

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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THE INTERSTATE COMMERCE LIQUOR LAW.

We know of nothing that more fully registers the moral progress of the Nation than the passage of this act. Valuable as is the act as a restriction of the liquor trade, the deeper fact is that it registers a genuine advance in the moral status of the American people. It is well known that for many years efforts were made, and often they were deep, prolonged and intense efforts, to pass a measure of this sort. There was not moral power enough in the Nation to do it; the recent Congress did it, by an overwhelming majority. We regard this as the most significant fact connected with the incident.

It should seem that Congress would long ago have had respect enough for the States which compose this Union, respect enough for the people who compose these States, who are also citizens of the United States, to say to any trade that the laws of the several States must be respected, so far as the United States Government is concerned; or, at the least, it should seem that the General Government would have given all men to know that it would not suffer itself to be used as a shield for any unlawful performances in any of the States; would have said, If you violate any State law, do not come to us for protection, for we will not shield you. It ought to have been true especially that the General Government would have declined to furnish such protection where a moral issue was involved. But it was precisely this sort of protection, even though a moral issue was involved, that the government did furnish, under the plea of interstate commerce, up to the moment the Webb bill became a law. The Webb law said in effect, as we sought to point out a week or two ago. You may ship all the liquor you please into any State you please, but you must know henceforth that when it crosses into another State it stands subject to the laws of that State, and when that State jumps on you for making a use of your liquor which is by its own laws unlawful, you shall no longer get any protection whatever from the United States; you can fight it out with the State into which you have gone with your goods.

Of course it is to be expected that the constitutionality of this law, about which so much has been said, will be tested. We are not alarmed as to what will happen. If the General Government has not the right to delegate to the States the power to say whether whiskey shall be sold within their bounds, then no State has the right to delegate a similar power to a county or a township or a municipality or ward. But the right of a State to delegate such powers to its smaller unit has been the very basis of all the local option laws the country ever had. The liquor men themselves seem to think that local option laws are constitutional enough. Moreover, the United States Government has distinctly recognized the semi-contraband character of some articles, as, for example, nitroglycerine. And as Senator W. R. Webb, of Tennessee, pointed out in his speech before the Senate, our Government has distinctly recognized that intoxicating liquors are as an article of commerce not entitled to a place on a level with other articles as, for instance, is shown in the fact that any article of food or drink can be had in the Capitol, except liquors. They are forbidden to enter there. Surely a traffic that has upon it in the records of all the courts of the

country, from the United States Supreme Court down, such a brand of distrust as is carried by the liquor traffic has little chance of being made a pet by the highest court of the land. We understand it to be a fundamental principle that when you come into a court of equity seeking a redress of your wrongs, you must come with clean hands—if the liquor trade feels that it has been wronged, what sort of hands does it bring into the courts? Hands foul with the pollution of every crime and red with the blood of the innocent!

The recent decision of the United States Supreme Court upholding the constitutionality of the White Slave Act, while it does not directly decide the point involved in this law, does lay down certain doctrines which have an important bearing on the Webb law. The Court pointed out that lotteries, obscene literature, diseased cattle and persons are all denied the privilege of interstate commerce, and that on the ground of public health and morals. "It is," said the Court, "misleading to say that men and women have rights. Their rights cannot fortify or sanction their wrongs; if they employ interstate transportation as a facility of their wrongs, it may be forbidden them to extent of the Act of July 25, 1910, and we need go no further in the present case." "It must be borne in mind," says the Court, "that we are one people; and the powers reserved to the States and those conferred on the Nation are adapted to be exercised, whether independently or concurrently, to promote the general welfare, material and moral."

The point to be decided in the White Slave case was whether Congress has power to forbid inter-State traffic in women; the point to be decided as to the Webb law will be whether Congress has the right to subject liquor to such State control, thus delegating its power of control to the States, as will enable the States to control inter-State liquor traffic. Still, the doctrines laid down in the former case will be seen to reach very far into the latter.

LONELY SOULS AND DESOLATE.

We have seen them. They are often a puzzle to their friends. Just why they are not happy and joyous in the Lord and in the work of their friends do not know. We do not pretend to enumerate here all the causes of a condition like this. We desire to mention one cause: There is often a deep wrong between such people and their God. It is this wrong that has shut out all genuine intercourse with God, and this has shut out all real joy.

We wish a few words with any dear readers who is in this condition. We do not say that the wrath of God is resting on them; it is far more probable that their Father is deeply grieved over them. Moreover, he is anxious for them to return to his bosom, more anxious than ever was any earthly father for a reconciliation with his child. Remember the parable of the Prodigal Son; how the father saw the returning prodigal afar off; ran and fell on his neck; kissed him; put a robe, a ring and shoes on him; made him a feast, and rejoiced over him.

The heavenly Father has no maudlin sentiments toward an erring child; he can never be reconciled to us in our sins—simply cannot—but he has really robust and sincere and loving feelings toward us, if we may so express it, even when

we are erring. What he wishes is our good, and because he wishes our good, he cannot compromise with our sin, for the very plain reason that sin spells ruin for us. When the Prodigal Son set about returning to his father, he first of all renounced his sin. That is what you must do, renounce it from your very heart; get away from it, as far as is possible for you to get away, and resolve to stay away from it forevermore. The next thing for you to do is to simply return to your Father, just as the Prodigal returned, and make your humble confession to him, just as the Prodigal confessed. You will be certain to find in your Father just what the Prodigal found in his father. Peace and light will return to your heart. If your wrong is such that you need to make reparation to any human being, you must confess and make that reparation; otherwise, confess only to God. Do it, dear, desolate soul; do it, and—be at rest.

MORAL PROGRESS.

We have had occasion several times recently to refer to the moral progress of the country, and to express our great gratification. We desire here to point out some additional marks of moral advancement, as registered by the Sixty-second Congress, recently adjourned.

Let us premise that a house of representatives is in this country usually, at least, what its name implies—representative, neither better nor worse than the people represented. We think this is true. A house of representatives is the focalized and concentrated embodiment of its people's sentiments. If they come to misrepresent the people, the people speedily find a way to represent themselves. But, recurring to Congress, there are marks besides the one—the Webb Bill—several times mentioned in these columns. These other laws which Congress has enacted to look to social improvement, and so have a moral phase, some of them have a very direct moral bearing, as the Russian Treaty Resolution, rebuking the attitude of Russia toward our Jewish citizens who may travel there; the Children's Bureau Bill; the White Slave Bill; the Anti-Prize-Fight Bill, preventing the exhibition of prize fights by the moving picture shows. We have also the new law creating the Parcels Post; we have the Bird Protection law; the Eight Hour Government Work law; and the creation of the Department of Labor.

All these things indicate a new awakening of the social and moral sense of the people. Human interest is advancing. Whatever magnifies the true interest of men glorifies God.

The Central Christian Advocate is the organ of the Methodist Episcopal Church in Arkansas and Oklahoma and in about eight or nine additional States that paper has nearly doubled its subscription list in the two States mentioned during the last year. We congratulate the Central. If the M. E. Church is going to occupy this field at all, it cannot do so without a paper. This great increase in its circulation will be felt in all the work of that church in this territory.

It becomes increasingly certain to the student of the Bible and Church history that the subject of the mode of baptism has received more attention during and since the Sixteenth Century than in all the ages before.

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There have been twenty bright conversions in Galloway College within the last 30 days. This is the character of work a church school ought to do.

"Getting on well," is the word that comes from Rev. A. G. White, Braden, Okla. He sends a similar word with reference to Rev. J. M. Hively, at Cameron.

Rev. W. F. Blevins, of Weldon, Ark., was among our callers this week. He is one of the best and most efficient men in the White River Conference.

Rev. George C. French, presiding elder of the Tulsa District, East Oklahoma Conference, has moved from Tulsa to Sapulpa. His friends and correspondents will please take notice.

We are in receipt of the intelligence that Mr. Martin Womack, one of the oldest and staunchest members of our church at Centerton, Ark., passed away on the 22d. A tough-fibered, honest and faithful man he was.

Rev. A. E. Goode is engaged in a great meeting at Malvern Avenue, Hot Springs, with Rev. D. B. Bulkley. Despite bad weather they had had 25 conversions the first week. Congregations are good and interest is deep.

The Board of the Tri-State Methodist Hospital held a meeting at Memphis last week. Rev. H. M. Ellis was able to make a good report. All the conferences were represented, and the outlook for the hospital was encouraging.

Rev. B. F. Scott always does something for the spread of good literature wherever he goes. He is at Junction City, Ark., at the present writing, doing a good work. He has added 18 new subscribers to our list there this year.

The two weeks' campaign of Missionary Institutes in the Western North Carolina Conference resulted in pledges of more than \$15,000 above the assessments. The objective when the campaign was begun was \$10,000. Good.—*North Carolina Christian Advocate*.

Rev. W. C. Watson, our commissioner for Galloway College, was in to see us last Friday. He is doing remarkably well in his work, and is full of hope about it. It is a work that not every man can do, and we are rejoicing in that we have found the right man for Galloway.

Bishop Lambuth expects to go back to Africa in December. He has secured \$15,000 of the \$20,000 necessary for the first year's expenses of that mission. He has four missionaries, a teacher and translator, a carpenter and blacksmith, an evangelist, and a physician.

Rev. P. C. Fletcher received 60 persons into our Winfield Memorial Church, Little Rock, Easter morning, over 40 of whom were grown people. He has received over 80 since conference, and over 500 in the three and a quarter years of his pastorate at this great church.

We are sorry to have missed, on last Friday, the call of Judge John N. Tillman, former president of the University of Arkansas, now in the practice of law at Fayetteville, Ark. Judge Tillman is one of the first citizens of the State. He is, we understand, a candidate for Congress.

Since our last report the following brethren have sent in five or more subscribers each: E. W. Crump, 6; J. F. Jernigan, 13; J. E. Lark, 5; E. M. Leming, 5; T. F. Hughes, 5; G. R. Wright, 7; A. J. Ewing, 11. Rev. J. C. Williams, Eldorado Circuit, has completed his club of 50, all sent in and all paid.

Rev. R. P. James, who is a student in Hendrix College, and who is supplying Vilonia Circuit, came to see us last Saturday. He is a young man of genuine fiber, doing mighty well on that circuit. Since he took charge he has added about 25 new subscribers to the Western Methodist, and he tells us that he is already seeing results from the increased circulation of the paper. It is bound to be so.

The First Baptist Church of Dallas, Texas, Dr. George W. Truett, pastor, gave during the year 1912, for all purposes, \$67,051, an average of about \$37.50 per member. Of this amount only \$10,731 was used for congregational purposes, the balance going for missions and Christian Education. We have seen no record of unselfish giving that surpasses this.—*Baltimore and Richmond Christian Advocate*.

Our book business is just now being finally closed out to Smith & Lamar. We have many accounts out. We are bound, simply bound, to collect them in order to make our settlements. We would not press any brother for what he owes, but let this be a kindly and positive call to every one who owes us an account. We must close up this business. Anderson, Millar & Co.

Rev. L. P. Bogle, Reidsville, N. C., who is pastor of Ruffin Circuit, near that city, is having a memorial window to the memory of Bishop O. P. Fitzgerald placed in the village church at Ruffin, where Bishop Fitzgerald was born. The window will cost \$200.00. This pastor asks us to say that he would be glad to receive any contribution from the friends of that dear and sainted man, provided they send them at once.

Rev. J. M. Workman passed through this city on Monday, on his way to a meeting of the Little Rock Conference Sunday School Board at Fordyce. Brother Workman has a great work going on in and around Malvern. They have four great mills in operation there now, and they are about to get the fifth in operation. Brother Workman, a junior preacher, and two trained women from our Scarritt Training School are at work among them.

Rev. P. S. Herron, of Tillar Circuit, was with us in this office a short while yesterday. He has been in attendance at the meeting of the Sunday School Board of Little Rock Conference at Fordyce. Brother Herron is meeting with very gratifying success in his work. He and the presiding elder dedicated their new church at Tillar last quarterly meeting, and they will dedicate another at Winchester at the next quarterly meeting. There have been 16 additions to the charge since conference.

A pastor recently reported to us that one of his members, who had taken a rather pessimistic view of the church, and whom he had induced to subscribe for this paper, said to him in a few weeks, "Since I have been reading the Methodist I believe I see that the Church is growing." Does any pastor need to be told what is happening in that man's life and family. There are thousands of families that need precisely what they are getting—the new view of things which the church paper will give them.

Rev. T. Y. Ramsey, of Batesville, Ark., paid us a visit last Friday. They have broken dirt for their new plant at Batesville. The plant is to consist of a splendid church, a parsonage for the district and a parsonage for the station. Col. V. Y. Cook, who has made a very liberal donation for the enterprise, moved the first shovelful of dirt. Our cause in Batesville is prospering. The Sunday school, including the Home Department, has 850, the Baraca class has about 150; the League has 130, with an average attendance of 75 to 100.

The Christian Scientists and the Socialists believe that it will aid them to make converts if they will put their literature into the hands of the people. They testify their faith by paying money for literature and giving it to the people. What do our Methodist people really believe will happen where a Christian Science paper goes steadily into a home for a year, or two years, or three years, or longer? Will it do anything to form the life of the family? Or is it a mistake to look after the literature that people read? Is this question of literature worthy of consideration in our officials boards, or is it of too little moment to take up the time of a lot of Methodist stewards?

HAS THE RIGHT RING.

The police judge of the city of Little Rock is charged with most scandalous conduct. Certainly if half that has been publicly charged is true, he is unfit for any public office, least of all for the office of a judge. This judge has been renominated, on the regular Democratic ticket, for re-election. Mayor Taylor, himself a Democrat, and nominee on the same ticket for re-election as mayor, has become convinced that the police judge ought not to be re-elected. He is out in a statement which has the right ring. The statement puts Mayor Taylor in the attitude of what some regulation politicians would call a bolter. No matter; he is the same sort of a bolter that William J. Bryan was several years ago, when he told the machine Democrats of Nebraska that he would not stand for the rotten fellows they put up under the Democratic label. When a man has to put up with shame and disgrace for the sake of party regularity, we think it is time to consider whether he or the party can afford the price. Here is Mayor Taylor's statement:

"As the ticket stands today, Judge Tweedy is the only name on the ballot for police judge. Even if by impeachment he should be deprived of the remnant of the present term, he would still be eligible to serve the new term, if elected by the people. Feeling that the citizens of Little Rock should be given an opportunity to show their preference and not be required to vote for an objectionable candidate for the new term simply because his name is the only one on the ticket, I propose to appeal the matter to the people and to ask them to elect another man for police judge on Tuesday, April 1.

"I believe that his recent disgraceful escapades, which have been the talk of the city for several weeks, are such as to justify the people in defeating him, even though he happens to be the nominee of a great party. I am a Democrat, but I do not believe that my party demands loyalty to a nominee who forgets the high office which he holds, and, in a resort of the underworld, beats up helpless and unfortunate women. The man who strikes and kicks a woman is not fit to hold any office, least of all a position as judge of a court. Little Rock citizens a week from next Tuesday can show their moral fiber in no uncertain way by repudiating this man at the polls, and, in my judgment, they will do it."

We do not believe in immortality because we have proved it, but we forever try to prove it because we believe it.—*J. Martineau*.

CONFERENCE CONSOLIDATION.

Last fall a year ago the White River Conference appointed commissioners on reducing the number of annual conferences in Arkansas, to meet like commissioners from either or both of the other two conferences. The commissioners of the White River Conference are J. K. Farris, T. Y. Ramsey, and M. M. Smith. Last fall the Arkansas Conference appointed like commissioners—F. S. H. Johnston, J. H. O'Bryant, and James A. Anderson.

These commissioners met in joint session at Hendrix College on the 24th of this month. J. K. Farris was elected president and James A. Anderson secretary. Prayer was led by T. Y. Ramsey. By unanimous vote the following action was taken:

"Moved and unanimously carried that we recommend to our respective conferences that they memorialize the General Conference to abolish the line between the Arkansas and the White River Conferences, so forming one conference, to be known as the North Arkansas Conference. The president and secretary are instructed to communicate this action to the conferences concerned. Adjourned.

"J. K. FARRIS, *President*.

"JAMES A. ANDERSON, *Secretary*."

THE "BLUNDERS OF PAUL" AND OTHERS.
No. 2.

By E. M. SWEET, JR.

In the Western Methodist of March 6 Brother Sidney H. Babcock replies to my criticism (published February 20) of a supposedly unthought statement made by him in the issue of January 30, wherein he said, "Perhaps the most serious blunder of Paul was his prophecy concerning the relation of women to the Church." In his defense Brother Babcock avers deliberately that Paul did blunder when he tried to prophesy; and, moreover, he sets forth as the capital proposition of his rejoinder that he has "no cause for regret" in saying so.

To cause Brother Babcock regret was not among even the least factors of my purpose in writing the criticism. Rather would I cause him joy—and everyone else—the joy of an adequate appreciation and reverence for the Divinely inspired Book; with which adequate appreciation and reverence his attitude now is utterly irreconcilable.

If Brother Babcock has "no cause for regret," I hold some tangible evidence since writing the article that quite a number of his brethren have.

We regret that a Methodist preacher—especially one clothed with that responsibility and leadership in the Church which attaches more or less to the office of presiding elder—should hold and express such un-Methodistic, unorthodox and unevangelical views concerning the authenticity of the Scriptures.

We regret that he should have such a mediocre conception of St. Paul—the greatest character in the history of the Christian Church excepting only Christ Himself—as to suppose that the allegation that Paul attempted to prophesy and blundered, will only "accentuate his strength and show forth the truth far better than the platitudes of us ordinary mortals." Then we "ordinary mortals" had "far better" not platitudinize at all. We had "far better" confine our activities to hewing wood and drawing water.

METHODISM AND INSPIRATION.

Our good brother professes much respect for "that long list of great scholars who have paved the way for the renunciation by the Church of the utterly untenable theory of inerrant verbal inspiration." Whereupon we regret that a man of Brother Babcock's opportunity for acquaintance with church history should think that the Church is just now getting ready "for the renunciation

... of the ... theory of inerrant verbal inspiration." A little less "contempt" for the works of such "great scholars" as John Wesley and Adam Clarke would "make it pretty clear" that at least the Methodist wing of the Church never did hold to such theory.

We regret, moreover, that our good brother should seem to regard the "effort to establish the plenary ... inspiration of the Scriptures" as a "fruitless effort." Or that it is of less importance than the building of two colleges—or two thousand and two—if this discussion could possibly have any direct bearing whatever upon those two worthy enterprises.

True, our brother does not come right out in understandable English and say, "fruitless effort to establish the 'plenary' inspiration of the Scriptures." He says "plenary verbal inspiration,"—a home-made term, the meaning attaching to which in his mind no one can be quite sure of. I know what 'verbal inspiration' means. And I know what 'plenary inspiration' means. But who knows what "plenary verbal inspiration" means? 'Verbal inspiration' implies that the words were dictated to the sacred writers by the Holy Spirit somewhat as to a stenographer. 'Plenary inspiration' (from Latin *plenus*, full, plentiful) implies that the Holy Spirit so possessed the minds of these writers as to show them the truth, but left them to tell it in their own way; so that, not the words themselves necessarily, but the meaning, the sense, the spirit, the 'fullness,' of the words is inspired.

These two distinct and uncombinable theories of inspiration are so well known and clearly demarcated that one does not have to consult a work on theology to find them defined—only an unabridged dictionary. And the holding of either of these views has always been an ample credential into Methodist fellowship. But our brother confuses these two markedly distinct propositions into one term; and of course the "effort to establish the 'plenary verbal' inspiration of the Scriptures" is a "fruitless effort," for the simple reason that "plenary verbal inspiration" is a brand-new idea to the theological world—and the brand thereon is the strange device "S. H. B."

But our good brother's obscure sentence puts us to questioning—What kind of inspiration does Brother Babcock believe in? Verbal! No, evidently. Then does he believe in plenary inspiration? From the foregoing confused statement we can not tell. But when we hear him say that St. Paul undertook to prophesy and blundered, then there is no other answer but this: No, he does not believe in plenary inspiration either. Hence our "cause for regret." And the question remains unanswered. And we are willing to accept as a satisfactory answer any theory of inspiration whatever—with whosoever brand on it—provided only it assures us that the writers of the Bible spoke the truth when they wrote. But to give us that assurance on any hypothesis whatever, our brother will have to revise his attitude toward St. Paul.

INSPIRATION EMASCULATED.

We regret also that in his most direct effort to affirm his faith in the inspiration of the Bible, our brother saw fit to qualify his affirmation with an emasculating adverb. Yes, says he, "Every one of the writers was 'highly' inspired." If our brother has, either carefully or unconsciously, chosen words that express his meaning, he leads us to understand that he conceives inspiration to be a sort of mental or spiritual illumination that may be possessed more or less by all great writers; and he does not hesitate to declare unequivocally that all the writers of the Bible possessed it "highly," that is, in a high degree. Which leaves plenty of room for the inference that Shakespeare and Schiller—possibly Joseph Smith and Pastor Russell—may also possess it "highly," perhaps some of them more "highly."

Adverbs that admit of comparison are not orthodoxly associable with the verb 'inspire' or the participle 'inspired' when speaking of the sacred Scriptures—adjectives that admit of comparison are not orthodoxly associable with the noun 'inspiration' when speaking of the sacred Scriptures—except in the superlative degree; and even then they are weaker descriptives than those modifiers which do not admit of comparison, such as 'Divinely' inspired, inspiration 'by the Holy Ghost,' 'supernaturally' inspired, etc. It takes modifiers like these—if any are used at all—to affirm the Christian's faith in his Bible. "Highly inspired" states the lowest of three degrees of high inspiration, above which there may be other writings 'more highly' inspired, and above these yet others 'most highly' inspired. And in this superlative class only—in a class all by themselves, incomparable with any other writings—belong the Holy Scriptures. We regret that Brother Babcock does not class them there.

That the foregoing word-weighting is only a just analysis of our brother's language, any student of common English must admit. Now, the question is, Did he carefully choose his words? Do they or do they not express his meaning? His language may be (1) merely an unstudied use of words that do not express his thought. (2) It may be an unstudied use of words that *do* express his thought. Or (3) it may be a *studied* use of words that do express his thought. Our brother may take either horn of this trilemma. If we have misunderstood him, if the words do not express his thought, we are willing for him to recall them—if he thinks it worth his time. If he stands by the language, we have not misunderstood him.

THE INSPIRATION OF TRANSLATIONS.

Concerning the declaration of St. Paul, "All Scripture is given by inspiration," our good brother says that there are three translations of it, and asks which one is inspired. Why, brother, none of them. Nobody contends for the inspiration of translations. That translation is correct which gives the meaning of the original, and that one only. The truth therein lodged is inspired truth, not because the translator was inspired, but because he correctly translated a truth the meaning or 'fullness' of which was uttered in the original language by Divine inspiration.

Our brother also enquires, "What Scriptures were referred to" in this statement of Paul? The answer is, The Old Testament—including Moses, Isaiah and Jonah, with whom the "higher critics" have found so much fault. The New Testament was not then written. But the Divinely inspired truth thus stated by Paul applies none the less to the later Scriptures, the New Testament, if they have the same Divine sanctions as the Old. Now does Brother Babcock believe that there are "blunders" also in the Old Testament; or does he merely believe that the New is less "highly inspired" than the Old? He may take either horn of this dilemma. And whichever he takes, we have "cause for regret."

"Some folks claim for Paul," our good brother continues, "that which he does not claim for himself. He repudiated inspiration for at least part of his doctrine concerning women." And the trend of this argument unquestionably is, that since Paul "repudiated inspiration for at least a part of his doctrine," Babcock repudiates it for another part, which does not happen to suit him. And if he does thus with Paul's writings, he will do so with the other writings of the Book when occasion arises.

But no, brother, we do not "claim for Paul that which he did not claim for himself." We do not claim that any word of Paul is inspired which he said was not inspired. But we do claim that the very fact of Paul's notifying the Church that certain utterances were merely his own opinions, is

(Continued on Page 6.)

JUDAS ISCARIOT.

In the Methodist of March 6, Brother R. P. Witt has an article concerning Judas Iscariot which I wish to review in the interest of truth.

In the propositions and arguments set forth, I find the following thoughts prominently brought out:

1. Judas like all other men was free to act on his own volition.

2. God foreknows every act and even every thought of his creatures to the end of time; therefore God knew that Judas would betray Christ and foretold the fact by the prophets.

3. Notwithstanding the fact that God foreknew that Judas would betray Christ and foretold it by his prophets, he could have refused to do so and God would have provided some other way for it to be done.

These are the main points that I wish to notice. We are agreed in the statement that Judas like all other men was a moral agent and capable of moral actions and that he acted on his own volition when he betrayed Christ. And we should be agreed in the fact that Judas was in no sense the traitor until he had decided in his own mind and of his own will to betray his Lord for the thirty pieces of silver. Therefore the prophecies did not point out Judas as the traitor any more than they pointed out Peter or some one else. The prophecies foretold a character and not an individual. Judas became to be that character of his own volition. But you say Peter in Acts 1:16 tells us that "the Holy Ghost by the mouth of David spake before concerning Judas which was guide to the mthat took Jesus." As a matter of fact, what was spoken in this relation was concerning Judas after he had assumed of his own choice the character spoken of by the prophecy; but the prophecies and promises in God's Word do not deal with individuals but with characters. There is not a single promise in the Bible for Irvin F. Harris but there are thousands of them to a character that I may possess if I will, and then I may say those promises were given for me. If the prophecies foretold Judas to be the traitor, why did the disciples not find it out before he revealed himself as such?

Now let us go a little further with this investigation. Did God foreknow that Judas Iscariot would betray Christ hundreds of years before he was born? If so, the fact was settled that he would do it before he had come into existence and if it was a fact known unto God before Judas was born what did he have to do with settling a matter concerning his conduct that had been settled and known to God for hundreds of years before he was born? And pray tell me how he could have refused to do what had been a knowable fact concerning his conduct centuries before he was born? God certainly does know what is in human character and conduct, and he knows the divine side of the plan of salvation from the beginning to the end; but to say that God knew from the beginning of time just what every individual being would think and do throughout his life and therefore just what his destiny would be eternally, is not true or else it is true that every man's destiny was settled and known to God as such before he was born. You say God's knowing it did not settle it, but God knew it because it would be so. He certainly did not know it to be settled by my conduct, unless he predetermined my conduct, from the fact that my conduct had no existence until I acted on my own choice. That which depends on my own will is not a matter knowable even unto God until I have acted.

I know I am subjecting myself unto severe criticism in making this statement, but if any one wishes to challenge it, all I ask is to get a fair deal and I do not fear the results of the investigation.

There are two sides to the question of our individual destiny—the divine and the human side.

The divine plan is unchangeably fixed and it provides for the eternal welfare of all who are incapable of moral action, and I venture to say that God cannot even think of damnation of any human being as a matter of fact until the end of the life of a moral agent. It devolves upon the individual moral agent to accept or reject the divine plan, and he is justified wholly or in part to the extent he lives in harmony with God's will; but his destiny is not and cannot be determined until he comes to the end of his probation, and his destiny is not a matter of fact, and therefore not a matter of knowledge, until it is settled by his own choice during his probation.

We are told that God's knowing that Judas would betray Christ did not cause him to do it; but that God knew it from the fact that he was going to do it; that Judas would have acted the same way if God had not known it. Again we are told that Judas could have been saved if he would; but he loved money more than he loved God and would not be saved. God knows it, hence the prophecy. Did he love money more than he loved God before he was born? If he did not it was not a matter of fact and not a matter of knowledge. Judas Iscariot was never in the mind of God as an individual until he was conceived much less his conduct until he was born and came in contact with human events.

Again, we are told that if Judas had done righteously God would have provided some other way. It was not God's design to make a victim of Judas. What shall we say now? God knew centuries before Judas was born that he was going to love money more than he loved God and was going to betray Christ for thirty pieces of silver and he had his prophets to write it down as a fact which he knew would come to pass and yet, Judas could have refused to do it when the devil presented it to him and therefore smashed every prophecy which had been made through the foreknowledge of God and God would have provided some other way. In that case, God's foreknowledge would not have been much knowledge.

God would have known a thing would come to pass which did not come to pass for the reason that Judas had to be consulted and his action was supreme in the interest of his own destiny and God would have to provide some other way. God would have provided some other way! Are we to understand by that statement that God had provided that Judas would do that and if he had refused to do it, God would have changed his mind and provided some other way? Whatever God has planned is unchangeable and whatever God foreknows as a fact will certainly remain unchanged. I have only set the facts before the readers without going into the word to prove them to be true, but I am ready to go further into the investigation if anyone is dissatisfied with my position.

IRVIN F. HARRIS.

Cooledge, Texas.

SOME NOTES ON EUROPE.

By REV. IVAN LEE HOLT, Ph.D.

Just at the entrance of the palace grounds, at the east end of Unter den Linden rises the great monument of Frederick the Great, designed and erected by Rauch in 1851. Coming west on this boulevard one passes the Arsenal, a square structure each side of which is 295 feet. Within is a museum of artillery (from the end of the Fourteenth Century on) and a museum of weapons and armor. It is interesting to stand here at noon and watch the soldiers at the change of the guard. There are many places in the city guarded by the soldiers; they seem to be everywhere. The Whole Empire seems to be under military rule. Just to the west of the Arsenal are the buildings of the University of Berlin. Last winter this University was attended by over ten thousand students; it has a teaching staff of over five hundred.

Among its great teachers have been Humboldt, Helmholtz, Mommsen, and Hegel. Because of the pre-eminence of its scholars in every field, it is today the leading University of the world in graduate study. For those interested in church history the mention of one professor, Harnack, is enough to raise the University of Berlin to the highest rank. He is without doubt the greatest authority on that subject in the world; we may even go farther and say that perhaps no man living today has exerted such influence on the thought of the church. There are other teachers less widely known but of equal authority in their respective fields. Across the street from the University is the Royal Opera House and adjoining the University on the west is the Royal Library. This building has been under construction since 1903 and will cost, when finished, about three million dollars. There are now in the old library practically one and one-half million volumes. The Director of the library is Professor Harnack.

Coming still further west on the boulevard one finds it lined with cafes and hotels for perhaps one-half mile. At the crossing of Wilhelm Street are State buildings and foreign embassies. Two blocks west of Wilhelm Street Unter den Linden ends at the Brandenburg Gate, the entrance to the famous park of Berlin, the Tiergarten. This great gate is 85 feet in height and over 200 feet wide; it is surmounted by a Quadriga of victory in copper. These horses were taken to Paris by Napoleon in 1807 but were afterwards restored through the courtesy of the French. The gate has five different passages, separated by massive columns; the central passage is reserved for the Emperor and the Royal family and is carefully guarded by soldiers on either side; it would be sacrilege for anyone else to pass through it. One morning I was standing within a few yards of the gate when I saw two Americans walking down the center of the boulevard and going straight toward the entrance. At the time the soldiers were around on the other side of the gate engaged in conversation; before they realized what was happening the two Americans had walked through the gate. Apparently they did not know the custom and walked through the entrance in perfect innocence. They were threatened with arrest and it was some little time before they were permitted to go on their way.

North of the Brandenburg Gate and just within the park is the building for the Reichstag or German Parliament. The material of the building is sandstone, the style of architecture is Italian Renaissance, and the cost over five million dollars. Above the square main structure is a large glass dome, encircled with columns which terminate in an imperial crown, 225 feet above the ground. West of the Parliament building is the greatest of monuments to Bismarck, whose monuments are almost as numerous as those of Frederick the Great. Just west of this monument is the Column of Victory (200 feet high) to commemorate the victory of Germany in the Franco-Prussian War of 1870. Leading away from this column to the south and extending perpendicular to a continuance of Unter den Linden in the park is the celebrated Sieges-Allee or Avenue of Victory. At the expense of the Emperor it has been adorned with 32 marble statues of Prussian rulers; behind each ruler is a semicircular marble bench in the style of the sculpture prevalent in his reign and surmounted by the busts of two eminent contemporaries of the ruler. The earliest of the rulers here represented is Margrave Albert the Bear who died in 1170; a place has been reserved for the monument of the present Emperor. There is no parallel in the world to this avenue of victory which, though only some 1200 yards in length, is lined on each side with 16 monuments of white marble. The view as one stands at the south end and looks up this avenue to the Column

of Victory at its head cannot be described. Each of the Emperors has tried to leave some enduring monument behind him but not one of them has formed a plan that appeals more to the patriotism and imagination of the beholders than this avenue of victory of the present Emperor; its effect is striking, indeed.

It is interesting to take a walk down the Friedrichstrasse, the principal shopping street in Berlin. The Wilhelmstrasse is the street from which Germany's government is directed; most of the embassies and government offices are situated here. The business man is always interested in the postal system and the Post Office, the great German Bank and the Commercial life of the State. The lover of music is interested in its concert halls and opera houses, which make of it one of the world's leading centers of music.

Perhaps most of our readers, however, will be more interested in two or Berlin's suburbs, Charlottenburg and Potsdam. To reach the former one goes straight on west through the Tiergarten and the resident section of Berlin to the west. Here is the Royal Palace begun in 1695 and the favorite home of Frederick the First. Near the Royal Palace is the Mausoleum. Here are buried Queen Louise and her husband, Frederick William III, together with Emperor William I and the Empress Augusta, grandparents of the present Emperor. The monuments are recumbent figures of the royal personages, executed in Carrara marble and are strikingly impressive. There are no windows to this circular burial chapel and the light is admitted through an amethyst-colored skylight. This light falling upon the monuments makes them the most impressive tombs in Europe with the exception of that of Napoleon in Paris.

Potsdam is the summer residence of the present Emperor. It is the cradle of the Prussian Army for it was from here that Frederick William I issued his regulations for drill. Near the palace of the present Emperor is the famous palace of Sanssouci, the favorite residence of Frederick the Great; the rooms of that monarch are still preserved almost unaltered. A flight of steps 66 feet in height leads up to the palace over six successive terraces, on which Frederick the Great cultivated flowers and fruits. The grounds were decorated by him with fountains and statues and were the scene of many revels of that gay monarch. Frederick the Great was buried in the Garrison Church at Potsdam; it is related that when Napoleon passed through Potsdam he had the vault of Frederick the Great opened and took therefrom the king's sword to show that he could thus take the arms of the greatest of German soldiers. The sword was afterwards restored by the French.

This is but an imperfect glimpse of the magnificence of the capital of Germany. It contains enough of the past to be of historical interest. It has so much of the spirit of the present that it is constantly moving forward. With all of its material splendour it is devoted to things intellectual and cultured to make of it the center of the world's thought. Perhaps no city in Europe can appeal to as many different classes of people and of minds.

GAMBLING.

Wrong relation of the sexes; the making, selling, and drinking of intoxicating liquors; the tobacco and cigarette habit; and gambling in all its hideous forms, are among the greatest evils in the world. They are all correlated and go hand in hand. They are destroying many thousands of lives every year, and making many thousands more unhappy and miserable in this life and in the world to come. Many, through these influences, are doing no good, become perpetrators of crime, and are positively hurtful to those who come in contact with them, damaging their morals, destroying their religion, making them to become eating malignant cancers on society, and dragging

multitudes down to hell. I feel that these sins cannot be too strongly condemned. They are insidious in their beginnings and treacherous, seeking to infatuate and beguile the young, and causing them to believe there is no harm in participating. While the first named class of sins is the greatest in the world, without doubt, and all of them are pernicious and far-reaching in their effects, the sin of gambling is a monster evil in our midst that must be reckoned with. Many who would not stake money or anything else on a guess, or on their opinion as to the worth or merit of a thing, frequently are guilty of saying "I'll bet" so and so, when they do not mean it. Their abhorrence of betting is blunted and deadened by such use of the word, and they come to regard it as a commonplace thing and cease to attach to it its true significance. Such practice has a tendency to beget in their associates, and especially in children, the same regard for betting as an evil thing entertained by themselves. They think of it as being a light thing to so use the word. It is an easy matter for a child so addicted, to break over the line sometimes and really wager a bet. The tendency is in that direction. He has for so long been so near the line that it was but a step to cross it. Some games are not harmful; but it is a vexing question to decide where the line is beyond which we shall not go. Many games are the stepping stones to the gambling evil. Vast numbers of people seem to have a natural bent in that direction and easily fall into the vice. Gambling is a widespread evil in our land. Strict laws with severe penalties do not seem to prohibit it altogether, and so long as our young people engage in questionable games and their appetites are fed up to the gambling pitch, we will always have trouble along this line. Often a prize is offered to the successful contestant in a game of chance to sharpen the contest and take away the otherwise tameness of the game. The thought that it is gambling does not occur to the players perhaps, and yet it is true. Perhaps most persons commenced to play cards only for pastime, and had no thought of ever playing for anything else, but as they learned to be proficient in the game, and a prize was offered for the best player, they played for it; and so gradual was the transition from a pastime play to one of gambling, that in many instance the players did not realize that they were gambling till they had already crossed the line; and then they sometimes can scarcely be made to believe it, although it is a fact, so successfully has the false impression been made upon their minds that they are not gambling until they play for money. Under such delusion they continue to play. The fascination of the game and the agreeable company, especially if the company is made up in part at least of young ladies or older ones, who are respected as good Sunday School teachers or as good church members, together with occasional success in winning the prize, lures them on and on, until if they had any conscientious scruples at first, or any lashings of conscience, they stifled them and are given over to the seductions of their associates and of the evil one, and are being led at break-neck speed down the broad way that leads to all the horrors of a gambling hell with all its concomitant evils, and ultimately to a gamblers' death of eternal woe. No one need be surprised if in the darkness of night such a young man is found in the gambling hell playing with professional blackleg gamblers. In the parlor game with his young lady friends he often gained the prize, and there he practiced till he felt that he was proficient in the game and could hold his hand with the best. The cunning and crafty gambler, whose insatiate greed for filthy lucre for which he will not work, born and set on fire of hell, plans and sets his trap for the young man. He purposely allows him to win for a time, and the infatuation grows upon him as he sees his pile growing larger and larger still. Finally his

luck changes and he is the loser. He discovers that his wily competitor, who knows the game better than he does, is cheating, as he takes from him not only the money he had already won, but all his hard-earned cash besides. He becomes painfully aware that he is dealing with a fiend, and that he is in the grasp of his power. Hot words ensue. Passion is wrought up to its highest tension. A pistol flashes across the table. A human life goes out. One of them goes to try the realities of a world of eternal woe; the other to a felon's cell and to the merciless penalty of the law of man and of God. The remaining portion of his days on earth must be spent in bitter regret, and his thoughts forever to dwell upon his slain victim. There will be no rest for him day nor night. A horrible vision will always be before his eyes whether awake or asleep. He too, perhaps, may so spend his life that at its end he may share the fate of his victim. Horrible thought. This is the reaping. Where is the sowing? Away back yonder somewhere in a parlor, surrounded by a gay crowd of young ladies he was taught the game that brought his ruin. Was there harm in that game? Who shall answer? This is not a vision of the fancy, nor a mere whim of the brain. It has been enacted over and over again in real life. Thousands have gone down to a devil's hell from the card party in some woman's parlor.

A certain preacher is very popular with his young people in his charge. He plays cards with them and enters heartily into all their fun and frivolity. If one does not do these things he cannot associate with them, and must be in a class all by himself in the community. It is alarming to think of such a condition existing among any class of people. For the preacher who so far forgets himself and the cause he represents, and the salvation of these young people to whom he is sent to preach, as to lend encouragement and help to the damnation of young souls in this evil practice, there are no words strong enough to sufficiently condemn his course. He cannot hope to win these young people to Christ. If they have ever been converted, it is safe to say that neither he nor they will be religious long. We instinctively feel that they have already slipped from the good and right way. An account of a party appeared in a secular paper. After describing the decorations and entertainments of the evening, it is stated that the remainder of the evening was spent in playing Progressive Some-Set, and gave the names of those who received the highest scores. Lastly, the names of all the persons present were given, and among them the names of the pastor and his wife. It is not stated whether the preacher played or not. If he did not, is he less guilty than those who did play, seeing he was there and looked on and lent them his sanction by so doing? I seriously question if it is ever wise for a preacher or any other Christian to attend such places. The class of persons who frequent such places of amusement are not apt to be influenced for the better by a Christian who goes; but on the contrary his Christianity and his influence for good will be discounted in a very large measure. Most of those who go are not religious, and none of them are noted for piety.

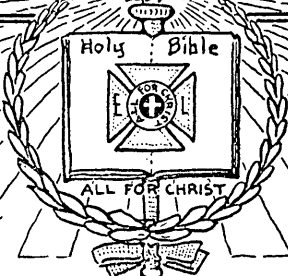
R. P. WITT.

The American University in Washington was founded by the late Bishop J. F. Hurst, of the Methodist Church. The institution owns one hundred acres of ground within the city limits and has assets of over \$3,000,000.00. The raising of an additional endowment of several hundred thousand dollars will enable the university to open its doors to students, of whom over 1,500 have already applied for admission. Bishop A. W. Wilson is one of the trustees and Vice Chancellor of the institution.—*Baltimore and Richmond Christian Advocate.*

LEAGUE PAGE

WARING SHERWOOD,
Editor

To Whom Address
All Matter Intended
For This Department



ASSOCIATE EDITORS

MISS LOUIE AUDIGIER
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APRIL 6.

THE INDIGNATION OF JESUS.

Silent Prayer.

Song Service—

While the Days are Going By.

What a Fellowship, What a Joy Divine.

'Tis So Sweet to Trust in Jesus.

Prayer by Leader.

Scripture Reading, Matthew 23:11-39.

Soprano Solo, with violin obligato.

Leader's Remarks.

Three Minute Talks—

The Story of Jesus' Conflict with the Pharisees.

Hypocrisy (Christ's chief accusation against the Pharisees).

1. Its Nature and Causes.

2. Its Symptoms, Effects, and Remedy.

False Pride.

Song.

Sentence Prayers.

Open Meeting.

Song.

Benediction.

SIDE LIGHTS.

Beware of the fury of a patient man.—*Dryden.*

He that would be angry and sin not must not be angry with anything but sin.—*Secker.*

Anger is one of the sinews of the soul.—*Fuller.*

Temperate anger well becomes the wise.—*Philemon.*

When anger rushes unrestrained to action, like a hot steed, it stumbles in the way.—*Savage.*

Keep cool and you command everybody.—*St. Just.*

A man that does not know how to be angry does not know how to be good.

Now and then a man should be shaken to the core with indignation over things evil.—*H. W. Beecher.*

Wise anger is like fire from the flint; there is a great ado to bring it out, and when it does come it is out again immediately.—*McHenry.*

When one is in a good sound rage, it is astonishing how calm one can be.—*Bulwer.*

Anger is a noble infirmity; the generous failing of the just the one; degree that riseth above zeal, asserting the prerogative of virtue.—*Tupper.*

When angry, count ten before you speak; if very angry count a hundred.—*Jefferson.*

Beware of him that is slow to anger; for when it is long coming, it is the stronger when it comes, and longer kept. Abused patience turns to fury.—*Quarles.*

ANNUAL MEETING OF METHODIST HOSPITAL BOARD.

The Board of Commissioners of the Tri-State Methodist Hospital, Memphis, Tenn., met in First Methodist Church, Memphis, Thursday, March 20, at 10:00 a. m., with Mr. J. H. Shepard, president; Mr. L. M. Stratton, secretary; Mr. J. C. Ottinger, assistant treasurer; Mrs. St. John Waddell, Rev. H. B. Johnston, Rev. W. G. Hefley, Rev. J. T. Leggett, Rev. W. S. Lagrone, Rev. T. Y. Ramsey, Mr. J. R. Bingham, Col. J. F. Smith, Mr. J. G. Sudbury, Rev. T. W. Lewis, and H. M. Ellis present.

All actions of the Executive Committee were approved by the board.

The report of the field secretary, H. M. Ellis, showed that \$40,000 had been raised in cash and subscriptions during the year, bringing the total subscriptions to \$75,000.

The board heartily indorsed the plans of the field secretary for the coming year, namely: The enlistment of all the Sunday schools in the erec-

tion of an ample and thoroughly modern Children's Department, something greatly needed in these three or four States; and the apportionment of the total cost of the hospital to the various conferences, districts and charges, with the hope of having these apportionments accepted as their proper share.

The board took this second suggestion at once and determined to ask for \$300,000 to be paid within the next two years, and this was apportioned among the four conferences, as follows: Memphis Conference, \$150,000; North Mississippi Conference, \$75,000; Mississippi Conference, \$50,000, and White River Conference, \$25,000. The commissioners from each conference were asked to apportion this to the districts, and the presiding elder will be asked to apportion his amount to the several charges on his district. This is not by any means to be considered an assessment, but it is simply saying, "In our judgment, this is your share of this church institution, and we ask you to accept and pay it." We are confident that, when our people know what their duty is, they will do it.

The name Tri-State Methodist Hospital was found to be too restricted, as several large counties of Kentucky are in the Memphis Conference, and, hence, share in the enterprise. In justice to these, as well as because of preference for the shorter and more comprehensive name, the name of the institution was changed to Methodist Hospital. This excludes none, but embraces all.

The Executive Committee was instructed to proceed at once to employ an architect and secure plans for a building. The board expects to be able to begin actual construction as soon as the lot is paid for and \$75,000 is in hand in good subscriptions. That time is not far distant. Let our people pray that it make haste, and let their liberality toward the blessed enterprise prove the sincerity of their prayer.

H. M. ELLIS, *Field Secretary.*

Memphis, Tenn.

NOTICE! NOTICE!

We are getting orders every day for books and for Sunday school literature. Please send us no more such orders, unless it be for Dr. Anderson's new book, "Religious Unrest," a supply of which we have on hand.

Send all orders for books and for Sunday school literature to Smith & Lamar, Nashville or Dallas. Do not address Smith & Lamar at Little Rock, as many are now doing. Let pastors call attention to this notice.

We are thankful to all our patrons for their orders in the past. We are now out of the book business, only we respectfully urge all who owe us book accounts to close up these accounts at the earliest possible moment. We must close our account books, and make final settlement with all book men to whom we owe money.

ANDERSON, MILLAR & Co.

We are born for higher destinies than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—*Bulwer.*

THE "BLUNDERS OF PAUL" AND OTHERS.

(Continued From Page 3.)

internal evidence of a very positive kind that he was in constant communion with the Divine Mind and knew when he was and when was not speaking by God's command. If he thought and the Church thought that in all his writings he was merely speaking his own opinions, why should he single out a certain statement and put the Church on notice in writing it that that particular statement was not made by command of God? His reason was, that without such disclaimer the Church would accept that utterance as written by inspiration like all the rest. That our dear brother can not see this gives us "cause for regret."

QUOD ERAT DEMONSTRANDUM.

We regret, finally, that anyone for whom we wish to maintain high intellectual regard should take a position which challenges the faith of the Christian world, and have no stronger fortification than the thin gauze of fallacy which our brother sets up as a defense. But I submit that the following specimen of his logic is but a fair sample of the mental operations of the average "higher critic." Let us find and try-out the syllogism in the main paragraph of our brother's rejoinder:

"I do not consider the injunction that the women of Corinth have no part in the church there, a blunder, rather was it a wise command. . . . I think, however, that Paul makes it pretty clear that he shared the Oriental notion of masculine superiority and lordship and meant his injunction to be general, giving it the nature of a prophecy. He said: 'Adam was first formed, then Eve.' (If priority of creation argues superiority, than a good many things are superior to man.) This confusion of a wise specific injunction with a general command on the foundation of Oriental notions was a blunder in so far as it relates to our times."

Divested of modifying verbiage, his syllogism is the following:

First premise: "The injunction" concerning "the women of Corinth" . . . was . . . a wise command."

Second premise: "Paul . . . meant his injunction to be general."

Conclusion: Therefore, "This confusion of a wise specific injunction with a general command . . . was a blunder in so far as it relates to our times."

We accept his first premise—the injunction concerning the women of Corinth was a wise command. But in support of his second premise, namely, Paul meant this injunction to be general, our brother cites a statement written by Paul to Timothy at a different time and place altogether, and having no reference whatever to this "wise specific injunction" concerning the women of Corinth. Logically, therefore, the conclusion of the syllogism is, that "this confusion of a wise specific injunction" concerning the women of Corinth "with a general command" communicated to Timothy at a different place and on a different occasion, "was a blunder in so far as it relates to our times" or anybody's times. And, inasmuch as Paul was not guilty of such "mental confusion," but Babcock was, therefore it was Babcock who blundered and not Paul. *Quod erat demonstrandum.*

FIZZLING DYNAMITE IN CRITICS' BOMBLETS.

Now if, when Paul wrote to the Corinthians, he knew that the women of that Church were exposed to certain local dangers, ought he to have said so, or ought he to have left it unsaid? Ought he to have preached plainly and specifically to that congregation over whom he had pastoral and apostolic oversight; or ought he to have been afraid to speak the message that God gave him—for fear that nineteen hundred years afterward

some critic might rise up and discover that what was a "wise specific injunction" to the church at Corinth might not be applicable to another church where the Corinthian "specific conditions did not exist, and such critic might therefore stigmatize him with the "rather blunt phrase" of being a "blunderer"?

Brother Babcock admits that the "injunction" was a "wise command" for the purposes for which it was spoken. Then by what sort of namable logic can it be characterized as a "blunder" because it does not fit a purpose for which it was not spoken? It was either a blunder or it was not a blunder. Such an attempt at reasoning does violence to the first axiom of logic, namely, "A thing can not both be and not be."

The foregoing syllogism contains a fair sample, I say, of the fizzling dynamite there is in the bomblets that have been touched off by our late friends the "higher critics" adjacent to the "impregnable rock of Holy Scripture."

So much, then, for the proposition whether the Holy Spirit ever moves a preacher to deliver a message to one congregation which may not be equally applicable to every other congregation in every place in every other age.

And it only remains, now, for us to consider the intrinsic merit of the chief grievance that our good brother seems to have against St. Paul—namely, his "general command," or "propriety concerning the relation of women to the Church," and to society, and to the home; that is, St. Paul's adherence to the doctrine that the man and not the woman is the head of the house.

In discussing this subject with Timothy, Paul mentions the fact that God first made Adam and then made Eve as a help for him; and did not first make Eve and afterward make Adam as a help for her. Whereupon Brother Babcock makes light of Brother Paul's powers as a logician, and essays to annihilate him by the *reductio ad absurdum* process. Which suggests the parenthetical meditation that the average angel in Heaven would probably use a bit of caution about rushing into a logic-contest with St. Paul. But as for our beloved brother, he sees nothing in Paul's argument more reasonable than the absurd theorem, that everything has superiority in the chronological order of its creation.

The trouble with our good brother is, however, that he does not comprehend Paul. Probably that is his chief difficulty in this whole matter. Paul is not arguing the proposition of superiority by reason of priority in time only, but he is arguing the complemental duality of man and woman. God made the creature to be complemented before he made the complement. "Adam was formed first" historically no more certainly than he "was formed first" as a proposition of physical science and anatomical invention. Timothy no doubt comprehended this whole scientific proposition. As a rule "higher critics" attack the Bible on some point "unscientific"; but the proposition of Paul's logic now under assault has the scientific invincibility of physics, anatomy and psychology all combined. The quarrel is with the inventive genius of the Almighty. The doctrine did not originate with Paul by any means. Its first enunciation occurs in Genesis 2:18, where God said, "I will make him a 'help'" suitable for or complemental to him. And if our brother is going to repudiate the inspiration of all the writers who sanction this doctrine, he will have to begin with Moses and end with John, for the mental grasp of every one who spoke on the subject was evidently limited by this "Oriental notion."

ST. PAUL ON WOMAN'S RIGHTS.

If we desire fairly to understand Paul instead of to overmagnify or to wrest his words—as can be done with any writer—we shall find it unquestionably evident that his teaching makes a place

for woman fully equal in honor to that of man. Paul uses positively the most exalted figure of speech within the realm of human thought as a means for declaring woman's equality with man. He says in I Corinthians 2:3: "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." St. Paul's doctrine of the biune family-head parallels his doctrine of the triune Godhead. Yes, man is superior to woman—just as the Father is superior to the Son.

Words like 'superiority,' 'inferiority,' 'authority,' etc., are sometimes necessary to be used in emphasizing relations and functional distinctions, both in the Father's Heavenly Home and in the earthly Christian home. Is not Christ equal with God the Father? Yes. But such words as 'subjection' and 'servant' had no terrors for Him. He saw His perfect fullness of joy in doing, not His own, but the Father's will. Wherefore God hath highly exalted Him, and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Likewise in that civilization known only where the "notions" of God and Paul have gone, such words as 'authority' and 'superiority' as vested by God and Paul in the man have no terrors for the woman. She knows—when she has been taught of God and Paul—that her perfect happiness is entirely consistent with these words. She counts it not a thing to be grasped after to be "equal" with man. Even in such a menial word as 'service'—to her husband, to her children, to the Church, to society—she can see her highest joy. Wherefore man hath highly exalted her, and given her a name that is above every name in human society; that at the name of woman every hat should lift, of men in the White House, and men in her social plane, and men in the social classes beneath her; and that every tongue should confess that woman is queen, to the glory of man her husband.

And if the doctrine of laity rights for women must predicate its propagation upon the destruction of the authority of St. Paul, more's the pity. Rather will I believe that Brother Babcock is one of that cause's non-commissioned exponents. And any righteous cause has ultimately quite as much to fear from its unwise friends as from its open enemies.

DOES THE HOLY GHOST MOVE MEN?

I have not written because I thought the Old Book was in peril—as it certainly would be if Brother Babcock could fortify his puerential "notions." I have not written because I feared that this chief cornerstone of our faith, which some modern builders of critical aircastles have rejected, would be broken if Brother Babcock fell upon it. Nevertheless most gladly and with honor will I wear the badge my good brother has handed me—a "would-be defender of the faith." That is just what I would be. I would rather be that than to be thought a "great scholar"—specially one of that "modern" kind of "great scholars" who "have learned so much that is not so."

But I know a young man in the East Oklahoma Conference who gave up a vocation that was to him a fair competency, under the "Oriental notion" that the Holy Spirit moves men to preach the Gospel. For more than a year he has poured out his heart-energy and physical strength in prayer and service for the people among whom he is now laboring. In addition to the cares of his trying pastorate, he has watched with anxiety for more than a month past by the bedside of a sick wife. And meanwhile that people have been so slow of heart that he has lacked the things needful to feed the mouths and clothe the bodies of the little children in his home. Last week he

wrote to his presiding elder delicately suggesting whether the Department of Supplies of the Woman's Missionary Society would not, if they knew, prepare a box of clothing for them. I happen to know that that man is a capable and willing worker with hands. And he would not have to go a quarter of a mile from that meagerly furnished parsonage to find the opportunity and equipment for an independent livelihood. Now—if Brother Babcock convinces him that Paul made an effort to prophesy and blundered—the East Oklahoma Conference will lose the services of one of its most devoted men. And I know another whom these same words will almost serve to describe—yes, two—three. There may be others—there are others. They do not claim to be moved by the Holy Ghost in the same superlative sense as Paul. But if the Apostle Paul thought he was directed to prophesy, and it is now proved that he was mistaken; how much more easily, they may conclude, it is for themselves to be mistaken? And if Paul tried to prophesy in the name of the Lord, and it is now proved that so great was the human equation in him that he blundered; it may be, after all, that the disciples were mistaken when they thought they heard Jesus say, "Lo, I am with you alway!"

We never know whether our grip on duty is a grip of flesh or a grip of steel until we observe how flame affects it. The conviction of a call by the Holy Ghost to preach a blundering-Paul gospel goes up in smoke when put in the crucible. Meanwhile no sinner is ever really convicted of his sins under the preaching of a blundering-Paul gospel. I simply had to discover the fallacy of Brother Babcock's logic—or else leave it to some blunder-working afflatus or other to call the newspapers to do the rest of my preaching.

No, the Old Book does not need my apologetics, like it needs my energetics. It does not need an interpretation modified by my critical knowledge of "Oriental notions," so much as it needs one intensified by my personal knowledge of visions like Paul saw near Damascus and Isaiah saw in the year that King Uzziah died. What the Old Book needs of me is that I study it more on my knees.

Vinita, Oklahoma.

GALLOWAY COLLEGE.

That the present managers have selected the best man for the most important and by far the most difficult place at this time is but one incident of the wisdom and forethought of the minds who see and plan for Galloway College and the womanhood of our Methodism, and our Southland generally. Dr. Watson is the right man in the right place, and is by far the most tactful man it has been my pleasure to have on my charge. If all our connectional men would learn one thing from Watson there would be full houses to greet them at any time and in all places. Brother Watson is an evangelist and preaches a soul-stirring gospel, and to this he clings as closely now as in former days. It seems that when he preaches he has but one mission, *i. e.*, Christ and him crucified for a lost world. When he has finished with this, then the song and handshake and prayer and all are happy and feeling good. He presents Galloway and her needs with a warm heart to warm hearts, and it burns in, remains and will tell.

Galloway is at the day dawn of a great future, and the "Corn Captain" of our sainted Sidney Lanier's dreams pushes beyond the conventionalities and hedgerows of the past, and Galloway, thoroughly equipped and endowed, will be the glory of Southern womanhood.

Let all of our preachers make a way for the coming of Brother Watson. He will preach your folks happy, and do you good, and at the same time put Galloway into the hearts of all and get some money long since due this good cause.

B. L. HARRIS.

EDUCATIONAL CONFERENCE AND ANNUAL BOARD MEETING.

MONDAY, APRIL 28.

Morning session—Meetings of the Annual and Quadrennial Committees.

Afternoon session—Committee meetings continued, and Department Conference.

Evening session—Address, Bishop W. B. Murrah, D.D.

TUESDAY, APRIL 29.

Uninterrupted Board meeting, morning and afternoon.

8:00 p. m. Address—Bishop John C. Kilgo, DD., LL.D.

TEXAS DAY, WEDNESDAY, APRIL 30.

Morning, 10:30—Laying the cornerstone of the administration building Southern Methodist University.

Addresses—Bishop James Atkins, D.D., Judge M. M. Walsh, Bishop J. H. McCoy, D.D.

Afternoon, 3:30—Grand Rally at the First Baptist Church.

Addresses—Bishop Edwin D. Mouzon, D.D., Rev. George H. Truett, D.D., Rev. H. D. Knickerbocker, D.D., Rev. H. A. Boaz, D.D.

THURSDAY, MAY 1.

General Educational Conference.

General Topic—"Ministerial Supply and Training."

(Every member of the Conference is regarded as on the program and is expected to take part in the discussion. Each sub-topic will be introduced by a ten minutes' paper.)

Morning, 8:00. President, Bishop W. B. Murrah, D.D.

1. The Contribution of the Church College to the Training of the Ministry and Other Religious Leaders. Introduced by President C. M. Bishop, D.D.

2. The Relation of the Church College to Other Agencies Engaged in Ministerial Training. Introduced by Rev. L. C. Branscomb, D.D.

3. What Steps Should Be Taken to Secure Adjustment Between the Agencies Engaged in the Training of Ministers and Leaders of the Church? Introduced by Rev. James Cannon, D.D.

Afternoon, 2:30. President, Bishop E. E. Hoss, D.D., LL.D.

1. Need of Financial Assistance for Ministerial Candidates. Introduced by Rev. C. E. Dowman, D.D.

2. A Survey of the Extent of the Need and the Present Method of Meeting It. Introduced by Prof. J. L. Cuninggim.

3. How Shall We Deal With the Problem More Adequately?

THE WEBB LAW; SPEECH OF MR. KENDALL

When the motion to pass the Webb Bill over the President's veto was pending in the House of Representatives, Mr. Kendall of Iowa made the following speech, which our readers will be glad to peruse:

Mr. Speaker:

I shall vote to pass this bill over the presidential veto, but I intend by that action no disparagement of the Chief Executive of the United States. I have heard it suggested by gentlemen on this floor that while they agreed to this measure when it was originally before the House, and while they still believe that the legislation it embodies is meretorious, they are now disinclined to array themselves in opposition to Mr. Taft. In my opinion, that position is too illogical to command serious attention. In withholding acquiescence in this bill, the President has discharged his duty as he conceives it. In favoring its enactment into law, his objections to the contrary notwithstanding, we are discharging our duty as we conceive it. [Applause.] I support this bill not alone because of the abuses it will prohibit, but because of the friends who have volunteered to advocate

it, and the enemies who have appeared to antagonize it. I am not deceived as to its limitations. It will not effectuate all the reform that its sponsors hope, nor all the restraint that its critics fear. But I believe it will fasten another shackle upon the illicit traffic in intoxicating liquors, and that is sufficient for my purpose. It will not fatally cripple that traffic, but it will materially embarrass it, and I shall not allow the occasion to go unembraced to accomplish a result so salutary.

It is significant, Mr. Speaker, that in all the perfervid oratory which has been indulged, in all the insidious literature which has been circulated, in all the voluminous advertisement which has been negotiated, nobody has ventured to extenuate the saloon except as an agency of evil too formidable to be overthrown. This circumstance is not remarkable. As a national institution it is all liability and no asset. As a local enterprise it is all burden and no benefit. The American dramshop can not be defended upon any principle which appeals to the moral sensibility or the business intelligence of the community. It is a rebel against good government. It dictates nominations, purchases elections, corrupts the ballot, and falsifies the returns. It smirches the legislature, soils the executive, and stains the judiciary. It is the foe of organized society. It overawes the pulpit, undermines the platform, and subsidizes the press. It discredits the Constitution, despises the statutes, denounces the Congress, and derides the courts. It is the destroyer of domestic happiness. It brutalizes the husband, desolates the wife, debauches the son, and betrays the daughter. It is without concern for truth, without regard for honor, without reverence for virtue. It has no tolerance for church, no interest in school, no consideration for home, no expectation of heaven, no apprehension of hell. The patience of America is exhausted, and we shall temporize with the infamy no longer. All the manifold forces of sobriety, of decency, of respect for order, of loyalty to law, of love for mankind, are marshaling in invincible phalanx to pulverize the rum power. And they will eventually triumph, because their righteous warfare is sustained by the fervent hopes of all good men and sanctified by the holy prayers of all good women. I regret exceedingly to disagree with the President in the concluding hours of his administration. Upon all political issues I am disposed always to acknowledge allegiance to the leader of my party; but upon a moral question such as this I refuse to surrender my convictions to him or to any other man. [Applause.]

This measure has had elaborate examination in the Senate and in the House. It was discussed in both bodies for hours. Numerous amendments were proposed, some of which were adopted and some of which were rejected. There was no effort manifested to stifle debate, and the most abundant opportunity was afforded its opponents to demonstrate the inexpediency of the provision. It passed the House by a vote of 239 to 64 and the Senate by a vote of 61 to 23. It was transferred to the President and has been returned with his disapproval. It was reconsidered in the Senate and again received the sanction of that body by the decisive vote of 63 to 21. The sentiment of the country and of the Congress is overwhelmingly in favor of this legislation. [Applause.] The bill has failed of Executive endorsement because it has been condemned by the Attorney General as unconstitutional. Mr. Speaker, the day is approaching, and approaching rapidly, when the President of the United States will be stripped of the power to overrule the deliberate judgment of the people's representatives upon that venerable pretext. If this measure is of uncertain validity, there is a suitable tribunal organized and maintained to determine the fact—a tribunal before whose arbitrament every patriotic citizen of the Republic submits with absolute unreserve. If it offends against the

organic law of the land, let the Supreme Court so declare. [Applause.]

THE CHURCH AND HER CRITICS.

There could scarcely be stronger proof of the power of the Church today as an organization than is found in the nature of the reproaches and criticisms which are cast upon her.

Leaders of all sorts of reforms declare that nothing is needed for their success but the solid support of the Church. Temperance leaders, advocates of social reforms, reformers of municipal government are all appealing to the Church, and telling us their work could easily be accomplished if the Church would only fall into line.

The real meaning of it all is that outside agencies, which seek to exploit the Church in the interest of their schemes, are vexed that the Church is not more obedient to their dictation and appeals.

The Church has of late put aside the plea that her mission is directly and exclusively spiritual to the souls of men, and has come out upon the field as a great and strongly organized social force, and her position, in so doing, tempts the appeals and criticisms to which we allude.

Now we hold that the Church is bound to give support to all schemes of moral reform, and the better government of the people, and, so far from such movements being independent of the Church, it is the Christian sentiment inculcated by the Church which has given them birth. Yet, the Church, as such, cannot afford to be personally identified with specific movements which she has not directly projected and cannot directly guide. The Church stands for the cause of temperance, and by her moral support has given the temperance movement the success which it has attained; but the Church cannot stand specifically and formally for this or that form of temperance legislation. The Church preaches the brotherhood of man; but in the strife between Labor and Capital the Church cannot, directly, support either party, for the strife is selfish, and, while each party criticises the Church for lack of sympathy, neither would be willing that the Church should arbitrate their issues, because neither party is Christian, or willing to arbitrate on Christian principles.

The Church is also beginning to realize that in her activities of social service she takes the risk of neglecting individual spiritual experience and that feeling of relation to God which induces devoutness and a consciousness of walking in the sight of God. While constant stress of the spiritual phase of religion produces cant and fanaticism, on the other hand, making outward service—he giving of money, the leading of people to the Church rather than to Christ—the criterion of a Christian, will put the Church on the same basis as that of various lodges and reform societies, to be judged in comparison with them and valued only for her efficiency in social service. It is a question of holding the balance level between faith and works. While we are training "church workers" in "methods" we may neglect the far more important matter of prayer and faith in God. Shall private devotion and the sense of personal relations to God be lost in our public activity? Shall devotion be discarded for work? While we form all sorts of societies for all sorts of work, and then seek to train those societies in methods, the stated services of the Church decline. There is less regard for preaching. Congregations diminish and there are fewer conversions and additions to the Church.

Doubtless a spiritual revival is our chief need. But can we bring such a revival by resolves and methods or by reslution. Vital faith has declined. Yet we may reckon that sincerity has not declined. A genuine spiritual revival must come from a stronger faith in the power of the Holy Spirit and that faith will not come in answer to methods or resolutions.

J. E. GODBEB.

CHILDREN'S PAGE.

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

UNCLE BOB'S LETTER TO THE CHILDREN.

Dear Children. In India there are many thousands of widows. There are more than ten thousand girl widows under ten years of age. A man there can have as many wives as he wants; and some of them have a great many wives. In India girls are promised in marriage at a very early age, as young as two or three years old in many instances, and most all of them are married, or promised in marriage, before they are ten years old. Some are promised to grown up men and some to large boys, and some to very small boys. Of course the girls have no choice as to whom they are to marry. The parents do all that for them. There are no old maids in India. When a man or a boy dies, to whom a girl has been promised in marriage, his wives are not allowed to marry again. These widows have a very hard time. They are accused of having caused the death of their husbands. As a punishment for that, they are only allowed to have one meal a day—a little bread and rice and a little water. Once every week, for two whole days and nights together, they are not allowed to taste anything to eat, nor a sip of water. They must go through life that way. Girls, how would you like to be one of those little girl widows?

In China, little girls are not wanted. They are very sorry when the baby is a girl; and very glad when it is a boy. Scattered all about are little round towers, that are called baby towers. When a little girl baby is born that they do not want, they throw it into one of those baby towers. Some of them are killed first, and some of them are thrown in alive. There are no covers on the towers, and vultures fly down into them and eat the bodies of the babies. While in China, Bishop Galloway told the Missionary that he wanted to see one of the baby towers, as he supposed they were no longer used; so they drove near one of them, and he got out and looked in through a little window. What did he see? A live baby.

Women in China are only slaves. They are not permitted to see any man except their fathers, husbands, and sons. They are not allowed to sit down and eat with them, but must wait till they are through, and then they can eat. Chinamen do not think a woman is as good as a man. They think she has no soul, and that she cannot go to heaven when she dies; but if she is right good, and does the best she can, at death she will live in some other animal, and then into some other animal, and so on, and after a while if she has been real good all the time she will be changed into a man, and then she can go to heaven when she dies. What an awful religion is that. In China, girls do not select their husbands as they do in America, but are sold to them. He does not see her until after they are married, and he takes her to his home, and her veil is removed. Then they see each other for the first time. He generally lives in his father's home, and she is a servant for them all.

In America we love our women, and are proud of our little girls and take good care of them so they can be good and happy. I don't think Chinese women and girls can be very happy. Do you? The reason we love our women and girls so well is because we know about Jesus. If those Chinese knew about Jesus, they would love their little girls too. They would not want to kill them and throw them away, but they would send them to school so they could grow up to be good and wise women, and do good in the world.

Don't you want to help to send some one over there to tell them about Jesus? How much will you give to send some one? Will you do without candy and chewing gum, and give all your candy and gum money to send a missionary to China? Don't you think that would be right? If you were a little China girl and was treated as they are, don't you think you would thank some one to come and teach your Papa and Mama to be good Christians so they would treat you right? I think you would. How much will you give?

Uncle Bob.

Monette, Ark.

Dear Miss Katherine and Cousins: How are you cousins enjoying this fine weather? I have been going to school. Prof. C. E. Bush is my teacher. Miss Virgie Well is the assistant. How many of you cousins like to go to school? I do for one. I love to go to Sunday school. My Sunday school teacher's name is Mrs. Garrett. I like her very much. I have three pets: calf, dog, and goat. I ride my goat and work my calves. Our pastor is Brother Barretine. Well, as my letter is getting long I will close by asking a riddle. What goes all over the hills and hollows, comes up to the door and never comes in?

Your new cousin,
Elbert Foster.

Chambersville, Ark., Feb. 9, 1913.

Miss Katherine Anderson, Box 284, Conway, Ark.

Please publish my letter, as this is my first attempt.

Verna Gray.

Piedmont, Okla., March 16, 1913.

Dear Miss Katherine and Cousins: As I have written to the Methodist once before and my letter was in print I will write again. How are you all enjoying this rainy weather? I go to school, and am in the eighth grade. I also go to Sunday school every Sunday. Our pastor's name is Brother Depew. He is a fine preacher. He preaches here the first and third Sundays and at Gerry the second and fourth. I will describe myself. I have

light brown hair, blue eyes and light complexion. I will let some of you cousins guess my age. It is between thirteen and seventeen years. The one who guesses this will receive a post card.

Your cousin,
Cora Lillian Russell.

Dear Miss Katherine and Cousins: How are you all now? I am not going to school now. My school was out in February. My teacher's name was Miss Hettie Carter. I like her so much. I got the prize in spelling and one in regular attendance. It was a nice ring. I help mama wash dishes and sweep, and play hop scotch and dolls. I am eight years old.

Your cousin,
Verna Gray.

Dear Miss Katherine and Cousins: Casa, Ark., March 13, 1913.

How are you all getting along by this time? It has been a good while since I wrote to the Methodist. I am going to school now. I am in the fifth grade. My teacher's name is Mr. Huie. We all like him fine. I go to Sunday school every Sunday I can. My Sunday school teacher's name is Mr. McBride. We all like him fine. We are having some bad weather now. We have had some good weather but it is all over now. Will close by asking a riddle. Round as a biscuit, busy as a bee, the prettiest little thing you ever did see.

Yours truly,
Otis Cobb.

Piedmont, Okla., March 16, 1913.

Dear Miss Katherine and Cousins: As I have written one letter to the Methodist and saw it in print, I thought I would write again. I go to Sunday school every Sunday. My teacher's name is Mrs. Ratcliff. Our pastor's name is Rev. Depew. I go to school every day. Our school will be out the last day of April. I like my teacher fine. Her name is Miss Helen Borden. I am twelve years old and am in the eighth grade. Our school house has four rooms. The professor's name is Mr. Phelps. Well I will close with best wishes.

Your friend,
Katherine Long.

McLoud, Okla., March 18, 1913.

Dear Miss Katherine and Cousins: Will you allow a little Oklahoma boy to join your happy band? I am a little boy seven years old. My papa is a minister. He preaches here at Union chapel where we live, nine miles east of McLoud. I am in the second grade in school. I go to Sunday school every Sunday. I am in the Little Workers' class. My teacher's name is Mrs. Franklin. I love her very much. I have two little sisters; one is five years old and the other is two. My oldest sister is in the Little Gleaners' class. I like so well to read the Children's Page. I will close by asking a Bible question: Who made iron swim?

With love,
Ghenie Morris.

Erick, Okla., March 15, 1913.

Dear Miss Katherine and Cousins: How are you? I am fine. I have moved twice since I wrote last. I lived at Doxie, then moved to Elk City. My father was pastor of Elk Circuit, but his eyes gave way and he couldn't hold his work; he couldn't read at all; so we moved back to the place where I lived for six years and one I love best of all—"Home, Sweet Home." I lived here from the time I was one year old until I was seven. My age is now between ten and fifteen.

During the Christmas holidays my father went to visit his father and mother and to our surprise brought them home with him, the first time they had visited us in three years. They have been with us two months; will leave the 17th for their home. Grandpa is eighty and grandma seventy-three years old—hale and hardy. My mother's mother lives with us, so you see cousins, I have had a treat—two grandmas and grandpa with us. I have one brother eight years old and a baby sister three and a half months old. My cousin also lives with us; he is a great tease and we have lots of fun.

I will close by asking a question. How far is it to the bottom of the deepest sea?

Your cousin,
Effie Hawkins.

R. 2, Erick, Okla.

Pimples

blackheads and oily skin may be quickly overcome by the frequent use of

Glenn's Sulphur Soap

Sold by
druggists.

Hill's Hair and Whisker Dye,
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A GREAT MEETING AT TECUMSEH.

On February 16, Evangelist Lovick P. Law and wife, of Siloam Springs, Ark., came to us for a three weeks' campaign, which resulted in one of the greatest revival meetings the Tecumseh people ever witnessed, according to the statements of the oldest residents of the city. It was indeed an old fashioned revival and over two hundred professed conversion or reclamation at the altar and about one hundred and seventy-five have already joined the different churches of the town. The Methodist Church, South will receive seventy-five or eighty. The largest majority of those coming to our church are good, substantial men and women. The business men of the city closed their places of business from 10 to 11 o'clock each day for the services which were held at the church, something unheard of at this place. Brother Law made some of the strongest pleas to which I ever listened. They were so plain that no one could misunderstand them. He presented his arguments in a way that appealed to the thinking men and women and some of the strongest business men of the town were saved. Our people showed their appreciation of the work by attending each service. Crowds were turned away each night because they could not even get standing room. Mrs. Law assisted throughout the meeting in singing and personal work and her faithful and efficient work added much to the success of the meeting.

The last night of the meeting Brother Law took a collection to carpet the church and since the meeting the new converts raised the money and bought a \$350.00 piano for the church. I think I can truthfully say we had the greatest meeting I was ever in and I traveled as an evangelistic singer for eight years. The work done by Brother Law will stand. The people of Tecumseh will ever thank the Lord for sending them here.

J. C. Curry, P. C.

WANTED—POSITION.

To any lumberman. My son, now of age, wants position. Eight months in Commercial College, six months in business. Can furnish testimonials and do the work. Address

W. L. Anderson,
Pastor M. E. Church, South,
Martha, Oklahoma.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urinary difficulties by day or night.

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.

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We are showing the largest and most complete line of FINE SHOES ever displayed in this city. Every department full of the newest and latest styles. You will always find our prices reasonable and every Shoe guaranteed to be just as represented. Send us your mail orders. Shoes delivered free by Parcel Post.

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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.

Have you subscribed for the Council Daily?

The third meeting of the Council will be held in the First Methodist Church, Birmingham, Ala., April 9-16. Write at once to Mrs. A. L. Marshall, 810 Broadway, Nashville, for the seven numbers of the Council Daily that will be issued at Birmingham. Price 25 cents.

Our missionaries in Mexico City, Misses Case, Churchill, Wilson, and Fox, will have thrilling experiences to tell of those days when war waged so fearfully in the city. News was anxiously expected from them, and relief came with the telegrams and letters that reached the office during those days of suspense. Misses Moling, Alfter and Cunningham are still at San Luis Potosi, and Misses Massey, Varner, and Boothe remain at Guadalajara, as do Misses Wilson and Harper at Chihuahua. Those at Durango, Mrs. O'Beirne, Misses Pierson, Cain, and Ford, left that city about the middle of February by the advice of the Consul. A few days later Misses Roberts and Hooper, of Saltillo, were advised by the Consul to leave Saltillo, which had become the center of active rebellion. Letters from some of these have reached the office since their safe arrival at home.

MISSIONARY ITEMS.

Under title "A Call to Young Women," in Missionary Voice is given approximately the number of women under the various religious faiths of the world, showing a mighty host that know nothing of the love of our Savior and mentions that to 500,000,000 of these only women can go with the old story of redeeming grace. The need of laborers is urgent indeed. There will be twenty-five applicants for missionary appointments to the Woman's Missionary Council at its next session. Some for Home and others for Foreign work.

The "Christian Work" in speaking of Miss Katherine Duffield, daughter of a Presbyterian minister having pledged herself to become a foreign missionary, incidentally mentions that she is a Senior at Wellesley College and one of twenty-one young women of that class who have volunteered to go to the Orient as missionaries. It will be remembered by our Methodist women that a young Chinese girl who had been in our Laura Haygood school was one of the beneficiaries of the indemnity fund of the Boxer troubles, which our country returned, and that her education. Her desire was to be she entered Wesley College to finish of service to her country women. A letter from her two years ago stated that her only regret was that she was obligated to teach in Government schools where she could not openly teach Christianity. May it not be her appeals and prayers are being answered in the decision of these twenty-one young women, and possibly she may find opportunity herself

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.

to do more than she expected at the time she wrote.

The sum of \$200.00 is being raised in America by Yale men towards the equipment of the Yale Medical and Educational Mission in Changsha, China.

First Church Texarkana justly claims a place in the honor roll having a per capita free will offering (not including dues) of \$17.50.

Mrs. E. V. Carr.

Monticello, Ark.

EDEN'S Y. P. M. S.

"It's no use. I won't take it."

"Nor I," returned several voices.

It was the last meeting of the year and Eden's Woman's Missionary Society was electing officers and the office in question was the second vice presidency.

"What is the matter with the young people?" said little Mrs. Gray, who was a new member having just moved into Eden.

"They aren't interested and you can't make them do anything," was the answer.

"Where I came from we had such a nice society," and before she was through speaking she found herself nominated and elected by acclamation.

"I—"

"Never mind," said the president, "perhaps you are sent here to solve the problem." And Mrs. Gray found it a problem, indeed, just as many other West Oklahoma women have. They were interested in shows, basket ball, parties, but only one or two could be persuaded to attend the meetings she called.

The first vice president, Mrs. Jones, had a large Junior Division, so large that she felt it a burden. Mrs. Gray began inquiring and found that some were sixteen years of age.

"You see," said Mrs. Jones. "I have father of one of my young girls said, like breaking a colt to work and then turning him loose on the commons."

"By rights they are mine, those over fourteen." I have an idea. Let's get up an appropriate program and pass them into the Y. P. M. S."

"I certainly am willing."

That night Mrs. Gray took the list of names and wrote out invitations to each one to meet with her Friday night. Sixteen were present. She stated the case and told her plans. They were enthusiastically received and in due time the Y. P. M. S. was organized.

Three years later Mrs. Gray moved away and a new second vice president was elected.

"Most any of us would be willing to take that office. We have such a fine lot of Christian young people," said the president.

"Yes," said another. "Mrs. Gray could not reach the older young people but she took the ones she could and trained them and held them until they love the work. I understand that there are two or three who feel called to be missionaries."

"What we need in West Oklahoma is as many Mrs. Grays as there are W. M. Societies; women who will reach after the young people and never give up," said the pastor. "I happen to know that the six young ladies who are members of your society were led to consider the work through the beautiful lives of Mrs. Gray's young people, so you see she reached the older young people after all."

S. B. W.

A MESSAGE.

As Second Vice President of the Missionary Society of the West Oklahoma Conference, I am looking with a great deal of interest toward a more vigorous campaign for interesting our magnificent body of Young People in a

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 |

more active Christian service, and organizing them into societies for the fostering, and propagating of these interests. The Young People of the West Oklahoma Conference are practically an untouched field in Missionary work, and Christlike ministry, and if we wish to capture, train and hold them, for God and the church, we must join our prayers, our influence and our labors toward that end. I wish to appeal to every pastor, and Second Vice President in the Conference who have young people who need to be organized to communicate with me, and I will gladly send literature on the subject, and offer any suggestion I may to help them. Will every Second Vice President send her name and address, so the new literature may be sent to them.

The church which neglects its young people "proves herself improvident and must neither wonder nor complain if heaven leaves her nothing to nurse but her own desolations." Nothing is accomplished without vision, and we get the vision through prayer and effort. There is no work which pays so large dividends on the effort and time expended as work with young people. When you save an adult an individual has been saved. Let us garner these young lives for the Master. He wants them and needs them, and they can never measure up to the full standard of their joyous possibilities except in Christ's service from youth. If I may be of service to you in helping to organize your young people do not hesitate to inform me.

Mrs. R. E. L. Morgan,
Second Vice President.

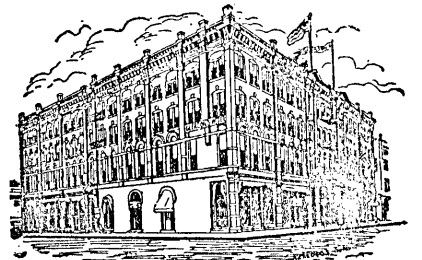
AFFLICTED PEOPLE TAKE NOTICE.

Most important discovery of modern times. A drugless and harmless remedy. Guaranteed for rheumatism, neuralgia, aches, pains, indigestion, female troubles, eczema, nervousness, stomach, bowel, kidney troubles, fits, pimples and blotches. Electro-Galvanic Rings are composed of electro-positive and negative metals. When worn on the fingers or toes, produce a mild current of electricity through the body, which purifies the blood, strengthens the nerves and muscles, induces sweet refreshing sleep, improves the appetite, and expels disease from the body.

Copy of Bank Letter.

"The Peoples National Bank. Capital, \$200,000. Kansas City, Kansas, February 17, 1913. To whom it may concern: Mr. T. B. Jones and Mr. Thos. Murphey of Athens, Texas, having established a branch office in this city for the purpose of the sales of Electro-Galvanic Rings on which they give certain guarantees as to the results, have deposited with this bank the sum of \$1,000.00, with which to make good their personal guarantee on these Electro-Galvanic Rings. These people come highly recommended to us. Signed J. D. Wright, Cashier."

Dr. Wm. Matthews, Athens, Texas, writes: "This is to certify I have known Mr. T. B. Jones more than 30 years, always knew him to be a man of his word, have also known of the Electro-Galvanic Rings, invented by him, for several years, have been noticing his advertisements a year or



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.

more, in the leading papers. I have been a practicing physician 25 years. From my personal experience with the prominent people who have used Electro-Galvanic Rings, I consider that his advertisements are doing more good for suffering humanity than all other advertisements combined.

Full particulars explaining manner in which nitrogen and oxygen are produced from copper and zinc and converted into electricity; how electricity and carbonic gases affect the system. Many other convincing testimonials. Free trial offer, etc., on request. Write

JONES AND MURPHEY,
P. O. Box 83, Kansas City, Kans.

HARTSHORNE, OKLA.

We begin a revival campaign in Hartshorne on April 7, under the direction of Doctor J. E. Bulgin and his able corps of assistants. I have secured for the meeting a large building, capable of seating fifteen hundred people; other evangelical churches have promised to co-operate in the movement, and I believe that the town is standing upon the verge of the greatest religious event in its history. The town has never experienced a great revival, and there is nothing which it needs so seriously. Brethren, I believe in prayer, and I am writing to ask that you will take the burden of my meeting upon your hearts, and make daily mention of it in your petitions to Him who said, "Ask and ye shall receive." In certain respects, Hartshorne may be said to hold the key to the problem faced by our great church in the mining district which surrounds McAlester. A mighty Holy Ghost revival here will be far-reaching in its influence, and though you cannot be here to aid personally in the work, you can all help us through the ministry of intercession. From April 7 to April 27, remember the Hartshorne revival and its preacher, Doctor Bulgin.

Willmoore Kendall.

March 24.

PINE BLUFF METHODISM.

The preachers met at the First Methodist parsonage, Monday morning at 9:30. Present Moore, Moody, Menard, Harrell, Sage, S. P. Hearon, of Tillar, and R. W. McKay, presiding elder of Monticello district. Brother McKay led in prayer.

Moody—A very fine prayer meeting well attended, good services on Sunday, with the largest Sunday school we have had this year. Congregations are growing both in numbers and interest.

Menard—Good prayer meeting, the largest Sunday school we have had, fine congregation at the morning hour. The League had control of the evening service, at which time they rendered a very fine program to packed house. The League is a live wire.

Moore—Good attendance at prayer meeting. A very large attendance at Sunday school. Our congregations on Sunday were the largest by far we have had. At the morning hour we had an Easter song service. The little folks held forth at the evening hour. League is doing well.

First Church—A fine prayer meeting well attended. Sunday school large. Fine congregation greeted Brother Sage at the morning hour, when he delivered a very fine sermon on "The Ever Living Christ." This sermon was enjoyed by all. A special song service at night which was a great treat to all. In the afternoon in company with a number of young people members of our Senior League I went out to Sulphur Springs and assisted in the organization of an Epworth League at that place. Organized with twenty-five members.

Brother McKay made an interesting report of the Monticello district.

Brother Herron is having good success on the Tillar circuit.

Brother Sage spoke in very hopeful terms of the district in a general way.

Brother Watson was at Augusta, Cotton Plant, McCrory and Galloway last week working in the interest of Galloway. He was called home on account of the illness of his wife. Let the church join us in prayer for this good woman. J. W. H.

WEWOKA, OKLA.

We have just closed a gracious revival at Wewoka. This was not a mean town, but men were indifferent about religion. I looked the field over well before engaging a man to help me. I secured Rev. D. V. York, formerly of Holston Conference. I knew him and his work there. York is one of the best Bible preachers in the land. He knows the Bible and he knows how to apply it. He also knows the doctrines of our church and preaches

them. We were hindered some in the meeting but it will all come out right in the end. I received thirty-two as a direct result of the meeting and more to be received. Those that were converted did not sign cards but got religion on their knees at the altar like Methodists used to get it. The church was greatly stirred and the pastor's work is easier now than before. I sold during the meeting and since three dozen "Methodist Armors" and there are demands for more. I have organized a Senior Epworth League with about fifty members. We are putting in a circulating missionary library, so in the future Methodism in Wewoka will know what the church teaches and will be missionary.

Rev. Roy Early, of Quinton, Okla., was with us and did good work singing and doing personal work. Brother Shuobord, a layman, was with us as a personal worker. He is one of the dearest old men of our church. He is religious and as sweet tempered as a saint. He wins men wherever he goes.

I wish to say of York that he is the right man for any city church in any conference. He digs about church members and they go to work and after the meeting closes they come to prayer meeting and that is the best sign of true devotion.

H. B. Vaught.

March 21.

HOT SPRINGS METHODISM.

For the purpose of attending the opening of circuit court and hearing Judge Cotham's charge to the grand jury, March 24, the members of the Methodist Preachers' Association agreed to make their reports to the secretary by phone, or otherwise, without the formality of their regular meeting.

Robertson had a splendid day at Park Avenue, good Sunday school and Easter services, with a real good sermon by Brother Steel in the morning, good congregation and impressive services at night and everything along all lines encouraging.

Dean had 312 in Sunday school at Third Street, this being the largest attendance in the history of that Sunday school. An Easter program was impressively rendered, congregations at the preaching hours were good, two additions by letter.

Ditterline preached at Oaklawn in the morning, receiving two by letter. Keadle preached for him at Tigert Memorial at night.

Monk had a great day at Central. Sunday school splendid, congregations crowded, especially at night, with auditorium, gallery and Sunday school chapel overflowing. Some of the hearers reported to the secretary that the sermons were more than equal to the large crowds. He received 16 into the church by baptism and vows.

Bulkley reports 25 conversions during the week, eleven additions to the church, good Sunday school, good congregations at the preaching hours. Evangelist Goode is holding the meeting and will continue several days yet. They had a sunrise prayer meeting Sunday morning at the city tower on top of the mountain, assisted by the city Leagues and the Salvation Army.

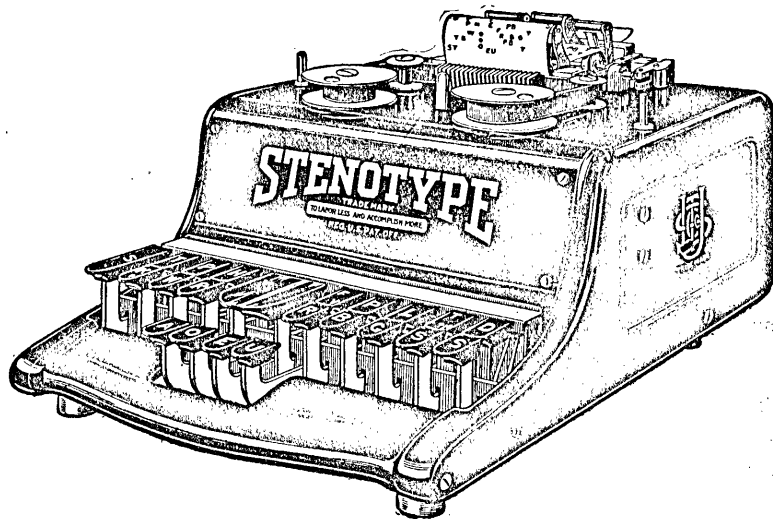
There were 31 additions to the various Methodist churches on Sunday. Keadle.

"LEST WE FORGET."

Is a book of fifty-eight chapters and three sermons written by Rev. J. H. Riffin, D.D., and Rev. W. F. Evans of the Little Rock Conference. These chapters contain character gems from South Arkansas and 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.

DR. W. S. MAY.

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



The Fastest Writing Machine In The World

A WORD AT A STROKE! THINK OF IT!

And it's printed out in plain type letters, so that your notes will never get cold and any person familiar with STENOTYPE can read them.

AND IT CAN BE DONE WITH GREAT SPEED.

Whatever is your earning power now, you can increase it with the STENOTYPE—because it increases

**SPEED
YOUR ACCURACY—YOUR EFFICIENCY
LEGIBILITY SALARY**

It Is the Typewriter's Companion; Shorthand's Superior.

GRAHAM AND MODERN SHORTHAND

and the most up-to-now Bookkeeping, Banking and Office Practice IN USE, are taught by EXPERT instructors.

Call, write, or phone for particulars.

FORD'S BUSINESS COLLEGE

LITTLE ROCK, ARK.

H. K. FORD, President.

FROM STATE PRISON CHAPLAIN SANDERS.

This is the third week I have been shut in home because of what the doctors call a colles fracture of my left wrist, which is yet quite painful, but we hope it will soon improve. On the second Sunday in March I was at the State farm making the usual rounds, preaching at the four camps. In going to the last camp in a cart I fell out, with the left hand hitting the hard ground, causing the fracture. I came home Tuesday following. On the third Sunday Rev. J. B. Evans preached for me at the penitentiary and reform school, and the fourth Sunday Rev. Mr. Miner, a local preacher of Highland church, preached twice at Pulaski county camp, Levy, near Argenta. I appreciate the kindness of these dear brethren, and believe their good work was a great help to the prisoners who heard them. As St. Paul well said, "Brethren, pray for us."

J. R. Sanders.

3707 W. Twelfth St., Little Rock.

CARLISLE MISSION.

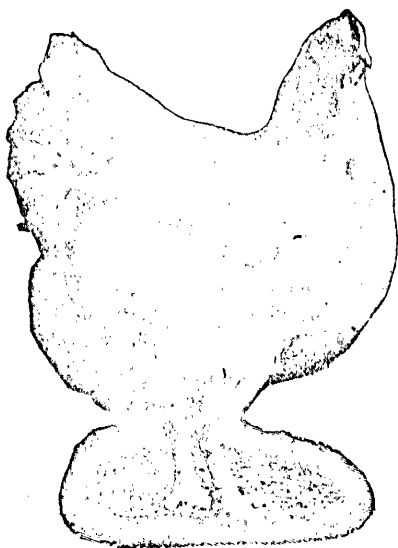
For this cause the conference sent me back to this work and I am glad for it seems like the two years of my past ministry has been seed sowing, while the Lord has blessed us in many ways. We have had about a hundred and twenty members added to the church since I have been on the work and we have been so wonderfully blessed in other ways. I am proud of my people. I think we have some of the best people in the world and they love the Lord and the church and they are willing to be led by their pastor and we are going to bring things to pass this year we have three new church buildings on our program for this

year. We are going to build a new church at Walters' Chapel, eight miles north of Carlisle, and one at Hamilton, twelve miles south of Carlisle, and one in the lower Gumwoods between England and Stuttgart, on the new branch of the Cotton Belt Railroad. There we have a fine place for a Methodist church and a very generous community of people. Our church will be at Humnake. I am preaching at eight places on my work to large congregations that are very attentive, and I want to say that my people at Walters' Chapel is very much enthused over our new church building, and I have been able to get deeds for all these places and I want to ask the readers of the Methodist to consider the needs of the Carlisle Mission and if they feel like helping us we will appreciate it as much as anybody on earth. They can remit to me at Hazen, Route 4. We want the prayers and co-operation of all.

G. M. Gentry, P. C.

SPEECLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?



White Orpingtons

Largest Clean Legged Fowl in Existence.

EGGS FOR HATCHING.

From Pen No. 1, \$3.00 per 15.

From Pen No. 2 and 3, \$2.00 per 15.

Pen No. 1 contains my Little Rock Show prize winners.

F. S. Hezekiah

1015 West Twelfth Street,
LITTLE ROCK, ARKANSAS.

FROM OUR FIELD EDITOR. Rev. D. J. Weems.

Crossett.

The ideal town of Arkansas is Crossett. They have never had a saloon and never will. The man that drinks does not live long in this good town. The town has broad streets, beautiful cottages, sanitarium, two splendid hotels, very large company store, excellent public school, bank, two railroads, Baptist and Methodist churches. We have well equipped church, large Sunday school. Hon. A. Trieschman, that prince of lawyers, is the efficient superintendent. All the departments of the church are well organized and are at work. We have two pastors and a deaconess, Miss Henry, a consecrated lady, who is quite a help in all church work. Rev. W. C. Davidson has charge of the station and Rev. E. J. Slaughter, junior preacher. He is a most excellent man for the place. His consecrated wife will cheerfully aid in all thing possible. Brother Slaughter has two preaching places and a car fitted for Sunday school and preaching. Being full of zeal and entirely trust-worthy, he will accomplish much. Brother Davidson is the peer of any preacher in the State, take him any way you will. He has filled acceptably some of the best stations and districts in the State. He and his excellent Christian wife are delighted with their work and the church could not be better pleased. Paul, their oldest son, a graduate of Hendrix College, is principal of the high school. Mary is in Galloway college, while the other two children are in the good school at home. We had a pleasant service a rainy night. Shaping the old, we secured six new subscribers, G. W. Duke, Mrs. G. R. Lessor, Mrs. W. A. Koonce, J. W. Barnett, Mrs. A. L. Crume, and Mrs. B. W. Lutton. The brethren suggest a plan to put the Western Methodist in every home. One brother agrees to give \$10.00 for such a fund. Would it not be an excellent plan for all our official boards to order the church paper as they do the Sunday school literature?

Hermitage.

A night run brought me to Hermitage. Rev. W. C. Lewis, the pastor, was about ready to move into his new parsonage, built since conference. It is a real neat five room house. They deserve credit for this valuable improvement. They have a beautiful church with nice new pews. Hermitage is a good town on the Rock Island. It is beautifully situated on a gravelly ridge. It is in a fine country for fruit, especially peaches, plums and berries. Is also a good farming country. Shaping up the old we secured three new subscribers, Mrs. T. G. McKenney, Mrs. T. M. Norris and J. I. Gaddy. Brother Lewis has started well and has already accomplished much.

El Dorado.

The county seat of Union County is El Dorado. Population about four

Sensational Methods

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

BOND'S LIVER PILLS

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

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

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

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

All druggists, 25c.

thousand. Three railroads, three banks, large wholesale house, four blocks of retail business. Peach culture is quite successful. Delightful climate, fine class of citizens, and a most desirable place to live. We have most excellent property in parsonage and brick church. The church is too small for the large Sunday school. They will be forced to enlarge or rebuild their church. This is Rev. W. A. Steel's third year. There is no better or more faithful member of the Little Rock conference. He succeeds wherever he goes and is deservedly popular. He and wife have trained and educated two excellent daughters and have a noble son in Hendrix College. The death of Sister Vantrease prevented Brother Steel from helping me in a canvass for new subscribers. About all the old renewed. The whole town was in deep sympathy with Brother Vantrease in the death of his precious wife. He was so deeply grieved that his life was in great jeopardy. Two doctors were called to revive him. It was a pleasure to meet Rev. J. C. Williams, who serves the El Dorado circuit. He gave a cheerful account of his work. Is circulating good books, and had secured 49 new subscribers for the Western Methodist. He is a great success.

Junction City.

Situated on the line of Arkansas and Louisiana in Union County, and Union parish, we find Junction City. This is indeed, a lovely little city, large brick stores well filled with nice goods, broad streets, beautiful homes, new depot, excellent two story brick school building, Prof. F. O. Horton superintendent. Large stove factory, two banks, three churches. We have comfortable parsonage and excellent new brick church. Rev. B. F. Scott is pastor for the second year. He was about perfecting plans to pay the debt on the church. He serves an extra fine people. He has recently sent in eighteen new subscribers to the Western Methodist, placing the paper in nearly every home in his charge. He is one of our most successful preachers and takes great delight in his work. This is a happy home, Sister Scott acting well her part. Their children also rise up and call them and the grandmother blessed. It was a real pleasure to be with them a few hours.

Wesson.

It was quite rainy while we were at Wesson, but we had Solomon's congregation, and a pleasant service. Shaping up the old we secured three new subscribers, Estey Holmes, Mrs. D. J. Pittman and I. E. Sims. Rev. C. N. Baker and his cultured wife have charge of the church. They make a fine couple and are in much favor with their people. He knows how to work for success. We heard nothing but good things of them. We have a model church, built while Brother Dickerson was pastor. It can be expanded or contracted in front and the two sides to suit the congregation. There is a separate room for each Sunday school class. I would recommend this church to those who want to build a model, inexpensive church. Wesson is one of the good mill towns of South Arkansas. The owners of the mill look well to the moral and religious education of the people. They have fine public school. There is a good Baptist church here. Brother Baker has services also at the logging camp. Brother and Sister W. T. Baker run the hotel with whom I enjoyed an excellent dinner. There is an excellent company store with, polite clerks and good manager.

Strong.

A pleasant night was spent at Strong with Brother and Sister James Rhodes. We had fine congregation and a helpful service. Strong is a prosperous town in the eastern part of Union County. There are several nice brick stores, bank, mill, good public schools, three churches. We have desirable property both in church and parsonage. Brother Rhodes is one of three excellent sons of Rev. J. C. Rhodes. Each of his sons has graduated from Henderson-Brown College with the A. B. degree and each has the M. A. from Vanderbilt. They are choice young men, of whom the father has a right to be proud. Having graduated three sons from Hendrix and my daughter from Galloway, I know the joy that fills a parent's

Galloway College

Searcy, Arkansas

the largest school for women in the State, is just beginning a campaign to raise \$225,000 to equip itself more fully for meeting the educational needs of woman's life. Let every man in Arkansas do a man's part toward building at least ONE GREAT SCHOOL FOR THE COMPLETE EDUCATION OF OUR YOUNG WOMEN.

With a record of twenty-five years, Galloway now offers

1. An atmosphere of purity and inspiration
2. A well-ordered A. B. Course
3. Instruction in Expression, Music and Art under teachers of long experience and recognized talent
4. A Boarding Department that serves good food, well prepared.
5. One of the best wells of sulphur water in Arkansas.

WE WANT NO BAD GIRLS: if enrolled by accident, they will not be kept. If you wish careful training for your daughter, let us educate her.

For catalog or information, write to

J. M. WILLIAMS, A. B., President

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$250 to \$2,000. Benefits payable at death, old age, or disability. \$130,000.00 paid to widows, orphans, and disabled. \$21,000.00 reserve fund. Write for rates, blanks, etc.

J. H. SHUMAKER, General Secretary, Nashville, Tenn.

heart to know his children are Christians and are qualified to be a blessing to others. Shaping up the old, we secured five new subscribers, P. C. Crane, Dr. F. P. Stevenson, Mrs. C. Palmer, Mrs. M. Maroney and Mrs. J. R. Henderson.

"SUNDAY THE TRUE SABBATH OF GOD"

By the Rev. S. W. Gamble. This book gives a history of the Sabbath 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, 1873 First Ave., Butte, Montana.

CONFERENCE FOR EDUCATION IN THE SOUTH.

Richmond, Va., April 16-18, 1913.

Farmers' Conference; Business Men's Conference; Co-operation Among Farmers; Co-operative Local Credit Associations; Conference on Taxation; Conference on the country Church; Education of Women in the Country; Interstate Meeting of County Superintendents; Conference of Editors; League of Southern Women Writers; Southern Association of College Women; School Improvement; Rural School Supervisors; High School Inspectors; State Superintendents of Public Instruction; and Conference for Education of Teachers.

There is no annual meeting of an educational character that is more helpful or practical than the Conference for Education in the South. It is peculiarly a gathering "by, for and of the people." The farmer, the business man, the editor, the preacher, the doctor, lawyer and teacher, all have points of vital contact with this conference—or group of conferences which deal directly and practically with the living problems of today—civic, social, economic and educational problems which confront us on every hand, and upon the proper solution of which must depend our success, health and happiness, and the welfare of our children.

I feel well justified in urging that Arkansas be well represented at the Conference for Education in the South, especially that representative farmers and as many as possible of our educators attend.

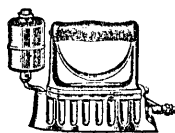
Special railroad rates have been granted and complete information will be sent on application to Dr. A. P. Bourland, Southern Building, Washington, D. C., or to myself.

George B. Cook,
State Superintendent Public Instruction.

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.



IRON WITHOUT A FIRE

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

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

Agents, Salesmen, Managers Wanted

\$10 TO \$20 A DAY

No experience required. Every household a prospect. Sells almost on sight. NOT SOLD IN STORES. Martin, Tenn., made \$5,000 in 1 year. Trimmer, Ill., writes, "Sold 12 in 10 hours." Mrs. Nixon, Vt., made \$14 in half a day. You can do it too. Send for big colored circular, showing iron in full size, explains everything. Exclusive selling rights, no charge for territory.

D. O. Tucker, State Manager,

MONITOR SADD IRON CO.,

840 E. 9th St., Oklahoma City, Okla.

THE ORPRANAGE.

Since my last report in the Methodist we have received special contributions to the Orphanage as follows:

From J. M. Dickson, Brinkley, \$5.00; Mr. and Mrs. T. C. Simmons, Brinkley, \$5.00; Mrs. Edith F. Stout, Brinkley, \$5.00; Beaty Thomas, Forrest City, \$1.00; John W. Avant, Forrest City, \$1.00; Col. J. F. Smith, Marion, \$5.00; and N. T. Richmond, Ft. Smith, \$50.00.

We received from the Missionary Society of Cabot, Mrs. W. F. Laseter, president, one box of canned fruit, and one box of eggs. From Miss Cora Myers and her mother, one quilt and twenty yards of calico.

The Ladies' Aid of Parkdale Society, at Fayetteville started a quilt to the Orphanage last fall. It was taken to the Annual Conference at Atkins, by Brother O. H. Tucker, and there placed in charge of Mrs. Wilson, who did not come directly home after she got the quilt. After quite a while she came home, and delivered the quilt to the matron of the Home. The matron supposing we had already reported the quilt, failed to speak to me about it, so it was not reported. It is my pleasure now to mention that the quilt was received after so long a time, and duly appreciated.

George Thornburgh, President.

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.

VINSON CIRCUIT.

We are here on the outside row trying to keep the weeds out as best we can. Well, our second quarterly conference has come and gone. It was held the 15th, which was Saturday. The beloved, Brother Mitchell, was on hand, looking after all the interests of the church. Brother Mitchell is a great man. He has adaptability, sociability, business ability and preaching ability. All the presiding elders I have ever have been good men, but I never have had one so loved by everybody as Mitchell. This makes our third year on this work. I think we have some of the best people I have ever known, and we have a tip top of stewards, such men as McCulloch, Niel, Means, Joyner, Wooldridge, Davidson, Sullivan, Burgess, Crowley, and many others we might name are hard to beat.

Our Sunday schools (we have two) as Superintendent. We have a great are doing well, with Niel, and Sullivan many isms to combat with out here—Russellism, Adventism, Campbellism, Unknown Tonguism and Second Blessingism. But we also have Methodism, Baptism, and Presbyterianism, which are doing a good work for the advancement of our Lord's kingdom. It is passingly strange to me that people will go wild after every new fad that comes along, but yet it is a fact. I think one trouble with us preachers is we don't hold up Christ, and the old Book, and don't preach the distinctive doctrines of our church as we ought. There are so many weak-kneed Methodist that says, "Don't say anything about doctrine, you will hurt somebody's feelings; don't say anything about money or you will drive somebody away from the church. I think we ought to preach on conviction, repentance, regeneration, adoption, sanctification, and glorification, but I think we should also preach on the mode of water baptism, infant church membership, possibility of apostasy, and other Bible doctrines.

J. C. Scivally.

DISTRICT EVANGELIST, VINITA DISTRICT.

I have just closed my third revival meeting last Tuesday night at Adair, Okla. Since conference the Lord has wonderfully blessed me in my work so far. My first meeting was at Greenbrier, Okla., with Brother John Haggard. The Lord comes in mighty power. We prayer, we shouted, we praised God together. It was the old time power; sinners convicted, mourners converted and everybody loved his neighbor. Brother Haggard is in favor with his people. He is a fine circuit pastor. He goes to see the people, and when he gets there he prays with them. I love to hold meetings for a pastor that prays in the homes

Scott's Magic Lightning Liniment

(Formerly Bottled Lightning)

The greatest ANTISEPTIC and PAIN KILLER on Earth. Used internally and externally. Food for man or beast. Hits the spot every time.

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Relieves Coughs, Colds, Hoarseness, Throat and Lung Troubles.

The above remedies are manufactured here in Little Rock and every package is guaranteed to give satisfaction, or money refunded. As they are a home product I ask you to give them a trial, and, if found as good as the rest of other brands, give me your trade and help establish a home enterprise.

Dr. S. A. Scott

DRUGGIST

1800 Wright Ave., Little Rock, Ark.

as we go about. We don't do that as much as we used to, brethren, any pastor that will do that will succeed. Some of us could get mighty good material for a sermon in the homes of our people on our knees with them, weeping with those that weep and rejoicing with those that rejoice. My next meeting was with Brother and Sister Snell at Kansas, Okla. That was one of our mired wheels for Methodism, but thank God, we see a brighter day for our church in Kansas. We had a good meeting. We set up house-keeping for ourselves in Kansas, organized our own Sabbath school, quite an addition to our church. We have the right parties at the wheel in Kansas. The Snells are masters of the situation. At this stage of the game our beloved broke in and blocked in a meeting at Adair, Okla., so we began to phone and write to get ourselves readjusted, and finally we heard from Brother Byers, of Adair, with the consoling information that if I could come to him with my mind made up to lay seige to his town to come.

Well, we finally reached Adair and the Lord gave us power to preach against sin and after more than two weeks we ask if the old gospel plough was running deep enough, and they hollered Ouch! Well, bless the Lord, we had a good meeting. Men quit cursing, others changed their cards on their center table for a Bible—a revival in and out of the church. The church greatly revived, 22 good women attending an evening prayer meeting when we closed. We have the right man at the right place at Adair. I never worked with a more agreeable and consecrated brother than Brother Byers. May his tribe increase. God bless him. He is one of our spirit-filled men. Unto God be all the glory and praise. Now, brethren, if you know of any waste places where the gospel is not preached and they are too poor to pay some one to preach for them, but want a meeting, send me their name and place and I will get to them as soon as I can. Pray for me.

Wiley H. Smith,
District Evangelist.

LITTLE ROCK PROPERTY FOR SALE.

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

A. C. MILLAR,
Conway, Ark.

EL DORADO CIRCUIT.

We are still moving along slowly. Our people have been doing some repair work on the circuit. We have just finished ceiling the Ebenezer church and will paint it in a few days, when we will have as good and neat a house to worship in as the country can afford. The Ebenezer people believe in proving their faith by their works. The church at Quinn's has also been repaired. Our people at Quinn's say that they can have just as good a house to worship in as anybody. All of our churches are in fairly good condition now. While Smackover is preparing to make some nice improvements to the church. We have three prayer meetings and six Sunday schools in operation. All things seem to be moving along steadily. Our finance is not up as well as it might be but our people all say that they are going to pay out this year in full.

We are working the every member canvass on the general claims and have them almost provided for. The claims are in much better conditions than the salary. However, we believe that the salary will be paid. We are planning to have a Laymen's meeting the fourth Sunday in April at Parker's chapel, if we can get our well beloved lay leader, Brother Waters from Camden, to be with us. Our people at Parker's chapel believe in having something good to eat, and it is not worth while to say that we will have dinner on the ground, for we all know that it will be there and in good shape, too. We wish to arrange with our singer, Brother Worthy Sandifer, to come from Pleasant Hill church Saturday before the fourth Sunday in April and bring his class and help our class at Parker chapel make some good music for us. The pastor will preach

Saturday at 11 a. m. and 7:30 p. m. and give the pulpit to the Lay Leader Sunday from 12:45 to 12:15 while the song and prayer services will commence properly at 10 a. m. Sunday. We would be glad to have our P. E. with us but suspect he will be engaged elsewhere. Everybody on the circuit loves our P. E. This is before taking; we will let you know the results after taking.

J. C. Williams, Pastor.

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.

Anderson, Millar & Co.

FROM ANTLERS CIRCUIT.

Dear Methodist: Holisso atoba yamma anumpa kanomosi kia fohki la chiske. Antlers sakit ilappa Hashi tuchina Ittanaha atukla kat Nelson chapel ako March Nitak hullo atukla kash ittanahat ai asha tuk oke. Hashi tuchina Ittanaha ai achaffa yat moma chiyuhmi hosh itafama tuk oke. Ulhti pehlichy yat ant ahantat pi fahammi fehna hakinli kia yammak osh isht a pim ai alhpiesia hosh il ishi hokat pi yukpa fehna tuk oke, sakit pehlichy yat nana annowa yat im achukma fehna keyu hakinli tuk, Iksa himona yat achaffa, Iksa inla mintit et ibafohka kat achaffa, yohmikma alla baptismo kat tuklo, anonti illi kat achaffa ilappak osh nan annowa tuk oke. Afammi Ittanaha yat alhtoba pi onuchi tok a \$48.00 osh alhtoba tuk achini hosh annowa tuk oke, yohmikma Ulhti pehlichy im atobbi kat \$34.34 ilappak atuk oke, yohmikmat sakit pehlichy yano \$61.61 ako ima tuk oke. Davis Miller micha Charley Colbert itatuklo hosh Iksata alhtoka tuk oke. Ulhti pehlichy yat pifahammi fehna tuk achi li tuk yammato kaniohmi ho makachi li tuk a hash ithana chi hakinli hoke, Loman 12:1-9 ako ittim anompuli cha kashapa ammona micha atukla alena kak o isht pim-anompohoni tuk oke. Ittibapishi li aleha Chahita-Chikasha Ulhti ai anukaka hash ahashawa ma, aba isht hash pi anompohoni kat nitak yoh chatuk a hash ishalih chashke, yohmikma pishno ak kia yammak o il ai ahni hakinli hoke.

Klaist pulla ho Hachittibapishi,
Eden G. Nelson.

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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.

EPWORTH LEAGUE AI IMMA.

Dear Methodist: Chata-Chikasha Ulhti anukaka local Epworth League hash hieli ma, Ulhti League i nan alhpisa Sekshan 4 yammako ai iakaiyat anumpa kaniohmi kia isht hachi atohnochi lishke. Ulhti ai anukaka ilappa local league ai achaffa achaffaiyukali kat Ulhti Lek im iskali achi mako iskali tuklo aiuyukali ho afammi achaffa ai ittintakla ka bohla hetuk ilappako local lek i tali holisso sholi hash hieli hatukmat Lek aiachaffa hieli hatukma im ahoyot itahobbit et hassapilashke, achikosi akinli kia; Ulhti Lek im Ittanaha Chito yat nitak ahopaki kia itafama chi pulla hatuko yamma ai ittintakla ho et hassapila he ahni lishke, post office money order yo ish ishi cha et ish pila chikeh, yohmi hokmat Garvin, Okla., ako akohchi la chi ho ish ikbi kia holisso hano Boktuklo, Okla., ako et hash pila chikeh. Yohmikma sakit pehlichy hash hieli hatukmat chim ai anompuli afullota kanimma ka local Lek at awakayat hioohmaya putta ka nana kat yohma chi tuk oke, achit hash atohnohashke, yohmi cha i Pehlichy ahleha ha achukmalit im anompulit hash atohnochi na

i tali holisso sholi atukma atohno chashke. Yohmi na natoksali achukma ilappat ai ahli hlampkot "Yakni i hapih" mak fehna hosh mahaya mak-inlashke, amba "Homi kat i kania" kano keyu hosh mahaya chi ka anompa ilbasha ai alomaka ya nitak aiuyukali ka isht il anompohonlashke, ai ahni ahachi anukchietot anompa yakohmi ka ahanchi lishke.

Lek ilappat nan ai ahni kat himithowa putta kat nan ai ahni kat kashofa achukma micha okla ittalokoli achukma, ittikhanna achukma micha ittihulla he, yakohmi hosh mahaya he yammako ahni hoke, ilappat nana afehna chinto ai ahli ahni isht etok-sahanlashke, ai ahni Ulhti i tali holisso sholi hassiatokohoni tok mako binnilit anompa yakomi ka hachihim-ali, yohmi hoka, ome hash ahancha chi pulla ai ahni lishke.

Klaist pulla ho Hachittibapishi sia hoke.

R. W. Thomas.

PEACE DAY IN OUR PUBLIC SCHOOLS.

I wish to call your attention to the desirability of observing the 15th day of May in the schools as Peace Day. This day has been observed in the schools of the country since 1905, when Hon. George H. Martin, the Secretary of the State Board of Education in Massachusetts, sent to the superintendents of the State a recommendation for appropriate exercises to emphasize the blessings of peace, to show the superiority of arbitration over war, and to exalt the brotherhood of nations.

On the 18th day of May, a day commemorating the opening of the Hague Peace Conference in 1889, a peculiar opportunity is afforded for instilling into the minds of the young the great laws of brotherhood that were in the thoughts of our forefathers. Permit me to urge you to set aside an hour or two in your schools on the 18th of May to emphasize the great benefits that would accrue to the nations of the earth by an adoption of the policy, recommended by The Hague Peace Conference, of adjustment without resort to war.

The Peace Day Bulletin, containing appropriate material for the observance of the 18th of May, compiled by Mrs. Fannie Fern Andrews and published by the Federal Bureau of Education, will be issued this year for the second time. Last year between forty and fifty thousand of the Peace Day Bulletins were purchased and distributed to teachers.

In order that the exercises may be most profitable and uniform throughout the country, the American School Peace League will send free, upon request, to every teacher a package of literature dealing with the international peace movement. All requests concerning the prizes offered by the League, can be obtained by addressing Mrs. Andrews.

Geo. B. Cook,
State Supt. of Public Instr.

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Write for complete descriptive circular.

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The Paris Company

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LITTLE ROCK, ARK.

Manager's Column.

Distinguished lawyers are supernumeraries of the Baptist and Methodist Sunday schools in Ashdown.

Rev. F. P. Doak is beginning well at Ashdown. A new church will soon be under way. The plans are now receiving careful attention. Ashdown is with us for a "Greater Western Methodist." A visiting brother had hearty welcome to the pulpit and the homes of the Methodists of that prosperous little city.

MANAGER'S COLUMN.

The publishers are anxious to place the paper in the hands of every member of the quarterly conference, and respectfully and urgently seek the cooperation of the pastors and presiding elders. Brethren, this is one time that by helping us, you help yourselves, also.

STANDARD BEARERS.

The publishers will make special efforts to get the church paper in the homes of all the members of the quarterly conferences, and that there may be no waste of postage, we ask those pastors whose official members already receive the paper, to please notify us by postal at once.

"WILL YOU SUCCEED?"

This is a frequent and oft repeated question.

Answer: The M. E. Church, South, in Arkansas and Oklahoma, consisting of one hundred and sixty thousand members and some five hundred pastors will supply the means necessary to maintain a first class church paper. If they do not, it will be because they are not made to understand the situation.

One thing they must know. That is, they are not asked to do this to benefit some one, to give some one a position, or to purchase the property of some one, or anything of this sort. This is not a plan to serve individual interests, but an opportunity to build a church paper that is absolutely necessary to maintain and extend the Master's kingdom. The present publishers (who are the owners) will do as much as any other persons of equal ability toward the accomplishment of this end. Let us all pull together. We shall succeed.

THE PRESENT METHOD.

The present method of supplying the members of the church with the church paper, may be seen in its true light by a comparison.

Conducting a church paper is one way of preaching. All our efforts are toward preaching the gospel and making disciples.

When we realize that making a church paper and circulating it is preaching the gospel, and that it is one of the most efficient ways of preaching the gospel, we will revise our method of procedure.

We build churches at large cost, and appoint ministers to serve, and invite those not members to attend, that they may hear and be saved, and when they have become members we continue to supply them with a seat in the Lord's house, and with the preached word, and the services and attentions of a pastor. They do not have to pay before they get them. They get them and pay afterward, as they may be enlightened, as they may see their duty.

That order is reversed as to the church paper. The new members do not know they need it, and until they come to know their need they do not have it. Yet they are members of the church and are invited to attend the house of worship, and are instructed by the minister, but they are not supplied with the church paper, one of the most efficient ministries in the accomplishment of the thing for which the church exists.

Their children are supplied with Sunday school literature, paid for, as the cost of maintaining the church and the minister are paid for by the con-

gregation, but the means by which they may be instructed in all the departments of work and learn of the struggles and triumphs of the kingdom among men, if not withheld, is not counted as important or necessary, and left to them to discover their need, and that which will meet that need. Two-thirds of our people have not made the discovery, and they and the church at large have suffered great loss. Many through neglect have fallen away, and many others have been subverted by false doctrines. The church paper is the pastor's assistant, and where ever the pastor goes in the discharge of his duty, the church paper ought to go, and by the same authority.

ROSY AS A GIRL.

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

HARTFORD REVIVAL.

We closed a two weeks meeting here last night. Forty-two persons joined our church yesterday morning and there are others to follow. There were several joined the Presbyterian, Baptist and Christian churches. The number of converted and reclaimed is about 100. Interest was fine from the first service and the house would not hold the congregations at night. Brother Tol Tatum was with us and certainly did fine work.

W. V. Womack.

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

MANGUM DISTRICT CONFERENCE
Following are the committees for the Mangum District Conference:

License to preach: J. W. Sims, W. L. Anderson, J. E. Martin.

Deacons Orders: J. C. Hooks, C. T. Davis, C. C. Barnhardt.

Elders Orders: J. G. Blackwood, H. O. Moore, W. A. Randle.

All Sunday school superintendents, recording stewards and district stewards are members of the district conference by virtue of their office.

Mr. and Mrs. J. O. McCollister will have charge of the Sunday School Institute at the Mangum District Conference, a splendid program is being arranged, no Sunday school worker in the district should fail to attend—the time is Saturday, April 19.

The interests of our Wesleyan College will receive special attention. President Shelton will represent the school. He has secured the services of Dr. James E. Dickey, President of Emory College, Oxford, Ga., for an address Friday night, April 18. Rev. J. S. Lamar will represent the Mission Board and Brother Davis the Board of Church Extension.

C. F. Mitchell.

MOVEMENT FOR IMPROVED HIGHWAYS.

Many of the model highway laws in various States have been prepared under the advice of the road experts of the Department of Agriculture and all the data and statistics of the Office of Public Roads are at the disposal of the legislatures.

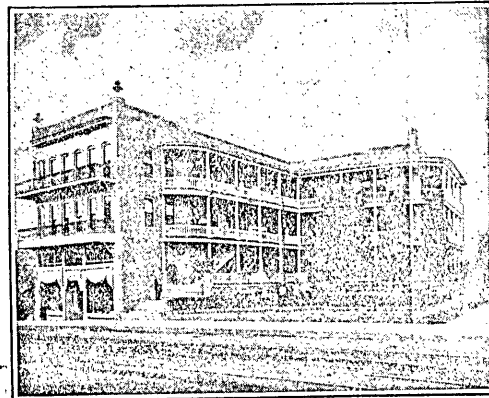
In the last bulletin of the Office of Public Roads it was stated that at the close of 1909, 8.66 per cent of the roads in the United States were improved. This represents a gain in the

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

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total road mileage improved for the five-year period, 1904-1909, at 1.52 per cent, or, in other words, the percentage of improved roads has increased during the period from 7:14 to 8.66 per cent.

In the three years that have elapsed since then, it is roughly estimated that the percentage of improved roads has gone well beyond 9 per cent and possibly close to 10 per cent. It is estimated that if 20 per cent of the public highways were improved—each highway being selected and improved with a view to the proportionate traffic upon it—a high degree of efficiency in highway transportation would be reached.

It is figured that millions of dollars would be saved annually in the transportation of crops, the wear and tear on horses and vehicles, and in the minimizing of the waste in truck farming.

Where roads are bad, the farmers frequently find it impossible to get their products to the shipping points and thus perishable products are wasted, perceptibly increasing the cost of living.

In the five years preceding March, 1912, the Office of Public Roads of the Department of Agriculture has built 215 object-lesson roads; in all, about 300 miles of road 15 feet wide, and by expert advice aided in the formulation of more than 650 model county road systems, resulting in most instances in beneficial reforms. It has also assisted 26 States in effecting equitable State-aid plans. The Secretary looks forward to the coming year as promising better results than at any time in the history of the movement for improved highways.

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(Mrs. F. M. Williams.)

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THREE OPEN DATES.

I can hold three meetings for the brethren right soon. One in April, one in May, and one in June. Would like to list these dates for labor with some of the pastors in revivals. Will furnish references to any one not acquainted with me.

My health is much improved, but I shall only undertake to work in meetings about half the time this year. Am ready to go anywhere I may be needed.

D. A. Gregg.

Meeker, Okla.

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QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

ARKADELPHIA DISTRICT.
(Second Round.)
Philadelphia.....11 a. m., March 30
on Street.....7:30 p. m., March 30
Ave.....11 a. m., April 6
dship.....7:30 p. m., April 6
Philadelphia Ct., at Hollywood.....April 12, 13
Wood.....April 19, 20
t Memorial.....April 26, 27
Springs, at Mt. Carmel.....May 3, 4
k, at Manchester.....May 10, 11
Springs Ct., at Lonsdale.....May 17, 18
et on at Carthage.....May 24, 25
at Leola.....June 7, 8
y, at Sage's Chapel.....June 14, 15
at Pleasant Valley.....June 21, 22
ern, at Pleasant Valley.....June 21, 22
ern at Ebenezer.....May 31-June 1
Cedar Mission, at Pleasant
.....June 28, 29
trial and Malvern Avenue will be an-
ed.

T. D. SCOTT.

OKLAHOMA CONFERENCE.

DURANT DISTRICT.
(Second Round.)
First Church.....March 22, 23
and West Hugo.....March 23, 24
.....March 29, 7:30 p. m.
s.....March 30, 11 a. m.
.....March 30, 7:30 p. m.
lph.....April 5, 7:30 p. m.
ningo.....April 6, 11 a. m.
toc.....April 6, 7:30 p. m.
rn.....April 7, 7:30 p. m.
on.....April 12, 7:30 p. m.
ton.....April 13, 11 a. m.
ville.....April 13, 7:30 p. m.
vorth.....April 19, 20
ll.....April 20, 7:30 p. m.
ll.....April 26, 27
ngton.....April 27, 7:30 p. m.
c.....May 10, 11
ell.....May 11, 7:30 p. m.
t, First Church.....May 17, 18
Mission.....May 24, 25
rk.....May 25, 7:30 p. m.
a Bow.....June 1
y.....June 2, 7:30 p. m.
District Conference will convene at
June 13, at 9 a. m.

T. P. TURNER, P. E.

HEALTH HINTS FOR WINTER.

During the long winter months new problems affecting the health arise, and as you value health and life of your family, so you watch every corner of your kitchen, pantry, cook vessels, dish clothes. Decaying vegetable, a neglected garbage pail or food of any kind spreads the disease through the whole of the results of which are all-serious and often fatal. Sensible people, before leaving bedrooms in the morning, will their windows top and bottom so admit plenty of fresh air, but many are afraid of the chill of fresh air, and, therefore, carefully exclude and cherish instead a sort of slow—a heavy atmosphere laden with all kinds of pernicious gases. Carpets or rugs on the floors of living rooms should be kept perfectly free from dust as this dust may carry the germs of contagious disease and if a carpet is soiled and the children will suffer most, especially in winter, because they lie or play upon the floor, thus getting nearer to the cause of contagion. Bed covers used in winter should be strong enough to tuck in well at the head and come up well over the shoulders as they will not only be far more comfortable than small covers, but may save many a cold and spell of rheumatism. Heavy covers are desirable, as they weigh one down and you feel as tired in the morning as you did when you went to bed. Comforts of light weight are more comfortable than one heavy one. The first step in the prevention of disease is to build up the bodily health, to prevent the existence of irritating conditions in the home. When a living room is used in a living room, a pot of clean water on the stove will add moisture to the atmosphere and this lessens the irritation in the throat and nose that is often caused by the extreme dryness of the air. The air of the kitchen is always somewhat moist and is never so irritating as that of an ordinary heating stove. Germs carry disease germs, and if any member of the family is suffering with a cold in the head or throat of cold or sore throat, the germs they use should be kept

to themselves and washed separately to keep the disease from spreading. All such articles can be cleaner perfectly and disinfected at the same time by shaving enough borax soap in warm water to make a strong lather and then putting in the pieces of linen and allowing them to soak over night, then in the morning make a clean suds with the same soap and use it in the boiler and they will come out soft and white and thoroughly purified. There is nothing better for cleaning carpets than warm suds made with this 20 mule team soap and if used once a week it will not only lighten the colors but will kill all disease germs, so there will be no danger from that source, and use the hot suds for cleaning the slop jars and pouring down the drain pipes and it will destroy all disease breeding impurities and keep the run clear. M. A. T.

BASKET BALL A TYPE OF THE GAME OF LIFE.

J. Frank Simmons.

(Written for young people.)

It is very likely that Paul attended some of the Isthmian games while he was at Corinth. These contests were attended by many people from all parts of the world. We have no record, I believe, of Paul condemning these athletic contests. He, on the contrary, (I Cor. 9:24-27; II Tim. 4:7, 8) uses them to impress great spiritual truths.

I know of no modern game that is a better type of life than basket ball. Basket ball is not a game of chance, and much less is the game of life. In a game of chance each player is independent of the other. But not so in a game of basket ball, nor in the game of life. All the players must work in harmony. This is what we call "team work."

How applicable this is to life! A person's community, church, or school is the team. If he does not play in harmony with his neighbors he does not help to advance the cause of his community or his church. A church whose membership is a unit is in a position to win for God's kingdom.

Another important fact about basket ball, and that is that one or two persons cannot play this game by themselves. Neither can we play the game of life alone. We must live with others—"No man liveth to himself." This means that we are dependent on the one on the other in playing this game of life. This fact is too lightly regarded by many people. We must play with others and for others.

This means the death knell to selfishness. A selfish person cannot play basket ball well; you cannot depend on such a player; very likely at the critical moment in the game a selfish player would sacrifice the success of the team for a chance of a "grandstand play." You have known people who for a while were helping in a common cause, but all at once, for the sake of winning selfish honors, sacrificed the interest of all on some scheme of theirs.

In a basket ball game there is a referee who is supposed to call all the fouls made by the players. He is the chief officer of the game. But it is impossible for him to see all the fouls made. You might trip a guard, hack a forward or push the center, and the referee not see you. His eyesight is not all-seeing. But there is one who is refereeing this great and more serious game—the game of life—and who has an all-seeing eye. Every mistake whether in thought or deed is noticed by Him. He sees all our fouls. None escape his sight, and like a faithful scorekeeper, he is putting them all down. At the end of this great game all our fouls and goals will be on record. Every evil that comes into our lives weakens us for this great game, and since it weakens us it weakens our team just that much. Our team demands the best that is in us, we are due it our best efforts.

IMPORTANT TO FARMERS.

Sweet Potatoes.

We sometimes wonder how many of our farmers know that the Department of Agriculture at Washington is constantly issuing bulletins of great value to them. Nearly any of them can be had for the asking. We have just run through one of these bulletins, Farmers' Bulletin 520. Any one can have it by writing the Department and asking for "Farmers' Bulletin 520." It tells all about how to cultivate and store and market sweet potatoes. It is illustrated with cuts, to show how to build houses for storing the potatoes.

If we only knew it, there are large fortunes for our Southern farmers in sweet potatoes. And they are easily produced and easily kept, if we only know how. Send and get this bulletin—you will find it easier to pay for the Western Methodist next year. We append a brief summary of the points treated in the Bulletin:

There is a constant and growing demand for sweet potatoes in the North and West, where the markets have not been sufficiently supplied.

The sandy, cut-over timber lands of the Southern States are well adapted to the growing of sweet potatoes.

Sweet potatoes may be marketed at a greater profit if provision is made for storing them during the autumn and early winter.

To keep well in storage, sweet potatoes must be well ripened, free from disease, carefully harvested, and properly housed.

An inexpensive building, in which the moisture and temperature conditions can be controlled, will answer for storing sweet potatoes.

During the curing period the temperature of the storage room should be maintained at from 80 to 85 degrees F., and proper ventilation should be provided.

During the storage period there should not be a fluctuation of more than 5 degrees in either direction from a temperature of 54 degrees F.

The varieties to grow are those demanded by the market and which will cover the longest season.

Sweet potatoes should be carefully graded when placed in the storage house and again when packed for market.

Sweet potatoes should never be marketed in bags or in bulk.

Veneer barrels with burlap covers and hamper baskets are the most desirable packages for mild weather and double-headed barrels and bushel boxes during cold weather.

With the growing demand for sweet potatoes in the markets of the North and West there is every inducement for southern farmers to adopt improved cultured and storage methods and make the sweet potato a more important money crop.

THE VERSE THAT HELPED.

By Adele E. Thompson.

Hilda and Gretchen and Elsa were three little German girls of twelve, and ten, and eight years old, who had been left behind with their grandmother and good Aunt Agnes, while their father and mother went to America to find a new home.

But at last they wrote home saying that the new home was made, and now they wanted their little girls to come to them.

But there was no one to go with them, and it was a long journey for Hilda and Gretchen and Elsa to take alone, over the wide ocean and half across the United States. But they longed to see the parents from whom they had been parted, while papa and mama, in the little new house out on the Western prairie, were, in turn, counting the days till they should come.

"It is a long way," said grandma, "to go alone, and nobody knows what trouble may come to them, or what dangers they may fall into."

"I know," replied Aunt Agnes, "but surely we can trust the good Lord to take care for them."

"We can and will," answered grandma.

So Hilda and Gretchen and Elsa were made ready for the long journey they were to take alone. And just before they were ready to start, Aunt Agnes took a book, and on the first blank page wrote a sentence in German and French and English.

"Take this book with you," she said, putting it into Hilda's hands, "and if you get into any trouble, or need any help, just stand still, open this book where I have written, and hold it right up before you."

Then the three little travelers set out, first by rail, then in the great steamer over the sea, and then hundreds of miles by rail again. And if ever they were in any trouble or frightened, and did not know what to do, they would stop and open the book as Aunt Agnes had told them, and hold it before them.

And always they found some one who could read German or French or English, and who when they had read what was written in the book, would help them safely on their way to the new home and the waiting father and mother.

Would you like to know what these words were that made strangers and all who read them so kind and helpful? They were words that Jesus spoke long, long ago; words that every one, children and grown people, can remember and live by. "And the King shall answer and say unto them, Verily, I say unto you: in as much as ye have done it unto the least of these, my brethren ye have done it unto me."

JACK AND JOE.

Jack was a big black New Foundland dog. Joe was a little black cocker spaniel. Both were owned by the same man and lived in the same home. The dogs were fast friends. When one was seen the other was looked for.

But poor little Joe was stone blind. Whether he was born so, or became so, I did not learn through the kind-hearted gentleman in Rhode Island, who told me the story, and who had watched these dogs for a year or more from his place of business near which they lived. Jack had taken it upon himself to make it the chief business of his life to look after Joe, while Joe was made to understand that Jack was his guide and his guard. Just how that agreement was fixed up between them nobody but the dogs themselves seemed to know. But they understood each other perfectly, had full confidence in one another and their love for each other was great and really good to see. They ate together, played together, slept together, walked together, and even ran together. Each preferred the other's company to that of any other dog in town. It was another Damon and Pythias case, a David and Jonathan affair.

When Joe got confused and lost his bearings, not knowing where to go, or if on the edge of the sidewalk or some big hole into which he would fall, Jack would push him away from the danger with his nose. When Jack wished Joe to go in another direction he would push him along with his big black nose, then jump ahead and lead the way. When a vicious dog or a mean cat came along and threatened to make it unpleasant for poor blind Joe, then would Jack give a danger signal and Joe would scamper under his big friend, who stood over him, growling and looking as savage as a lion till the danger was past, and Joe crawled out from under.

Thus they passed the time most pleasantly, attracting much attention, amusing many, teaching some very important lessons to human beings and being general favorites in the neighborhood.—Selected.

PASTORATE SUPPLIED.

Please say in the Methodist that I have supplied the vacancy in my district published last week. Let this answer all inquiries.

W. J. Stewart, P. E.

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

In writing our advertisers mention the Western Methodist.

OBITUARIES.

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

HELM.—Miss Mayme Helm was born August 7, 1877 and departed this life February 9, 1913. She was converted at the age of 14 years, during a revival meeting held at Ash Flat, Arkansas by Brother James F. Jernigan. She joined the Methodist church at Ash Flat and kept her membership here until her death which occurred at Crawfordville, Ark., where she and her mother had been living for some time. How appropriate are the words found in Revelation 14:13, "For her works truly follow her." This was shown by the beautiful flowers that were placed on the coffin by loving hands and by large numbers of friends who attended the funeral and burial services. Miss Mayme will ever live in the hearts of her friends. She was laid to rest at Hickory Grove, near Ash Flat, February 10. She leaves a mother, Mrs. J. L. Helm, three sisters, Mrs. Kate Hardister, Heber Springs, Ark.; Mrs. Pearl Heverling, Everett, Wash.; Mrs. Margery Stephens, Ash Flat, Ark.; and two brothers, H. O. Helm, Biggers, Ark.; H. M. Helm, Hot Springs, Ark.

Her pastor,
J. M. Harrison.

CORBELL.—Eula Corbell, infant daughter of Brother and Sister Joseph Corbell, was born August 14, 1909, and died December 23, 1912; age three years, four months and nine days. As we stood by the open grave and looked at her little burned face, we could not refrain the thought that there would be no scars in heaven. We thank God for that bud that budded on earth to blossom in heaven. Then father and mother, you know where little Eula has gone, when she left to celebrate that Christmas in heaven.

Their pastor,
A. J. Black.

Glenrose, Tex., Feb. 11, 1913.

My brother-in-law, Sampson Nutt, Jr., was born June 15, 1837, in Shelby county, Tenn., and died October 10, 1912, at his home in Carthage, Ark. He was married March 2, 1865, to my sister, Matilda. His father, Rev. Sampson Nutt, Sr., was a Missionary Baptist preacher for a long time, but never satisfied with close communion, he organized what he called a Free Communion Bible Baptist church. After Brother Sampson was married to my sister he was powerfully converted in a great meeting held by Rev. Hatch Baird, at old Union Church, one mile from where Bearden now stands. Of course he found a congenial home in the Methodist church in which he lived and died a triumphant death. I believe I can modestly say, he and sister raised one of the best families I ever knew. Their children "rise up and call her blessed." They are all pillars in our church, ready to pay, pray, sing and shout. He and dear sister Matilda sleep sweetly beside each other in old Princeton Cemetery. Praise God I'll see them "over there."

In hope,
"Finch" M. Winburne.

BARD.—Mrs. Emily P. Bard, (nee Henry) was born January 21, 1844, near Center Point, Ark., and died in Pike county, October 2, 1912. Her parents were devoted Christians and she had the priceless advantage of being reared in a home of family worship. Her parents had eleven other children and their daughter, Emily, had with the other children in rearing the advantages thus of a practical school of self reliance. At the age of seventeen, Emily P. Henry was married to Allen Jackson, who passed away during the Civil war. Her two children from this union, Mrs. Martha Davis and Mrs. Lucetta Edwards survive her. Mrs. Jackson married a second time to Rev. Franklin Bard, a local preacher in the Southern Methodist Church. Three children, daughters,

were born to this union; one dying in infancy, the other two, Mrs. Caroline Pinkerton and Mrs. Zenobia Baber live in Pike county.

At the age of twelve, Emily P. Henry professed Christianity and joined the Methodist church. She was a true, devoted woman and cherished deep affection for her Savior. Religion was to her a thing of joy and the privilege of her life was to take part in the worship and work for the Lord. Her life has been a great blessing to her children and county. She rests from her labors and her works follow her. The moral footprints she has left on the sands of time, all the coming years can never efface. The inspired writer had such as herself in mind in saying, "A good name is to be chosen rather than great riches." Her life was as ointment poured forth to the moral healing of humanity. Her children and neighbors speak of her in highest terms. But better than all, she pleased God, and God was with her. Her end of course was in great peace. After an illness of five days at the home of her daughter, Mrs. Pinkerton, surrounded by neighbors and children, except one, she passed away to her eternal home. Her favorite song, "There will be a great reunion on the other shore," has been realized with angels and sainted loved ones as she anchored in the heavenly harbor.

John F. Taylor.

DIAL.—Sister Othelia Dial died here on the 11th of March and was laid to rest the following day in the cemetery at Leola. Sister Dial had been confined to her bed for a few days more than six months and through it all bore up well. She often testified to the fact that her future was bright and did not dread her departure. She had long been a member of the church and loved dearly the cause of Christ. She was a good wife, a good friend and an unusually good mother, for she proved to be a mother to stepchildren. She leaves a husband, one son and several stepchildren to mourn her loss. May God richly bless this bereaved home and may Sister Dial's life and death be another tie that binds those who loved her on to Heaven.

Her pastor,
R. L. Cabe.

HALLMAN.—Sylvanus E. Hallman was born in North Carolina May 12, 1846; was married to Miss Ann Hays in Sevier County, Ark., about 42 years ago. She dying, he married Miss Melissa Cannon, August 15, 1875, who survives him. To this union was born six children, four of whom are living. Brother Hallman came to Arkansas at about the age of twenty-five; connected himself with the Methodist church about forty years ago. He was afflicted for years and was a practical invalid for sometime. These afflictions worked for him a more exceeding glory. He expressed his willingness and readiness to depart and be with his Lord. He enjoyed the presence and religious services by his pastor and he would take part as long as his bodily strength permitted. On Sunday, September 29, at his home in Sevier county, Arkansas, he quietly passed away into the rest of his Lord.

J. F. Taylor.

ALLEN.—W. A. Allen was born October 3, 1843; married to Miss Mary Allen January 11, 1866; died March 12, 1913. He joined the Methodist church in 1886 and has lived a quieting and showed itself in many ways a quiet Christian life for more than a quarter of a century. He was a mechanic and away from home a great deal but his love for his family was deep and abiding and showed itself in many ways.

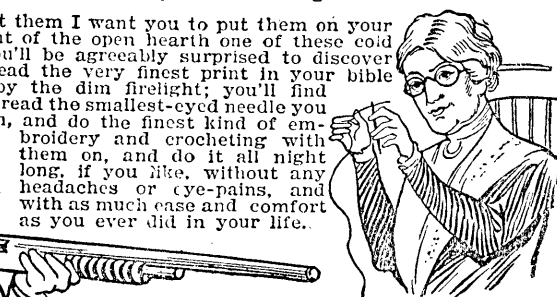
Brother Allen was one of our oldest members of Springhill church, and the church family will miss him as

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

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



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

Now Don't Take My Word For It

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

Just Do Me A Good Turn

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

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

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

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

well as his own people, but this is God's way of departing this life and beginning the life with Him, so we submit to the will of our father and wait for the reunion in a fairer clime than this where the petals fall not from the flower but send forth one continual odor of fragrance and love.
S. T. Baugh.

SIMPSON.—Little Floyd Simpson, son of J. E. and Georgia Simpson, was born August 26, 1912. He was five months and twenty-six days old when he died. This writer baptized little Floyd. He was a precious little fellow. He was a sufferer all his life, but the good Lord has seen fit to take him out of this world and transplant him in a better world, where there is no sickness, sorrow or death. Let me say to the parents, brothers and sisters, little Floyd is not dead but abides with God. Like David, you can not call him back but you can go to him. May blessings rest upon the father, mother, children and the old grandfather, who will soon follow. A friend and former pastor,
J. C. Scivally.

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

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