

# WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXIV

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NO. 50

AND THE ANGEL SAID UNTO THEM, FEAR NOT; FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE. FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOUR, WHICH IS CHRIST THE LORD. AND THIS SHALL BE A SIGN UNTO YOU; YE SHALL FIND THE BABE WRAPPED IN SWADDLING CLOTHES, LYING IN A MANGER. AND SUD- DENLY THERE WAS WITH THE ANGEL A MULTITUDE OF THE HEAVENLY HOST PRAIS- ING GOD, AND SAYING, GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN.—Luke 2:10-14.

## HOW TO CELEBRATE CHRISTMAS.

As Christmas celebrates the giving of God's greatest gift to the world, it is natural that it should be a season of joy and of giving. Friends and kindred remember one another with gifts. The spirit of the custom is good, but for many the observance has become an unbearable burden, because of the increasing cost of gifts. The wealthy give lavishly out of their abundance; and people of moderate means ape the rich and vie with their wealthy friends in interchange of costly presents. When members of the household give needed ap- parel, furniture, and other objects, it is not extravagance, and yet there is often lack of taste and discrimination which creates embarrassment. It might be better to provide these things in the ordi- nary way, after due consultation. The average person today, however, a few weeks before Christ- mas makes a list of those who are likely to send him presents and begins to speculate as to the probable value of each present, and then under- takes to find presents to match these in cost. It is a game of guessing, and the question uppermost seems to be the matching of gifts. One fears to be considered poor or close, and so the inter- change of gifts becomes a contest each year, grow- ing more expensive and difficult, and usually result- ing in criticisms and heartburnings. Cases come to mind of girls on salaries of fifty dollars a month who spend a hundred dollars for Christmas pres- ents, and perhaps receive presents of equal value, many of them inappropriate and utterly useless, even as keepsakes. Among worldlings this will continue, but among Christians the evil should be abated. The greatest gift God could give was his Son. Christ's greatest gift was Himself. The greatest return we can make to God and to Christ is the unreserved offer of ourselves. Personality is infinitely above material things. What our kin- dred and friends need most is ourselves. If the rush and grind of our tasks have separated or held us back from the intimacy of friendship or com- panionship, let the barriers be broken at Christ- mastide. Let families be re-united. Let houses for the season become real homes. The presence of the long absent son or daughter is worth more to aged parents than a boxful of clothes or books or viands. Where a visit is impossible, a long, loving letter avails much. It is not wrong to make gifts of material things, but consideration and dis- crimination are prime requisites to avoid abuse of the real spirit of this season of joy. The very poor and the unfortunate should be remembered substantially. The rich should not present to their friends of moderate means articles of great value which will constantly remind of the difference in fortune, but beautiful and artistic objects which are reminders of mutual tastes and experiences; and in return dainty and inexpensive articles in- volving some personal touch or relation are ample. Between friends of equal means little things that tend to recall pleasant associations and that rep- resent the self are most appropriate. Then the city son can send mother on the farm something which the country does not produce, and the coun- try brother can send to his city brother choice

products of the farm. The traveler can use pic- tures and articles from foreign lands, and all who are skilled in any art or trade can make gifts that peculiarly represent themselves.

Now, when Europe bleeds, when the supreme tragedy of the ages is being enacted, how can Christians give extravagantly and thoughtlessly? Our hearts are throbbing in ardent sympathy with the world's suffering. Have we done ought to re- lieve it? Have we given a penny to stricken Bel- gium, or Poland, or Armenia? If not, before a single present is purchased, we should contribute to relief funds. But that will not stop the horrors of war, nor end man's inhumanity to man. Only when Christ is adequately known and loved will men cease to hate and to kill. Can we loyally cele- brate the advent of the Prince of Peace unless we are unreservedly contributing to the cause for which He gave Himself? Can Christians honor Christ at Christmas by feasting and extravagant folly? The World War requires millions of men and billions of money. The embattled nations are sacrificing their sons and annihilating their re- sources to win. The Christian conquest of the world requires men to go and money to support them. We, the Christian people of Arkansas, over- whelmed with God's mercies, have the men and the money. We ourselves could turn the tide of Chris- tian conquest. If the men and women of Arkansas who have been saved by the gift of God's Son would devote the wealth which God has given to the war- fare in which Christ leads, hundreds of our noblest youth would take the field. Arkansas Methodism alone is amply able to do more than our whole Church is doing. We can do it. We must do it. Let us simplify our manner of life. Let us elim- inate all useless expense and unchristian folly. Let each one, at this holy Christmastide, plan to give as an expression of love for Christ an extra gift to missions equal to what we spend for friendly gifts and festivity, and then during the first week in January add to it the value of one day's income, and through our pastors send it to our Mission Board as a special offering. Only thus can we show the true spirit of the Christ whose birth we celebrate. Arkansas Methodists, Christ waits for us to act. Shall we disappoint Him?

## A VANISHED VIRTUE.

After the complaint of hard times during the past fifteen months, it seems incredible that our people should be extravagant. Yet as one walks the streets and sees the throngs of richly dressed people yielding to the lure of fashion and the pal- ate, he is forced to the conviction that frugality or economy is a vanished virtue. Among the warring nations statesmen, preachers, and editors are ex- horting to strict economy. Patriotism requires it. Common sense demands it. The Independent says editorially: "Quite as much as the peoples of Europe, the people of the United States need awak- ening to the imperativeness of the old-fashioned virtue of thrift. And, like our English kinsmen, they need to perfect themselves in it through a new application of intelligence. The fur dealers say that never in the history of their trade has there been such expenditure for costly skins as there has been in the last few weeks by ladies whose husbands were strangers to wealth until the war munitions stocks gave them the fortune of luck. The philistinism of these persons is by no means a mere matter of indifference to things worth while. It is much more a matter of igno- rance. Their children and their children's children will strive mightily to erase the first chapter of prosperity from their family history." It is la- mentable when any one plays the fool. But the rich fool in lavishing money on riotous raiment is at least wasting that which he has in abundance, but the poor fools who ape the rich by dressing in furs and velvet and silk and satin, are hypo-

crites and thieves. They are hypocrites, because they try to create the false impression of having wealth; they are thieves because they certainly rob themselves of higher values, and often sell vir- tue for velvet. It is positively pitiful to see silly girls on meager wages arrayed in fine furs and dis- playing showy jewelry, and wives of men who daily dodge the bill collector dressed like millionaires, and men on slender salaries riding pompously in limousine and tonneau. When prosperity tempts to such vanity and folly, is it strange that crops fail, banks break, and stocks fall? God gives us good things to be used for our uplift and for his glory. When we pervert God's gifts and lower our- selves to the plane of the mere sensuous, we must expect reverses. God could not approve and be truly good. Prosperity is a challenge. If man indulges in high living he must fall and die. If he is lowly and thinks high thoughts, he becomes rich in character and truly lives. It is time for Christian men and women to quit their extrav- agant habits, cultivate frugality, and utilize their substance for the promotion of the kingdom of God. If the rich will lead, the poor will follow. If the poor will set the example, the rich will be put to the blush.

## THE LURE OF LUXURY.

This is pre-eminently an age of plenty. Once luxuries were costly; now they are cheap. Erst- while only the rich dared to indulge a diversified appetite; nowadays the beggar must have dainty delicacies or he reviles his benefactor. Men have grown both brain and brawn on porridge and water. Now intellectual and physical pigmies plunder earth and sea and air for palatable pab- ulum and pungent potations. Chefs concoct curi- ous collations and multiply marvelous and mina- tory menus. Chairs must be cushioned and couches curtained. Pigs and pugs are pampered in pal- aces. Children are corrected with custard and castoria. Tears trickle over compound cosmetics upon intricately embroidered laces and linen. Walking is effete, and riding is ridiculous except in limousine and Pullman. Houses need not be homes, but must be monuments displaying muck and money. Libraries are littered with de luxe editions of doubtful diletantes, and walls are weighted with putrid pictures, and pedestals and portals polluted with saturnalian and salacious statuary. Lust lurks in luxury. It lures from strenuous life to lax living. It dulls the dare of duty. It sings siren's songs. Wooing, it wins worth to wantonness. The good must be on their guard. The mere multiplying of material things may min- ister to madness. Complexity is not always cul- ture. Versatility is not necessarily virtue. Sim- plicity may save. Sowing is correlated with reap- ing. Hell is sometimes the harvest. Heaven is the guerdon of lawful life. Let money minister to soul and not to sense so that there may be luxury of uplifting and enlarging love.

If we can see God in history preparing the world for the incarnation, why do we now hesitate to co-operate in preparing for the conquest and the coronation?

Honor the Lord with thy property and with the income of thy prosperity; so shall thy fields be fruitful and thy bank also shall declare dividends.

The cost of the necessities of life is not burden- some; it is the tax which we lay upon ourselves for luxuries that is grievous.

The Lord protects the paths of his people and strengthens the souls of his saints.

In all thy plans acknowledge God and he shall give thee light and leading.

## WESTERN METHODIST

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3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

## PERSONAL AND OTHER ITEMS.

Rev. W. H. Evans of Dallas called Monday and reported himself ready for evangelistic work.

At North Mississippi Conference a collection of some \$18,000 was taken for Grenada College.

Last Friday, on his way to Portland, his new charge, Rev. Roy Farr made our office a pleasant call.

On Monday Rev. W. F. Walker called and reported a good beginning of a promising year at Cabot.

A number of excellent articles had to be held over this week because other articles were already in type.

Dr. F. W. Gee called Monday and reported fine congregations and a hearty reception Sunday at Capitol View.

Dr. G. H. Crowell, formerly president of Henderson-Brown College, is now active vice president of the Southern Assembly at Junaluska.

The membership gain of the North Carolina Conferences this year was 4,240. The two Conferences in North Carolina together show a gain of more than 10,000.

Rev. J. Wayne Mann, of Carlisle, writes: "Joy reigns in our home these days. An eight-pound girl was born to us December 7. Wife and baby are doing nicely."

Rev. W. E. Thompson, once pastor of First Church, Little Rock, after serving charges in Tennessee and Florida, has been stationed at Cumberland Street, Norfolk, Va.

In last week's Christian Advocate Dr. J. S. Chadwick, assistant editor, contributes a charming account of the North Arkansas Conference session. It will be reproduced later for our readers.

It is announced that Dr. S. Y. Jameson has resigned the presidency of Ouachita College, effective January 1, on account of his acceptance of the pastorate of First Baptist Church, Marietta, Ga.

Rev. S. C. Dean reports that he has been most cordially received at Hamburg on his return, and his salary raised \$200, making it \$1,200, the highest ever paid. All seem hopeful of a good year.

The Gazette de France, said to be the oldest paper in the world, has suspended publication. It first appeared in 1631, and has been the official agency for the publication of government news.

Last Monday Rev. L. J. Ridling, of Bryant Circuit, spent a few minutes in the office as he was returning from his appointments at Mt. Pleasant and Douglassville, where he had preached Sunday.

The North Texas Conference, with 73,081 members, reports 301 copies of the General Organ taken and 4,781 copies of the Conference Organ, and the Dallas District 45 of the former and 555 of the latter.

Rev. J. H. Gold, one of our honored superannuates, was in attendance at conference at Monticello, and took an active interest in all proceedings. There is no abatement of his intellectual and spiritual vigor.

In a friendly personal note from Rev. W. B. Ricks, of Columbia, Tenn., we learn that his work prospers and he and his family enjoy the best of health. His Arkansas friends are always glad to have a message from him.

According to the report of the Texas Advocate, at Central Texas Conference a paper was introduced touching Dr. Stonewall Anderson, Secretary of Education, and tabled, and later a motion to take the paper from the table was lost.

Rev. R. B. Templeton, who was last year pastor of Scott Street Methodist Church (North), Lit-

tle Rock, has severed his connection with the Methodist Episcopal Church to enter the ministry of the Episcopal Church, and has gone to Virginia Seminary to prepare for the diaconate.

A personal note from Mr. Arthur E. Mills, of Pine Bluff, states that his father, Mr. R. H. M. Mills, is still very low, but he retains full use of his faculties and has been greatly interested in the proceedings of the Conference.

It was a source of gratification to Dr. Theodore Copeland, who has just completed his first year at Central Church, Hot Springs, that the business men of the city spontaneously prepared and signed a strong petition asking for his return.

At North Mississippi Conference Dr. J. W. Boswell, formerly of Arkansas Conference, was re-appointed Assistant Sunday School Editor, and Rev. H. G. Henderson, formerly of White River Conference, was appointed to Holly Springs.

The Revival Bulletin is published bi-weekly in the interest of the Texas Conference Evangelistic Campaign, but is not intended to displace the Conference organ. Dr. O. E. Goddard, chairman of the Central Committee on Evangelism, is editor.

The North Texas Conference reports a net gain of 6,296, this being the largest increase for some years and the largest of any of the Texas Conferences this year. The five Conferences in Texas show a total increase of about 14,000 this year.

The first Prohibition party man ever elected to Congress is Hon. Charles H. Randall, from California, who has just taken his seat at the recent convening of that body. His election illustrates the independence of the voters in the far West.

We do not believe in the slogan of the Peace Union, "Preparedness Promotes War." We propose a better, using with some change, the phrase of an old-time patriot, "Millions for defense, but not one cent for conquest."—Herald and Presbyterian.

The law enforcement department of the Anti-Saloon League secured indictments for violations of the prohibition laws in Logan county, and last week in Circuit Court there were seven convictions and fines imposed to the amount of \$523. This is good work. Let it go on.

Illinois has more farmers, with college degrees than has any other state in the Union. The enrollment in the State University is near six thousand, and the annual appropriation by the legislature is \$2,500,000. The three facts are closely related.—Journal of Education.

It was the editor's privilege last Sunday night at Winfield Memorial to hear the new pastor, Rev. J. D. Hammons, preach a strong, helpful sermon to an interested congregation. He had a crowded house in the morning, and people and preacher seem to be mutually pleased.

Rev. H. S. Shangle, well known in Arkansas, has been urged to write a history of our Church in the Northwest, and has agreed to undertake it. It will be interesting and should have a wide circulation, so that the whole Church may know what we are doing in the Northwest.

Rev. N. G. Augustus, who was transferred and stationed at Prescott, has just written that he feels that he is moving to a good state and a good charge, and very properly orders the Western Methodist. We trust that he will find everything to his liking and soon become one of us.

In the St. Louis Christian Advocate Dr. J. W. Lee, presiding elder of the St. Louis District, in a caustic article takes Dr. J. Campbell White to task for his ignorance concerning Southern Methodism in that city, and he points to the remarkable achievements of our church in St. Louis.

A good brother said some time ago: "I want a pastor who will preach the Bible, and not preach money." However, there is more said in the Bible about money than there is about any other one subject. A man cannot preach the whole Bible without saying something about money.—Baptist Standard.

Rev. M. C. Hamilton, formerly a member of East Oklahoma Conference, who was last year stationed at Missoula, Montana, has received an appointment as evangelist for the Western Conferences, and will make Linden, Cal., his headquarters. He seems to be especially adapted to the evangelistic work, and is succeeding in the far West.

At North Texas Conference Rev. S. A. Barnes, an Arkansas boy, was appointed to Ervay Street Church, Dallas, and Rev. L. C. Perry, formerly of

Hendrix College, later president of Morrisville College, was transferred from Southwest Missouri and appointed president of Texas Military Academy at Terrell.

The Constructive Quarterly for December is unusually interesting. Of special value are the articles on "War and Missions," "The Call of the Church to the Nations," "Neutrality of Churches in War Against Disease." It is published by Geo. H. Doran Co., New York, at 75 cents a number, or \$2.50 a year. Preachers who want to do hard thinking need it.

In the appointments for Virginia Conference Rev. James Cannon, Jr., is appointed principal of Blackstone College for Girls, editor Baltimore and Richmond Christian Advocate, superintendent Anti-Saloon League of Virginia, superintendent Southern Assembly Conference, Secretary of Education and member of Blackstone Quarterly Conference. "Can you beat it?"

The North Texas Conference made the following educational assessments: For Southern Methodist University \$5,000, Southwestern University \$5,000, Theological Department S. M. U. \$3,000, Summer School of Theology \$250, Texas Woman's College \$1,000, North Texas College \$2,000, Wesley College \$2,500, Bible Chair University of Texas \$800, total \$19,550, a noble contribution.

Recently, at the convention of the American Federation of Labor, when a prominent Socialist attacked the churches for not ministering more to the needy, James Duncan, the vice president, defended the churches vigorously, contending that in times of industrial depression no other organization did more than the Church in helping the poor and the unemployed. This reply was warmly applauded by the delegates.

Dr. J. L. Greene having declined to accept the position of Superintendent of the State Hospital for Nervous Diseases, the Board of Control of the State Charitable Institutions has elected Dr. E. P. Bledsoe, who for a number of years was professor of mental and nervous diseases in the Medical Department of the University of Arkansas. He is endorsed by the Arkansas Medical Society as being peculiarly fitted for the position.

We are under obligations to Mr. John R. Pepper, Memphis, Tenn., for a copy of the Twenty-Ninth Year Book of the Memphis Conference Sunday School Board. It contains much suggestive material on Sunday school work, a complete report of Children's Day collections, and a Directory of Presiding Elders, Pastors and Sunday School Superintendents, and the By-laws of the Conference Sunday School Board. It is multum in parvo and par excellence.

The opening sermon of the Conference at Monticello was preached Tuesday night by Rev. R. W. McKay, pastor at Warren. His subject was most vital to the continued progress of Methodism. He emphasized the importance of giving more attention to the rural communities, pointing out the fact that the large majority of the pillars of the church today are contributions of the rural churches. It is vital to the future greatness of our churches in the centers of civilization that the source of supply be pure.

As reported in the daily press, the students of the Agricultural School at Russellville, who have for some time had differences with the president, recently attacked him as he was leaving the dining-room, overpowered him, and applied a strap. Even if the students were right in the contention, which is doubtful, their brutal attack constitutes high treason against school authority and should be summarily punished by absolute suspension. Otherwise the school should be closed, as it is a breeding place for lawlessness.

Last Sunday morning the editor had the pleasure of preaching at Twenty-eighth Street church for the first time in several years. Several familiar faces were seen in the congregations, but there have been many changes. Rev. J. D. Baker, who returns for his second year, was warmly welcomed. Having received a donation of \$250 from the Conference Church Extension Board, he hopes to complete the basement and make other improvements, so that the live, growing Sunday school may be adequately provided for. Prospects are good for the new year.

Rev. I. D. McClure, the new pastor of the Pochontas Methodist Church, arrived Saturday and filled the pulpit Sunday morning and at night, preaching to large audiences at each service. He

returned to Argenta Monday for his family, and they will probably arrive today. Brother McClure is a preacher of more than ordinary ability, and has already created a very favorable impression with those whom he has met. Biggers was taken off this charge and added to Reyno Circuit, and Rev. McClure will devote his full time here.—Pocahontas Star-Herald.

The Conference on Evangelism for our Church will be held December 28-30, in Nashville, Tenn. Dr. John M. Moore, Home Mission Secretary, announces an interesting program for this meeting. Among the speakers announced are: Bishop J. H. McCoy, Bishop James Atkins, Drs. George R. Stuart, H. C. Morrison, E. G. B. Mann, O. E. Goddard, W. J. Young, C. W. Tadlock, J. A. Baylor, and a number of men who are in evangelistic work. Pastors, evangelists, and all others interested in the evangelistic work of the Church are invited to attend this Conference.

Brother Glass will leave this week for his new appointment. His work at Lonoke has been successful and the church has developed under his administration. His faithfulness, energy, enterprise, economy and determination to regulate his affairs so as to keep his expenses within his income have been an inspiration to those who have observed his labors. Brother Glass is all man, a stalwart Christian, whose deportment commends itself to all—the type of man about whose integrity there is no question. If the people to whom he goes receive him in the spirit in which he comes, his labors for them will be a benediction.—Lonoke County News.

The second annual meeting of the Association of American Colleges will be held in Chicago, January 20-22, 1916. This Association was organized last January with 163 colleges represented, among the number being the following schools of our Church: Randolph-Macon College, Randolph-Macon Woman's College, Hendrix College, Trinity College, and Southwestern University. Other colleges of our Church are invited to send representatives to the meeting in Chicago next month. During the same week, January 19 and 20, will be held in Chicago the fifth annual meeting of the Council of Church Boards of Education. Eleven denominations are represented in this organization.

According to telegraphic reports, Dr. Hubbard Kavanaugh Hinde died at Fulton, Mo., December 10, at the age of eighty-two. He was a cousin of Bishop H. H. Kavanaugh, had been superintendent of the Missouri Insane Asylum at Fulton, and president of Howard-Paine College for Women at Fayette. He was one of the most distinguished laymen in Southern Methodism, and had been an ardent advocate of the reunion of Methodisms. He was at Eureka Springs when the two churches united, and was overjoyed because he had seen the first movement in the right direction. The editor was a college-mate of Dr. Hinde's son, and had often enjoyed the beautiful hospitality of his Christian home.

On January 1, 1916, the resignation of Mr. P. D. English, for more than thirty-four years clerk or deputy clerk of the Arkansas Supreme Court, will take effect, and he will be seventy years old. The son of Chief Justice E. H. English, he has had official connection with the State government for over fifty years, with the exception of a very few years. Chief Justice E. A. McCulloch, when announcing the resignation, paid Mr. English a very high tribute for faithfulness and wonderful knowledge of the customs and practices of the Supreme Court. His resignation is due to the condition of his health. He has long been an official member of First Methodist Church and a trustee of Hendrix College. He is universally popular.

The following official statement has been given out by the Executive Committee of the Woman's Missionary Council concerning the loss of certain funds of the Scarritt Bible and Training School, the statement being signed by Miss Belle H. Bennett, president, and Mrs. F. S. Parker, recording secretary: "The endowment fund, amounting to \$146,584.20, has become involved because of the unfortunate speculation of the treasurer of the Board of Managers in Kansas City. At the request of other creditors, the court appointed a receiver for the investment company of which he was head. The Training School has retained one of the best law firms in the city to look after its interests. The definite loss will not be known until a care-

ful investigation of the assets and liabilities, which has been begun, shall have been completed. Every effort will be made to recover the fund and to safeguard the interests of the school. The school plant is not involved in the loss. A maintenance fund to sustain the school is being raised by the Board of Managers."

The two Arkansas Conferences will take over the Western Methodist as their Conference organ. This paper has heretofore been owned by individuals, and now, in accordance with the recommendation of the General Conference, becomes the property of the Church. The Conferences assume obligations amounting to \$8,000, which will be met by an assessment to extend through two years. Dr. A. C. Millar has been chosen editor for the ensuing year. The recommendations of the General Conference concerning the religious press of our Church were not too early taken for the good of the Church press. Private ownership of the papers of our Church is not, and can not, be the wisest way to manage our religious organs.—Wesleyan Christian Advocate.

In the St. Louis Globe-Democrat of November 25 appeared a very strong and suggestive article by Dr. J. W. Lee, Presiding Elder of St. Louis District. He shows that, in spite of the ravages of war, we have much cause for gratitude, and argues that the war itself is teaching us the great lesson of human solidarity and national interdependence. He says: "We are paying an awful price for the lesson we are being taught in terms of fire and blood, but we are certainly learning, in a great and universal way, that we are members one of another, that one nation cannot suffer without all the nations suffering with it, that one man cannot suffer without pain to a greater or less degree being felt throughout the social whole of humanity, of which every individual forms a part."

Rev. T. D. Scott, who comes to Hope as pastor, is a former pastor of the church here, and is highly esteemed by all our people, both as a man and a minister. He and his family will receive a cordial welcome to Hope, not alone from his congregation, but from all our people. In the departure of Rev. T. O. Owen for another field of labor the church and our city will feel a distinct loss, and we congratulate the good people of Monticello on the acquisition of such a man and family to their community. Both are truly servants of the Lord, and their labors in the Master's vineyard and their influence are such as to prove a power for good in any community. Brother Scott, who comes from Arkadelphia to Hope, writes the Star that he will preach his first sermon here next Sunday.—Star of Hope.

Affairs in East Oklahoma were in an extremely delicate and critical condition. Surely, the coming of Bishop Mouzon just at this time was providential. He has guided the deliberations with a master hand. He moved prayerfully, cautiously, sanely and advisedly. The tangled web—and we never saw its like—was slowly and skillfully unraveled. Before the brethren knew it, light broke in on some otherwise very dark places. Bishop Mouzon came with the odds tremendously against him. The temper of the Conference did not much resemble the Wesleyan type. Internal strife was rampant, and there was a deep undercurrent which suggested that an enemy had stolen the ark away. In the face of these things—and everybody knows they are not overdrawn—Bishop Mouzon, without fear or favor, laid his hand upon the helm. At last the seas became quiet and the grace of God put to sleep the fellow who "rocked the boat." God did use Bishop Mouzon to bring order out of chaos and peace to Zion and the East Oklahoma Conference. The brethren love him and each other.—Texas Christian Advocate.

#### THE BEST INVESTMENT.

Rev. Dr. James Thomas has been relieved of all pastoral work, and at the unanimous request of the two conferences of the State appointed to continue his great work as Educational Commissioner for Hendrix College. The stupendous task he has undertaken is to raise an addition of \$400,000 to the endowment and building fund. He has already secured a donation of \$100,000 from the Rockefeller Foundation, contingent upon the raising of \$300,000 from other sources. To this great achievement Dr. Thomas will devote his whole time and superior energies. If there is a man in the State who can do it, Dr. Thomas is that man. But the

raising of this sum in such a cause ought not to be a thing insurmountable. There is no way in which our men and women of wealth can better invest a portion of the money that has come to them through the beneficence of a kind providence than in developing great men and women from among our boys and girls by the establishment of great educational institutions. Carnegie has given more than \$350,000,000 to public benefactions. Rockefeller has probably given more. There is more than mere sentiment in Carnegie's theory that "it is a crime to die rich."—Daily Texarkanian.

#### METHODIST ORPHANAGE.

Donations have been received for the Methodist Orphanage as follows: \$1.50 cash and one box canned goods from the Children's Band at England, by M. C. Gentry; \$5 cash from Mrs. Dr. S. A. Scott, Little Rock; \$10 cash from Missionary Society at Weldon by Mrs. Dee Kimbrough; one barrel apples from Mountain Home by Rev. M. A. Fry; two pecan trees given and set out on the grounds by Mrs. Lee Lenon, Little Rock.—Geo. Thornburgh, President.

#### CHRISTMAS GIFTS—THREE FOR ONE PRICE.

Many of our readers want to make appropriate Christmas gifts. Many have enjoyed reading the Western Methodist and would like to show their appreciation. We have a plan by which you can make three gifts for practically one price. We have secured at a bargain price a number of the Illustrated Bible Stories, written by "Ian Mac-laren" and J. W. Buel, illustrated with 500 text pictures and sixteen color plates from the famous Tissot Collection, and relating all the Bible events in simple language. It contains 800 pages, bound in green vellum. It sold as a subscription book for \$3, and we now sell it for \$1.25. It is not a child's Bible. Any present subscriber can get this splendid book free who will send us a new subscriber and \$1.75, the extra 25 cents to pay for postage and mailing. Thus with \$1.75 an old subscriber can send the Western Methodist one year to a friend, get a \$3 book, and make The Methodist glad. Here is opportunity to give three Christmas gifts for one price. The paper will be sent free till January, and stopped at expiration. If you wish, we will inform the new subscriber that the paper is your Christmas gift. If you accept this offer, send \$1.75, give name and address of new subscriber and of person to whom Bible Stories is to be sent, and indicate whether we should notify your friend that you have made the gift. Be sure to make all these points clear. If you appreciate the Western Methodist will you not, as above indicated, gladden our hearts at Christmas time, increase the circulation and influence of your paper, benefit some friend and be remembered every week by him for a year, and secure for yourself or some other friend the Bible Stories? Remember that this offer is only open to present subscribers, and must not be used to transfer a subscription to some other member of the family. We are counting on your co-operation. Will you act promptly?

#### WANTED.

A Methodist dentist at Bigelow, Ark. Our dentist is moving away. We want a competent Methodist dentist. A live town of some 2,500 inhabitants, and a fine opening for a good man. You will have to hurry. Apply to Rev. E. S. Harris, pastor M. E. Church, South, Bigelow, Ark.

#### WANTED.

A preacher for a good circuit in Texarkana District. Salary, \$650.00; good six-room parsonage. Send recommendations from Presiding Elder. Write me at Texarkana, Ark.—J. A. Biggs, P. E.

#### A GOOD HOLIDAY GIFT.

Dr. Godbey's "Lights and Shadows of Seventy Years." He will send it to you for \$1. Order of J. E. Godbey, 431 N. Van Buren Ave., Kirkwood, Mo.

Phillips Brooks was once asked: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?" He replied: "The first thing I would do would be to preach a sermon on, and ask the congregation to make an offering for Foreign Missions."—Men and Missions.



evangelism, as it is conceded by all that Methodism is the greatest evangelizing force in the world.

Dr. John M. Moore has arranged a Conference on Evangelism to be held in Nashville, December 28-30. I wish every pastor could attend this conference and let us see if plans can be made for the greatest awakening that the South has ever known.—Walt Holcomb, General Evangelist. Nashville, Tenn.

# METHODIST EVANGELISTS' ASSOCIATION.

Third Conference, Nashville, Tenn., December 28-30, 1915.

John M. Moore, Chairman of Board of Control, presiding.

## Program.

Tuesday, December 28, 1915.

### Morning Session.

9:30 to 10—Opening Devotional Exercises and Address, Rev. W. B. Taylor, Presiding Elder, Nashville, Tenn.

10 to 10:30—The Evangelistic Passion, Rev. James W. Moore, D. D., Chattanooga, Tenn.

10:30 to 11—The Evangelistic Message, Rev. O. E. Goddard, D. D., Galveston, Texas.

11 to 11:30—Arousing the Church to Its Evangelistic Responsibility, Rev. Walt Holcomb, Nashville, Tenn.

11:30 to 12:15—What a Revival of Religion Is, Rev. W. J. Young, D. D., Atlanta, Ga.

### Afternoon Session.

2:30 to 2:45—Song and Prayer, Rev. M. A. Cassidy, Ada, Okla.

2:45 to 3—Hindrances to Revivals, Rev. D. L. Coale, San Antonio, Texas.

3 to 3:20—What Principles Should Control an Evangelist in His Work? Rev. H. W. Bromley, Wilmore, Ky.

3:20 to 3:40—Advantages and Disadvantages of Union Meetings, Rev. W. C. Swope, Charleston, Mo.

3:40 to 4—Advantages and Disadvantages of Church Meetings, Rev. Raymond Browning, Lincoln, N. C.

4 to 4:20—What Does Church Loyalty Require of An Evangelist? Rev. W. M. McIntosh, Iuka, Miss.

4:20 to 5—How to Measure the Work of a Revival.

### Evening Session.

7:30 to 7:45—Song and Prayer—Rev. E. C. Glenn, Greensboro, N. C.

7:45 to 8:30—Outstanding Features of Great Revivals, Bishop James Atkins.

8:30 to 9:15—The Revival We Need, Rev. Geo. R. Stuart, D. D., Knoxville, Tenn.

Wednesday, December 29, 1915.

### Morning Session.

8:45 to 9:15—Prayer and Song, Rev. J. O. Hanes, Birmingham, Ala., and Rev. O. W. Stapleton, Atlanta, Ga.

9:15 to 9:30—The New Movement in Evangelism in Our Church, Rev. G. A. Klein, Nashville, Tenn.

9:30 to 9:45—Relation of Conference Committee on Evangelism to Evangelists, Rev. Robt. Echols, Birmingham, Ala.

9:45 to 10—Relations of Conference Committee to Conference Revival Work, Rev. G. M. Eakes, Atlanta, Ga.

10 to 10:15—Simultaneous and Similar Campaigns, Rev. J. A. Molloy, Mt. Pleasant, Tenn.

10:15 to 10:30—What We Are Doing East of the Mississippi, Rev. J. A. Baylor, D. D., Knoxville, Tenn.

10:30 to 10:45—What We Are Doing West of the Mississippi, Rev. Glenn Flinn, Beaumont, Texas.

10:45 to 11:15—Some Principles of Modern Evangelism, Rev. Parley E. Zartman, D. D., Winona Lake, Ind.

11:15 to 11:30—Personal Evange-

lism and Its Possibilities, Rev. J. C. Rawlings, Elkton, Ky.

11:30 to 12:15—Vital Points in "One-to-win-one" Campaigns, Rev. C. W. Tadlock, D. D., St. Louis, Mo.

### Afternoon Session.

#### Open Discussion.

2:30 to 2:45—Song and Prayer, Rev. J. A. Bowen, Birmingham, Ala.

2:45 to 3:15—How Can Our Church Best Use Its Evangelistic Forces? Led by Rev. John B. Andrews, Siloam Springs, Ark.

3:15 to 3:45—What Can Evangelists Do to Promote a Church-wide revival? Led by Rev. Burke Culpepper, Memphis, Tenn.

3:45 to 4:15—What Is the Proper Equipment for the Work of an Evangelist? Led by Rev. Thurston B. Price, St. Louis, Mo.

4:15 to 5—What Principles Should Guide and What Methods Are Legitimate in:

- (a) Securing engagements,
- (b) Advertising meetings,
- (c) Choosing fields of labor,
- (d) Taking the collection.

Led by Rev. L. B. Bridgers, Gainesville, Ga.

### Evening Session.

7:30 to 7:45—Song and Prayer, Rev. Bascom Waters, Knoxville, Tenn.

7:45 to 8:30—The Evangelistic Outlook, Rev. Bob Jones, Montgomery, Ala.

8:30 to 9:15—Mobilizing the Forces For a Church-wide Revival, Rev. H. C. Morrison, D. D., Wilmore, Ky.

Thursday, Dec. 30, 1915.

9:15 to 11—Open Discussions:

a. Report of Committee on Constitution.

b. Election of members of Board of Control.

c. Miscellaneous business.

d. Shall our evangelists have a common song book? If so who shall make it?

e. Shall we have a bureau of evangelism with a secretary?

f. What common leaflets for distribution may be used?

g. What other co-operation among evangelists is possible?

11 to 11:40—Closing Address: "Whose We Are and Whom We Serve."

11:40 Final adjournment.

### "IF I LIKE THE PREACHER."

"Will you cheerfully be governed by the rules of the \* \* \* Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?"

"I will—when I like the preacher."

"Are you purposed to give reverent attendance upon the appointed means of grace, and the ministry of the Word and the private and public worship of God?"

"I am so determined to do—when I like the preacher."

"Will you contribute of your earthly substance according to your ability, to the support of the gospel and the various benevolent enterprises of the church?"

"I will—if I like the preacher."

For the benefit of people who "get sore, quit church, withdraw their support, because they won't like their preacher," the above form should be drawn up and presented to the candidate for admission into the church along with the one found in the church ritual. It might clarify matters, as they could be entered under one of the two classifications: "May get

mad and quit," or, "Will stick to the end."

When a soldier doesn't like his general he kept it to himself, and remains in the ranks. Should he desert, it would be treason and he would be court-martialed, and in war-times shot. When a church member doesn't like his preacher he tells it to everybody, and then quits. He is handled with gloves and fed with taffy, yet he is just as much a traitor to the cause of Christ as the soldier who deserts the army. Treason to the cause expresses it accurately—no milder terms fit the case. The one who leaves his church because he doesn't like the preacher doesn't have Christ-love in his heart—if he did he'd stick no matter if the preacher did not suit him. Suppose every American citizen who did not like the president should swear allegiance to another power, what strong condemnation would rest upon him, and he would no longer be regarded as true to his country or its government. No, he would stay by America and try by being a good, true, loyal citizen and voting for the best things to make it right. Why not apply this to church membership? Admit for the sake of argument the preacher is not always perfect, and the church is full of hypocrites, should that change the devotion of a Christian; did he swear allegiance to the preacher and the membership first, or to God? Then let the church member stay by his church, holding high the banner of Christ, giving unstinted loyalty and service to his cause, and his example may make better preachers and better members. Throw away your hammer and get a trumpet. Sometimes the pew speaks louder than the pulpit. If people see you are loyal to your preacher they will believe in your religion and respect the preacher and you all the more, and may through your loyalty be led into the service of Christ; but a knocker is ever a detriment to the church and gets no good out of it, nor helps any one else. Woe unto me if I put a stumbling-block or an occasion to fall in my brother's way. When we get to the golden gates God will not ask us if we liked the preacher, but because we did not may cause us not to enter there.—L. M. Mertz in Pittsburgh Christian Advocate.

### POUND THE PREACHER.

Why not pound the preachers directly after Conference? Our salaries to our pastors are comparatively small. A good pounding is a great help in more ways than one. It cheers the heart of the pastor and his family. The pounding is twice blessed; it blesses him who gives and him who receives. It brings pastor and people close together in the most cheerful and kindly way. It costs the people very little and saves the preacher dollars and dimes. Let's have poundings all through the country. Brother A. brings a bushel of apples, Brother B. a bushel of Irish potatoes, Brother C. a bushel of sweets. Brother D. a big golden pumpkin and a half dozen crooked-neck cushaws. The sisters come flocking in; one has a bucket of honey, another a jar of preserves, another a dressed hen, another a bucket of butter. There is a jug of fresh buttermilk among the donations; two or three 25-pound sacks of flour, a half bushel of extra good meal. There are canned goods, some winter vegetables, and as the preachers say after they have been pounded, "Other things too numerous to mention."

The cost to each individual pounder

is a mere trifle, but the help to the pastor in the aggregate, is large, and as said before, a blessing in many ways. Let's get poundings all through the land. The blessing of the Lord will be in it, the preacher will feel that his people love him and he can preach better. Some good brother or sister start the ball rolling.

It is not embarrassing for the editor to write this as he is not a pastor.—The Pentecostal Herald.

### THANKSGIVING FOR PROHIBITION To the Churches in Arkansas:

At the last meeting of the Headquarters Committee of the Anti-Saloon League of Arkansas it was voted to request all the churches in the state to observe the first Sunday in January, 1916, as an occasion for thanksgiving for State-wide Prohibition.

It was thought unwise to prepare a program as each church will have different views of the manner in which the occasion should be celebrated. Every pastor is requested to observe the day in his own way. The coming of prohibition throughout the state should be referred to in some way in the sermon of the day, and prayer should be offered for a blessing upon the law and for the faithfulness and success of the officers who are to execute it.

Sunday School Superintendents may with propriety and profit call attention to the day in their Sunday schools.

It will be a great day in the history of Arkansas, and should inspire us to grateful praise to the Giver of all good.

Geo. Thornburgh, President.

T. C. White, Superintendent.

### REPORT OF THE HOSPITAL COMMISSIONERS.

To the Bishop and Members of the Memphis, North Arkansas, Mississippi and North Mississippi Conferences:

Dear Brethren:

As you well know, this has been a year of unprecedented financial depression, and, as our Methodist Hospital has not been able to open for service previously, we have felt these conditions more than those benevolences which were already in operation. You will therefore not be surprised that we have not been able to make much headway since your last sessions.

We are sorry to say that the simple plan we suggested a year ago for meeting the needs of our situation, and as appropriate to the prevailing financial conditions of our section, and which was adopted as the order of your bodies, failed, we believe, for lack of hoped for co-operation. Instead of the minimum of \$35,000 the plan was expected to secure, but little more than \$4,000 was raised in that way.

Our Field Secretary has been able to bring the cash collections for the year, including the above amount, to more than \$13,000. This has enabled us to promptly meet all obligations and retain a cash balance in bank of about \$1,000.

On August 11, last, we paid our first annual note of \$5,000, with all accrued interest on the total due on the property to that date. This leaves the balance due on our property of \$67,500, which is offset by a subscription list amounting to \$100,000, which our Secretary is collecting as rapidly as possible.

Our payments on the property are now out of the way till next August,

and we should proceed at once, or as soon as the Conferences are over, to raise the amount necessary for such alteration and additions to our present building as will enable us to open in the near future such a hospital as will be a credit to our great Church. Financial conditions are brighter now, and we believe this should be done as promptly as possible.

We would repeat and emphasize a paragraph in our report of last year: "The need for a Methodist Hospital grows more evident and urgent every day. The Memphis hospitals are crowded to their capacity all the time, and more of our people occupy their beds than those of any other denomination, for the simple reason that there are more Methodists in this section. We are occupying room that by right should be given to others, and we are crowding out those who have prior claim." And this is evidenced by the fact that other denominations are having to enlarge their hospitals, largely on account of the sad neglect of this work by our own Church. "And more and more unanswerable is the ever recurring and increasingly emphasized question: 'Why is there no Methodist Hospital?'"

We should raise the amount necessary for opening our hospital within the next few months and be ready to receive patients as soon as possible. With present improved business conditions, and the consequent increased hope and cheer of our people, we should carry this work to a speedy success.

Looking to and praying for this result, we again request the appointment and observance of a Hospital Day, and would suggest that all our patronizing conferences unite in observing the fourth Sunday of January (January 23, 1916) on which to make an offering for the needed opening fund.

The term of office of your Commissioners expires with this session of your Conference, and we respectfully suggest that you elect two clergymen and three laymen to fill the vacancies.

We have re-elected Rev. H. M. Ellis, Field Secretary, and hereby request the Bishop presiding over the Mississippi Conference to appoint him to this work. He has a large and laborious field to cover, meeting with many disappointments and difficulties, and we bespeak for him your hearty co-operation and encouragement in this noble work.

Respectfully submitted.  
J. H. Shepard, Chairman.  
L. M. Stratton, Secretary.

**PUBLISHING HOUSE OF THE M. E. CHURCH, SOUTH, NASHVILLE, TENN.**

**Exhibit of the Publishing Agents.**  
To the Bishop and Members of the Little Rock Annual Conference of the M. E. Church, South.

Brethren: In presenting to you our statement of the condition and business of your Publishing House for the fiscal year closing February 28, 1915, we wish to express our gratitude to the thousands of customers of the House whose loyalty makes such a report possible. Notwithstanding unfavorable financial conditions growing out of the European war, which have injuriously affected almost every fine of business in our country, we are able to report a volume of business only \$3,449.99 less than that of the year immediately preceding, which you will recall was the best year in the history of the House. In a business of practically one million

dollars per annum under the conditions existing we think this cause for gratitude. Without further remark we present to you the following exhibit:		
<b>Exhibit.</b>		
Sales at Richmond.....	\$101,474.83	
Sales at Dallas .....	232,685.96	
Sales at Nashville .....	658,975.32	
<hr/>		
Total sales .....	\$993,136.11	
Sales for year ending February 28, 1914 .....	996,586.10	
<hr/>		
Decrease in sales .....	\$ 3,449.99	
<b>Profits.</b>		
Gain, Richmond .....	\$ 14,257.61	
Gain, Dallas .....	19,840.35	
Gain, Nashville .....	90,932.12	
<hr/>		
Total gain .....	\$125,030.08	
<b>Department Losses.</b>		
Methodist Review .....	\$ 665.25	
Epworth Era....	4,498.69	
Christian Advocate .....	8,333.63	13,497.57
<hr/>		
Total net gain .....	\$111,532.51	
<b>Cash.</b>		
Cash in bank, Nashville..	\$ 20,149.47	
Postage Stamps .....	72.52	
<hr/>		
Total cash items, Nashville .....	\$ 20,221.99	
<b>Capital.</b>		
Total assets, Nashville...	\$1,512,495.14	
Total liabilities, Nashville	197,687.63	
<hr/>		
Net assets, Nashville...	\$1,314,807.51	
<b>DALLAS BRANCH.</b>		
<b>Assets.</b>		
Merchandise inventory...	\$ 69,580.25	
Personal accounts .....	93,058.49	
House library .....	2,000.00	
Sunday school supplies and Graded Lessons...	11,340.16	
Office and store fixtures..	12,766.73	
Unexpired insurance ....	210.84	
Bills receivable .....	1,200.00	
Cash on hand .....	1,046.77	
<hr/>		
Total .....	\$ 191,203.24	
<b>Liabilities.</b>		
Nashville account .....	\$ 77,321.57	
Accounts payable .....	2,406.52	79,728.09
<hr/>		
Net assets, Dallas .....	\$ 111,475.15	
<b>Richmond Branch.</b>		
<b>Assets.</b>		
Merchandise inventory ....	\$ 20,324.88	
Personal accounts .....	30,965.65	
Office and store fixtures....	2,466.62	
Sunday school supplies....	2,020.96	
Bills receivable .....	115.84	
Cash on hand .....	922.69	
<hr/>		
Total .....	\$ 56,816.64	
<b>Liabilities.</b>		
Nashville account .....	\$ 19,029.62	
Unclaimed F... ..	20.20	19,049.82
<hr/>		
Net assets, Richmond...	\$ 37,766.82	
<b>Recapitulation.</b>		
Net assets, Nashville ....	\$1,314,807.51	
Net assets, Dallas .....	111,475.15	
Net assets, Richmond ....	37,766.82	
<hr/>		
Total assets, Nashville and Branches .....	\$1,464,049.48	
<b>Periodical Publications.</b>		
The circulation of our Sunday school periodicals continues to increase steadily. Year by year they grow in the favor of our people.		
The Methodist Review has a circulation of 4,100. We regret to report that it has been published at a loss amounting to \$665.25 for the year.		
The Christian Advocate goes week-		

ly to 14,700 subscribers, not a sufficient number with its advertising income to pay the cost of its publication. The loss on this account has been \$8,333.63.

The Epworth Era has increased its circulation during the year and now has 18,000 subscribers. The loss on the Era for the year amounts to \$4,498.69.

In noting these losses on the three publications it is fair to consider that each holds assets in unpaid subscriptions which, if paid, would greatly decrease the deficits reported, if not entirely cancel them.

The Pacific Methodist Advocate, with the aid of the \$3,000 subsidy granted by the General Conference, shows a deficit for the year ending March 31, 1915, of \$688.99. What is said above of unpaid subscriptions applies with equal force to this paper.

We continue to issue from our presses from time to time valuable contributions to religious literature in book form. It would be well for the Church if every pastor would keep a catalogue of our House publications on his desk and make the effort to circulate the same among his people.

The property of the House is adequately insured in high-class companies.

An appropriation of \$15,000 from the proceeds of the House has been made by the Book Committee for Conference claimants for the present year.

Respectfully submitted.  
Smith & Lamar, Agents.

At a regular meeting of the Book Committee the above exhibit was approved and is hereby submitted for the information of the Annual Conferences.

Joe B. Morgan, Chairman.  
W. C. Dibrell, Secretary.

**WHAT'S THE MATTER WITH THE CHURCHES?**

Recently a Little Rock newspaper correspondent sent out a report to the country newspapers that churches of the Capital City are receiving a smaller attendance from their members and the public now than ever before, and charges the delinquency to the automobile and amusements.

The Sharp County Record since has had some pointed remarks to make in regard to churches and churchwork, diagnosing to an interesting degree the report coming from Little Rock.

Friday the Gazette took the Record slightly to task, saying it had erred in regard to giving publicity to the charges, which the Gazette states the Little Rock correspondent colored and exaggerated to a damaging degree.

If the correspondent misrepresented conditions in Little Rock, then the correspondent should make amends for having forced on the country newspaper reports that do not carry facts.

But we agree explicitly with the Sharp County Record that there is something wrong with the church attendance, at least in the towns and cities. There is something wrong in the membership of churches in Little Rock, there is something wrong with the lack of proper observance of the religious faith in Little Rock; there is something wrong in the lack of religious worship in Batesville; and there is something wrong in other places as well. There is no getting around that fact.

There are many theories that one might advance upon which to rest a part of the blame for church delin-

quency. But there are few ministers, few newspapers, few individuals who have dared to hit upon the real cause and admit it publicly.

The one big reason why the houses of worship are not better patronized today than they were a few years ago, according to population, is because the world has got its head turned and society has captured the minds of the average citizen and gone on dress parade.

If one doubts this, let them note the apparel of those who attend both the churches and other gatherings in the towns and cities. And the girl or boy or young lady or young gentleman whose means are insufficient to permit of them keeping up with the procession, must remain away, or suffer embarrassment when reminded that their apparel is not in style or of inferior material to that of their neighbors.

In the not far distant past there was proportionately as great difference in the financial station of the people as there is today, even some of the younger generation can recall that in the rural communities, small towns, and even in the cities, a clean character and an honest reputation was all sufficient to admit any girl or boy, young lady or young gentleman, to the circles of the best people, and there was such a modest distinction between the apparel of the well to do of those days and the less fortunate financially that the difference was rarely noted.

The great majority of the heads of households in the towns and cities are men of moderate means, depending upon salaries to sustain themselves and families. And few there are indeed today who receive sufficient compensation to dress an ordinary family in the prevailing styles.

The pride of the young people is felt keenly, when one of high mind notices the distinction that wealth and dress is making in the social circles of the towns and cities today, and often, rather than undergo such humiliation we find too many young people remaining away from God's houses of worship, and once the habit of absence and religious neglect is formed, and mature age is reached, it is hard indeed to bring back the lost ones to the fold.

One of the greatest Christian acts faithful, sincere church members can perform to aid in the upbuilding of religious life in any community, is to discourage the present mad trend for fine apparel, and the existing conditions of social distinction between the people.

The love of fine clothes and the desire to rise above others in the social life of today is sending more people to a sinful life, and creating more trouble, anxiety and poverty than any of the other evils that confront the human race.

When the church membership cease to draw the line upon leaving the church door, between their honest but less wealthy neighbors, the masses of the people will turn in larger numbers to the churches, and worship God as they should.

Despite the theories that some may advance in self-defense, these are facts, cold facts—facts that make some gulp in the process of their swallowing—and so long as the world stands there will be nothing wrong about the mission of the church, but unless the hearts and minds of the people change there will be a misappropriation of that mission just so long as there is a world to stand.—Batesville Guard.

# Woman's Missionary Department

Edited by  
MRS. W. H. PEMBERTON  
303 E. Sixth St., Little Rock, Ark.  
**PRESS SUPERINTENDENTS.**  
North Arkansas Conference  
MRS. L. K. MCKINNEY  
Marvell, Ark.  
Little Rock Conference  
MRS. H. C. RULE  
Crossett, Ark.  
Communications should reach  
us Friday for publication next  
week.

The Woman's Missionary Society of Southern Methodism has approximately 10,000 auxiliaries. These are in about 7,000 churches.

## FACTS TO REMEMBER.

First, a Missionary Society can do all the work done by an Aid Society through its local committee.

Second. It enlarges the whole life of the women. (a) Spiritual life by emphasis on prayer and the study of God's word, by its concern for the salvation of others. (b) Intellectual life, by its programs and study course. It furnishes the only opportunity for study that many women have.

Third. It does a real work in alleviating bad conditions in our own land and in carrying the gospel to other lands.

Fourth. It creates a missionary spirit in the entire Church. Statistics prove that the Church with a Woman's Missionary Society raises its Conference collections in full more easily than a church without this organization.

Fifth. The whole spirit of the Missionary Society is Christlike and is in keeping with the most advanced Christian thinking. Its plan of work is in line with the most aggressive Christian forces of our day.—Selected.

## THE SCARRITT BIBLE AND TRAINING SCHOOL.

The announcement recently made through the Associated Press regarding the loss of the endowment fund of the Scarritt Bible and Training School has called forth expressions of hearty sympathy from friends throughout the whole Church. The Executive Committee of the Woman's Missionary Council feels that to those friends and to the Church at large is due a brief statement regarding the matter.

The endowment fund amounting to \$146,584.20, has become involved because of the unfortunate speculation of the treasurer of the Board of Managers in Kansas City. At the request of other creditors the court appointed a receiver for the investment company of which he was head. The Training School has retained one of the best law firms in the city to look after its interests. The definite loss will not be known until the careful investigation of the assets and liabilities which has been begun shall have been completed. Every effort will be made to recover the fund and to safeguard the interests of the school. The school plan is not involved in the loss. A maintenance fund to sustain the school for the remainder of the scholastic year is being raised by the Board of Managers.—Miss Belle H. Bennett. Mrs. F. S. Parker, Recording Secretary.

This confirms the sad news, but let us hope for the best. Fortunately, the Little Rock Conference Mae McKenzie Endowment Scholarship fund is not involved in the transaction, which has brought loss and sorrow to our Scarritt Bible and Training School. That fund is in our general

treasury in Nashville, Tenn. As there is no Arkansas applicant for a scholarship in Scarritt School this year, Little Rock Conference W. M. S. gladly grants the privilege of using this one to a fine young woman from another state. We shall soon give her name, that our women may think lovingly of her, remembering to pray for her as a representative of Arkansas.

## NORTH ARKANSAS CONFERENCE. A REMINDER.

As we come to the close of our first year as the North Arkansas Conference W. M. Society, it is well that we should know just how we have kept our obligations. At our annual meeting we made a pledge of \$5,500, and only \$2,161.07 has been paid. We know that the last quarter will be the largest, but if you should fail to meet these obligations, think how the work would be crippled!

This is the time to show your love and loyalty to your King, whose birthday you are about to celebrate. We have been blessed with peace and plenty, and let's not give grudgingly, but willingly and promptly.

Let me urge you to be prompt, for I must close my books on time and try to send your report and check not later than the 5th of January, in order that we may have a full report at our annual meeting.—Sincerely, your co-worker, Mary Fuller.

Augusta, Ark.

## ITEMS FROM AUXILIARIES. A Fine Record in a Few Words.

The Woman's Missionary Society of the First Methodist Church, Pine Bluff, held a very enthusiastic meeting December 6, at which time officers for 1916 were elected and the achievements of the past year reviewed, these being of a nature and extent most gratifying. The year's work was finished and everything made ready to give the new corps of officers a clean slate.

The offering for the Week of Prayer aggregated \$50. The pledge for 1915, which was \$320, was paid in full, and in addition to this a box valued at \$61 was sent to the family of one of our ministers.—Mrs. J. C. Fisackerly, Publicity Supt.

## Wynne.

At a recent church conference, the pastor, Brother Nelson, gave opportunity for reports from the various departments of religious work. The hour was spent profitably and pleasantly, and thanks were tendered the pastor. Mrs. C. E. Robinson beautifully and forcefully told what the Children's Missionary Society means and of some of the things it had done and hoped to do in the future.

Miss Retha Calhoun, from the Young People's Society, made an earnest plea for more interest on the part of the girls and their mothers, claiming that six faithful members could start a machinery that would accomplish wonderful results.

Mrs. R. B. Robinson, president of the Women's Society, closed the program with one of her peculiar kind

of talks, in which she briefly reviewed the work being done by the Home and Foreign Departments. So well did she present the cause, that one gentleman in the congregation was heard to remark that it was a revelation to him to learn what the women were doing.

## Warren.

The "Camille Watson Girls" is a fine auxiliary of girls doing splendid work at Warren. They report everything paid for this quarter, and have won all the credits to place them on the honor roll.

The "Beta Alphas," of First Church, Texarkana, under the leadership of Mrs. C. B. Myers, is another fine band of girls being trained in the work of the W. M. S. They are now studying "The King's Highway" and keeping up every line of work. Would that every church had its young women organized as these are.

## Arkadelphia.

The Woman's Missionary Society of Arkadelphia is closing out the best year of its history. Our women are studying missions, consequently we are getting a broader vision of the work. We are growing in number, and, best of all, we are growing in grace. The week of prayer was observed according to the program. Two days were given to the young people and the children. We have a flourishing young people's and juvenile society. Our contribution for the week of prayer was something over thirty-five dollars.

Sunday evening we had an open meeting, with quite an interesting program. Our pledge will come up in full. We never fail to come up in full. We have a band of faithful, Godly women.

## Texarkana.

The Woman's Missionary Society of First Church, Texarkana, held their last business session on Monday, December 6, with a good attendance and fine reports from the various officers. After the business of the previous month was disposed of, the annual election of officers was held.

This excellent body of women have already begun laying their plans for the work of the new year, with Mrs. A. B. Ross as president. This month will close a year of many activities. We observed the week of prayer, beginning Sunday, November 6, with a fine sermon delivered by our beloved pastor, Rev. P. C. Fletcher, followed by a fine, well planned program, ably carried out by the various well informed leaders of the week. The Young Ladies' Circle had charge of Thursday's program. The feeling of harmony and good fellowship that prevails in our auxiliary, and which has always characterized this body, is a splendid testimony to the beautiful Christian lives of our women. We have followed the program as outlined in the Council Year Book, holding four meetings each month. The missionary page in the Western Methodist is a wonderful help, and is much enjoyed.—Mrs. Q. O. Turner.

## A MESSAGE FROM TEXAS.

Right from her heart, Mrs. B. F. Rudolph, formerly an Arkansas woman, and for years an official in Little Rock Conference Woman's Home Mission Society sends us a message through the Home Guard Department of Northwest Texas Conference. We are always glad to hear from her and to know she is mightily blessed, as she labors for the Master. She writes of Texas:

"Every society is getting busy, for the awakening has come, that the nine members who are not thoroughly

enlisted are just awaiting a special inspirational invitation from the member who has had all the care and joy of enlisted service.

"Folks are sitting up and taking notice, too, that all the women who have not joined are not staying home, but that other interests nearly so splendid are claiming their time away from home. What an opportunity for those who know to find some plan to let those who are the outside find out how good it is to be on the inner circle, and that warm and hearty welcome awaits them there.

"Why, there is no comparison in the pleasure of going to an enthusiastic meeting of bright, cheery women with their hearts aglow with the love of God, and for each other, planning lovingly, unselfishly for the relief of those who are tempted to be discouraged on account of burdens heavy. To have the mind and spirit treated to a bath of unselfishness, restful, while an afternoon of hunting or shopping or picture showing is a weariness to the flesh.

"It is not for your superintendent to give you a cut and dried program. Each community may have its own manner of creating sentiment, a favorable atmosphere, as it were. A wide-awake society has reported an enthusiastic whirlwind campaign. Autos all to start at the same time another membership chase to win. Others are taking more time and quietly, persistently bringing new members week by week.

"Our Savior said, 'Follow me, and I will make you fishers of men.' Whether the net plan or the prayer method is used, winning souls to service of Jesus requires all of tact, the patience and alertness of a successful fisherman. Mrs. W. says: 'It ain't so much what you do as how you do it'. She certainly eminently correct as regards winning folks to change their opinion. The tact of Daniel, the persistence of Joshua and the alertness of Joseph were needed.

"When the little negro who was asked to make a sentence with his position in it, rose, laid aside his cane, and, with chest expanded, looked around with a face of fearless expectancy and said, 'When you want to fight, you mus' get in dis position'. He illustrated the true way to success for we certainly must rise, lay aside all doubt and fear and be expectant and fearless.

"Wouldn't it be great if we could gain a thousand members in the Conference? How easily we could if every one would select the right kind of bait and say, with the apostle Peter, 'I go fishing,' and hear the echo from the others, 'We also go with you.'—Mrs. F. B. Rudolph, Conference Superintendent.

## CHRISTIAN MISSIONS NEEDED IN JAPAN.

According to figures given in the Presbyterian, the Rev. Charles Ernest Scott, the latest religious census of Tokyo, Japan, University shows that of the 8,000 students, 6,000 are agnostics, 1,500 atheists, 440 uncertain, and 60 Christian.

## A MISSIONARY TO HIS OWN PEOPLE.

The coolie on one of the mission compounds was working out a day. His instructions were not to leave compound without first notifying missionary in charge. One Saturday afternoon the coolie bundled up his clothes and left, and was gone on Sabbath. Monday morning early





burst into the study, and, with a face glowing with enthusiasm, he said, "Saturday afternoon you were not at home, and at that time I had a feeling that I must return to my village, as I heard all the members of a certain family were to be at home on that day, and it would be a good opportunity to tell them all about Jesus Christ. I went and spent the day with them, and have persuaded them to give up their idols and demon charms and enter the Christian religion." The story was investigated and found to be true. The man was a young convert. The missionary had the pleasure of receiving him and his family into the church, in addition to many of his relatives whom he had won for Christ. He paid his debt, accumulated a vast amount of Biblical knowledge, and has proved himself a valuable personal worker.—From the Southern Missionary News Bureau.

#### PROHIBITION.

"South Carolina has recently gone dry by a splendid majority. Chicago has had a wonderful era of Sunday saloon closing—the first for forty years—for about a month. Ohio cut the wet majority of 84,000 almost in half, and a big liquor dealer in Chicago recently confessed that "it was some cold bath." Big gains have been made in Minnesota, Montana and other states, and the Georgia legislature has just agreed upon a law that will settle the locker clubs and "near beer," and make prohibition real in that state, where the big brewery interests have been fighting law enforcement and progress for the last eight years. Statewide fights are being organized in Nebraska, California, Minnesota and Vermont, and the move for a national prohibition amendment to be submitted by the incoming Congress is full of promise, and we are hopeful of success at that session.—Foster Copeland, Treasurer Anti-Saloon League of America.

#### THOUSANDS SHOW THEIR APPRECIATION.

The best way to show appreciation of a good service is to praise it to others. This is being done by thousands of friends of RENWAR, that wonderful remedy for rheumatism and constipation. We have letters from all over the country which tell of the great benefits derived from RENWAR. Mr. L. E. Van Degrieff, of Nashville, Tenn., writes: "I know Renwar cannot be recommended too highly for rheumatism. Less than one bottle completely cured me." Get a 50 cent bottle of RENWAR of your druggist if you suffer with rheumatism or constipation. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

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### THE SUNDAY SCHOOL.

#### THE SUNDAY SCHOOL LESSON FOR DECEMBER 26.

By Prof. R. E. Womack.

##### A Review.

Golden Text: Jehovah is merciful and gracious, slow to anger and abundant in loving kindness.—Ps. 103:8.

For this lesson the teacher has choice between a special lesson on China and a review of the quarter's work. Inasmuch as the Magazine devotes considerable space to the former, I shall give a brief treatment of the lessons of the quarter for those who prefer the review. The period covered is that lying roughly between the dates 900 B. C. and 722 B. C., or between the later years of Elijah and the captivity of Israel. The principal characters are the prophets Elijah, Elisha, Daniel, Jonah, Amos, Hosea, two kings of Judah, Joash and Uzziah, and Ahab, king of Israel. Running throughout the whole series is the thought of Jehovah's hatred of sin and his gracious disposition toward his people. It was the function of the prophets to rebuke sin, no matter where found, to preach righteousness, and to extend to the people Jehovah's promises of mercy and forgiveness, in a word to interpret God to them.

Lesson I. First comes the story of Ahab's covetousness and his rebuke by Elijah. His unholy desire for that which was not his brought him into the greater sin of murder. In the Bible covetousness is called idolatry. Back of it is selfishness. It is idolatry because it puts self and selfish desire before God. The cure for covetousness is love. Ahab was guilty of many sins, but at the least sign of repentance on his part God was willing to extend mercy. "Where sin abounded, grace did much more abound." (Romans 5:20).

Lesson II. The story of Elijah's taking away has been called a "glorious lesson for backsliders." Once, after a victory of faith, the prophet had lain under a juniper tree and begged to die. Now fully restored in the faith, he is not permitted to taste death, but passes by a whirlwind into the presence of God. "God's power over the sin that causes death is shown by the fact that he can keep believers from the power of sin even in this life while they are awaiting his final deliverance from the corruptible bodies in which they still live." (S. S. Times).

Lesson III. The central thought in the story of Naaman's healing is in the wisdom of falling in with God's plan. Unless Naaman had done this, he would have been a leper to the day of his death. What God required was simple and easy, but absolutely necessary for the accomplishment of the result. The Syrian must lay aside his preconceived notion of how the healing was to be done and take God's plan. There's the rub for all of us. It is difficult to make our wills conform to His will, to learn that "to obey is better than sacrifice." The secret of Christian living lies in letting God have His way with us.

Lesson IV. This truth is amplified in the next incident which we study. In the presence of a powerful enemy Elisha was calm and without fear. To his servant he said, "Fear not," and added as the reason for this injunction, "for they that are with us are more than they that are with them." He felt assured of God's presence because he had close fellowship with

God, and he could have such fellowship only after giving himself up fully to God. Divine resources are at our command in our struggle with spiritual foes if only we live the surrendered life.

Lessons V. and VI. The next two lessons deal with a palace revolution in Judah and the revival of religion which followed the accession of the young Joash. Back of both movements was the same efficient man, Jehoida—efficient because godly. God's universe is one of order. He hates inefficiency and careless work, and wherever these exist his cause is dishonored by them. His work should be carried out systematically and supported cheerfully.

Lesson VII. In the story of Daniel in the king's court we have a fine example of the way early religious instruction functions in the lives of men. Here, as in the lesson on "Elisha's Heavenly Defenders," we have an illustration of the blessedness of the life of faith and surrender. First of all, Daniel "purposed in his heart." Then, of him and his companions it is said, "His servants that trusted in him—yielded their bodies, that they might not serve nor worship any god, except their own God." (Dan. 3:28). His purpose, his faith and his surrender gave him a place among earth's greatest lives.

Lesson VIII. This lesson tells of the "first missionary to the Gentiles." Evidently Jehovah had two purposes in sending Jonah to Nineveh, to teach Jonah and the Jews a lesson, and to save the Ninevites. From the beginning it has been God's plan to save all men who would accept His salvation. In Jonah's time the Jews had not learned this. The prophet's experience showed him that, in God's estimation, the Ninevites were worth saving—that His mercy and salvation are extended to all men.

Lesson IX. In the preaching of Amos the sins of Israel are denounced and the judgment of God is foretold. But the prophet points out a way of escape. "Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you." (Amos 5:14). This is another case of abounding sin and abounding grace.

Lesson X. Prosperity, forgetfulness of God, pride, destruction—these are the stages in Uzziah's career. It is an easy road, once we get started. The only safety lies in remembering our weakness and humbly depending on God's strength. "When I am weak, then am I strong." (2 Cor. 12:10). "He that is of a lowly spirit shall obtain honor." (Prov. 29:23), the honor of victory over sin.

Lesson XI. Here we have the effort of Hosea to make Israel understand God's unfailing love for her. Read Hosea 11:8 to get the full effect of his yearning cry. But "God's victorious love does not mean universalism, for God coerces the free will of no one. God's love works in absolute independence of the unworthiness and failure of the one loved; and this blessed fact means that many of the unworthy, backsliding, sinning ones will eventually respond to the persistent and never-ceasing love of God. But we know also through his Word the tragic fact that not all men will thus respond. Some will assert their free-will in persistent, determined final refusal to yield to the love of God; and these will reap the eternal death that this rejecting of the love and forgiveness of God means." (S. S. Times).

#### TO THE LITTLE ROCK CONFERENCE SUNDAY SCHOOL WORKERS.

##### Greetings:

Your Field Secretary is anxious to render the greatest possible service to the Sunday school cause during the year. He asks, therefore, that you write him fully and freely at any time, that you think that he might help you. Tell him your problems and difficulties as well as your victories and successes. He may not be able to visit your school immediately, as there is much detail organization work to be looked after just now, but he will be with you all the time in sympathies and prayers, and in the meantime he can possibly render you valuable assistance through the office if you write him of your needs. Many expressions of interest in the work have been received, for which we are truly thankful. Brethren, pray that God's blessings may rest upon this very vital department of the church work, and especially that your secretary may meet the requirements of this office. Address all communications to Rev. Clem Baker, Room 207 Masonic Temple, Little Rock, Ark.

#### PASTOR'S SON RELIEVED FROM EPILEPSY.

Epilepsy has long been a bugaboo among American mothers.

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## EPWORTH LEAGUE.

EPWORTH LEAGUE NOTES FOR  
DECEMBER 26.

By Rev. H. C. Hoy.

Looking Onward to the God of All the Years.

Scripture References: Hebrews 12:1-2, 12-14.

Our very nature causes us to look onward to the God of all the years. We as a rule remember only the pleasant things of the past. The person who has no future hope is practically dead.

First, Lay Aside the Failures of the Past and Look to the Christ of the Future.

1. The past holds many memories. It is with pleasure that we remember a past deed well done, but the person is sad who recalls his past with regret. It is well for us if from the past we may gather experience for the future; such will enable us to meet the future with larger success. However, no good comes from leaning on the laurels of the past, for the future should be more glorious than the past. Past memories are good only in so far as their reflections point to the tomorrow. Every day is an eternity in itself, and must stand as special opportunity, and every deed done will make that day an eternity of a smallness or largeness.

2. The failures of the past should be laid aside, since to cling to them weakens, often causing a lapse into past indulgences. Let the past failures be a sealed book of shame on which no thoughts are ever to be wasted in order that the book of the future may be clean. I think the reason so many fail to quit bad habits is because the pleasant side is cherished in the memory. The only hope for some is that they definitely sever all relations with a bad past. The glory of the new birth is its power to make one look into a glorious eternity causing him to forget the past in new born hopes.

3. The future hopes of Christ always open up a new vision. Christ knew the future would vindicate the principles that He set forth, and the world would appreciate His efforts; that after a process of historical development, the knowledge of Him would be everywhere dominant. Christ was ever an optimist, nothing discouraged Him, for He looked into the future. The Christian, too, knows that Christianity has stood and will stand the test, and for that reason Christianity will be greater as time passes. The principles of right have always won out. It is true that sometimes it means immediate sacrifice to stand for the right, but time will show who really won. Things are so situated in this world that right is the only abiding thing. Wickedness al-

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ways entangles itself and brings about its own downfall. Christ was never discouraged by the hardness of the present, and we need never be; God cannot fail and somehow all things work out for the glory of the Lord and those that love Him.

Hence as individual followers of the Lord let us today take hope for the purpose of conquering sin and the setting up of the standards of right. Let us undertake large things for the Lord. The Bible promises great things to those who have faith, consequently, it is with us as to what the future shall be. We know that the gospel has been growing in power; that its power is stronger today than ever before, and with an ever-increasing momentum we can hope to do greater things in the future than ever were done in the past; that since the gospel has increased more in the past century than in all the centuries before is an indication that in the next century its principles shall take a deeper hold upon life than ever before, and that the world can hope to have a clearer idea of peace and holiness in the coming century than in the past.

Again, it is necessary that we hope for great things as individuals. If we do not hope for great things we shall be failures. It is necessary to be like Christ in our hope and thus we will improve every minute so as to command greater things than in the past. Life is one great work shop, and everything attempted has some relation to the future, and the future will decay if we are not always busy with the present. The person who has no great plans today will not likely have any for the morrow.

Second, Lift up the Hands of the Feeble and Make Straight the Paths of Holiness and Peace.

1. We note that the God of all the years never ceases to remember the feeble. His sympathy is ever extended to them. When Jesus was on earth it was to them that He most often turned, knowing that the weak had no chance save as it was brought to them. He well knew that man in himself was helpless to overcome sin, and His great desire was to impart His power to the helpless.

2. We can help the feeble in body by building better hospitals. We find the world is full of physical suffering, people who are not able to get help nor to help themselves. We are obligated to make conditions such that the causes of physical suffering will be reduced to a minimum and that there be no need of any suffering because of lack of attention. The time must come when the governments will take up such a question.

3. We should seek to help the morally weak. There are many people who are morally sick. They need treatment as badly as the physically sick. They were born with weak moral natures, or they have never had a chance to develop a strong moral nature. They do not know anything about the moral relations of society. Again they may have a mental deficiency that makes them immoral, and the only help offered is a prison system that only hardens them in their crime. The perpetuation of such a system is fundamentally wrong. The proper thing to do is to remedy the conditions that develop such life; look into the life of the culprit and see why he is that way, and what are his hopes for the future, and then try to give him the gospel in such a practical way as to make him realize that the clean life brings greater happiness

## CHILDREN'S DEPARTMENT.

THE CHRISTMAS ADVENTURES  
OF FIVE GIRLS.

Tongues, fingers, and needles flew energetically, when in the midst of it all the door-bell rang. Marguerite peeped cautiously out of the window. "It's Miss Wilson, girls!" she whispered.

There was a moment of scrambling; then their Sunday school teacher walked into the room.

"Day, girls!" she said, holding out her hands to the crackling blaze. "Isn't this great Christmas weather?" She smiled at the five figures lounging or sitting in attitudes of suspiciously elaborate ease. Mamey, on the davenport, had her arm about a plump pillow, behind which a partly-made bunch of pink satin roses was in danger of being crushed. Vera, with great presence of mind, had tucked her apron safely behind the cushions of the Morris chair, all forgetful of the rope of colored silks about her neck. The floor and table were littered with scraps of silk and bits of floss, thimbles, and thread, yet each girl sat with empty, idle hands.

Their teacher smiled lovingly. "Have I come into Santa's workshop without a bid?" she asked. "Please forgive me if I have. I'm making my Christmas plans, too, and that's why I'm here. I want you to help me if you will."

"Is it the Christmas baskets?" asked Vera.

"Not just at this moment. It's something else, and you may not like it. If you don't we'll not do it, although I'd like very much to try it out this year. You know every year you give me such lovely things, and I really feel selfish about having so many when there are those who have none. I love the things you give me, dears, and I was wondering—"

Miss Wilson paused, looking into the faces of her listeners, the tears close to her fine eyes. "You'll not be angry or hurt at what I'm going to say?" she asked.

Marguerite perched herself on the arm of her teacher's chair, put an arm affectionately about her shoulders, and answered for the class.

"No, dear goose, we'll not be angry at anything you can say. And I,

by the help of the Lord. Establish schools for the delinquent and change his environment as well as protect him.

3. Again, we are obliged to help the mentally feeble. Many people cannot accomplish what they should because of a mental handicap, when in fact if taken at the proper time and given the right sort of instruction they would have developed enough mind power to make them trustworthy and capable. This is now being done with splendid success. As the spirit of Christ gets a deeper control of men all these things will become realities, and they save society of much misery and economic waste, as well as produce a better race.

5. Make straight the paths to peace and holiness. The trouble with the peace and holiness in this world is the bridge between the teachings of Christ and the manner in which they are practiced. Men will allow selfishness to come first, and thus lose sight of the Christian religion in the hour of need with the result that misery is the world's lot. The paths to holiness and peace can be made straight by a little more real practice of Christianity.

for one, agree to agree to your plan before I know what it is, because I know it will be something that is kind and good. All those in favor say 'Aye!'"

Miss Wilson held up her hand quickly. "Please!" she said, "wait till you hear it. You know we give the six baskets of dinners each year, and that is all we do except for those from whom we receive gifts. Now for this year why can't we give the things we have for each other to those who will have little or no Christmas? I have an idea that there are others beside myself who like pretty and Christmasy things—people who want pretty things in spite of the fact that they may need things to wear or eat. Did you ever get something 'useful' when you wanted something you loved? I remember one year an aunt of mine had been through France and Italy and sent me a wool petticoat when I had dreamed of mosaic pins and real lace."

The girls were quiet for a moment, then Nelly said, "But, Miss Wilson, we have started—"

"So have I, dear, and I know the things you are making are just lovely. But don't you know of some one who has little and who would love the gifts you have for me? If each of you give me a gift and I give you each one, that means six people have a little added to their much. Can't we broaden out and make ten people happier? I love my girls dearly, as I think you know, and I know that you love me. Do we really need to exchange gifts to prove it?"

Marguerite sighed ambiguously.



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"I'll stick," she said, pulling her work out of its hiding-place. "What washerwoman needs an embroidered hand-bag?"

\*\*\*\*\*

Christmas, with all its hustle and gaiety, had gone on into the past to join the nineteen hundred odd other Christmases in the land behind us. Miss Wilson and her five girls were again together. Their faces were bright with expressions of satisfaction and happiness.

"I had never dreamed that grandmother had any interest in my fancy-work," Vera was saying. "She always turned her nose up when she found me at it and made some remark about spending my time in a more profitable way. I thought she was a sharp tongued, unkind old woman, and all the time she was just trying to hide her hurt. I never knew what a dear grandmother I had until Miss Wilson's plan showed her to me."

"Did you give that frivolous little apron to your grandmother?" cried Bea. "Why, it's little more than a dainty patch compared to the great white ones she wears."

"I did give it to her and she loves it, and after this I'm going to make

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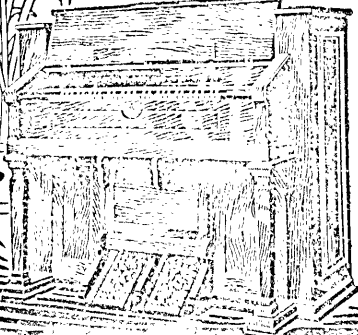
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for her every year something as ridiculously young and giddy as I can think of." She wiped her eyes and smiled defiantly at her friends.

"Will you tell us about it?" Miss Wilson asked softly.

"I put it on our tree all tied with holly and red ribbon. She opened it up and I was watching her. When she saw what it was her old face lighted up as though the sun were shining behind it, and then grew sad and hard again.

"Here, Vera," she said, "you've mixed your cards. Who do you intend this foolishness for?"

"I'm sorry you don't like it," I told her, "but I meant it for you."

"I felt pretty sorry for myself. It was the end of the plan, I thought. Next year Miss Wilson will let us give her what we want to. Then I looked at grandmother again. The sun was behind her face and the tears were on it, and between them both there was a wonderful, glorified rainbow. She came over and kissed me, and whispered, 'How did you know I wanted it? I'm sorry I was cross.' Then I ran away to my room and prayed the Lord to forgive me for giving her cashmere stockings last year!"

The fire crackled merrily, but no other sound was heard, as six pairs of eyes grew dim over the picture of a dear old face smiling over a silly wisp of lace and linen.

"Mayme, what did you do with your roses?" some one asked.

"Gave them to Mattie Quay."

Again there was silence in the room while the group tried to imagine poor, stupid Mattie, of questionable character and drunken parents, possessing a bunch of pink satin roses.

"She did not say 'thanks' because she did not know where they came from, but mother was there with some things for them, and she found the roses in a vase on the shelf and the whole place looking remarkably clean. Mrs. Quay said that a friend of Mattie's had given them to her and that some day she was going to have a muff to wear them on! I gave them to her because she was the least suitable person I could think of."

"Not as unsuitable as might be, dear," said Miss Wilson. "Mattie came to me the other day and asked me to get her some washings to do. I had offered to do that many times but she did not seem to want to do anything even to make herself more comfortable. She needed clothes, she said, and she wanted to earn some money. I have hope of Mattie yet. A few roses make a lot of difference sometimes."

Nellie was facing the fire, but the glow on her face was from more than the fire's heat.

"The most wonderful thing has happened to me!" she said. "Something that makes me feel like saying my prayers every time I think of it. The plan has worked beautifully in my case. Here is proof of the pudding," she added in seeming irrelevance, holding up a letter so all could see the address, "To the One Who Sent the Irish Lace."

"Here is the letter in part:

My friends are as poor as I and for this year at least there is no money even for gifts of the most simple sort. Of course the teachers on the Islands remember each other but it is the box from home that counts the most with us who spell that word with very big letters.

The other teachers were unpacking boxes and packing amid such a chat-

tering and excitement and medley of laughter and tears. Little Miss Smith's mother sent her beautiful gloves—wool ones! Dear old Mrs. Smith! She cannot understand that it can be hot any place at Christmas time, even here in the Philippines. Miss Nichols had a glass of jelly in one hand and a lovely bit of embroidery in the other, and was dancing a jig among the papers, ribbons, and holly. Every one had friends at home but me. It was dreadful!

Oh, no one knew how I was feeling. The person is pretty small who will spoil another's happiness because they are not having it. I laughed with the happiest and danced with the craziest, and all the while I was saying inside of me, "No one cares—no one cares!"

Just then a boy came with a box for me. I took it off to my room. If it were only a joke—one of those sneaking little jokes that some people delight in, I think I would have found out that person if I had to scour every one of the two thousand islands, and when I had found him I would have killed him!

But it wasn't a joke. As soon as I had removed the first board I knew it wasn't, for I could smell Christmas! Right on top was an armful of fragrant northern pine. How did you ever think of that wonderful thing? I will not tell you how I acted over that bit of green; it was too foolish.

Under the green was a great box of candy, and the great-grandmother of all fruit-cakes. How good it made me feel! It was just what the other girls had from their homes. I felt as though I belonged a little bit, too.

Tucked into a corner was a dainty little package. I sat for a long time with it in my hands and dreamed over it. There was a world full of possibilities in that little parcel, and until I opened it I could enjoy the whole world full. But even with all my dreaming I had not thought of a thing so lovely as what I found.

Such dainty little stitches! I looked and looked and saw wonderful things in that bit of lace—things I doubt you know you put there. I saw a lovely, happy home, kind faces, an open fire, a lamp on the table, and a bright, flashing needle performing a miracle with a bit of thread. I saw love there, too; a love that was big enough to overreach those about the fire, and even come to me so far away from it all. I do not know who you are, but oh, I love you back! It is great to know that somewhere in the world is some one who cares. My dear, whoever you are, I hope you will never know what it is to stand alone at Christmas time and to have to laugh."

They were all frankly crying when she finished. "Oh, Nellie, who is she?" they asked.

"Do you remember that Miss McKay who taught here a few years ago? I told mother about our plan, and she remembered this girl, and that her people had lost everything in that big bank failure last year. I sent the box through their lawyer. I'm going to write to her; I want her for a friend."

"Brother Bob found a place for my shawl," Ben said in answer to a question. "Every day he passes a little house on his way to the office, and every day a little old lady smiles and bows to him. She is a thin, white little lady, and her smile has that mixture of innocence and wisdom that you see on the faces of those who are children again. She makes quilts,

—such beautifully complicated designs, and she has dozens of them.

"Bob and I called, and before we had talked to her half an hour we were both begging her to adopt us as grandchildren. She said she would if Sylvia said she might. This Sylvia is a rather wonderful person, her mother thinks.

"The next day we bundled up our little new grandmother (Sylvia had said 'yes'), and took her for a drive. Then, of course, we were related, so Christmas morning we took her the white shawl and a bunch of red roses. I shouldn't be the least bit surprised if we really were related some day, for we met Sylvia, and she is a dear. Bob admitted it on the way home, and blushed dreadfully as he did so."

It was Marguerite's turn now. "I have no story to tell," she sighed. "I thought of ever so many people, and at last I wrapped my bag up and gave it to our washerwoman, Mrs. O'Shea. She did not open it at the house, but thanked me kindly and departed!"

They laughed at her melancholy expression, and Miss Wilson said, "Wait till you see her again, and you will have your story. I went there soon after she left your home and found her crying. She said she had a 'bit of a cold in her head, and wasn't crying at all, at all,' although I hadn't accused her of it. Your lovely bag was on the table where she had just unwrapped it.

"Oh, what a pretty bag!" I said.

"She stopped her sniffing at once, and wiped her eyes on her apron. 'Yis,' she said proudly, 'Mis' Ransall's Marguerite has been aafter givin' me a prisint! It was small-like, so I was thinkin' I had another pair o' mittens, or mebbly a chist-protector. I got three pair o' the former and two o' the latter, and wasn't needin' any more at prisint, but I was needin' a bag seein' as I'm thinkin' of visitin' my sister about Aistor toime, and havin' nothin' to carry my ticket and spic-ticles in. Sure, it's koind of Miss Marguerite to be rememberin' me! It's the prettiest thing I've had since O'Shea gave me that grane plush album he won at a raffie!"

"As for my gifts," Miss Wilson went on when the laughter had ended, "I had five of the Hoffman prints framed in narrow brown wooden frames. One went with me to Mrs. O'Shea. She

#### Woman's Crowning Glory

is Beautiful Hair—covered by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for "La Creole" Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price \$1.00. Manufactured by Van-Vleet-Mansfield Drug Co., Memphis, Tenn.

did not thank me till she had found a hammer and nail and had hung it on the wall of her bare little room. It was 'Christ in the Temple,' and she looked at it a long, long time. Then with tears in her eyes she said, 'The dear little Lad! The swate little Lad! And one day they took you out and kilt you!'

"One I gave to Poorhouse Nan. You know she has lived at the poorhouse off and on for twenty years, and is known as a hard, bad woman. Whatever she has been, she is different now. She hasn't long to live, and she suffers terribly, but so patiently. She loves the picture. 'I'd a' been a better woman,' she said, 'if I'd ailers had Him to look at.'"

"Sailor Bob has the third one. He is such a dear old man, and so sure of his Friend. He was delighted with the picture. 'The painter must a' been mighty close to Him to get such a good likeness,' he said. 'It won't be long before I know for myself how near he came.'"

"Jane Neil has one hanging at the foot of her little bed. She 'doesn't say very much, but her mother says she isn't afraid to go to sleep now, because 'nothing can hurt while the Christ-child is looking.' Three years is a long time to stay in the little bed."

"The last one I sent in a box of books going to the lumber camps. Mr. McCormack writes that the men are deeply impressed with it, and that they are careful of the language they use while in the office where it is hung."

"Well, gurlies, how do you like the new way of giving?"

Marguerite was on her feet instantly. "Miss Wilson," she said earnestly, "I'm going to propose that the class follow this plan every year. It's lamentably true that I'd much rather embroider bags for Mrs. O'Shea than for you. Besides, it has the spice of adventure!"—Marjorie H. Morrill in Sunday School Times.

#### FATHER DIDN'T MIND IT.

He was a bouncing, big turkey; and they hung him by the heels, so that his nose almost touched the walk just outside the butcher's shop. A little girl was standing there watching it. You could see that she was a hungry little girl; and, worse than that, she was cold, too, for her shawl had to do for a hood and almost everything else. No one was looking, and so she put out a little red hand and gave the great turkey a push; and he swung back and forth, almost making the great iron hook creak, he was so heavy.

#### 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 urine difficulties by day or night.

Sunday Schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar, 200 East Sixth St., Little Rock.

**625 NEW BIBLE STORIES**  
Illustrations & Scripture Anecdotes  
Interesting Stories for Bible Talks, Christian Workers and Home Instruction. Arranged under Topical Heads for use of Speakers, Teachers & General Reading. Complete Manual of New Word Pictures on Bible Subjects. Vest Pocket size, 128 pgs. Cloth, 25c. Mor. 35c. postpaid. Agents wanted. GEO. W. NOBLE, Monon Bldg., Chicago, Ill.

Address Dept. M.

"What a splendid, big turkey!"

The poor little girl turned around; and there was another little girl looking at the turkey, too. She was out walking with her dolls, and had on a cloak with real fur all around the edges; and she had a real muff, white with little black spots all over it.

"Good morning, miss," said the butcher man. You see he knew the little girl with the muff perfectly well.

"That's a big turkey, Mr. Martin."

"Yes," said the poor little girl timidly. "He's the biggest I ever saw in my life. He must be splendid to eat."

"Pooh!" said the little girl with the muff. "He isn't any bigger than the one my papa brought home for Thanksgiving tomorrow, I know."

"Could I have a leg if I came for it tomorrow?" asked the poor little girl, softly.

"What! haven't you a whole turkey?"

"Never had one in my life," said the poor little girl.

"Then you shall have this one," said the little lady with the muff. "Mr. Martin, I've got some money in my savings bank at home, and my papa said I could do just as I wanted to with it, and I'm going to buy the turkey for this little girl."

The poor little girl's eyes grew so very large you wouldn't have known them. "I shall love you always so much, so very, very much, and I'll go home for Foxy to help. Foxy is my brother, and I know we can carry him."

I haven't room to tell you all about it, but the poor little girl got her turkey and papa his bill.

"What's this?" said he. "Another turkey, eighteen pounds, \$3.60?"

"That's all right," said the little girl who had the muff. "I bought him, and gave him to a poor little girl who never ate one, and the money is in my iron bank."

The bank was opened, and there were just four big pennies in it.—New York Tribune.

#### JUST THE RIGHT PRESENT.

Don't take chances in the matter of Christmas presents. You don't want yours, like so many others, to be received with indifference or worse, and ten days after Christmas to be cast aside and forgotten.

You take no such chance in giving The Youth's Companion for a year.

Did you ever know of a home in which it came amiss; or of one in which it was not conspicuous on the library table or in some one's hands all through the year?

It is worth while to make a gift of that sort, and it is worth while to receive it, too, for The Companion illustrates the best traits in American life in its stories and sketches, upholds the best standards in its articles and other contributions, and combines the practical and informing with the entertaining and blood-stirring.

If you do not know The Companion as it is today, let us send you one or two current issues free, that you may thoroughly test the paper's quality. We will send also the Forecast for 1916.

Every new subscriber who sends \$2.00 for the fifty-two weekly issues of 1916 will receive free all the issues for the rest of 1915 and The Companion Home Calendar for 1916.

THE YOUTH'S COMPANION,  
Boston, Mass.

New subscriptions received at this office.

#### NEWS OF THE CHURCHES.

##### LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Henderson's Chapel—(Fitzhugh). Good crowds at both services. One hundred and fifty-three in Sunday school. Satisfactory League service.

Twenty-eighth Street—(J. D. Baker). Better attendance at prayer meeting than usual. Dr. A. C. Millar preached an excellent sermon at the Sunday morning hour. Our people are well pleased with the Western Methodist and will give it their hearty support. Had large congregation at night service. Almost the entire congregation pledged their support and prayers for the success of the church the present year. Good attendance at Sunday school. We are planning to go to work at once on the improvement to the church.

First Church, Argenta—(Dr. Wilkinson). Good start. Better prospects for success this year than first of last year. Good crowd at prayer meeting. Congregations at both morning and evening service encouraging. League doing excellent work. Nine additions.

C. N. Baker—Sunday school secretary held prayer service Wednesday evening at the Hunter Memorial Church for the pastor. Good service. Worshipped with Asbury people Sunday morning; heard good sermon by Dr. Richardson. Sunday school work starts off encouragingly.

Asbury—(Dr. Richardson). The people seem to be well pleased with new preacher. Good crowds at both services Sunday. One addition.

Capitol View—(Report by Junior Preacher, Brother Harwell). Good crowd at prayer meeting. Three hundred and two in Sunday school. The new pastor, Brother Gee, made a favorable impression with the people. He preached a fine old-time gospel sermon. Dr. Monk preached at evening service. League in fine working condition.

Gardner Memorial—(Brother Hively). Good crowd at prayer meeting. Epworth League holds cottage prayer meeting each Friday evening well attended. House full at the Sunday services here. Great opportunity here.

Winfield—(J. D. Hammons). About thirty at prayer meeting, many men present. House full Sunday morning; had to bring in chairs; crowd not so large Sunday night. Sunday school up to standard.

Highland—(J. T. Rogers). Good prayer meeting. Two hundred and thirteen in Sunday school. A gracious service Sunday morning; good old Methodist tears being shed freely at this service. Starting off for a fine year.

First Church—(Forney Hutchinson). Good crowd at prayer meeting. Sunday school up to high-water mark. Good congregations at both hours. Nine additions.

Brother Graham—Worshipped with the Capitol View people; good sermon by the new pastor.

Dr. Monk—Worshipped at the Hunter Memorial Church Sunday morning. He reports the new pastor, Brother Fizer, well received.

Was at the Forest Park Church in the afternoon. Press report is false. Not one discordant note heard by him. Board all unanimous. Brother W. F. Wilson has been appointed pastor of the church.

Dr. Monk stated that the press report concerning the indignation meeting at Capitol View Church was false in detail. Many people who were

there did not know that there was to be an indignation meeting. His explanation as to why he refused to pray at that meeting was perfectly satisfactory to the preachers.

Things moving off nicely at the Capitol View Church.—Secretary.

##### POTOSI, MO.

Knowing that our friends of Temperance will rejoice with us in our victory, we take pleasure in stating that Washington County has been swept into the dry column by 345 majority out of a vote of about 1,500.

This county, of which Potosi is the county seat, though wet by the last election held preceding this one, has not had a saloon in it for some years, but this election was called to prevent barrel houses being placed along the border of St. Francois County, with the above stated results.

We readily recognize that we must tip our hats to Arkansas on the question of temperance laws and even law enforcement, but we are steadily gaining ground and we are going on to perfection and groaning so to be.

Let us all pray, Good Lord deliver us from the curse of rum.—John T. Self.

##### OKLAHOMA LETTER.

I have not written to your paper for some time. I get the Western Methodist every week, and I must confess that I enjoy its visits to my home. I think that you are giving us a most valuable church paper.

##### PRECIOUS PROMISE BIBLE.

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#### Medicated Smoke

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#### Try This Pleasant Herb Smoke.

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Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette.

The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit-forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 750 Walton St., Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for free package, and a copy of our illustrated booklet.



Our Conference has passed into history. The preachers have been assigned their places of labor for another year. For the most part, the brethren were pleased with their appointments. There were not so many changes made as have been in past Conferences. I was recommended by the Evangelistic Committee for Conference and general evangelistic work. This will make my twentieth year in this capacity. Last year was crowded with labors. I held twelve meetings, traveled over fourteen hundred miles, read thirty-one good books, preached five hundred and thirty-eight times. Over seven hundred united with our church, and at least three hundred with other denominations. I am planning, praying and expecting this coming year to be the best of all. I am going to win—Fighting for our God and right, And to put the devil and sin to flight.

Finally, if any of the brethren of Arkansas would like to have me assist them, write me at Ada, Okla.—Yours for victory, M. A. Cassidy.

#### GIDEON MEETING.

The Arkansas division of The Gideons, The Christian Commercial Traveling Men's Association, whose national headquarters are in Chicago and whose membership totals more than ten thousand Christian traveling men, through whose efforts more than two hundred and fifty thousand Bibles have been placed in the guest's rooms of the hotels of the country, will hold their annual convention in Little Rock Saturday and Sunday, December 18-19 in the private dining room of the New Capital Hotel.

While this is only the second annual meeting of the state organization, there are four camps within the state, located at Batesville, Ozark, Conway and Little Rock, with many members at large, throughout the state.

Saturday will be given over to business, the main meetings being the annual election of officers at 2 p. m. and the banquet at 7 p. m., both at the New Capital Hotel.

An interesting program has been arranged for the banquet.

Sunday will be devoted to extension work at the various churches of the city.

National Trustee J. C. Bennett will be present at all meetings and will be the principal speaker at the grand rally Sunday night.—Jas. R. Riley.

#### EVANGELIST'S NOTICE.

Having received the appointment as conference evangelist at our recent session of the North Arkansas Annual Conference, I am now ready to assist any of the pastors who may need help in revival work. I furnish you with the following references and solicit your correspondence with either of those or myself.—J. T. Gossett, Conway, Ark.

Dear Brethren: Brother J. T. Gos-

#### SAMPLE CATECHISMS.

If you have never seen the *Thornburgh Catechisms for Infant Classes in Sunday School*, send a stamp for sample copy to A. C. Millar, 200 E. Sixth street, Little Rock, Ark.

#### NOTICE.

NOTICE—15,000 men and women will get U. S. Government Jobs this year. \$75.00 month. Vacations. No layoffs. Short hours. Common education sufficient. "Pull" unnecessary. Write immediately for free list of positions now obtainable. Franklin Institute, Dept M113, Rochester, N. Y.

sett has taken the evangelistic relation, and it affords me pleasure to recommend him to those in need of help in revivals. I have worked with Brother Gossett, and pronounce him safe, sane, and absolutely dependable as a revivalist. I feel that you will make no mistake in securing him.—In Christian love, Alva E. Goode.

Conway, Ark., Dec. 2, 1915.  
To All Whom It May Concern:

It gives me pleasure to commend to you Rev. J. T. Gossett as a true, good man, a good preacher and an earnest worker. He has been appointed to the evangelistic work in the Conference and desires to give his time to helping the pastors in revival work. I can endorse him for this work, and assure our pastors of his efficiency and faithfulness. He will always leave your charge in better condition than when he reaches it. I have known him for seventeen years, having entered the Conference with him. Any favors shown him will be appreciated by his friend.—R. E. L. Bearden.

#### GREETINGS.

If the editor of the Western Methodist will permit, I will say to all pastors over the state who wish my services in revival meetings, that they address me at Little Rock, Ark. And as my slate is fast filling up some of the most anxious may be left out unless they write me at once. No need to ask "Terms," simply an earnest call from God and His Church, through the pastor, to come, preach and pray, and help save lost men.

May this be the best year of all the past for the editor and his paper, and may Christ be in every home and every home take the Western Methodist.—William H. Evans, Evangelist.

#### A GREAT REVIVALIST.

Dr. W. H. Evans of Dallas, Tex., better known as "Wild Bill," has been with us for thirteen days and will remain with us through Sunday, November 21.

Brother Evans has labored incessantly, achieving, by God's help, such results as to amaze even the most sanguine among us. He is truly the children's Evangelist. They crowd to the front to hear him expound the good old story of Jesus and His love. Henceforth to the Christian people "Wild Bill" will be a synonym for paternal gentleness and Christian bravery in Newark. He is one of the few preachers to whom I can turn over my church, people and pulpit with perfect confidence. His experience, piety and faith in God, thoroughly qualify him for his great work. He knows how and God knows that he knows how. What dynamite is to the rock, Brother Evans is to sin. Brother Evans stands at the head of the rank as a trainer of the children. They all love him and beg him to hold more children's services.

He has done untold good here. I love him because I believe him to be a pure-minded, Christian gentleman. I can recommend him as being an Evangelist worthy of the name. I verily believe that I am a better man and a better preacher for having been associated with him for two weeks or more.

I hope that the neighboring towns and adjacent communities will avail themselves of the opportunity of hearing him. No words of mine can adequately express my appreciation of him. The old, the young, the wise, the unwise alike, tremble under the

message of this godly man. He has done wonderful things for Newark whereof we are glad.—L. B. Hankins, in Newark Journal.

#### LETTER FROM SAN FRANCISCO.

"Farewell P. P. I. E." These were the words written upon the sky in letters of fire by the daring young aviator, Art Smith, as he soared above the Exposition grounds at 12 o'clock, midnight, Saturday, December 4. This act signaled the closing of the gates of the world's greatest Exposition. This came at the close of a day full of interest to the great multitudes (the admissions for the day were 416,164) who availed themselves of this last opportunity to view the wonderful works of man and God enclosed within these beautiful grounds, and to participate in, or be entertained by the varied and interesting program of the day.

By this time (Monday, December 6,) the work of preparing the exhibits for removal has begun. Ere long they will all have been taken away. The wreckers will then be given charge, and in a brief time the beautiful buildings and wonderful statuary that have been the admiration and source of inspiration to the multiplied thousands who have visited this "Jewel City" during the past ten months, will have been leveled to the ground and removed, save, perhaps, the Fine Arts Palace and one or two others, that special efforts are being made to preserve.

It seems a pity. Millions of dollars were spent in their erection, which required many months of painstaking labor, and to be permitted to stand and be of service for so short a period! Yet they were not built in vain. Often it is not the shorter lived man who lives to the least purpose. So with buildings; so with works of art. They contribute to the enlargement of the minds who conceived them; multitudes were fed and clothed from the remuneration received by the workmen; images were made in the minds of men and women and children, not a few, that will abide with them to their lasting benefit. This of the grounds and buildings. The exhibits have served as a medium for the interchange of ideas, such as could not have otherwise been provided. Manufactures of every kind, and education in all its branches have received a great impetus. The bringing together of so many representatives of the people of the earth has contributed, and will continue to contribute to the recognition of the doctrine of the common brotherhood of man, and if the end of the present war shall not be hastened, the prevention of future wars may result.

In no sense was the Panama-Pacific Exposition a failure. The attendance would no doubt have been considerably greater if Europe had kept the peace, but as it was the total attendance was 18,829,963. Instead of several million dollars of indebtedness remaining, as with previous Expositions, after allowing for all possible expenses for clearing the grounds, etc., there will be more than a million dollars in the treasury.

Perhaps never before has the comfort and protection of strangers been so carefully looked after. The Travelers' Aid Society, Y. M. C. A., Y. W. C. A. and the churches vied with one

another in this good work. We feel that our own Church Exposition Headquarters have not been maintained in vain. Many have been the expressions of gratitude received from visitors. Besides contributing to their protection, comfort and pleasure, they came to know more of our work in the West, while we were benefited much by the contact with our people from the Southland. The value of such headquarters so impressed Bishop Lambuth and others, that arrangements have been made to continue them, not as "Exposition Headquarters," but "M. E. Church, South, Pacific Coast Headquarters." It is hoped in some measure to serve the various Church interests. It will serve to provide a place of meeting, and a bureau of information for visitors to this great metropolis of the West. It is our desire that none of our friends pass through the city without calling on us. The writer will remain in charge.

During the Exposition period we have sent most of our guests to a group of hotels that are owned by one man, of which the Hotel Ramona is the center. They have given such universal satisfaction that we have decided to adopt them, the adoption to hold so long as they continue as at present, and to request our people who may come this way to put up at them. No wines or liquors are sold or served. The Ramona is as nice a place as there is in the city. Prices are very reasonable, and special low rates will be made to ministers and missionaries. So go to the Ramona and then report at our "Headquarters," or report at "Headquarters" and then go to the Ramona.—W. P. Andrews.

Pacific Building, San Francisco.

#### OBITUARY.

SHELTON.—Mrs. Elizabeth Shelton was born in Green County, Alabama, October 30, 1842, moved with her parents to Arkansas in 1844; was baptized in childhood by Rev. R. I. Hammel; was married to T. J. Shelton in 1866 or 1867. Professed religion and joined the M. E. Church, South, under the ministry of Dr. J. R. Harvey in 1870, and died at her son's, Willie Shelton, November 8, 1915. She leaves behind two brothers, two sisters, a son, and host of friends to mourn her departure. We can truthfully say a noble Christian character is gone. She was a woman of above the ordinary intelligence, well versed in Scripture; a great lover of her church and Sunday school, and was never absent when able to get there. She was what we would call a model Christian. May the blessings of God rest upon the surviving son, brothers and sisters.—Her Pastor, J. J. Menefee.

STARK.—Brother Gideon Stark was born at De View, in Woodruff County, Arkansas, January 16, 1864, and died at the place of his birth August 23, 1915. In 1890 he married Miss Lena Brown. To this union four children were born, three of whom are living, namely, Norman, Tadd and Marietta. Norman is now a student in Hendrix College.

In early life Brother Stark was converted and joined the Methodist Episcopal Church, South at De View. He was always a loyal, consistent

### Methodist Benevolent Association

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member, rendering the church valuable service as a steward and as secretary in the Sunday school. He was ever anxious to discuss the needs of his church with the pastor and to make plans for advancement. His presence was regularly noted at church services, and he was a sympathetic, attentive auditor. In his death the church and community have lost a loyal citizen and a faithful Christian worker.—His Pastor, J. F. Carter.

#### THE BEST MAGAZINES FOR MEN.

Having given much attention to the promotion of good reading and discountenancing of what is "good for nothing" or worse, I am often appealed to by Y. M. C. A. secretaries and others to name the magazines that are likely to have a harmful influence and should be excluded from reading rooms of good standing. I have urged others to undertake this important task, on the constructive side, by naming the best magazines, since even "the better is a great enemy to the best," but as no one else is doing it, and magazines have many of them tobogganed downward so fast that the police in Pittsburg have been constrained to appoint a "censor of magazines," I hereby submit the following list of magazines for men, not feeling qualified to speak of the numerous magazines for women. Nor is it practicable or necessary to speak of denominational papers, all of which are likely to be at least "safe and sane." We believe very strongly that every family should have a weekly religious paper that is not "weakly" in any other sense. The list below is of undenominational magazines that we regard as suitable for Christian reading rooms and Christian homes. Some magazines have changed their policy for the better when Christian subscribers have called them to order by barring them out of their homes and reading rooms or serving notice they would be if there was further occasion: Review of Reviews, Everybody's Magazine, The Outlook, Illustrated Mechanics, North American Review, The Century, Scribner's Magazine, Christian Herald, Current Opinion, World's Work, Collier's Weekly, The Independent, Scientific American, Pearson's Magazine, Harper's Magazine, Harper's Weekly, Christian Endeavor World.

These, like Caesar's wife, are "above suspicion," and the list includes more than any home should have, and as many as any but the largest reading rooms will need if any consideration is to be given to the nobler literature of real books.

Very reluctantly I have stricken from this list my favorite magazine, the Literary Digest, because it has recently been betrayed into making a big advertising propaganda for tobacco. Tobacco is soaked with rum in the chief tobacco factory in the United States; that I know. Tobacco increases sex passion; that doctors tell me. The president of the Grand Trunk Railway, who went down in the Titanic, told me that "the road had rid itself of drinking employes and must also put out the users of tobacco in the interest of efficiency." Not cigarettes only, but all tobacco is harmful. It is time Christian nations should catch up with Japan in prohib-

iting its use in all forms by minors. And Christian parents, in magazine patronage, for next year should rebuke Christian publishers at least who have become tobacco promoters.

It is a dishonor to the nation for the yellow journalist venturing into the magazine field to win the largest following while so fine a magazine as The Century struggles for life, and Tissot's matchless pictures of Bible scenes have to go through bankruptcy. It would be well if preachers who spend most of their pulpit time proving things their people never before doubted, as if nineteen Christian centuries had settled nothing, would devote some of this time to promoting good reading by talks on real books, especially history and biography.—Wilbur F. Crafts.

#### THE EPWORTH LEAGUE—A PLAIN STATEMENT.

I wish to write some frank words about the Epworth League. It is no secret that for some potent reason it has not accomplished all that was in the minds of its founders more than two decades ago. I shall not attempt to list these reasons, or to fix blames. We are confronted with facts which excuses can neither remove nor justify. And the facts are too serious to ignore. Within recent times the Church, along with the organizations of the world, has fallen into the habit of talking and assuming that opinions expressed are things done. All our revolutions begin and end in speeches. The age is overloaded with fine words, hasty theories, and impossible academic guesses. Brave and faithful workers have gone out of fashion. Duty has been relegated as an old-fashioned burden of conscience. There is a multitude who answer every call of conscience, satisfy every sense of duty, and relieve every demand of righteousness by attending a Convention and making a speech. Less talk and more work is the reformation urgently called for in our times.

The sorest, even the most fatal, fact in all our Church work, regardless of denominations, at this time is the lack of provisions to nurse and develop the faith and experience of new converts, and especially of the young people. Formerly our Church had the class meeting which was the most apostolic department, both in conception and results, in our Church's organization. Since it has decayed there has been a felt need for something to fill the function which it so wisely and successfully filled. The organization of young people's societies in the various branches of the Church have been nothing more than an effort to find something to take its place, and especially was this true in the establishment of the Epworth League, and more recently the organization of the Laymen's Movement. But the class meeting was sternly and seriously religious. It was a response to the Master's demand, "Feed my lambs." Now we take young people into the Church and, apart from the regular services of the Church and the pastoral calls, the latter of which are too often mere calls with the pastoral left out, there are no efforts to strengthen the faith and cultivate the spiritual lives of these young converts. Can there be any just surprise that revivals so soon pass away? Is there any ground to complain against the feeble type of life that is too common in the Church? The indifference of the Church to the sanctified care of con-

verts is nothing less than a crying shame. God's own children forced to live like orphans at the altars of His own Church is a tragedy that should break the hearts of His people.

If the Epworth League has failed the cause of its failure lies in the fact that it has labored to be everything except a spiritual school for the young convert. Banquets, excursions, picnics, concerts, literary studies, and a multitude of other things have choked out the experience meeting and the hours of genuine repentance. Entertainment of the young is one thing, religious cultivation of the young is another thing, and when the Church of God utterly discards the miserable heresy of academic folly which has betrayed the Church into the business of sports instead of prayers something of true worth may be expected. A pastor who is careless about the spiritual welfare of his young converts is a hireling who will run at the approach of danger. And unless this crying need in our Church work can be met in the Epworth League we have no means by which to meet it, and the results must be increasingly distressing. I feel confident that such a distinct policy would make the League not only a valuable adjunct, but the serious necessity it was designed to be. When we quit playing religion and go solemnly to working religion we will have less trouble in trying to keep alive a set of organizations. The Epworth League has its great mission not in furnishing youthful pleasures but in cultivating youthful piety.—Bishop J. C. Kilgo in Raleigh Christian Advocate.

#### SINS OF RESPECTABILITY.

Sometimes we have wondered, as we have listened to fulminations against drunkenness, gambling, stealing and the grosser sins of the flesh, just how much of this thunder was wasted. In some cases there might not have been a drunkard in the house, and at most the number in the congregation guilty of the grosser sins was very small. In a few of our churches it may be that we gather a considerable proportion of notorious sinners, and to these such appeals as we have referred to may be exceedingly appropriate, but we think that in most cases we shall find that our audiences consist of the respectable class—indeed, prison statistics would seem to indicate that they were really of the ultra-respectable class. The day has passed when any large percentage of the ordinary congregation consisted of flagrant sinners. Our Methodist preaching has not been ineffective, and Methodist drunkards, gamblers, thieves and rakes are, fortunately, not a very numerous class. The disreputable sinners are largely absent from our law-abiding and respectable congregations. But let no one dream that the preacher's work is done, for it is not, although the message should be adapted to the need of the present day. Not the disreputable sins, but the respectable ones, are the ones which are doing most damage in our congregations, and it is these respectable sins which need our special attention.

One of the foremost is the love of money. This is the sin which lies back of all the hideousness of the liquor traffic, the white slave traffic, the gambling evil, and all the thousand get-rich-quick schemes which delude humanity. And it also lies back of much which, under the guise of respectability and law, is working un-

told injury to the nation. When men love money they forget brotherhood and turn their backs on Christ, even while their respectability may remain unchallenged and their church membership may continue uninterrupted. This sin may show itself in huge corporations where individual responsibility is hidden behind the actions of a board, and it may result in the shameless exploiting of the poor and in the creation of a poverty-stricken slum district whose distress and shame cries for vengeance to the very heavens. When such things exist it must be brought home to the conscience of the individual that every dollar of dividend gained at such a price is stained with human blood and cannot but testify against its owner.

But this applies only to the big offenders, of whom there are few. The small offenders, however, are very plentiful. The poor man who trades upon his brother's necessity and makes an unfair dollar out of him is just the same kind of sinner as the millionaire proprietor of the sweatshop. And the preacher need not be afraid, in preaching against this sin, that he will be "beating the air," for in all of our congregations we have scores of respectable men and women who love the dollar so much they hate to part with it. And this sin may co-exist even with great liberality toward the Church; it is found in tithers, and it has even invaded the pulpit. It is plentiful enough, and damaging enough, and devilish enough, and cunning enough to demand that the pulpit turn the gospel light full upon it.

And another sin which is most widespread and most harmful is the love of selfish pleasure. Usually our young folks are supposed to be the greatest sinners in this regard, and they are duly warned against popular amusements, which are supposed to be the chief manifestation of this evil. Occasionally the owners of automobiles and motor cycles and such things are included with the young folks and

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A FINE GENERAL STRENGTHENING TONIC

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SMALL-EFFICIENT-CERTAIN  
**LITTLE LIVER PILLS**  
MILD-RELIABLE-SAFE

Greatly laxative—One Pill a Day. Will relieve biliousness, indigestion, sick headache, constipation and restores your appetite by gently regulating your liver. Free sample on request. At your druggist's or by mail, 25c.  
A TRIAL WILL PROVE THEIR WORTH  
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#### THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 E. Sixth street, Little Rock, Ark.

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The State School Song,  
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urged not to seek their pleasure in these ways when they ought to be at the house of God. But the love of pleasure is much more far-reaching than these things, and is a most dangerous and subtle enemy of both Church and State. It leads our young people often to waste their youth in unworthy frivolities, so that when maturer age brings opportunity for increased usefulness they are lacking the education and the training which would have fitted them for higher service. And it leads our people only too often to a wholly distorted view of life which makes home life seem tame and tasteless, which hits the State a vital blow by limiting the family, and creates an appetite for that which is merely entertaining while it dwarfs both mind and soul. This is a real evil.

And another sin which is exceedingly widespread is forgetfulness of the outsider. The ordinary church is not reaching those outside its own membership, and is not greatly concerned about them. And yet, if the preacher dares to touch this matter he must be prepared to face the question, "What are you yourself doing for the outsiders?" and most of us will not find it easy to answer this question to our own satisfaction. And yet, just outside many church doors, is a great multitude of people who are not being reached by any church. To neglect these people is surely a sin.

And the absence of the spirit of brotherhood is another grievous lack. A home may be damned just as surely by lack of love as by drunkenness. There may be no drunken churches, but there are surely some which are strangely cold. Brotherhood is a duty, and the lack of it a sin against both God and man.

These are some of the sins which haunt respectability, and which prey upon humanity, and to which the gospel of Jesus Christ our Lord is always and forever opposed, and these are some of the sins against which our pulpits have a right to speak most plainly.—Christian Guardian.

Love is, in its supreme triumphs, volitional rather than emotional. It creates affinities out of antagonisms, presences out of absences, friends out of enemies. Herein it displays its magic power, and finds its secret rejoicings. Its zest is for men rather than for selected men. Its law is devotion to persons, beginning with God and ending with man, the last and the least.—Bishop Brent.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

QUARTERLY CONFERENCES

NORTH ARKANSAS.  
BATESVILLE DISTRICT.  
(First Round.)

Sulphur Rock, at S. Rock	Dec. 11-12
Charlotte, at Walnut Grove	Dec. 12-13
Newark Station	Dec. 14
Floral, at Floral	Dec. 16-17
Salado and Oil Trough, at S.	Dec. 18-19
Desha, at Desha	Dec. 19-20
Evening Shade, at E. Shade	Dec. 22-23
Central Ave. and Bethesda, at Bethesda	Dec. 26-27
Newport Ct., at Bridge S. H.	Jan. 1-2
Newport Sta.	Jan. 2-3
Kenyon, at Elgin	Jan. 4-5
Tuckerman Station	Jan. 5-6
Minturn, at Hopewell	Jan. 8-9
Swift and Alicia, at A.	Jan. 9-10
Cave City, at Cushman	Jan. 13-14
Melbourne, at Newberg	Jan. 15-16
Bexar, at Wesley's Chapel	Jan. 16-17
Viola, at Viola	Jan. 18-19
Mt. Home, at Mt. Home	Jan. 20-21
Lead Hill and Oakland, at O.	Jan. 22-23
Pyatt, at Pyatt	Jan. 24-25
Yellville, at Yellville	Jan. 26-27
Rush, at Rush	Jan. 29-30
Cotter, at Cotter	Jan. 30-31
Calico Rock, at Iuka	Feb. 2-3
Calico Rock and Macedonia, at C. Rock	Feb. 3-4
Marcella and Guion, at Ruddell	Feb. 5-6
Mt. View Station	Feb. 6-7
Batesville, First Church	Feb. 8
District stewards' meeting at First Church, Batesville, at 10 a. m., Dec. 30. Pastors are invited to attend this meeting.	
B. L. WILFORD, P. E.	

BOONEVILLE DISTRICT.  
(First Round.)

Booneville Ct., at Washburn	Dec. 18-19
Magazine Ct., at M.	Dec. 19-20
Booneville Station	Dec. 21
Bigelow Station	Jan. 1-2
Adona Ct., at Adona	Jan. 2-3
Perryville Ct., at Perryville	Jan. 4
Ola and Perry, at Ola	Jan. 5
Carden Bottom, at Bryson	Jan. 6-7
Dardanelle Ct., at Delaware	Jan. 8-9
Dardanelle Station	Jan. 9-10
Gravelly Ct., at Bluffton	Jan. 15-16
Plainview, at Plainview	Jan. 16-17
Danville Station	Jan. 18
Walnut Tree, at W. Tree	Jan. 19-20
Belleville, at Belleville	Jan. 22-23
Cauthron, at Cauthron	Jan. 28-29
Waldron, at Fair's Chapel	Jan. 30-31
Waldron Station	Jan. 30-31
The district stewards are called to meet December 21 at 10 a. m., in the Methodist church at Booneville, Ark.	
J. H. O'BRYANT, P. E.	

FAYETTEVILLE DISTRICT.  
(First Round.)

Gravette and Decatur	Dec. 18-19
Pea Ridge	Dec. 19-20
Bentonville	Dec. 26
Fayetteville	Dec. 26-27
Silam Springs	Jan. 1-2
Springtown	Jan. 2-3
Gentry	Jan. 3-4
Farmington	Jan. 8-9
Springdale Ct.	Jan. 9-10
Springdale Station	Jan. 10-11
Rogers	Jan. 11-12
Viney Grove	Jan. 15-16
Lincoln	Jan. 16-17
Elm Springs	Jan. 22-23
Centerton	Jan. 23-24
Osage	Jan. 29-30
Green Forest	Jan. 30-31
Eureka Springs	Feb. 2-3
Berryville Ct.	Feb. -6
Berryville Station	Feb. 6-7
War Eagle	Feb. 12-13
Huntsville	Feb. 13-14
Marble	Feb. 16-17
District stewards will meet at Bentonville, December 31, at 10 a. m.	
GEO. G. DAVIDSON, P. E.	

FORT SMITH DISTRICT.  
(First Round.)

Hackett Ct., at Hackett	Dec. 18-19
Huntington and Mansfield, at H.	Dec. 19-20
Dodson Ave., 11 a. m.	Dec. 26
Midland Heights, 7:30 p. m.	Dec. 26
Mulberry and Dyer, at M.	Jan. 1-2
First Church, Ft. Smith, 7:30 p. m.	Jan. 2
Beech Grove Ct., at Hills C.	Jan. 8-9
Kibler Ct., at Kibler	Jan. 15-16
Van Buren Station, 7:30 p. m.	Jan. 16

Ozark Ct., at Granade's C.	Jan. 22-23
Ozark Station, 7:30 p. m.	Jan. 23
Hartford and Midland, at H.	Jan. 29-30
Van Buren Ct., at Fig. Five	Feb. 5-6
South Fort Smith, 7:30 p. m.	Feb. 6
Alma Station	Feb. 12-13
Central, Fort Smith, 7:30 p. m.	Feb. 13
Charleston Ct., at G. Prairie	Feb. 19-20
Greenwood Station	Feb. 26-27
WILLIAM SHERMAN, P. E.	

HELENA DISTRICT.  
(First Round.)

Hughes, at Hughes	Dec. 18-19
Haynes, at Haynes	Dec. 22
Marianna	Dec. 26
Wheatley and Hunter, at W.	Jan. 1-2
Aubrey and Moro, at A.	Jan. 2-3
Keville, at Keville	Jan. 8-9
Clarendon	Jan. 9-10
Cotton Plant	Jan. 15-16
Brinkley	Jan. 16-17
Hamlin, at Hamlin	Jan. 22-23
Parlin	Jan. 23-24
Howell and DeView, at H.	Jan. 29-30
McCrory	Jan. 30-31
Colt at Colt	Feb. 5-6
Wynne	Feb. 6-7
Mellwood	Feb. 12-13
Council	Feb. 19-20
Turner at Turner	Feb. 26-27
Holly Grove and Marvell, at M.	Feb. 27-28
Haynes, at Bonair	March 4-5
The district stewards will meet at Forrest City, December 14, 10 a. m.	
W. F. EVANS, P. E.	

JONESBORO DISTRICT.  
(First Round.)

Nettleton and Bay, at N.	Dec. 18-19
Marked Tree and Lepanto, at M. T.	Dec. 19-20
Harrisburg Ct., at Pleasant Valley	Jan. 1-2
Harrisburg	Jan. 2-3
Barfield, at Barfield	Jan. 7-8
Blytheville Ct., at Yarbrough	Jan. 8-9
Blytheville	Jan. 9-10
Brookland Ct., at B.	Jan. 12
Jonesboro Ct., at Mt. Carmel	Jan. 13
Vandale Ct., at Vandale	Jan. 15-16
Earle	Jan. 22-23
Crawfordsville	Jan. 23-24
Whitton and Tyronza, at W.	Jan. 29-30
Gilmore and Joiner, at J.	Jan. 30-31
Luxora	Feb. 5-6
Osceola	Feb. 6-7
Wilson	Feb. 12-13
Marion	Feb. 19-20
Monette & Macey, at Mon.	Feb. 26-27
Manila and Dell, at M.	Feb. 27-28
The district stewards are called to meet in the First Methodist Church, Jonesboro, at 1:30 o'clock on December 14. All the preachers are cordially invited to meet with the stewards.	
F. M. TOLLESON, P. E.	

LITTLE ROCK.  
ARKADELPHIA DISTRICT.  
(First Round.)

Traskwood Ct., at T.	Dec. 18-19
Benton	Dec. 19-20
Willow, at Bethlehem	Jan. 10-11
Arkadelphia Ct., at Hollywood	Jan. 15-16
Arkadelphia Station	Jan. 16-17
Ussery Ct., at Caney	Jan. 22-23
Park Avenue	Jan. 23-24
Friendship, at Friendship	Jan. 29-30
Princeton, at Zion	Feb. 5-6
Leola and Carthage, at Carthage	Feb. 6-7
Cedar Glades, at Bethlehem	Feb. 12-13
Third Street	Feb. 13-14
Holly Springs, at H. Spgs.	Feb. 19-20
Dalark, at Dalark	Feb. 26-27
The district stewards will meet at Malvern at 10 a. m., Dec. 29.	
B. A. FEW, P. E.	

PINE BLUFF DISTRICT.  
(First Round.)

Carr Memorial, Pine Bluff	Dec. 12
Humphrey	Dec. 19
First Church, Pine Bluff, 11 a. m.	Dec. 26
Lakeside, Pine Bluff, 7 p. m.	Dec. 26
New Edinburg Ct., at Wheeler's Spgs.	Jan. 1-2
Rison Ct., at Rison	Jan. 3-4
St. Charles Ct., at Pr. Union	Jan. 8-9
DeWitt	Jan. 9-10
Gillett	Jan. 11-12
Roe Ct., at Roe	Jan. 15-16
Stuttgart	Jan. 16-17
Swan Lake	Jan. 23-24
Redfield Ct., at Marvin's Ch.	Jan. 29-30
Sheridan	Jan. 30-31

Rowell Ct., at Prosperity	Feb. 5-6
Star City	Feb. 6-7
Grady Ct., at Grady	Feb. 13
Hawley Memo., Pine Bluff, 7 p. m.	Feb. 13
Sherrill and Tucker, at S.	Feb. 20
Alzheimer and Wabbaseka, at W.	Feb. 26-27
Pine Bluff Ct., at Whitehall	Mch. 4-5
J. A. SAGE, P. E.	

PRESCOTT DISTRICT.  
(First Round.)

Prescott	Dec. 11-12
Emmett	Dec. 18-19
Fulton	Dec. 22
Nashville	Dec. 25-26
Washington	Jan. 2
Hope	Jan. 5
Okolona	Jan. 8-9
Gurdon	Jan. 10-11
Mt. Ida	Jan. 13-14
Caddo Gap	Dec. 15-16
Center Point	Jan. 22-23
Mineral Springs	Jan. 23-24
Orchard View	Jan. 29-30
Murfreesboro	Jan. 30-31
Shawmut	Feb. 5
Amity	Feb. 6-7
Delight	Feb. 12-13
Berger	Feb. 19-20
Columbus	Feb. 21-22
Blevins	Feb. 26-27
Harmony	March 1
Dear Brethren—You will notice that I have crowded appointments a little. I do this in order to get around quickly. Let all the officials be present. Plans for the year's work are to be made. A preachers' conference will help us much. Let the preachers come together Tuesday, January 4, at 9 a. m., at Hope. I also call the district stewards to meet me in Hope, Tuesday, January 4, at 2 p. m. I pray that a great year may be given us by the Holy Spirit.	
W. M. HAYES, P. E.	

TEXARKANA DISTRICT.  
(First Round.)

Bradley	Dec. 18-19
Lewisville	Dec. 26
Bright Star, at Doddridge	Jan. 1-2
Fairview, Texarkana, at night	Jan. 4
College Hill, at night	Jan. 5
Fouke, at Silverena	Jan. 8
Lockesburg	Jan. 12
(Preaching at night; Conference Thursday, 10 a. m.)	
De Queen, at night	Jan. 13
Ben Lomond, at Ben Lomond	Jan. 15-16
Richmond, at Richmond	Jan. 21-22
(Preaching Friday night and Saturday at 11 a. m.; Conference at 2 p. m.)	
Horatio and Wilton, at W.	Jan. 23
Patmos, at Hinton S. H.	Jan. 29
Stamps, at night	Jan. 30
Ashdown, at night	Feb. 2
Foreman, at night	Feb. 3
First Church, Texarkana	Feb. 6
Cherry Hill, at Highland	Feb. 9
(Preaching at 11 and at night; Conference at 2 p. m.)	
Vandervoort, at Hatfield	Feb. 12
Mena, at night	Feb. 13
Umpire, at Umpire	Feb. 16
(Preaching Tuesday night and Wednesday at 11 a. m.; Conference, 2 p. m.)	
Preachers' and Laymen's Missionary Meeting at De Queen, January 18-19, opening Tuesday night and closing Thursday afternoon. District stewards' meeting January 11 at 10 a. m., First Methodist Church, Texarkana. If you will be prompt, we can get through in time for you to return home that day. Let every man be in place, and the preachers are welcome; also, the trustees of the district parsonage are urged to come.	
J. A. BIGGS, P. E.	

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ANTISEPTIC OIL

Guaranteed prompt and soothing relief for  
Sprains, Bruises, Cuts, Burns, Wounds,  
Lambago, Rheumatism, Rheumatism, Inflammation,  
sore or tired feet, bites and stings of insects;  
its prompt use prevents blood poisoning; also used  
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J. M. WORKMAN, President

ARKADELPHIA, . . . . . ARK.

January 2-9, 1916January 2-9, 1916**A WEEK**

The first of the 52 should be spent in undergirding the whole year. Eight days is not too much to spend in adjusting lives and Churches and policies to the hour, the world, the Kingdom, and to God. Can ye not watch with him one little week?

**Of Prayer**

BY the whole Church, from sea to sea.

WITH every pastor leading every congregation in intercession.

FOR the nation, the Church, the fields, the missionaries, the revival, the laymen, the young people, and always for peace.

**And Self-Denial**

Without which prayer is fruitless.

That the prayers already answered may be turned into thanksgiving.

That obedience may prove our sincerity.

That the cause we pray for may be furthered.

That we may have fellowship with Him who, though He was rich, yet for our sakes became poor.

**The Call of the Hour--**

the most cruel and tragic hour of history. "Interest in prayer is world-wide. It is manifest in battle trenches; in awakened nations; in full cathedrals and churches in European countries; in repeated calls and appeals by Churches and leaders throughout the world. Never has there been such a widespread need of superhuman help; such challenges to Christians to undertake deeds requiring divine co-operation; such a manifest desire to discover the secret of God's power."

**Voiced by the Board of Missions**

Facing the superhuman task of the Church and the tragic needs of the world, the Board of Missions asks for a week of intercession, January 2-9, 1916. The work of the Board cannot be done by human power. "Ask of me," "pray ye the Lord of the harvest," "tarry ye at Jerusalem till ye be endured with power," are the freshest and latest voices of experience at home, abroad, everywhere. "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the opportunity and responsibility of our generation." (Mott.)

**Emergency Offerings**

The free-will offering of self-denial is to be given to swell the Emergency Fund. This fund was ordered by the Board in view of the unusual emergency the war brought on. We have already had nearly five hundred gifts to this fund, varying from \$1 to \$2,000 each. Many of these represent real self-denial. They are still coming. The offerings of the week will go to swell this fund.

**PURPOSE**

1. To meet immediate needs that have had to wait. To fill up the gaps made by the war decrease last year in both the Home and Foreign Departments.

2. To maintain the work and prevent hurtful retrenchment where there are such unprecedented calls for advance.

3. To prevent delay in the work and to save interest by the furnishing of cash in the beginning of the year.

4. To clear the decks, remove the limitations on income, and make ready for the big advance just ahead of us. We were compelled to cut appropriations fifty thousand dollars. There it must remain until we increase the income and clear the way.

**ONE UNANIMOUS, CHURCH-WIDE SELF-DENIAL OFFERING WILL LIFT US OVER THE BAR.**

**THREE WAYS TO DO IT.**—1. Give one day. Consecrate the labor and income of one day to this cause. Let those not regularly employed find some task for one day and earn their offering. Thus each will pray not only with the lips and heart, but with the hands also.

2. Envelopes may be circulated and every one allowed to deposit the results of self-denial during the week and hand in the envelopes at the close.

3. A free-will offering may be taken at one or more services where the other methods are not used, or in connection with them.

At all events, the people should be given an opportunity to contribute a free-will offering.

If the warring nations can discard luxuries and practice gladly the most rigid economies, even to the saving of the crusts, for the love of the flag, what should we do for the love of Christ?

Would it require serious self-denial for 2,000,000 Methodists to give \$50,000 as a Victory Fund?

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