

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 ECONOMIC BASIS.

The church is an institution that is doing business in this present world. It has reference, to be sure, also to another world, but it does not do business wholly above the stars. It has a relation to brick and mortar, to timber, to hardware, to earth, to money. It takes material substances to house the church; it takes ground on which to build a church; it takes money to maintain a church. A church needs religion, to be sure, but a religion divested of all temporalities cannot live in this world, and no amount of that sort of religion will make a church. Let us suffer no delusion at this point.

It follows that we must look out for an economic basis for our churches. This resolves itself into a question of money, for money is simply the economic equivalent of other forms of property. A church that can provide no money cannot get forward. A church that struggles for money will struggle for its existence. A church that can pay no salary, except it be on a missionary basis, will have little or no preaching, for the man that preaches must somehow get his living below the stars, no matter what communion he holds above the stars.

It follows that the chief problems about our rural churches is a problem of financing them. We are all concerned these days about the country church. We have some country churches that are prosperous; we have many that are weak and struggling.

It follows that a better economic basis must be found for the rural church before success is possible. More religion is always a good thing; but it is more money some of these churches need. In order to have more money the whole economic situation must be changed for them. You may go into a community where the land is cultivated with a one-eyed mule and a bull-tongued plow, where the roads are so villainous that you cannot get over them for six months in the year, you may go into that community and hold a revival every year as long as you live, and if your revival does not help to get rid of that one-eyed mule and bull-tongue plow and does not help to make better roads, you will never build up a church in that community. Economic regeneration must come along with religious regeneration, or you will never do anything. If you can put those people on some plan that will make every acre of land produce three times what it has been accustomed to produce, and then if you can widen the area of that community by building good roads, so that the people can get to church from over a wide area, and so that they can get into market with the stuff that sells for money, you will then have an economic basis on which to build a church. We shall never have it any otherwise, and we may as well understand it.

Let no man say that we are here contending that the church is made up of the things of this world; we are saying no such thing; but we are saying that without the things of this world you will never have a church. A community may have all these temporal things and be like the rich fool, spoken of in the Scripture, who said to his soul that there was nothing to do but to take ease, eat, drink and be merry; but no community without these things ever had a prosperous church.

It follows that every minister of the gospel ought to take an interest in improved farming, in

good roads, in improved stock-raising, in all things that improve the conditions of life. If we are not mistaken Jesus took a very direct interest in the physical welfare of people. He not only preached a spiritual religion, he healed the sick, and he considered the poor. The economic provisions of both Testaments are such that if they are only followed there will be no very poor, and the church will suffer no lack. If we are not mistaken, John Wesley looked with a keen eye after the economic situation of his people. He knew perfectly well that a spiritual gospel is itself a powerful economic stimulant, but he knew also that provision of a more earthly sort had to be made in many places. Our religion is not a mere matter of praying and shouting and preaching and singing, it is a force that regulates the whole of life; it is a practical adjustment to this world, as well as a preparation for another world.

PARDONING CRIMINALS.

The action of Governor Donaghey in pardoning some days ago 360 prisoners, county and State, has given rise to quite a diversity of opinion. The Governor himself assigned as a reason for this action the inhumanity attending upon the convict lease system. Some others are charging that the Governor is "playing politics."

Governor Donaghey declares that ever since he has been in office he has endeavored to get legislation that would abolish the lease system, and that he has used all the powers of his office to abolish it; that a recent investigation has shown that great brutalities attend upon the system as now operated in this State; that he would empty the prisons of the State or put a stop to these brutalities; that this present wholesale issuance of pardons is intended to emphasize the necessity of legislation—to produce a shock, we suppose, that will compel attention to the situation. Meanwhile certain members of the Penitentiary Board are saying that the Governor could have had an agreement with them to call in all convicts after January 1, if he had asked for such an agreement; that the board intended at that date to put an end to the system. So runs the matter in political circles.

As regards the convict lease system, there is no doubt it ought to be forever abolished. We think that all enlightened and unselfish people believe this. It is a system which in the nature of things invites to barbarities, and so a system which does not belong to an enlightened land. It is a shame to civilization. We devoutly hope the Legislature soon to assemble in this State will abolish it.

As regards the pardoning power of the Governor, we do not believe that any one man should be entrusted with the responsibilities that attach to the pardoning of criminals. Governor Dix, of New York, has very recently given a notable illustration of the unwisdom of lodging the pardoning power in the hands of one man, pardoning Patrick, convicted some years ago of the murder of Rice, a case in which the whole judicial machinery of the State of New York had upheld the verdict of guilty; yet Governor Dix pardons him on the ground that he is innocent. It took a grand jury, a prosecuting attorney, a petit jury, a trial judge and a court of appeals to adjudge Patrick guilty, all these agreeing. It is not reasonable that Governor Dix, or any other one man who may occupy the Governor's chair in New

York, should be thought wiser than the entire judicial department of that State. Our Legislature ought to take this responsibility and this burden off the hands of any one man. Give us a pardoning board, with proper limitations. If the constitution needs amending, let it be amended.

But better, far better, than any outright pardoning, is the parole system. It should be accompanied with the indeterminate sentence, whereby a bad man is kept in prison as long as he is believed to be a bad man, and released from prison, partially or entirely as he ceases to be a bad man. This is both human and Christian. Many a man, though he may have committed a crime, may be recovered to a good life and to good citizenship, if he is rightly handled. But our prison system goes upon the theory that a man who once gets within prison walls is a brute. There is the essential inhumanity—we dehumanize a man and help him to dehumanize himself when once he has committed a crime. We are conducting our whole prison system upon inhuman principles. Is there no man among us wise enough and patriotic enough and Christian enough to bring forward and put through a parole system, which will give a prisoner the chance of a human being?

YOUR PASTOR'S WIFE.

Be kind to her. She has peculiar burdens. Sometimes she has very heavy burdens. Her place is one also of delicate responsibility. She has all the domestic burdens other women bear, looking after her house and her children. She is usually expected to do more work for the church than any other woman in the charge, looking after the societies, looking after children in the Sunday school. She is almost compelled to keep open house for all comers. She must entertain more people than any other woman in her church. Many people are very thoughtless about running in on her at all hours, each forgetting that five minutes before somebody else dropped into the parsonage and five minutes later someone else will drop in, some out of pure kindness, and some as a matter of convenience. So goes the life of the mistress of the manse. The good woman does not complain; she says not a word, she does her best to be kind. She draws no salary.

On the other hand, there are a thousand ways in which good women in the charge can aid and bless the pastor's wife. A loving and sympathetic word from a good sister always cheers her heart; nothing so helps her as to be loved by the good women of her charge—a love she needs more than others need it, because she is not among whom she grew up, and she has to do without those warm friendships that are the product of years of association. She must be loved for her work's sake. There are many little ways and many substantial ways in which people can help her. Why should we enumerate them to our good women, who know better than this editor can tell them how to extend love and sympathy to another good woman?

Twenty-five years in a parsonage enables this writer to speak from first-hand knowledge. He gladly testifies to many kindnesses he has seen come to his parsonage home, to the joy of his wife's heart. He has also seen the burdens that come there, and therefore he asks for all preachers' wives all the kindness that can be shown them.

WESTERN METHODIST

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

We were glad to have a call recently from Rev. A. M. Robertson, our pastor at Park Avenue, Hot Springs.

Rev. A. H. Williams orders his paper changed from Shuqualak, Miss., to Black Hawk, Miss., at which latter place he says he has had a fine reception.

The Government estimate of the cotton crop for the year 1912-13 credits Oklahoma with 1,039,000 bales, and Arkansas with 854,000 bales of 500 pounds each.

Rev. H. H. Watson, pastor of First Church, Jonesboro, is having a successful term with that great congregation. He is receiving into membership some of the chief people of that goodly city from time to time.

The pastors and church leaders of the Holdenville District, East Oklahoma Conference, were tendered a reception by Dr. and Mrs. N. L. Linebaugh at the district parsonage in Holdenville on the 19th of this month.

Rev. Forney Hutchinson, Presiding Elder of the Little Rock District, informs us that the Benton and Bauxite Circuits have been combined under the name of Bauxite Circuit and has been supplied by Rev. B. F. Musser.

Dr. W. F. McMurry is sending out, at the low price of 25 cents a little book of sermon outlines and outlines of addresses on Church Extension. The title of the book is "Priming for the Pump." It may be had at his office in Louisville.

Dr. T. N. Ivey, editor of the Christian Advocate, Nashville, underwent two serious operations in a hospital at Statesville, N. C., on December 8. He is reported as improving rapidly. We both condole with him and congratulate him.

A private note from Rev. T. G. Welch, who has been for several years at Mount Scott, Okla., with Miss Maud, who has been in our Indian school at that place, informs us that the family have gone south with Mrs. Welch, who is in a very low state of health. They are in San Angelo, Texas, 705 Pedro Avenue. We hope for the best for this good family.

Comment concerning the efficiency and good sense of our Congressman from this district, Mr. H. M. Jacoway, is frequently reaching us. Particularly is it said that he does not claim to "know everything," but proceeds patiently in the midst of wise counsel to attend to his duties. We have known Mr. Jacoway from his boyhood, and we mark with pleasure his career as a public servant.

We have recently received two communications which well illustrate the necessity for rules about space in the paper. One was a sermon, a very good one, we take it, that would have, if printed, occupied about one-half the space of the entire paper. The other communication was an obituary of 29 pages, albeit we have so often give

notice that obituaries must be limited to 200 words. We think our friends can see that there must be rules.

This Christmas-tide, while it brings joy to thousands of hearts, is nevertheless marked with tears and lamentation for others. It is the anniversary of great griefs to some, as it is of great joys to others. It is the time also of fresh wounds to others, as, for example, when death called away a few days ago a sweet little girl from the bosom of the family of Mr. Hugh Pence, Conway, Ark. We give them our love and sympathy, and we would remind all readers that Christmas is not so much a time of trifling gifts as it is of giving comfort to all hearts about us.

We deeply regret that we have to record the death of Brother Ezra Witt, Conway, Ark. Notice of his death should have appeared in this paper last week, but no one seems to have sent in the notice. He died on the 17th of the month. He was not an old man, just a little past middle life. A most excellent man he was; a consistent and devoted member of the Methodist Church all his life. He was the father of Rev. W. U. Witt, presiding elder of the Ardmore District, West Oklahoma Conference, who owes his excellent Christian training to him, and to his mother, now left a widow.

FROM BROTHER J. R. DICKERSON.

Hot Springs, Ark., Dec. 23, 1912.

Dear Methodist: I am proud to say that since my last operation I am improving very fast. I am able to get about the room on crutches, but fear it will be several months before I can walk without them. I hope, however, in a few months to be fully restored to my former self.

I take this method of thanking all my friends and the brethren of the Little Rock Conference for the kindness and sympathy they have shown to me during my affliction.

I consider my restoration to health a direct answer to the many prayers that were offered in my behalf.

It was a sore affliction to me when I learned I must superannuate for this year, but, God willing, however, I shall answer to roll-call and be ready for work at the next Conference.

Again thanking the brethren for their prayers and their liberal contribution at Conference, I am, as ever,

Yours in Christ,

J. R. DICKERSON.

P. S.—My address is still Hot Springs, Ark., General Delivery.

WHY A CHURCH LITERATURE DAY?

Is it desirable to have the literature of our church circulated and read? As a means to that end is it desirable to quicken the conscience of the church, as it now exists with regard to missions, Church Extension, Education?

How may the conscience of the church be quickened in a better way than giving information as to our neglect to buy and read our own literature. Whether it be true or not, as some have said, that we are starving our own and enriching other publishers, it is true we are not sustaining our church literature. And unless our literature is read we will have only a feeble grasp on the distinctive doctrines and politics of our Methodism.

Is it worth while to have the Methodist Church as it has been? Then we must read our literature. If our young people do not know our doctrines, and those who have suffered and endured that we might enter into their labors, they cannot be expected to love them. People cannot love those principles or persons which they do not know.

The way to make Methodist Christians is to read of Methodist men and women; to read the

books and papers which constitute the literature of the Methodist Church.

Is it worth while to have Methodist Christians? Is it worth while to reproduce the characteristics of the fathers in the young Methodists of today? We must "sow down" the church with Methodist literature.

Will it not be wise to have a day, a day set apart, a day we can all adopt and plan for, to get our people to reading our own literature, and particularly the church paper?

Let us all work together, and make January 12 a profitable day for all our people.

And would this not be a good time for the pastor and the official boards to consider putting the church paper in the budget, and send it to every family?

The publishers feel confident that the pastors will gladly co-operate with them in getting the paper in every home.

The pastor will contribute to his own success and to the development of the church in his care by placing the church paper in every home of his people. And why not go to those families who are friendly to us? Do we not visit families which are not already members? Do we not seek to persuade them by personal effort? Why not use the church paper? If the church paper will not assist the pastor to reach the families out of the church it ought to be changed.

Please, Brother Pastors, let us work together. We are your servants and fellow-workers for His glory.

ANDERSON, MILLAR & Co.

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA.

We give the following excellent summary of the doings of the Council at its recent meeting in Chicago, taken from the Christian Advocate:

"Some of the proposals which received favorable action at the hands of the Council were: The enlargement of the Executive Committee of the Council by the admission of additional laymen to membership. A determined effort to be made for the closing of the Panama-Pacific Exposition on Sundays. Indorsed a universal Saturday half-holiday for those who labor. A decided stand taken in favor of religious and moral education of school children, recommending that wherever warranted by public sentiment the schools be closed for half a day in each week and religious instruction given the children in their churches. Indorsement of the Home Missions Council as the proper organization through which the churches can do co-operative home mission work. One strong united church of some denomination is declared better for a community where consolidation of several weak churches is agreed upon than is a union church of no denomination. Indorsed the recommendation of the Missionary Committee that a committee consisting of Robert E. Speer, Bishop A. W. Wilson, Bishop A. S. Lloyd, Dr. James L. Barton, and Thomas S. Barbour be appointed to arrange for a practical plan of co-operation between the Missionary Committee of the Council and the committee of the Foreign Missions Conference of North America, which meets in January. Uniform divorce and marriage laws by the States. A demand for full financial annual statements by temperance societies seeking support from constituent churches.

The Social Service creed of the churches as indorsed by the council is practically the same as that previously announced and given general publicity by the religious and secular press. In substance, it has been adopted by wellnigh all the churches which have commissions or permanent committees for social service work. It offers a broad platform on which the churches can stand, and yet one sufficiently definite in its statements concerning the duties of the church of Christ and the individual Christian in the work of social bet-

terment, and in the warfare against organized evil.

"The report of the Evangelistic Committee, adopted by the Council, declares that the history of the church is largely a history of revivals, and that the purpose of evangelistic effort is spiritual rescue. The supreme mission of the church is to proclaim Christ as the Savior of sinful men, the author of that new life, which, beginning with a new heart, shall make all things new. The churches are urged to adopt a co-operative plan which will give systematic and concerted attention to the cultivation of the evangelistic committee. The action of the Council on these two important questions, social service and evangelism, is mentioned that it may be understood that no important work of the church is overlooked in emphasis on some other service."

KOREAN LETTER.

Songdo, Korea, Dec. 6, 1912.

Dear Brother Anderson:

Since last spring the Songdo station has been three men short—Wasson, Collyer and Yun being out. Considerable stretching was necessary to cover the ground even poorly. Added to this, our doctor was absent for about three months of this time. We made an earnest representation of our needs at the Annual Meeting, and as a result secured one of the strongest men of our mission, Mr. W. G. Cram, as presiding elder of the Songdo District and vice principal of the Anglo-Korean School (Mr. Yun's name still appearing as principal).

I mention our shortage of workers and consequent doubling of work as one excuse for not writing sooner. Another reason was fear of the consequences to the school should I write freely. Mr. Yun was arrested in February and we had every reason to believe that the school was being watched closely by the police. I feared that any indiscretion on my part might cause the closing of the school, which would have been a distinct loss to the students and to our work in general, and would have, I feared, prejudiced Mr. Yun's case. I am informed that in Songdo there are three plain-clothes policemen whose duty it is to keep watch on the Christians, and of the three, one is especially charged with watching the foreigners. When one of us takes the train to go anywhere, inquiry is made as to where he is going, what purpose he goes for, and when he will return. Besides, there are always spies in every religious gathering, and in every school. Under such circumstances one has every encouragement "to be good."

As I begin at this late hour to write you a few facts and observations about the now famous "Conspiracy Case," I am reminded of the introduction to Luke's Gospel. Being close to the situation here and not unmindful of your keen interest in the case, I feel some compunctions in not having written sooner. I am having a copy of the testimony of the defendants sent to you. This has been secured through reliable sources and you can depend upon it as being substantially correct.

In considering this case, one thing that I want to call your attention to is that not a man connected with Mr. Yun's school, city, or church has been arrested in connection with this so-called "conspiracy." Mr. Yun had a nominal connection with a school in northern Korea, and was president of the "New People's Society," and his arrest was caused by the suspicion of the police as to the object of this society and as to the teachings of this school. Does it not look reasonable that if Mr. Yun had entertained any patriotic projects he would have taken into his counsels some of the people who were closest to him?

Furthermore, at the time that Mr. Yun is supposed to have been directing this "widespread plot," he was in fact teaching 12 hours a week in

our school and spending his afternoons in his study in the preparation of an English grammar for Korean students. This fact is known to me because of the fact that my personal teacher acted as secretary for Mr. Yun in copying the manuscript. The grammar has since been published and is in use in the school. At the same time Mr. Yun was preparing a geography which is still used in the mimeograph form. Mr. Yun regularly conducted the chapel exercises and the Wednesday night prayer meetings at school. That same fall he assumed the superintendency of the largest Sunday school in the city. Besides, there were frequent calls upon him for special speeches, translations, etc.

This in general, and now to be specific, there were three dates mentioned by the prosecuting witness when Mr. Yun was charged with having met with certain alleged leaders in Seoul. The first of these was September 10, 1910. That was the year that Bishop Hoss held our Annual Meeting. Our school opened on September 7 and Mr. Wasson and I went up to Seoul to a preliminary meeting of the mission (the Annual Meeting proper was to convene in Songdo a week later). I can recall no session of the preliminary meeting at which Mr. Yun was present, and as morally certain that he was not in Seoul at that time for the following reason: Bishop Hoss reached Seoul Friday or Saturday of that week, while our preliminary meeting was still in session, and on Sunday preached to a Korean audience, with Mr. Stokes of our mission acting as interpreter. Anyone familiar with our mission in Korea knows that it is customary for Mr. Yun to act as interpreter when present. I think it also reasonable to suppose that Mr. Yun would have met Bishop Hoss had he been in Seoul at that time—a meeting which did not take place, as the following incident will show. On September 13 several of us returned to Songdo to make preparations to receive our conference guests. Bishop Hoss accompanied us. En route, when within two or three stations of Songdo, we were met by Mr. Yun, and I was witness to the greeting of the Bishop and Mr. Yun. It was their first meeting for a number of years, and they talked feelingly of the old days at Vanderbilt when Mr. Yun was a student and Bishop Hoss a professor.

But the above is only presumptive evidence. Providentially it happened that on the night of September 10 the students gave a welcome meeting to Mr. Yun. This was their first opportunity, being the Saturday night of the first week of school, Mr. Yun having returned from America during vacation. Several of the students have notes in their diaries of this occasion. A tent was spread in front of the building, and among others Mr. Yun spoke.

The second date was November 16, 1910. A record of the teachers' meetings of North Ward Church Sunday school (held Wednesday nights after prayer meeting) shows on this date that Mr. Yun was present and led the meeting. Mr. Yun's private grade book also shows him to have taught both on November 16 and on November 17.

The third date was on December 3, 1910. This date fell on Saturday night. Mr. Yun was present next morning at Sunday school as shown by the records. A consultation of the railroad time table shows it impossible for him to have reached Songdo in time for Sunday school after attending a night meeting in Seoul.

Mr. Yun's character and wisdom, together with the above cited facts, have absolutely convinced me of his innocence of any connection with a plot to kill the governor general, and since hearing practically all the trial, I can take one step further in my conclusions: I do not believe there ever was any conspiracy to kill the gentleman. This is but a logical inference from Mr. Yun's innocence, from the fact that he was cited as the ringleader.

But aside from Mr. Yun's case there are several weaknesses in the case of the prosecution.

Mr. McCune, of the Presbyterian Mission, principal of the Syeun Chun School (it will be remembered that a number of his students were arrested and made defendants in the conspiracy case)—this gentleman states that his students in accordance with the request of the police met the governor general at the train and that this official walked the entire length of the student body twice and within three feet of them, and that not a hand was raised to harm him.

Another charge was that crowds of people came to Syeun Chun on that day for the express purpose of killing the governor general. An examination of the railroad books showed only one passenger booked for Syeun Chun that day.

Practically all the 123 prisoners testified to torture. The charges were specific, and one of the prisoners pointed to a man on the rostrum and said, "There sits the man who tortured me." The charge of torture was treated as a joke by the judge, and no investigation was ordered by the court.

No witnesses for the defence and but very little evidence was admitted. Our mission had employed a very able Japanese lawyer, a former member of the Japanese parliament. He was able to get in only a few of the records in Mr. Yun's defence, it being claimed that Japanese law gives the right to the judge to exclude any or all evidence, according to his pleasure. Law or no law, where is the justice of such a proceedings?

Yours sincerely,

C. N. WEEMS.

THE FIRST CHURCH, JONESBORO, WHITE GIFT ENTERTAINMENT.

A unique Christmas entertainment was given on Sunday evening, December 22, by the Sunday School of First Church, Brother William R. Stuck, superintendent.

There were no gifts to any member of the school. The value of the gifts was above \$200.00 in cash, besides much more in books, papers, magazines, clothing and baskets of food and provisions for the poor.

The exercises were all conducted with reference to the idea, "A gift for our King."

The class of Brother J. C. Chapin gave \$50.00 to the Kindergarten School in Japan; Mrs. Chapin's class gave \$40.00 for a scholarship in Korea. Many classes remembered the Orphanage at Little Rock, while some made gifts to the poor, and still others to the inmates of the county farm, and the jail.

The occasion was free from the noise and confusion of the usual Christmas entertainment, and is commended as a beautiful and simple method of showing the spirit of our Master at the Christmas time.

THE SALOON BUSINESS.

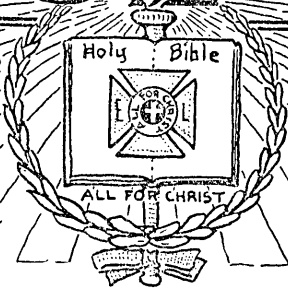
In October, before the saloons returned to Portsmouth, bank officials reported their savings deposits increased \$8,000 in six weeks. Since the saloons have returned the deposits in the Portsmouth banks have decreased \$18,000. The leading grocers of the city have lost 25 per cent of their business, while their collections are 100 per cent worse than when the city was dry. Business men realize a grievous mistake was made in inviting back the saloons.—Ohio Issue.

The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up, I ask the cause—drink. If I go to the gallows, and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, why do not men put a stop to this thing? Archbishop Ireland.

Woodland is enjoying the greatest business prosperity in its history, since it closed all saloons.—Pacific Methodist Advocate.

LEAGUE PAGE

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



ASSOCIATE EDITORS
MISS LOUIE AUDIGIER
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JANUARY 5, 1913.

THE POWER OF MEDITATION (THE PRAYER LIFE OF JESUS).

Scripture References: Matt. 14:23; 15:36; Mark 1:35; Luke 3:21; 5:16; 6:12; John 12.

Silent Prayer.

Song, "Sweet Hour of Prayer."

Song, "Must Jesus Bear the Cross Alone."

Song, "Jesus, My Lord, to Thee I Cry."

Sentence Prayers.

Reading of Christ's Prayer in the Garden of Gethsemane (John 12).

Brief Talks—

Christ's Prayer Life.

Alone in the Wildernesses.

Instructions to Disciples Concerning Prayer.

Should We, Like Christ, Emphasize Prayer Alone?

Is the Morning Watch the Best Thing, for Me,

as Shown by the Experience of Others.

If So, Should I not Adopt It? (After which all

are urged to take the pledge).

Song, "Revive Us Again."

Song, "Softly Now the Light of Day."

Open Meeting.

Benediction.

SUGGESTED EPWORTH LEAGUE SERVICE FOR JANUARY 5.

There could be no more appropriate service for our Leaguers on this first Sunday in the new year than to use for a theme, "The Power of Meditation."

The peril of our twentieth century civilization is that men will not take time for meditation. They are so bent on chasing the almighty dollar that time for anything else has no place in their scheme of life and as long as their strength holds out they keep everlastingly on the run.

At this time, the dawn of a new and blessed year, how graciously refreshing it is to draw aside from the strife and turmoil for a moment of calm, searching meditation. Looking down the long vista of untried, half-veiled experience we become awed by the sacredness of the obligation upon us—that of meeting squarely and bravely all that there lies before us. The dim, vague figures are not clearly seen in the early morning light, and only those in the immediate foreground can be distinguished. But the day will reveal all that now lies enshrouded and it is not for us to be impatient. Many important issues the day will bring forth, but Carlyle so wisely has told us to await the issue. But to await the issue without preparation is folly indeed. The wise person prepares for the issue, and then when it comes he meets it squarely and unflinchingly.

Is there any conception more sublime than life's morning—youth? Incense-breathing morning has long and ever been the theme for poets' passion, and well so. The day, fraught with its cares and responsibilities, will be here all too soon, but now it is morn, so let us draw aside for an hour's meditation, before the day is begun. How naturally at dawn the soul goes out to nature and to God! Swiftly, silently, yet calmly, the day approaches. With it will come struggles and new temptations. God whispers now in the hour of meditation and tells us to prepare for these. "Fear not, I am with thee; be not dismayed, for I am thy God and will still give thee aid."

The richest blessing that can come to any young person's life is for him to start the new year resolved to keep the "Quiet-Hour Covenant." Every morning let him spend 10 or 15 minutes in meditation and prayer, and he will have empowered his life and nature with a force beyond the understanding of his fellows.

"Because there was no room in the inn" Christ was born in a manger, and today men are closing their hearts to him in the same way—"No time."

In conclusion, let us say, with Carlyle:

"Brother, thou hast in thee possibility for much: the possibility of writing on the eternal skies the record of an heroic life."

GOD'S TIME; MAN'S OPPORTUNITY.

Three watchwords in the thirteenth chapter of the Epistle of Paul to the Romans mark the progress of the thought. The first is obedience: "Let every soul be subject unto the higher authority," and, above all, unto God. The second is obligation: "Render, therefore, to all their dues." The third is opportunity: "Knowing the season, that now it is the hour to awake out of sleep." Obedience to authority, obligation to humanity, opportunity for fidelity—these are the connected thoughts that constitute the logical chain of Paul's argument.

There are also three words which are of vast importance, and they are all time words, or words that have to do with the conception of time—the season, the hour, the day. The first word translated "time" is the word "season;" the second word translated "time" is "hour"—that it is now the high "hour to awake out of sleep: for now is our salvation nearer than when we believed."

There are three great thoughts: First of all, love has a debt to pay; secondly, there is a seasonable time in God's plan for that debt to be paid; and, thirdly, there is an opportune hour in man's history for that obligation to be met.

A fine conception is given us in the New Testament, where we are told that as God made the world of matter, so he made the ages of time. That conception runs through the entire New Testament. As we lay a corner stone for a structure, and build up from the foundation to pillar and capital, arch and capstone, completing the architectural plan, so God constructed the ages. He laid their corner stone; he reared their columns and put upon them their capitals; he spanned their arches, and he was making ready to lay his capstone and mark the completion of the purpose of the ages. Fitly framed together, all the parts of the Universe have grown into a natural temple, in which everything saith "glory," and even the heaven and the earth exclaim: "The Lord reigneth."

As there was a fullness of time for judgment, so is there a fullness of time for blessing, and a fullness of time for opportunity. God, in framing the world, had as much of a purpose in planning the ages of history as he had in the creation of the cosmos. We have now come to God's full season for the extension of God's kingdom in all the earth. There is an object to be reached—the world. There is a force to be put into the field—the Church. There is a Divine Leader to guide the Church's force into the field of harvest and work. It is a knowledge of the divine plan and faithful co-operation with God that bring success in individual, in Church, and in national life.—*Presbyterian Examiner.*

THE MATTER OF A DAY IN ITS DAY.

That little word "grace" is like a small window which opens out on to a great landscape, for it gathers up into one encyclopedical expression the

whole infinite variety of beneficences and bestowments which come showering down upon us. That one gift is, as the Apostle puts it in one of his eloquent epithets, "The manifold grace of God," which word in the original is even more rich and picturesque, because it means the "many-variegated grace"—like some rich piece of embroidery glowing with all manner of dyes and gold. So the one gift comes to us "manifold," rich in its adaptation to and its exquisite fitness for the needs of the moment.

The rabbis had a tradition that the manna in the wilderness tasted to every man just what each man needed or wished most. You might go into some imperial city on a day of rejoicing, and find a fountain in the market place pouring out, according to the wish of the people, various costly and refreshing drinks. God's gift comes to us with the like variety, the "matter of a day in its day."

He never gives us the wrong medicine. Whatever variety of circumstances we stand in, there, in that one infinitely simple and yet infinitely complex gift, is what we specially want at the moment. Am I struggling? He extends a hand to steady me. Am I fighting? He is my sword and shield, "my buckler, and the horn of my salvation, and my high tower." Am I anxious? He comes into my heart, and brings with him a great peace, and all waves cease to toss, and smooth themselves into a level plain. Am I glad? He comes to heighten the gladness by some touch of holier joy. Am I perplexed in mind? If I look to him, "his coming shall be as a morning," and illumination will be granted. Am I treading a lonely path? There is One by my side who will either change nor fail nor die. Whatever any man needs, at the moment that he needs it, that one great Gift shall supply the "matter of a day in its day."—*Alexander Maclaren.*

LIQUOR MONEY LEAVES TOWN.

The following statement shows what becomes of the money received by saloonkeepers:

Some time ago Hon. Seaborn Wright, of Georgia, in a temperance address made in a Virginia town, declared that from 60 to 70 per cent of the money taken in by saloonkeepers of the place was sent outside the city and State and put into the pockets of the foreign distiller and brewer. Mr. Wright declared that the money spent in the local saloon was dug out of the soil, taken from the machinery of the factories and other channels of business life by honest labor, but that when this money was spent for liquor it left the community poorer and made richer the foreign distiller and brewer.

In Mr. Wright's audience sat a banker who thought the Georgia man was mistaken in saying that 60 or 70 per cent of the money spent in saloons was sent outside the city and county. This banker made an examination of accounts of the saloonkeepers in his bank. He ascertained that so far as the bank books showed Mr. Wright was correct, and the banker declared that sometimes as much as 75 per cent of the money deposited by saloonkeepers was checked out to brewers and distillers in other States.—*Pacific Methodist Advocate.*

"JUDGE NOT."

How can we keep from judging? The power of seeing into character is to be coveted and cultivated, and the absence of it makes simpletons, not saints. The judging of which he speaks is one-sided, and fixes on faults, which it magnifies, passing by virtues. Literature and politics and social life are infested by it, and it finds its way into the church and threatens us all. The race of faultfinders we have always with us, blind as moles to beauties and goodness, but lynx-eyed for failings, and finding meat and drink in proclaiming them.—*Alexander Maclaren.*

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Corning, Ark.

In the Northern part of the State in Clay County is Corning, a real prosperous town. Two banks, six blocks of business, several mills, court house, and excellent school and churches. Our church is a nice brick, with an excellent membership. The old parsonage has been sold, and a two-story house near the church has been purchased. Rev. J. R. Nelson has been returned for another year. He and his good wife were cordially received by this noble people. They have the habit of holding their preacher four years. So much the better for both preacher and people. Brother Nelson is a fine man and a good preacher. The longer he stays the better they will love him. Rushing around, shaping up the old, we secured two new subscribers: W. M. Ledbetter and T. W. Johnson. Rev. N. E. Skinner and wife came up from Conference to spend a while with their children, W. D. Polk and family. They are extra fine people.

Black Rock, Hoxie and Portia.

These three towns form an excellent work. Black Rock is near the Black river, on seven or more hills. The Frisco road and boats on the river give them outlet for their products. There are several mills and gins, four blocks of business, a strong bank with Brother G. A. Henry, cashier. We have nice property both in church and parsonage, kept in good condition. A delicious supper was enjoyed with Hon. Clay Sloan and his elegant family. Shaping up the old subscribers, Sister C. P. Lentz subscribed for the paper.

Hoxie.

This is a great railroad center. The Frisco and Iron Mountain cross here. The shops and division for the roads, make this a great place for railroad men to live. The Y. M. C. A. is quite a help for them. There is quite a good deal of business done here. The large hotel has burned, but will soon be rebuilt, larger and more substantial. We have good, new church at Hoxie.

Portia.

The town has rebuilt most of the burnt district, and is in a prosperous condition. It is in a most productive farming country. Have bank, several stores and new brick hotel.

We have good church house and a fine membership. Shaping up the old, I secured four new subscribers: Mrs. J. W. Ellison, Dr. W. J. Robinson, Mrs. C. H. Anderson, and F. F. Sloan.

Passing through this work, I heard quite a number speak in high terms of Rev. S. F. Brown, who had served them so well the past year. Having loved him and family so much they will be capable of appreciating their new preacher, Rev. I. C. Bradsher.

Imboden.

I have always admired Imboden. There are so many beautiful homes, substantial business houses, and an extra fine class of citizens. Nearly every Methodist family in town gets the Western Methodist, and none asked to stop their paper. Mrs. Q. C. Janes subscribed. Brother J. F. Jernigan, the new pastor, had not arrived, but he would meet a cordial welcome. Prof. J. G. Eaton and Prof. Gaston are making a success of the Training School. They have a very fine class of young men and young ladies. They have the right man at the head of the school. The town is standing by him. Rev. H. H. Blains and his good wife have charge of the boarding house. An excellent dinner was enjoyed with them. Brother Blevins is also a student, qualifying for a life of large usefulness. We have three broad-minded doctors in our church here, all readers of the Western Methodist, who do not complain at the paper's ads.—Drs. Henterson, Poindexter and Wells. There is a fine two-story brick

school house. We have neat church and parsonage.

Hardy.

On the north bank of the Mammoth river in Sharp county is Hardy. The Frisco road gives them outlet. There are two blocks of business, a bank, mill and gin, a good public school, and a union church. Our people are beginning to realize the necessity of a Methodist church. We had a pleasant service with a few. Shaping the old, we secured Mrs. V. A. Davidson as a new subscriber. I enjoyed the hospitality of Brother and Sister Martin. Brother W. J. Martin has been licensed to preach. He will be useful in this relation. Brother Scarborough was quite nice to me. Brother Metcalf is the polite cashier of the bank.

Mammoth Spring.

One of the largest springs known is Mammoth Spring in Fulton county. It forms a river sufficient to float a good size boat from its source. It has water and fall sufficient to propel immense machinery which some day will be utilized. There are two dams, one for a large wheat and corn mill, the other the motor power for a large electric light and power plant, which is used in Mammoth Spring, and some towns in Missouri. There are five or six blocks of business, two banks, excellent public school, Government fishery and prosperous town. We have neat church and parsonage. A gracious revival has recently been held. This church has been made a station with Rev. M. P. Timberlake, pastor. He is a fine man for this growing church. He is developing into one of the strong preachers of his conference. We had an excellent service with a good week night congregation. Shaping up the old we secured two new subscribers: W. M. Lytle, a prosperous merchant, and Mrs. S. E. Sterling, who keeps a nice restaurant.

Old Wanlut Ridge.

Saturday night and Sunday were spent in the country, preaching to appreciative congregations at old Walnut Ridge church. Rev. S. M. Gatlin, Rev. C. R. Fain and their families brought me under special obligations for favors. Brother Gatlin had a good year with this people and is returned for a second year. He is an excellent Christian gentleman. This is a fine farming country. We have a good church, and there is an excellent two-story brick school house. We secured seven new subscribers: G. W. Benson, Jesse Fain, G. W. Alexander, Edward Baker, Harold Spencer, Mrs. Lizzie Hamilton and Mrs. Annie Adams.

"SUNDAY THE TRUE SABBATH OF GOD"

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

EL DORADO CIRCUIT.

We are glad to know that it is our privilege to be with these people another year. This being our third year we hope to make it a better year than last year, notwithstanding the fact last year was an increase over the year before. Looking unto the Lord for wisdom and guidance we do expect this year to be the best. There are some things connected with the El Dorado Circuit that makes us feel good. The first year that we came on this work it was drawing from the Mission Board \$140.00; the second year it drew \$50.00, and this year it is off of the Board entirely. I am sure that the good people on this circuit rejoice to know that their part of the work is self-sustaining. We are praying for a great revival of religion this year, and that our finance shall go above last year. We are serving a good and loyal people and a prosperous people, and all we need to do is to just come together in the might and strength of the Lord and I am sure

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$2,000. Benefits payable at death, old age, or disability. \$112,750.00 paid to widows, orphans, and disabled. \$17,000.00 reserve fund. Write for rates, blanks, etc. J. H. SHUMAKER, Secretary, Nashville, Tenn.

A Few Reasons Why You Should Attend Ford's

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

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

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

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

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

Write for information, literature, terms, etc.

Ford's Business College

H. K. FORD, President.
T. B. FORD, Secretary.

LITTLE ROCK, ARKANSAS.

HENDRIX COLLEGE

Second Term begins December 31, 1912. Several new classes will be organized for those who could not enter in the Fall.

Faculty of twelve experienced men. Unusual advantages

Moderate expenses.

For particulars address

A. C. MILLAR, Pres.

CONWAY, ARKANSAS

that we all will be proud of our record next fall at the Annual Conference. The preacher and his family received a nice pounding since we came home from the Conference. Such treatment makes a preacher and his little family feel like doing their dead level best to keep the church of God stimulated in every way possible. We have preached twice since Conference, married two couples and attended two funerals. We hope to be able to put the Western Methodist in a number of homes this year, feeling sure that it will be a great factor in the progress of the church of God. Our people are all able to take the paper and we hope to be successful in getting them to subscribe for it. May God bless all the preachers and their families together with the people they serve, and may we have a glorious revival of religion throughout the entire Little Rock Conference. May the blessings of God rest on those old brethren who have been laid on the shelf, and may God put it into the hearts of the people to respond to the Conference claimants fund, that the church may be able to provide better in the future for them than she has in the past.

J. C. Williams, P. C.

THE UNDERGRADUATES.

Can supply themselves with many good books by making an effort. Get those subscribers; two will get a dollar book, four will get any two dollar book, and so on. Remember, cash with order, and the subscription price of Western Methodist, \$1.50.

LONE WOLF, OKLA.

We have been on our charge three weeks today and are at last beginning to get the work in hand. Owing to the fact that the charge has had no pastor for the past six months, things were badly disorganized, but in spite of this we received a welcome in that good old-fashioned Methodist style that makes the preacher love his people from the beginning. The Home Mission Society had papered three rooms and painted the woodwork and everything was in readiness for us to move in, while in thirty minutes the house was crowded with folks eager to help.

A load of coal and some groceries were sent up and all we had to do was

Rev. Jerry Jeter

CONFERENCE EVANGELIST

For the East Oklahoma Conference.

Muskogee, Okla., P. O. Box 1498.

to make a fire, and we were at home.

While our church is small a more faithful congregation cannot be found. Everything is moving along very nicely and the people seem eager to do.

Our work is a three-cornered one, and what is true of the Lone Wolf church is largely true of the other places. The people received us gladly.

Our people have been at work all over the charge and we expect a great year's work. They have visited, they have pounded, they have been after our hearts and we are thoroughly capitulated.

B. Coopwood Perry, P. C.

A DELIGHTFUL EVENING.

A goodly number of the members of the Methodist church gathered at the parsonage last evening with smiles on their faces and bundles in their hands and made it very pleasant for the pastor and his family.

The ladies of the party served cake and chocolate after which the pastor expressed the feelings of himself and wife in a few well chosen words.

Responses were made by I. L. Strange, J. T. Leard, an' W. H. Darrough for the men, and Mrs. Triplett and Mrs. Cock for the ladies. It was an enjoyable occasion, everyone was happy and hopeful. The company broke up after singing "Praise God From Whom All Blessings Flow."—Hugo Daily.

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.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT
(First Round)

Austin Ct., at Mt. Zion.....Jan. 4, 5
 Twenty-eighth Street, p. m.....Jan. 8
 Hickory Plains Ct., at Hebron.....Jan. 11, 12
 Des Arc Station, p. m.....Jan. 13
 DeValls Bluff and Hazen, p. m.....Jan. 14
 Maumelle and Oak Hill, at O. H.....Jan. 18, 19
 Carlisle Mission, at Zion.....Jan. 25, 27
 Carlisle Station, p. m.....Jan. 26, 27
 Capitol View, p. m.....Jan. 30
 Tomberlin Ct., at Keo.....Feb. 1, 2
 England Station, p. m.....Feb. 2, 3
 Pulaski Heights, p. m.....Feb. 5
 Bryant Ct., at Bryant.....Feb. 8, 9
 Highland Church, p. m.....Feb. 12
 Mablevale Ct., at Mablevale.....Feb. 15, 16
 Hunter Memorial, p. m.....Feb. 17
 Asbury Church, p. m.....Feb. 19
 Bauxite Ct., at Bauxite.....Feb. 22, 23
 Henderson's Chapel, p. m.....Feb. 24
 Winfield Church, p. m.....Feb. 25
 First Church, p. m.....Feb. 27
 Lonoke Station, p. m.....Feb. 28

The District Stewards will meet in the parlors of the First Methodist Church, in Little Rock, at 10:00 a. m., Tuesday, December 31, 1912.

FORNEY HUTCHINSON, P. E.

CAMDEN DISTRICT
(First Round)

Chidester, at Ebenezer.....Dec. 28
 Waldo, at Waldo, 10 a. m.....Jan. 3
 Magnolia Ct., at Harmony.....Jan. 4
 Magnolia Station.....Jan. 6
 Stephens.....Jan. 7
 Buena Vista at B. V., 11 a. m.....Jan. 8
 Atlanta, at Pleasant Grove.....Jan. 11
 Wesson.....Jan. 13
 Junction City.....Jan. 14
 Eagle Mills at Eagle Mills.....Jan. 18
 Bearden at Bearden.....Jan. 20
 Thornton at Thornton.....Jan. 21
 Kingsland at Kingsland.....Jan. 22
 Hampton at Hampton.....Jan. 23
 Strong at Strong.....Jan. 25
 Huttig.....Jan. 26
 El Dorado Ct., at Quinn, 11 a. m.....Jan. 27
 El Dorado Station, 7 p. m.....Jan. 27
 Fordyce.....Feb. 1
 Camden.....Feb. 3

The District Stewards will meet at 9:30 a. m., Wednesday, Jan. 1, in the Methodist Church at Camden. The Pastors of the District will meet at the same place at 3 p. m. of the same day, and remain together through the next day. A full attendance of the District Stewards and of the pastors is very important. The Trustees of the District Parsonage are called to meet Jan. 1 in connection with the District Stewards.

W. P. WHALEY, P. E.

ARCADELPHIA DISTRICT
(First Round)

Friendship, at Social Hill.....Jan. 4, 5
 Traskwood, at Traskwood.....Jan. 5, 6
 Hot Springs Ct., at Morning Star.....Jan. 11, 12
 Tigert Memorial, 7:30 p. m.....Jan. 12
 Dalark, at Dalark.....Jan. 18, 19
 Arkadelphia Ct., at Mt. Pisgah.....Jan. 25, 26
 Lono, at L'Eauftras.....Feb. 1, 2
 Malvern, 7:30 p. m.....Feb. 2
 Park Avenue, 11 a. m.....Feb. 9
 Malvern Avenue, 7:30 p. m.....Feb. 9
 Ussery, at Hugh's Chapel.....Feb. 15, 16
 Third Street, 7:30 p. m.....Feb. 16
 Princeton, at Tulip.....Feb. 22, 23
 Bear, at Cason's Chapel.....Mar. 1, 2
 Holly Springs, at Mt. Olivet.....Mar. 8, 9
 Cedar Glades, at Sulphur.....Mar. 22, 23
 Central, 7:30 p. m.....Mar. 2
 Benton announced.

T. D. SCOTT, P. E.

ARKANSAS CONFERENCE.

FORT SMITH DISTRICT
(First Round.)

Hartford and Midland at Hartford.....Dec. 22
 Huntington and Mansfield.....Dec. 22
 Mulberry Ct., at Mulberry.....Dec. 27
 Ozark Ct., at Grenades.....Dec. 28, 29
 Ozark Station.....Dec. 29, 30
 Kibler Ct.,.....Jan. 4, 5
 Alma.....Jan. 5, 6
 Dodson Avenue.....Jan. 6
 Van Buren Ct.,.....Jan. 12
 Van Buren Station.....Jan. 12, 13
 First Church.....Jan. 20
 Hacket.....Jan. 26
 Midland Heights.....Jan. 27
 Central Church.....Jan. 28
 Greenwood.....Feb. 2

J. M. HUGHEY, P. E.

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

NOTICE TO EVANGELISTS.

I desire engagement with evangelist as gospel singer and chorus leader for the remainder of the season. Have a fine collection of solos and know how to sing them. Studied under one of the best known instructors, and the best singing evangelist in the West. Address Jas. Collins, 816 Idaho Ave., Chickasha, Okla.

EVANGELISTIC NOTICE.

My address is Ardmore, Okla. I wish all parties desiring my services in evangelistic meetings to notify me as early as possible. D. V. York.

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

Address, Box 65, Mangum, Okla.

Patronize the Most Progressive Dry Goods House in the South

Generally speaking, every merchant finds it to be to his interest to buy his stock from a house which is constantly progressing in every department. The enormous growth in volume of our business enables us to dispose of our entire stock of each season's merchandise, giving you the benefit of crisp, fresh, new goods all the time. Only the fact that we offer the trade superior styles, better service, and better quality makes this enormous increase year by year possible. You can find what you need in a Southern house if you come to this large, Progressive Establishment.

Wm. R. Moore Dry Goods Company

Exclusively Wholesale

MEMPHIS, TENN.

CHELSEA, OKLA.

Just a word from Chelsea might be of interest to some one. We are starting well on this our third year. I have not had a more hearty welcome to any charge that I have served than the people of Chelsea have given me on my return from Conference at Holdenville. They have said so many kind things to me, and in reference to my coming back, that it makes me feel very thankful indeed that I didn't have to move. I verily believe that if ever I got an appointment through the overruling of providence, this is one. And I have always tried to believe that all of my appointments were of the Lord. One thing sure, I have never had an appointment that was not larger than I was.

The people have pledged their hearty support and co-operation this year. I believe we are going to have the greatest year in the history of the Chelsea charge, at least one of the greatest.

We expect to raise all of our collections this year without having to take a public collection. We are using the Duplex Envelope system on the weekly basis. It is a fine plan.

We are planning for a revival to begin the second Sunday in January.

The people gave us a nice pounding soon after our return from Conference, the next to the best ever received. We are starting well, and I expect to try to make it the best year of my ministry.

J. L. Gage.

EFFECT OF ONE BOTTLE.

Crandall, Tex.—“After my last spell of sickness,” writes Mrs. Belle Teal, of this city, “I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework.” Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

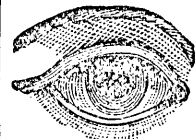
ANY INTELLIGENT PERSON CAN earn steady income corresponding for newspaper. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

OF VALUE TO HOUSEKEEPERS.

As nearly every servant will use kerosene oil in an extremity for kindling fires, it is well to give direction as to how it can be used without danger. A safe and easy way to use the oil is to fill a glass jar about half full of pieces of brick about the size of an egg, then fill the jar with the oil and keep closely covered and one piece of brick will start one fire and make a slow and steady flame. The common coal oil is an invaluable aid in housework and the oil is especially useful in the laundry and kitchen. In the first place it will remove stains from clothing without injuring the fabric and old fruit stains can often be removed by soaking in the oil, and a little of the oil added to the suds in the boiler on wash day helps to whiten and purify the clothes, with absolutely no ill effects. The oil mixed with coal ashes is fine for scouring galvanized ironware, steel knives, tinware and the steel of the range, and if a little of the oil is used in the water for cleaning oilcloth it will last longer and look better, and nothing else so easily cleans a sink or bath tub without any marring of the surface. If the sewing machine begins to run heavy, oil it thoroughly with kerosene and run it a little while; then wipe clean with a soft cloth and oil with good machine oil. Many a busy housewife would find the rubber heels now coming into use a great help when she must be much on her feet, as they make walking easier and save the jar to the spine and brain of heavy walking, and it is said that it is very injurious to the brain when a person has a habit of bringing his weight down chiefly upon the heel. If you want a pretty rug without any expense you can utilize all the old ribbons and scraps of silk for this purpose. The silk is cut into strips one inch wide and the strips must be even, as uneven strips will make the work unsatisfactory. Sew the strips neatly together and wind into balls, then crochet or knit them into rugs of the desired size. A beautiful rug was made from old ribbons and silk, but the faded pieces were colored bright shades with the diamond dyes for silk and the same dyes for cotton were used for coloring a lot of old white cotton and faded calico pieces, then these were made into several large rugs of different sizes. The pieces were cut into narrow even strips and wound into balls

CHURCH BELLS SCHOOL

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 Established 1893.
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Optical Co.109 West Fifth Street
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The best and most reliable optical store in Arkansas.

We examine eyes.
 We make eyeglasses and spectacles.
 We replace broken lenses.
 We guarantee all our work.

Honesty is our policy.

and sent to the weaver, who for a small sum wove them into nice looking and serviceable rugs. All the pieces were colored brown for one rug and blue for another to save the trouble of arranging colors, and the brown rug was woven with red and green warp and the blue with all white and there is no better way than this to use up old material as rugs are very useful articles in the home, and cutting the pieces and preparing the balls makes pleasant work for leisure hours and you can have enough balls for several large, substantial rugs in a very short time and with very little trouble or expense.

M. H.

PREACHER WANTED.

I want a preacher for a \$450.00 two point charge. Good parsonage. The parsonage is located in the country.

Don't apply unless you can preach fairly well, and willing to do the full work of a pastor.

Send me all information you have concerning you.

N. L. Linbaugh, P. E.
Holdenville, Okla.

WANTED: Agents in every town and county throughout the State on a specialty in great demand in every home. \$5.00 to \$10.00 made every day. Don't delay, territory going fast. PARKER-DUVALL CO., 324 E. Elm St., Little Rock, Ark.

A PLEASANT SURPRISE.

We have been in our new home now nearly a month. We arrived at Tangier in time for our first appointment after Conference. But as there were several hindrances we did not get moved till the following week. The people received us with a warm welcome, meeting carefully all expenses occurring, for us, and helping when possible to get us fixed comfortably in the parsonage. When all the cheerful greetings and warm receptions were over and everything seemed quiet, we went to the regular weekly meeting of our people on Friday night, December 13., and were surprised to see so many present. The evening seemed to be a great one for shopping and people on the way home stopped in for the service, leaving their luggage in the back part of the church.

After the regular service Dr. Armstrong announced that "they had something good to eat, but it was not for all." He then presented to us the whole collection of good things (amounting to over \$6.00 worth) in the name of the people.

Thanks to God and to this good people. May God richly bless us together and give us a prosperous year for His cause.

C. E. Galloway, Pastor.
Dec. 17, 1912.

McLOUD, OKLA.

I thought it time for the readers of the good Western Methodist to hear from this place. The people have received us with open hearts and homes. My! how they did pound us.

At one time it was dangerous to get out, the pounds were coming so fast. We have found good people here.

The Methodist people have a nice five-room parsonage. The Woman's Home Mission Society has bought some nice furniture since Conference, and we are glad to say it is paid for. We found the league at rest when we came but it is going now. We have some fine young people at work. We did not have any prayer meeting; we have one now. The Sunday school at Trinity has grown some. We had there last Sunday 115 out. We have bought little chairs and some books for that place. We hope to do the best work of our life. Pray for us. We are down at work but we should take time to pray for each other.

May God crown the church this year with success.

B. L. Williams, Pastor.
McLeod, Okh.

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160 acres of fine wheat land in Castro county, Texas. Good house, fine well and wind mill, barn, etc. Big opportunity for some man who wants to get to the high healthy plains of the Panhandle of Texas. Address Box 177, Siloan Springs, Ark.

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Lake Village, Ark.

Dr. S. A. Scott:

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

Yours respectfully,
E. M. Chamberlain.

Manufactured and for sale by

Dr. S. A. Scott
DRUGGIST

1800 Wright Av., Little Rock, Ark.

METHODISM IN HOT SPRINGS.

Present at the meeting Monday morning, Dec. 23, C. O. Steel, S. C. Dean, Dr. A. Monk, J. G. Ditterline and O. H. Keadle. After singing, "Must Jesus Bear the Cross Alone?" Dr. Monk led in prayer and the following information of preceding week was gleaned.

Ditterline, pastor of Tigert Memorial and Oak Lawn, was at Oak Lawn Sunday morning. He had a small crowd but interest was good and everything pointing to good times in the future. The rain prevented services at Tigert Memorial at night.

Dean, pastor at Third Street, reported a fine day for Sunday before, good congregations, 7 accessions by letter, 103 in Sunday school, good prayer meeting Wednesday night, good crowd yesterday morning but small at night because of rain. He has had a fine reception at Third Street and everything is encouraging.

Dr. Monk, pastor at Central, was unable to reach the city until last Friday afternoon. This being his initial service at Central he was not in position to say whether or not his congregation was an average. However, he considered it reasonably good in the morning but small at night, owing to the threatening weather. He received one accession by letter.

A. M. Robertson, pastor at Park Avenue, was absent, but Keadle made a brief report for him. The Sunday school and congregation reasonably good in the morning, Robertson preached a splendid sermon on the advent and power of Christ. The services were spiritual and the pastor made a fine impression on his congregation. Because of the rain there were no services at night.

Bulkley, pastor of Malvern Avenue, being absent there was no report from that charge. However, the secretary learned from Brother Bulkley last week that his services of Sunday before were interesting and everything looked favorable for a good year.

Brother Steel supplemented Dr. Monk's report, speaking of the good sermon, services and good impressions made by the new pastor.

O. H. K.

MRS. JOHN DREW BETTER.

McLeansboro, Ill.—"About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month, I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

CENTRALIA, OKLA.

We are now in the parsonage at Centralia and have met some of our people. I preached my first sermon on Sunday after Conference in Centralia. Though it was raining we had a very good congregation at both morning and evening services. Splendid attention. Monday night following I asked the members of the church and those who wanted to see Methodism grow here, to meet me at the church. The result was that we had a large crowd out. I went from Centralia to Miles, another of our appointments, and announced in the school that I would preach there at night, so I had the opportunity of preaching to a very attentive congregation. And then went for my family and arrived in time to fill the appointment at Centralia yesterday, and before we left the church at night it was said that it was looking

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STATEMENT, COMPTROLLER'S CALL.

The State National Bank of Little Rock

LITTLE ROCK, ARK.

AT CLOSE OF BUSINESS SEPTEMBER 4, 1912

RESOURCES.		LIABILITIES.	
Loans and Discounts.....	\$1,782,131.80	Capital Stock	\$ 500,000.00
U. S. Bonds and Premiums...	305,000.00	Surplus and Net Profits.....	56,885.46
Other Stocks and Bonds.....	147,622.52	Circulation	800,000.00
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

like the old days when Methodism had revivals. May God give us a great revival here, for it is needed.

W. M. Gross.

MOSLEM VS. CHRISTIAN.

"American and Turk in Holy War" is the title of a striking article by William T. Ellis to appear in the January Century. In addition to a candid review of the exact sentiments of Moslems and Christians in countries where both dwell, Mr. Ellis will give clearly drawn characterizations of the two men of the hour—Sheik ul Islam, who suavely asserts that the Moslem bears only good will towards Christians, and the Rev. Samuel M. Zwemer, D.D., of missionary fame, the frank warrior on Islamism.

NOTICE.

Special Stock-holders Meeting of The Development Publishing Co.

By virtue of authority vested in me, I hereby call a special stock-holders meeting of the stock-holders of The Development Publishing Company of Arkansas, to meet on the 16th day of January, 1913, at 11:00 o'clock a. m., in the offices of the Company at rooms 419 and 420 State National Bank Building, Little Rock, Ark.

The purposes of this meeting shall

be to name the date of the publication of a newspaper by our Company; to elect six additional directors; to consider whether the Company shall, at the beginning, publish a daily or a weekly newspaper, or both; to consider the advisability of raising the limit of stock to be held by any one person; and to transact such other business as may come before the meeting.

J. H. ESTES,
President of The Development Publishing Company.

A WOMAN'S APPEAL.

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

JONAH AND THE WHALE.

And four other revival sermons by Evangelist John B. Andrews of Siloam Springs, Ark. Price 25 cents a copy, five for one dollar. Get copy and read these sermons, then pass them along and help the author preach to the unsaved. Order of Siloam Springs Publishing Company, Siloam Springs, Ark.

IMBODEN, HARDY AND RAVEN-DEN SPRINGS.

Well, I am up, and I am down. I went up at Newport when the great Bishop Candler read me out for the above named charge. On Monday morning I hit the road for my work, saw how the land lay, on to Marked Tree, pulled up bag and baggage, and on the 19th with wife and children, put our feet under our own parsonage table at 6 p. m. at Imboden. Though our flight was in mid-winter, the weather was ideal, and we made the trip, all in and not a band slipped or a cog jumped. A big, broad barndoor welcome greeted us, and many familiar faces greeted us, among them Drs. J. C. Poindexter, John R. Wells, A. G. Henderson, John Polk, Walter Wells, S. Wells, and many elect ladies whom I had known in other days. We have a nice six-room parsonage, partly furnished, good water and a genuine old-fashion "smokehouse" with other out-buildings, all in very good repair. And I want to say to good Bishop Candler if it was my appointment he was worrying over at Newport he can dismiss the trouble, and "drink no water," for I feel it's a fit, on both sides, and all around, from top to toe. Held my first services on the 22nd. Fine congregations at each service, and a glorious good time. The fort is safe and fairly satisfactory, the present is joyful, and the future looks like the face of a good, true friend. The usual pounding came on the second night after our arrival. And I can't now name all the good things that came. But the forerunner was a fine young hog, borne on the shoulders of a big stout boy, all dressed and ready for my smokehouse. See? Then came other articles, too many to remember, and we all surrendered and did the gratitude act to the best of our ability. So I am up, and down, and going again. May the Lord bountifully reward every donor, and give us an historic year for souls. Amen!

Jas. F. Jernigan.

ARE YOU DRIFTING.

Some years ago there was a vessel coming down the Niagara river which when within a few miles above the Falls took fire. It was soon found there was not a particle of hope of saving her, so the crew and passengers were taken ashore in boats; and the vessel was abandoned to her fate. It was night. The scene produced consternation and alarm to all who witnessed it. The banks were lined with people who waited in breathless suspense for the inevitable moment as she swept towards the awful verge. At length with frightful plunge, and hissing sound amid flashing fire, and

For Conference

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Little Rock -- Arkansas

gleaming spray, she made the bound and disappeared in the awful flood. How sad it is, but it is none the less true, that there are hundreds, and thousands of our young men and boys in our cities, villages, and rural districts, just as hopelessly on fire with evil habit and through the dark night of temptation, they are floating down with the current toward a more awful plunge. Surely this is not a manly course. There can be no glory in mere drifting—going the way of the current—floating is essential weakness, a cork can do that, going against the current is strength. Surely no manly young man need ever to be convinced that moral weakness is disgrace, and moral strength is pride—and glory. It should never be forgotten that vacillation in regard to the Christian life is moral cowardice. Young man you owe it to your manhood to begin a decided Christian life. Your reason, heart and conscience all tell you so. Above all you owe it to your maker to take this step now. Wait not until tomorrow, as you know not what a day may bring forth.

Cigarette smoking is one of the giant evils of the age. The habit has grown to an enormous extent among boys and men in the last few years. Since it is such practice, and is taking such a hold upon our boys. It is a shame and disgrace for men raising boys, to practice this evil which is deleterious to the health and ruinous to the morals of our boys.

R. H. Grimstead.

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

LACEY CIRCUIT.

The itinerant wheel of the Little Rock Annual Conference of the Methodist Episcopal Church, South, has just completed its fifty-ninth revolution, and such a scatterment of preachers. But few were returned to their former charges, some no doubt glad of a change and some aggrieved. But as a rule our preachers are loyal and go where they are appointed. Of course, now and then one gets his tail over the dashboard and refuses to go. Notwithstanding they said when they joined the Conference that they would go anywhere. Well, I am thankful to Almighty God that I have never been the man to refuse to go where I was appointed, and God forbid that I ever should. I reached my present field of labor on Saturday after the adjournment of our Conference on Monday and filled my first appointment at Lacey the third Sunday night, preaching to a fairly good congregation with good attention, and behavior. We have been well received. I am favorably impressed with what I have seen of the work.

It would be untrue in me not to mention the delightful surprise which took place at the parsonage. Last night at seven o'clock we heard footsteps in the hall accompanied by many voices, and into the dining room they went without permission, deposited bundles after bundles, all filled with good things too numerous to mention. After which all came into the sitting room and were seated as best we could seat them. After a few stammering words of appreciation, we then read a lesson from God's word and all knelt in prayer by the writer, with two other prayers led by Brothers Kimbrough and Oran Lewis, after which the crowd dispersed and left the preacher and family to peruse the contents of the

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packages. May the Lord give us a prosperous year on the Lacey charge and the Lord bless the good people.

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LITTLE ROCK PROPERTY FOR SALE.

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

A. C. MILLAR,
Conway, Ark.

POOR FOLKS ALSO GET THE BIBLE.

One million, five hundred and seventy-five thousand volumes of Scripture were put into circulation in the United States during the year ending March 31, 1912, by the American Bible Society.

Of this number 1,274,787 volumes are in the English language, for the most part inexpensive editions, and were sold without profit or given away.

An example of the substantial but low-priced and useful issues of the Society in the twenty-five cent edition of the Pentateuch. The five books for the Sunday school lessons of 1913, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, are separately bound in cloth. They are put up in

a neat box and with them a strong leather case, which holds any one of the books while in use. Either of the little Scriptures in its leather case slips handily into the vest pocket, and in any place or time of waiting invites one to read and meditate.

The Secretaries.

A REPEATED REQUEST TO OUR PASTORS

So cordial was the response of our pastors to the request made last year for a sermon on Christian Stewardship that we feel encouraged to repeat the request. January is the day selected for the sermon this year. If this date conflicts with your plans we shall be glad to have you present the subject on the first Sunday that is convenient.

There is no more opportune time to stress this important subject, and we shall appreciate very much your cooperation in this effort to get this very vital matter on the consciences of the whole church.

Mrs. J. W. Perry,
Third Vice President, Woman's Missionary Council.

NOTICE.

My post office has been changed from Clinton, Okla., to Chickasha, Okla. Moss Weaver.
Chickasha, Dec. 6, 1912.