor can it be a proper place for those who make personal gain at the cost of virtue, morality and sobriety of those who by weakness or ignorance may fall into temptation while sojourning in that strange city to have their health restored. No amount of argument can establish the contrary, for such would be a reflection on the wisdom of a benign Creator.

We make no charges here against the present arrangement and administration in Hot Springs. The most we know is that certain complaints and charges have been made by those best qualified to pass on the case. These men would not make such charges without ample ground for so doing. They would not suggest changes if those changes were not practicable, nor would those suggestions fall fruitless on the public ear if the public were more jealous of its rights. Only information can create a wholesome and jealous regard for the rights of the public, and when the people of Arkansas and elsewhere bestir themselves in the safeguarding and defense of their rights in Hot Springs, the necessary changes will be made. If we suffer there at the hands of graft and vice it is because we lack interest.

When interest becomes active and ways and means are being discussed, the question of granting to the Federal Government complete jurisdiction over Hot Springs will commend itself to the people. It is a pressing question now with those who are earnestly wishing a reform in that city. It would be a great thing if the schools and colleges in the State would become interested in the matter. Thereby the parents and people at large would become aroused on the subject, and from such an agitation some definite movement would set up.

Hendrix College.

T. S. STAPLES.

#### CONFERENCE MISSIONS.

The Board of Missions of the Arkansas Conference came to the close of last year with almost nothing in the treasury. Up to this time we have been able to pay only one month's appropriation. We should have paid for two months or one-sixth of the appropriation for the year. A few of the brethren have collected and sent in their assessments for Conference Missions. It is clear that unless all of us do the same thing, our brethren serving on mission charges must suffer as a result. Small as the appropriation is in many cases the prompt monthly payment of it means much to the men who are serving the church in missionary territory. Therefore let us every one make prompt collections and remit at once to Dr. A. E. Hardin, Fort Smith, Ark.

Early collections mean full collections in the end, but in this case it means more. It means that you will be helping the other man to get out also. Brethren, this is a vital matter; do not throw it aside but act at once.

J. H. O'BRYANT,

Conference Missionary Secretary.

#### A GREAT INSTITUTION.

(Continued From Page 5.)

often and holds services for them. As does also the local clergy.

Great care and oversight is given the students. The teachers go with them constantly in their walks, games, etac. It is a beautiful sight to see these students, with their teachers, playing and promenading in the fine National Park near by. I do not know of a school in which there is shown greater interest in the health, the morals, the education and culture of its students than in this one.

There are 20 literary teachers in this school, 6 industrial, 19 officers, and employees, with 319 students the last year. The branches of the common school and the high school are given. Besides these the students are given industrial training in carpentry, harness-making, shoe-making, printing, sewing, cooking, and instruction in the ordinary housework, even to the darning of stockings.

There are about 1,500 deaf people in Oklahoma, 350 of whom are of school age. Do you not think that all Oklahoma should feel proud that we have such a school among us, one that provides education and training for such a large class of our citizenship, and sends its students out to be self-supporting, and to take their places in the various walks of usefulness?

In another item I think I shall give a brief history of the rise and progress of education among the deaf. It is an intensely interesting story; for it has been but about 150 years since there was any effort at all toward the education of the deaf.

W. J. MOORE.

Sulphur, Okla.

#### NOW IS THE TIME

to press the Every-Member Campaign for the Western Methodist. Dear brethren, do your best while the \$1.00 offer is on. If you can't get five new subscribers, get what you can, but make special effort to get not less than ten.

Read and ponder this:

#### "A SUBSCRIBER LOST."

"One subscriber and reader has failed to have his subscription renewed. Whatever the reason may be, the fact is that the pastor and the Church have lost a subscriber. Does it matter much?"

"Let us inquire what it means to the Church to lose a subscriber to the Church paper, or to fail to get one who might be secured:

"1. It means that we have virtually lost a member of the Church. Though the person be still a member of the local society he is no longer in connection and communication with the Church as a body, with all its connectional interests.

"2. It means, in most cases, that not only the one person, but a whole family, is thus cut off from communication with the Church.

"3. It means that we can no longer tell those persons what the Church is doing in its various departments, on its wide field, and what its needs are.

"4. It means that the publishing house is cut off from them—all its advertisements of good books, and everything else which it offers for sale to our people.

"5. It means that our bishops can no longer speak to those persons to instruct, admonish, counsel, and encourage them, or to show them the needs of our frontier missions and struggling churches, and appeal to them for help and co-operation.

"6. It means that every lost subscriber and every other member of the Church who does not read our Church paper is beyond reach of all the many special articles written by our pastors and others, and by the editor, for the members of our Church."

## SUNDAY SCHOOL NOTES.

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

## MISSIONS IN THE SUNDAY SCHOOL.

The Sunday School furnishes the first, best, and greatest opportunity for the promoting of Christian Missions. The seed sown in the virgin soil of childhood is more sure of bringing forth abundant fruit. Children are more responsive to the needs and the call of missions than are the older people.

But how are we to promote missions in the Sunday School? The plan is simple, not much organization; but much of the mission spirit. Here is the plan:

1. Set apart a Sunday in each month as Missionary Day. On this day have a missionary program. Let the prayers, songs, readings, teaching as far as possible, be missionary. If possible, let appropriate maps be displayed on these occasions.
2. Each school needs a Superintendent of Missions, whose duty it is, with her committee, to promote the cause in every possible way. She and her committee are to see that the day is regularly observed, a program prepared and rendered, that the missionary points in each lesson are brought out and emphasized.
3. Let the offerings on these days be set apart strictly for the cause of missions. Do not allow these funds to be diverted, if you can help it.
4. It is a good idea to have a "Missionary Rally Day" in the fall—about the last Sunday in September. The missionary spirit may be aroused by these rallies, and funds brought in for any missionary enterprise that you have in hand.
5. Each class in the school should be a mission study class. Mission study books are graded the same as the pupils, or the regular courses of Bible study. The class can have a separate time and place for the discussion of the book. The occasion could be made partly a social affair.
6. Lastly, nothing so interests the school and so promotes the cause as that of having a definite object in view, such as the support of a missionary, a Bible woman, a student, etc. The "living link" binds with great power and effectiveness the missionary on the field and the school at home.

Do not neglect the missionary feature of the school. It is your greatest and best opportunity.

Dr. J. F. Goucher says: "America has practically been saved to Protestant Christianity by the Sunday School." When we consider that 85 per cent of the membership of the church, and 95 per cent of its workers, came by way of the Sunday School, we might safely add that Christianity is being saved to the world by the Sunday School.

## WHAT MISSION STUDY DOES.

There are four things, yea, five, which the study of missions does:

1. It broadens the intellectual horizon. Causes one to think in world terms.
2. It deepens the spiritual life. No man is as consecrated as he ought to be until he knows of the needs of the heathen lands, and feels that he is ready to make sacrifice for their salvation.
3. Encourages personal service. Stirs up the feeling of "Here am I; send me," or the willingness to go or to send.
4. Creates and broadens the sympathy for world-wide missions. "Go into all the world," says Jesus. "The world is my parish," says Wesley. Ignorance does not put us in sympathy with world-wide movements for the world's evangelization.
5. One has said, "Mission study puts iron into the blood. A necessary element for so heroic a task as that which confronts the kingdom of God."

Dr. Peloubet says: "The missionary interest is the saving of the church, the enriching of the church, the broadening of the church."

The above is a good outline for a sermon on missions. Try it. Plenty of texts.

Presiding Elder L. L. Johnson, of the Clinton District, writes:

"I am looking after the birthday jars in the Sunday Schools of my district."

And we venture to prophesy that every school in his district will have a jar in use before the end of the year. Such things usually happen where he goes.

## THE PASTOR'S MISSIONARY LEADERSHIP.

It is the proper place and function of the pastor to be leader that pertains to the work of the church over which he presides. His leadership and authority may be hidden from view, but he ought to have a firm grip on every activity of the church. It is of prime importance that he sees to it that his church is developed into a missionary church, and thoroughly trained in that line of service.

Let us apply the above to the Sunday school, and see in what way the pastor may be the leader in the cause of missions. No one has a larger place in developing the missionary spirit in the Sunday school than he has.

1. In the first place, he needs to be thoroughly missionary in his own spirit, thought and practice. No man can lead higher or further than his own appreciation of the cause and devotion to it. If he be fully alive he may inspire others.
2. He needs to be fully informed on the subject of missions. He will soon demonstrate his own inability and his own unworthiness to lead if he is ignorant of the subject. He needs to have many books, maps, charts, leaflets, on hand that he can use and lend.
3. He can encourage the teachers to get the missionary spirit and viewpoint. He can put a good book, or leaflet, into the hands of the teachers, and follow it up with an exhortation.
4. The pastor can see that a day is set apart as special Missionary Day, and that a missionary superintendent is appointed. He can encourage and help in the monthly missionary program.
5. By sermon, suggestion, prayer, by disseminating good literature, the pastor may create a missionary atmosphere in the school and in the church. He can be a tremendous help if his heart is all on fire. If it is not, he has missed one of the greatest opportunities and blessings of his life.

In Mississippi there are five paid workers in the service of the International Association, five field secretaries representing the different churches, and one negro field secretary who is working among the people of his own race. Old Mississippi is coming to the front on the Sunday school line.

## EASTER DAY.

I think that we should use every opportunity to promote the interest of the Sunday school. I think, to, that we ought to make use of every day in the Sunday school calendar for that purpose. Easter is the first to come. We hope that all our schools will begin now to get ready for a great and happy occasion. It can be made so inspiring to all, and helpful in every way. Let due time and diligence be given to the program. Begin now. Don't wait.

Sulphur, Okla.

## TO THE PEOPLE OF OKLAHOMA.

The Oklahoma Wesleyan College is worthy of the best you can do for it, and every one can do something, and most of you can do many things.

Now, here is one thing you can do: The campus is a most beautiful one, high and overlooking the city, but was without trees of any sort. We have set a large number of trees which

are growing nicely, but we are unable to buy the trees and shrubbery which is really needed. We can use all sorts of trees, nursery stock of shade, ornamental, or fruit trees; who can also use forest trees, such as elm, walnut, sycamore, and others, but especially pecan.

Now here is the idea: Dig up some trees or shrubs off of your own home place or out of your own community, and send to us at Britton, Okla. (our nearest station). This will give you a growing interest in the college and will bind your home to the college as we later hope to bind you by your own flesh and blood, and when your daughter, or the daughter of your neighbor, comes to school she can claim the tree or shrub growing on the campus which came from home.

If you cannot do this, then invest a little in nursery stock and send us or get some nursery to do it. It will be a good advertisement for them as well as be doing good.

Who will be the first to respond?

W. A. SHELTON.

## THE BOARD MEETINGS IN DALLAS.

The exact dates of the Board meetings in Dallas are as follows:

Board of Education, April 27 to 30.

Board of Church Extension, April 30 to May 4.

Epworth League Board, May 4 to 6.

College of Bishops, May 5 and 6.

Board of Missions, May 7 to 11.

Sunday School Board, May 2 to 4.

The program of the Board of Education promises a rich feast. The main building of the Southern Methodist University will be approaching completion at that time, and two dormitories will be well under way. These three buildings, costing approximately \$600,000.00, will have no superiors in the South. This fact and the vast assembly of the friends of Education will make this particular meeting of the Board of Education memorable and historic.

A splendid committee of leading Methodist pastors and laymen of Dallas is holding weekly meetings and is working with intelligence and enthusiasm on plans for the entertainment of these various bodies of distinguished men. The unusual honor paid our great State and the city of Dallas in this group of meetings is greatly appreciated and it is earnestly hoped, can be made helpful to our Methodism.

W. C. EVERETT, *Chairman.*

Dallas, Texas, February 3, 1913.

## CHINESE BIBLES IN ROMAN LETTERS.

The American Bible Society has just issued a "Romanized" edition of the entire Bible in the Hingwa dialect, used in the Fuhkien Province, China, not Romanized doctrinally or ecclesiastically, but by the use of our Roman—that is, English alphabet, instead of the difficult Chinese character. The book has an explanatory "Foreword" in English.

The translation was made by four Chinese scholars under the direction of the Rev. William N. Brewster, and is put on sale by the Society at about one-fifth of the cost of publishing.

A striking proof that the Bible finds an open door in the new China comes from Hunan Province, where one of the Society's superintendents is making a careful canvass of the business houses in Changsha, the capital city of the province. He finds that not more than one in thirty of the business houses declines to purchase copies of the Scriptures.

## AN ERROR CORRECTED.

Some time ago we published a list of United States liquor licenses, and by mistake we had in the list the name of P. S. White, of Newport. It was for the same of oleomargarine that he had a license. We take pleasure in voluntarily making the correction. We are very sorry that the mistake occurred.



## 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.)

ALMOST HERS.  
A Story for Little Tots.

By Ruth Carr.

What would you do if you wanted anything so much that you couldn't think of anything else?

That was the way with Lucy! She wanted the little new baby across the street, O, so much, and had gone with a basket twice to get it, but each time it was asleep; once she went with her little doll buggy but the baby's mama was afraid it was so small the baby might fall out and be hurt, so again Lucy had to go home without it.

But she meant to have it—that was certain, for the baby's mama had said she might, but every time she went for it there was some sort of excuse.

One morning she went over and took a little cap and blanket that had been her own when she was a baby four years ago, and she felt sure she would be allowed to bring the baby today.

She found him getting his morning's bath, and she stood looking on with much interest as the baby's mama lathered the little brown head, then after wiping it dry she took a cute little white brush from the basket and brushed the silky, little curls. The tiniest little toes were counted over and over as Lucy said, "This little piggy went to market, this little piggy stayed at home," and before he was dressed she asked to kiss each little pink foot right under the bottom. When the baby was all through and had gotten his breakfast Lucy wanted to put on the cap and take him to her home, for her own baby.

"But I've changed my mind about giving him away, Lucy."

"But you promised."

"Well, I think I shall keep him, but you may come to see him every day if you wish."

"Me don't want to see him, me want to take him home, "with a quiver of the red lips, as she slipped out and went across the street.

"I fink she's mean—I do—but I get him some time—I steal him."

After dinner Lucy refused to take her usual nap, begging to swing in the hammock on the front porch; by and by she got sleepy and was beginning to nod when she saw the baby's mama across the street walk out in the hall and lay the baby in his little white cradle. After patting him a little while she slipped back to her work at the sewing machine.

Lucy was wide awake now and springing from the hammock she slipped across the street as fast as her little feet could carry her; she was glad the machine made lots of noise, so no one would hear the screen door squeak. Softly slipping to the cradle she lifted the little form, hugged it close to her bosom and ran back across the street faster than she had come.

Afraid lest her mother would be angry with her she took the baby in the bath room and shut the door; she would not lay it on the floor for fear it would cry, so she sat against the wall hugging her wonderful possession to her bosom, while she kissed the little face and hands as she sang a low song she had learned at Sunday school.

Suddenly a shrill scream sounded from across the street, and Lucy heard the baby's mama calling for help.

Lucy was very much frightened and hardly knew what to do, but thought she would try to slip around the back way and get the baby back into the cradle before anybody saw her do it, but as she started down the steps she tripped on the baby's long dress and together they went down into the yard, bumping every step as they rolled.

The loud cries of two babies soon brought two mamas who were glad to take their babies, kiss the bumps and make them get well, but Lucy was cured of wanting the baby, for she said, "It is dood to be the baby myself."

Holley, Ark., Jan. 29, 1913.

Dear Miss Katherine and Cousins: I saw my other letter in print, I thought I would try to write again. How are you all getting along this cold weather. Lucille Ricks, you must write again. Your letter was fine. How did you all enjoy Christmas? I enjoyed it fine and got several nice presents. For pets I have three birds and three cats. Mamma has a big flower yard. It is just beautiful in the spring when everything is in bloom. She has so many different kinds of flowers I could not name them. I will describe myself. I have black hair, black eyes, dark complexion. I am 5 feet and 2 inches tall and weigh 109 pounds. Well, as my letter is getting long, I will close for this time.

Emma Halley.

Huntington, Ark., Jan. 25, 1913.

Dear Miss Katherine and Cousins: Will you move over and give a little boy 12 years of age room in the children's page. I belong to the Methodist Church, South. I just have gotten through reading the children's page. I like it very much. There is a

## A Few Reasons Why You Should Attend Ford's

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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.

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A Descriptive Circular of These Will Be Sent on Application

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## 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

meeting going on in our church now. Brother House and Brother Tatum are holding it. Brother House is staying in our home. Brother House and I were out hunting today. We didn't get much game. Well as this is my first time I will close. If this escapes the wastebasket, I may come again.

Ruben Fox.

Bigelow, Ark., Jan. 25, 1913.

Dear Miss Katherine and Cousins: I have been reading the children's page and have never seen any from Bigelow yet. We have lived in Bigelow a little over two years. We like it here real well. Papa is foreman of the Fourche River dry kiln. I have two brothers and one sister. Blake, Hazel and I go to the Bigelow High School. My baby brother is five years old. We have a nice Sunday school

here. We all go to the Methodist Sunday school. My Sunday school teacher's name is Mrs. Davison. Our pastor is Brother Wade. We think he is nice. Well, I will describe myself: I have black hair, black eyes, fair complexion. Am eleven years old New Year's Day. I am in the fourth grade. For pets I have a nice cat and dog. I will close by asking a riddle. If I see this in print, I will write again. "Crooked as a rainbow, teeth like a cat, all the king's army can't guess that."

Lovingly,  
Ruth Stevens.

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.

## 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. R. S. Satterfield

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

### INSTITUTE DATE CLINTON DISTRICT.

(Note change of place from Clinton to Cordell.)

Miss Maisy Davies will hold an institute in connection with the District Meeting of the Missionary Society at Cordell, February 28-March 2. Let each auxiliary send as large a delegation as possible. It will be a great help and blessing to every charge represented, and whether you are organized or not, come up to this spiritual and mental feast, which is given to you "without money and without price" and go home to inspire and help those who need you. Come and bring your pastors. You cannot afford to miss it.

Mrs. A. W. F. Lee,  
District Secretary.

Cardell, Feb. 7, 1913.

### WOMANS WORK, INSTITUTES AND OTHER THINGS.

I wish that every Methodist woman in Oklahoma could attend one of the institutes now being held by Miss Daisy Davies, our Field Secretary, and hear one of her wonderful lectures on "Our Woman's Work." It is a fact that the rank and file of our church in Oklahoma know but little about what we are doing and trying to do for the helpless, wretchedness and lost womanhood of this world. Our conceptions of this work, so boundless in its possibilities and far reaching in its responsibilities are far too tame. We are prone to see it from altogether a local reason. We know that our dues are sent away and accept it as a matter of course, scarcely breathing a blessing on the offering as it goes on its way while we plan for suppers, fairs etc., to meet the demands of our own church. This we must not fail to do. But far beyond this there is a greater work, so great that this one seems paltry and insignificant. The strong leaders of our forces have taken the pitiful ten cents per month that you and I pay and with Christ as the great general have established a work that is nothing short of miraculous. Get the missionary literature sent to you (often laid aside and never looked at) and find the numbers of schools, institutions, churches, missions, rescue homes, Wesley houses, etc., under control of the Woman's Council and located in this Homeland of ours. Wesley Houses, twenty-seven of them, some of them located as they are in the congested districts of the poor in the city, where the sufferings of the poor are greatest. The gift of self, of consecrated workers trying to advance the kingdom of God and bring about a better condition among this class of suffering poor is what I call actually working for God or practical Christianity. It is said that our deaconesses often find conditions that would make angels weep, to hear of them brings us to tears over neglected duty, stinginess, mouthing over trifles, things of which we are all guilty. Let us awake, sisters. Only 99,000 of the 800,000 Methodist women are enlisted in this work. Will we not go out this year after the others and march forward the unenlisted throng, then we will begin to understand as at no other time that we are all sisters, knit together by the common bonds of sympathy, which transcending all diversities of races

and color, must face in common the same God.

Yours for greater efforts,  
Mrs. J. R. Frazier.  
Wilburton, Feb. 11, 1913.

### LITTLE ROCK CONFERENCE.

The new year has brought with it new notes, ringing with encouragement from the Press Workers. More interest has been shown during the past month than during the year 1912. The Camden and Monticello Districts have Press Superintendents in more than half of their auxiliaries.

### Reorganizations.

The Missionary work is again fairly established at Tigert Memorial and Malvern Avenue Churches in Hot Springs. Mrs. J. W. Brown is the Press Superintendent of the reorganized Portland auxiliary.

The pastors have been assisting in these reorganizations, throughout our conference, and, now, since they are to receive leaflets every quarter, just as our Press Agents, we feel confident where there is a well organized church, there will be a Woman's Missionary Society.

### "Go Forward!"

Mrs. L. M. Belser, Press Superintendent of the Warren Auxiliary, writes that the pledge of \$200 for 1912 was paid. The pledge for 1913 was increased to \$210 as the members were unwilling to stand still in their work!

The purpose of the Superintendent of Press in the Conference, is to keep the work of their auxiliaries before the churches in their community, thereby encouraging those who are laboring faithfully, and arousing to a sense of duty, those who are not interested.

### REMEMBRANCES.

Dear Old Methodist: It does me so much good to hear from so many dear old preachers that I used to know when I lived out there. What has become of Alonzo Griffin's family? I have lost sight of them since his oldest daughter died several years ago. I used to know them when I lived in Green county, on Crowley's Ridge. I would love to hear from all of them. What has become of Brother J. F. Jernigan and children since his second wife died?

Mrs. E. J. Viser.

Whitewright, Texas.

(We had supposed both Brother Griffin and Brother Jernigan made noise enough in this world to keep them from being lost. Let each of them write this good woman.—Ed.)

### NOTICE TO EVANGELISTS.

I desire engagement with evangelist as gospel singer and chorus leader for the remainder of the season. Have a fine collection of solos and know how to sing them. Studied under one of the best known instructors, and the best singing evangelist in the West. Address

JAMES COLLINS.

816 Idaho Ave., Chichasha, Okla.

### WE WANT AGENTS

To sell fruit trees, and customers to order direct by mail when not convenient to see our agent.

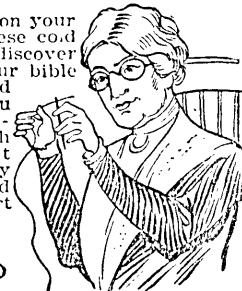
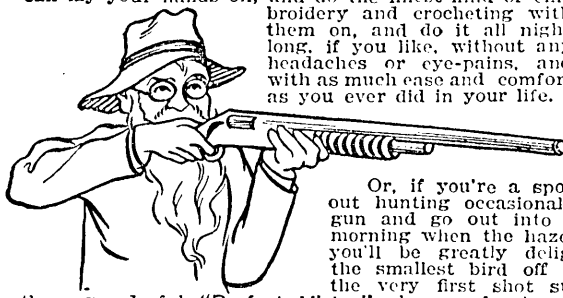
Gregory Nursery Co.,  
Cabot, Ark.

# Glasses Absolutely Free

## Don't Send Me One Cent

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

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



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

## Now Don't Take My Word For It

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

## Just Do Me A Good Turn

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

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

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

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

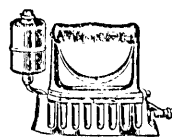
NOTE.—The above firm will do everything they promise, as we know they are absolutely reliable.

### NOTICE.

To the Presiding Elders and Pastors of the White River Conference:

The Executive Committee of the Board of Church Extension of White River Conference has been called by the president, Rev. B. L. Harris, to meet at Bald Knob, March 6. The attention of Presiding Elders and Pastors is called to this meeting, if they have applications to come before this board, for aid on church or parsonage buildings, will they please secure application blanks and see that same are properly filled out, and in the hands of some member of the committee on or before date of meeting. The committee will be glad to have present any Presiding Elder or Pastor to represent their application. Application blanks may be had by applying to J. R. Nelson, Secretary, Corning, Ark.

ANY INTELLIGENT PERSON CAN earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.



### IRON WITHOUT A FIRE

Get out the drudgery. Save time, labor, fuel. No walking back and forth to change irons—always the right heat for the best work if it's an

IMPROVED MONITOR SAD IRON. Self Heating. Satisfaction Guaranteed. Over half a million Monitors in use. Strong, simple, easy to operate. Heat regulated instantly, no dirt, no order.

Agents, Salesmen, Managers Wanted \$10 TO \$20 A DAY

No experience required. Every household a prospect. Sells almost on sight. NOT SOLD IN STORES. Martin, Tenn., made \$5,000 in 1 year. Trimmer, Ill., writes, "Sold 12 in 10 hours." Mrs. Nixon, Vt., made \$14 in half a day. You can do it too. Send for big colored circular, showing iron in full size, explains everything. Exclusive selling rights, no charge for territory. D. C. Tucker, State Manager, MONITOR SAD IRON CO., 840 E. 9th St., Oklahoma City, Okla.

It is a vain thought to flee from the work that God has appointed us, for the sake of finding a greater blessing instead of seeking it where alone it can be found—in loving obedience.—George Eliot.

# To Merchants Only:

We carry an immense stock.  
We make quick delivery.  
We make the Lowest prices possible.  
We make the best terms.  
We sell to merchants only.  
We want your business.

## BEAL-DOYLE DRY GOODS CO.

Little Rock, Arkansas

### HOT SPRINGS, METHODISM.

Present at the meeting, Feb. 10, C. O. Steel, J. G. Ditterline, S. C. Dean, Dr. A. Monk, A. M. Robertson, D. B. Bulkley, T. D. Scott and O. H. Keadle.

All the pastors reported reasonably good mid-week prayer meetings.

Robertson had a good Sunday school, good congregation, with the presiding elder, preaching a splendid sermon and administering the communion service, Dickerson and Keadle assisting, quarterly conference in the afternoon, good League at 6:30, reasonable congregation at night, twelve persons came forward for prayer and two accessions to the church.

Ditterline had a small Sunday school and congregation at Tigert Memorial in the morning, a better crowd at night, Brother Peterson, layman, conducting the meeting, with fairly good service. Ditterline preached to a small crowd at Oak Lawn at night. He is starting cottage prayer meetings preparatory to a revival. His good women have been pounding him pretty severely and he says everything looks good except the spiritual part.

Bulkley had 157 in Sunday school, good crowd at the morning hour, smaller at night, presiding elder preached, administering the sacrament and held quarterly conference.

Dean had League and prayer services at the midweek meeting, good Sunday school, with 158 present, good League in the afternoon, reasonably good congregation at the preaching hours, three accessions to the church. Brother Dickerson worshipped with him at night.

Monk had 355 in Sunday school, fairly good crowd at morning hour for preaching, League rather small but interesting, great congregation at the night service, with a prominent man of influence forward for prayers. Steel made an additional report for Central in which he said some good things for the congregations, sermons and services.

Presiding Elder Scott gave an encouraging report of the district, con-

sidering the weather. Preachers all at their posts and hopeful. He is especially gratified with the hopeful outlook in the city of Hot Springs.

O. H. K., Sec.

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

### TELLER'S REPORT.

The following are the amounts paid in to date for the credit of Home and Conference Missions:

Holdenville District	.....\$162.66
McAlester District	..... 35.85
Muskogee District	..... 30.00
Tulsa District	..... 120.00

Total .....\$348.51

I have not received enough yet to finish paying the first quarter drafts. Cannot some of the charges remit something on this so these drafts can be drawn at once.

Yours truly,

H. L. Rose,

Teller, East Okla. Conference.

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

### PRESCOTT DISTRICT BULLETIN.

Rev. F. R. Canfield, the faithful pastor of Prescott circuit, is quietly but with an unwearied hand doing the work of a gospel preacher. His sermons are strong and bristle with the word of authority of a religion of certainty, without question or compromise. Such men have made early as well as latter day Methodism a possibility.

Dr. John Anderson, representing Anderson, Millar & Co., Little Rock, spent part of six days the week before last in our city the guest of Brother

E. A. Few, at the splendid Hotel Park. He gave us two good sermons on the Sabbath and appeared to have taken quite a number of new as well as renewing subscribers to the Western Methodist; besides many of our best citizens subscribed for stock in the new corporation to take over the conference organ. If this enterprise goes through the company so organized is to own the paper, its mailing list and good will and elect its own manager, while the several patronizing conferences will elect the editor.

Preachers' meeting at Hope next Tuesday and Wednesday. No pastor can afford to be absent and we have reason to expect the majority of the local preachers to be present.

This writer has had an intellectual feast and great soul filling the bad weather and long evenings since the holidays reading such books as: "The Religion of Science," by Dr. Lee; "Positive Preaching," by Forsythe; "Expository Preaching," by F. B. Meyer; "The Cure of Souls" by McLaren, and some others. Every preacher old or young should read "Positive Preaching" by Forsythe. No Methodist preacher who cares to succeed can afford not to read this great and helpful book. Brethren what books are you reading? If you have struck a "rich lead" tell us about it.

And Arkansas has gone dry! Senate Bill No. 118 has become a law and this is still to be a white man's country, notwithstanding the crushing defeat of last September by the negro vote. All honor to the Senators and Representatives who introduced and passed this measure; but all honor, all honor also to Frank Barrett, the far-seeing and untiring Superintendent of the Anti-Saloon League. The good people of this State are due him a vote of thanks.

The good people at Amity are delighted with Brother W. R. Harrison and his charming family—and they are equally well pleased with their new charge. The visible results of his labors so far this year are shown in

large attendance and at preaching and prayer meeting, increased interest in Epworth Leagues, and Sunday school; nineteen new members added to the church, and 24 new subscribers to the conference organ. Harrison does things.

Columbus reports a brand new parsonage, worth \$1,250. Good for Graydon and his noble flock.

Brother J. W. Berry is starting off well at Washington. Berry is one of our best men, modest indeed, but unflinching in discharge of duty. A good preacher, sound in doctrine, Christly in bearing. Just such a man as you must know to appreciate his true worth. The good people of Washington are to be congratulated upon getting such a man and such a preacher to serve them.

Good reports come from Paul Rorie of Gurdon, the young preacher of the district.

Prescott station has sent in nine new and renewing subscribers to the conference organ. Fact is, if all the pastors in the three Conferences in Arkansas would put forth the efforts that some of our men are doing in the Prescott District, we could soon more than duplicate every subscription in the Oklahoma territory and have an Arkansas Methodist organ.

B. A. Few.

### 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.

### GOSPEL SINGER.

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.



# PROGRAM OF TULSA DISTRICT WORKERS INSTITUTE.

Sapulpa, Feb. 18, 19, 1913.

## Tuesday Afternoon Session.

4 o'clock District Stewards' meeting.

## Tuesday Night Session.

A Brief Sunday School Institute.

1. Scripture Reading and Prayer, W. A. Holder.

2. Requisites of an Ideal Sunday School, J. H. Ball and R. S. House.

3. The Why and How of the Cradle Roll and Home Departments, M. L. Butler and H. R. Bogert.

4. The Graded Sunday School and Its Literature—Should We Have Them? M. C. Hamilton and H. R. Cole.

5. Missionary and Birthday Offerings—Why? How? J. E. McConnell and L. M. May.

6. Children's Day, Sunday School Rally—Why? How? R. S. Chambers and H. D. Seymour.

7. Meetings of Officers and Teachers—Why? How? T. A. Harkins and S. B. Leslie.

## Wednesday Morning Session.

9 o'clock: Devotional half hour, led by Rev. W. M. McAlister.

## Workers Conference and Institute.

1. Our Aim, George C. French.

2. The Preacher and His Sunday School, S. F. Chambers and A. Ernsberger.

3. The Preacher and His Leagues, J. W. Rodgers and J. A. Dosier.

4. The Preacher and His Study, W. T. Ready and J. E. McConnell.

5. The Preacher as Pastor—or Among His People, J. H. Ball and R. M. C. Hill.

11 o'clock: Preaching by A. M. Belcher.

## Wednesday Afternoon Session.

2 o'clock: Devotional half hour led by J. W. Lloyd.

1. The Preacher in His Pulpit—Before the People, W. G. Reynolds and P. R. Knickerbocker.

2. The Preacher and His Woman's Missionary Society, Mrs. K. M. Rowe, District Secretary, W. M. S.

3. How We Built a Church Against Great Odds, A. M. Belcher.

4. How I Handle a Large Circuit, E. M. Leming, A. E. Lowmsberry, W. M. Leatherwood.

5. When and How Best to Raise Our Collections, E. H. Creasy and T. M. Moore.

6. How May We Best Reach Our Unoccupied Fields with the Gospel, B. L. Williams.

Wednesday Night, 7:30, Closing Sermon by P. R. Knickerbocker.

All questions will be open for general discussion, especially by the Laymen. Leaders will be limited to 10 minutes, all others to 5 minutes. Pray that all our aims and plans may be such as God can bless them richly to His glory and the good of men?

George C. French, P. E.

## FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Mount Ida, Ark.

Sunday was spent in Mt. Ida, the county site of Montgomery county. It had been my privilege to visit every county site in the State and most of them several times, except Mount Ida. This is a growing town forty miles southwest from Hot Springs, about same distance east from Mena. A railroad is being built from Mt. Ida to Womble, eight miles, the nearest railroad station. The grading is about half finished. Negotiations are being made for money to finish the road. As a result the town is building. Several nice business houses and cottages are being built. Two sides of the square around the court house are filled with business houses. They pride in their public school. Rev. H. H. Thomas is principal, Misses McGeehe and Stachey the assistants. Rev. C. A. Fuller is the zealous and efficient pastor. He has had a most successful year on this work and is returned, much to the delight of every one. We have a good church that has been repaired and is soon to have new pews, to the credit of the ladies. An elegant five room parsonage has been built on a large lot. It is a real gem for beauty. Brother Fuller has a large and important field, and is one of the most zealous workers I have found. Few men could have accomplished what he has in so short a time. The Mission Board can afford to stand by such a man. He is blessed with a good wife and daughter. They have a fine Sunday school. Brother W. S. Whittington is the efficient superintendent, and Morris Elder is president of the good Epworth League. The pastor needs to give half of his time to Mount Ida. He has secured 18 new subscribers to the Western Methodist with more to follow. It was a pleasure to meet Dr. G. Cox, Brother L. L. Beavers and wife, the Howells, J. D. Whittington, C. J. Watkins and family and to enjoy their hospitality. It was also a pleasure to meet Judge C. T. Cotham who had come to hold court. Dr. Cox is president of the new railroad and the bank. L. L. Beavers is cashier of the bank.

## EARLY COLLECTIONS.

I have it on my heart to say to the brethren that there is nothing more important to success with your missionary collections than an early start. Let's put forth an earnest and an intelligent effort to provide for all the collections ordered by the Conference by April. Get enough cash by that time to pay off our missionary assessments. Full collections on every charge in our conference should be the battle cry. To this end let us sow down our charges with missionary and other good literature and then follow it up with systematic efforts. Begin now to preach, pray, plan and act and success will be ours.

Respectfully,

A. O. Evans.

Secretary Board of Missions, Little Rock Conference.

## BOARD OF CHURCH EXTENSION WHITE RIVER CONFERENCE.

The Executive Committee of the Board of Church Extension of the White River Conference will meet at Bald Knob on Thursday, March 6, 1913, to transact all business coming before same. Those who have applications to the Parent Board for aid will have same in due form in the hands of the Secretary, Rev. J. R. Nelson, Corning, Ark., by that date.

B. L. Harris, Chairman.



# DIXIE FEVER and PAIN POWDER

## Wonderful Pain Killer

**Promptly Relieves Headache, Neuralgia, Rheumatism, Catarrh, La Grippe, Sleeplessness and All Nervous Conditions**

Pain in any form is Nature's Danger Signal! It is simply a sign that something is wrong—a symptom of trouble that should have the cause removed at once. And isn't it wonderful that Nature also provides a palliative for every pain—an antidote for every ill! Now the famous **Dixie Fever and Pain Powder** is a grand natural remedy for pain of any kind. It acts almost instantly, because it is made from Nature's own choicest ingredients. Just make up your mind that it is needless to suffer more, with quick relief at the nearest drug store. Tell your friends about **Dixie Fever and Pain Powder**.

**25c a Box At Druggists**

Most good drug stores have Dixie Fever and Pain Powder. If you are suffering pain in any form, try a box today.

25

**Or Direct From Makers**

If your dealer hasn't Dixie Fever and Pain Powder, send 25c for a box to MORRIS-MORTON DRUG CO., Ft. Smith, Ark.

## ST. JAMES, OKLAHOMA CITY.

For the first time I ask for space in the columns of the Western Methodist and this time to tell you of the noble little band of Methodists and their work at St. James, Oklahoma City.

We were transferred from the Central Texas Conference to the West Oklahoma Conference, and stationed here for this year. We found a small church with a big opportunity—organized last April, but with many needs. We have a man's job before us. "The field is white and the laborers few." We believe we have made some advances in the face of all the difficulties, we have encountered. Three names have been added to the roll by certificate; a new piano has been bought; a Woman's Missionary Society has been organized and is moving off with enthusiasm; the Sunday school has grown until a new class was necessary; a new platform and pulpit, and carpet for the aisles will be in the house by the time you read this; and last, but of no less importance, on last Friday evening we were invited to the home of a member of our congregation, presumably, to practice some special music for the Sunday morning service; but soon after we were seated in the cozy parlors other guests began to arrive, and soon a large per cent of our congregation was present, having brought with them baskets, bundles and packages of various sizes and description.

Well, to make the story short, the next morning the grocer's delivery wagon unloaded at the pastor's back door, and there is nothing around our home fuller than our cupboard save the hearts of this preacher and his "little helper."

We thank God for all the good things that have come to us in this new field and for the big heart of our little church. We believe that by the end of the conference year, through His grace and guidance we will be able to report a work much in advance of St. James of today.

Our big, new Presiding Elder, "big" every way you touch him, is a man you can just get up close to, and feel like he is your brother, with all that word means. He has promised to hold our spring revival. So with all these good and encouraging things we feel that the end is not yet. With thanksgiving we take courage and press the battle.

T. Edgar Neal, P. C.,  
(And not "L." Edgar—as the minutes show).

## PILES CURED AT HOME

### NEW ABSORPTION PROCESS

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

## ENGLAND, ARK.

Our church at England has made a good beginning for the new year. Rev. W. M. Hayes did a good work here, and left the church in shape for his successor. The stewards say the situation here is now better than it has been at all. I have received eight members since Conference.

Brother Hutchinson held our quarterly conference last Monday, having preached Sunday evening to the delight of all who heard him. Though but a young man, and on his first legs as a presiding elder, he shows himself fully competent in every way, doing his work as though he had been presiding elder for years.

You may rest assured that the loaves and fishes Hutchinson is after are the salvation of souls and the upbuilding of the church. Our first quarterly conference found the financial condition good, as the salary for P. C. and P. E. was paid to date.

I serve a splendid people, and am delighted with my appointment.

T. P. Clark.

## ONE THOUSAND AGENTS WANTED

To sell a self-heating sad iron. Fuel and labor saver. Pay salary or commission. Agents make \$15.00 to \$20.00 per day. Write Imperial Sad Iron Co., Memphis, Tenn., Box 90.

## MANGUM, OKLA.

The last quarterly conference for Mangum Station was held last night and the following was part of the showing made: Members received by baptism, 33; by vows, 16; by certificate, 28; a total of 77. Money raised on church debt \$2,379.49; salaries, \$350; Sunday school supplies, \$183.34; relief of poor, \$72.85; on parsonage, \$43.35; incidental expenses, \$228.27; other purposes, \$568.37; Foreign Missions, \$86.00; Conference Missions, \$120; for missions by Sunday school, \$19.98; making a total of \$3,701.75. We have nothing here of which to boast, but we thank God and take courage. Am canvassing the membership now for new subscribers.

J. W. Sims, Pastor.

## REV. JOHN H. SCOTT.

The name of Rev. John H. Scott should appear in the regular Conference roll, he being a travelling elder, and not a supply as stated in the minutes of the West Oklahoma Conference.

R. S. Satterfield, Secretary.

## LITTLE ROCK PROPERTY OR SALE.

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

A. C. MILLAR,  
Conway, Ark.

## Sensational Methods

of advertising and bold promises to cure every ailment, are not resorted to by the manufacturers of

## BOND'S LIVER PILLS

Such methods are left to the struggling tradesmen in their grand "Bargain Sales," and to the newly fledged medical candidates, with their "wonder working," but alas! unknown "remedies."

BOND'S LIVER PILLS are no experiment. They are honestly and skillfully prepared from the best known agents, without regard to cost or trouble.

They are gentle, safe and satisfactory laxatives, intended to relieve the ailments arising from torpidity or engorgement of the liver or the bowels. Headaches, Sour Stomach, Neuralgia, Colds, Billiousness and Constipation cannot linger if Bond's Pills are properly used.

Take just ONE pill at bed time; you will usually WAKE UP WELL!

All druggists, 25c.

## MANGUM DISTRICT NOTES.

Pastor Sims is still busy. He is one of the most watchful and enterprising pastors that I have known. He keeps a ten-rail fence around every field he cultivates and he is alert to run his fence around every unclaimed acre that can be found in all his section. He has a game crowd with which to work, and it is a pleasure to see how wisely he directs his forces. The recent revival held by evangelist Cole was a distinct victory for our people. Some of the visible results were about a hundred accessions to the church and a good substantial growth in the prayer meeting. I do not wonder that a great revival follows where such men as Sims have pastured the people—such a vision as he gives of the Christ is sure to bring results.

My friend, the Rev. J. G. Blackwood, is the popular pastor of Blair Station. A short time spent with him was a distinct gain to me. We haven't a spirit among us that is more concerned to know the will of the Lord, or will be more careful about the Lord's work. He is fit for the high office of ambassador of heaven because of his loyalty to the crown and his love for his fellowmen. Old folks and children all alike love him and trust him. He is a man of positive convictions, and is brave to stand by them—with all he is a man of much cheer with his friends.

It was a special pleasure to me a few Sundays ago to find Rev. W. A. Randle in sound health and answering the roll call where the strong men of our Israel are marshaled in the field. He has seen honorable service in many a campaign. His heart moves with peculiar tenderness to every call of the church. Brother Randle, like Abraham, has commanded his children after him, what a strength will go out of his home into the church.

It inspires you with faith in the final triumph of right when you find a man like Rev. J. C. Scivally, of Vinson circuit, and when you find the value that men put upon such a man. The world still loves virtue when it finds the genuine article—at least this is the case as to the pastor of Vinson circuit. He is now engaged in a revival with Brother J. T. Armstrong. Brother Scivally is the first man to send in full his Conference and Home Mission collection to the conference teller.

There is a young man at Lone Wolf that I have known from his childhood, his father was one of my parishioners when I entered the pastorate eighteen years ago. He has been giving corn to the preacher's horse ever since he was old enough to count ten. His father's house was the preacher's home. His name is B. C. Perry and is

already succeeding beyond his years. He has won the love and confidence of his people.

I found Rev. H. O. Moore a little under the normal line of health when I visited him at Granite. He showed some marks of suffering, but there was a full week's work behind him and he announced a full week's work ahead of him. There is a great uplift in his faith and in the power of his leadership. He believes that the church can do all things that are commanded and he is the brave leader of a noble company. My heart was made stronger by being with him and his people.

I worshiped with the Eldorado saints last Sunday. Their welcome always makes me happy. What a choice crowd they are—and what a pleasure to find such an all-round gentleman as their pastor, the Rev. C. T. Davis—there are not many cast in his mold. His work was well in hand and his leadership is wise and efficient. Every item of business is under his eye and receives careful consideration. Pastor Davis easily holds rank with the great men that have served this splendid church.

Pastor Hooks should be thankful for the record he made in Mountain View last year. In all things he approved himself as the minister of God, in much patience, in labors abundant, by pureness, by knowledge, by kindness, by the Holy Ghost, by the word of truth, by honor, by good report. Every track that he made was in the narrow way and toward the Eternal City. No archer ever sent the shaft truer to the spot, than Bishop Mouzon when he returned Hooks to Mountain View. That church has never had brighter prospects than it has today.

Rev. J. O. Peterson is beginning his second year at Hobart—and those of us who know him feel that his hand is sufficient for the task. I almost covet his lot in the opportunity that has come to him of extending the kingdom in that growing city. It certainly is an inviting field, and this young pastor has lifted up his eyes and looked upon it; and he and his people are girding themselves for the largest possible achievement. The obligations of this church are promptly met, monthly, and the Sunday school is taking on new life. The district conference will be held here at which time we have the promise of Dr. Hamill. His coming will be of great pleasure and profit to us.

A layman came to this Elder and said, "If you take our pastor away this year you had better leave the district, too, for it will be inhospitable for you in this town if he is not returned." The pastor in the case was Rev. J. E. Martin of Olustee Station. Martin is called of God to be a pastor. He is magnifying that call. He believes in a great God and Savior. He attempts great things, he expects great things. He knows how to plan a battle, how to marshal the forces, how to charge the breastworks of the enemy, and how to make the day glorious for his Lord and Master. All the old troubles some debts have disappeared from our property, and with a good revival Olustee would be one of the best appointments in the conference.

Rev. C. C. Barnhardt is in high favor with the people at Hollis. His Sunday school has already gone beyond the three hundred mark, and continues to grow. He has a Wesley Adult Bible class that has few equals in the conference. Barnhardt is a student; pains-taking, and is systematic in all his work. The welfare of his people and the salvation of sinners is not an occasional spasm with him—but it is the burden of his soul three hundred and sixty-five days in the year.

A short time ago I spent a very pleasant day at Martha. These men and women are of that type mentioned

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by the apostle Paul "diligent in business, fervent in spirit, serving the Lord." This is a place of strong backing, having a wide and prosperous farming section surrounding them. I met a patient and polite congregation both morning and evening. Pastor Anderson was conducting a week of prayer service. Several of the near-by pastors had taken part. Brother Anderson is our Conference Teller and no better man can be found in the State for that responsible office.

It was a good day for our church when the Lord called N. U. Stout into the ministry. He has a fine adaptability to the pastorate. He has the qualities of head and heart for effective service. Brother Stout was admitted on trial last fall and will take the Correspondence Course this year. He has started well at Gotebo and Star.

Rev. C. W. Craig is a man of great power in the pulpit. He meets people where they live and brings to them the gospel of righteousness. Since his coming to Brinkman, more than a year ago, his ministry has started whole families on their way to heaven. It has stimulated the church in its forward movement; it has developed the weakling in Christ into a solid soldier of the cross; his work will abide.

Rev. A. M. Miller is the popular pastor of Carnegie and Bois. Signs of progress are already seen and the influence of his ministry is being felt in this splendid charge. At the present rate of advancement Carnegie will soon demand full time. It was my good pleasure to know the keeper of the parsonage several years ago as the leader of my choir, when I was pastor at Claremore. Sister Miller reinforces her husband's ministry by her splendid voice. I predict for these young people a successful year.

Rev. J. T. Armstrong comes back to Pleasant Hill and Bethel with every indication for another fine year. This is one of the most pleasant charges in the district—two points in the country, each receiving half time. Brother Armstrong's ministry has been fruitful in this field. He is a strong gospel preacher, also a fine leader in music. He has organized his young people into large choirs and their singing is a great inspiration.

Rev. J. J. Bailey was one of the leading spirits in settling the dispute

between old and new Duke. When that happy day came there was a funeral service held by this pastor. A grave was dug and the hatchet buried three feet in the ground, and Bailey preached its funeral. Brother Bailey is in a class by himself. With a heart of love and a passion for souls he, like his Master, is ever busy about his Father's business. There was a unanimous demand for his return.

Rev. C. H. Armstrong is doing things around Mangum. His charge holds high rank, being one of the best circuits in the conference; and Charley is one of those circuit riders that believes that if a field is to produce abundantly it must be cultivated. No grass ever grows under his feet. If great faith in God and practical judgment are assets to the ministry, this pastor is richly endowed.

Rev. J. B. McCance, after a long move, comes to Delhi full of faith, and a great determination to lead the people in Christian service and sacrifice this year. Brother McCance has recently passed through deep sorrow in the loss of his father. May the God of all grace comfort his heart in this hour of bereavement.

To know George Hooper is to love him. George walks and talks with the Lord. The Christ is a distinct and a divine personality to him. That he is the personal Friend that has stood by him and upon whom he has often leaned, and that there is no human need that Christ can not fill.

Brethren, that which we desire most of all this good year is seals to our ministry. We as a district should get low down before God and pray for souls. What are fine churches and good parsonages and full collections if we are not saving men? The thing that we need most today, and heaven has been good to us, is greater power to save lost men. The Lord has many fields for us. We are to go with Him to the haunts of the poor and to the beds of the suffering and minister unto them there in all manner of human distress. But primarily our work is to save lost men. Oh, that every pastor in the district may have a hundred conversions in his charge this year.

Your brother,  
C. F. Mitchell.

Obedience to a truth known is a king's highway to that still beyond us.

## Scott's Magic Lightning Liniment

Is a reliable ANTISEPTIC, and has given universal satisfaction wherever it has been introduced. It is manufactured here in this city. Every package guaranteed. See what others say about it.

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 for sale by

**Dr. S. A. Scott**

DRUGGIST

1800 Wright Ave., Little Rock, Ark.

### LITTLE ROCK AND ARGENTA METHODISM.

The Methodist pastors of Little Rock and Argenta met in the lecture room of the First Methodist Church on Tuesday morning of this week. Dr. Richardson presided. Those present were: Forney Hutchinson, W. R. Richardson, A. O. Evans, J. L. Leonard, F. P. Jernigan, J. W. Mann, H. F. Buhler, R. L. Duckworth, J. A. Anderson, S. E. Kirby, J. P. Lowry, Hugh Reveley, Francis K. Ringsmuth, W. S. Davis, J. A. Smith, P. C. Fletcher.

Rev. F. P. Jernigan, of Dye Memorial, Argenta, reports that his people are about ready to begin the erection of a handsome church on Maple street, between Third and Fourth streets. It will be up-to-date in every respect. He is making excellent progress in all of his church work. In his leadership he knows how to get the very best out of his people by appealing to the best in them.

Rev. A. O. Evans says the past month has been the best winter month in the history of Asbury. The congregations have been good, the interest intense, and the results encouraging. His Sunday school is rapidly growing. No church in the state has brighter prospects for a great future.

Rev. Forney Hutchinson has almost completed his first round on the Little Rock District, and he reports the outlook very encouraging. All of his men are at their posts of duty and are pushing the battle with enthusiasm. He has met with a warm reception wherever he has gone. Last Sunday morning he preached at Highland, for Rev. J. L. Leonard, and found the building so packed that he could scarcely get to the pulpit. At night he preached at Capitol View for Rev. H. F. Buhler and found everything full of life and progress.

Rev. R. L. Duckworth is meeting with marked success at First Church, Pulaski Heights, where he has been accorded a most gracious reception. He regards the field as a most promising one and thinks no people could rally to a new pastor more kindly than they have to him. His good wife has been quite ill for several weeks, but is now thought to be decidedly better. His League and Sunday school are flourishing.

Rev. J. W. Mann, of Twenty-eighth Street Church, is rapidly finding his way into the hearts of his parishioners. He preaches to large congregations, and has made a most favorable impression. He is an untiring worker, and will leave nothing undone that he can see to do for the success of his church. He is surrounded by a large population.

Dr. W. R. Richardson reports First Church as making progress along several lines. His Sunday school is wide-awake, up-to-date, and running over. His League is taking on new life. His prayer meetings are usually very good. He preaches to large congregations, especially at the morning hours. He is laying plans for some special work along spiritual lines.

Rev. J. L. Leonard, of Highland church, is trying to solve the problem of finding sufficient standing room for those who attend his Sunday school and the preaching services. He

is in need of a new auditorium at once, though the one the congregation now occupies is less than two years old. On Tuesday night, February 18, at the Methodist Orphanage, he will give a banquet in honor of his laymen and the pastors of Little Rock, at which time some vital questions will be discussed.

Rev. H. F. Buhler, of Capitol View Church, reports everything as in good condition. He has had about 20 additions since conference. His Sunday school and League are alive with interest. He is worshipping in the basement of the chapel, which is under construction. He is looking after financial matters very closely and is bringing things to pass.

Rev. P. C. Fletcher, of Winfield, reports that great church as full of life and progress. The Sunday school, under Brother J. W. Holland, packs the several departments, - and the Thornburgh-Eaglebarger class has had to overflow to the parsonage. The League, 200 strong, is doing a remarkable work. The chapel is usually full at the devotional services. The congregations are large at the Sunday services, frequently necessitating the use of chairs in the aisles.

Dr. James A. Anderson delighted the Little Rock pastors with his presence at their meeting, and made a very helpful talk on the subject of "A Stronger and Broader and Deeper Little Rock Methodism." He especially advocated that our several churches should be a unit in advancing all great common interests which tend toward a greater and more powerful Methodism.

Rev. S. E. Kirby, pastor of the City Mission, was present and made a brief report of his work. He is especially stressing the importance of our church establishing another church in his part of the city. His Sunday school has an enrollment of 82 scholars, 63 of whom were present last Sunday. He holds a service in all of the wards of the City Hospital every Saturday afternoon.

Rev. Francis K. Ringsmuth, who is doing a great work among the foreigners in this state as a representative of the American Bible Society, was present and made a very convincing talk. He can speak nearly a dozen different languages. He will preach for Rev. A. O. Evans Sunday night.

Rev. John P. Lowry, after many months of serious illness, was able to be with the brethren on Tuesday morning. He met with a warm and joyous reception. He is looking much better, but is yet a little feeble. But he is in trim to help the brethren in meetings. His address is 1019 Center street.

Rev. J. L. Cannon was called to Scott's to see one of his members who is seriously ill and was thereby prevented from being at the pastors' meeting. He is making an excellent beginning at Hunter Memorial and is already enshrined in many hearts. He had a good day last Sunday. Rev. A. C. Graham and Rev. I. D. McClure were each absent on account of illness.

Brother John A. Smith, one of the noble laymen of Dye Memorial, was at the meeting. Rev. W. S. Davis, of the Colored M. E. Church, of Argenta, was present, and spoke in the interest of Central College, Pine Bluff.

Rev. Hugh Reveley, of Maumelle and Oak Hill, was present, and gave a good report of his work, which includes 15 appointments. He has organized three new Sunday schools, and says, in his optimistic way, "I find plenty of good folks and plenty of good things out there."

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## 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.



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F. E. SCHROEDER,  
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or

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

### METHODISM IN PINE BLUFF.

The preachers met in the pastor's study of the First Church, February 10, 1913. Present, Brothers Moore, Moody, Menard and Harrell. Brother Moore led in prayer.

Brother Moody had a real spiritual prayer meeting on last Wednesday evening. Good Sunday school and splendid congregations at both hours. The letting out of so many men at the Cotton Belt shops is going to hurt our church at Carr Memorial. Epworth League is doing good work.

Menard's prayer meeting not very well attended. Congregations very good on Sunday, considering the unfavorable weather. Sunday school good and growing. We have a splendid Epworth League. The signs are very hopeful as we see them.

Moore was out of the city last week. Prayer meeting was conducted by one of the brethren, who reported a good meeting. Sunday school was large, over 200 present. A splendid congregation at the morning hour, but small at night. League is doing a splendid work. Two additions to the church at the morning service.

Harrell had a full house at the morning hour, a small congregation at night. Small attendance at prayer meeting, but good interest. The largest Sunday school we have had at First Church in a long time, so say those who ought to know. The two Leagues are growing, and are bringing things to pass. They will be heard from ere long. I have no word of complaint to offer. The star of hope is visible in our horizon.

J. W. H., Sec.

### TEXARKANA METHODISM.

Texarkana Preachers Association met in study of First Church, 9:30 a. m., February 10, present, Cummins, Seay, Henderson, W. F. Evans and Thomas. Prayer led by W. F. Evans.

College Hill, Seay—Had a good week. Fine prayer meeting. On Thursday afternoon we had a fine

meeting of the women. Splendid services yester morning. Small crowd at night, on account of rain.

Fairview, Cummins—We had a good Sunday school. Congregations good for the day. League well attended. I will have my claims all covered by April 1. Brother Henderson preached at night.

First Church, Thomas—Nothing out of the ordinary. Conference claims will all be in by March 1, in cash and subscriptions. Brother Henderson, presiding elder, preached us a helpful sermon at 11 o'clock. Quarterly conference next Wednesday evening. Brother W. F. Evans organized a Henderson-Brown Chapter in the Sunday school rooms at 3 p. m. Membership composed of old students of Henderson-Brown. There are about 30 pupils here in the city.

Texarkana District, Henderson, Presiding Elder—Was at Ashdown last week. The Quarterly Conference voted to begin the erection of a new church. The district is moving out well.

Brother Evans, Agent of Arkadelphia Methodist College reported a good. Have raised something like \$1,500 endowment since conference.

James Thomas, Sec.

### NOT AN EXPERIMENT.

Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui, I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not be afraid to take Cardui. It is no new experiment. For fifty years, it has been found to relieve headache, backache, and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles, today.

**A Clear Complexion**  
may be gained and skin troubles overcome and prevented, by the use of  
**Glenn's Sulphur Soap**

Sold by druggists.

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



QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

TEXARKANA DISTRICT. (Second Round.)	
Texarkana Ct., at Pleasant Hill.	March 1, 2
Vandervoort Ct., at Hatfield.	March 8, 9
Mena.	March 9, 10
Horatio Ct., at Montrose.	March 15, 16
Richmond Ct., at Winthrop.	March 22, 23
Foreman.	March 23, 24
Gilliam Ct., at Mt. Ida.	April 5, 6
DeQueen.	April 6, 7
Umpire Ct., at Rock Springs.	April 12, 13
Lockesburg Ct., at Deirks.	April 13, 14
Paraloma Ct., at Hick's S. H.	April 19, 20
Ashdown.	April 20, 21
Putnam Ct., at Bethlehem.	April 26, 27
Bright Star Ct., at Doddridge.	May 10, 11
Cherry Hill.	May 11, 12
Texarkana, First Church.	May 18, 19
Texarkana, Fairview.	May 18, 19
Texarkana, College Hill.	May 18, 19
Lewisville Ct.	May 24, 25
Stamps.	May 25, 26
J. A. HENDERSON, P. E.	

CAMDEN DISTRICT.

(Second Round.)	
Chidester, at Chidester.	March 1, 2
Magnolia Ct., at Sharman.	March 8, 9
Waldo, at McNeil.	March 15, 16
Stephens.	March 22, 23
Wesson.	March 29, 30
Junction City.	April 5, 6
Hampton, at Postina.	April 12, 13
Kingsland, at Grace.	April 19, 20
Atlanta, at Atlanta.	April 26, 27
Thornton, at Temperance Hill.	May 3, 4
Huttig.	May 10, 11
Camden.	May 12, 13
Buena Vista, at McMahon's.	May 17, 18
Eagle Mills, at Lakeside.	May 24, 25
El Dorado Ct., at Smackover.	May 31-June 1
Strong, at Bolding.	June 7, 8
El Dorado Station.	June 9
Fordyce.	June 14, 15
Magnolia Station.	June 16
Bearden, at Millville.	June 21, 22
On this round, special emphasis will be put on questions 13 and 19, and the delegates to District Conference will be elected. The District Conference will meet June 24, at Stephens. Let the pastors have every cent of the Conference Assessments pledged by that time. Let the stewards see that fully one-half of the pastor's salary is paid by District Conference. "Everything in full" is the goal for the year.	
W. P. WHALEY, P. E.	

ARKANSAS CONFERENCE.

MORRILTON DISTRICT.

(Second Round.)	
Morrilton Station.	Feb. 16
Plumerville Station.	Feb. 16, 7 p. m.
Altus Station.	Feb. 23, 24
Conway Ct., at Graham Chapel.	March 1, 2
Conway Station.	March 2, 7 p. m.
Greenbrier Ct., at Oakland.	March 8, 9
Pottsville Ct., at Bell Chapel.	March 15, 16
Atkins Station.	March 14, 16, 7 p. m.
Quitman Station.	March 21, 23, 7 p. m.
Quitman Ct., at Goodloe.	March 22, 23
Lamar Station.	March 28, 7 p. m.
Clarksville Ct., at Mt. Olive.	March 29, 30
London Ct., at London.	March 30, 31
Clarksville Station.	April 4, 7 p. m.
Spadra Ct., at Hay's Chapel.	April 5, 6
Hartman Ct., at Mt. Zion.	April 6, 7
Appleton Mission, at Appleton.	April 12, 13
Springfield Ct., at Hill Creek.	April 19, 20
Dover Ct., at Davis Chapel.	April 26, 27
Russellville Station.	April 25, 27, 7 p. m.
Damascus Ct., at Pine Mountain.	May 3, 4
Naylor Ct.	May 10, 11
District Conference at Hartman.	April 21, 23
F. S. H. JOHNSTON, P. E.	

FT. SMITH DISTRICT.

(Second Round.)	
Partial List.	
Huntington and Mansfield, at Hun-	March 2
tington.	
Alma Station.	March 9, 10
Hartford and Midland, at Midland.	March 16, 17
Kibler Ct., at Mt. View.	March 22, 23
Ft. Smith Ct., at Spring Hill.	March 29, 30
Charleston Ct., at Charleston.	March 30, 31
Van Buren Ct., at Long Bell.	April 6, 7
Midland Heights.	April 9
Hackett Ct., at Jenny Lind.	April 12, 13
Greenwood Station.	April 13, 14
Van Buren Station.	April 14
Dodson Ave.	April 16
J. M. HUGHEY, P. E.	

EAST OKLAHOMA CONFERENCE.

ARDMORE DISTRICT.

(Second Round.)	
Ardmore Mission, at Province.	Feb. 22, 23
Marietta.	Feb. 23
Berwyn, at Springer.	March 1, 2
Thackerville.	March 2, 3
Woodford, at Sneed.	March 8, 9
Hickory.	March 15, 16
Davis.	March 16, 17
Lone Grove, at Hewitt.	March 22, 23
Cornish.	March 29, 30
Elmore, at Oak Grove.	April 5, 6
Wynnewood.	April 6, 7
Ardmore, Broadway.	April 13
Ardmore, Carter Ave.	April 13
Leon, at Cannon's Chapel.	April 19, 20
Overbrook, at Marsden.	April 20, 21

The Russell Boarding House

Former Manse of First Presbyterian Church.

418 Scott Street.

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

Rooms at reasonable rates. Everything kept thoroughly respectable.

Sulphur, First Church.	April 27
Sulphur, Vinita Ave.	April 27
District Conference, at First Church.	April 23 to 25
Pastors will please have one-half of Conference collections by District Conference.	
W. U. WITT, P. E.	

WEST OKLAHOMA CONFERENCE.

CHICKASHA DISTRICT.

(Second Round.)	
Waurika.	Feb. 9, 10
Ryan.	Feb. 16, 17
Maysville, at Maysville.	Feb. 23, 24
Terral, at Addington.	March 1, 2
Comanche, at Comanche.	March 2, 3
Lindsey Station.	March 9, 10
Ft. Cobb, at Valley View S. H.	March 15, 16
Anadarko.	March 16, 17
Cement and Fletcher, at Cement.	March 22, 23
Bailey, at Mason S. H.	March 29, 30
Rush Springs, at Ninnekah.	March 30, 31
Banner.	April 5, 6
Duncan.	April 6, 7
Lindsay Ct., at Liberty Hill.	April 12, 13
Alex and Verden, at Alex.	April 13, 14
Tuttle and Amber, at Amber.	April 19, 20
Chickasha, Epworth.	April 20, 21
Chickasha Mission, Chickasha, 8 p.m.	April 20, 21
District Conference, at Comanche.	April 23
Velma, at Woodlawn.	April 26, 27
Marlow.	April 27, 28
MOSS WEAVER, P. E.	

CAMDEN DISTRICT BULLETIN.

C. F. Messes, on the Atlanta circuit, is pushing the Methodist, The Voice, and other church papers.

Brother Vantrease, at El Dorado, has had two or three rounds with the grip, but gets the best of it and gets out again among as fine bunch of friends as any man ever had.

Rev. E. F. Wilson, who superannuated at last Conference, has decided to make his home in El Dorado. We are glad to have him in this district. He is a good man to have around.

Rev. W. A. Steel says he made fifty or sixty visits last week. That was "popping" some. Those people at El Dorado do not care how often he comes or how long he stays. They are queer people.

Rev. Clem Baker writes the editor, "We are getting along nicely. There are forty-five in the League. The Sunday school is larger than ever before. Plans are complete for paying the church debt." He's at Wesson, you know.

W. D. Sharp, on the Waldo charge, reports that he has received six into the church since Conference, and sent in fifteen new subscribers to the Methodist. He is making a close study of that fine charge.

The P. E. made his first round in about three weeks. He reports a splendid quarterly conference at each place. Preachers and people are pleased with each other. About half the charges increased the assessment for support of pastor. All are at work now for a revival in every charge and collections in full all over the district. The second round will cover about four months. The P. E. expects to be at home most of the time between Sundays, and will put in his time in study.

District Editor.

MEETING EXECUTIVE COMMITTEE WEST OKLAHOMA BOARD CHURCH EXTENSION.

Notice is hereby given that the Executive Committee of the West Oklahoma Conference Board of Church Extension is called to meet in Oklahoma City, March 12, 1913.

C. T. Davis,  
President Conference Board.

How will you find good? It is not a thing of choice: it is a river that flows from the foot of the invisible throne, and flows by the path of obedience.—George Eliot.

CONFIRMATION OF TITLE.

Notice is hereby given that on the 13th day of February, 1913, Charles A. Doak filed in my office as Clerk of the Pulaski Chancery Court his petition to said court praying that said court by its decree confirm and quiet his title to the following described lands situated in Pulaski County, Arkansas: The Northeast Quarter of Southwest Quarter of Section Two, Township Three North, Range Eleven West.

All persons who claim any interest in any part of said lands are hereby called upon to appear in said cause and show cause why the title of the petitioner should not be confirmed.

Witness my hand as such Clerk this the 13th day of February, 1913.  
J. S. MALONEY, Clerk.  
Marshall & Coffman, Attorneys.

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.	\$1,782,131.89	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	800,000.00
Real Estate, Furniture and		Bills Payable	500,000.00
Fixtures	42,655.50	DEPOSITS	1,715,604.13
Stock in State Bank Bldg Co.	165,000.00		
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

UNION CHAPEL.

Union Chapel is a country church and is located six miles east and three miles north of McCloud. We have a nice church building and a neat little four-room parsonage. We just have an exceedingly fine Sunday school of which Brother J. T. Green is superintendent, and the average attendance is 125. We have four organized classes. We have preaching service twice a month, first and third Sundays. Our membership numbers 128. We have been here only a month but long enough to find that a more noble, generous hearted, spiritual toned people can not be found, active and already to respond to the call of their pastor. The membership consists largely of young people, who are anxiously enquiring, what can we do? As a starter they have organized a good live Epworth League, and we are expecting fine results from this League. We have good congregations at every service; had four additions last Sunday. Brother N. L. Linebaugh will be with us February 24, to hold his first quarterly conference.

H. R. Morris, P. C.

McCloud, Okla., R. F. D. No. 2.

HOOKER, OKLA.

Hooker charge made some progress last year. We had thirty-nine additions to the church and paid our conference collections in full.

We are now three months into the new conference year. We have 30 per cent of our collections secured. Have been pounded. Have a new P. E. and he's a good preacher and elder, too. Have only received two members so far. This makes forty-one since coming to the work. We have paid all our old parsonage debt. We have the best parsonage in Western Oklahoma.

In some respects this is a fine church to serve. But if anybody thinks that the men who are doing their duty out here have an easy job, just let them try it for one year. Our country is now covered by a four-inch snow and we have hopes of some wheat. We are planning to have a revival in March.

M. T. Allen.

"LEST WE FORGET."

Is a book of fifty-eight chapters and three sermons written by Rev. J. H. Riffin, 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.

Wicked men obey from fear. Good men from love.—Aristotle.



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets

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CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 22.  
Established 1853.  
THE C. S. BELL CO., Hillsboro, Ohio.

WARNING ORDER.

State of Arkansas ss.  
County of Pulaski ss.  
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.

February 5, 1913.  
Marshall & Coffman, Solicitors for Plaintiffs.

WARNING ORDER.

State of Arkansas ss.  
County of Pulaski ss.  
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.  
P. A. Garrett, D. C.  
Marshall & Coffman, Solicitors for Plaintiff.  
Grover T. Owens, Attorney-ad-litem.

WARNING ORDER.

State of Arkansas ss.  
County of Pulaski ss.  
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 ss.  
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.

J. S. MALONEY, Clerk.  
F. A. Garrett, D. C.  
R. T. Sandlin, Solicitor for Plaintiff.  
George McConnell, Attorney-ad litem.

**BROKEN ARROW REVIVAL.**

Have just closed a revival that in many respects was the greatest I have ever seen. Brother E. N. Parrish of Cleburne, Texas, came to us on the 12th of January and left on the 26th. We had the coldest, the wettest and muddiest weather during the meeting. The other churches in the town could not be persuaded to co-operate, the church itself was cold and indifferent yet God was with us in a most wonderful way. Many backsliders were reclaimed and about 50 were converted. We received twenty into the church during the meeting and two young men were called to preach. The other churches will reap some of the benefits of the harvest, as is always the case, and to the glory of Methodism.

Brother Parrish is a great preacher and in terms of his own experience shows how to get back to God and induces the church to see the "white harvest" and put in the sickle. He is truly an expert harvester, a good field hand. Most of the additions to the church were men of promise.

We are doing our best to serve this field and have the co-operation of all the folks.

On the last night of the meeting we raised an old church debt of \$410.00, which is encouraging. The people continue to pound us and seem to think it is a matter of no consideration, in fact, an East Tennessean said they used to "pound" the lawyers in his country.

The Sunday school is well organized and taught by consecrated teachers. The Epworth League, under the presidency of Harry Wiborn, is promising a good year's work.

The Missionary Society, under the consecrated leadership of Sister K. M. Rowe, is committed to big things and unselfish service. We are getting after the conference collections. Pray for us.

Fraternally,  
Thos. A. Harkins.

Jan. 28, 1913.

**HARTMAN, ARK.**

The revival meeting being conducted by Brother A. E. Goode, Conference Evangelist, and Brother L. P. Grisham, his singer, continues to grow in interest. The meeting has been running a little more than one week and there have been a great number converted; among them some of the oldest citizens of the town. The church is also greatly revived and we are expecting many others to submit their lives to God. Brother Goode is a fine preacher and revivalist and believes in the old way of having people to repent of their sins. Brother Grisham is also a fine singer, which adds much to a revival. I take pleasure in recommending them to any preacher that might want help in revival work. They are true, consecrated men.

R. A. Robertson, P. C.

**GILLHAM MISSION.**

We are making a good start this year to do something for the Lord and get people into the kingdom of Jesus Christ.

Our prayer meeting has increased from eleven to thirty-three in number. I hope my people will get more interested in prayer meeting and lost souls. Prayer is the motor power which keeps the Christian up and going.

We have had our first quarterly meeting, and glad to say made a good report.

James Edward Darrough, P. C.  
Gillham, Ark.

**PEGGS, OKLA.**

I am well pleased with my new work and the good people I have met. I am encouraged with the outlook for a good year. I received three new subscribers to the Western Methodist and inclose money order for the amount.

J. W. Anderson.

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MEMPHIS, TENN.

**POTEAU STATION.**

During the past month there has been quite an increase in the attendance upon the services of the church. We have received one member by vows, two by baptism and have baptized six children. On January 15 we married Mr. Robert E. Patric to Miss Pat R. Lane. Mr. Patric is one of Poteau's enterprising business men and the bride is the daughter of Rev. S. T. Lane, who taught at Atkins, Dardanelle, Belleville, Booneville and Huntington and for the last thirteen years has lived here. One of his daughters, Mrs. Fowler, is President of our Woman's Missionary Society, while her husband, H. J. Fowler, who is one of Poteau's most successful lawyers, is President of our Board of Stewards. All of our people seem hopeful of a good year.

J. M. Cantrell.

**TO THE PASTORS OF THE HOL-DENVILLE DISTRICT.**

Brethren: The Conference Board of Missions is badly in need of funds to pay those who receive missionary appropriations, the money that is now due them. This is causing our missionaries serious embarrassment. If the pastors will send to Mr. H. L. Rose, our conference teller, the Home and Conference Missionary apportionment to their charge, it will enable the Board of Missions to meet their obligations promptly.

Brethren, I beg you to present this matter to your people and send this money in at once. Don't put it off. If you do some of your brethren will suffer.

N. L. Linebaugh,  
Presiding Elder Holdenville District.

**NEWTONIA, MO.**

We have just closed a two weeks' meeting at Old Wanda church, on the Newtonia circuit. Rev. Claud Bridenthal of Springdale, Ark., assisted me, and his was very efficient help. There was great manifestation of the Spirit's power throughout the church, in reclamations and in conversion of souls. Thirty or more conversions and twenty additions to the church. Such shouts of new born souls into the kingdom of Christ and shouts of praise of Christians have not been heard before at Old Wanda in thirteen years.

G. L. R. Crook.

**BLUE JACKET.**

We begin our year's work with a four weeks' revival, with much good accomplished. Twenty conversions, ten accessions to the church, was the result of the meeting; twenty-three since Conference, and several backsliders reclaimed. Brother I. W. M. Gross of Centralia was with us four days and did us some good preaching. Our beloved presiding elder came to us on his quarterly round and gave us three sermons, right to the point. We are expecting a great year and planning to build one church near Dixon school house. Have received one subscriber to the Western Methodist and some more promised. Blue Jacket is a town of about seven hundred people, had one of the best school buildings for the size of the town in the country, but misfortune came to us last Monday night; the building and its contents were destroyed by fire, a loss of sixteen thousand dollars, with nine thousand dollars insurance. Pray for us.

J. A. Grimes.

February 6, 1913.

**TERRIBLE PICTURE OF SUFFERING.**

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years, I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the state said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggist.

**SALEM, ARK.**

The Holy Spirit seems to be still at work in our midst. We had eight more additions by profession yesterday. Among these were some exceptionally bright conversions. At every service thus far this year, Salem Methodism has added to its numbers. Pray for us that God will continue his good work in our midst.

Sincerely,  
G. C. Emmons, Pastor.

**MOUNT IDA MISSION.**

Our first quarterly conference of this our second year, on the Mount Ida Mission, was held at Mount Ida December 31, 1912, our new presiding elder, Rev. W. M. Hayes, presiding. Brother Hayes made a good impression on our people, especially the stewards. Our people received their returned pastor with open arms. Our good people of Oden gave us a nice pounding. We hope this will be the last year Mount Ida will have to be called a mission.

C. A. Fuller, P. C.

**RYAN, OKLA.**

We are starting off very well on our second year at Ryan. Every department of the Church is in fine working order. We hope to make this the best year of our ministry.

W. C. Fleetwood.

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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.

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