

WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and Arkansas Conferences

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BEWARE THAT THOU FORGET NOT THE LORD THY GOD, IN NOT KEEPING HIS COMMANDMENTS, AND HIS JUDGMENTS, AND HIS STATUTES, WHICH I COMMAND THEE THIS DAY; LEST WHEN THOU HAST EATEN AND ART FULL, AND HAST BUILT GOODLY HOUSES AND DWELL THEREIN; AND WHEN THY HERDS AND THY FLOCKS MULTIPLY, AND THY SILVER AND THY GOLD IS MULTIPLIED, AND ALL THAT THOU HAST IS MULTIPLIED; * * AND THOU SAY IN THINE HEART, MY POWER AND THE MIGHT OF MINE HAND HATH GOTTEN ME THIS WEALTH. BUT THOU FORGEST THE LORD THY GOD; FOR THIS IS HE THAT GIVETH THEE POWER TO GET WEALTH, THAT HE MAY ESTABLISH HIS COVENANT WHICH HE SWARE UNTO THY FATHERS, AS IT IS THIS DAY. AND IT SHALL BE, THAT THOU DO AT ALL FORGET THE LORD THY GOD, AND WALK AFTER OTHER GODS, AND SERVE THEM, I TESTIFY AGAINST YOU THIS DAY THAT YE SHALL SURELY PERISH. AS YE NATIONS WHICH THE LORD DESTROYETH BEFORE YOUR FACE, SO SHALL YE PERISH; BECAUSE YE WOULD NOT BE OBEDIENT UNTO THE VOICE OF THE LORD YOUR GOD.—
—ut. 8:11-20.

A WORTHY MEASURE.

In the House of Representatives at Washington, December 6, Hon. T. H. Caraway, of Arkansas, introduced a bill to amend the statutes of the United States as follows: "Every person engaged in distilling or rectifying spirits, and every wholesale and retail liquor dealer, shall place and keep conspicuously on the outside of the place of such business a sign, exhibiting in plain and legible letters, not less than three inches in length, painted in oil colors or gilded, and of proper and proportionate size, the name or firm of the distiller, rectifier, mail or wholesale dealer, with the words, 'Registered distiller,' 'rectifier of spirits,' 'wholesale liquor dealer,' or 'retail liquor dealer,' as the case may be. The penalty for violation is \$500, and for using such sign without license the penalty is \$1,000 and imprisonment one to six months, and persons who employ or who deliver materials are subject to heavy penalties. With such a Federal statute as this it will become comparatively easy to enforce the prohibition law in Arkansas; consequently all who desire thorough law enforcement should use their influence to secure the passage of this excellent measure. Readers of this paper are advised to write their approval to Mr. Caraway to express their opinion to other members, thus create conditions favorable to the passage of the bill. Our hearty appreciation will be expressed to Mr. Caraway and others who may unite to this worthy measure through.

AMERICAN CITIZENSHIP.

The American people are from many stocks, and they have not lived here long enough to have a natural attachment to the soil. Our country embodies ideals and principles, and a good citizen is one who not only chooses to live among us, but who adopts the ideals and seeks to maintain the principles for which our nation stands. Our real national foundation is a common sympathy, a mental vitality for the idea of liberty under law and of democracy in which every man is supposed to have some influence in the making and upholding of our institutions. To be sound and efficient, our democracy requires citizens who are intelligent, capable of distinguishing between good and bad measures, wise enough to choose between honest and dishonest candidates for public office, and brave enough to carry conviction to the ballot box and vote according to reason and conscience. If our citizens are ignorant, or weak, or indiffer-

ent, democracy falls into the hands of ambitious demagogues, and government becomes a farce and a failure. It is no easy thing to be a good citizen. One must read papers that discuss both sides of party questions and study books on government and economics; one must be ready to oppose a personal friend who is unfit and support a personal enemy who is fit; one must be prepared to rebuke his party when it goes wrong and applaud another party that stands for right principles. The man who votes his party, right or wrong, the invincible "stand-patter," is a menace to democracy. The good citizen not only votes his real sentiments, but gives an honest assessment, pays his taxes uncompromisingly, serves on the jury, upholds the officers in the enforcement of law, and seeks to create sentiment for good government. In a monarchy obedience is the essence of good citizenship. The king thinks for the people; they submit. In democracy the citizen must think for himself. That does not mean that he must resist leadership; but he must be careful to weigh the leaders well and follow only as they lead toward the ideals for which he knows the nation stands. The American citizen today is a student of world events. He cannot evade responsibility for saner and higher thinking. We must learn lessons from the folly of Europe, or finally plunge into the same pitfalls. We must be welded together in a passion of unselfish service. Each man socially and politically must not merely carry his own weight, he must endeavor to carry some of the burdens which others are unable to bear. We must have a strong government, not to oppress, but to help our own people to realize the best that is in them, and to cooperate with other nations to keep the peace and promote prosperity. We must study our natural resources and use them not simply for present gratification, but conserve them for future generations. We must make money by honest effort, and then be just as honest in the spending. We must cultivate the sense of stewardship and bestow our bounty under God's direction. We must learn self-restraint and avoid debilitating and sinful indulgence. While we may be compelled to maintain army and navy for defense, we must sternly avoid aggression, and must seek preparedness of heart to love God and our fellows. We must develop the highest type of citizenship that the world has ever seen. There is no time to lose. Events to day move not with reluctant feet. While we hesitate, Europe will rise renewed. While we look and listen, China and Japan, roused from the lethargy of ages, bound forward. We must become students of world life, and, rooted in righteousness, help the world to find unity in our Christ. To be a Christian today in America involves tremendous responsibility. Let us reconsecrate ourselves and meet our duties as citizens of the kingdom of God.

SPARE THOSE FORESTS.

In the press reports from Congress it is announced that several bills have been introduced looking to the abolition of the Federal Forest Reserves in Arkansas. The creation of reserves in Arkansas and elsewhere some years ago was wise. Timber was being rapidly wasted, and future resources annihilated with scant benefit to the people. When the Reserves were established, promises of improvements were doubtless given which have not yet been redeemed. In the administration of the law complications and embarrassments have arisen. Settlers and prospective settlers have been annoyed by technicalities and delays. The development of the country has apparently been retarded and personal interests have often been ignored. These things, however, are mostly faults of administration. The purpose of the reservation is good. For the future welfare of the State, provision for the perpetual maintenance of forests on rugged mountain lands is a necessity. We have not yet realized our needs and our possibilities in Arkansas,

but the time should speedily come when by the co-operation of federal and state governments the timber resources of Arkansas may not merely be conserved, but developed. This is no time for retrogression. The faults in administration should be corrected and the Forest Reserves maintained, so that there may be no hindrance to the consummation of a comprehensive policy which will transform our magnificent forests into perpetual revenue producers for the whole State, and not simply for a few individuals and corporations. God made Arkansas a forest country. It is one of the treasures of the nation. With proper handling the forests will enrich the state. Ruthlessly ravished of their trees, our hills and mountains become impoverished and are a menace. Our tremendous water power and our forests stand for marvelous opportunities. Our state with power and materials may easily become the industrial state of the Mississippi valley. Shall we throw away the heritage of our children and the possibilities of future greatness for small temporary advantage? Our wide-awake people should protest. Our progressive Congressmen should not be misled. Let them stop and consider what is involved in abolishing our Forest Reserves.

EX-PRESIDENT C. C. GODDEN DEAD.

Monday, about midnight, at the home of his daughter in Searcy, the soul of Rev. C. C. Godden took its flight. He was born in New Jersey in 1836, in childhood moved with his parents to Alabama, and at the age of thirty came to Arkansas County and began the practice of law. He was a Confederate cavalry major, a lawyer of high standing, a fearless prosecuting attorney, a strong Methodist preacher, and for ten years the wise president of Galloway College. He held some of the best stations in Little Rock Conference, such as Central Church, Hot Springs, and was several times presiding elder. He was a forcible preacher, a helpful pastor and a wise administrator. He was noted for his goodness and his uncommon "common sense." He was almost forced into the presidency of Galloway College eighteen years ago, when it was on the verge of financial failure, and by his careful management saved the institution. Although not trained for educational work, he exercised such rare judgment in selecting assistants and in guiding affairs that he became an unusual college executive. While he was firm and judicious, he largely ruled by love, and his students were strongly attached to him. He always inspired love and confidence. Arkansas Methodism owes him a profound debt of gratitude, and in some form at Galloway College should erect a memorial that will adequately evidence the esteem in which he was held. Students and friends of Galloway College will undoubtedly express their appreciation for the man who saved the college. The editor had known him for twenty-eight years, and had received such encouragement and strength from association that he feels a deep sense of personal bereavement. At the last session of Little Rock Conference it was strikingly noticeable that many of the preachers referred to him as one who had helped them in their early ministry. He was a true friend and a wise counselor and one whose own religious life was so pure and uplifting that he was a source of strength to all who knew him. He had been wonderfully saved, and he never wearied in his allegiance to his Savior. Having served and suffered and rejoiced, he has fallen asleep, and now rests from his labors, but Arkansas is a better place because this Christian hero and true gentleman once lived and labored here.

Many apparent successes are fundamental failures, because they involve disregard of divine law.

To lose when wrong is better than to win.

WESTERN METHODIST

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A. C. MILLAR.....Editor

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2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.

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 will begin a protracted meeting next week at Hoxie.

The celebrated English poet, Alfred Noyes, on January 8 will lecture at the University of Chicago.

It is announced that the circulation of that great Methodist paper, Zion's Herald, is now the greatest in its history.

The Ozark Democrat-Enterprise reports that Rev. J. J. Galloway, our pastor there, was liberally and pleasantly "pounded."

According to the Junction City Herald, Rev. W. D. Sharp, our pastor at that place, has been the recipient of a splendid "pounding."

The whiskey power is endeavoring to prevent the exhibition of a moving picture film, "Prohibition," on the ground that it is injurious to the liquor traffic.

Last Tuesday Rev. J. T. J. Fizer, the new pastor of Hunter Memorial Church, called and reported a royal reception and a pleasant beginning of his work.

Arrangements have been made for the sale of 400 acres of land for the benefit of Southern College, the school of the Florida Conference, near Tampa, Fla.

A certain preacher in another State, who subscribes for many papers, writes that the Western Methodist is the only paper which he reads through from "kiver to kiver."

Rev. D. H. Colquette has, since conference, been changed from Hartford to Magazine. As he still represents the American Bible Society, he should be addressed at Magazine by those who desire Bibles.

In a personal note to the editor Dr. J. C. Poindexter, of Imboden, says: "Everything is moving nicely here. Brother Elisha Dyer is evidently the logical man for pastor here. He has made a favorable impression."

Mr. F. M. Daniel, North Arkansas Conference Lay Leader, announces that Dr. Rawlings, Field Secretary, has called a meeting of the Executive Committee and all Conference Lay Leaders at Nashville, Tenn., January 4-6.

Rev. J. C. Hooks, formerly of Little Rock Conference, was at last session of East Oklahoma Conference appointed to Sallisaw, but after conference he was changed to Broken Arrow, one of the best small stations in the Conference.

Some of our exchanges do not understand the action of our Arkansas Conferences concerning Southern Methodist University and the Educational Commission. A clear statement will be given when the hurry of the holidays is past.

We acknowledge receipt of announcement of the marriage of Prof. William E. Laseter, of England and Miss Mollie Elizabeth, daughter of Mr. George W. Terral, at First Methodist Church, Little Rock, Thursday, December 23, at sunset.

On the recent death of Mrs. Rebecca Slazier of Pittsburg, Pa., the American University at Washington, D. C., came into possession of property valued at \$100,000, which she had bonded to the University for the use of its income during her life.

It is announced that Kentucky's new governor, Hon. A. O. Stanley, has authorized the statement that he will not permit liquor to be brought to the Governor's Mansion nor allow wine to be served at state banquets and that he will be a total abstainer.

Rev. Moffett Rhodes reports that he was most cordially received on his return to Stamps for his

fourth year, both by his own people and by the other denominations. Property next to the church has been bought for additional Sunday school rooms.

Prof. R. E. Womack, who has rendered valuable service for the past two months by writing our Sunday School Notes, finished his assignment with last week's issue. Beginning this week, Rev. Moffett Rhodes, our scholarly pastor at Stamps, will furnish the Notes.

Since 1900 school property in Arkansas has increased in value from \$2,616,535 to \$12,860,849. Last year buildings costing \$632,849 were erected. Only 66 log school houses are now in use. During the current year 34 brick and 287 frame school houses were built.

Rev. C. N. Weems, who was admitted on trial at the last session of the North Arkansas Conference, has been for years one of our Korean missionaries, and is now superintendent (practically equivalent to presiding elder) of Songdo East District of Korea Mission Conference.

Last week Dr. and Mrs. James A. Anderson, of Conway, brought their daughter, Miss Louise, to St. Luke's Hospital, Little Rock, for an operation for appendicitis. At this writing it gives us pleasure to say that she has almost recovered, and hopes to return home in a few days.

The World Outlook, published by the Board of Foreign Missions of the M. E. Church, 150 Fifth Avenue, New York, at \$1.50, is a remarkably fine missionary periodical. The January number is largely devoted to China, and is a perfect treasury of information and inspiration.

Co-operation, by W. C. Lansdon, Salina, Kan., is a valuable pamphlet giving the history of co-operation, its necessity for the best interests of American farmers, and methods to be used in bringing it about. It can be had for 25 cents by addressing the Farmers' Union Library, Salina, Kan.

In a friendly suit to test the law the Supreme Court of Colorado decided that the city of Denver has no authority to abrogate or avoid the State-wide prohibition law. This opinion is undoubtedly correct, and will everywhere prevail unless there are flaws in the law or errors in its passage.

Rev. F. M. Tolleson, the new presiding elder of the Jonesboro District, preached at the First Methodist Church yesterday morning, it being the first visitation of the elder to the First Church. His sermon was well received, and it is certain that he will make a most acceptable man for the charge.—Jonesboro Tribune.

Dr. M. H. Wells, formerly well known in Little Rock Conference, but for years a member of North Alabama Conference, died in Birmingham, December 6, aged 79 years. During a ministry of over fifty years he had served the Church in Arkansas, Texas, and Alabama. He was a strong personality.

Thursday Mr. H. C. Gentry and his friend, Mr. J. E. Moore, both from near Sheridan, called. Brother Gentry is a member of New Hope Church, on Sheridan Circuit, and is the grandson of Rev. C. E. Gentry, who was one of the pioneer preachers of Arkansas and a member of the Little Rock Conference.

Mrs. O. E. Goddard wife of Dr. O. E. Goddard, of First Church, Galveston, who has been critically ill and has undergone an operation for appendicitis, is rapidly recovering and will soon be able to return to the parsonage. The many Arkansas friends, who sympathize, will appreciate this hopeful announcement.

In St. Joseph, Mo., all the Methodist preachers, our own, the Northern, the Free Methodists, the African Methodists, and the Evangelicals, representing twenty-three congregations, have united in the ministers' alliance. They will meet in one of our churches for six months, and then in a Northern church for six months.

But for losses in Mexico, we would report for 1915 one of the largest membership gains in the foreign mission fields in the history of our Church. For the missions in China, Korea, Brazil, and Cuba, the total gain in number of Church members for the year is nearly 2,400, or an increase of more than 10 per cent.

Addressing a Boston audience on the work of the Y. M. C. A. in the European war zone, Dr. John R. Mott said that neither side will win in the war, but he added: "One side or the other will be technically the winner, but it will be at such awful cost

that the winner will not speak of it as a victory." The preparation of Germany was so thorough that it included even arrangements for such work as the Association was doing.

Dr. John R. Stewart, Secretary of the Superannuate Endowment Fund, says: "The collections from the Conferences for the Superannuate Endowment Fund for this year, according to present indications, a number of Conferences not having been heard from, will show an increase of something like \$12,000 over last year."

The Gospel of Church Extension, an address recently delivered by Dr. W. F. McMurry, is a strong and suggestive plea for the cause of Church Extension. It is full of facts, incidents and argument, and should be widely distributed. It may be had free on application to the Board of Church Extension, 1025 Brook street, Louisville, Ky.

M. Poincare of France says: "You ask the president of the republic to follow the example of other heads of foreign states and pledge himself to abstain from all spirituous liquors during the war. That is a pledge which is very easy for him to take, not only for the duration of the war, but beyond it, for the president never takes alcohol."

In the state of Virginia the Baptists claim that they have more members than the Methodists, but the most recent figures show that the Methodists have 202,500, not counting any babies, and the Baptists only 165,000. And there is no church that has a better system of records than the Methodist Churches of the United States.—Central Methodist.

By a majority of 19,617 the island of Newfoundland, "England's oldest colony," has voted dry. After January 1, 1917, that colony will be prohibition territory. The anti-liquor sentiment is spreading rapidly in Canada, and if the United States is not careful the territory of King George to the north will win the race to rid its portion of the continent of this evil.—Central Methodist.

Rev. W. A. Steel, our pastor, was returned by the Conference for another year, and comes back with a hearty welcome from every member of the church as well as a great number on the outside who have learned to love him. A member of another denomination recently remarked that he liked Rev. Steel because he was so brotherly among the people of the other churches. Large audiences greeted him at both services last Sunday.—Benton New Era.

According to Zion's Herald, New England is the only area in the Methodist Episcopal Church which has made an advance in every phase of its work in the last four years. During this period there has been a gain in membership of 4,079, in the benevolences of \$27,434, in ministerial support of \$54,174, in value of property of \$848,269. All this has been accomplished in spite of the fact that New England is considered one of the most difficult fields.

Receipt of Minutes of Central Texas Conference is acknowledged. The secretary, Rev. A. D. Porter, of Cleburne, is a former Arkansas man, who is making a splendid record in Texas. The Minutes display unusual care and capability. Central Texas is a great Conference, with 637 societies, 216 pastoral charges and 79,261 members, and 67,918 enrolled in Sunday schools. Revs. J. Haralson, R. B. McSwain and F. M. Winburne, well known in Arkansas, are on the superannuate list of this Conference.

The work at First Church, Fort Smith, last year under the care of Rev. J. S. Seneker, was marvelously successful. There were 150 additions in regular services, 76 by vows and 74 by letter, 65 of the number being men; all claims were paid and 11 per cent more on the salary. By count from week to week the prayer meeting increased one thousand per cent, growing from 12 to 127. Two of the brightest and best of the young people volunteered for missionary service. This is a splendid record.

Rev. E. A. Tabor writes that he has been given a most kindly reception by the good people of the Elliott Circuit, and he is hopeful of a successful year's work. In another column will be found some account of the good work done by Brother Tabor in his early ministry. He has lost none of his energy and zeal in the Master's work, and devotes himself unreservedly to the work assigned him, whether it be in city or country, in the pastorate or in special work. He did good work on the San Benito Circuit last year, and we doubt not that his labors

be greatly blessed in his present charge. There is need for such service as he is capable of rendering in our country charges, such as the Elliott Circuit.—Pacific Methodist Advocate.

In the Birmingham (Ala.) District, Dr. L. C. Branscomb, presiding elder, there were 2,397 additions to the Church during the past Conference year, and the net gain in membership was 554. The total number of Church members in this district is 12,396, and the twenty-five churches are all within the corporate limits of the city of Birmingham, with several churches in the city limits that are in the Bessemer District. The total membership of our Church in the city of Birmingham is approximately 15,000.

The latest official statement concerning the schools of our Church shows that we have invested in grounds, buildings, and equipment \$13,500,125, and in endowments \$6,447,318, a total of practically \$20,000,000. This total has been increased by more than \$2,000,000, since these figures included only the schools in operation last year. The number of students enrolled during 1914-15 was 20,380. Reports from the larger number of schools for the present session indicate that the total enrollment will show an increase of ten to fifteen per cent over last year.

Today we welcome our new pastor, Rev. S. R. Twitty, who for the past two years has been serving our church at Pulaski Heights, a suburb of Little Rock. He comes to us in the prime of life, well prepared in mind and heart for service among us. We take this means of formally extending a welcome to him on behalf of the congregation, and we intend that he shall soon know that we have taken him into our hearts and lives in a way that goes far beyond formal expression in words. Our hearts and homes are open to you, Brother Twitty.—Fordyce Methodist Church Bulletin.

As reported in the daily press, Mr. Rufus H. M. Mills died at his home in Pine Bluff, December 16, at the ripe age of eighty-four. He was born in Tennessee, the son of a Methodist preacher, and came to Arkansas fifty-nine years ago, and built his life into the life of Pine Bluff and Methodism. He was one of our truest and best laymen, loved and honored by all who knew him, and as a warm personal friend of the editor will be missed by him. He was remembered by the Little Rock Conference at its recent session, and returned a message of cheer. He will not soon be forgotten.

Dr. Frank Barrett has captured St. Luke's lock, stock and barrel, and, as was freely predicted, brings down the game at every shot. He drives a new auto. A great preacher, an efficient organizer, a strong and sympathetic pastor, he seems in every way qualified for this great and responsible task. Oklahoma City is the hub of Methodism in this State. St. Luke's occupies, therefore, a strategic position. Especially is this true in view of the location there of our Epworth University and Oklahoma Wesleyan College and the coming educational campaign.—Texas Christian Advocate.

Yesterday Rev. E. S. Harris and family left for their new home in Bigelow, Ark. We regret exceedingly to give up these good people, but what is our loss is Bigelow's gain. Rev. Mr. Harris is one of the most profound thinkers and one of the greatest orators we have ever had among us. A thoroughly good man, a fine pastor and a splendid preacher we found him to be. It will be a long time, if ever, before Fort Gibson will have such a strong, eloquent and consecrated man in any of our pulpits. We unreservedly recommend him to the people of Bigelow, Ark.—Fort Gibson (Okla.) New Era.

Old Mr. Yi of Korea was in a conference a year ago with the Japanese Minister of Education. As it closed he said: "Your Excellency, I find that Jesus Christ is able to give me perfect peace at all times. I wish that your Excellency might also have this peace." Mr. Speer, in an early issue of the Sunday School Times, will describe a meeting in which Mr. Yi spoke, and also draw a memorable word picture of the no longer Hermit Nation. A copy of the paper containing this article will be mailed on receipt of a post card request addressed to the Sunday School Times Company, 1301 Walnut street, Philadelphia, Pa.

According to the religious statistics recently compiled by the Y. W. C. A. and Y. M. C. A. of the University of Arkansas, there are 439 church mem-

bers. Up to the present time 769 have enrolled in the training school and university. Of this number 631 are students of the University. There are 129 who have a church preference, and 63 who have no church preference. For the five leading churches, the following are the statistics: Methodists, 166; Methodist preference, 51; Presbyterians, 89; Presbyterian preference, 51; Baptists, 78; Baptist preference, 40; Christians, 53; Christian preference, 12; Episcopalians, 24; Episcopalian preference, 2.—Press Report.

Bishop Lambuth, after spending several days in Atlanta last week, lecturing to the students of the Candler Theological School on missions, preaching on Sunday morning in Trinity Church and taking part in the convocation services at Wesley Memorial Church on Sunday evening, when two of the theological students received their degree of B. D., left for other fields. He is one of the most industrious men of our entire connection. A Bishop who could walk 800 miles in Africa to look after the religious interests of the people does not count it a very hard task to serve the Church in the homeland with fast schedules on good trains.—Wesleyan Christian Advocate.

Rev. A. H. Lark, aged seventy-one, died at his home near Lancaster, Ark., Dec. 18. Born in South Carolina, he joined Hampton's cavalry at fifteen and served four years. Coming to Crawford county, Ark., thirty-nine years ago, he lived on his farm and exercised his gifts as a local preacher. He was the father of fourteen children, three of whom are ministers: Rev. F. A. Lark of Rogers, Rev. J. E. Lark of Springdale, Rev. M. R. Lark of Lancaster. Brother Lark was truly one of the "salt of the earth." He engaged in Sunday school work, frequently supplied hard circuits, trained his children in the nurture and admonition of the Lord, and gave several of them college education. The editor counted him one of his truest and noblest friends, and has often referred to him as a model local preacher and to his home as a model Christian home. He will be missed, but has done an enduring work.

The editor spent last Sunday with Rev. H. H. McGuyre at Mabelvale, preaching to good congregations both morning and night, and to a fair congregation at Olive Hill, three miles away, at 3 o'clock. Under a pastor who radiates sunshine and helpfulness, during the last three years progress has been made. At Mabelvale collections are taken at every service, and the people thrive. They try to go on a cash basis, and have improved their finances from year to year. Olive Hill is slow, but has made progress. A good parsonage has been built at Mabelvale, and the church is supplied with natural gas, which later will be introduced into the parsonage. The other church, Primrose, was not reached, but it is noted for its substantial people and their faithfulness. Pastor and people are in love with each other, and are vying in good deeds. It will be hard for the pastor to leave this ideal charge when his four years are fulfilled.

TRY THE EXPERIMENT.

In the Fayette District, Missouri Conference, the district conference was held December 7-9. This is three months after the annual conference at the close of the first round of quarterly conferences. It was held early under the conviction that a district conference should be a time for planning rather than for hearing reports. The program was arranged with the single purpose of arousing enthusiasm and imparting information about the great "Go-Forward Campaign" to which the Church in Missouri is committed by action of the three Annual Conferences. The attendance was large and the interest intense. It was pronounced a great success. That was to have been expected. Why not try the plan in Arkansas? In midsummer few district conferences are altogether satisfactory. Reports are necessarily incomplete, and yet there is not sufficient time before the annual conference to carry out well-defined and comprehensive plans. In Arkansas, if a district conference were held in February, at the close of the Presiding Elder's first round, as it is a season of comparative leisure, attendance would be large. As most of the meetings are held later, definite plans could be formed for co-operation in execution. If the conference were in a town where a meeting was in contemplation, it might start with the district conference and several preachers by previous arrange-

ment could remain to assist. Much more might be said in favor of this innovation. Little can be said against it. What Presiding Elders will try it? Let us see what may be accomplished by the experiment. If quarterly conferences have already been held, the preachers could be authorized to call special conferences for the election of delegates.

WESTERN METHODIST DAY.

The Western Methodist Commission met in the office of Dr. James Thomas on December 16 and transacted important business in connection with the future management of the paper. President J. M. Williams, secretary of the Commission, will make announcements next week. Attention is called to the fact that the North Arkansas Conference fixed January 9 and the Little Rock Conference fixed January 16 as Western Methodist Days, when the orders of the Conferences are to be carried out for the securing of funds. The North Arkansas Conference made an assessment and the Little Rock Conference appointed Dr. James Thomas to raise the \$4,000 and expenses, and authorized Dr. Thomas to adopt his own plan to raise the money, and promised hearty co-operation. He will communicate with the preachers as to the plan, and next week further suggestions will be made. Bundles of papers are being sent out each week for the use of the pastors in presenting the cause. Let these papers be judiciously used.

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 MacLaren" and J. W. Buel, illustrated with 500 text pictures and sixteen color plates from the famous Tisot 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.

Male school teachers in Illinois average \$722.67 in annual salary.

CONTRIBUTIONS.

NEW YEAR'S DAY.

We hear the sound of wars,
Woe has unbound her bars,
We hold our breath and unto God
we pray,
That peace may still betide
The land where we abide,
And faith in Him still holds, this New
Year's Day.

The year gone by was blest
To many toil oppressed
But oh! the carnage on the field afar!
Death—death has rampant been
Upon this world of sin,
And sorrow has glad hailed the even-
ing star.

But God has been all good
While men his grace withstood,
And ever has his loving hand out-
reached
Unto the sons of men
To bring them home again,
And so the living gospel has been
preached.

We hail thee, New Year's Day,
But bring, not far away,
The echoes of the sounds of peace
to me;
We hail thee—bring the beams
Of daylight's crystal streams,
That human hearts may know thy vic-
tory.

O God, we bow to thee!
The year is yet to be;
Spare, spare our land and homes we
humbly pray;
May sounds of war soon cease
And bugle-notes of peace
Come quickly, as we pass this New
Year's Day.—B. F. M. Sours.

A HAPPY NEW YEAR—A YEAR
OF EVANGELISM.

Would it not be a Happy New
Year in your town if a union revival
meeting should bring about deeper de-
votion to Christ, greater love for those
for whom Christ died, and the salva-
tion of many of your kindred and
friends?

There is great interest. Many min-
isters, and laymen too, are inquiring
about leaders for such meetings; and
it always takes at least one man or
woman of great expectation, great
faith, and great prayer to begin such
a movement. There are literally hun-
dreds of revival meetings being held,
many of them in tabernacles, and
more union meetings than ever be-
fore. And literally thousands of
people are accepting Christ as their
personal Savior—from the few in the
chapel to the thousands in the taber-
nacle.

There is great opportunity, and the
present condition and crisis call for a
year of Evangelism. Knowledge of
your own community will convince
you of this. Evangelism is the decla-
ration of the purpose and plan and
power of God to redeem and save his
people. To this the Church must give
herself as never before; she must
evangelize or fossilize. And such
work is possible in the small church
or community as well as in the larger.
Difficulties vanish as devotion and de-
termination attack them in the name
of our even conquering Lord. And
the evangelist has his place in this
great task. The pastor has his place,
but there is a place and a time for
the evangelist. To admit this and to
invite such leadership is not a con-
fession of weakness, but a declaration
of emphasis—for this brief time this
one thing we do, we lift our voice and

cry, "Ho everyone that thirsteth,
come ye to the waters."

The Interdenominational Associa-
tion of Evangelists wants to help pas-
tors and churches in their promotion
of evangelism. Its officers are leaders
in the field of soul-winning; its mem-
bers (nearly four hundred) have the
approval of their associates and of
pastors with whom they have labored
and the seal of God upon their work;
its General Secretary has an extended
and intimate acquaintance with the
field and the force and so can give
valuable and reliable information to
pastors and committees, and he wants
to help them make this New Year a
happy year in the renewed and reviv-
ed joy of the proclamation and ac-
ceptance of the glad tidings of salva-
tion in Christ Jesus. Therefore, pas-
tors wanting information should write
to Rev. Parley E. Zartman, D. D., Wi-
nona Lake, Ind.; and in doing so
should give particulars as to popula-
tion, church membership, etc.

IS THE WORLD GROWING
BETTER?

"Is the World Growing Better?" was
the subject of the morning sermon by
the Rev. W. T. Wilkinson, at the
First Methodist Church, on Sunday
morning last. The sermon was based
on Ecclesiastes 7-10. "Say not the
former days were better than these,
for thou dost not enquire wisely con-
cerning this matter." He said in part:
Some people are always talking about
the good old days, and comparing
them very favorably with the present.
But it was not so. A Merciful Provi-
dence had caused them to forget all
the sorrows and hardships of those
days. They remembered only the
pleasures such as hunting, fishing,
etc. They forget how their wives had
to toil from morn till night, spinning
and weaving the clothes of the family,
often deprived of what today we
should call the very necessities of life.
The tendency of all ages has been to
magnify the past. Even three thou-
sand years ago it was common, but
the wise man of that day deprecated
this tendency and said: "Say not
thou that the former days were bet-
ter than these, for thou dost not en-
quire wisely concerning this matter."
What were the true facts of the case?
Fifty years ago crime abounded, rob-
beries were frequent, murder a com-
mon occurrence, churches few and
services irregular, morality low and
missions almost unknown. We have
made a great stride forward from
those days. But some people would
like to go further back and compare
present conditions with Pentecostal
days always to the disadvantage of
the former. But they do not enquire
wisely concerning this matter. Al-
most before the echoes of Pentecost
had died away, Annanias and Saphira
had lied to the Apostles, and were
carried out dead. The Gospel
ship was hardly launched before dis-
putations began which caused them
to move the base of operations from
Jerusalem to Antioch. We read that
"Paul withstood Peter to his face."
The awful conditions at Corinth when
Paul wrote his first letter have never
been paralleled in the history of the
church from that day to this. "Say
not thou that the former days were
better than these." It is not true.
The present day is the greatest day
in the world's history, in spite of
war and rumors of war. We have
greater opportunities of doing good.
There is more real sympathy with
human need. Steam, electricity, tele-
graphs and telephones had linked the

world together and men and women
everywhere had caught the world vi-
sion, and the preacher said in conclu-
sion that he believed that the time
was not far distant when all the king-
doms of this world would become the
kingdoms of our Lord and of his
Christ.—Argenta Times.

"PEACE ON EARTH."

The tragedy of the European war
becomes doubly tragic as the Christ-
mas season approaches—the season
when, as some one has said, "all the
world unites in a conspiracy of love."
Our hearts are sick when we remem-
ber that, in this good year of our
Lord 1915, the angels' song of peace
and good will is still but the whisper
of a dream, its echo heard but faintly
amid the roar of cannon and the groans
of millions who lie wounded and dy-
ing at the hands of their fellows.
Here is a great world conflict that
contravenes completely the spirit and
teachings of Christ and of Christiani-
ty.

What is the meaning of it all? Has
Christianity failed? Has it indeed
"broken down," as some have been
quick to claim?

No; Christianity has not failed. It
holds sway today over more hearts
than ever before in the world's his-
tory. The battlefields of Europe are
vocal with the prayers of millions of
earnest Christians, and the glazing
eyes of myriads of the dying are
turning toward the cross. Indeed, we
are told that the war itself has
brought about a distinct and wide-
spread revival movement, beginning
at the battle front and extending
throughout the countries at war.
Christianity is more potent today than
ever before in the regeneration of in-
dividuals and of social conditions;
and if it were given a chance, it
would be no less effective in trans-
forming the larger life of nations. The
trouble is that as a factor in interna-
tional affairs Christianity has never
been consistently tried. Men have
never thought of it as setting up
standards of national conduct and in-
ternational relationships just as truly
as it sets up personal standards.

For a long time we thought of Chris-
tianity only as a matter of personal
salvation. We are beginning now to
see its broader social significance as
it applies to the relations of man to
man, of the individual to society, and
of society to the individual. But up
to this time our conception of its
social application has been limited by
national boundary lines. As between
nation and nation, it has not been
Christianity which has shaped our re-
lations, but patriotism; which, being
interpreted, means love of myself and
my own suspicion or jealousy or
hatred of all others. Nationalism so
far has been the boundary of our ex-
panding vision. We have yet to rise
to the Christian conception of world
brotherhood which will make of all na-
tions but units of one great family
and unite them in the bonds of mutual
love and helpfulness.

No; Christianity has not failed. It
is we who have failed to appreciate
and apply it to the larger relations of
life. It is we who, in our relations
with our brothers of other names and
nations, have limited and discounted
and denied it.

This is the explanation of the para-
dox of a war of demoniacal destruc-
tiveness, waged by men who worship
the same God and bear upon their
hearts the name of the Prince of
Peace. God hasten the day when we
as nations shall learn the Spirit of

Christ, by whom were made
races of men and in whom all must
be united in a common brotherhood.
Then, but not sooner, shall the angels'
prophetic song become a glad reality
and the light of heaven that shone
upon Judea's hills shall shed its
radiance upon every land and tongue.

So much for the principle; but how
shall it be applied? How, for exam-
ple, shall it affect our own interna-
tional relations in these crucial times?
It is a matter for gratification that
for a number of years our country
has been making progress in this di-
rection, notably in our recent peace
treaties and in our relations with
Mexico and with the belligerent na-
tions of Europe. The president's pa-
tience and forbearance with unhappy
Mexico; his distinterested friend-
ship, that could not be shaken by
rebuff and insult; his determination
that the rights and integrity of Mex-
ico must be preserved, though favor-
able opportunity was not wanting for
intervention and possibly conquest;
the calm and conciliatory attitude
that has marked our dealings with
England and Germany in connection
with flagrant infringement of Ameri-
can rights; the fixed determination
that, whatever happened, we would re-
fuse to act hastily or in passion; and,
in particular, our steadfast assump-
tion that the offending nations had
no unfriendly purpose toward us and
would gladly make amends if shown
their fault—these are splendid exam-
ples of Christian diplomacy of which
we may well be proud. And in every
case so far results have justified the
policy.

But what shall we say of the pro-
gram of preparedness that is now
being proposed, the building of a navy
that will rival the greatest on the
globe and the creation of a standing
army of a million fighting men? Do
we honor our faith or discredit it by
assuming that the gospel of peace is
powerless to prevent war, that war is
inevitable, and that therefore we must
get ready for it? Are we applying
Christian principles when we take for
granted that our neighbor nations—
Christians as truly as we are—are
jealous of us, anxious for an opportu-
nity to trample upon our rights, snatch
our territory, and rob us of our lib-
erty? Shall we not cultivate suspi-
cion, then fear, and thereby inevita-
bly hate, by looking upon them as
enemies ready to pounce upon us on
the slightest provocation? Shall we
encourage friendly relations with our
neighbors by putting them on notice
that we have no faith in their fair-
ness or friendship and by making
ready for war upon them? If we look
upon them with suspicion, why should
they not so look upon us? If we re-
gard their preparedness as a menace
to us, why should they not regard
ours as a menace to them? Thus will
suspicion engender suspicion, fear
create fear, and mutual hate grow up
as a natural result. Shall I make a
man my friend by preparing to fight
him? Shall we cement international
friendship by building dreadnoughts
and raising standing armies for the
destruction of our friends? Shall we
prove or discredit our desire for lead-
ership in world peace by launching in-
to a program of militarism at a time
when the whole world is seeing as
never before the folly and crime of
war?

The best that can be claimed for
such a policy is not that it is Chris-
tian, but that it is a matter of ex-
pediency alone. But that which is un-
Christian is unwise also, else is our

faith vain and our preaching a mockery. If as a nation we are unwilling to trust our safety to a Christian program of real peace, fair dealing, and good will, but must rely rather on battleships and forts and armies, then let us cease to call ourselves a Christian nation and confess at once that, though individually we may be Christian, collectively we are still barbarians.—R. B. Eleazer.

MISSOURI LETTER.

Our Missionary Secretaries ask that all our Sunday schools give their offerings for Missions as specials for China. Their zeal is commendable and no doubt every pastor in the church would be glad to see the Sunday school money go that way—provided he can see how to raise his collections without the help of the Sunday school. But here in Missouri most of us find it requires hard work to meet the assessments even with the help of our Sunday schools. The Minutes of the Southwest Missouri Conference show that last year only one charge in five paid all claims in full. Very few of these charges would have raised their Missionary collections in full without the help of their Sunday schools. My church paid for Missions last year \$981, of which only \$330 was raised on the assessments, but for all purposes they gave to others as much or more than they paid me. It is easy for secretaries and other men who do not have to raise the collections to see how our churches can be more liberal, but the men in the trenches are better judges of what is practicable, and out this way at least we need what we can raise in the Sunday school to help us meet claims in full. Even with that help four men out of every five failed last year.

So when our Conference Missionary Secretary was asked to mail out to all Superintendents literature asking them to see that the Sunday school collections were sent in as specials for China, the Conference Board, or rather its executive committee, declined to furnish the money. If this be treason, make the most of it.

Dr. Claudius B. Spencer, editor of the Central Christian Advocate, the Methodist Episcopal paper published at Kansas City, has written a book on Methodist Union which bears the title, "That They May Be One." It is manly and kind, but the author can not see union on the basis proposed by the Joint Commission and approved by our last General Conference. He conceded one point—that the General Conference should not be allowed to pass upon the constitutionality of its own acts. Had such a provision been in our constitution in 1844 it would have prevented the legal separation provided for by General Conference action as a result of the adoption of the Finley Resolution. But as Bishop McTyeire shows in a foot-note on page 636 of his History of Methodism, the failure of the Finley Resolution would have been followed by the secession of the New England Methodists.

On the difference in conditions of membership Dr. Spencer is silent.

Concerning the negro he can not consent to our plan—he insists that the colored Methodists should be in the same church with the whites. He sent me his book and asked me to write him frankly concerning it. I wrote him that if he represents the sentiment of his church on that issue, we might as well quit talking about

union, because after forty-five years experience that sentiment in our church is practically unanimous that it is best for both races that we have separate churches.—C. H. Briggs, 315 W. Fourth So., Sedalia, Mo.

MEN AND THINGS OF THE FOURTH DIMENSION—FOURTH AND LAST PAPER.

The fourth dimension takes us into the realm of miracle, and genius is miracle. We who are of three dimensions cannot understand the fourth dimension, and the ordinary class of men cannot understand genius. We cannot understand how a solid substance can pass through a wall without penetrating it, and the feats of a genius are to us just as wonderful and incomprehensible.

I knew a tramp who after learning the date of a man's birth could sit down with pen in hand and write down his age in years, months, weeks, days, hours, minutes, and seconds as rapidly as he could write, the calculations all being made in his head as he wrote.

When Colburn, the author of Colburn's arithmetic, was a boy, mathematicians were amusing themselves in the discovery of prime numbers. They had discovered the prime numbers up into trillions, and finally came upon a number that was doubtful. They went to young Colburn and asked him whether it was a prime number. He asked "What is a prime number?" When they explained to him the properties of a prime number he at once said that the number under consideration was not a prime number, and gave them its factors.

A two year old grandson of the late Rev. Eldred Anderson, of Christiansburg, Va., named the letters of the alphabet after going over them with his mother only twice, missing only one letter. These things were miracles of intellect.

Most of the epoch-makers of the world were men of genius, or, by analogy, men of the fourth dimension. Such soldiers as Hannibal, the greatest soldier of antiquity; Napoleon, who finally had his Waterloo; Washington, the father of his country; Grant, the silent man, and hero of Appamattox; Stonewall Jackson, soldier and saint; the immortal Lee, a man without a fault and the greatest soldier of all time.

In a class by himself I place Abraham Lincoln, philosopher and philanthropist, now adored by quondam friends and foes alike. Name him, not for his politics, but for his genius and goodness of heart.

Among men of learning I name, as examples of genius, the following: Socrates, who drank the hemlock; Pythagoras, the real founder of the Copernican theory of the solar system; Descartes, the inventor of the Cartesian coordinates; Newton, of whom some one has said, that if a convention of all the scholars of all ages were assembled, he would be elected president; Darwin, the originator of the theory of evolution; Mesmer, the discoverer of animal magnetism, and father of the new psychology; Stevenson, the father of railroads; Fulton, the father of steamboats; Franklin, the father of modern electrical discoveries and inventions; Morse of telegraph notoriety; Marconi, the wireless man; Edison, the present wonder of the world; and Sir William Crookes, the distinguished natural scientist, as well as leader in researches into modern spiritualism.

In the genius class I call up the

following divines; Confucius, the founder of a sect in China. His system was rather a system of morals than of religion. He propagated a code of pure ethics, but seems to have had no idea of a personal God or of a future state. Buddha was the founder of a religion. He was a reformer and preacher of righteousness. His system involved a pure morality and a future state of rewards and punishments and transmigration of souls, the whole ending in nirvana, a virtual annihilation.

Of Mohammed, Carlisle said, "He was a true prophet, but not the truest." He founded a monotheism, and propagated it by force.

Moses is generally regarded as the author of the Pentateuch. He was a man instructed in all the learning of Egypt, and led his people out of bondage. Paul was the founder of Christian theology as Jesus was of Christianity. St. Augustine was the greatest of the Latin fathers. Tinctured with Platonic fatalism, he was the author of the theory of absolute decrees and unconditional election.

Other great divines we merely name as follows: Arminius, Luther, Wesley, Bledsoe, Marvin, Wilson.

In this category we may place Munsey and Lafferty. They were both top-heavy. Munsey was a man of extraordinary genius. He had not the learning and common sense of Milton, but in the power of imagination he equalled him.

Lafferty was a man of wonderful fancy, imagination and wit, a brilliant editorial writer. Both men wanted symmetry, and their faults are, perhaps, traceable to that fact.

But what shall we say of the Man of Galilee? Only this; he was a man of all dimensions, how many so ever there are. If he was God he was wonderful; but if he was only man he was transcendantly wonderful.—R. N. Price, Morristown, Tenn.

NORTH ARKANSAS CONFERENCE.

The second session of the North Arkansas Conference was held in Conway, Ark., November 24-29. Although a little more than one year old, this Conference reports nearly 60,000 church members and is one of the most progressive bodies of the connection. As is understood, it was formed last year by the consolidation, or union, of the Arkansas and White River Conferences. The Arkansas Conference had a history of nearly eighty years, it having been organized in 1836, while the White River Conference dates its organization from 1870. Forty-five years ago the two had a combined membership of but little more than 20,000, while today, as stated, the total is nearly three times as great as when the White River Conference was organized.

On the evening preceding the opening of the Conference there was a "get-together" service to give formal recognition and approval to the union of the two Conferences. At this meeting the speakers were Dr. J. M. Williams, President of Galloway College, who spoke concerning the history of the old White River Conference; Dr. J. H. Reynolds, President of Hendrix College, who spoke of the old Arkansas Conference, its progress and its service to State and Church; and Dr. James A. Anderson, who combined in the one message something of the history of the two old Conferences. It was a profitable service, and those who had the privilege of being present no doubt went away with a higher appreciation of the services of the

pioneer Methodist preachers of Arkansas and with a stronger faith in the future growth and prosperity of Methodism in that great State.

As a place of meeting for an Annual Conference Conway cannot be surpassed. First of all, it is a town where our Church is strong and progressive. There is located in Conway Hendrix College, which has an honorable history and in its work has helped to strengthen our Methodism throughout the entire State. It has today an enrollment of nearly 300 students, property valued at nearly \$200,000, and an endowment of more than \$300,000. Under the efficient administration of President J. H. Reynolds it continues to grow and in the work it is doing for its student body ranks with the best colleges of the South. President Reynolds and his associates in the faculty of that institution hold to high educational ideals, and they are doing work that will count for the years to come.

The Conference sessions were held in the splendid house of worship recently completed by our Conway congregation. It is a building that would do credit to a congregation in one of our larger cities and is without question one of the finest and most complete church buildings in the state. Erected at a cost of about \$75,000, one wonders how, with an expenditure of that amount, such a building could have been erected. Such a structure in one of our larger cities would no doubt represent an investment of a far larger sum than our Conway Methodists have expended in the erection of this building. The work has been done under the leadership of Dr. F. S. H. Johnston, whose reputation for financial genius and for accomplishing the seemingly impossible has gone throughout all of Arkansas. He was a pastor in Conway seventeen years ago, when the brick structure replaced by the present one was completed. He has been presiding elder, financial agent for a college, and pastor; and whatever his field of work, he has been a man who has accomplished what many believed could not be done. He is not only a wise leader, but a diligent worker, and hence gets results.

The Conference session was a delightful occasion, especially so to the representative of the Christian Advocate, who for the first time looked upon a Conference of Arkansas Methodist preachers. It is a strong body of men we have in North Arkansas—men who have large tasks and with the determination and faith needed to accomplish tasks worth while. The reports of the presiding elders showed that during the year there were more than twelve thousand conversions and nearly ten thousand members added to the Church. Much of their territory had been swept by floods during the year, these disasters coming after the losses sustained by reasons of the war. But in the face of these conditions the brethren brought to Conference reports that showed advances in practically every item of financial statistics. It was a great record these men made, giving proof that we have in North Arkansas preachers and laymen who believe the church and its work worth while.

The North Arkansas Conference is, so far as my information goes, the only one in the connection that has for its secretary a layman. Mr. F. M. Daniel, of Mammoth Spring, Ark., who for a number of years was Secretary of the White River Conference, was elected to the secretaryship in the

united Conference. As a worthy and useful layman he is known throughout the Church, he having been for some years a member of the Board of Missions and of the Executive Committee of the Laymen's Missionary Movement.

There were several features of this Conference session that were of more than ordinary interest. The question of the future ownership and management of the Western Methodist was before the body. A committee had been appointed a year ago to work out a plan and report to the North Arkansas and Little Rock Conferences. This committee recommended that the two Conferences purchase from the present owners all stock of the Western Methodist Company, paying for the paper an amount which covered all liabilities of the company. The amount of the purchase price was to be secured by assessments on the Church in the two Conferences, these assessments to be for a period of at least two years. After considerable discussion the Conference, by unanimous vote, adopted this report of the committee. And it was evident that one of the features of that report which strengthened it in the minds of the brethren was that it provided that the present editor, Dr. A. C. Millar, should continue with the paper. Dr. Millar has been giving the Arkansas Methodists such a paper as on its merits and general excellence can claim the loyal support of these people. The North Arkansas brethren believe in the Western Methodist and its editor, and many of them took occasion to express their appreciation of Dr. Millar and his work.

There came before the Conference the matter of its relation to the Southern Methodist University, Dallas, and on this question there were differences of opinion. The White River and Arkansas Conferences were of the number of Annual Conferences which founded and owned Vanderbilt University, hence each had a commissioner to represent his Conference in the matters of the transfer of Vanderbilt University rights by the Educational Commission to the original patronizing Conferences. Rev. J. K. Farris, who represented the White River Conference, submitted his report on Saturday morning of the Conference session. This report recommended the acceptance by the Conference of the action of the Educational Commission as the final settlement of the Vanderbilt University matter. Resolutions were offered which carried a declaration of such acceptance, expressed the conviction of the Conference that Vanderbilt University was still in equity the property of the Church, and pledged the support of the Conference to our new universities at Atlanta and Dallas. The report and resolutions offered by Brother Farris were adopted, with only one dissenting vote, after a motion to refer both papers to the Board of Education was lost by a close vote. On Monday this action was reconsidered in order that the report of Dr. James A. Anderson, the other commissioner, be submitted at the same time. I was not present to hear the discussion of the question Monday morning and am not informed as to what was the substance of Dr. Anderson's report. The Conference, however, settled the matter by adopting a motion to receive and file both reports without formal action on either paper. It was decided not to elect a trustee for Southern Methodist University, Dallas.

Dr. Caspar S. Wright, Vice Presi-

dent of Southern Methodist University, was present for several days of the Conference session. He brought a most encouraging report of the progress of the work at Dallas. Texas Methodists have there property and endowment worth \$2,500,000 or more, with a student enrollment of nearly six hundred the first year of the university's opening. To the entire Church these loyal Texas Methodists have given over this property, realizing that the burden of support of the institution must rest mainly upon Texas Methodism. The Arkansas brethren heard with pleasure the messages of Dr. Wright and gave evidence of their hearty sympathy with this great enterprise and with that of Emory University. It was my first opportunity to know personally this worthy representative of Texas Methodism—a man who has been a success in whatever field he has served the Church. That his selection as Vice President of Southern Methodist University was a wise action on

of so many brotherly courtesies that I shall not cease to remember with gratitude that it was my privilege to know them. As the representative of the general organ of the Church I could not have asked a more sympathetic hearing than they gave me. The Conway people cared well for the Conference and the many visitors who came, and there appeared to be room for yet others. It was such hospitality as caused all to feel at home and in their going away to carry very pleasant memories of Conway and its splendid people. My home was at Tabor Hall, where the larger number of the young men of Hendrix College board. It was refreshing to feel the thrill of college life and to become again, in thought at least, one of their number. And there was added pleasure in the fact that I was also in company with some of my own kindred, this making more enjoyable the visit to Conway and the North Arkansas Conference. — Editorial Correspondence in Christian Advocate.

home is one of the handsomest buildings in the city. It is the Publishing House of the Methodist Episcopal Church, South. Why does Nashville fail to claim it as one of those possessions suitable for public advertising notice? Surely, those who advertise the city know that the Publishing House is on one of the principal streets.—Christian Advocate.

A BOOK FOR YOUNG PREACHERS.

Immediately after Conference I ordered more than a dozen books for my winter reading. The first I read was John F. House's book, "Can It Be False." I want to heartily recommend this to our young preachers as a book filled with both soul and brain food. Get it and read it. Price 50 cents net. Order from our publishing house, Smith & Lamar, Nashville, Tenn.

W. F. Evans.

HEARING THE SPIRIT—SECOND PAPER.

"He that hath an ear let him hear what the Spirit saith unto the churches."

The early church heeded this injunction of St. John. By consulting the 13th chapter of the Acts of the Apostles we may see that they were guided in their missionary operations wholly by the Holy Spirit. In the second verse we are told that he selected the missionaries. The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Following his leadership the church fasted and prayed and laid their hands on them and they were "sent forth by the Holy Ghost." The elders of the church were called by the Holy Ghost. When Paul was at Miletus he sent for the elders of Ephesus and exhorted them to take heed to themselves and the flock over whom the Holy Ghost had made them overseers. Acts 20:17.

It is an impertinence now for any man to undertake the work of the ministry at home or abroad if he has not been called by the Holy Ghost to the work. Every Methodist preacher has to avow that he thinks he is so called. When the Holy Ghost calls he sustains. When Saul and Barnabas preached the gospel in Antioch of Pisidia they were expelled from the country, but Luke is careful to tell us, "The disciples were filled with joy and with the Holy Ghost." Acts 13:52.

The disciples were Jews and were driven from the country by the church in which they had been reared, which made their trouble harder to bear, but the Holy Spirit, as he always does, compensated them by his presence. Christian ministers in any walk of life can afford to bear social ostracism if the Holy Ghost comforts them. When Saul and Barnabas preached to the Gentiles God put the seal of his approval upon their ministry by giving the Gentiles the Holy Ghost even as he had been given to them in the beginning. Acts 15:28. The preacher under whose ministry nobody receives the Holy Ghost ought to examine himself closely to see whether or not he is led by the Holy Ghost. The credentials of a church are its converted membership. The evidence of a preacher's call to the ministry are not to be found in full collections or churches built—any good financier can do those things—but in the souls that has been born of the Spirit under his ministry. The Holy Spirit selected the fields in which Saul and Barnabas were to labor. He forbade them to preach in Asia and when they

Do You Know?

PASTORS, SUPERINTENDENTS, TEACHERS,
MISSIONARY COMMITTEES, AND EVERY-
BODY INTERESTED IN THE SUNDAY SCHOOL,

Attention!

1. Do you know that Methodist Sunday schools are working for China this year?
2. Do you know that special courses on China have been prepared for the Sunday school—for Intermediates, "Heroes of Faith in China"; and for Seniors and organized classes, "A New Light in an Old Land"—and that these courses can be taken by both Uniform and Graded schools?
3. Do you know that this is the year of China's opportunity and that every Methodist Sunday school should help with a good "special" for China?
4. Do you know that hereafter the "Missionary Messenger," with its monthly missionary program, will not be a leaflet periodical, but a department in the "Workers' Council," and that the monthly program can be gotten only by subscribing to the "Council"?
5. Do you know that you can get two booklets of programs on China, "About Little Folks in China" for Primaries and "Boys and Girls of Two Great Countries" for Juniors?
6. Do you know that you can find out all about the special courses and books by addressing a post card to the Department of Sunday School Supplies, Smith & Lamar, Nashville, Tenn., and that you can find out all about "specials" and the whole plan for China by writing to

REV. E. H. RAWLINGS, 810 BROADWAY, NASHVILLE, TENN.?

the part of the Board of Trust is evident. He is busy in the great work to which he has been called and already has substantial results to show for his labors. Dr. A. J. Lamar also brought to the Conference a message concerning the work of the Educational Commission, and the brethren heard him gladly. There was no mistaking the sentiment of the Conference as regards the interest of the men of North Arkansas in the present educational enterprises of the Church.

Bishop H. C. Morrison presided during the session of the Conference, as he did during the first session at Batesville last year. The Arkansas brethren love and honor him; and for all his brethren, preachers and laymen, he has that real sympathy which is born of a loving heart. I was pleased to note that he was more vigorous physically than when I saw him some months ago. In his presidency of the Conference he was courteous and considerate, and in his message to the class for admission into full connection and his sermon he gave his hearers real spiritual food.

In my association with the North Arkansas brethren I was the recipient

WHAT IS THE MATTER WITH NASHVILLE?

We have just inspected a de luxe handbook of Tennessee. It gives large space to the city of Nashville. It speaks in high praise of Nashville's educational and manufacturing interests, giving extended attention to Vanderbilt University and other schools and proclaiming Nashville as the greatest hardwood center in the world. All this is good. But we are mystified by an omission in the descriptive part of the book. We have noted the omission in other handbooks of Nashville. It is the omission of that which two million Southern Methodists believe to be the biggest thing in the South. It is more than a million-dollar affair. It advertises the city of Nashville on every continent and every island of the sea. It sends several million dollars circulating annually through Nashville's banks. It sends annually throughout the civilized world millions of letters, newspapers, and documents on which the word "Nashville" is printed. Without it the post office of the city would have to dismiss some of its clerks. Without it the population of Nashville would be materially reduced. Its

wanted to go, to Bithynia he suffered them not. Acts 16:67.

Very often it is not best for a preacher to select his own field of labor, but he is always in the right place when he is led by the Spirit, and a consciousness of this fact will make him brave and hopeful. Paul and Silas were called to Philippi and there thrown into prison, but they were in the right place and knew it, hence their songs in the jail at midnight. The Holy Ghost set the seal of his approval on them by giving the sailor and his household as converts and miraculously delivering them.

The Holy Spirit is to abide with us always and the church that looks more directly to its men and money for success than to the Holy Spirit is doomed to failure. A church on every hill and a university in every commercial center on the globe will not bring the world to Christ without the leadership of the Holy Ghost. "No man can call Jesus Lord but by the Holy Ghost."

"He that hath an ear, let him hear what the Spirit saith unto the churches."—B. H. Greathouse.

SOME OPEN QUESTIONS.

1. What became of the resolutions commending the action of the Educational Commission in terminating the efforts of the church in reference to the recovery of Vanderbilt University? The Board of Education asked for these, and got them. But they have not reported on them yet. Let the Board answer the above question.

2. In their report to the Conference, the Board of Education, in reference to Southern Methodist University, says: "No copy of the proposed charter was left with the Conference, nor with the Board of Education." Strange. One was read before the Conference and referred to the Board. I had a copy. The Western Methodist published in its columns the proposed charter. The Board says the copy they had was "an unofficial one." So they had a copy.

Now, what did the Board require to make the paper they got official? Did the Board ever ask the Conference to furnish an official copy? Does the Board of Education mean to say that the paper read before the Conference and referred to them was not official? Does the Board mean to say that the proposed charter, resolutions, etc., furnished us by Doctor Lamar were private concoctions, and differed possibly from what the real official paper would be? Does the Board mean to say that the "unofficial paper they did have was different from that read before the Conference? Let the Board answer.

3. The Board of Education says that the "unofficial copy" they had "raised certain important questions as to the relations which would be established between this Conference and Southern Methodist University by adopting the charter and electing a trustee." What were those important questions? Did it occur to the Board that possibly the Conference itself might be able to help them out on some of these questions if they would refer them back to the Conference? The Board took these papers Thursday morning and we heard from them just fifteen minutes before the appointments were read on Monday morning. No one in open Conference ever heard of these "important questions" raised before the Board till the last minute. Did the Board realize this?

4. Was there no one on the Board

of Education who knew why Dr. Lamar and Doctor Wright would not appear before that Board?

These questions need to be answered publicly, now that the Board has made its report public.—J. L. Cannon.

CONFERENCE RIGHTS VERSUS CHURCH RIGHTS.

In your issue of December 9 under caption, "Conference Rights," some features of our church polity relative to the location of a traveling preacher by an Annual Conference are discussed.

It is conceded that the rights of an Annual Conference under our law are sacred, and that, if the integrity of the Methodist itinerant system is to be maintained, must ever be guarded with jealous care. It is also true that the rights of an Annual Conference insofar as they relate to our church polity are of far greater significance than individual rights. When one voluntarily puts himself under the law governing the official relation and conduct of an itinerant, he surrenders his individual right as to choice in the selection of a field of labor for himself. Moreover, the Conference, in giving its endorsement to such an one, puts on him its guarantee to the church that he is a safe and acceptable leader.

Now, it must be further conceded that the rights of the church to be supplied with the gospel and faithfully shepherded are paramount, even to the rights of an Annual Conference, if the rights of the latter are to be construed for the special protection of an individual to the hurt of the church.

In the present case, it is indicated that "The Conference evidently believed that under the circumstances the brother was excusable." If a preacher, physically able to take his place among his fellows by appointment of the Conferences, has refused to do so, not once nor twice, but repeatedly in the face of the law, and the Annual Conference "evidently believed that under the circumstances the brother was excusable," then certainly, in justice to its own attitude toward such an one, as well as toward the church, it should have given those circumstances more publicity than they have received.

"Excusable," is rather an unfortunate term in this connection where no reasons are given. If an Annual Conference puts itself in the attitude of receiving excuses from one of its members for non-compliance with law, and then excuses law violation in such individual, there is an inexcusable violation of the great principles upon which the itinerancy is based.

The only circumstance connected with the case with which the church at large has any acquaintance, is an apparent independent spirit to go or not to go as suited the individual. The logical interpretation of such an attitude is open violation of the law of the church. The Conference has shown no fact in mitigation of such violation, but has seemed, rather on the contrary, to palliate.

To some, at least, it seems that the Conference has set a precedent that strikes a blow at the very base of our system. The very fact that a man able to go to a charge, but in the absence of mitigating circumstances, persistently refuses, argues one of two things, unacceptability, or a spirit of insubordination.

So long as an Annual Conference retains any member, it is presumed that that individual is doing accepta-

ble practical work, and such retention marks the approval by such Conference of the character of the work done.

If other members of the Conference with like capacity for service as that represented in the case before us should say, "The work to which I am appointed is not satisfactory to me I can not adapt myself to certain peculiar circumstances obtaining there, therefore, I will not go," can the Conference with consistency, administer discipline and deal with such in a punitive way?

No one who has a reasonable comprehension of the episcopal relationships in the polity of our church touching the rights of an Annual Conference, concedes to a Bishop an infringement of any of those rights. But if an Annual Conference, because of an apparent effort to over-reach those rights by an external authority, performs by alternative choice, an act hurtful to its own interests and those of its constituency, the Conference, and not the Bishop, is responsible.

In the language of our Manual, "To refuse to attend to the work assigned, is 'to cease to travel without the consent of the Annual Conference.' This strikes a vital blow at the itinerant system.

If one may do this, so may others; the appointments fall through, the congregations are dispersed, and, by reason of this negligence, great 'hurt and hindrance' may befall the church. He breaks his covenant with the Conference and the Church; and whoever does this is liable to be broken from his office, and even to be degraded from the ministry. The people surrendered their right to supply themselves with a pastor, and looked to the Conference. The Conference engaged to supply them, and looked to this man, and he has not fulfilled his engagement. Every itinerant is under covenant with the church for pastoral service, at least till the next session of the Conference."

Sympathy and sentiment have a very worthy place, or should have, among all human relations, but to interpose them between the interest of the public good and the presumptive rights of an individual is a bar to all progress.—G. N. Cannon.

Stephens, Ark.

NATIONAL MISSIONARY CAMPAIGN—FOURTEEN CONVENTIONS IN SOUTHERN CITIES.

Fourteen of the conventions of 'he National Missionary Campaign now sweeping through the country will be held in Southern cities, beginning in January. Of the entire schedule of seventy-five conventions, twenty-two have concluded their sessions. All of the conventions thus far held have been in cities of the East and Middle West.

If the interest and the number of delegates to the convention in the Southern cities are as great as in the North and West, the fourteen conventions in the South will be among the most notable religious gatherings ever held in that section of the country.

The Southern convention cities with the dates of the conventions are as follows:

Houston Tex.—January 19-21, 23.
New Orleans, La.—January 23-26.
Jackson, Miss.—January 26-28, 30.
Birmingham, Ala.—January 30-February 2.
Atlanta, Ga.—February 2-4, 6.
Columbia, S. C.—February 6-9.

Greensboro, N. C.—February 9-11, 13.

Richmond, Va.—February 15-17.

Lexington, Ky.—February 20-23.

Nashville, Tenn.—February 23-25, 27.

Memphis, Tenn. — February 27-March 1.

Little Rock, Ark.—March 1-3, 5.

Oklahoma City, Okla.—March 5-8.

Fort Worth, Tex.—March 8-10, 12.

All of the Home and Foreign Mission Boards and societies of churches which are strong in the South, are preparing to take an active part in these conventions and to obtain practical results from them. One entire afternoon during each convention will be devoted to conferences of the delegates by denominations, when emphasis will be put upon the denominational objectives.

In most of the cities on the schedule for the South, the convention committees have been named and arrangements are being completed for executive secretaries who will do the active work of organizing the conventions and registering the delegates.

The team of speakers for the Southern series of conventions will be under the leadership of Dr. D. Clay Lilly of Nashville, Field Secretary of the Laymen's Missionary Movement. Some of the members of Dr. Lilly's team are as follows:

Team Leader, D. Clay Lilly, Nashville, Tenn.

John N. Mills, Washington, D. C.

Lieutenant-Colonel, E. W. Halford, New York City.

Bishop W. R. Lambuth, Vice President Board of Missions of the Methodist Episcopal Church, South.

J. T. Henderson, General Secretary Laymen's Missionary Movement of Southern Baptists, Chattanooga, Tenn.

Worth M. Tippy, New York City.

J. F. Love, Secretary Foreign Mission Board of the Southern Baptist Convention, Richmond, Va.

W. W. Pinson, General Secretary Board of Missions of the Methodist Episcopal Church, South.

E. Calvin Cronk, Secretary Laymen's Missionary Movement of the Lutheran Church in the South, Columbia, S. C.

R. W. Patton, Provincial Secretary of the Protestant Episcopal Board of Missions, Atlanta, Ga.

Stephen J. Corey, Secretary Foreign Christian Missionary Society (Disciples) Cincinnati, Ohio.

Egbert W. Smith, Secretary Executive Committee of Foreign Missions of the Presbyterian Church in the U. S., Nashville, Tenn.

E. M. Poteat, President Furman University, Greenville, S. C.

J. C. Dale, Secretary Laymen's Missionary Movement, Associate Reformed Presbyterian Church, Chester, S. C.

The registration of 4,556 men as delegates to the Chicago convention, the opening convention of the campaign, broke the record for the number of paid registered delegates in the conventions which have thus far been held, is as follows:

Chicago, 4,556.

Buffalo, 2,025.

Detroit, 1,645.

Pittsburgh, 2,712.

Pueblo, Colo., 444.

Denver, 738.

Topeka, Kan., 811.

Wichita, Kan., 917.

Baltimore, 1,611.

Philadelphia, 1,327.

Mitchell, S. D., 587.

Milwaukee, 1,134.

Portland, Me., 922.

Boston, 2,566.

Woman's Missionary Department

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ITEMS FROM AUXILIARIES.

Mrs. J. P. Bowen, Corresponding Secretary of Pulaski Heights-Little Rock Auxiliary, writes:

Mrs. Goetz came out on Monday, December 6, and organized our ladies into a Missionary Society with a membership of twenty one.

All of the ladies seem very much interested, and we hope to do good work during the coming year. Mrs. J. S. McDonnell is President of this promising society.

LITTLE ROCK CONFERENCE.

Stamps, Dec. 15, 1915.

Dear Second Vice President:

I am sending you the blanks for the last quarter's report. Will you please fill them out—all of them—and send to the proper persons by the first of next month. May I not hear from every society this quarter? Send the Treasurer's report to Mrs. S. W. C. Smith, 134 Greenwood Avenue, Hot Springs.

As the time for the annual election comes near I would urge each of you to a special sense of responsibility for the children's work. We must pray and work that the right leader may be found in every church and those of us with a gift in that line must not try to shirk. Don't let the work suffer.

I am sorry that the literature is delayed this time, but you shall have it as soon as possible. When I send it

Cincinnati, 3,065.

Clarksburg, W. Va., 486.

Wheeling, W. Va., 1,000.

Manchester, N. H., 1,207.

St. Louis, 1,607.

Cleveland, 2,151.

Albany, N. Y., 1,125.

This is a total of more than 33,000 men each of whom paid a registration fee of one dollar for the privilege of being a delegate to a missionary convention.

Two teams of nine speakers each, traveling from city to city, conducted the programs at the conventions, carrying the message of missionary opportunity and preparedness to the delegates. The attendance at nearly all the conventions, even during the day sessions, has been from fifty to one hundred per cent greater than the attendance at the conventions of the great campaign held in 1909-10. In size and interest several of the conventions have been among the most important religious meetings ever held in the United States.

The work of conserving the interest and inspiration of the conventions and turning these forces into practical and useful channels in local churches is being carried on along denominational lines. It is the expectation that a large number of new men will be drawn into the active work of the churches; that new leaders will be developed through the influence of the conventions, and that gifts to all branches of mission and benevolent work will be increased through the deepening of interest in the rank and file of the men in the churches.

I will also send more of the pledge cards. Our leaders feel that we have been allowing the children to give in too haphazard a manner. By asking them for a definite pledge we shall only be carrying out the policy of our whole organization—systematic giving. The pledges should at least equal what each child was accustomed to bring in his mite box. Encourage all the children to pledge, no matter how small the sum, and keep the payment of pledges constantly before them. I am sure the plan will be a benefit in the end although attended by discouragements for a time for some of us.

I hope to meet a good many of you at the Annual Meeting next month and talk things over with you. I hope, also, that many societies may be represented. We will try to have something of especial interest to the children.

If all goes well, our box of 160 dolls will be in Soochow by Christmas. Thank you all who had a part in it.

Did you notice the letter from Serrell Juniors in the last Western Methodist? They are on the Honor Roll and have put the Young Christian Worker in every home. Isn't that fine? Good news comes to me from other places and I hope to hear much more when the reports come in.

Wishing you a Merry Christmas and a Happy New Year, I am,
Sincerely yours,
Mrs. Moffett Rhodes.

NORTH ARKANSAS CONFERENCE.

Miss Nellie Denton, Conference Superintendent of Social Service, sends the following interesting and helpful suggestions:

Mail Box Balloting.

Committees on Legislation in our Missionary Societies can do some good Social Service work by mail box ballots. So much that Rev. Wilbur Crafts of the Reform Bureau says in his article, "The Citizen's Message to Congress" is suggestive to our subcommittees on Legislation that I am quoting quite freely from it. The first two months of Congress is the best time for moral measures to come up and stand the best chance of getting them.

Among the reform bills that must be petitioned anew is the prohibition amendment. It is not necessary to have regular forms, in fact neatly written or typewritten copies are preferable. All that is needed is to address to the U. S. House of Representatives care of your Congressman and to the U. S. Senate care of one of your Senators, petitions asking for an effective prohibition amendment.

Another reform that we are interested in is the federal censorship of films. It will prove a wholesome substitute for the saloons. Last year there were less than one hundred petitions for it, although the international Reform Bureau sent out fifty thousand petition forms requiring only a vote in the church or some other meeting and the signature of the presiding officer.

Through the mail box let's say that we want these things.

MAIL BOX BALLOTING. A MOVABLE "WESLEY HOUSE."

Newport believes that they have solved the problem of Social Service in the country and small towns through the little one room "Wesley House." Mrs. Hays says: "It means so much and is filling such a need that I think it belongs on your list of answered prayers. It is helping other towns, too. After you put that note in the Western Methodist about our work here, we had inquiries from other places asking 'How we started, etc.'"

"The house itself is just suited to the highways. It is built in sections and is on borrowed land, so it can be moved as occasion demands, thus taking little to finance the project and being a burden on no one. The sides and ends are each one section, while the roof is made in two pieces and it can easily be taken apart. The floor is another section, so you see it is very simple, and by changing the decorations to suit the season and making free use of posters, pictures, etc., it is just as 'homey' as can be.

"Our children there are just as dear as can be. They make their own programs and our work is to help them to self expression and to life on a higher plane, rather than to merely do things for them."

BLYTHEVILLE COLORED WOMEN'S COMMUNITY CLUB.

Mrs. A. A. Hale of Blytheville reports that her committee have organized the colored women of the community and expect to plan monthly meetings for them.

GOOD LITERATURE AT A BARGAIN.

We all search for bargains and are much pleased when we find them. For a little money we Methodists may obtain rare and regular bargains in good literature. The Western Methodist, which is interesting from cover to cover every week, costs only \$1.50 a year. The Missionary Voice, our fine monthly magazine, is 50 cents a year, and the Young Christian Worker, splendid for the children, is just 25 cents a year. For \$2.25 these three religious periodicals may be obtained. In no other way could this small amount bring as much profitable enjoyment to the men, women and children of a family. If you are doubtful, make the investment and note the good returns it brings into your home life.

THE SPIRIT OF CHRISTMAS.

"I am thinking of you today, because it is Christmas, and I wish you happiness. And tomorrow, because it will be the day after Christmas, I shall wish you happiness; and so on, clear through the year. I may not be able to tell you about it every day, because I may be far away, or because both of us may be very busy—it makes no difference, the thought and the wish will be here just the same. Whatever joy or success comes to you will make me glad. Without pretense and in plain words, good will to you is what I mean in the Spirit of Christmas."—Henry Van Dyke.

We are grateful to the contributors and to all readers who feel and have expressed kindly interest in our Missionary Department, and to these friends we offer Dr. Van Dyke's beautiful sentiment in "The Spirit of Christmas" as our wish for them at this joyous season of the year.

IN HIS NAME.

The Wise Men, led by a wondrous star, found the Babe of Bethlehem in a manger, and as they worshiped Him anthems of angels proclaimed His great glory.

The Christ-child, in fulfillment of God's promise, brought to men peace and good will, which shall endure forever.

The Son of God was born of a woman that He might know humanity. He was crucified that we might have eternal life.

The heavens and earth are full of His glory, but God's goodness and mercy are chiefly manifested in the lives of men.

Through intercession of the Holy Spirit we may hold communion with the Father and His well beloved Son.

As we become partakers of the divine nature we shall "shine as the stars" and lead men to Christ, the Savior of mankind. Herein lies the lesson of Christmas.

Through Christ weakness was made strength. His gentleness rebuked rudeness. He hated hypocrisy. He forgave his enemies and prayed for them. He was long suffering. His infinite love encompassed all humanity. Are we growing more like Him? If so, we love little children, we minister to the poor, we weep with those who weep, and we have patience with all men. We are willing, too, to deny ourselves to help send His blessed gospel to uttermost parts, that peace and good will may rule the universe. Then shall our hearts be lifted in prayer that no righteous effort to bring peace to the war-stricken nations of Europe shall be in vain. For we know He who multiplied the loaves and fishes shall do mighty wonders with lowliest offerings.

With faith in God may we not place ourselves upon the altar—a lowly but loving Christmas gift offered in the name of His Son, Jesus Christ.

A MISSIONARY'S WATCHWORD.

Rev. Gordon Potat, on the eve of going to China as a missionary, explains his purpose in the following language: "The Standard Oil Company has adopted the slogan, 'Standard Oil in every village in the Orient;' the American Tobacco Company is using the motto, 'A cigarette in the mouth of every person in China;' so I, as a unit of the church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'"

PAN-AMERICANISM MEANS MORE MISSIONS FOR SOUTH AMERICA.

It is said that no country has as few missionaries, considering its size and population, as South America. In any of the ten countries a missionary could have a city and dozens of small towns for his parish. In some of the countries he could have one or two whole provinces without touching any other evangelical worker.

Nine of the republics have granted religious toleration, and the tenth, Peru, is expected to pass the final stage before long.

South America is nearly five thousand miles wide in the widest part. In nine of the ten republics Spanish is the chief language. In the tenth, Brazil, Portuguese is spoken.

SPECIAL OFFER IN COLLEGE, to boys and girls after Xmas. Reduced price. Some may help by work. For particulars write Meridian College, Meridian, Miss.

South America has three hundred tribes of Indians, some of whom have come under the Catholic church, but many of whom have never been reached by either Catholics or Protestants.

MISSIONARY ANNOUNCEMENT.

The Second Annual Meeting of the Woman's Missionary Society of the North Arkansas Conference will be held in Jonesboro, February 15-18.

A program really to reach the needs of auxiliary workers has been planned, and it is hoped that this will be the best attended and most strikingly beneficial of any meeting ever held in our Conference. Let us each pray to that end.

Mrs. J. M. Hawley,
Mrs. F. M. Tolleson.

LITTLE ROCK CONFERENCE SOCIETY—CHRISTMAS GREETING.

Dear Friends—Were the gold of Ophir or the wealth of Anaconda at my disposal, with what delight I'd speed away a gift to each friend and co-laborer at this happy Christmas-tide; yet from the treasury of my heart I send my love to you with the wish that the best things of life may come to you from the bounteous hand of our kind, good Father.

But some of our co-laborers have gone into the very presence of the King; some are called aside to rest a while; some may have grown weary of the way and "walk no more with us," yet those of us who remain feel closely knit together in love with the bond of fellowship strengthening day by day. With it all we are rich, not alone for having rendered small service to our Lord, but through the pleasant association of friend with friend and the swelling of the heart as we talked of the work and things heavenly.

For those friends whose threshold I've crossed during the year, and whose hospitality abounded in the cold of winter and the heat of summer toward this servant of the King, I am asking that the Holy Ghost may abide with you and bring the blessing you most need.

To one and all of our co-laborers I send loving greeting, and may peace and joy fill your hearts this Christmas-tide, and may the New Year be full of happiness, is the wish of your friend.—Mrs. F. M. Williams, Pres. L. R. Conf. Society, Hot Springs, Ark.

YOUR HEART

is closely connected with your nerves, so close in fact that anything which affects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and \$1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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.

THE SUNDAY SCHOOL.

THE SUNDAY SCHOOL LESSON FOR JANUARY 2, 1916.

By Rev. Moffett Rhodes.

Subject: The Ascending Lord. Acts 1:1-14.

Golden Text: When he ascended on high, he led captivity captive, and gave gifts to men.—Ep. 4:8.

Outline:

1. Introduction, verses 1-5.
2. The Ascension, verses 6-11.
3. The Waiting Church, verses 12-14.

Commentary.

Former Treatise, verse 1. The Gospel of Luke, dedicated to the same Roman officer, Theophilus. See Luke 1:3.

Began Both to Do and Teach, verse 1.

The Gospel of Luke records the work that Jesus began to do. Acts records its accomplishment. The Ascension is the dividing line.

Holy Ghost, verse 2. The Spirit of the Lord was upon Jesus in all his ministry. It was "through the Holy Ghost" that he gave the great Commission to his disciples.

Forty Days, verse 3. At intervals during forty days. Between the resurrection and the ascension Jesus showed himself to his followers at least ten or eleven times.

Kingdom of God, verse 3. Denoting here the inward and spiritual aspects of Christianity as well as Christianity organized into a visible Kingdom or Church. (Dummelow).

Being Assembled, verse 4. "And while sitting at meat with them."

Were Come Together, verse 6. According to previous appointment, no doubt. Perhaps as they sat at meat.

Restore the Kingdom, verse 6. The disciples still retained an imperfect idea of the nature of Christ's Kingdom.

It Is Not For You, verse 7. "The apostles were to be not so much prophets of the future, as witnesses of the past."

Samaria, verse 8. "Jesus here revokes the temporary limitation of the mission of the Apostles to the Jews (Matt. 10:5-6). This passage is one of the many proofs that Jesus intended to found a universal religion." This is the key verse to the entire Book of Acts.

A Cloud Revived Him, verse 9. The object of the ascension was not to indicate what or where heaven is, but to assure the Apostles by an unmistakable sign that Jesus had entered it.

Two Men, verse 10. Certainly two angels sent as messengers from Heaven.

In Like Manner, verse 11. In glory and in his human nature. There is here an express promise of the Lord's return, but there is no statement as to the time.

Olivet, verse 12. Usually called the Mount of Olives. The scene of Christ's agony and betrayal is now made the scene of his triumph. Olivet was about 2,000 cubits from Jerusalem, a Sabbath day's journey, between a half mile and a mile in distance.

An Upper Room, verse 14. Probably that in which the last supper had been eaten. It may have been the house of Mary, the mother of Mark. At any rate it was the gathering place for the followers of Jesus. Here they awaited the gift of the Spirit.

With One Accord, verse 14. All were in agreement in praying for and expecting the coming of the Holy Spirit. This oneness of purpose distinguished the Christian community in Acts. Here occurs the last mention

of the Blessed Virgin in sacred history. Of the remainder of her life nothing certain is known.

The author of the Book of Acts makes no effort to chronicle the deeds of all the Apostles and perhaps "a more adequate title would be, 'The Acts of Peter and Paul.'" In his book, "Thinking Black," Dan Crawford gives the African conception of the title of the book in the suggestive phrase, "Words about deeds." This is in fact what the Book of Acts is. The first twelve characters are devoted to an account of the work of St. Peter, and in the remaining chapters the chief hero is the Apostle Paul. The book is a convincing defense of Gentile Christianity and its founders.

As to the authorship there is little doubt. Both internal and external evidence point unmistakably to Luke, the "beloved physician" as the author. Though the book was written anonymously there is no valid reason for denying the above authorship.

Introduction.

Verses 1-5.

In the first five verses the author "recapitulates the general contents of his Gospel, the former treatise, adding however, this additional information (1) that the appearances of the risen Lord were numerous, and (2) that forty days elapsed between the Resurrection and the Ascension." Reading only Luke's Gospel we might conclude that Christ appeared only three times after his resurrection and that he ascended on the very day he arose.

The Ascension.

Verses 6-11.

The "promise of the Father" of which Christ spoke was evidently interpreted to mean that relief from the Roman bondage was soon to be granted and the Jewish nation given a king, even this Jesus who would "at this time restore again the kingdom to Israel." How gently but firmly does Christ rebuke their ideal of a temporal power. His is a spiritual kingdom of which they shall be witnesses, after that the Holy Ghost is come upon them. They were not to be prophets of the future, "the times or the seasons which the Father hath put in his own power," but rather witnesses of the marvelous things which Jesus began both to do and teach. Their's not to be princes in an earthly kingdom, but ambassadors of the King of Kings.

That they might be ably equipped to perform this duty they were commanded to tarry at Jerusalem until they should receive power. It is interesting to note the scope of activity to which they were assigned and the equipment they were to receive. The command was to begin at Jerusalem, the center of Jewish culture and religion; thence they were to go into all Judea, preaching still to Jews; and finally into the uttermost parts of the earth, the Gentiles of every time and clime. Here we find the key to the entire book and proof of the purpose of the Master to reach the world. It is impossible to read this verse intelligently without believing that the Gospel is for the whole world. There is no distinction in fact between Foreign and Home Missions; the promise is the same for Jerusalem and unto the uttermost parts of the earth.

The Waiting Church.

Verses 12-14.

In his triumphal entrance into heaven Christ provided for the evangelization of the world and the perpetuation of his Church. His departure was for the advancement of his work.

His disciples, now left entirely alone, without their Master were easy prey to the Jewish authorities. But Christ provided against such and commanded that they tarry in an upper room until they should be given power. Christ, the ascended Shepherd, did not leave his sheep to be torn by the wolves. After that the Holy Spirit should come upon them they would be strong for any emergency. So thus secluded from their enemies and continuing with one accord in prayer and supplication they awaited the promise of the Father.

Unanimity and common action distinguished this new Christian Church. There were no differences of opinion in regard to essentials; they were too earnestly engrossed with their prayers and the prospect of the Holy Spirit to give time to controversy. When the Church of today with one accord awaits prayerfully the bestowment of power there will be an unmistakable twentieth century Pentecost. "Stand still and know that I am God" is needed by the modern Church. It is only the waiting Church "with one accord" that shall be the Church of Pentecost. True Christian service follows and does not precede the gift of the Holy Ghost.

Questions:

What is the meaning of passion?"

What question did the disciples ask just before the ascension?

What relation does modern missions sustain to the promise in the eighth verse?

Why did the disciples need power?

WHO WILL BE NEXT?

Last Sunday "The Daughters of Wesley," Senior Bible Class of Henderson Church, Little Rock, with Rev. B. F. Fitzhugh as teacher, organized, and today the application for certificate of registration goes to Dr. Bulla. What class will next report organization? One hundred and fifteen organized Bible classes were reported at the Monticello Conference. Let us make it 230 at the Malvern Conference.

Last Sunday the Superintendent of the Junior Department of the Pulaski Heights Sunday School made a talk to her department explaining the work of the Conference Field Secretary, urging her pupils to pray for him, and to begin to get ready for Children's Day. Who will be next to follow her example?

Last week Rev. J. D. Baker had plans drawn for a large Sunday school addition to his church, Twenty-eighth Street, Little Rock. This addition will be rushed to completion, and he will double the membership of his Sunday school this year. Who will be next to plan better Sunday school facilities for the New Year?

The Answer: While citing the above paragraph, Rev. J. H. Glass of Holly Springs Circuit came into the office and reported that all the five churches in his splendid charge have well organized Sunday schools and that the church at Holly Springs is planning better Sunday school equipment for the year. Who will be next?

Last week three big-hearted men subscribed \$25 each for the Sunday school work this year. Who will be next to get under this Home Mission work of our Sunday School Board and help to put it on its feet financially this year? After it is once established, this work will not only take care of its own finances, but will be a great help to every other department of the church. The Sunday schools of the Memphis Conference last year

EPWORTH LEAGUE.

EPWORTH LEAGUE NOTES FOR
JANUARY 2, 1916.

By Rev. Clem Baker.

What Is Consecration? Mark 12:28-34.

Consecration is the setting aside of one's life to service. This service is commonly thought of as being given to a higher power.

First.—Consecration is the Dedication of One's Life to God.

1. To be consecrated one must know God's will, which extends through all things and must be obeyed in order that harmony might prevail.

Knowing God's will enables a person to comprehend what God desires of him. A person who knows not God's will acts in darkness, and often amiss. The Divine will is made known through nature's revelation, and the leadership of the Holy Spirit. People who have not received, or else have failed to heed, the Divine will, suffer untold misery. They have no freedom of mind or soul, and progress is stagnated. If people would study God's mind prayerfully, and open their hearts to the influence of the Holy Spirit, they would find nature's laws made plain, and the mysteries of revelation would disappear. Such a course would result in intelligent action bringing prosperity, peace, and happiness.

Knowing God's will makes intelligent consecration possible, and the direction of service into the best channels a reality. The world needs a service with an edge to it. Many people dedicate their lives to service, but have no plan to follow; hence their energy and zeal are lost in haphazard methods. Intelligent consecration is knowing what you wish to do and why it should be done.

God's commandments are concrete expressions of His will. They teach us our relation and duty towards God and man. The two great commandments of love form the foundation of a consecrated life, and he who practices them will lead a life of Godly service. The Holy Spirit will aid one to comprehend and keep these ten commandments.

2. Consecration means obedience to God's will. It is well to know God's will, but knowledge without obedience is valueless. The knowing of right from wrong without obedience is sinful. Disobedience to the knowledge we have makes that intelligence nil. Obedience makes knowledge effective within one's life. Absolute obedience is essential to become a Christian. The new birth can never be experienced without self-surrender. Again, consecration means continued obedience to God's will, both of nature and revelation. People who disobey the commandments of nature or natural laws are no less culpable than they who disobey the mandates of revelation; for consecration means the submission to all of God's will.

Obedience leads one to respect the Divine will. The person who transgresses authority ceases to respect that authority, and that is why so many have no reverence for God; they imagine God is so tolerant as to be

contributed \$7,226 to missions. What Memphis does Little Rock can and will do within a few years.

Have you any items of interest from your Sunday school to report? If so please send them promptly to the Secretary.—Clem Baker, Little Rock Conference Field Secretary, Room 207, Masonic Temple, Little Rock.

fimsy, when such is not the case. God is merciful, but not to the extent to allow willful disobedience to go unpunished.

3. The doing of God's will is consecration. Obedience necessarily means the doing of God's will. Consecration is more than passive assent; it is putting into active practice the precepts of a Christian life. Consecration has been talked of much, and practiced little. People have tried to be passively good without being actively good. The result has been spiritual decline and the loss of aggressiveness. The idea has been that when converted and taken into the church, the whole duty of consecration has been accomplished. The church has been regarded as a resting place, whereas it is an institution for the development of a life of service. The Christian religion is more than mysticism; it is a practical working life for God. Knowledge is not real until made a part of one's life through practice. The theories of the Christian religion are helpless without human practice. Man cannot truly love God and his fellows and not render service to them.

Second.—Consecration Means Separating One's Self From the World.

1. Consecration is the breaking away from anything that hinders the spiritual life. Many unconsciously hinder their spiritual development. They think themselves Christians because they once had a religious experience. They have not developed any since that time and their spiritual nature is like a plant kept in darkness. Anything that turns one's mind from service to God or man hinders. Sometimes these diversions are apparently harmless, but they cause one to neglect his devotional life and deeds of service. Such negligence is dangerous to the spiritual nature, causing one to forget God and cease to have the proper love for man. A good test for any diversion, whether it be pleasure or business, is whether God is uppermost in thought.

2. Consecration is the leaving off of anything which would mar efficiency. So many things look so innocent as to make it hard to decide where the good ends and the bad begins. The only way is not to ask, "Is there any harm?" but rather, "Can any good result from this, and will I be better fitted to work for God? Pleasure as a recreation is a necessity, and the time to desist is before it injures one physically, mentally, or morally. After having indulged, one should be stronger than before. If that be so, then the recreation is good. There cannot be any iron-clad rules for such things; that which is recreation for some would be harmful to others. However, one should be consecrated in heart, and possess a prayerful spirit before such a broad rule of conduct is accepted, else they will abuse such a liberty. Everything done, whether work or play, should be for the purpose of increasing one's efficiency in the kingdom of God.

3. Self-denial is consecration. Many talk of the beauties of an unselfish life, and then fail to practice such a life. Again, some are unselfish about certain things, but selfish when it comes to their hobbies and pet opinions. However, consecration means a whole-souled denial, even to the laying aside of opinions that would hinder the cause of God. The greatest hindrance is the unholy desire to intrude self into the church. Paul was willing to be condemned that he might save a few, and such a spirit of denial will be required to save the world.

Christ demands one's all. It is necessary to take up the cross of self-abnegation and follow Him. Power over one's self is the greatest victory in the Christian life.

EPWORTH LEAGUE SUGGESTIONS
FOR JANUARY 2.

By Rev. Clem Baker.

(The notes in this column, so kindly allotted to the Leaguers by the editor of the Western Methodist, are not supposed to take the place of the splendid programs given in the Epworth Era, but are intended only as supplementary to these programs and for the use of Leaguers who have not access to the Era. For the sake of variety it is earnestly requested that the various Leagues throughout the state furnish suggestive programs and notes. Any program to be published must be in the hands of the League Editor three weeks before date of rendition. Any League news will be gladly published in this department. Address all League communications to Rev. Clem Baker, Room 207, Masonic Temple, Little Rock.)

Consecration Meeting.

Suggestive Program:

1. Hymn, "Nearer My God to Thee."
2. Silent Prayer, followed by short prayers from three Leaguers.
3. Hymn, "Jesus Saviour Pilot Me."
4. Scripture Reading, Mark 12:28-34.
5. Leader's Introductory Talk.

Suggestion: Let leader call attention to the fact that this is the time when all men, merchants, office men, farmers, are taking stock of their business. A time when all "dead stock" is being thrown aside, faulty methods discarded, and better plans are being laid for the new year. So with our League, let us tonight take stock, see wherein we failed last year both as a Chapter and as individual Leaguers, and then reconsecrate our Chapter and ourselves to God and his church for better service this year. (Note: Don't talk too long and go into details, let Leaguers do this in the following talks.)

6. Talk, "Wherein Did Our Chapter Succeed Last Year?"

Suggestion: Let this speaker recount all the good things done by the local chapter last year, mentioning souls won for Christ, offerings, mission study classes, Anniversary Day, new members.

7. Talk, "Wherein Did Our Chapter Fail?"

Suggestion: Let this speaker be merciless and recount the many ways in which the Chapter failed to measure up to the standard last year.

8. Let leader read Matt. 5:23-24, and call upon some to lead Leaguers in prayer for forgiveness.

9. Talk, "The Forward Look."

Suggestion: Let this speaker thoroughly familiarize himself with the League's ideals and suggest the local Chapter's standard for the coming year, placing special emphasis on each Leaguer's reconsecrating himself to God, the "Win-One" campaign, Anniversary Day, missionary offering and mission study classes, new members, and social activities.

10. Talk, Here Am I, Send Me."

Suggestion: Let this speaker, (the pastor if convenient) read Isaiah 6:1-8, explain Isaiah's vision of the need of young people to work for God, the readiness of God to send His Spirit to prepare one for His service, and close with an exhortation for every Leaguer to reconsecrate himself to God's work this New Year, all

bowing together and praying for the same.

11. "Jesus, I My Cross Have Taken." Benediction.

Note. None of the above suggestions are to be read in open meeting.

These notes are based on the conviction that a two-minute original talk for the Leaguer is better than for him to read a ten-minute article prepared by some one else.

WATCH YOUR HEART IF YOU
WISH HEALTH.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nerveine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection stated as follows:—

"It has been many years since I was cured of heart trouble by Dr. Miles' Heart Remedy and Nerveine. I am just as sound as a dollar in that organ today. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr. Miles' Remedies all symptoms were removed and have never returned since."

If you suspect that you have heart trouble avoid all dangerous delays.

It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

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If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*. THE COCA-COLA CO. ATLANTA, GA.

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CHILDREN'S DEPARTMENT.

THE NEW YEAR COMES!

There are bells to ring,
There are songs to sing,
There is good cheer everywhere;
There are kin to meet.
There are friends to greet,
And the world is bright and fair.
There are vows well meant,
There is good intent,
There are pledges brave and gay,
There are eyes alight,
There are faces bright—
For it's New Year's Day today.

There are griefs put by,
There's a cloudless sky,
That smiles o'er a waiting world,
There are rosy dreams
On a hundred themes,
And a flag of joy unfurled.
There's a courage new,
There's a purpose true,
There are shadows passed away,
There's a faith in prayers,
And a soul that dares—
For it's New Year's Day today.—L.
M. Thornton in Mother's Magazine.

THAT ROCHESTER GIRL.

By Ruth Carr.

A Story For the Big Girls and Boys.

"O, Jeannette, I'm in a peck of trouble; can't you help me out?"

"What's the matter, Glenn?"

"Aunt Pennie is coming to the League Conference and says she will take this occasion to select a wife for me."

"But must you marry to suit her whims?"

"Yes, or lose that mansion on Arlington Bluff which goes as a wedding present if I marry to suit her."

"Does she know that you are already engaged to Lutie?"

"No, but I told her that I had a very dear friend in Rochester, and she said nothing good could come from there."

"Has she ever been there?"

"No, but her oldest brother was knocked down and robbed there many years ago, and she thinks the whole town is wicked."

"Is Lutie coming to the Conference?"

"Yes, she is a delegate."

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

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furnish the MOST DELICIOUS and best of berries from April until the snow flies. Our Genuine Giant Himalaya Blackberry grows like a grape vine and bears enormous crops of delicious berries.

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ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the state. All schools should have it. Price 25 cents a dozen; \$1.25 per 100. Order of Western Methodist, Little Rock, Ark.

YOUR SCHOOL NEEDS

The State School Song,
"MY OWN LOVED ARKANSAS."
25c a Dozen; \$1.25 Per Hundred.
Western Methodist, Little Rock, Ark.

"Then we will meet her at the train and explain everything—just leave it to me, Glenn, I'll work it and not tell any stories either."

Glenn and Jeannette met the eighty-fourth next morning and soon explained everything to Lutie and told of Miss Penelope Higgins' dual purpose in attending the Conference.

"It means everything to us, girlie," said Glenn, "so do your best to make a good impression on Aunt Pennie."

"I refuse to have a hand in this game," said Lutie.

"Then Glenn and I will manage it for you," said Jeannette.

The down train next morning brought Miss Higgins with her numerous bundles and boxes.

"Do be careful with that band box, Glenn, for it's got my best bonnet in it. I vowed I'd want to look my best at the Conference, and a body can't travel in their good clothes these days for the cars are so dirty."

Miss Higgins was to be entertained at the hotel where her nephew boarded, so was delighted to meet several young men at dinner who wore Conference badges.

"It looks good to me, Glennie, to see these young men taking an active part in the gospel cause."

"Some of them are the foremost members of the League and take an active part in all the work of the church."

After taking her usual nap after dinner Miss Higgins began dressing for the evening session.

"Land's sake! I can't find any pins. I must have left them at home. I'll see if there is a paper in Glenn's room."

No pin tray—no pin cushion—no paper—nothing that would suggest the presence of pins.

"Maybe there are some in his trunk," as she raised the top and turned things about.

"No pins in sight, but here is a girl's picture—maybe that Rochester chit he told me about, but I've come down here a-purpose to put a stop to that. There are plenty of good girls here who would make him a good wife and I'll prove it to him. Ah, here he comes, now I'll get the pins."

Half an hour later when Miss Higgins and Glenn were seated in the convention hall the former noticed gay throngs of pretty girls as they filed down the aisles.

"Why don't you get you a wife from some of them, Glennie?"

"I wrote you about—"

"Yes, about a girl who lives away off down yonder somewhere, but she won't do; now what you want is a girl who can make her own clothes, bake good bread and be strong enough to tend to her own children."

"But when a fellow's heart—"

"Tut, tut, child, don't you know all this talk about love is not found in real life—that's story book talk. Now I've lived all these years—er—that is—I'm not as old as one might think. But what I meant to say is, I've known many nice young men in my time, but have never felt all this foolish flippery—that's only a sign a body's liver is out of order."

"There come two pretty girls," said Glenn suddenly, as Jeannette and Lutie came down the aisle wearing badges.

"Yes, they are pretty; that tall blonde has a fine face and I'm sure—"

"That's Miss Watson, she's engaged to the Superintendent's son, and will be married soon"

"Aw, is that so, well how about the other one, that little block-eyed

thing? Is she to be married soon, too?"

"I don't think she is."

"There's one thing we must be sure about and that is she must be musical, for it would be a shame for a boy with your fine tenor voice to marry a girl who didn't care a bean about music."

As Glenn sat beside his aunt in the convention hall that evening he watched her closely while the young people took part in the program. Miss Bassil delivered a splendid address of welcome which was responded to by a young lady from another city. Miss Carson and Glenn sang a duet after which a male quartet rendered a lovely anthem of praise.

A young woman next delivered a splendid address, telling of the part the young people of the day can play in relieving the suffering, healing the broken-hearted, ministering to the destitute, all in His name.

Miss Penelope listened with the closest attention and Glenn could see the address was making a deep impression upon her, as she seemed to fall very much in love with the speaker, but Glenn felt no uneasiness concerning the matter, for the young woman had been married only a few weeks before.

"By special request," announced the chairman, "we will now be favored with a sweet solo by Miss Lutie Lee." Glenn held his breath lest the chairman add, "from Rochester," but fortune favored him.

Miss Lee arose modestly, stood by the piano with her hands folded behind her, lifted her sweet voice in rich melody that completely won the old lady's heart.

"Well, I've studied them all, Glennie," said she as they walked to the hotel; "and I think that young lady who made that fine talk on the part the young people ought to take in the work of saving the world was about the pick of them all and you had better ask her to marry you."

"Why, Auntie, she is a married lady already," gladly came the reply.

"Well, I'm sorry I didn't find her before that fellow did. Well, that Lee girl comes next—that one who sang so sweetly. Her face looks so familiar to me that I feel as if I must have met her somewhere. Is she married, too?"

"No, I think not. She is a delegate to the convention."

"Is she engaged?"

"I'll find out and let you know."

As soon as his aunt went to her room Glenn sprang over the low fence and dashed up to the door where Lutie was stopping.

"Congratulate me, girlie, for Aunt Penelope chose you if you are not already engaged."

"But I am."

LOOK ON THE BRIGHT SIDE.

A man met a little fellow on the road carrying a basket of blackberries, and said to him:

"Sammy, where did you get such nice berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come with a basket of such nice, ripe fruit?"

"Yes, sir," said Sammy, "she always seem glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briers.—Selected.

NEWS OF THE CHURCHES.

PINE BLUFF DISTRICT.

Twelve days after the adjournment of our Conference at Monticello every preacher in the District was at his post and at work. All have been kindly received and everything is harmonious and happy. The decks seem to be clear for a year of aggressive evangelistic effort.

I have secured Rev. J. W. Hall, a local elder from First Church, Memphis, as a supply for the Pine Bluff Circuit. He comes with the best of recommendations from Dr. T. E. Sharp, Rev. W. C. Barham, and many others. He is a true and tried man and the people of that charge are to be congratulated on their good fortune in securing him. We are hopeful and happy.

A merry Christmas to the Methodist force and to all the hosts of Methodists who share in the weekly visits of our popular Conference Organ.—J. A. Sage.

HOT SPRINGS METHODISM.

Present: Steel, Copeland, Holland, Duckworth, Robertson and Dr. Randall visiting.

Park Avenue—(Robertson). Had a very good day yesterday; congregation about as usual. Sunday school was fine in the morning, and the League was good in the evening. On our return from Conference the people gave us a very nice pounding.

Central Avenue—(Copeland). One week ago we had a good day, receiving six members into the church. Yesterday there was a large Sunday school, and a fine congregation at eleven o'clock service. We had a good League, a fine audience at night with the very best of attention. Received fourteen members into the church yesterday. Last Wednesday night our prayer meeting was not as good as usual on account of bad weather.

Oaklawn—(Duckworth). We never have been as royally entertained or received in our lives as we have been by the Oaklawn people. The first day of our arrival one man and his sister offered us his house, furniture, pantry, and everything, and the two vacated and left the house and its contents in our possession. After being in the home of this brother for a week, the good ladies bought furniture for an eight-room house and turned it over to us. Our congregations Sunday were good and the Sunday school crowded.

Third Street—(Holland). We were royally received back on the part of our congregation. The whole church seemed to have rejoiced greatly. On my return from Conference on Monday night I found the board in session planning for the work of the new year. The outlook is fine. Our congregations Sunday were both good. The Sunday school was about on an average. The prayer meeting Wednesday night was not quite so well attended as usual. Everything bids fair for a delightful year.

After the reports of the brethren the meeting was reorganized with the following officers: Rev. A. M. Robertson, President; Rev. R. L. Duckworth, Secretary; Rev. R. M. Holland, Vice President.—R. M. Holland, Acting Secretary.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

First Church — (Brother Hutchins). Good prayer service. Sunday congregations not up to standard.

Twenty-eighth Street.—(J. D. Baker). Prayer meeting better attended

than usual. Average attendance at Sunday school. Sunday congregation smaller than usual.

Henderson Chapel—(Fitzhugh). Prayer meeting very well attended; good attendance at morning service. League very satisfactory. Brother C. N. Baker preached at night to full house.

Capitol View—(Harwell). Prayer service well attended. Sunday school off some; 260 in attendance. Services Sunday well attended. Crowds coming to hear the new pastor, who preaches the old time Gospel.

Hunter Memorial—(Fizer). Good prayer meeting. Fine League service. Good congregation at night. Signs for a good year.

Highland—(Rodgers). Good spiritual prayer meeting. Wild Bill Evans present. Brother Evans preached both hours Sunday. Three came forward for prayer. Sunday school off in attendance. Two additions.

Pulaski Heights—(Hundley). Splendid prayer meeting. Sunday services fairly well attended. Dr. Monk with us at morning service. C. N. Baker preached to Junior Church. Pastor well received.

C. N. Baker—Big day Sunday. Sunday morning at Pulaski Heights. With Brother Fitzhugh at Henderson Sunday evening.

Brother Graham—At Forest Park Sunday morning; good sermon heard. Was with J. D. Baker at Twenty-eighth Street at night.

Dr. Monk asked the prayers of the preachers for Sister J. W. Mann of Carlisle, who is at the point of death.

Dr. Monk worshiped at Pulaski Heights Sunday morning, First Church at night, enjoyed both services.

Brother W. H. (Wild Bill) Evans spoke to the preachers a few minutes. We were pleased to have him with us.—Secretary.

ASHDOWN.

We are starting off well at Ashdown for our fourth year. The people have given us a royal welcome. The church gave us a reception in the parlors of the church to which all the other churches were invited. Quite a number of speeches were made and some good instrumental and vocal music was given, after which refreshments were served. All spent a pleasant evening together. Many donations were brought to the church for the benefit of those who occupy the parsonage. For all these things we are

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill & Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

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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.



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profoundly grateful and will do our best to make this the most profitable of the four.—F. P. Doak.

CONWAY CIRCUIT.

Conway Circuit is still on the map, and McAnally on the circuit, and has been pounded by his Salem and Round Mountain congregations since Conference in a generous way. We are starting off well on our new year. Plenty left over from last year to do and new duties piling up all the time.—J. M. McAnally, Pastor.

CAPITOL VIEW CHURCH.

With the coming to Pine Bluff of Rev. H. F. Buhler, as new pastor of the Hawley Memorial Church, interest has been renewed in the wonderful growth the past several years of the Capitol View Methodist Church at Little Rock, from which church Mr. Buhler was transferred to Pine Bluff.

The Capitol View Church at Little Rock is unique in church circles in Arkansas in that it is perhaps the only church building in the state which is in use for one purpose or another seven days each week. The church is intended as a community center by the congregation, and the intention is carried out in excellent style.

Some months ago the church issued a 56-page illustrated history and roster of the church, in which is given a most interesting account of the unprecedented growth of the church. The present membership is 456 (at the date the history was issued), which was an increase of more than 900 per cent in the past quadrennium. The Sunday school attendance has been as high as 500, with the average of 331 for the past year. Three young men of the congregation have gone out to preach the Gospel. The church has had nine pastors, only one of whom remained more than 15 months with the church, this exception being Rev. H. F. Buhler, who served four years, and during whose pastorate the church showed its record growth. A three-room cottage was the churchhouse, when Mr. Buhler accepted the charge. A \$20,000 edifice, of the most modern design, is now occupied by the congregation.

This congregation maintains and conducts cooking schools and sewing schools for women and children; a night school for working boys and girls, and for adults whose education has been neglected; a nightly medical clinic was held which was really a clinic on sanitation and "how to keep well"; and maintained among other athletic features, a basketball league for girls.

The financial growth of the church was in keeping with its growth in other departments. Receipts jumped from \$4,695 in 1913 to \$14,944 in 1914 and had reached \$15,608 when the history was published in 1915. For the four years of Rev. Mr. Buhler's pastorate, the receipts aggregated \$29,720, the expenditures being the same. Of the expenditures, \$17,700 was for the new church building and grounds, leaving but \$12,220 for all other purposes this including \$2,678 expended in institutional and social service work. The yearly ordinary expenditure was therefore, only about \$2,335.

Members of the congregation believe the secret of the growth of the church lies in its institutional and social service work. This work has brought men and women into the church, who never before could be made to hear the message. It brought

them, and it held them, and it made them workers of the most enthusiastic kind. As it is said in the published history of the church:

"Capitol View has been a strong advocate of the church being in the lead of every worthy interest, looking toward humanity's betterment. The cry of labor that 'Religion does not fill an empty stomach' and that 'It caters to the rich, and wants a poor man only for what it can get out of him,' has been refuted and forever set aside as a gross misconception of real Christianity. This has been accomplished through the activities of the church at Capitol View, and not by some debate, manuscript, sermon or peroration on 'How Happy We Will Be in Heaven.'—Pine Bluff Graphic.

RICHMOND.

We have been kindly received by the good people of Richmond on our return for the second year. On last Monday night we were visited by about forty persons, who took possession of the parsonage and pounded us in the good old-fashioned way by bringing many good things to eat. It surely made our hearts rejoice to be remembered so kindly and affectionately by our friends. Again we rejoice to think that our lot is cast in the midst of such thoughtful constituents. May heaven's richest blessings rest upon each donor, and may we have grace, gratitude and strength to render the best service possible to strengthen the ties that bind our hearts together in furthering the kingdom of God on the earth. Hope to have a good year.—A. J. Ewing.

TO THE PREACHERS OF TEXARKANA DISTRICT.

My Dear Brethren: We want this to be a great year in our District. The good heavenly Father has called us into a great work, and this is a field of great possibilities, and the needs are very great. And if we meet the needs and do the work we must have the divine guidance of an all-wise Father. So we should be much in prayer, praying that God will direct us in all our work.

We should not be satisfied with anything short of a great revival in all our churches and full collections on all our claims. Brethren, the cry is coming up from many places for the gospel. There is much mission territory in our District and it is possible to make this one of the greatest Districts in the State. But it is sad to know that we cannot reach many places where the people want preaching, and I beg you, my dear brethren, to do as much mission work as you possibly can.

Brethren, begin early on your collections. Get them secured early in the year, then you can give yourselves to your meetings.

Brethren, expect great things. Remember this is the Lord's work, and we are his servants, and if we can have great revivals in all our churches, such as will bring perfect consecration to all our members and a great ingathering of saved people into our churches, we will solve many of the problems, and our work will be easy and we will be happy in the work of the Lord.

Praying the blessings of our heavenly Father upon you, I am,

Yours for Victory,

J. A. Biggs.

IF YOU DESIRE MY HELP.

Brethren of North Arkansas Conference: Quite a goodly number of

OBITUARY.

HALL.—Henry Thomas Hall was born March 28, 1878, and died November 24, 1915. He was married to Miss Belle Glover May 8, 1903. He leaves four sweet children, his mother, Mrs. Lucy Hall, one brother, Edward Hall, and three sisters, Mrs. T. C. West, Mrs. John Oldner, and Mrs. Walker Neill, and his widow, to mourn for him. He was converted under the preaching of Rev. Jethero White on the second Sunday in August, 1898, and has lived a consistent Christian life in the Methodist Church since. Many times in his last illness did he assure his friends, relatives and pastor that he was ready to go. He frequently exhorted others to a higher life and to be Christians. For ten years he was a great sufferer, but instead of becoming soured and cross he bore his sufferings with splendid patience and his character was strengthened and sweetened instead. To his relatives and many friends I would say: Do not mourn for Henry, for he has gone to his great reward,

you requested me to help you in revivals next year. I did not reach some of you last year on account of plans not being made in time for me to work up to you. If you desire my help, begin now and let me know, and I will try to get to you. Read Psalm 16:6. May God bless you all. Cordially, Jas. F. Jernigan, 524 East Court street, Paragould.

DISTRICT LAY LEADERS, NORTH ARKANSAS CONFERENCE.

My Dear Brother: At the beginning of another Conference year let us start out with the fixed purpose of making it our best year of work for the Master, working at all times with and under our preachers.

I would suggest that you get in touch, at once, with your presiding elder and plan for a full year's work, including an entire day's program at your District Conference.

Please write a letter to each of the church and charge lay leaders in your district and try to stir them up to good works and to do their duty as found on pages 22 to 26 of our "Plan of Organization for the Board and Committees on Lay Activities." (Your own duties are set forth on pages 20-21.)

If any one desires a copy of same let him write to Mr. Arthur C. Tipples (a layman) Office Secretary, 810 Broadway, Nashville, Tenn., who will gladly mail him copy free of charge and other literature as desired. Let us all start to work early, do our best, trust the Lord for great things in 1916 and He will not disappoint us. Let me know when I can be of service to you.

Your Brother,

F. M. Daniel,

North Ark. Conference Lay Leader.

LETTERS FROM OUR FRIENDS.

We like to publish letters from our friends because they invariably open the avenue to relief to those suffering from rheumatism and constipation. Mr. W. R. Mosby, Nashville, Tenn., is very enthusiastic over the merits of RENWAR. He writes: "I take great pleasure in endorsing Renwar for constipation. Have found it very beneficial to me and wish to say that it is all that you claim for it. It is the only remedy I have found that will cure constipation." If you suffer with rheumatism or constipation, get a 50c bottle of RENWAR of your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

but mourn for the world that is careless about the welfare of the soul. Brother Hall was all that the word Christian meant and is now where fevers, pains, sorrow, despair and death do not come. May all his loved ones determine to go to him, for he cannot return to you.—His Pastor, R. L. Cabe.

HICKS.—Mrs. Annie Hicks was born at Columbus, Ohio, October 22, 1866; died at Corning, Ark., November 6, 1915. She professed faith in Christ in early life and joined the Methodist Church, of which she lived a consistent member. She was the mother of five children, Chidlow, Earl and Harry, Mary and Lena. All of them were at her bed-side when the end came, except Chidlow, who could not be located at that time. Sister Hicks' illness was not a long continued one, but short and painful. She was a good neighbor and friend to those in need. Her life was spent in trying to bring sunshine and gladness to those who were sad or in trouble. She loved to visit and console the sick. She was a lover of the house of God and its success. She was an affectionate mother and a friend to all. The loss of her is sadly felt in her community, where she had lived several years. But we must submit to His righteous will knowing that He does all things well, and also remembering that our loss is her gain.

Funeral services were held at the Methodist Church, conducted by her pastor, Rev. A. F. Skinner, after which her remains were laid to rest at the Williams cemetery, five miles north of Corning.—R. A. Evans.

HUDDLESTON.—Lida Allene Huddleston, daughter of E. M. and Audrey Huddleston, was born May 20, 1910, and died November 1, 1915. She was so obedient and affectionate, she easily won the hearts of everyone who knew her. She is greatly missed by her grandpa and grandma Gravey. She loved to go to Sunday school. Appropriate resolutions regarding her death were passed by the Center Point Sunday school last Sunday. Father and mother and two little sisters are lonely, but heaven is richer and dearer than ever before. Look up bereaved only and remember, Jesus said, "Suffer little children to come unto me and forbid them not for such is the Kingdom of Heaven." Look and live for an unbroken family circle in the mansion Jesus has gone to prepare for you. Your pastor, J. H. Bradford. Center Point, Ark.

GLOVER.—Brother Dave M. Glover was born July 20, 1886; died November 10, 1915. He was married to Miss Rosie Pfeiffer, December 13, 1905. God blessed this union with one child, little Marvin. Brother Glover was converted at fourteen years of age and joined the Methodist Episcopal Church, South, at Mt. Zion on the Austin Charge. He was a true husband,

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.

an affectionate father and a devoted Christian. He was a very useful man, and was considered a leader in his church and always had an intense interest in his Master's cause, making his church first in his life. He has been an efficient steward of Mt. Zion Church for the past five years and never missed a Quarterly Conference until he got sick. He was also a trustee, church secretary and teacher of the Bible class in the Sunday school. He was a Christian of the old type, had strong faith in prayer, as he had kept up his family prayers for the past nine years. He bore his afflictions with the patience of his Master, for he was never heard to complain, but would say to his wife, "All things work together for good to them that love the Lord." His short life was filled with usefulness and he will be missed. He was his preacher's friend, his home was ever open to him and he would always meet his preacher with a welcome smile. Brother Dave, as we all called him, leaves a wife, a son, a mother, four brothers, three sisters, relatives and a host of friends, to mourn their loss, but let us weep not as those who have no hope, for we know that brother Dave has just gone before to greet his friends on the other shore.—His Pastor, W. F. Lase-ter.

MATTHEWS.—Bessie, daughter of J. M. and Minnie Matthews, was born December 23, 1901; died at the home of her parents at Paroloma, Ark., November 22, 1915. Bessie was a dutiful child. Her life, though short, was beautiful. She never enjoyed good health. In all the affliction through which she passed, she was never heard to murmur. Her body was weak and wasted. It was her pastor's privilege to be in her home often. Only three days before she was called away he was there. She was helping her mother all she could, waiting on other members of the family who were sick. Bessie only lived a few hours after she went to bed. All that loving hands could do was of no avail. She had no fear of death. She was heard to say time and again that she wished only to die that her sufferings might cease. Bessie knew Jesus. She gave her heart and life to God at the age of eleven, when Rev. J. F. Taylor was her pastor. Bessie, though gone in the flesh, has just entered into life. And now she waits for father, mother, brothers and sisters to come up higher. Your loss is her gain. Look up through your tears and say, "She cannot come back but I can go to her." The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.—Her Pastor, Bede Pickering.

TRIBUTE TO R. H. M. MILLS.

Simple words, simply spoken, by men who knew Rufus H. M. Mills best, men who had worked with him and alongside him, for years past; simple hymns, which he had loved during his lifetime; masses of God's own flowers; all these marked the funeral services yesterday afternoon of Mr. Mills, funeral services which were most impressive, and which were attended by hundreds of men, women and children, who came to pay their last tribute of respect and affection to the deceased citizen.

Not in many years has there been such a funeral service. Seven preachers, six of the Methodist Church, and the seventh of the Presbyterian, assisted in the obsequies. Five of these

preachers spoke briefly, simply, but in words that recorded the deep sincerity of the speakers, on the qualities possessed by Mr. Mills.

Rev. James Thomas, who was unusually close to Mr. Mills, spoke on the life and character of deceased, pointing to the lesson so plainly to be drawn, of the godliness of a good life and a clean heart. Rev. A. O. Evans spoke on the manner in which Mr. Mills had worked always in hearty accord with his pastor, for his church; Rev. J. A. Sage spoke on the strong and steadfast support always given by Mr. Mills to church work and church advancement and extension generally; Rev. J. I. Norris spoke on that trait of Mr. Mills' character which believed all churches good, all working to the one common goal, a catholicity of spirit not common among men who devote so much of their time and talents to some one particular church, and which indicated plainly once more the great heart of the deceased; and Rev. Forney Hutchinson spoke on the Christian's philosophy of death, which is but the beginning of a new and better and happier life.

Throughout yesterday the Mills home was visited by sorrowing friends, who called with expressions of their sorrow and sympathy. Huge masses of cut flowers, and scores of magnificent floral emblems, were received at the house, later to hide the grave from view. Hundreds of these same friends attended the funeral services, and were at the cemetery when the body was finally laid to rest.—Pine Bluff Graphic.

PELT.—Evelyn Christine Pelt, infant daughter of Brother Sam and Mrs. Anna Pelt, was born October 13, 1915. She lived just a few days to

gladden the hearts of her young parents, dying October 27. The funeral service was held by the writer in Brother Pelt's home on October 18. At the request of the parents the host of friends sang, "Thou Art Gone, My Precious Darling." While our hearts run out in sympathy for the grief-stricken parents, we can only bid them look to Jesus, who alone can comfort them. God bless them and help them to always be prepared to meet their sweet little babe.—W. H. Hansford.

THE CALL OF THE STATE UNIVERSITY.

The Opportunity It Offers the Church and the Obligation It Entails.

In the bounds of Southern Methodism there are twenty-five State colleges and universities, with an enrollment last year of 19,557 students, of whom 5,805 were Methodists. In only one of these institutions is our Church carrying on any definite work for these thousands of bright young men and women who are fitting themselves for the future leadership of the South. In connection with the University of Missouri we have a university pastorate; but with this sole exception our Church has set apart not a single worker for the cultivation of this vast field, nor even for the conservation to the Church of the army of students of our own denomination. These twenty-four neglected institutions offer us illimitable opportunities and lay upon us similar responsibilities for the religious training of a host of coming leaders who will profoundly influence for good or ill the future of our country. As a Church we cannot neglect and permanent loss beyond one's power to estimate. We believe no better use could be made of a score of our ablest and most successful religious leaders than by putting them

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, - - - Box 205, SOUTH BEND, IND.**

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into university pastorates, Bible chairs, and other definite forms of work for the conservation of these vast resources of human life and power.

Of course the ideal would be to have all these young men and women attend Church schools, but we confront a condition and not a theory. And it is a condition that we have so far been unable to change or even to modify in any material degree. Think what we may about it, the fact remains that the vast majority of those who are fitting themselves by college training for future leadership are taking their work in State institutions. If we are to reach them, we must go where they are. Failure to do so is not only unjustifiable neglect of a great opportunity, but is a suicidal policy.

Other Churches Taking the Lead.

Other Churches have been quicker than our own to see and embrace this opportunity. The Northern Presbyterians were pioneers in this field, having entered it in 1906. They have now ten university pastors giving their entire time to this work and fourteen giving part time. Among the institutions in which this Church is at work are a number within our own denominational borders, including the Universities of California, Colorado, Kansas and Oklahoma. That the results are gratifying is sufficiently indicated by the fact that this branch of the Church's work is continually being extended.

The Christian Church also has for several years been laying great emphasis upon this phase of its educational policy. It supports university pastorates and Bible chairs at a number of great State institutions. The work of this denomination at Ann Arbor, Mich., is peculiarly conspicuous for its success, having given to the leadership of the Church in late years many well-trained men and women.

The Methodist Episcopal Church maintains a number of university pastorates, some of them quite notable. At the University of Wisconsin, for example, there is a student church of three hundred and one members. At the University of Minnesota the denomination is planning for a \$90,000 building and for a suitable endowment fund.

The Northern Baptist Church has waked up to the fruitfulness of this field and has taken active steps to conserve a share of the waiting harvest. Calling attention to the fact that there were 4,650 Baptist young men and women enrolled in State institutions as against 3,500 in schools of their own denomination, its Board of Education says: "We recognize that under present conditions a large majority of our young people are destined to secure their education in schools supported by the State. We believe it to be our duty, therefore, to develop every means possible to surround them with influences calculated to develop in them strong and effective Christian character. We are determined, as far as the denomination will enable us, that we shall endeavor to reach this young life and conserve it for the Christian Church." In keeping with this broad-minded policy, the Church has established

and is maintaining ten university pastorates.

The Council of Church Boards of Education has taken cognizance of this significant situation and has issued a strong statement as a result of careful and comprehensive investigation of the subject. It calls attention to the vast enrollment in the eighty-eight State institutions, which increased last year by more than thirteen thousand. The enrollment in the University of Wisconsin alone was 6,696. The Council emphasizes the great need of systematic and intensive religious training in these great institutions and calls attention to the fact that so far only thirty of them are being reached by any denomination.

Our Own Church Just Waking Up.

It is gratifying to note that our own Church is at last opening its eyes to this inviting field and taking steps to enter. The last General Conference requested the Board of Education to make a careful study of the subject and assist local Churches in looking after students in State institutions and, wherever practicable, to employ special workers for this purpose. Pursuant to these instructions, the Board last spring set on foot an investigation by a special committee, which is to report its findings and recommendations. It is to be hoped that ere long our Church will be doing its share of this important work and incidentally reaping its share of the rich rewards which will inevitably accrue.—R. B. Eleazer in *Missionary Voice*.

OBSERVING SUNDAY.

Is there to be any Sabbath left in the world—any day that is set aside as peculiarly the Lord's time out of the whirl of labor and pleasure?

Look at the Sundays on your calendars and see how they are marked. Is there a "date line" for church going, for kindly ministrations to your unfortunate friends, for a season of silent introspection and mental readjustment with the crowding circumstances of life?

Or is it underscored for an extra good dinner, long rides and a succession of gaieties that you could not pack into the full days of the week?

When God said: "Remember the Sabbath day to keep it holy," he did not mean that the hours were to be filled with mourning and wailing; the time given up to His service should be happy, cheerful and sunshiny, for we worship God better with smiles than with tears.

Are not six days enough to dance and make merry with worldly pleasures, without taking from Him His one chosen period of rest? If we are to forget the Sunday observance, can we keep in memory the other things that go to the making of Christian character and the higher life that is expected of us?

Where are we going to draw this line of demarcation, dividing our part of the Sunday from God's part, and setting our pleasures on one side and His service on the other? It is a hard thing to say where the line must fall, but if the spirit of reverence is to be kept alive, something must be done.

The Puritan Sabbath of old left a mark on the characters of the observers that has never been wholly eradicated—a sternness as to duty which must always be a foundation stone in character building.

Our own grandmothers taught a

reverence for the Lord's day that later in life stiffened up the principles of the second generation and taught them how to meet the demands life made upon their spiritual resources. Are we to lose these lessons and this helpful influence in the general disregard of any claim religion has upon our thoughts and our time?

The Sabbath belongs to man, for his happiness, his rest, his spiritual improvement. If the real meaning of the day is lost to us by turning it into a vortex for purely worldly pleasures, we give up our most beautiful heritage, our surest anchor against the high tides of doubt and skepticism, and in the end we will be little better than religious derelicts, adrift on the seas of unbelief.—*Commercial Appeal*.

A BIGGER PLACE.

In the earlier weeks and months of the war we heard a great deal about religion being played out and the gospel a failure. We do not hear nearly so much about it today. In fact, there is an increasing multitude of men who are about ready to declare that, in the wreck and ruin of the time, religion is about the only thing that has actually proved itself, and the gospel the one steady beacon of hope that we have before us today. What has been woefully discredited has been our poor, insincere, half-hearted way of believing in our religion, and of living and preaching our gospel. We are beginning to see that what we need is not a bigger and a better gospel for the world, but the grace and wisdom and courage to give a better and a bigger place in life to the gospel that we have. And we believe that right in the midst of this terrible war the world is on the point of discovering an unrealized depth and meaning and sufficiency in the gospel of Jesus Christ.—*Christian Guardian*.

YET GREAT PREACHERS AMONG THEM.

Not every Methodist Bishop is a great preacher—some of them are not masters of pulpit eloquence; but that the power to preach in a manner to stir and thrill hearts of men yet abides in our episcopacy is evidenced by the published comments upon the discourses of Bishops Candler and Kilgo at the recent sessions of the Virginia and South Georgia Conferences. Of the former's Sunday morning message, Rev. W. W. Royall, writing in the *Baltimore and Richmond Christian Advocate*, says: "That Sunday morning sermon was one to think of and talk of for a decade. The address at the Educational Rally was worthy of the best traditions of our episcopacy and would have been a marked one upon any platform in the English-speaking world."

To Bishop Kilgo's Conference sermon the Wesleyan *Christian Advocate* refers as follows: "Bishop Kilgo preached on the Sonship of Jesus Christ, based on the Fatherhood of God. He had great sweeps of thought in parts of his discourse, while in others there were passages of deep and moving pathos and practical applications of spiritual truths. The religious impressions of the sermon were direct and unusually effective, as was demonstrated by repeated shouts in different portions of the audience."

Having heard both of these distinguished ministers a number of times, what is here said about their pulpit work is no surprise to us. In fact, if the way were open for us to do so, we

would be willing to journey almost any distance at any time to sit under the ministry of either of them. To have the soul lifted to the heights to which they carry it and fed upon the rich spiritual food that they dispense is to receive inspiration and strength that do not soon pass away. Would that we had more such preaching!—*N. O. Christian Advocate*.

THE LIBERTY BELL.

The bell was cast in London in 1752 by order of the Assembly of Pennsylvania, at a cost of one hundred pounds sterling. It was brought to Philadelphia in that year and at the first trial was "cracked by a stroke of the clapper without any other violence."

Pass and Stow, two Philadelphia "ingenious workmen," undertook the recasting of the Bell. The first trial was not satisfactory, the Liberty Bell being the result of the second effort. The cost was 60L 30c 5d (about \$303.)

The Bell was hung in the tower of Independence Hall and used to convene the Assembly, call public meetings, and on July 8, 1776, it rang when the Declaration of Independence having been adopted on July 2, and formally ratified as a public expression on July 4, 1776.

In 1777, when Philadelphia was about to be invaded, the Bell was taken to Allentown, Pa. It was returned in the same year and was rung on every occasion of note—in triumph when Cornwallis surrendered at Yorktown, in sorrow when Washington was buried, in joy when Lafayette revisited America.

During the funeral osbequies of Chief Justice John Marshall of the Supreme Court, the Great Expounder of the Constitution, on July 8, 1835, it rang for the last time.

Patriotic pilgrimages of the Liberty Bell were: 1885, New Orleans, World's Industrial Cotton Exposition; 1893, Chicago, World's Columbian Exposition; 1895, Atlanta, Cotton States and Atlanta Exposition; 1902, Charleston, South Carolina Interstate and West Indian Exposition; 1903, Boston,

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The main lettering around the crown is in two lines, reading:

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THE WEAKEST POINT.

In a very interesting editorial in the Florida Baptist Witness recently, Dr. W. A. Hobson, pastor of the First Baptist Church, Jacksonville, says: "The weakest point in the denominational paper is the lack of co-operation with the paper promoters. Pastors and churches, secretaries and boards, schools and sanitariums, women's organizations, orphanages, missions, ministers' relief funds, and all enterprises and agencies of the denomination are willing to receive help from the paper, indeed are offended if the paper fails to give cordial and loyal support, and at the same time seem to have no conviction on the subject of their duty to the paper. This is the fatal point of weakness in our efforts at running Baptist papers. We do not give the paper fair play; we demand extraordinary favors from the columns but fail to give even ordinary support to the paper. We are up in the air if the paper falls short, but we are not so sensitive as to our duty to support the paper. We must give the denominational paper a square deal. It is a joint affair; it is a mutual concern; it is a denominational stock company. Its dividends are enlarged business and greater efficiency. The paper is the pastor's right hand helper, his friend and assistant in all his work, in the study, in the pulpit, on the field. Since the Baptist paper is a denominational asset it is the duty of every pastor, secretary, missionary; every teacher in our Baptist schools, and all workers and members of Baptist churches and institutions to give loyal and active support to the paper."

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BATESVILLE DISTRICT. (First Round.)

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.

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Pastors are invited to attend this meeting.
B. L. WILFORD, P. E.

BOONEVILLE DISTRICT. (First Round.)

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

J. H. O'BRYANT, P. E.

CONWAY DISTRICT. (First Round.)

Altus and Denning, at D.	Dec. 18-19
Pottsville, at Pottsville	Dec. 19-20
Conway Ct., at Graham	Jan. 1-2
Conway	Jan. 2-3
Naylor Ct., at Bethlehem	Jan. 7
Quitman Ct., at Sulphur S.	Jan. 8-9
Quitman and Rosebud, at Q.	Jan. 9-10
Damascus Ct., at Pine Mt.	Jan. 11
Hartman and Sparda, at H.	Jan. 15-16
Clarksville	Jan. 16-17
Lamar Ct., at L.	2 p. m.
Russellville, 7:30 p. m.	Jan. 17
Dover Ct., at Dover	Jan. 18
Atkins, at 7:30 p. m.	Jan. 19
Morrilton, at 7:30 p. m.	Jan. 20
Greenbrier, at Greenbrier	Jan. 22-23
Springfield, at Springfield	Jan. 23-24
Appleton, at Sunnyside	Jan. 25
London Ct., at Knoxville	Jan. 29-30
Plumerville	Jan. 30-31

JAS. A. ANDERSON, P. E.

CONWAY DISTRICT—NOTICE.

The district stewards will please meet at the church in Conway at 9 a. m., December 28. In connection with this meeting, we desire to hold also a preachers' meeting, to begin its session immediately after the transaction of the ordinary business of the district stewards. To this meeting the district stewards are requested to remain. The whole will be concluded that night. The purpose of the preachers' meeting will be to discuss matters of general policy affecting the work of the church in the district. Any layman interested in this work will be cordially welcomed, and is hereby cordially invited to attend.—Jas. A. Anderson.

FAYETTEVILLE DISTRICT. (First Round.)

Bentonville	Dec. 26
Fayetteville	Dec. 26-27
Siloam 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.)

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 Granada'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.)

Marianna	Dec. 26
Wheatley and Hunter, at W.	Jan. 1-2
Aubrey and Moro, at A.	Jan. 2-3
Kerville, at Kerville	Jan. 8-9
Clarendon	Jan. 9-10
Cotton Plant	Jan. 15-16
Brinkley	Jan. 16-17
Hamlin, at Hamlin	Jan. 22-23
Parkin	Jan. 23-24
Howell and DeVew, 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

W. F. EVANS, P. E.

JONESBORO DISTRICT. (First Round.)

Harrisburg Ct., at Pleasant Valley	Jan. 1-2
Harrisburg	Jan. 2-3
Barfield, at Barfield	Jan. 7-8
Blytheville Ct., at Yarbrow	Jan. 8-9
Blytheville	Jan. 9-10
Brookland Ct., at B.	Jan. 12
Jonesboro Ct., at Mt. Carmel	Jan. 13
Vannale Ct., at Vannale	Jan. 15-16
Earle	Jan. 22-23
Crawfordsville	Jan. 23-24
Whitton and Tyrone, 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 and Macey, at Mon.	Feb. 26-27
Manila and Dell, at M.	Feb. 27-28

F. M. TOLLESON, P. E.

PARAGOULD DISTRICT. (First Round.)

Paragould Ct., at Pruitt's C.	Dec. 18-19
Paragould, East Side	Dec. 19-20
Gainesville Ct., at Gainesville	Dec. 21
Marmaduke, at Marmaduke	Dec. 22
Paragould, First Church	Dec. 26
Boydsville Ct., at Mars Hill	Jan. 1-2
Piggott and Rector, at P.	Jan. 2-3
St. Francis Ct., at St. F.	Jan. 3-4
Old Walnut Ridge Ct., at O. W. R.	Jan. 8-9
Walnut Ridge	Jan. 9-10
Black Rock, Hoxie and Portia, at B. R.	Jan. 10-11
Corning	Jan. 15-16
Peach Orchard Ct., at Peach Orchard	Jan. 16-17
Laredo Ct., at Laredo	Jan. 20
Imboden	Jan. 22-23
Smithville Ct., at R. Cove	Jan. 23-24
Imboden Ct., at Williford	Jan. 24-25
Ash Flat, at Liberty Hall	Jan. 27-28
Salem, at Salem	Jan. 29-30
Mammoth Spring	Jan. 30-31
Pocahontas Ct., at Clear View	Feb. 5-6
Pocahontas	Feb. 6-7
Reyno, Success and Biggers, at S.	Feb. 7-8
New Liberty Ct., at Morning Star	Feb. 12-13

District stewards will meet at Paragould, First Church, December 31, at 2 p. m.

H. H. WATSON, P. E.

SEARCY DISTRICT. (First Round.)

Bellefonte Ct.	Jan. 1
Harrison	Jan. 2-3
Valley Springs Ct., at V. S.	Jan. 4
Marshall	Jan. 5-6
Leslie	Jan. 8-9
Higden and Shirley, at S.	Jan. 9-10
Clinton Ct., at C.	Jan. 11
Auvergne and Weldon, at W.	Jan. 15-16
Augusta	Jan. 16-17
Bradford and Bald Knob	Jan. 19-20
Cato Ct.	Jan. 22
Cabot and Jacksonville, at C.	Feb. 23-24
Argenta, First Church	Feb. 24
Argenta, Gardner Memorial	Feb. 25
Heber Springs	Feb. 29-30
Heber Springs Ct.	Jan. 29-30
Judsonia and Kensett, at J.	Feb. 2
Griffithville Ct.	Feb. 5-6
McRae Ct.	Jan. 6-7
Vilonia Ct.	Feb. 12-13
Beebe Ct., at B.	Feb. 13-14
Pangburn Ct., at P.	Feb. 16-17
Augusta Ct.	Feb. 19-20
Searcy Ct., at Haygood	Feb. 26
Searcy, First Church	Feb. 27-28

R. C. MOREHEAD, P. E.

LITTLE ROCK.

ARKADELPHIA DISTRICT. (First Round.)

Hot Springs Ct., at Gum Springs	Dec. 31-Jan. 1
Oak Lawn and Tigert	Jan. 1-2
Central Avenue	Jan. 2-3
Malvern Ct., at Rockport	Jan. 8-9
Malvern Station	Jan. 9-10
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.

CAMDEN DISTRICT. (First Round.)

Thornton, at Thornton	Jan. 2
Hampton, at Hampton	Jan. 3
Wesson	Jan. 5
Junction City	Jan. 6
Huttig	Jan. 6
Strong, at Strong	Jan. 7
El Dorado Ct., at Bethel	Jan. 8-9
El Dorado Sta.	Jan. 9-10
Magnolia Ct., at Kilgore's	Jan. 15-16
Magnolia Sta.	Jan. 16-17
Kingsland	Jan. 22-23
Kordyce	Jan. 23-24
Eagle Mills, at E. Mills	Jan. 30
Bearden, at Bearden	Jan. 30
Waldo, at Waldo	Feb. 6
Stephens	Feb. 7
Camden	Feb. 7
Buena Vista, at Buena Vista	Feb. 13
Chidester, at Chidester	Feb. 20
Atlanta, at Pleas. Grove	Feb. 27

Where practical, our congregations are asked to observe the week of prayer and self-denial, January 2-9.

District stewards' meeting at El Dorado, 2 to 6 p. m., Monday, January 10. Preachers' and lay leaders' meeting at El Dorado, beginning the evening of January 10 and running through day and evening of January 11. Every preacher and lay leader of the district is urged to be present. Pastors will please notify lay leaders. El Dorado invites us and will give entertainment. Let us unite to make this a great meeting.

W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT. (First Round—In Part.)

Austin Ct., at Mt. Zion	Jan. 1-2
Hickory Plains Ct., at Cross Roads	Jan. 8-9
Des Arc, p. m.	Jan. 9
Mabelvale Ct., at Mabelvale	Jan. 15-16
Bryant Ct., at Salem	Jan. 22-23
Oak Hill Ct., at Pleas. Hill	Jan. 29-30
Tomberlin Ct., at Tomberlin	Feb. 5-6
England, p. m.	Feb. 6
Benton Ct., at New Hope	Feb. 12-13

District stewards will please meet at First Church, Little Rock, 1:30 p. m., January 13. Pastors will please notify their district stewards and urge their attendance.

ALONZO MONK, P. E.

MONTICELLO DISTRICT. (First Round.)

Watson	Dec. 12
Hermitage	Dec. 18-19
Warren Mill Camps	Dec. 19-20
Collins, at Collins	Dec. 26
Monticello	Dec. 26-27
McGehee	Jan. 2
Tillar and Dumas, at Tillar	Jan. 2-3
Dermott	Jan. 9
Wilmar	Dec. 9-10
Snyder and Montrose, at S.	Jan. 15-16
Hamburg	Jan. 16-17
Mt. Pleasant, at Mt. Pleas.	Jan. 22-23
Warren	Jan. 23-24
Hamburg Ct., at Antioch	Jan. 29-30
Crossett	Jan. 30-31
Eudora, at Eudora	Feb. 5-6
Ark. City and Lake Village, at L. V.	Feb. 6-7
Parkdale and Wilmot	Feb. 12-13
Portland and Blissville, at P.	Feb. 13-14
Lacy	Feb. 19-20

The district stewards will meet at the church in Dermott Tuesday, January 11, at 2:45 p. m. The preachers of the district are also requested to

attend this meeting and hold a preachers' meeting in conjunction with the stewards' meeting. It is important that we get together on some district measures, and this is a good time to get together. A complete program is being prepared for the occasion.

W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT. (First Round.)

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.)

Nashville	Dec. 25-26
Washington	Jan. 2
Hope	Jan. 2
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

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.)

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.)	Jan. 13
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.)	Jan. 23
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.)	Feb. 12
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.)	Feb. 16
Preachers' and Laymen's Missionary Meeting at De Queen, January 18-19	Jan. 18-19
opening Tuesday night and closing Thursday afternoon. District stewards' meeting January 11 at 10 a. m.	Jan. 11
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.	Jan. 11

J. A. BIGGS, P. E.

CHRISTMAS GIFT

One of the best gifts you can give---One that would be a continual gift---Would be a scholarship in Henderson-Brown Coeducational College. Write---

J. M. WORKMAN, President

ARKADELPHIA, ARK.