

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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## AN ACCOMPLISHED FACT.

Governor Joe T. Robinson has signed the bill recently passed by the Arkansas Legislature forbidding any County Judge, after December 31, 1913, to issue a liquor license except upon the petition of a majority of the adult white inhabitants of the locality concerned, the names of the petitioners being published for two weeks before the court shall act, and due opportunity being given to remonstrants against the petitioners.

The Western Methodist did not like the platform on which Governor Robinson ran for office, as everybody knows—the local option platform. Nor did we take to Governor Robinson's suggestion in his message to the Legislature to the effect that the people had settled the prohibition question, and it would not be necessary for them to bother their minds with it. For that matter, it appears that the Legislature itself did not take to this suggestion. But the Western Methodist takes great pleasure in saying that Governor Robinson has at least been fair, and has kept his campaign promises, without any tendency at all to dodge. If a man stands squarely out on any set of principles and lives up to those principles, those who differ with him have no right to complain of him.

We think this law will settle the question of the whisky business in Arkansas. We do not believe there is an incorporated town in this State—and whisky cannot be sold in any other place than incorporated towns—a majority of whose white people will suffer their names to appear upon a petition for the sale of liquor.

It is the Day of Jubilee.

## A HORSELESS AGE.

While we have not reached a "Horseless Age," we are surely and steadily approaching it. The registrations in Chicago in one year show an increase in mechanical business wagons from 788 to 1,439. It is estimated that five years will eliminate the horse from Chicago. In New York the number of motor trucks in one year rose from 2,500 to 4,100. It will be motorized at that rate in eight years. There is an evolution in transportation. New economic conditions demand the motor wagon just as progress has demanded the telephone, the typewriter, the skyscraper, and other things in our daily life. The use of the horse is too wasteful. Our annual hay crop is worth \$740,000,000.00, the oat crop \$334,000,000.00, the corn crop \$2,000,000,000.00. The horse eats a very large part of these valuable crops. Then the horse requires an army of hostlers, stablemen, blacksmiths, veterinarians amounting to about 750,000 men. It costs \$2,500,000.00 for horseshoes, and about \$125,000,000.00 for the harness, to say nothing of the wear and tear of wagons and buggies. In the cities the value of property adjacent to his stable. Then the horse is a menace to health by bringing to our cities the housefly and the horsefly which breed disease.

The initial cost of the motor truck is greater than the cost of horse and vehicle, but the former is more efficient, more economical for society, and more sanitary. In the cities it will soon displace the horse. In the country the horse will remain until the farmer learns to utilize gasoline and electric power. Even that time may not be remote. The use of the automobile

for pleasure is a costly recreation. Many a man has brought himself financially low by the automobile luxury. This use is a fad, as was the use of the bicycle twenty years ago. When we come to our senses, we shall quit buying automobiles and shall use automobiles and motor transportation and do work. The horse will be a domestic pet about as useful as a dog. Let us have good roads, motor vehicles, and—airships.

## WEALTH AND POVERTY.

Wealth is not a mere matter of ownership of money. It is not a mere matter of owning property in any form. We have known people who had substance in plenty and who were yet very poor. All misers are poor. All people who feel that they are the "under dogs" in life are poor. All men who have no capacity to enjoy their substance are poor. All people who pity themselves are poor.

Riches are as much internal as they are external. There are men who are rich in their temperaments. They have a contented and happy disposition. They can make out to be happy with very little of the goods of this world. They have a peace that money cannot buy, nor the lack of it take away. What they possess they enjoy. They are internally rich. There are people who possess so much internally that they do not greatly miss external things. Professor Dana used to say that he did not have time to make money. He was so occupied with his scientific work that he cared very little for money.

What is the surest method of becoming rich? Will the reader listen? It is the method that expels worry from life; it is the method that brings in peace. What is this? It is simply another way of saying that we are made rich when we are properly adjusted to our outside relations. A man who has in himself no fear, who is in no base fear of God, who is in no fear from any human being on account of wrongs done any being; a man who has no shame, no sense of guilt on his conscience; a man who is at peace with his God and at peace with his fellow-men; above all, a man who has faith in God and in his fellow-men—let the reader say whether that man is happy.

## THE QUESTION OF PANAMA TOLLS.

In the Senate and before the people Senator Root, formerly our able Secretary of State, has argued ably against the law lately passed excluding ships of Great Britain from the privilege of free tolls to be enjoyed by American ships engaged in the coastwise trade. It sounds plausible to say that as the United States has dug the canal and must maintain it, therefore, we have a right to charge tolls as we please. Against this view Senator Root very clearly shows: (1) That sixty years ago Great Britain was in possession of the territory at the eastern end of the proposed canal and was induced to relinquish control through the Clayton-Bulwer treaty which expressly stipulated that neither government should ever obtain or maintain for itself exclusive control over the ship canal. The United States gave up nothing, but assumed a future obligation to compensate Great Britain for renouncing her rights to the Mosquito Coast. The understanding was clearly stated in that treaty. The treaty

was sought by us and not by Great Britain. (2) That later we secured further concessions so that we alone might construct the canal. The resulting treaty (the Hay-Pauncefote treaty) provides for the maintenance of the provisions of the former treaty so that we are not free to put any construction upon the last treaty violative of the provisions of the first. (3) That we are not relieved of obligation to Great Britain because of our purchase and ownership of the Canal Zone. Our treaty with Panama by which we obtained possession reads: "The Republic of Panama grants to the United States in perpetuity the use, occupation and control of a zone," etc., "for the construction, maintenance, operation, sanitation, and protection of said canal," and the treaty provides that all the stipulations of the treaty with Great Britain shall stand. Nothing could be clearer than the right of Great Britain to equal privileges for her ships. Moreover, if we cannot agree as to the interpretation of the treaty, we are bound by the arbitration treaty of 1908 to refer the dispute to the Permanent Court of Arbitration established at The Hague. Let us hope that our Congress will not sully our honor by first ignoring the plain meaning of the Clayton-Bulwer and the Hay-Pauncefote treaties, and still further disgrace us by refusing to settle the affair by arbitration in The Hague Court. If we are right, we would be vindicated in that court before the world. If we are wrong, we ought to know it. Let us arbitrate or retreat from the position unfairly taken.

"Standards in Education," by A. H. Chamberlain, of Throop Polytechnic Institute, American Book Company, Cincinnati, publishers, is a brief discussion of some of the most important factors in modern education. The aims of education, the curriculum of the elementary school, its methods, the training of teachers, and the duties of parents toward the school are fairly presented. The problems are handled in an illuminating manner in harmony with the modern spirit. Each chapter is followed by theses on the questions involved and a set of topics for further study. While the book is primarily for teachers it will be interesting and profitable to all lovers of correct education.

"The Universities of the World," by Dr. C. F. Thwing, the MacMillan Company, publishers, New York, price \$2.25, is a series of sketches of types of the universities of the world. Doctor Thwing, President of Western Reserve University, is a writer of many excellent books on education. In this volume he characterizes some of the great universities which he visited in his recent tour of the world. One is somewhat disappointed at the lack of detail and information, and yet the sketches give in a very striking way the spirit of the several institutions. This book is valuable if one wishes to grasp the meaning of higher education in the world today.

Nothing is more certain than that faithful service in the cause of righteousness has its reward of success. The idea is taught in the Bible and our experience and observation confirm it. The moral is that we should never grow weary in well-doing. The seed sown will germinate and bring forth fruit.

## WESTERN METHODIST

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 all money orders or drafts payable to Anderson, Millar & Co.

Bishop Hoss is spending a month at Battle Creek, Mich., whither Bishop Dennq accompanied him. We trust Bishop Hoss will find great benefit at that famous sanatorium.

A private note recently received from Dr. John E. Godbey, St. Louis, expresses great satisfaction at the rapid development of the church of which he is in charge, Christie Memorial.

Bishop Murrah and his wife should be either upon the shores of their native land by this time or they should be nearing them. They left Shanghai on December 18, coming by way of the Philippines.

Our Senior Missionary Secretary, Dr. W. W. Pinson, accompanied by his wife, is returning home from the Orient by way of the Suez Canal and Europe. They expect to sail from England in March or April.

Rev. G. G. Davidson, First Church, Fort Smith, in a private note says: "Things are running well up here. I am arranging to preach on good literature and present the Western Methodist next Sunday." Yes, send us your items, beloved.

Dr. N. L. Linebaugh has just returned from a rather extensive trip, to Nashville, Washington, New York, Trenton, N. J., and is back "on his job," pushing the work on Ada District. A recent most brotherly letter from him did the heart of this editor good.

Note in this issue the announcement of Dr. Anderson's new book, just off the presses of the Revells, "Religious Unrest and Its Remedy," being a recast of a series of articles which appeared in this paper, "Where Rest is Found." If a copy is wanted order at once.

There has been a great meeting at Okmulgee, a union meeting. Rev. M. L. Butler, writes that he has received 30 members into our church. The number of conversions reported for the meeting was 230. "Will make a special canvass for the paper next week," says the pastor.

Rev. T. Y. Ramsey, pastor of our First Church, Batesville, spent a day or two in the city this week visiting, and made us a brief call Wednesday. He has been closely occupied since conference with the plans for the new \$40,000 church house which is now under course of construction. He spoke very hopefully of his work otherwise.

Rev. Thomas A. Hearn, who is now living at Conway, while on furlough from China, and while he makes a stroke toward the education of his boys, delivered last Sunday at Conway a very able address on conditions in China. The people of Conway are delighted to have this good family in their midst.

Rev. L. W. Evans, our pastor at Bearden, spent Tuesday in the city, and made us a brotherly call. He brought in a renewal and a new subscriber to the Methodist and gave us the information that every member of his official board takes the Methodist. This puts Brother Evans and his board on the honor roll. He is, we are glad to state, having a good year in his charge.

Mr. Gifford Pinchot, president of the National Conservation Association, Washington, has just sent out a warning against the turning over to the States of the forest reserves now controlled by the Government. He declared that the purpose of the promoters of such schemes is to get these reserves where they can be more easily controlled for private interest. We have never seen any reason why the public should distbe Mr. Pinchot.

Several of the younger pastors have in recent weeks sent in business orders and news items on the same sheet of paper. The older brethren know better. When they arrive at this office business orders go one direction, that is to the bookkeeper and to the letter files, and news items go another direction, to the editor and the printer. Please put them on different sheets, brethren; otherwise one or the other will likely be lost.

Going the rounds of the secular press is a ridiculous item to the effect that Count Boni de Castellane—"no-Count," we would suggest—is offering to convert the empire of China to the Roman Catholic faith if the pope will annul his marriage with Miss Anna Gould, and that the count is relying upon Sun Yat Sen, whom he claims to have employed as his secretary once upon a time, to carry through this promise. Any journal that will publish such an item is tainted with either yellow journalism or with—ignorance.

Dr. A. B. Loving, one of the old and faithful members of our First Church, Pine Bluff, died at his home in that city on the 13th. He was a truly good man, the son of Rev. Josephus Loving, who for many years was a faithful and much trusted member of the Arkansas Conference, and he was the father of a number of very excellent children, all of whom have taken their places of service in the church and the world. Among them are Mrs. Asa McCain and Mrs. Stinson, of Camden, and Lieutenant James Loving, of the United States Army, now in the Philippines.

From all accounts the meeting of the Chairmen of Conference Sunday School Boards and Conference Sunday School Field Secretaries, which recently adjourned in Washington City, was a good live meeting. They discussed matters that look to a real advance in Sunday School development, such as provision in the curricula of our church colleges for training teachers in the Sunday schools, and such as the financing of an organized movement for Sunday school expansion. It will be of interest to our readers to know that the next meeting will be in Hot Springs, Arkansas, about a year from this date.

We are very glad to report that subscribers are still pouring in on our \$1.00 cash rate for new subscribers. Besides a great number who have sent in names during the past week, the following named brethren have sent in five or more each: C. C. Barnhardt, 5; C. H. Armstrong, 5; J. D. Knox, 6; J. H. Ross, 6; J. J. Mellard, 13; L. M. Powell, 7; J. E. Waddell, 10; J. W. Howard, 5; S. G. Watson, 5; R. P. James, 5; W. A. Lewis, 6; E. M. Sweet, 5; F. E. Hall, 7; Peyton Castling, 7. Let these brethren, and all others who have pushed this campaign, know that we appreciate this work. We have no claim upon

any pastor except the love each bears to the kingdom of Christ. If our pastors will give us a chance, we will help them promote this kingdom in all their families.

## A BROKEN FILE.

If any of our friends will send us the Western Methodist for December 19 we shall greatly appreciate it. Somehow our file is broken for that date. We need several copies. You will remember the issue by the fact that it carries the proceedings and the appointments of the White River Conference.

## MEXICO.

Pitiful in our eyes is the situation in the Republic of Mexico. Torn with factions, dispaught with revolutions and with the general spirit of revolution, with no man in all her borders big enough and dominant enough to bring matters to rights, it is a pitiable pligh t. We have from the first expressed our doubts as to the ability of the Madero government to restore and maintain order in that distracted country. Now after such scenes of internecine strife as have not in modern times been enacted in the streets of the capital of any civilized country, wherein all parts of a splendid city have been swept with shells and riddled with bullets, wherein over 2,000 were killed and some 10,000 have been wounded, Madero is overthrown, both by arms and by treachery. He was arrested in his palace by his own military commander. General Huerta is proclaimed provisional president, and another act in the dreadful drama begins. We shall see what we shall see. The United States has enough on her hands, it would seem; but we begin to think that matters have gone about far enough in Mexico.

## AN OBJECT LESSON.

We greatly felicitate our Texarkana friends upon their recent achievements in the line of temperance. It will be remembered that in the last election Miller County voted "wet." A number of our friends there, knowing that a great majority of the white people of that county voted against the sale of whisky, and therefore the "wet" vote was a negro majority, put to work to induce the county judge, Mr. Paul Cella, to use his discretion and refuse to grant license. Judge Cella complied with their request. Forthwith there was a howl from local politicians, and they were organizing for the political destruction of Judge Cella and for the reinstatement of liquor in Texarkana. It became necessary to take steps looking to the protection of this judge and of the cause he represented. It was evident that it could not well be done without a publicity organ which would properly represent their cause. Whereupon some ten or twelve leading men got together, bought out the leading newspaper of the city, the Texarkanian, paid down the cash, put a surplus of several thousand dollars in bank to its credit, enabling to do its business on the basis of discounting its bills, the whole amount paid in amounting to \$35,000.

Did these men act with good sense? They had a cause to maintain and to promote. It was largely a local interest. They needed a paper to uphold and promote that cause; they promptly put back of it ample financial resources; did they act with sense? If they did, when will the church learn this lesson, simple though it seems? When will we learn that the worldwide causes, as well as the local causes, that a church paper must maintain and promote can not be set forward adequately by papers of meager resources? We undertake to say that the church is suffering incalculable loss at this point every year. No more profitable investment could be made than money put into well-equipped church papers.

We had to learn that Christian education could not be left to the private resources of some man

here and there who was willing to run a school for the church. It would have been swamped. We had as well learn that the publicity work of the church cannot be done by a man here and there who is willing to run a paper for the church—they will be swamped. We have not put our money into the building and endowing of our colleges with the hope of dividends; we ought not to think of putting it into our papers for dividends; it is the kingdom of God that is concerned. If an educational institution is sending out into the world young men and young women to influence the world in the right direction, what is a church paper doing? Rather, what would the church be failing to do if it sent out from the halls of its colleges no such young men and women? And what is the church failing to do if it send out an inadequate periodical, or if it fails to reach the majority of its people with any periodical at all. The Western Methodist is about as well circulated as any conference organ in the whole Southern Methodism connection; we have often made the comparison, and there is not a paper in Southern Methodism that reaches a larger proportion of its constituency; and yet the Western Methodist is read weekly by only about 55,000 of the 155,000 Methodists in its five patronizing conferences. There are 100,000 Methodists in Arkansas and Oklahoma who are not being reached! Who can estimate the loss to the church of having two-thirds of its membership without a church paper? Yet we are working here in its offices to the limit of our resources. We need to do what the people of Texarkana have done.

#### SENATOR W. R. WEBB.

Here is part of the speech of acceptance made by Prof. W. R. Webb, when he was elected United States Senator from Tennessee:

"My record in politics is an absolute blank. The paramount issue in State politics of late years began with me when I was quite a little kid, and my widowed mother, within the sight of the smoke of distilleries, took me on her knee and told me that it was wrong to make whisky and wrong to sell it to men.

"My first place in the Confederate army was orderly sergeant. I had to give out the rations, including a ration of whisky furnished by the government. I declined to issue whisky rations. My captain ordered me to do so; and when I, a 16-year-old stripling, weighing 108 pounds, again refused, he took the matter up with the colonel. The colonel kindly advised me that I had better give out the rations. I told him that I could not, and that if it was necessary for me to do so I would prefer being reduced to the ranks.

"That resulted, a few days later, in my unanimous election by the company to a higher place, where I did not have to give out whisky rations. That convinced me, and I have always believed since, that fighting whisky does not harm any man. I have been in the battle all my life long, hypocrite, as I am, in the estimation of some of my opponents.

"I have belonged to the temperance wing of the Democratic party and have helped to make the platform before Governor Hooper was born. Now he is on the platform; but Hooper and all the Republicans cannot crowd me off. I welcome them there, for that is what the platform was made for. I do not want any misunderstanding about my position on the greatest evil that ever affected mankind. I have seen my little hatchet-heeled, carrot-headed boys go out. I have seen them go to the Senate of the United States, to honor places on the bench, to high positions in the business world. I have also seen them go to the penitentiary, and I have never seen one go there that whisky did not put him there."

#### EDUCATIONAL PROGRESS.

The beginning of the year 1913 finds great activity in the educational work of our Church. In nearly every State of the South our people have on foot organized educational campaigns.

The Twentieth Century Movement which was begun in 1898 and closed out about 1901, sought to secure for our entire educational work 1,500,000. That, as I remember, was looked upon by many as almost an impossible undertaking. Bishop Galloway, who was at that time president of the Board of Education and general manager of the Movement, eloquently urged "that the whole connection must rally to its support, declaring that 'the material strengthening of our educational institutions is an immediate and imperative need.'"

The objective of our present activities goes far beyond that of the Twentieth Century Movement. Our people in Texas alone will close out in the next three months a campaign of something like three years' duration, for \$500,000, which will secure an additional sum of \$200,000 from the General Board of Education, at New York. Besides, as a part of the same campaign, they have already secured from citizens of Dallas land conservatively valued at \$700,000, and \$300,000 in cash and negotiable notes. Thirteen years ago the entire connection, under the authorization of the General Conference and the leadership of her strongest and most gifted men, closed a campaign for \$1,500,000, for educational purposes. And we thought at that time that the upward limit had been reached. During the year 1913 Texas Methodism will close a campaign for education, the material results of which will be \$1,700,000, to found a single institution—the Southern Methodist University.

Our Texas brethren are not the only people who are doing large things in the present forward movement. North Carolina is engaged in a campaign to secure \$1,000,000 for the endowment of Trinity College; Missouri, to secure \$300,000 for Central College; Alabama, to secure \$250,000 for Birmingham College; and Arkansas, to secure \$350,000 for two of its colleges. The whole movement seeks to secure, for endowment, buildings, and the liquidation of debts, not less than \$6,000,000. To accomplish this purpose will require the united prayers and efforts of our people. Would it not be well to set aside a day of prayer for our colleges and for the success of our educational movements? Let this day be some Sunday in April or May. Let a sermon on Christian Education be preached on that day in every pulpit of the Church. While in most States the campaigns are led by special agents or commissioners, the success of the work depends in large part upon the pastors.

In closing this letter I call attention to some words of Bishop Galloway concerning the success of the Twentieth Century Movement, for they are as applicable to the present movement as they were to that:

"But upon the pastors rest most heavily the success of this movement. What they ordain will surely come to pass. If active and urgent, their people will freely give; if unappreciative and inattentive, their pastoral charges will make meager or no reports. The preacher in our Methodism is the key to every situation, the determining factor in every equation, the condition of every success or failure. My earnest appeal, therefore, is to the noble men who stand next to the people, and to whom they look for instruction and leadership. If their hearts are thoroughly enlisted in this magnificent movement, we may at once rejoice in a victory already assured. I would solicit every pastor to at once begin to lay plans for a systematic canvass of his charge, with the purpose of securing at least an average of one dollar per member as a special thank-offering for Christian Education. Of course,

some wealthy churches will increase this amount to a hundredfold or more."

"To pastors, presiding elders, teachers, editors, connectional officers, and lay members, I appeal for hearty and continued co-operation. And out of this widespread educational quickening I pray there may come throughout the connection a great spiritual awakening, that will demonstrate as in the early days the converting and sanctifying power of a God 'mighty to save.'"

S. ANDERS-N.

#### THE CONFERENCE OF CHAIRMEN OF CONFERENCE SUNDAY SCHOOL BOARDS AND FIELD SECRETARIS.

The Conference of Chairmen of Conference Sunday School Boards and Field Secretaries held in old Mount Vernon Church, Washington, D. C., January 29-February 2, was, by consensus of opinion, the best yet held. The attendance was splendid. With the entire working force from Nashville present, and with the entire Southern Methodist Church, as to boundaries, almost, represented, we were very much pleased.

It would be hard to improve on Dr. Chappell as a presiding officer. He ever keeps his hands on the reins. He begins on time, quits on time, and has each speaker to be so governed, even to the minute. Many questions came up for open discussion, but no one allowed to monopolize the time, however much he became enthused over his subject or question under discussion.

The conference was highly honored by President Taft. By special arrangements of the gifted and big-hearted Dr. Bulla, who carries a key to all doors in Washington, Mr. Taft gave the conference a reception at the White House, giving us undue recognition. Said he: "For the worth of the work you are doing, I, as President of these United States, welcome you to the capital city and to the White House. Every movement and organization that has for its aim the making of better citizenship is to be encouraged. I know of no organization doing a better work along this line than the Sunday schools of our land. Furthermore no church is more militant in this work than the Methodist, either North or South."

From the discussions it was found that each conference in some sense has its own peculiar and individual problems to solve and deal with, yet some things were agreed upon by all for the general good and future growth of our Sunday school cause:

1. The Sunday school needs to be dignified and given proper recognition.
2. The Sunday school is not to be made a dumping ground and imposed upon by suffering every financial agent going up and down in the land to come in and "fleece the lambs."
3. One Sunday in the month is needed to be set apart for Sunday school extension work.
4. And most important of all, no man in all our connection is more important to the advancement of Sunday school work than the presiding elder, so recognized by our book of discipline, so imposed by the office he holds.

To the writer this trip was very delightful, falling in with Rev. J. M. Workman, of the Little Rock Conference, at Bald Knob, whom I found to be (at New Orleans a year ago) a splendid fellow even away from home. Our number increased till we had collected a very interesting and jolly group to cross the hills of East Tennessee, speed through old Virginia, viewing her, at the time, snow-covered mountain peaks, and together safely land in the national city on the quiet and historic Potomac.

I return home encouraged and inspired to do my quota of the work in advancing the Sunday school interest of our conference.

Our next conference goes to Hot Springs, Ark.  
W. P. TALKINGTON,  
Chairman White River Conference.  
Tuckerman, Ark., Feb. 10, 1913.



## NEITHER IMMERSION OR SPRINKLING IS BAPTISM.

T. P. CLARK.

The question of most general discussion of all church dogma is that of baptism. Especially is this true among the laity of our village and country churches of all denominations.

While this is true, it is also true that this is a question less understood than any other of general interest. It is noticeable that those who know practically nothing about it are often heard to speak with greatest assurance.

Baptism is of so little importance as to its mode, that were it not for the spirit of proselytism so rife, there need be but little discussion concerning it. It is frequently said that Methodists need pay but little attention to this question, but just go steadily on saving souls. That we can afford to let immersionists give all the emphasis to immersion they may wish, and let Methodism keep silence. Indeed it is rather wonderful that we have made the progress we have while adhering to this policy. Yet our loss has been much heavier than most of us have thought.

Our silence has been construed to be a confession of our error, and of our lack of scriptural backing. From this, many who were born to Methodism have been led into immersionist denominations, while almost as many more have gone out from us to be immersed by someone who holds to immersion only as baptism.

It has appeared to me that a great deal of insincerity and practical dishonesty has been manifest in maintaining the immersion dogma. One thing I have discovered, namely, that by the strength of much ignorance on this question, ardently and persistently put forth as knowledge and wisdom, many who were not taught in the word have been turned from Methodism.

There seems to be a general want of conscience among those who eternally emphasize church dogma, as from Sunday to Sunday the mooted questions of doctrine are affirmed or denied with positive assurance. Doctrines that cannot be proven are often affirmed as scriptural facts.

I shall ever hold in high esteem for his honesty, a minister whom I once heard preach. In speaking of baptism, he said: "I am an immersionist, as I believe immersion to be the proper mode, but I am frank to confess to this congregation that no man can prove it by the Bible." This man had a conscience with his creed, or in spite of his creed. Thus far has every man a right to go, but truth should ever be the line beyond which no man should go, even to make a convert, much less a proselyte.

The safety of Methodism on this question lies in her refusal to be bound by the theories and inferences of men, but to stay with the great truth that baptism is a consecration, which may be had without regard to mode. Since God has left man free, having prescribed no mode, Methodism leaves him free.

It is granted that there are a few inferential arguments for immersion as baptism. Methodism goes further, and says immersion may not invalidate a baptism, and does not when by it one is truly consecrated to Christ. One thing here we may note, and that is, there is not a single inferential argument from the Bible for immersion that may not become the same kind of argument for pouring. I have carefully looked into all the arguments used by immersionists, and while granting that they may be used righteously, yet from each one I find what seems to me to be even a more logical inference for baptism without immersion. So taking the immersion side only, we play an even game.

Now, if it is an even game when considered in the light of those Scriptures used to prove immersion, there should not be any surprise that,

after a careful survey of the ground for affusion as a proper mode, the great majority of well-posted men practice affusion rather than immersion.

It should readily appear to any sober minded person that immersion is not baptism. That pouring is not baptism, neither sprinkling nor any mode whatever is baptism. Baptism is not in the how but the what. Though I should immerse a man ever so completely, yet if I say nothing, he has not received Christian baptism. Though I pour water on him, yet have no ceremony, it is not to be counted as baptism. This is equally true, regardless of whom the administrator may be. But if I consecrate one to Christ and his service by an immersion in the name of the Trinity, or by the pouring of water upon him in the name of the "Father, the Son, and the Holy Spirit," it is Christian baptism, and equally so, whatever the mode.

This answers the question, "How can a Methodist preacher consistently immerse in baptizing?"

When we get it fixed permanently in our minds that a valid baptism is not in the mode of performing it, but in the spirit of it, and especially in the proper ceremony, there will be much less concern about the mode, less immersion, and no dissatisfied Methodists. An immersionist by an authorized church may truly baptize by immersion, but neither an immersionist backed by his church, nor an immersion is essential to a valid scriptural baptism. A consecration to Christ by any minister of the gospel, and by any mode, is valid baptism.

The signs of the times indicate that the religious world is rapidly coming to see this truth.

Naturally, immersion must give way, since in its very nature, it requires unnecessary exposure, and inconvenience. Convenience should not be substituted for cross at any time, but the cross does not consist in unnecessary things, else the old idea of long pilgrimages, and of cutting the body with stones, walking on stones upon bare knees, would be carrying the cross. Immersion has the tinge of works, rather than faith. This is true with any dogma that requires unnecessary hardships. It has also been noticeable that the more spiritual one becomes, the less concern is manifested concerning forms and mode.

## THE "BLUNDERS OF PAUL."

BY E. M. SWEET, JR.

Our beloved Brother Sidney H. Babcock, of the McAlester District, according to the wisdom given unto him hath written some things hard to be understood. Witness his article in The Western Methodist of January 30 discussing the need and duty of building the Oklahoma Wesleyan College. Not that I would take issue with him touching either that need or that duty. I would emphasize both with all that is within me.

Nor am I personally stirred up about the question, suggested by his article, whether the great argument for Christian education for our women is, that they be qualified to cast the ballot; although some would see the supreme argument for an exclusively girls' school in exactly the opposite direction—less newspaper education for our girls, and more of that dependably Christian sort for which the Christian college stands.

Neither am I concerned at this moment for that other question raised in Brother Babcock's article, whether the influence of St. Paul is arrayed against the specific proposition of laity rights in the church for women.

But a question of tremendously more far-reaching import than either of these is brought out when our brother says: "Perhaps the most serious blunder of Paul was his prophecy concerning the relation of women to the church."

I prefer to believe that Brother Babcock penned that sentence unthoughtedly. Certainly

my attitude in reading and interpreting his article has been one of sympathetic interest. But I cannot see any possible construction to be put upon the foregoing statement that would enable one who believes vitally in the inspiration of the Scriptures to pass it by without challenge. Because—ignoring the question whether we are justified in designating as a "prophecy concerning the relation of women to the church" the pastoral exhortation of St. Paul that women avoid those modes of fashion which were the evidence of inordinate vanity, on the one hand, or else, on the other, had been adopted by immoral women as a badge of their immorality—the sentence implies:

(1) That some of the prophecies of the Scripture are "serious blunders." This leaves us the indefinite hope that at least some of the statements of the Book are true and trustworthy. Which same and more can be said of the writings of Milton and Shakespeare and Confucius and Kipling and Mary Baker-Glover-Eddy, and Joseph Smith and Elbert Hubbard. That is to say, we have no longer any Holy Bible. Just parts of it are true—which makes none of it holy, any more than the product of any other human brain. And it is all right for a man to read and trust the guidance of the Book who is smart enough, forsooth, to know what parts of it are true and trustworthy and what parts are "serious blunders."

(2) Brother Babcock's sentence implies also that among St. Paul's utterances there are a number of "serious blunders," only one of which, "perhaps the most serious," have we been warned against. And yet our good brother's word "perhaps" leads us to suspect that he is not altogether sure that even this is the most serious. Perhaps Paul made other blunders more serious still. And so we cannot be safe in reading the once holy Book unless we assume an attitude of cautiousness and distrust toward all that Paul has written. And if Paul, why not all its other writers?

These conclusions do no violence to Brother Babcock's language. They are logical corollaries to his statement. But I do not believe that he so considered when he wrote it. Nor it is probable that the thought contained in the sentence was born in his own mind. Preferably will I conclude that he has too carelessly fallen into the forms of expression used by some after whom he has been reading with too little discrimination, who pose as being "scholarly." And the suspicion that I hold toward my good brother is merely that he has not maintained toward such so-called "scholarship" a sufficiently unfathomable contempt.

Yes, it is true that such utterance are not uncommon in certain modern publications of easy access to the man who knows how to choose—or, shall I say, who does not know how to choose—his literature. But they have not become common statements in the columns of The Western Methodist, and I earnestly pray and sincerely believe that they never will.

Perhaps our brother will not undertake to defend his language, but, seeing the logical sequence of his words, will repudiate them. I hope so. Otherwise he would furnish a somewhat fertile subject for the cartoonist.

Several years ago the Hon. J. Hamilton Lewis, now of Chicago, was a member of Congress from the State of Washington. Evidently The Washington Post did not take him seriously. On one occasion he delivered himself mightily of an oration, in the which he shouted toward a rather tragic climax thus: "I stand with Washington on this subject!" Whereupon Cartoonist Berryman, of the said morning daily, saw something. And there appeared on The Post's front page a large erect figure of George Washington, while beside him, with head reaching up to his garter-buckle, sure enough stood the orating, gesticu-

lating midget form of the Hon. J. Ham Lewis—with the legend underneath the whole, "I stand with Washington!"

And now, must we contemplate the face and form of the colossal St. Paul, grown greater in the eye of the thinking and praying and believing world through these nineteen centuries, while with a spyglass we discover challengingly arrayed in front of him, with back turned this way and head extending just above the top of Paul's sandals, the comely form of one whom we love as a brother, dedicated irrevocably to the task of determining with vehement scrutiny which was Paul's "most serious blunder." We covet for him a more worthy relation to the great Apostle.

Sam Jones said that he would not give ten cents to hear Bob Ingersoll's lecture on "The Mistakes of Moses," but would gladly pay ten dollars to hear Moses on "The Mistakes of Ingersoll." To hear Babcock on "The Blunders of Paul" is, indeed, disappointing; but I would walk to McAlester from Anywhere to hear Paul on "The Blunders of Babcock."

For instance—while Paul is dwelling on this very subject—how much is it not worth, to the soul with an appetite for things eternal, really to hear and comprehend him when he says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And when we hear Paul say that, somehow we are convinced that "blunders" are not given by inspiration of God, neither are they profitable for anything—except the task of not making them again.

And how much is it not worth to hear Peter comes to the rescue of Paul and say: "Prophecy came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." And when we hear Peter say that, somehow we are convinced that the Holy Ghost does not move holy men of God to commit "blunders."

But Paul's was indeed a giant intellect. Is it any wonder that some of us do not easily comprehend him in every utterance? Even Peter had difficulty at this point. He could sympathize with Brother Babcock. But how different, more thoughtful, more sympathetic the tone of Peter's criticism! I cannot do better than commend the words of Peter as a very model of criticism, if in future my beloved brother feels again impelled to differ with St. Paul; and I may be allowed at the same time to appropriate Peter's words as a kindly exhortation to my good brother touching this whole matter, when he says:

"Account that the longsuffering of our Lord is salvation; even as our beloved Brother Paul also according to the wisdom given unto him hath written you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. You, therefore, Beloved, seeing you know these things before, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."

Vinita, Okla.

#### ANNUAL CONFERENCE OF THE CUBAN MISSION.

The Conference met this year in Santa Clara. Santa Clara is the capital of the province; is an inland town and situated something near the center of the Island, and has a population of sixteen thousand. The streets are narrow, the buildings are low, and many of them have the appearance of being very old, however there is in the center of the town a pretty little park which gives the otherwise weary look of the town a more

promising appearance. At night the park is lighted by many small electric and gas lights, and hundreds of people of all ages and stations in life gather in the park from eight o'clock to ten. The park is divided into the inner and outer circles, the line being drawn largely by a row of chairs and benches being placed in a circle around the park leaving a large space on the outside. Inside of the row of chairs are the white people, which are also divided into two circles; the inner circle of which is made up of young men who march in rows of six, or eight in a breast for the entire time the band is playing. Just outside of this circle of young men and going in the opposite direction is a circle of beautifully dressed young women; all smiling and looking their best. I know of no place where a man can "meet" so many young women in a short time as he can by marching around in that circle of young men a few times. He must be careful to keep within the circle of his own sex, however, or some husky policeman is likely to march him off to the police station. Only occasionally is a young man so daring and deeply in love as to be willing to break the line and march in the line of the young ladies, which is allowable, with her consent, but he must not try to walk there with young men. The colored people walk around the outer circle of the park and seem to have little or no order. A most remarkable thing is the rapidity with which the park is cleared after the band quits playing at ten o'clock.

There are no manufactures of any importance, or other activities that would bring much money into circulation; the town is therefore supported by the salaries from the government officers, which is a very important factor on Cuba, and by the great number of sugar fields in the surrounding country.

A feature of interest to the entire Conference was the uncovering of the tombstone of Brother Manuel Deulofeu. He died something over a year ago, and the tombstone was bought by the members of the Conference. On Friday the Conference adjourned at ten o'clock in order to give all who cared to the privilege of going on the special train that was furnished to San Juan, for the last service to be held in the memory of this brother, greatly beloved by all on the field. His death was the first among the missionaries and native preachers on the field. He was the oldest among us. During the persecutions of Spanish times he was forced to leave Cuba, so he went to Key West; there he was converted; began to preach there; but as soon as the way was opened he came to Cuba; and began work in his own country. He had many good characteristics, but the one which stood out above everything else was love. It made no difference what he talked about, or in what relation you found him, whether the home, the pastoral charge, or the Conference, love was the one thing that hid everything else. It was not mere human affection, but the incarnation of Divine love which brought every other one, and thing, under its power. We shall never in this world, be able to fully estimate what that meant to the young Cuban preachers; and the missionaries in the early years of the mission here. Bishop Candler had the utmost confidence in him; he always knew where to find Brother Deulofeu. For the one element of love in Christian character for which he stood he gained more in his death than during his life. There were some in whom, however hard he labored, he was never able to plant that spirit deeply; but since he has gone it seems to have taken possession of all until it is a disgrace not to be loving, yea, controlled by that spirit in the Cuban Mission. I have never seen it so demonstrated as in our last Conference. You could hardly find a man who was so little as to give an expression to an idea that was selfish upon any subject. The Spirit of love was far the most prominent element in our Conference.

The Conference was one of the best in the history of the mission. All of the preachers were present, except two who were detained by sickness in their families, and a number of laymen, and members of the local church attended the sessions of the Conference. The reports showed that in many of the pastoral charges there had been progress. There was a considerable increase in membership, a good financial report, and especially the schools made a fine report. "Pinson College," in Camaguey, has its own property and is doing good work. The new building for "Candler College" opens up a great field for our education work. The new building is not quite finished; however, there are only eight vacancies left, all of the other rooms being occupied. It seems there will be a cry for more room before the new building is finished. The schools are doing a great work for the future of Cuba. The schools in Cienfuegos and Matanzas for young ladies are doing excellent work. Nothing is more vital to the development of the church in Cuba than the education of the young women of the church, for Cuba has not yet learned to appreciate womanhood, and comparatively few have conceived the idea that a woman should be educated in order to realize the highest and best there is in life for her. Not long ago I heard an old man, but one from I expected a better thing, say, "The kitchen and the washtub is the place for women; they have no right in the front of the house." That is a little on the extreme for Cuba even, but there is entirely too much of the idea here that woman is only to serve the conveniences of man. Nothing will change those ideas more quickly than the Christian religion and that demonstrated through the lives of a few educated Christian young women. It will put a premium on pure moral character that will not be reached otherwise very soon.

There were three young men licensed to preach; and three of the men in the active work were ordained deacons. All of the preachers, without an exception, I believe, passed their examinations in the Conference course. Do not get the idea that their examinations are a mere form, for they are given by the missionaries; men who have long since learned what it is to study; and what a fair, but thorough examination should be.

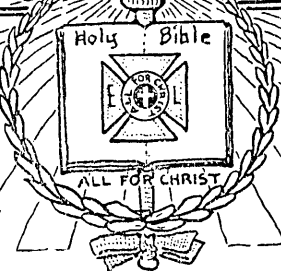
A number of changes were made in the appointments, which seem to have been made in harmony with a plan or policy which will likely largely control the mission for several years to come. There seemed to be a general recognition of the wisdom of the appointments, and the men separated with glad hearts; thankful for a place to work for the Master, and the salvation of Cuba.

It was the fourteenth Conference which Bishop Candler has held in Cuba. He has made, I believe it is, thirty-three trips across the Gulf in behalf of the work in Cuba. None of these have been for mere pleasure, and some of them he has suffered severely from sea sickness, while on others he has come to settle serious problems. Our church is the only evangelical church which extends over the entire island; and Bishop Candler has visited our churches in practically all of the important towns and in many of the small ones, thus wherever our work is known he is known personally. He knows every missionary who has entered the field, his weaknesses, difficulties and victories. He knows the Cuban preachers, several of them not only since they entered the ministry, but since they were boys, and has watched them grow and become the most consecrated and useful of the Cuban preachers. He is the spiritual father of all. Sometimes he has to rebuke, sometimes he comforts the sad heart, he often encourages those who are discouraged, and sometimes weeps with those who

(Continued on Page 8.)

# LEAGUE PAGE

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



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

## MARCH 2. THE LABORS OF JESUS. SUGGESTED PROGRAM.

Song service.  
Sentence prayers.  
Solo.  
Scripture Readings: Mark 1:14; Luke 10:1; Matt. 12:15; Mark 14:32-34.  
Prayer by leader.  
Talks—  
A Story of Some of Christ's Many Labors.  
How We May Follow His Example in the Modern World.  
The Opportunities an Epworth League has for Service.  
Open Discussion: "What Does Christ Think of My Labors."  
Song.  
Benediction.

### THE TOPIC.

There is a mistaken idea regarding the life and character of Jesus Christ. The tendency is to look upon him more from an ethical standpoint than from a human standpoint; we are too apt to forget that he was a man as we are, and that he had a work to do, realizing which, he was greatly straitened until it be accomplished.

At the early age of 12 we have the first intimation that he realized he had a calling, and his reply to his parents, "Wist ye not that I must be about my Father's business," reveals an insight into the character of Jesus which we are apt to overlook.

We can get some idea of the "Labors of Jesus" by using the following Scripture verses. We suggest that each one be given to a Leaguer, asking that they give a short exposition from it:

Mark 1:14.—After John had been committed to prison, Jesus went to Galilee, proclaiming the good news of God.

Luke 10:1.—After this, the Master appointed 70 other disciples, and sent them on as his messengers, two and two in advance, to every town and place he was himself intending to visit.

Matt. 12:15.—And great multitudes followed him and he healed them all.

Mark 14:32-34.—Presently they came to a garden known as Gethsemane, and Jesus said to his disciples, "Sit down here while I pray."

He took with him Peter, James and John, and began to show signs of great dismay and deep distress of mind.

"I am sad at heart," he said, "sad even to death; wait here and watch."

### THE LABORS OF JESUS.

The labors of Jesus were many. He healed the sick, raised the lame, preached the gospel, spent many hours in prayer and did anything which he thought would be a benefit to his fellow-man.

When Jesus arose to speak to the multitudes, whether in synagogue or on the mountain top, the impression was immediate and profound. There was a note of authority and insight into the Scriptures, a practical application to the everyday world, which were lacking in the more formal preaching of the Scribes. Jesus preached a new kind of sermon. We have a sample of his preaching in the Sermon on the Mount. He spoke of the Scriptures as if he were their Master and not they his master. The people felt they were in the presence of one who spoke with authority.

When Jesus went into the home of Peter, where one of his family was grievously ill, tossing in the delirium of a fever, he approached the sick one and restored her to health. His power was not for a crowd only, but for the individuals wherever his life might touch them.

In the street Jesus often brought the blessings of healing and help to all who were distressed.

When all else was still, this One who had healed and uplifted and inspired so many went out into the open country to some solitary place to pray.

The key verse, Acts 10:38, sums up the work of Jesus and outlines the work of every follower of Christ. The ministry to the body must go side by side with the ministry to the soul.

### SIDE LIGHTS.

As little as humanity will ever be without religion, as little will it be without Christ.—*Strauss*.

God never gave man a thing to do concerning which it were irreverent to ponder how the Son of God would have done it.—*McDonald*.

A Christian's spirituality will depend as much on his work as his work upon his spirituality.—*Chalmers*.

The modern majesty consists in work. What a man can do is his greatest ornament, and he always consults his dignity by doing it.—*Carlyle*.

The law of nature is that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge, you must toil for it! If food, you must toil for it, and if pleasure, you must toil for it.—*Ruskin*.

Man is kept in life by work, and he dies either because he will not or because he cannot work.—*Bate*.

Man must work. That is certain as the sun. But he may work grudgingly, or he may work gratefully; he may work as a man or he may work as a machine. There is no work so rude that he may not exalt it; no work so impassive that he may not breathe a soul into it; no work so dull that he may not enliven it.

All men, if they work not as in the great taskmaster's eye, will work wrong, work unhappily for themselves and you.—*Carlyle*.

### THE INTERSTATE LIQUOR SHIPMENT BILL.

As soon as an agreement was reached in the House Judiciary Committee to vote on the Webb interstate liquor shipment bill, we anticipated a favorable report and had the practical assurance that the Rules Committee would report a special rule for the immediate consideration of the bill. By this means the bill came before the House on Saturday, February 8, and passed by a vote of 239 to 65. The rule itself provoked discussion, but the vote was practically the same as on the weakening amendments offered later and on the bill itself.

As soon as the committee agreed to vote to report the bill the liquor forces endeavored to save their day by having weakening amendments offered on the floor of the House exempting liquors for personal use and also to provide a penalty in the hope of arousing controversy as to court jurisdiction and thus defeat the end sought by the legislation. Our friends were on guard

and we had served notice that if such amendments were adopted we would fight to prevent passage of the bill with these limitations. "Personal use" amendments were offered by Representative Blackmon, of Alabama; Bartlett, of Georgia, and Davis, of West Virginia, the latter also offering a "penalty" amendment. Several other amendments were offered on the floor, but as passed by the House the bill was as it came from the committee with the amendments recommended by them.

Arguments in favor of the bill were presented by Representatives Webb, of North Carolina; Houston, Tennessee; Hobson, Alabama; Rucker, Missouri; Rucker, Colorado; Sims, Tennessee; Hughes, West Virginia; Small, North Carolina; Roddenberry, Georgia; Mondell, Wyoming; Harrison, Mississippi; Humphreys, Mississippi; Towner, Iowa; Dickinson, Missouri; Henry, Texas, and Clayton, Alabama. Speeches against the bill were made by Representatives Berger, Wisconsin; Blackmon, Alabama; Bartholdt, Missouri; Davis, West Virginia; Cannon, Illinois; Dent, Alabama; Brantley, Georgia; Gallagher, Illinois; Bartlett, Georgia; Cantrill, Kentucky; Kahn, California; Sabath, Illinois; Linthicum, Maryland; Sherley, Kentucky, and McCoy, New Jersey.

In the Senate on Monday, 10th, during the discussion prior to vote, "personal use" amendments were offered by Senators O'Gorman, of New York, and Hitchcock, of Nebraska. Several other amendments were also offered. Senators Gallinger and Sheppard made several attempts to secure unanimous consent to have the Webb bill as it passed the House substituted for the Kenyon bill, but objection was made. Finally the Senate bill was amended by striking out all after the enacting clause and inserting the identical language of the bill as it passed the House, title and all, and thus it passed the Senate by an overwhelming vote. Our leaders in the House Judiciary Committee at once "got busy" and the committee authorized its chairman, Judge Clayton, to ask that the Senate bill be taken from the Speaker's table and passed. A point of order was raised against this procedure but in a common-sense and well considered decision Speaker Clark overruled the point and the Senate bill was passed by the House Tuesday without roll call and now goes to the President.

For the work in the Senate the temperance people of the country are indebted to Senators Gallinger, Kenyon, McCumber, Borah, and Sheppard for conspicuous services, and also to a number of others for quiet but none the less effective work. In the House Representative Webb's resourceful and tireless work, ably assisted by Representatives Beall, Sterling, Houston, Norris and other good friends, brought the bill before the House after months of inaction. It was only through his fidelity to principle and insistence upon a square deal by Judge R. L. Henry, of Texas, aided by other loyal members of the Rules Committee, that we finally got a vote in time to insure its passage this Congress. It is no disparagement to the valuable services of others to say that Hon. H. D. Clayton, chairman of the committee, conducted a masterly fight for the effective committee bill.

EDWIN C. DINWIDDIE,  
Legislative Superintendent.

February 11, 1913.

### WORKERS NEEDED. WILLIAM F. QUILLIAN.

Applications are being received every week for the kind of workers that are being prepared for service in the Methodist Training School, Nashville, Tenn.

Within the past sixty days twelve applications have been received. We are unable to supply the demand. I quote below a letter from one of



our strongest pastors which is typical of the applications that are constantly coming in.

"I am writing you to find out what can be done in furnishing us a missionary or deaconess for the spring and summer months. We have a fruitful field here, but there is so much the pastor cannot do. There are hundreds of working girls that are being reached by no church at all. There are many families of working people that are without the church influence, and we pastors cannot reach them as we would like. A lady helper could reach the women and children, and through them we could reach the husbands and fathers. The Iron Mountain Railroad shops are here employing hundreds of men; the Peters Shoe Factory is here employing hundreds of girls as well as large numbers of men and boys, and if we can get this help for the time above mentioned it will do more than anything else to bring about a better day for our church in DeSoto and to advance the kingdom in our midst."

The statements in this letter are indicative of the conditions all over our church. The day is at hand when the work of the most efficient pastor will not and cannot reach all of the people. If he visits the members of his congregation and ministers unto their needs his hands are full.

John Wesley was a man of affairs. By many he was called an innovator. Dr. J. R. Green says:

"The least results of the Methodist revival were the Methodists themselves. The noblest results were to remedy guilt, ignorance, physical suffering, and the social degradation of the profligate and poor."

Wesley organized many friendly societies, trades unions, co-operative societies, anti-slavery clubs, a dispensary, widow's home and orphans' asylum, he established missions to the mines, the factories, the mountains. We need to place the emphasis where Wesley placed it when he said, we need congregations "all at it, at all times, in all places, in all ways." This is the great mission of the modern training school. These schools must be enlarged because there will be an ever-increasing demand for workers. In such an institution the workers are not only trained but sifted so that when they go out they are ready for the most efficient service. There are in America seventy thousand Catholic sisters. There are only one thousand deaconesses of which only one hundred are in the South. We appeal to our pastors to encourage their young men and young women to take this course in order that the church and the kingdom may be met. We appeal to our great church, whose coffers are bursting with wealth, to properly equip this institution that its mission may be fulfilled.

#### OLD MOUNT ZION: WHITE RIVER CONFERENCE BIRTHPLACE, AND SOME REMINISCENCES.

##### BIRTHPLACE.

Among some other places we hold our birthplace as a sacred spot.

One delights to visit his birthplace, and when far away he is glad to know that someone cares enough for the dear old place to look after it and preserve it so as to be recognized.

Some forty-two or forty-three years ago, in about 1869 or 1870, the White River Conference was born, or organized. And I am told that this important event occurred at a church called Mount Zion, in the hills about two or three miles somewhat southeast of the good and lovely town of Vannale, in Cross County, Arkansas. There are perhaps only two men living that were there at Mount Zion when this infant Conference began its heroic life and started on its triumphant march. I am not certain that Rev. Henry T. Gregory and Rev. John H. Dye were there, but I think they were. Brother Gregory knows. Some years ago I looked upon that sacred place, the beautiful grove, the spot where the old church

stood and alas! the dilapidated cemetery with tumbled down gravestones! My heart was sad to think that we had forgotten and neglected the place where a noble band of God's servants began a work that has been so successful and far-reaching as that of the White River Conference. Brethren and friends, who love the memory of all the sacred past, would it not be an honorable and commendable thing to look after the plot of ground at Mount Zion, care for it and mark the place in some way, perhaps erect a modest monument suitably inscribed to the memory of the beginning of the Conference, and to the men who have left such a noble legacy?

##### SOME REMINISCENCES.

I have in my possession a copy of the Western Methodist dated July 11, 1874, and of course was published in Memphis, Tenn. A few items from this old paper might interest some. Here is one:

"The sixth District Conference for Helena District met at Marianna June 25, 1874. The Rev. G. A. Dannelly, Presiding Elder, occupied the chair, R. W. Massey was elected Secretary."

And the Conference is reported. Another:

"Married, June 25, 1874, at the residence of the bride's father, by Rev. W. J. Dodson, Mr. John W. Quinn, of Russellville, and Miss Lizzie F. Hoffman, all of Pope County, Arkansas."

Another:

"The Little Rock District Conference will be held at Bayou Meto, on the Bayou Meto Circuit, July 23-26, commencing on Wednesday night."

"A. R. WINFIELD."

Here is another:

"The Fort Smith District Conference will be held at Booneville, August 12-16."

"H. M. GRANADE."

Again I read:

"Mr. Editor: I reached by appointment, Pocahontas Circuit, the 5th of January. I had to make quite a sacrifice at home, and travel 175 miles through cold and mud. I thought I was beginning to learn something of the itinerancy."

"J. J. ALEXANDER."

He wrote a lengthy field note under the heading "Powerful Revival in Northeast Arkansas."

My mind is on the man who will make the first reply to some things I have given you in this little article, and I am expecting him to "speak" first. Later you may have another short chapter from this old Western Methodist. To my friends I will say that I am stationed for the second year in a town of some 2,500 people, with two hours' ride of the Gulf of Mexico. God is greatly blessing the work here, for which I am thankful.

As ever,

I. B. MANLY.

Silsbee, Texas.

#### BIBLE WORK IN ARKANSAS AND LITTLE ROCK CONFERENCES.

The American Bible Society through its Southwestern Agency of Dallas, Texas, has sent amongst us one of its able colporteurs, Rev. F. K. Ringsmuth, who located in Little Rock to carry the Bible into the homes of the destitute and needy in this city and Argenta.

Mr. Ringsmuth has a remarkable career, and the story of his conversion is the most marvelous a man nowadays can expect to hear. He was born a Bohemian Catholic, educated to be a priest, but turned to the Austrian navy and came to be a journalist in America. In 1880 he took his place as an assistant editor on a Bohemian daily in the city of New York. There he imbibed Socialism and became an infidel. He gained prominence among his people as a writer and poet, was called to take charge of a literary magazine published in Omaha, Neb., and later became a publisher of his own political sheet. For twenty years he used his influence to undermine and quench every spark of faith in the

hearts of Bohemian immigrants coming into our land. He not only ridiculed the church, but blasphemed the Bible and hated the Christian people in his heart.

After some 13 years of this course, he received the first call by the Spirit. But being absolutely blind spiritually and under the power of Satan and sin, filled with prejudice and hatred, he turned from his grossly materialistic course to moralizing tendencies by studying many religious cults, namely: Buddhism, Theosophy, Mental Science, the modern philosophies (Shopenhauer, Kant, Huxley, Spencer, etc.), then Christian Science, and Spiritualism. These studies led him into a sort of high moral life, in which he became reconciled to Christianity, as one of the religious cults. These moralizing and humanizing influences led him into a conflict with the constituency of his paper, which finally led to an open enmity, resulting in a boycott that brought him, after three years' struggle, down to a complete failure. But just at the beginning of this conflict Mr. Ringsmuth experienced a most marvelous visitation from above. In a vision during a November night (November 5-6, 1899), in the midst of the fiercest persecution and boycott, he seemed to see the Apostle Paul, who appeared to him in the glory of the heavenly light. Brother Ringsmuth was led by this vision to the New Testament to read the Epistles of St. Paul. His eyes were opened; he thought he perceived the purpose and meaning of the vision. With unspeakable joy he embraced the Word of God and his Savior Jesus Christ, and from that day on he has been His humble servant. Brother Ringsmuth had never been in any church to worship and had never read the Bible—a single verse—until after his conversion.

When, after two years and six months' struggle, the Lord took away from him all his worldly possessions, and almost every friend, he first felt himself called to be a Gideon, and after a year a missionary colporteur, then evangelist, editor of a religious weekly and a Sunday school paper, then pastor. For two years he has been connected with the American Bible Society to work among the foreigners in the South. He speaks seven languages with ease and three others with some difficulty. He is able to preach in five. With the knowledge of the world, religious and modern social teachings, he is very apt to meet the people on their own ground and refute their false ideas and bring them, if not to the feet of the Savior, at least to confusion and silence. The following figures speak of his marvelous successes in the various fields in the Southwest. In Houston, Texas, in three months, over 1,000 volumes of Scripture were sold and donated. In Oklahoma City, during one year he has distributed in 9,144 homes 2,367 volumes of Scriptures and 175,524 pages of Christian literature. Last May he was sent to work among the miners in Eastern Oklahoma and later in Western Arkansas. Here his work was in the coal fields of Sebastian County, where in seven months a wonderful work was accomplished. In Hartford, Huntington, Midland, Bonanza, Arkoal, Mansfield, Burma, Prairie Creek, Fort Smith, including Van Buren, he has carried the message to 5,443 persons in homes and fields and left in their hands 3,133 volumes of Scriptures and 66,700 pages of Christian reading.

Now the American Bible Society has sent him to this field for a time to work among the railway men, especially those of foreign tongue, and to help the needy and spiritually blind to see, and to come, and to be saved.

The Bible Depository is located at 405 Broadway. Any party in Little Rock and Argenta can call by Phone 5808 and make appointment with Brother Ringsmuth, and have him to come to his home. The Scriptures are sold at absolute cost of production and can be had in any language desired.

REPORTER.

## ANNUAL CONFERENCE OF THE CUBAN MISSION.

(Continued From Page 5.)

are in the midst of the struggle, but it makes no difference what the peculiar form of his ministry is, his relation to us does not change, nor does anyone doubt the sincerity of his love for his sons in the gospel, or the cause of Christ in Cuba. To one reared in the country as I was, with a natural fear of great men and reverence for a bishop, the ease with which the humblest worker may approach him; and the patience and sympathy with which he hears his tale of woe, or his words of mirth and triumph, is almost incredible. The wisdom of the policy followed in sending Bishop Candler to this field for so many years is evident everywhere, and nowhere more than in the perfect confidence and love which exists between the bishop and the workers on the Cuban mission.

The annual conferences have always been a blessing to Methodism, and on the mission field, where men are separated from one another, and from all intellectual and moral inspiration that comes from coming in contact with strong Christian men they seem to the Methodist preacher, at least, indispensable.

Personally, I am back at my work in Pinar del Rio, working and praying that it may be the best year's work in my history thus far. Pray for me and my people that it may be so.

HENRY SMITH.

## SUNDAY SCHOOL NOTES.

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

## MISSIONS.

In substance, Mr. Lawrence, who is an expert on the subject of Missions in the Sunday School, gives the following:

*The Awakening.*—Never in the history of the ages has there been such an awakening of the nations of the earth to the opportunities of advancement and civilization as there is today. And the potent, dynamic force in bringing about this awakening is Christian Missions. Whatever unbelievers may say of our creed, there is no denying the fact that wherever the name of Jesus is preached a new and better civilization springs up, and wherever is heard the echo of the angels' song of "Peace on Earth," humanity seeks a higher plan of living.

*Open Doors.*—There was a time when the fulfillment of the Great Commission was practically impossible, because the doors of many nations were closed to Christ's messengers; but in the providence of God there has been opened up a highway to the remotest corners of the earth. And who knows but that God is looking to this generation to usher in the day when every knee shall bow and every tongue proclaim Christ the King.

*The Opportunity.*—Our opportunity is here; shall we meet it? Shall the new energy that is flowing through the heathen nations be dissipated in merely social and political reforms? or shall we give them a solid basis of Christianity upon which to build? The Sunday Schools of North America must do their part in answering this question. In this school of the church our young people must be taught to pray, and to give, and inspired to go into the wide fields of activity themselves.

*Our Aim.*—The aim of all missionary activity is "The Christianization of North America and the evangelization of the world." Our missionary ministry should begin at home. Our civilization should be made truly Christian, and our country should stand forth as a testimony of the power of God in the salvation of nations. God is not willing that any should perish; and so the Great Commission carries us out beyond the seas, that the last man and woman may hear the salvation

story and come to know Christ, whom to know aright is life eternal.

*Our Duty.*—What, therefore, shall we do with our opportunity? Let us thank God for it, and so present the cause of missions in our Sunday Schools that our young people shall be filled with enthusiasm and be glad to pray, to give, to go for the sake of bringing this continent and the whole wide world to the feet of Jesus Christ.

## BURN TO SHINE.

We heard a fine Sunday School man say the other day that "If you expect to shine you must burn first. If you burn you must be either the oil or the wick. They are both consumed. In the consuming you heat up and light up things around you." That is an apt illustration of the work of the Sunday School. A man or woman who tries to do this work must be so earnest and enthusiastic that their very lives are brought to white heat. I heard one of great leaders say that there is no other work that so takes all the life of a man as the Sunday School work. And I believe it. We can scarcely see how any person can fail to become stirred to the very depths by the possibilities of this work.

There is no better place for a man's life to be consumed than in the Sunday School. If he is equipped and consecrated for it he not only may heat up and light up those who are around him; but he may shine out through the generations to follow.

## ABOUT CONTESTS TO AROUSE INTEREST.

We are sometimes asked what we think of contests between Sunday Schools in different towns, and between schools in the same town. We must speak frankly and say that we have never thought very well of them. They build upon too flimsy a basis, the momentary excitement of a heated contest. Then again, they are so apt to go beyond the reasonable bounds of legitimate contest, and get into the pastures of others to get sheep. I have never seen a contest that did not result in hard feelings on the part of other schools whose constituency had been invaded. That sort of thing is not right and just.

Besides, it is better for a school to grow naturally, not too fast; for you cannot crystallize and organize the forces so well if a great host are thrown in at once.

The reaction from the excitement of such a contest is likely to do more harm than the contest has done good. No; I do not recommend contests; but "I show you a more excellent way." Excel yourselves. That is the better.

## IS IT POSSIBLE?

It is stated on good authority that 80 per cent of our church members are not enrolled in the Sunday School. That is an unfavorable showing. We need to begin a campaign in our churches for the Sunday School. It is a great misfortune for men and women to outgrow this part of the church. Again, we do not understand how any man can reconcile his conscience toward God and his child in thus ignoring his obligation to both. We hope this statement may fall under the eyes of some derelict church member, and cause him to "mend his ways."

## PUT BUSINESS METHODS INTO THE SUNDAY SCHOOL.

If there is a place in the work of the church where the best business methods should be adopted and followed it is in the Sunday School. If it has wise business methods it will never lack for funds for its own needs. Besides, it will be able to help in many other legitimate enterprises of the church, such as missions, church extension, etc.

If the school is conducted on unbusiness-like plans, it will impress the young people with the idea that it is not a very important institution anyway. They will go out with that notion, or

put such methods into some other school, or into his business in after life. It is worth while.

Mr. H. J. Heinz, the pickle man, one of the great business men of our land, thinks that the Sunday School is worth while. He is proving it by putting his own life and much money into an enterprise for the advancement of the work in foreign lands. He has recently employed three experts and has gone with them to the foreign field to teach those in mission fields the Sunday School idea. He is paying all the expenses and salary of these experts. He is a great manufacturer of pickles, 57 varieties. As great as he is in the business world, we believe he is greater as a Sunday School man. He is putting method and business into both. He and his company are to close the tour at Zurich, Switzerland, in June, at the World's Sunday School Convention.

## THE SUNDAY SCHOOL PROGRAM.

There are three words that express the program for world-wide activity in the Sunday School. These words show the broadest platform that can be imagined. These words are as follows:

Our Purpose—The World for Christ.  
Our Means—The Word of God.  
Our Motto—Others.

## THE STATE CONVENTION.

The State Convention of the International Association will be held in Oklahoma City on March 18, 19, 20. An excellent program is being prepared for the occasion, and, no doubt, it will be one of the best ever held in the State. Mr. W. C. Pearce will be the chief speaker, and official representative of the International Association. Professor Excell will lead the music, and our own Alvin Roper will preside at the piano. These three would make a great convention anywhere. But there will be many other attractive and helpful features.

As we have no such conventions or conferences in our own church now, we hope as many of our Sunday School workers as can do so will attend this convention. We must keep up with the procession, and this is one of the ways by which we are to do it. This work belongs as much to the people called Methodists as to any one else. Let us get our part out of it.

Don't forget the Easter Day, March 23, and neglect to have an appropriate Sunday School service. It will help to popularize the work. Have a nice program in which you give all the pupils something to do. I hope to have a suggestive program in the next issue of the paper. You can adapt it to suit your needs and local conditions. Or you can get a program from our house at Dallas.

Sulphur, Okla.

## EPWORTH LEAGUE ANNIVERSARY DAY.

By the calendar the day falls on May 4. It celebrates the birth of the Epworth League, 23 years ago. This year it is to be marked by a special and very important feature. An offering is to be taken for League extension. One-half of the proceeds are to find their way to the central office, Nashville, Tenn., and one-half will remain in the treasury of the Annual Conference Epworth League for enterprising the home field.

The Epworth League Board has agreed to accept this May Day offering from any chapter in the place of the 10-cent assessment ordered by the General Conference. The aim is to put the League on a basis of support independent of an assessment. Let every League president, therefore, begin this month to make preparations for Anniversary Day. Programs may be had by ordering of Smith & Lamar, Nashville, Tenn., Dallas, Texas, Richmond, Va.; per dozen, 15 cents; for 100, \$1.00.



## CHAPEL CIRCUIT.

We are moving out on our second year at Chapel. We had a very good year last year; did not do just all we hoped to do but feel that the Lord was with us. We had fifty added to our church. We only had three points this year. Our work has been enlarged two points, making five points. Well, bless God, I just feel that I am two points larger than I was last year. If men do not grow in the Lord they are sure to drop back. I have had many struggles since I entered the ministry, but the Lord has been very close to me; has kept my precious wife and little children through many weeks when I was gone out in the vineyard; for which I say, praise the Lord. Well, we have just closed our first revival in the new year at Greenbrier, Sunday, February 2. The Lord came down in mighty power to save. Some of the old hard sinners were wonderfully saved; had some old time shouting. We laughed, we cried and praised God together. The Methodists loved the Baptists and the Baptists loved the Methodists. It was the old time religion. Well, glory, I have not got over it yet. I believe it was one of the best school house meetings I was ever in. Brother Wiley Smith did the preaching and I will just say here to any pastor that loves to hear the old time gospel preached and loves to get up against a great big warm heart, go bump up against Brother Smith. He hasn't any more sense than to believe the Bible and get right out in the pulpit and tell folks about it and get down on his knees and pray God's power down. We did not have so many conversions as some meetings I have been in; but what we had was old nesters and the church was wonderfully revived. So I feel the Lord is starting us out in the right way. Still I feel there is need of a greater experience that our people have, as a rule. But I am praying that God may use me this year for his glory as never before. Pray for me brethren. May the Lord bless the church this year.

With best wishes to the Methodist,  
John Haggard, P. C.

## LAKEMP AND GRAND VALLEY CHARGE.

Dear Editor: As I have four more subscriptions to send to you for the Western Methodist, I thought I would write a few lines to the paper for publication. We are still moving toward the front. Since my last writing I have received eight new subscribers to the Western Methodist and one for the Texas Advocate; also placed four Disciplines in the homes of my people, with four of our Methodist Libraries. We have just returned from

a trip to Lakemp where we finished raising the incumbrance on our church at that place, and will go to Guymon this week after our efficient and popular presiding elder, W. J. Stewart, who will dedicate our Lakemp church the second Sunday in February and will divide our charge, as it is large enough for two charges. He will also hold our second quarterly conference at Range on Saturday before the third Sunday and will dedicate our church at Grand Valley on the third Sunday of February. We have not been able to have our revival as yet, but have had sixteen adult members to unite with our church since conference. We have also a parsonage on foot for Lakemp and half enough money to pay for it in cash subscriptions, and will have the wagons on the road to Glazier after the lumber within two weeks. We are now laying plans to put in motion a Methodist church at the town of Gray, within thirty days. I hope to receive the co-operation of all Christian people. Those not in reach of us will please remember us at a throne of grace.

F. M. Miller.

## 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.

## CHOCTAW-CHICKASAW DISTRICT.

For two weeks we have been shut in on account of smallpox, not that we have it, but because it is in the town and in all the nearby places. When we shall be able to get out is a thing no one seems to know. We do not fear any danger for ourselves but the scourge has been awful where they have had it. It is believed that all who have had it will die. 50 per cent of all cases, we are told, have already died.

We are restive to be going. Our Indian brethren are loyal and royal in their reception of the new P. E. We could not wish more. They are the most heroic band we have ever seen and they will do things that would astonish many of our white friends if they knew how loyal they were. We have been well received and are being paid so far better than any man who has served this district. We shall do our best to keep things going. We must not close without paying tribute to the princely co-worker, A. S. Williams, who is doing so grand a work assisting this new P. E. God bless

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LITTLE ROCK, ARKANSAS.



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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.

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**A Bible Dictionary for Sunday Schools and Families.** By Bishop J. C. Granbery. 415 pages.

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**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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him! He is worth his weight in gold to the church. The good members near Antlers are constantly bringing us things to eat. Our work is temporarily at a standstill, but when the storm is past we shall gather courage and go forward. Pray for us.

J. W. White.

Antlers, Feb. 10.

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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

## Woman's Missionary Department

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

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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.

### ANNUAL REPORT FOR FOREIGN DEPARTMENT OF W. M. S., ARKANSAS CONFERENCE.

New Adult Auxiliaries.....	4
New Y. P. Auxiliaries.....	3
New Junior Divisions.....	19
Total new Auxiliaries.....	26
New Members Adult.....	89
New Members Y. P.....	85
New Members Junior Division..	216
Total New Members.....	390
Total Auxiliaries.....	63
Divided as follows: Adult....	25
Y. P. ....	7
Junior Division .....	31
Increase in Baby Division.....	25
Increase in Subscribers to Missionary Voice.....	71
Decrease in Subscribers to Y. C. W.....	27
Adult Dues .....	\$529.40
Y. P. Dues.....	31.95
Junior Dues .....	58.88
Adult Pledge.....	991.92
Y. P. Pledge.....	16.49
Junior Pledge .....	62.53
1 Share in L. H. School.....	10.00
Jubilee Fund .....	22.50
Week of Prayer.....	112.49
Scholarships (5) .....	199.37
Bible Women (2) .....	120.00
Junior and Baby Division, Mite Box .....	14.34
Annuity .....	16.45
Trueheart Scholarship.....	20.30

Nellie Denton,

Cor. Sec. for For. Dept. Ark. Conf.

### WOMAN'S MISSIONARY SOCIETY, ARKANSAS CONFERENCE.

Does your Auxiliary ever give an open program, so that the whole Church may know something of our work? I believe if the men of the church knew more of the actual work being done, there would be more open pocket books as well as less prejudice. The Fayetteville Auxiliary Mission Study Circle completed the Home Mission book, "Mormonism the Islam of America," in January and gave a review of the subject one Wednesday night. The pastor opened the meeting, the Junior choir furnished the music, and Miss Bland talked about the teachings of the "Book of Mormon." Mrs. Fulton and Mrs. Vincenheller read papers on different phases of Mormonism. After the program light refreshments were served in the League room and a social hour was enjoyed.

The Conway Society held an opening meeting one Sunday night, the announcement having been made at the eleven o'clock service. The house was crowded to hear the Home and Foreign Mission Societies' two minute papers on "City Missions," "Emigrant Work," "Industrial Work," "Scarritt Bible and Training School," "Mountain Work," "Woman's Work in China," "Korea," "Brazil," "in Cuba," "in Mexico," "Presentation of Juvenile Work." These papers were followed by a debate on the subject.

"Resolved, That the work for Orientals in America will do more to establish the kingdom of God on earth than the work in the Orient." Mrs. E. R. Steele and Mrs. S. G. Smith presented the affirmative and Mrs. M. J. Russell and G. A. Simmon the negative side of the question. While no decision was rendered it was generally conceded that the negative had the better of the argument. The women held the attention of the audience "and caused old-time debaters to wonder at

the masterful way in which the question was presented." At the close of the program "Brother Steel complimented these two bands of faithful workers, saying that in all of his experience as pastor of the Conway Methodist church he had found the greatest good being accomplished in the circles of the Home and Foreign Missionary Societies." A collection and three new members for the Foreign and one for the Home Mission Society were the immediate results of this meeting. I am indebted to Mrs. C. H. Nelson for an account of this programme clipped from "The Log Cabin Democrat."

An attack of "La Grippe" prevented my sending in Miss Denton's Annual Report last week. I wonder how many Auxiliaries have notified Miss Denton and Mrs. Tolleson of the amounts they promise on the "pledge" this year. Remember the Foreign Department is depending upon us for the running expenses of the Davidson Memorial and the Laura Haygood Memorial at Soochow, China and for \$1,000.00 for work in Brazil.

The Home pledge is for the schools and missions in America. What are you going to give this year? Let your Corresponding Secretary know as soon as possible, as the Council will meet in April.

Lela G. Rollston.

### PLAN FOR THE CHILDREN'S DEPARTMENT.

I want to particularly call your attention to the Station plan for the Children's Department. A station is a city where our missionaries reside and work—Soochow, China, for instance. A sub-station is an individual work in the station, as Laura Haygood School in Soochow. An out-station is a village or city in which regular Christian work is carried on from the station by the missionaries and Bible women. In the Foreign Department for Children we have 500 shares at \$25.00 and 250 shares at \$10.00 each for Kindergartens. Let us try to place one share in every organization in the Junior Division. In the Home Department we have for the Children's Societies or for individuals:

#### Children's Department.

Japanese Work—Chapel at Mary Helm Hall.

Alameda, California, \$1,700, needed. Ten shares at \$25.00 each; 100 shares at \$10.00 each; 90 shares at \$5.00 each.

Cuban Work—Ruth Hargrove Institute, Key West.

Sub-Cuban school, \$900 needed. Ninety shares at \$10.00 each. Purchase of lots at Key West, \$2,750 needed. Fifty-five shares at \$25 each; 100 shares at \$10 each; 64 shares at \$5 each.

Hattie Wright Kindergarten, \$600 needed. Sixty shares at \$10 each.

#### Baby Division.

Wesley House, West Tampa, Florida, Piano, \$200 needed. Twenty shares at \$10 each.

Rent of Wesley House, \$420 needed. Twenty-five shares at \$10 each; 34 shares at \$5 each.

Night school, \$250 needed. Support of two deaconesses, \$500 needed for each. Twenty-five shares at \$10 each; \$50 shares at \$5 each. Valdez Day School, Teachers, \$500 each. Fifty shares at \$10 each.

This plan has been given us by the

## 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

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or

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

Woman's Missionary Council, as a real practical way to get at raising our money. Of course the mite box collections can be counted for these shares as it goes to support the same institutions. Where it is practical let us have the shares over and above the mite box collection. We must raise more money. If you have this real object, to offer so much more stock or so many shares, it will be a great incentive. The request has been sent to appeal to the women of the Conference for the best program on children's work or a children's meeting, and you can send them to me. From these we want to complete a book of programs. Such a booklet will be invaluable to all of us.

I have now a promotion certificate from the Baby to Junior Division, if you can use them order of me. May I urge every First Vice President to send her report to me. If you haven't any organizations among the children, let me hear from you any way, that I may know your name and address.

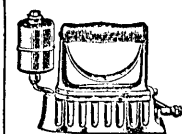
The literature and helps I shall send will be a blessing to you, and perhaps create a great desire on your part to pass the blessing to the children.

Mrs. A. G. Hearne,  
First Vice President, Little Rock Conference.

### DO YOU WANT TO GO TO FLORIDA?

We have a friend who desires to exchange about \$16,000 worth of good rent-producing property, consisting of a store, flats and a residence in Jacksonville, Florida, for good rent-producing farming lands in Arkansas. This Florida property is now bringing \$140 per month rental, and is increasing in value. You need not write us for any further particulars—we have none other than here stated. But if you are interested, write us, and we will send your letter to the Florida man, known to us as an honest man.

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Houston, Tex.—"For five years," says Mrs. L. Fulencheck, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time, Cardui has relieved the female ailments of over a million women. Why not yours? Try it, today. Your druggist sells it.

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# FIELD NOTES AND PERSONALS.

Rev. D. J. Weems, Field Editor.

## Dalark.

Sunday, February 9, was spent with Rev. J. J. Colson on the Dalark circuit. The Atchley brothers are doing a fine business. Other merchants seem to be doing well. Rev. R. C. Atchley, a worthy superannuate, has his home here. Has served long and well. Brother Colson was returned to this work very much to the delight of his brethren. He is not only a good preacher, but faithful pastor and successful worker. His home is blessed with a Christian wife, a fine son and two sweet little girls. They were extra nice to me. We had a precious service Sunday at Manchester and secured seven new subscribers. Mrs. Maggie Evans, A. W. Littlejohn, Mrs. Mollie Lanton, F. T. Swearnger, Mrs. Mollie L. Parker, P. W. Ezell, Dr. J. J. Matlock and R. A. Parker with whom we enjoyed a good dinner. We have good parsonage and some neat churches on this circuit.

## Traskwood.

A pleasant night was spent in Traskwood, the guest of Brother and Sister G. W. Winters. This noble Christian brother drove me around to see the old and assist me in securing two new subscribers, C. C. Shepherd and J. W. Rhodes. A new church has taken the place of the one burned last year. Rev. C. L. Rogers was appointed to supply this work. His brethren speak well of him. Traskwood has a fine two story brick school house and a Peabody school of high grade. The Winters Brothers and J. A. Cunningham do an extensive business. Rain prevented us from having a service.

## Alexander.

A few hours were spent in Alexander, where Rev. W. J. Rogers, pastor of Bryant circuit lives. He was suffering with La Grippe. Sister Rogers had also been troubled in the same way. They are cheerful and hope for a good year on this important charge. This is a small but pleasant place to live. Prof. L. C. Ray has charge of the school. We secured Miss Lillie Hefner as a new subscriber. We have good property both in the church and parsonage. Brother Rogers has done much good and loves his life's work.

## Mablevale.

We had a profitable visit to Mablevale. Dr. J. E. Elliott and wife brought me under special obligations for their kindness, as the pastor, Rev. H. H. McGuyre at present is at Halstead. They could not have been kinder to their own brother. He is a successful doctor and a very fine Christian gentleman. We have a neat church and parsonage. Collecting from the old I secured Claud Rowland for a new subscriber. Brother McGuyre is well received and hopes for a successful year. He is capable of fine service and will no doubt succeed. They speak in high terms of the new presiding elder, Rev. Forney Hutchinson.

## Conway.

Home again after five week's trip. Conway continues to grow in every direction. No town in the State has a steadier growth. The extra large public school with 700 students, Rev. R. H. Cannon superintendent, and the four colleges will always make Conway a desirable place to live. To the 113 old subscribers to the good Western Methodist, we added five others, Hon. S. W. Rogers, Mrs. S. C. Kirby, Mrs. J. R. Davis, B. F. Groom, G. H. Thompson. Rev. E. R. Steel, pastor, and Dr. F. S. H. Johnston, presiding elder, are in great favor, with every one and doing noble work for their divine Master. Two better preachers would be hard to find. Sunday we drove to Macedonia and preached for

Rev. Milton Lark, the pastor of Conway circuit. Brother Fulmer, is superintendent of the Sunday school. They have a nice class of young people. Brother and Sister Lark are deeply interested in the success of this work. They are a very fine couple and will win the hearts of their people.

## FROM STUTTGART STATION.

The New Year began well and is continuing so. Rev. B. B. Thomas was warmly received for his second year and is giving us unusually strong, forceful and practical sermons. His earnest efforts are resulting in great good. Although greatly handicapped in his pastoral work by the very critical illness of Mrs. Thomas since last May, he is making the fight that only a Christian soldier can make, and his devotion to both is the admiration of all who know him here. Mrs. Thomas' condition, however, is somewhat improved at this writing and hope is entertained that she may be out of bed at least by spring. The prayers of their people are constantly with them.

We have a Sunday school that is doing good work under Prof. J. G. Rossman. Brother Thomas is making a strong effort to enlarge the attendance, especially among the ladies, and we are already seeing the results of it.

The pastor called to his assistance a few young men and has organized a very promising Baraca class with the writer as president, and a brave and active corps of officers. At this writing the membership has increased very materially and the interest and enthusiasm shown as far above anything that was expected in such a short time.

The larger proportion of the citizens of Stuttgart and vicinity are from the North and East, and for this reason the M. E. Church, North, is the stronger arm of Methodism here in this southern town; but there is a beautiful spirit of fraternity among all our Protestant churches, and many hearts are longing and praying for the final union of Methodism in this community at no very distant day. Union revival services have been held at the various churches alternately, and resulted in some conversions and accessions to all the churches. The prospects are that the kingdom will prosper much in the hands of our beloved presiding elder, Rev. J. A. Sage, and our Brother Thomas. They both preach the full gospel, and we are glad to say that they have appreciative audiences regularly. We are greatly pleased to note good reports from other parts of the field, and we want the army to know that the pickets who have been assigned to this part of the field are alert.

Brother and Sister Thomas need the prayers of Methodism.

Faithfully yours,  
Raymond Brummett.

## REVIVAL AT CHOTEAU, OKLA.

On January 19, we began a meeting at Choteau. Rev. Jerry C. Jeter, our conference evangelist, with his appreciative wife, came to our assistance on Monday, the 20th. This meeting resulted in a revival throughout the membership of the church, the reclamation of many backsliders and the conversion of 26 souls. I think I can truthfully say, Brother Jeter is the right man in the right place. He is a strong gospel preacher. He uses no modern evangelistic methods, calls penitent sinners to the altar and lets them settle the matter with their God. He is a fine singer, and with the assistance of his good wife, draws large crowds. Sister Jeter is an accomplished musician, a fine pianist, and one of the most lovable consecrated Christian workers I ever saw. The people came through snow, mud, and water, and filled the house to overflowing. We closed last night with a crowded house, 3 or 4 conversions and

# A New Book

## Religious Unrest—Its Remedy.

BY JAS. A. ANDERSON, D.D., LL.D.

This book is a recast of a series of articles written by Doctor Anderson for the Western Methodist a little over a year ago. The articles were run under the titles, "Theological Unrest" and "Where Rest Is Found." They attracted wide attention at the time, and brought many requests that they be put in book form. The requests were so numerous and proceeded from sources so respectable that the author did not feel at liberty to ignore them. The Revells have just sent the book from their presses, in handsome form. The author has only 500 copies assigned to him for sale. These will soon be gone. The net price is 75 cents, but while the 500 copies last the book will be sent postpaid at 75 cents, if cash accompanies the order. Order of

## Anderson, Millar & Company

between 15 or 20, nearly all young men, came and gave their hands for prayer. Brother and Sister Jeter endeared themselves to all classes of people in our town and are the best help I have had in my ministerial life of more than 40 years. The secret of their success lies in their faith in and communion with God, to whom be all the honor and praise. I heartily recommend them to any pastor, who wants assistance in his revival work. They will increase a religious interest in the membership and build up the church. No pastor will make a mistake in securing their help.

Brother E. M. Sweet, our presiding elder, was with us last week and held his quarterly conference. Every interest of the church is looking up. We have done some improvements on church and parsonage since conference. Have put a good piano in our church. We have one of the best Woman's Mission Societies in the East Oklahoma Conference. Brethren, pray for us.

P. C. Atkins.

## Correct Your Stomach!

Bodi-Tone gives the Stomach new strength and vitality, and it converts food into the pure blood elements which the body needs. It stops the bloating, distress after eating, nausea, etc., by making the stomach well. Thin persons gain flesh, strength and energy, for the blood becomes filled with vital elements, which were lost by the stomach's weakness. You can try a dollar bottle without a penny. See offer on last page.

## TEXHOMA, OKLA.

On January 14, we began a series of cottage prayer meetings, which continued through the week. Beginning the following Sunday, January 19, I preached every evening up to Saturday, except Thursday evening, when our presiding elder, Rev. J. W. Stewart, came in and preached an excellent sermon. Our Conference Evangelist, Rev. D. V. York, D.D., arrived Saturday, January 25, and preached every afternoon and evening to February 9.

Sixty-five professed conversion and about forty have and will join our church. Nineteen of the young women of the church came forward and said that they were ready to do any mission work that God would have them do, either on the home or foreign field.

On Sunday afternoon, February 9, Dr. York raised \$25.00 for missionary library, which will be installed at once.

There were some remarkable conversions—one man was converted who had killed three men—others made confessions of awful sins. Two men were called to preach during the meeting and one young lady was called to go to the foreign field, which she will do as soon as she has made preparation.

I was about to forget to say that one of our ladies gave for mission work \$75 worth of fancy work (I suppose it is called fancy work) which she did with her own hands. This

work is to be sold and go to missions. Methodism is strengthened much and the attitude of the town toward the church is radically changed for good. Paul H. Talley.

## ULHTI PEHLICHI INCHUKA AI IMMA.

Dear Methodist: Ittibapishi li ahleha ma, nitak chikoshi kash il ittibapishi J. W. White at anumpa kaniohmi ka ahanchi mat Chata-Chickasha Ulhti talaya ilappa im Ulhti Pehlichich im aboha hikia ka aboha anukaka nan ai alhtaha he abanna hosh, hatak achaffa aiyukali ka nan im asilhat ottaninchit tok, iskali tuklo hiket tali holisso achaffa ont ai alhi kanimma ka kahpula he ahnit achi tok o anumpa ha pihisa li mat na sayukpa fehna hoke. Yohmi hosh iskali abanna tuk a iskali ushta kano pit impila li hoke. Iksa ai achaffa yat lawa hakinli hatuk osh achaffa aiyukali kat pe sint pokkoli ho bohli isht ik ia hoh mak osh. Tali holisso tahlepa achaffa abanna tuk a im onacha hinla sayimishke. Ahli ittibapishi li ahleha ma il ittibapishi White at holissochit Western Methodist afohki tuk o pe pist hash tahli cha kanimma pit hash bohli ma yammak osh ai alhi na' amba achikosi makinli ho post office money order ikbit pit hash i pilashke, hash salaha hokma il ittibapishi White at hochukwa hinla hoke, aboha ya itipatalhpo bano ho onuttoyula hosh holissochi tok oke, micha Holisso Holitopa ya kanimma abohla he mich aholissocha he aiena kat ik im iksho hosh ai imposhi aiena banna tuk oke, rana kat yakohmi ho pihisa li kak osli nan ittahoba yammak toba he yamma aiokpanchi li fehna kak osh chikosi okla hat imonachi na achukma ho ittoyulat afohat aya hosh pim anompuli hokbano ahni li kak osh holissochi li hatuk oke, keyukma hochukwat isht abeka cha abanumpa isht anompulit pi nohowa hetuk at yohma he keyu hoke. L. E. Baken.

## EPWORTH LEAGUE AI IMMA.

Dear Methodist: Chata-Chickasha Ulhti ai anukaka Sakit Pehlichich ahleha ma local Epworth League at chim ai anompuli talaya anukaka kanimma ka asha hokma Pehlichich apelanichi atuchina ahleha hohchifo micha I post office aiena ka et hassamakma achukma hetuk ahni lishke. Report im ahoyo sabanna hoke. Yohmi ka nana kat kitinnisi kia Chihowa itikba ya hatak at ai ahli tok okmat nana chinto ho isha he achi kat ahla chi hoka Chitokaka il intoksanli kat ahli bannat il achunnachi na Chitokaka at pibafoyuka cha pi yukpa lashke. A post office at Jesse, Okla.

R. C. Imoticey.

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



## CHILDREN'S PAGE.

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

## UNCLE BOB'S LETTER TO THE CHILDREN.

Dear Children: I wonder how many of you read my letter to you last week? I am sure you all want to be good, noble, and true men and women. You can be, and that is what you ought to be. I want you to be such, and that is the earnest desire of your parents and teachers. A nice, good girl or boy is the sweetest and noblest thing in the world. Everybody is expecting much of you, and God is counting on you, too. Most of you, especially those of you who live in the country, know what an axe is and what it is used for. If any of you do not, try to find out. Well, when the axe maker gets done hammering and shaping the axe, he heats it to a certain temperature. He knows by the color of it when it is hot enough. Then he puts it in water or oil to temper it. This makes it hard and tough, so it will stay sharp, and not break when it is used for cutting wood. Without temper, it would not be worth anything. It would be too soft, the edge would turn, and it would not stay sharp. Did any of you boys ever have a knife that the edge would turn? That is the way the axe would do if it were not tempered; but when properly tempered, it is a splendid tool. Temper gives to people the snap and vigor that they need to help them go up against the hard and difficult things in life and succeed. We sometimes call it vim and energy. Without it they would not do much, and would be worth very little to themselves or any one else. You can almost always know a smart boy by the way he walks and does things. The lazy, indolent fellow goes moping about as if his feet were a burden to him, and required a great effort to drag them along. Such a boy will have to change, if he makes a smart man. Everybody admires a smart, quick, lively boy who moves like he had springs in his heels; and when he goes to do anything, who goes right along and does it like a real business boy. No one has too much temper. Some get angry too easy. When they get angry, they say and do naughty things and act very foolish. It is not wrong to have plenty of temper, but we must control it. If we get angry, we must not say ugly things; and then when we get in a good humor, we will not want to say them, and will be glad we did not say them. If we say them while we are angry, we will very likely be sorry, and we may hurt the feelings of some one else, lose our friends and hurt ourselves.

Solomon said: "He that is slow to anger appeaseth strife; and he that is slow to anger is better than the mighty." He also said. "Wrath is cruel, and anger is outrageous." David said: "Cease from anger, and forsake wrath." The Lord said: "Let not the sun go down upon your wrath." Quick temper gets more people into trouble than nearly anything else. The Lord told us to love our enemies, and do good to them that despitefully use us. If we are angry with them we cannot love them. Other people will not always treat us right, but we must not get angry with them because they do not. We must learn to have patience, and hold our tongues. You think it is hard to do, and some of you think you can't do it, but you can, if you ask God to help you. He is always ready and willing to help those who want his help. It may be hard at first, if you have been giving way to your temper, but if you will resolve to do your best, and ask God to help you, you will succeed. If you keep on conquering your temper, it will not be long till it will not be so

hard to control it, and you will become a sweet tempered and lovable girl or boy, and you will grow into the same kind of man or woman. I know that is what all of you want to be. Then do your best; and remember that if you do your best, and ask him, God will help you, and you will be sure to succeed.

Uncle Bob.

Hickory Plains, Ark., Jan. 17, 1913.

Dear Miss Katherine and Cousins: Will you let another little Arkansas girl join your happy band? I have been reading the children's page, and thought I would write a few lines as I have never written before. Well, what did old Santa bring you all Christmas? I went to school New Year's Day. I go to school every day I can. Mr. Dave Swann is my teacher. I like him fine. We are going to have examinations pretty soon and I hope I will get a good grade. I am in the fifth grade. I got up this morning and it was raining, so I couldn't go to school. Well, as I can not think of anything to write, I will close for this time.

Your new cousin,  
Emma Patterson.

Duke, Okla.

Dear Cousins: Will you let me have just a little room in your page once more. It has been a long time since I have written to the page, although I enjoy reading it. I belong to the M. E. Church, South. Have been a member since I was about nine years old. I was licensed to preach May 18, 1912. Cousins, pray for me that I may be able to do some good. If any of you are called to preach I would like to correspond with you on that subject. Would like to correspond with some of you anyway. I am going to school now and am in the eighth grade. Rev. William Harp is my pastor. I think he is a fine man and preacher. Say, cousins, I think I shall enter the oratorical contest this spring and use Oklahoma for a subject. I have been in once before and won third place. You know I intend to win first this year. As ever.

J. D. Stout.

Larkin, Ark., Jan. 6, 1913.

Dear Miss Katherine and Cousins: As I have never written to you, I thought I would write to the children's page. I am a little girl ten years old. I am going to school now. My teacher's name is Miss Addie Coleman. I like her fine. I go to Sunday school most every Sunday. Our preacher last year was Brother M. L. Mack. We all like him just fine. I have not seen our new preacher yet. His name is Brother Hankins. For pets I have none except a baby brother. I have one sister and two brothers. Papa takes the Western Methodist and I like to read the children's page. I will close for fear the wastebasket comes along. If I see this in print I will write again. If any of you cousins have my birthday, would like for you to write me. I will be ten Feb. 21.

Your new cousin,  
Letris Forrest.

Monette, Ark., Jan. 28, 1913.

Hello Cousins: Here are a crowd of girls from Monette. We live in a town of about 1,000 inhabitants. All six of us go to school and Sunday school. Our Sunday school teacher's name is Mr. Culver. Our school teachers' names are Mr. Henry and Miss Harrell. We like both fine. We have many games which we play at school. We sure have a fine time. As we haven't any more to write we will close. We are

Irene Brewer,  
Myrtle Barrentine,  
Gladys Blankenship,  
Lola Brewer,  
Naomi Hervey,  
Eloise Hatcher.

## DRAWINGS

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West Fork, Ark., Jan. 20, 1913.

Dear Miss Katherine and Cousins: Here comes a little boy to chat a little. I have lived in this State two years and like it very well. We came from Oregon here. We were three days and nights on the cars. I enjoyed the trip so much. I want to make another but don't guess I will very soon.

I am going to school now. We have been having some rough weather but I didn't mind that very much. I like my school and get along very well with my work and we have lots of fun playing at school and we have a jolly time at home, for I have four brothers. The baby is four months old and I take care of him some for mama. I have no pets except a dog. We like to play with her. Come on little boys and let's not let the girls beat us writing to the paper. This is my first time to write. My brother wrote one time but his letter wasn't printed.

Rupert Huddleston.

Melbourne, Ark., Jan. 18, 1913.

Miss Katherine and Cousins: Will you admit another Arkansas girl to your Children's Page? This is my first time to write to the Children's Page, but mama has been taking the Methodist for a long time and I thought many times that I would write but didn't. I like to read the Children's Page fine. Well, I spent Xmas with my grandma and grandpa and had a nice time. They live two miles from town. I am going to school now. We just had one week holiday for Xmas. Wish we could have had two weeks. I go to Sunday school every Sunday. I went to Sunday school three months and never missed a Sunday and I have started the first of the year to go and not miss a Sunday. Mr. P. A. Golden is our teacher and we have a good Sunday school. Brother Hankin is our pastor's name. We like him fine. We have five in our family—three sisters and mother. Two of my sisters are away from home now. Well, as my letter is getting long, I will close. From your new cousin,

Susie Luckett.

We are born subjects and to obey God is perfect liberty. He that does this shall be free, safe and happy.—Seneca.

## FROM THE LONG AGO.

Seeing Sister Pope's obituary in your paper, brought me back to my boyhood days. I never knew Sister Pope, but Brother Pope was the first circuit rider I ever saw. This was in the year of '59. Mother and her boys were cleaning up the yard one Saturday morning. A gentleman rode up to the gate inquiring for Mt. Carmel, an old log church one-half mile from our house, with no floor in it. The seats were made out of old split logs and sat on blocks. Brother Pope had on an old fashioned high top black hat. This was on the Sulphur Spring circuit. I have never met Brother Pope but one time since. Brother Atchley was on the circuit the same year. Brother Winfield was our presiding elder.

Well, gentlemen, you can publish this if you see fit; if you don't, there is no harm done. I have never seen Brother Atchley since he left the circuit. Success to you and your paper.

I remain,  
H. C. Sinclair.

## A WOMAN'S APPEAL.

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

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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.

## 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.

## FIELD NOTES AND PERSONALS.

Rev. D. J. Weems.

Rev. B. E. Mullins is pastor at Caddo Gap, Womble and Black Springs. He has organized and built another neat country church. Womble is a prosperous railroad town with bank, three blocks of business houses, fine mills, elegant brick academy. Brother Womble is the polite post master, for whom the town is named, and with whom we enjoyed a good dinner. We need a Methodist church. We have some excellent members. Caddo Gap has good church and parsonage, half dozen stores, mill and good school house. Mrs. Rosa Vaught keeps a good eating house. Brother Mullins is doing a great work. He is loved by every one, is fully consecrated, is blessed with a good wife and some nice children. He has recently held a meeting at Caddo Gap of some interest, assisted by Brother J. A. Hall, lay evangelist.

## Amity and Gleenwood.

Is the charge of Rev. W. R. Harrison. These are good railroad towns, with large mills and general business, splendid schools, good churches, and most excellent members. The fruit business is quite an industry at Amity. At Glenwood we received special favors from Brother T. M. Coker, Dr. Gould, W. T. Taylor, W. J. Weisner, Mrs. J. D. Thomas, W. H. Penrod, Mrs. Rice and a good dinner at Sister W. M. Mosley's. We secured seven new subscribers here and sixteen at Amity. No man is in higher favor and more deserving with his people than Brother Harrison, whether on circuit, station or district, Brother Harrison does well. He and family are happy in their new field. He and his good wife are educating their children in our Methodist Colleges. Prof. Sampson has returned to Amity, where he spent twenty years in training the youth of the State. Brother Good, a faithful local preacher has his home here.

Rev. J. Z. Burleson is pastor at Okolona for the second year. He has not been well, but is able to fill his pulpit, which he is doing much to the satisfaction of his congregation. They speak of him in complimentary terms. He has a desirable charge, nice two-story parsonage and good church, with some of the finest class of members in the State., W. B. and T. M. East, D. J. Young, J. S. Haynes, Dr. J. S. and Mrs. A. B. Ross, W. H. Weir, Prof. D. P. Holmes, James and Allen Fair, J. S. Haynes, J. Rushing and their families, all readers of the Western Methodist.

Rev. Paul Q. Rorie is serving Gurdon, an important railroad town. Has good parsonage and excellent brick

## 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.

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



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church, which they are to dedicate soon. Paul is a son of Rev. T. O. Rorie, who is an active member of the conference. He is making a fine start as a preacher, is studying to develop into a first class itinerant. His people are well pleased with him and his good wife. Gurdon has taken a second growth. They have an excellent school, four blocks of business, bank and excellent hotel kept by Brother and Sister Purcell.

## Arkadelphia.

One of the best towns in the State is Arkadelphia, noted specially for excellent colleges and churches. Dr. George Growell president of Henderson-Brown College is a fine school man. It was a pleasure to hold chapel for them. They have an excellent student body. Enrollment about 220, about equal number of male and female. They have a strong faculty. Prof. Robert Rhodes, Prof. B. S. Foster and several ladies. The city of Arkadelphia seems in a prosperous condition.

Rev. H. E. Wheeler is the eloquent pastor at Arkadelphia. He has one of the largest and best churches and Sunday schools in the State. He is fully alive to every interest of the church. Has the boys to meet with him frequently in the basement of the church. He seems to be the right man for this important church, and his labors are being rewarded with fine results.

Dr. J. H. Riffin, Rev. S. W. Logan and Rev. J. C. Rhodes, honored superannuates of the Little Rock Conference, have their homes in Arkadelphia. They have each served the church long and well.

Dr. T. D. Scott, the efficient presiding elder of the Arkadelphia district, is in his fourth year. He is one of the strongest preachers and best men of his conference. He is an ideal presiding elder. He has a cultured wife and three extra smart children. Walter and Thomas have quite a talent for music and Elizabeth is as sweet as a child can be. Sister Scott's mother helps to cheer their home. They always have a welcome for the Field Editor.

Our Field Editor has sent in the past week 51 new subscribers to the Western Methodist. Mount. Ida, 15: L. L. Beavers, C. J. Watkins, T. M.

Scott, Earl Witt, Mrs. J. D. Whittington, Willie Watkins, George A. Jackson, M. Elder, M. W. Martin, Dr. L. S. Kennedy, M. A. Batterton, W. A. Brakefield, Mrs. M. Autrey, W. R. Warren, Dr. W. D. Freeman.

Womble, 4: Geo. Watkins, Mrs. Nellie Womble, R. M. Reece & Co., Mrs. Rosa McMillan.

Caddo Gap, Mrs. Rosa Vaught. Glenwood, 7: Prof. C. M. Reaves, Mrs. W. M. Mosely, Mrs. R. D. Baxter, Mrs. P. R. Harris, Geo. B. Wilson, P. D. Whatley, F. B. Clement.

Amity, 16: J. H. Deal, J. A. McMillen, C. P. Palmer, T. B. Duren, J. H. Jarnagin, W. W. Watson, Mrs. S. C. Yarbrough, P. T. Hardy, Dr. W. S. Watson, W. T. Crabbe, Dr. J. W. Scroggin, E. A. Fincher, L. S. Womble, H. B. Griffiths, H. R. Runyan, A. A. Cheek.

Antoine, Mrs. Julia Rice. Okolona, 3: J. A. Clark, J. S. Winfield, Mrs. A. Stubblefield.

Gurdon, Mrs. T. H. Purcell. Arkadelphia, 3: E. W. Thomas, Mrs. Maggie McNutt, M. W. Agricola.

## STOPPED THOSE PAINS.

Copper Hill, Va.—Mrs. Ida Conner, of this place, says, "For years, I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Cardui, and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn-out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it.

## AN IDEAL FARM IN SOUTHERN ARKANSAS.

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

## HUGO, OKLA.

We have been suffering in Hugo for the last ten days from a visitation of smallpox in a malignant form. There have been fifty-four cases so far, and twenty-two (22) deaths. No new cases for the last four days, and the doctors think they have it under control. Armed guards watch night and day over the pest house and all homes with smallpox patients. Churches, courts, schools, moving picture shows and public gatherings of every kind are prohibited, and all business is practically at a standstill except doctors and drug stores. Nearly everybody has been vaccinated, and some three or four times. A negro physician vaccinated three hundred negroes in one day.

We all hope and believe that the worst is past, though even if there are no new cases we will doubtless have a few more deaths, as no one has recovered yet who had a severe attack. We ask the prayers and sympathy of our brethren at other places. Of those who have died eleven have been white and the same number negroes.

All the ministers of the city and their families have so far been untouched by the dread disease.

Yours in Him,

A. C. Pickens, Pastor,

First Methodist Church.

Hugo, Okla., Feb. 6, 1913.

"SUNDAY THE TRUE SABBATH OF GOD" By the Rev. S. W. Gamble. This book gives a history of the sabbaths of all nations, including the Jewish and Christian, and proves by the Bible that Sunday is the true Sabbath of God. Cloth bound, 200 pages. Sent postpaid for \$1.00. Money refunded if not satisfactory. Rev. Frank Hopkins, 1879 First Ave., Butte, Montana.

## 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.

## Manager's Column.

Rev. M. K. Irvin is popular with his people and the public at Nashville. Under his wise leadership that congregation of many strong business men will rise up and build a house of worship in keeping with the situation and their circumstances—a prophecy. The parsonage, the gift of one of the brethren, is a "beauty," and well adapted. Nashville is with us for a "Greater Western Methodist."

### Honor Roll.

Those pastoral charges which have the church paper in the homes of all the members of the Quarterly Conference.

The Standard Bearers of the hosts of Israel, should know what Israel is doing, that is, read the church paper.

Is it not a growing conviction that the church paper should be placed in the "budget," supplied to all families as the Sunday school literature? Why not?

The church paper is set to call and inspire the men and women who have been endowed for leadership in the kingdom; to make audible to ears that are dull, because of the world and its delusions, the voice of God crying in the market-place to men of wealth; to compel the intellect by argument and to move the heart by appeal, so that God may command his own in his effort to save the world.

The message of the church paper is largely to the church, and for the church. This one is read by more than 50,000 persons every week. "Therefore, we ought to take the more earnest heed." The editor-shepherd feeds his flock and goeth in and out before them. He is not a hireling, and does not flee when danger cometh. He not only defends but develops his flock.

Some of the most capable business men of Arkansas are at Nashville.

How can we be satisfied when two-thirds of our people do not read the church paper?

Renewals are \$1.50 the year.

Changing the name from one member of the family to another, does not entitle one to be counted a new subscriber.

Has any one found a better way to get the church paper in every home, than the one in use to some extent, viz., "putting it in the budget"? Why hesitate when the way is clear, and the example of the Sunday school literature shows how it can be done?

The pastor who places the church paper in the homes of his official members, will have more liberal, intelligent and appreciative co-workers when the pinch comes at the end of the year.

Two-thirds of our people do not see any church news, except the "mangled" news of the secular press.

The pastors will allow us to say one function of the church paper is to inspire and call out the gifts of leadership with which the Holy Spirit has endowed the membership. It is not only a teacher among the "prophets," it is more, both to ministers and members, for through its appeals some "see visions" and some "dream dreams" and rise up and do mighty things for the sake of the King.

The M. E. Church contributed \$8,000,000 for education in 1912, due largely to the mightiest advocacy through their church papers ever given any cause. Their papers did not make a profit during that time, but they helped to open purses and coffers and to put into the Lord's cause over \$20,000 per day for each day of the year.

If all the pastors in the five conferences can place the church paper in the homes of all the official members,

how many of the 19,000 who do not get the paper will be left?

What progress can we make when practically two-thirds of our people do not know what the church is doing?

30,000—this is what we should have. 11,000—this is what we have. The question is not, Who is to blame, but how can we get the paper in those 19,000 homes which do not receive it. Let us begin with a special effort to get all the members of the quarterly conferences to subscribe. May we not have the co-operation of the Presiding Elders and pastors in this laudable effort to strengthen each pastoral charge? It will help the pastor and the Presiding Elder in all their work of extending the kingdom to have the church paper with its advocacy of every department of our work, making its appeal from week to week for progress and pointing out the duty of the hour.

### PINE BLUFF PREACHERS' MEETING.

The preachers met at the district parsonage, Monday morning, February 17, 1913. Present: Brothers Moore, Moody, Menard, Harrell, Sage and son (Abner).

Brother Moody: A good prayer meeting for Carr Memorial. Good League service, well attended and the largest congregations for the year so far. Everything looks more hopeful to us and we ourselves are more hopeful than heretofore.

Brother Menard: For Hawley Memorial, a splendid prayer meeting, and good League well attended. Sunday school growing, with large congregations at the preaching services.

Lake Side, Brother Moore: Largest prayer meeting we have had at all. Sunday school by far the largest since conference. Splendid congregations at both hours on Sunday. Epworth League is growing with every service.

Brother Sage stated that he spent Sunday, the 9th, with Brother Powell on the Redfield circuit, where things seem to be lagging a little. In the absence of the pastor, held prayer meeting at First Church, Wednesday night. Good attendance and a splendid meeting. Preached for Brother Taylor on Macon circuit Sunday morning and at Hawley Memorial, at night where I met the largest congregation I have seen on the district.

Brother Watson preached at First church yesterday morning, and evening, to good congregations. Everything is moving fine at First Church.

I preached to Brother Steel's congregation yesterday morning in El Dorado. It was indeed a very great pleasure to be there and preach to the good people of that church. God bless the brethren. J. W. H.

### Good Advice to Rheumatics.

If you want a permanent cure of Rheumatism, you must correct the cause in the body which creates Rheumatism. Powerful drugs relieve for a time, but the bodily irregularities keep on working unless checked by proper correctives. Thus repeated attacks finally cause Chronic Rheumatism. Bodi-Tone Permanently cures such disorders by correcting the bodily conditions which cause them. You can try a dollar box without a penny. See offer on last page.

### NOTICE.

"The Executive Committee of the Board of Church Extension, East Oklahoma Conference, M. E. Church, South, will meet at Muskogee, Okla., Tuesday, March 11, 2:00 p. m. at St. Paul's Church. All brethren who have business with the Board are invited to send in their application and come and present the matters to the Executive Committee. Let all their papers be properly filled out as the Board insists rigidly that these conditions shall be complied with.

Very truly yours,  
P. R. Knickerbocker.

Let thy child's first lesson be obedience and the second may be what thou wilt.—Fuller.

### CAMDEN DISTRICT BULLETIN.

Brother Evans reports two more conversions and three reclamations on the Bearden circuit for last week.

The attendance at the El Dorado Sunday school the second Sunday was the largest in the history of the school.

Brother Simmons says the new church at Thornton is completed excepting the painting, and that will be done soon.

J. C. Williams breathed on the valley of dry bones at his Ebenezer appointment the second Sunday, and things came to life and there was lots of old time good feeling.

Our people at Stephens have decided on the parsonage question, bought a good house and paid considerably more than half the price. The other is provided for. The preacher and his wife are now at home.

The Epworth League at Camden is enthusiastic and growing. Twenty-six new members have recently taken the pledge, and quite a number more have applied for membership. A League orchestra has been organized. Prof. N. M. Whaley is president. Owen is doing some good preaching and hitting telling licks in every department of church work. But any man ought to be able to do good work with such a congregation as we have at Camden.

Camden Church had a great day Sunday. 244 in Sunday school, with 14 new scholars. The Men's Bible Class, with nearly 100 strong, is an influential factor in Camden. 61 attended Epworth League, with 7 new members. Large crowds at preaching and two requests for prayers. Prayer meetings are interesting and well attended.

District Editor.

### How Are Your Nerves?

Nervousness is often merely an indication that the body is out of tone, and entirely disappears when this fault is corrected. Hundreds who suffered from Nervous Prostration, Sleeplessness, Exhaustion, etc., have found Bodi-Tone just what they needed, for its activities in the body are of a character needed to set bad nerves right. You can try a dollar box without a penny. See offer on last page.

### MAINTENANCE OF IMPROVED ROADS.

The present year promises to be the greatest in the history of the movement for the improvement of the public roads of the United States, according to the reports received from all parts of the country by Secretary Wilson of the United States Department of Agriculture. A joint committee of Congress is engaged in an investigation of the feasibility of Federal aid in the construction, improvement, and maintenance of public highways, and a number of the State legislatures now in session are considering good road legislation. In connection with the general impetus that the good road movement has recently had in all parts of the country, the Director of the Office of Public Roads says:

"Too much stress cannot be laid upon the importance of maintenance in connection with the work of improving the roads. The people in nearly all the States are filled with enthusiasm for road improvement and are spending enormous sums of money in the construction of superb roads, and yet almost without exception they are making little provision to care for the roads after they are built. This is true not only in the various counties, but under many of our State highway departments.

"To maintain the roads in good condition year after year requires a considerable annual outlay, but this outlay is infinitely less than the loss which must fall upon the people eventually if they allow their roads to go to utter ruin. The thing for all advocates of good roads to do is to urge continuous, systematic maintenance and the setting aside every year of an amount per mile estimated by the en-

gineer in charge to be sufficient for the proper maintenance of the road—a course which must make for economy and efficiency."

### TEXARKANA PREACHERS' MEETING.

Preachers met 9:30 a. m. in study of First Church. Present: Cummins, Thomas, Seay, Henderson. President Cummins in the chair.

Fairview, Cummins—Busy week; some serious illness; Sunday school, 200 present; fine congregations; one accession by certificate; church pews are being put in, and soon we will be put in the new church.

College Hill, Seay—Sickness in my family; good prayer meeting; Sunday school passed the one hundred mark. For three Sundays, not an absent officer or teacher. Congregations splendid; one accession by certificate; finances ahead of any previous quarter.

First Church, Thomas—The week had no special interest; quarterly conference good, held Wednesday night; Sunday school, 250; congregations at 11 a. m., very satisfactory. All the societies in good working order.

James Thomas.

### PASTORS AND SUPERINTENDENTS, EAST OKLAHOMA CONFERENCE.

If you did not observe SUNDAY SCHOOL DAY, on the day set apart by the Conference, observe it some time between now and the first Sunday in March—by all means observe the day. If you do not observe the day, send the Board an offering any way—unless you stand by the Board we cannot carry on the work that is pressing us. We have many urgent obligations that must be met.

James E. McConnell,  
Sec.-Treas.  
A. E. Bonnell,  
President.

### KONAWA, OKLA.

Began here last Sunday. The week has been one of snow, sleet and rain. The attendance has been very good. One man saved and several have taken a new lease on life.

Brother T. F. Roberts is the P. C. here. He is a clean man, a good pastor and loved by his people. I go next to Kingston, Okla., beginning there February 23. I have an open date for March. The meeting here will continue through next week. Let all the readers pray for us.

Yours in Him,  
M. A. Cassidy.

The first law that ever God gave to man was a law of obedience. It was a commandment pure and simple, wherein man had nothing to enquire after or dispute, for as much as to obey is the proper office of a rational soul acknowledging a heavenly superior and benefactor. From obedience and submission spring all other virtues, as all sin springs from self-opinion and self-will.—Montagne.

## JOB PRINTING

The Western Methodist is well prepared to do all manner of

### JOB PRINTING.

We print Pamphlets, Booklets, Letterheads, Envelopes, Cards, and all manner of commercial printing.

We do not ask for a job of printing merely, but we want the

### Printing Account

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

ANDERSON, MILLAR & CO.  
Little Rock, Ark.



## 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
Gillham 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
Patmos Ct., at Bethlehem.	April 26, 27
Bright Star Ct., at Doddridge.	May 10, 11
Cherry Hill Ct.	May 15
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
Thronton, at Temperance Hill.	May 3, 4
Huttig.	May 10, 11
Camden.	May 12
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.

MORRILLTON DISTRICT.  
(Second Round.)

Altus Station.	Feb. 22, 23
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, Ark.	April 21, 23

P. S. H. JOINSTON, P. E.

FT. SMITH DISTRICT.  
(Second Round.)

Huntington and Mansfield, at Huntington.	March 2
Alma Station.	March 9, 10
Hartford and Midland, at Midland.	March 16, 17
Kibler Ct., at Mt. View.	March 22, 23
Pt. Smith Ct., at Spring Hill.	March 29, 30
Charleston Ct., at Charleston.	March 30, 31
Van Buren Ct., at Long Bell.	April 6
Midland Heights.	April 9
Hackett Ct., at Jenny Lind.	April 13, 14
Greenwood Station.	April 13, 14
Van Buren Station.	April 14
Dodson Ave.	April 16

J. M. HUGHEY, P. E.

## WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT.  
(Second Round.)

Newark Station.	Feb. 22, 23
Sulphur Rock Ct., at Lee's Chapel.	March 1, 2
First Church, Batesville.	March 2, 3
Swift and Alicia, at Alicia.	March 8, 9
Powhatan Ct., at Strangers' Home.	March 11, 12
Tuckerman Station.	March 15, 16
Central Ave., Batesville, and Bethesda, at Bethesda.	March 22, 23
Salado Ct., at McTee.	March 29, 30
Desha Ct., at Locust Grove.	April 1, 2
Cave City and Evening Shade, at Sidney.	April 5, 6
Ash Flat Ct., at Ash Flat.	April 8, 9
Charlotte Mission, at Mt. Vernon.	April 12, 13
Mt. View and Guion, at Mt. View.	April 19, 20
Cushman Ct., at Barren Fork.	April 24, 25

## 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.

Melbourne Ct., at Sage.	April 26, 27
Calico Rock Ct., at Flat Rock.	April 30-May 1
Viola Mission, at Vidette.	May 3, 4
Bexa Ct., at Mt. Pleasant.	May 6, 7
Camp Mission, at Roxie.	May 8, 9
Salem Station.	May 10, 11
Smithville Ct., at Jesup.	May 17, 18
Wolf Bayou Ct., at Corner Stone.	May 24, 25
Jacksonport Ct., at Dowell's Chapel.	May 31-June 1

After advising with the brethren, all the pastors of the district are requested to drop the Presiding Elder a card suggesting the most suitable time for the District Conference; also as to whether it should embrace a Lord's Day.

E. K. SEWELL, P. E.

HELENA DISTRICT.  
(Second Round.)

Hulbert and Council, at Round Pond.	March 1, 2
Haynes and Madison, at Widener.	March 2, 3
Forrest City Station.	March 8, 9
Wheatley and Hunter, at Goodwin.	March 9, 10
West Helena and Mellwood, at W. H.	March 15, 16

La Grange Ct., at Aubrey.	March 15, 16
Helena Station.	March 23, 24
Marianna Station.	March 30, 31
Holly Grove and Marvell, at M.	April 5, 6
Clarendon Station.	April 6, 7
Colt Ct., at Coldwell.	April 12, 13
Brinkley Station.	April 13, 14
Cotton Plant Station.	April 19, 20
Howell and Devew, at Devew.	April 19, 20
McCrory Station.	May 11, 12
Hamlin Ct.	May 13
Wynn Station.	May 18, 19
Parkin Station.	May 24, 25

District Conference will convene at Holly Grove Tuesday, June 10, at 10 o'clock a.m. Opening sermon Tuesday night by Dr. William R. Agate. Committee on License to Preach and Admission on Trial—J. D. Hammons, F. A. Jeffett and W. E. Walker. Elders' and Deacons' Orders—W. A. Lindsay, L. H. Howell and F. W. Gee.

J. K. FARRIS, 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
Sulphur, First Church.	April 27
Sulphur, Vinita Ave.	April 27
District Conference, at First Church.	April 23, 25

Pastors will please have one-half of Conference collections by District Conference.

W. U. WITT, P. E.

VINITA DISTRICT.  
(Second Round, in Part.)

Prior.	March 9
Wagoner Station, Q. C. 7:30 p. m.	March 14
Wagoner Ct., Q. C., at Wagoner, 3 p. m.	March 15
Wagoner Ct., at Wasson's Chapel.	March 15
7:30 p. m. Mar. 15, and 11 a. m. Mar. 16	
Peggs Ct., at Victor's Chapel.	7:30 March 16
Bluebird Ct., at Wyandotte.	March 23
Bluejaeket Ct., at Anthracite, 11 a. m.	
3 and 7:30 p. m.	March 29
Welch.	March 30
Centralia Ct., at West Point.	April 5, 6
Centralia Ct., at Centralia, 7:30 p. m. Apr. 6	
Bernice and Pensacola, at Bernice.	April 12, 13
Afton, 7:30 p. m.	April 13

E. M. SWEET, JR., P. E.

## WEST OKLAHOMA CONFERENCE.

CHICKASHA DISTRICT.  
(Second Round.)

Waurika.	Feb. 9, 10
Ryan.	Feb. 16, 17
Maysville, at Maysville.	Feb. 23, 24
Terrall, 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. Apr. 22	
District Conference, at Comanche.	April 23
Velma, at Woodlawn.	April 26, 27
Marlow.	April 27, 28

MOSS WEAVER, P. E.

CLINTON DISTRICT.  
(Second Round.)

Custer, at Mt. Hope.	Feb. 22, 23
Butler, at Shiloh.	March 1, 2
oFss, at Jones.	March 8, 9
Elm, at Center Point.	March 15, 16
Texola, at Salem.	March 22, 23
Erick.	March 23, 24
Rocky, at Rocky.	March 29, 30
Cordell.	March 30, 31
Cheyenne, at Cheyenne.	April 5, 6
Clinton.	April 8
Hammon, at Kiowa.	April 12, 13
Carter, at Carter.	April 13, 14
Grow, at Grow.	April 19, 20
Leedey, at Moorwood.	April 20, 21
Port, at Aetrop.	April 26, 27
Sentinel.	April 27, 28
Roll, at Durham.	May 3, 4
Elk City Ct., at Hagar.	May 10, 11
Elk City Station.	May 11, 12
Weatherford.	May 17, 18
Berlin, at Berlin.	May 24, 25
Sayre.	May 24, 26

L. L. JOHNSON, P. E.

Clinton, Okla.

Doing the will of God leaves me no time for disputing about His plans.—G. McDonald.

## STATEMENT, COMPTROLLER'S CALL.

## The State National Bank of Little Rock

LITTLE ROCK, ARK.

AT CLOSE OF BUSINESS SEPTEMBER 4, 1912

RESOURCES.	LIABILITIES.
Loans and Discounts.....\$1,782,131.80	Capital Stock.....\$ 500,000.00
U. S. Bonds and Premiums.... 305,000.00	Surplus and Net Profits..... 56,885.48
Other Stocks and Bonds..... 147,622.52	Circulation..... 300,000.00
Real Estate, Furniture and Fixtures..... 42,655.50	Bills Payable..... 500,000.00
Stock in State Bank Bldg Co.. 165,000.00	DEPOSITS..... 1,715,604.13
Five Per Cent Fund..... 15,000.00	
Cash and Due from Banks.... 615,079.77	
Total.....\$3,072,489.59	Total.....\$3,072,489.59

THE ABOVE STATEMENT IS CORRECT.

W. H. GARANFLO, President

R. D. DUNCAN, Cashier

## COMPARATIVE GROWTH IN DEPOSITS

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

## 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.

## MAGNIFICENT RED RIVER LAND.

There is a farm of 176 acres in Little River County, Ark., owned by an attorney who is a member of the Methodist Church. He wishes to devote himself to his profession, and retire from farming. We are assured that this is one of the best plantations in the county, and that it is not priced above its value. We will refer any inquiries to the owner, who will give prompt attention and correct information to those wishing to know about this splendid property. We will underwrite for the owner, and say further, that this land is in fine condition, and the yield equals that of land which in other localities brings more than double what this can be bought for. This property is near railroad station, and county seat town ed 2,000. If you are interested, write to Anderson, Millar & Co., Little Rock, Ark., who will refer your communications to the owner.

## "LEST WE FORGET."

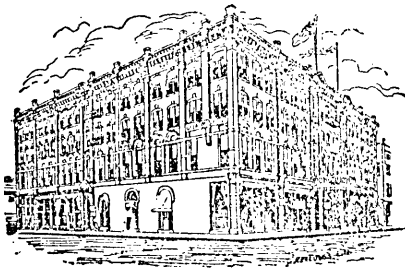
Is a book of fifty-eight chapters and three sermons written by Rev. J. H. Riggin, D.D., and Rev. W. F. Evans of the Little Rock Conference. These chapters contain character gems from South Arkansas with many illustrations showing the faces of many of your old pastors, leading laymen and lay women who 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.

## REQUEST.

Anyone having the poem, "Slave of Fashion" to be sung to tune of "Way-worn Traveler" will please send to me and state price.

Pearl Benjie Matthews.  
Centerville, Tenn.

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



## Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets

LITTLE ROCK, ARK.

## CHURCH BELLS SCHOOL

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

## 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.

## WARNING ORDER.

State of Arkansas, ss.  
County of Pulaski.  
Stella Reynolds Kegler, et als., Plaintiff, vs. A. M. Morton, et als., Defendants, in the Pulaski Chancery Court.  
The Defendants Ferdie, also known as Serdie Reynolds or Randalls, Sam Crawford, Patsie Leak, Eliza Smith, and Frances Elby, Martha Leak, Bettie Leak, Wheeler Leak, Charley Leak and Bascomb Crawford, are warned to appear in this Court within thirty days and answer the complaint of the plaintiff, Stella Reynolds Kegler, et als.  
February 5, 1913.

J. S. MALONEY, Clerk.  
F. A. Garrett, D. C.  
Marshall & Coffman, Solicitors for Plaintiffs.

## 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.

## WARNING ORDER.

State of Arkansas, ss.  
County of Pulaski.  
Frankie Mack, Plaintiff, vs. James O. Mack, Defendant, in the Pulaski Chancery Court.  
The Defendant, James O. Mack, is warned to appear in this Court within thirty days and answer the complaint of the plaintiff, Frankie Mack.  
January 24, 1913.

J. S. MALONEY, Clerk.  
F. A. Garrett, D. C.  
Marshall & Coffman, Solicitors for Plaintiff.  
Grover T. Owens, Attorney-ad-litem.

# Bodi-Tone

## You Can Try A Box Without A Penny

The Bodi-Tone Company wants you to try a full-sized box of Bodi-Tone at its own risk. We want you to see, feel, know and be sure of its powers before you pay for it or buy a penny's worth of Bodi-Tone. You must see what it does for you, must feel what it accomplishes in your own particular case, must know how its use benefits and corrects *your body*, before you pay. No matter what your ailment may be, we want you to try a box of Bodi-Tone in this way. No matter how old you are, no matter how long you have been sick, no matter what you have used without success, we are willing to send it to you, for you to try, without a penny from you. We don't care what doctors have told you, we don't care whether you have any confidence or belief in Bodi-Tone, we are glad to have you and *every sick, weak or worn-out man or woman in America* try it at our risk.

**All you need do is send the coupon, which tells us you want to try Bodi-Tone, with your name and address, and we will mail a dollar box of Bodi-Tone to you, without a penny.**

If you are tired of continual doctoring and bad health, if you are wearied of feeling you cannot depend on your body to act right and do its full duty, *you need Bodi-Tone right now*, and this offer gives you a chance to try it without risking a penny. You need it to seek out your weak spots and make them stronger, to stop the leaks which have been draining your vitality, to make your organs, nerves and muscles capable of giving you the right measure of strength, vigor, energy and full-blooded comfort your body should have. If you want to stop the use of medicine, if you want to quit the doctors, if you want to stop the strain and drain of continual dosing and drugging, send the coupon immediately for a dollar box on trial and *tone your body and make it healthy* with Bodi-Tone, for healthy bodies need no medicine. The decision is all left to you. *You judge for yourself*, in your own time, in your own home, and judge Bodi-Tone by what it does in your own body. Bodi-Tone wants you to take your own time, to see, feel and be sure, to know its work is making health, before you pay. *Your word decides it.*

## Bodi-Tone Does Just As Its Name Means

*It cures disease by toning all the body*, and we want to show you what it will do for *your body*. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five tablets, enough for twenty-five days' use, and we send you the full box on trial so you can try this great remedy and learn what it is, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body. Tonic is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, when lack of vitality is found and felt, the tone of the entire physical body should be raised to the highest possible point, to make all the body help to cure and restore. This is the power which underlies all of Bodi-Tone's great work for the sick, this is the power it offers you to help you get new health and strength, new vigor and new vitality.

## Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such ingredients guarantee its merit.

When you use Bodi-Tone you know just what you are using, know it is pure and safe and know you are taking the right kind of medicine to provide real help for the body. It contains nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the kidneys and dissolves rheumatic deposits, Gentian does invaluable work for the stomach and digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. Every one of these ingredients possesses characteristics most valuable in this common-sense plan of toning all the body. Each exerts a special action in some certain part, organ or function of the body that helps to bring the whole body back to nature and to health. Its method is right.

## Natural Curatives To Make Natural Health

Each Bodi-Tone ingredient adds a needed element from nature to the body, for Bodi-Tone is altogether a *natural remedy*. Each has a certain work to do in the body and does it well, in a natural manner. They are used in Bodi-Tone because of this ability. We claim no credit for discovering these valuable ingredients, each of which has a well deserved place in established medical science. We claim only the credit for our successful Bodi-Tone formula, which is our own discovery, for the way in which we have *selected, proportioned and combined these great natural curatives*, and for the health-making work which Bodi-Tone has so well proven its ability to perform in the body. The curative forces which Bodi-Tone so ably uses are the forces which have always existed in nature for the restoration of the body's health. Many are regularly prescribed by good physicians in combination with such drugs as each doctor may favor, for there are wide differences of opinion among doctors of various schools. The *exact combination used in Bodi-Tone* is what gives it the far-reaching and thorough curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies, cures which have won the gratitude of thousands.

## No One Is Too Old To Use Bodi-Tone

*This trial offer is open to all*, freely, generously, without any age limit, for we are glad to prove at our own risk how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, whether from age or otherwise. Thousands of old men and women have sent for Bodi-Tone on trial, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles and new vitality into every vital function. If there is anything wrong in any part of your body, if any organ is acting in a way which you realize and know is not right, send for Bodi-Tone on this trial offer and give it a chance to set you right. If you do not feel right, eat right, sleep right, weigh right, work right and think right, now and all the time, put Bodi-Tone in command of your body for twenty-five days. Let it marshal your bodily forces, let it line them up and work them into shape, until all are marching along straight, strong and harmoniously, in perfect time, tune and tone, for that is what Bodi-Tone is for and what it is doing for thousands. If the doctor's prescriptions and ordinary medicinal combinations have failed, let this scientific combination of special remedies show and prove what it can do for you. Its greatest triumphs have been among men and women who had chronic ailments, who had used patent medicines and had doctored with their local doctors and out-of-town specialists, all without lasting benefit. It is because of its great work in these cases that all chronic sufferers and persons with obstinate diseases are invited to try a dollar box of Bodi-Tone at our risk.

## Why be a Slave To Bad Health?

Why remain in ill-health month after month, why allow your body to make you a slave to ills, humors, distress and discomforts, when it is so easy to procure a trial box of this home treatment which has restored thousands to vigorous health and glorious strength? Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by filling in your name and address on the trial coupon and mailing it to us, you can get a full twenty-five days treatment of this great remedy which people everywhere are praising and talking about. It just costs a two-cent stamp, and you don't need to pay a single penny for the medicine unless Bodi-Tone benefits you. You have all to win and nothing to lose, no matter what your ailment may be, by thus trying it.

## Thousands of Cures

of Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, La Grippe, Palms, General Weakness and Nervous Break-down, have fully proven the power and great remedial value of Bodi-Tone in such disorders. Each one got a dollar box on trial, as we offer to you in the coupon.

Its history of success has proven beyond a shadow of doubt how the Bodi-Tone plan of *toning all the body* is a right plan that helps to cure these and other disorders, that it is a *real aid to nature*. Many who had for years been in poor health and had tried good doctors and most all of the prominent medicines, have found that one single box of Bodi-Tone did more good than all other treatments combined. It goes to the root in the body and cures because its work is rational and thorough, the only kind that makes cures permanent. Read the reports, showing how Bodi-Tone makes new health and strength, send the coupon for a box on trial at our risk and see if it will not prove the *right thing* for you.

## Doctor Said Nothing Would Help

OSWEGO, OREGON.—I am seventy-three years old, and had Catarrh of the Stomach and Bladder, Rheumatism and Heart Trouble for many years. I had such sharp, shooting pains that I thought they would kill me. I doctored for years, having had three of the best doctors in California and Oregon, but they did me no real good. When I got Bodi-Tone I was down in bed. My doctors said it would make no difference what I took, for I could not get any better. Well, that was over a year ago, and I am still alive and can split and saw wood and do a pretty fair day's work. The doctors said I had a slow heart, and for years I could not sleep on my left side, but now I lie down any way I happen to get into the bed and sleep until day-break. The doctors used to inject morphine into me to kill the pain, but since I have used Bodi-Tone I have no pain. My feet and limbs used to swell clear to my knees, and my hands also, and now all is gone, along with the Rheumatism which I had for forty years. My Kidneys, Liver and Stomach do not bother me, and I can eat a good meal. Bodi-Tone was a blessing to me in my old age. G. M. SIMMONS.



## Saved Her Life and Made Her a Well Woman

ATLANTA, TEXAS.—I feel like telling everyone what Bodi-Tone has done for me. I was almost dead when I saw it advertised. I read what it was made of and thought it might be the right medicine for me. I had tried most everything in the way of medicine; nothing seemed to do me any good. I have paid hundreds of dollars trying to get well, but all in vain. I was sick all over. I had Kidney, Bladder and Heart Trouble, Cramps, Nervousness and Constipation. I was past walking when I commenced taking Bodi-Tone. Now I am well of all those diseases. I have no pain anywhere in my body. Bodi-Tone saved my life, and I thank the Lord that I got the right medicine in time, for I was very far gone. MRS. S. A. PHILLIPS.



## Permanently Cured a Year Ago

NORTH EASTHAM, MASS.—It is now over a year since I took Bodi-Tone, and I have waited to see if my troubles would return, but as they have not, I feel it my duty to the public to testify what the medicine has done for me. I had Palpitation of the Heart so bad that I could hardly walk, and could never lie on my left side. I had Indigestion so serious that the doctors thought I must die, but since taking Bodi-Tone I am a well man. I can eat anything I want at any time and nothing hurts me. I have had no trouble during the year with either my Heart or my Stomach and sleep well at night, lying on either side. I am seventy-seven years old, and can now do a very good day's work alongside men of forty, and Bodi-Tone made it possible. WARREN K. SNOW.



## Trial Coupon

Clipped from Western Methodist

Bodi-Tone Company,

Hoyne & North Aves., Chicago.

I have read your offer of a dollar box of Bodi-Tone on 25 days' trial and ask you to send me a box by return mail, postpaid. I will give it a fair trial and will send you \$1.00 promptly when I am sure it has benefited me. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever used it.

Name \_\_\_\_\_

Town \_\_\_\_\_

State \_\_\_\_\_

Street or R. F. D. \_\_\_\_\_

**Husband and Wife Trial Offer** When this trial offer is read in a home where husband and wife are both ailing and need Bodi-Tone, we will send TWO BOXES on trial, with the understanding that each will use a box, and pay us \$1.00 each if benefited. In such cases this Coupon should be signed with the husband's name, followed by the words "and wife." Write name in this way and we will know two boxes are wanted for husband and wife, the only way we ever send two boxes on trial.