

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

66924

Official Organ of the Little Rock and North Arkansas Conferences

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NO. 1

BUT IF THE WATCHMAN SEE THE SWORD COME, AND BLOW NOT THE TRUMPET, AND THE PEOPLE BE NOT WARNED; IF THE SWORD COME, AND TAKE ANY PERSON FROM AMONG THEM, HE IS TAKEN AWAY IN HIS INIQUITY; BUT HIS BLOOD WILL I REQUIRE AT THE WATCHMAN'S HAND. SO THOU, O SON OF MAN, I HAVE SET THEE A WATCHMAN UNTO THE HOUSE OF ISRAEL; THEREFORE THOU SHALT HEAR THE WORD AT MY MOUTH, AND WARN THEM FROM ME.—Ezekiel 33:6-7.

## THE DENOMINATIONAL PAPER.

The New Testament would be very incomplete without the Acts of the Apostles. In this inspired history is the account of the planting and training of the Church, a record of progress and triumph. If this narrative is necessary for the furnishing of our faith, later history is helpful in maintaining faith in the perpetuity of the Church. As the newspaper supplements books, so the church paper supplements the Acts of the Apostles and subsequent church history. In a very real sense a reliable denominational paper is a continuation of the Acts of the Apostles. In this missionary age it is important that the membership of the church be informed concerning the progress of the gospel in all lands. Then each denomination has doctrines to be expounded, policies to be promulgated, plans to be explained, enterprises to be promoted, and information to be disseminated. No secular journal can meet these needs. The denomination without an organ of publicity dooms the vast majority of its members to ignorance of church affairs, and in an age of intelligence must weaken and fail. The various departments of denominational activity—Missions, Church Extension, Education, Sunday Schools, Epworth Leagues, Conference Claimants, Orphanage, Hospital—are largely dependent upon the Conference Organ for publicity and promotion. However deeply a pastor may be interested in these enterprises, he is so burdened with daily duties that he could not give these matters adequate attention, and if he undertook to advertise and explain them in detail from the pulpit he would have no time for preaching. He must assume that his people are informed on church affairs, but the assumption is vain if his members read no church paper. Then this is pre-eminently a reading age. It is not a thinking age. Most people have no time to think profoundly. Editors and authors are expected to bring pre-digested food to a ravenous public. As thinking largely determines action, it is fundamentally vital to induce our people to read safe, sane, uplifting literature. Those who daily feed on secular or sordid or sentimental or sensational stuff can not be made spiritual by sermonette or a sample of a sermon on Sunday. Sermons must be supplemented and reinforced by daily reading. The church paper lying on the table all week is a silent monitor. It recalls sacred occasions, links home and church, reminds of duties, and continually mediates between the material and the spiritual. The pastor who puts the paper in every home has an assistant making weekly calls. It prepares the way for him. The member who reads the church paper warmly welcomes the pastor because he has already in mind many themes which he desires to discuss. He knows the new pastor through field note and article, and follows former pastors to new scenes of activity. New converts become indoctrinated and loyal as they read about their church. Each member becomes more liberal and progressive as he realizes that he belongs to a mighty militant host in a world campaign. The reader of the church paper also learns to depend on his paper for interpretation of current history and for direction in his wider range of reading.

## THE CONFERENCE ORGAN.

Every political party, every fraternal order, every reform movement, practically every organization has its organ of publicity. Information and inspiration are essential to the success of every worthy movement. This is pre-eminently an age of publicity. The merchant must advertise or perish. The Socialists and Christian Scientists and Russellites have multiplied because they have freely distributed their literature. Methodism in its infancy used books and tracts. Mr. Wesley was a prolific author and bold publisher, willing to lose money on his publications if only they were distributed and read. Christianity in a peculiar sense is the religion of a book, the Book of books, and has always encouraged the dissemination of knowledge. It was natural that the several denominations should have their organs. Almost every denomination has a general organ to advocate its common and larger interests. Our Church has the Christian Advocate, ably edited, and published at Nashville, by order of the General Conference. So necessary is this deemed that it is supported by funds other than subscriptions and advertising, when these are insufficient. This strong journal serves as the connectional publicity organ and represents the Church to itself and to the world. It should, if possible, be in every Methodist home, and would undoubtedly increase denominational loyalty and activity. But if we had no other paper, this Connectional Organ must either be many times larger, or people would lack details of Annual Conference news and local interests. While all the Annual Conferences are one in purpose and belong equally to the great brotherhood, still each Conference has its own peculiar problems and sweet and sacred personal relations, all of which require fuller expression than is possible in the General Organ. It has been found profitable and feasible to unite several contiguous Conferences to support one Conference Organ, but there are limits to such a combination. If two States, differing greatly in origin of population and in institutions, are joined, the perplexities of editorial management are multiplied. The paper will seem to give attention to one State and to neglect the other; or the editor will lack familiarity with men and conditions, and will be suspected, often unjustly, of partiality toward certain interests. The large space required for leading articles from representative men may crowd out field notes and lighter items of interest to many. People like to see and hear the editor, and he wants to know his constituency, but the larger the field the less the possibility for these personal relations. The larger the field, the larger the subscription is the supposition, but investigation shows that the circulation does not increase in proportion to the increase in constituency. The smaller, but more intensively cultivated field frequently yields the best results. Combinations and trusts seem to have advantages, and yet they have their limitations and sometimes break down under their own weight. Too much should not be expected of the Conference Organ. It cannot be a literary magazine, a political or theological review, or an organ of some special reform. It cannot use beautiful paper and illustrations without raising the subscription price. It cannot publish every article submitted, nor report all kinds of news. It cannot equally please everybody. Some of its articles and news are for one kind of people and some for very different people. Each reader should recognize the rights of other readers and not demand that every word shall be for his sole consumption. Each pastor should furnish information promptly from his own charge and not expect the editor to get it intuitively or out of other papers. Each contributor should remember that the editor's table may be full of other equally important matter when his own article is received, and each writer who asserts or criticizes should

realize that others may question his assertions and resent his criticisms, and that the columns must be open to both sides of most questions. Then all subscribers and contributors should be ready to be as patient with the editor's faults and failings as they would wish him to be toward their shortcomings. They should not forget that he is human and may have feelings.

The denominational paper, whether general or local, is under obligation to be loyal to the Church that founds and sustains it, and yet it is under higher obligation to God and to truth. The Conference organ must advocate the principles for which its denomination stands, and support its organizations and institutions, and yet absolute loyalty to truth may occasionally require discussion of wrong tendencies and doubtful policies and respectful criticism of administration. As the denomination is for the promotion of Christianity, its publicity organ must seek also to promote Christianity and to help the denomination itself to be a true and efficient instrumentality to that end. The denominational paper should not be the personal organ of its editor, but the faithful representative of the ideals and life of his constituency. As the paper is supposed to represent the Church, it should stand for the best things in the Church and reflect the best thought and purest sentiment. The paper is to be in large measure a maker and molder of sentiment. It should lead in the right direction. It should seek to realize ideals. The editor must not misrepresent, but try to interpret the noblest and holiest aspirations of his Church. He needs in a very true sense to know his people better than they know themselves, to think more highly of them than they think of themselves, so that his interpretation of their ideals and purposes may help them to be strong and true and brave. He is their seer, their prophet. He needs their confidence, their co-operation, their sympathy, their patience, and their prayers. With these the paper becomes the nervous system of the Church, and the movements are harmonious, co-ordinate, and successful.

## THE NEW OLD ARKANSAS METHODIST.

When its field was enlarged some years ago to include Oklahoma, the Arkansas Methodist became the Western Methodist. There was sincere sorrow among the old subscribers. Yielding to necessity, we accepted the new name, and yet we regretted the change. The continuity was in a measure broken, and then, while Western is big and breezy, it was not sufficiently definite—did not locate it—and for a paper in the very heart of Southern Methodism seemed inaccurate and infelicitous. A year ago, when its territory again was limited to Arkansas, there was a demand for the restoration of the old name. With this we were in hearty sympathy, but it was deemed temporarily inexpedient to comply. The paper was the property of a corporation which through fortuitous circumstances had become financially embarrassed. The Conferences had appointed Commissioners who needed time to consider and act. Suggestions had again and again been made that Arkansas should unite with other States or Conferences in support of a paper. It was thought best to make no change of name until all conditions should be carefully considered. Tentative negotiations were opened with representatives of various Conferences and the leaders in Arkansas were freely consulted. While a few argued strongly for union of effort with Texas or Missouri, opinion culminated in the conviction that Arkansas could not be satisfactorily served from Dallas or St. Louis, and that the patronizing constituency of a paper should be measurably homogeneous so that the news, editorials,

(Continued on Page 3, Column 2.)

## Arkansas Methodist

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A. C. MILLAR.....Editor  
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1. All subscribers are counted as permanent unless notice is given to the contrary.  
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.

**OUR SURPRISE—THE OLD NEW NAME. DO YOU LIKE IT? IF YOU BELIEVE IN THE ARKANSAS METHODIST YOU WILL SUPPORT IT AND INCREASE ITS CIRCULATION. WE BELIEVE IN OUR READERS AND CONFIDENTLY APPEAL TO THEM FOR CO-OPERATION. LET US STAND TOGETHER THIS GOOD YEAR.**

Florida Conference assessed \$7,000 for its Orphanage.

Rev. Joab Spencer, one of the most honored pioneer preachers of Missouri, has just passed away.

The State Normal at Bowling Green, Ky., has a national reputation for its almost unrivaled musical festivals.

The last issue of Florida Christian Advocate is wholly given to Conference proceedings, and is unusually good.

Dr. Stephen J. Herben will edit the Daily Advocate for the General Conference of the Northern Methodist Church.

Rev. and Mrs. H. H. Hunt, of Judsonia, are rejoicing over the arrival of a fine boy at the parsonage on December 28.

Saturday Rev. Roger Stevenson called. He is in his senior year at Hendrix College, and is in the best of health and spirits.

Florida Conference assessed \$2,000 to maintain the Florida Christian Advocate, and Rev. J. Edgar Wilson was re-elected editor and publisher.

Rev. B. B. Thomas reports that arrangements have been made for the building of a new parsonage at Lonoke, and work is to begin immediately. He has had a warm welcome.

In the death of Justice Joseph R. Lamar of the United States Supreme Court, the country has lost one of its ablest jurists and the South one of its purest and noblest public men.

Rev. Forney Hutchinson, Missionary Secretary for Little Rock Conference, last week attended the meeting of Missionary Secretaries of the Annual Conference at Nashville, Tenn.

Last Thursday we enjoyed a visit from Rev. L. T. Rogers of Hampton, who was on his way to Conway. He had a long move, but was kindly received and is hopeful of a very prosperous year.

Rev. H. H. Watson, presiding elder of Paragould District, called last week while in the city attending a family reunion. He reports his district work as starting off well, and anticipates a prosperous year.

A copy of the Minutes of North Arkansas Conference has just come to hand. It is a fine journal, creditable to secretary, editors, and printers. It will be one of our valued books of reference for the year.

Rev. H. S. Shangle, agent for Columbia College, Milton, Oregon, reports a gift of \$5,000 toward the \$100,000 endowment fund. The name of the generous woman who makes the donation is at present withheld.

Columbia University, at New York, now has a faculty of 962 and a student body of 16,172. This is by far the largest enrollment in any university in the United States, and an increase of some 6,000 in the last three years.

Rev. Walt Holcomb closed his last year's work at Orlando, Fla., with a gracious revival at the First Methodist Church. Mr. Holcomb is now conducting a meeting for Rev. W. V. Jarratt, pastor of the West Nashville M. E. Church, South.

A romance culminated in the marriage at Hopkins, Mo., December 3, of Mr. Mason E. Mitchell of Conway, Ark., and Miss Dora C. Otis, a former missionary of the Methodist Church in China. While serving in the navy Mr. Mitchell met Miss

Otis at Soochow, China. He is a Hendrix College and Naval Academy man who has seen service in the Spanish war, in Panama, and in the Far East. He now represents the Navy League in Arkansas.

Florida Conference in three years has developed a Methodist Assembly, on Anastasia Island, near St. Augustine, which is said to be very satisfactory. It has assets amounting to \$85,000 and \$13,700 liabilities, and no donations have been asked.

The name of our Chief Justice, E. A. McCulloch, will be presented to President Wilson for the vacancy on the Federal Supreme Bench. Knowing that he is fully qualified in ability and character, we trust that he may receive the appointment.

A press dispatch brings news of the loss by fire, December 30, of the buildings of Sullins College, Bristol, Va.-Tenn. The loss is about \$150,000. The college is the property of the Holston Conference, and is one of the leading institutions for women of our Church.

The trustees of Tuskegee Institute have elected as the successor of Booker T. Washington Major Robert R. Moton, a full-blood negro, who has been commandant of cadets for twenty-five years at Hampton Institute. He is forty-eight years old and said to be well qualified.

In the last issue of the Wesleyan Christian Advocate is a picture of the three splendid buildings already planned for our Emory University. It is expected that the buildings for the School of Law and the School of Theology and two dormitories will be ready for occupancy this fall.

There is a movement to build a \$12,000,000 sanatorium at Hot Springs. We hope it may succeed, as that is one of the greatest health resorts in the world, and should have every advantage and facility for the care of invalids. Every large denomination in the land should have a sanitarium there.

The Conference on Missions for Latin America will be held in Panama City, February 10-20. Among the representatives of our Board of Missions who will attend this conference are Dr. W. W. Pinson, Dr. Ed F. Cook, Miss Mabel Head, Mrs. R. W. MacDonell, Dr. G. B. Winton, and Prof. Andres Osuna.

Bishop W. A. Candler announces the following changes in dates and places of the sessions of the Mexican Conferences: Pacific Mexican Mission at Nogales, Ariz., January 27, 1916; Mexican Border Conference at El Paso, Texas, February 3, 1916; Central Mexico Conference at San Luis Potosi, Mexico, February 10, 1916.

Prof. J. W. Reynolds, of DeWitt, and his brother Ralph, of El Dorado, called last week while spending a part of the holidays in our city. Prof. Reynolds, a Hendrix College graduate, is principal of the excellent High School at DeWitt. He attended the Panama-Pacific Exposition last summer and reported the proceedings of the National Educational Association for a San Francisco paper.

Last Thursday, at Hotel Marion, Little Rock, in the presence of members of both families, Prof. W. P. Davidson, of Southwestern University, Texas, and Miss Jess Candee Archer, of Peoria, Ill., were married by Rev. W. C. Davidson, presiding elder or Monticello District and father of the groom. Prof. Davidson is a Hendrix College boy, and Miss Archer was formerly a teacher in Central College, Conway. Their many friends wish them great joy. They will reside at Georgetown, Texas.

While the official statistics have not been given out, it is evident that the membership gain of our Church for 1915 will go beyond sixty thousand, the largest gain in a number of years. The increase in number of Sunday school scholars is more than one hundred thousand, and the Epworth League membership shows a substantial gain as compared with a loss of more than ten thousand for 1914. Financial statistics show substantial gains in practically all items as compared with the figures of a year ago.

The announcement of Prof. J. L. Bond as a candidate for the State superintendency of Public Instruction recalls the fact that he is the son of the late Rev. J. J. Bond, long an honored member of Little Rock Conference. It is another instance of the success of a preacher's son. Prof. Bond is a graduate of Hendrix College, and as a student and steward of Tabor Hall won the esteem and confidence of both faculty and students. He became a successful teacher in public schools, was principal of several high schools, and then was a very popular and obliging deputy State Superintendent. For several years he has been superin-

tendent of rural schools, and has given close attention to the problems of our country schools, whose interests he has at heart. His alma mater and legion of friends are proud of his record.

The Episcopal Mission Board recently asked for an emergency fund of \$400,000, and has received \$31,000 more than that amount. That is splendid. May our people respond as heartily and loyally to the call of our Board of Missions.

Dr. John S. Frazer, Financial Commissioner for Emory University, reports that at the Conferences he has visited he has received substantial evidence of the interest of the brethren in Emory University. At the Memphis Conference more than six thousand dollars was subscribed by the members of the Conference. The North Mississippi and Mississippi Conferences will unite their efforts to aid in providing buildings for the Lamar School of Law. The Alabama Conference adopted a report pledging its efforts, together with the North Alabama Conference, to the erection of an Alabama building on the University campus. The Florida Conference gave a creditable contribution to the University. Dr. Frazer has lately moved from Mobile, Ala., to Montgomery, Ala.

The editor spent last Sunday at Bryant and Alexander. It rained so that no service was held as expected Saturday night. Sunday morning the weather cleared and there was a fair attendance at Sunday school and at 11 o'clock preaching. At night at Alexander the congregation was small on account of much sickness prevailing. Brother L. J. Ridling, the faithful pastor, was not able to be at Bryant because of the serious illness of his youngest child. He has been passing through tribulation in the sickness of his wife and in the sudden death of his baby, which called him from conference. He and his wife appreciate the sympathy and kindness of their people in their hours of trial. He is hopeful of a good year's work, but has been hindered in starting. These are two good small towns, and the editor enjoyed meeting many old friends, but missed others who have died or moved away. On Saturday the return trip was made in a "jitney" that makes regular runs, and it was pleasant to see the excellent turnpikes and other substantial improvements along the way. The good roads and automobiles are extending the city far into the country.

The General Secretaries of the Board of Missions of our Church, together with the Missionary Secretaries of the various Annual Conferences, held a meeting in Nashville, December 30-31. The purpose of this meeting was to plan for the work of 1916, with the view of a great forward movement in the missionary enterprises of the Church. More than twenty of the Annual Conference Secretaries were present, among the number being: Revs. R. M. Archibald, North Alabama Conference; J. J. Stowe, Tennessee Conference; Clarence Burton, St. Louis Conference; J. W. Moore, Holston Conference; N. E. Joyner, Louisiana Conference; D. L. Blakemore, Baltimore Conference; Frank Siler, Western North Carolina Conference; C. Henley, Illinois Conference; T. N. Potts, Virginia Conference; A. C. Johnson, Missouri Conference; R. E. Turnipseed, Upper South Carolina Conference; S. B. Harper, South Carolina Conference; J. E. Crawford, Central Texas Conference; J. W. Sims, West Oklahoma Conference; Glenn Flinn, Texas Conference; J. T. Lewis, North Mississippi Conference; W. A. Russell, Memphis Conference; Forney Hutchinson, Little Rock Conference; B. C. Horton, Kentucky Conference, and S. J. Thompson, Louisville Conference.

LET NORTH ARKANSAS REMEMBER THAT SUNDAY, JANUARY 9, IS TO BE OBSERVED AS ARKANSAS METHODIST DAY. MAKE A STRONG PULL FOR THE ASSESSMENT AND FOR THE NEW SUBSCRIBERS, AND THEN FOLLOW WITH COLLECTIONS ON SUBSCRIPTIONS.

## ACTION OF LITTLE ROCK CONFERENCE ON WESTERN METHODIST.

Resolutions similar to those adopted by North Arkansas Conference were adopted, but the following paragraphs provide for a different day and different method for raising the money promised: "Your Commission for the Western Methodist further recommends that Sunday, January 16, 1916, being the third Sunday in January, be set apart as Western Methodist Day. That a lively campaign be carried on by our pastors, and that a collection

be taken on this day, which collection shall be applied to the assessment for the Western Methodist, and that so soon as the money is in hand that it be forwarded to the proper authority and turned as speedily as possible into the hands of the paper for relieving its obligations. Your Committee respectfully recommends that section eight of the report of the Western Methodist Commission read as follows: 'Section 8. That James Thomas be appointed Commissioner for this Conference to raise the necessary amount to meet our part of the obligation, and expenses of collecting the same, and act as our treasurer for this fund; that we authorize Brother Thomas to adopt his own plan for raising the money; that we, as preachers and laymen, promise to co-operate heartily with him, and we hereby call upon the whole membership of our Church in the Little Rock Conference to contribute liberally to this fund.'

#### AN EXPLANATION—LITTLE ROCK CONFERENCE.

The Minutes of the last Annual Conference are being mailed out, and when received you will note that table three of the Texarkana District shows blank for amount collected on Horatio and Wilton charge. The first and second sheets are O. K., but the third sheet was lost and we were unable to locate it until too late to get in the Minutes. We are sorry this occurred, because Brother Rushing brought up a good financial report, which is given below in justice to him and the good people of that charge. The figures below should also be carried forward to table three of the recapitulation and the Texarkana District given credit for same: Presiding elder paid \$102; preacher paid \$728; Bishop's fund, \$7; Conference Claimants and Sup-Endowment Fund, \$52; Foreign Missions, \$40; Home Missions, \$40; Church Extension, \$25; Education, \$28; American Bible Society, \$2; Orphanage, \$8; incidental expenses, \$75. Total from table No. 2, \$550; grand total for the year, \$1,612.00. I have not found any other mistakes. If there are any, I will be glad to correct them, in so far as it is possible to do so.—S. T. Baugh, Statistical Secretary.

#### CONFERENCE MINUTES.

The Minutes of the Little Rock Conference, which are again being printed by The Texarkanian, Texarkana, Ark., were ready to mail out the 1st of January. The Christmas season has delayed us just a little. The proofreading of the statistics has been done by Rev. S. T. Baugh and Rev. L. C. Beasley, statistical secretaries. If any of the pastors fail to get their minutes in due time, they will please write P. C. Fletcher, 605 Beech street, Texarkana, Ark.—C. J. Greene, George Thornburgh, P. C. Fletcher, Publishing Committee.

#### METHODIST ORPHANAGE.

The Christmas donations to the Methodist Orphanage were as follows: Cash, Portia Sunday school, by T. J. Scott, \$3.18; Mrs. J. R. Gibbon, Bauxite, \$5; Findley Study Class, Batesville, by Mrs. T. E. Lentz, \$7; Methodist Sunday school at Tillar, by W. H. Davidson, secretary, \$15; T. S. Buzbee, Little Rock, \$10; Lake Village Sunday school, by A. M. Shaw, pastor, and Gus Egbert, Jr., superintendent, \$10; Mrs. S. C. Randolph, Crockett's Bluff, \$10; L. J. McKinney, Marvell, \$10, and Antonio Murry, Malvern, \$1. Other donations were: Two quilts from Mrs. H. A. Craig, Route 5, city (Mrs. Craig is 74 years old, and made these quilts herself); one box canned fruit from Missionary Society of West Side Church, Batesville, by Rev. C. F. Hively; one bushel dried apples from Mr. and Mrs. L. M. Culpepper, Marshall; one box canned fruit from Epworth League of Springdale, by Mrs. R. M. Clark; one box Christmas toys and dolls from Young People's Missionary Society, Leslie; one-half bushel nuts from Blanche Meeks Bratton, Marshall; two boxes of canned fruit from the ladies of Lee's Chapel, Sulphur Rock Circuit, Moorefield, by Mrs. W. T. Morgan; First Church, Argenta, potatoes and canned goods; one quilt from Mrs. Y. B. Gifford, Rosebud; one box fireworks from Sunday school of Alma; 36 Bibles from American Bible Society, by J. J. Morgan, agent, Dallas, Tex.; one box toys from intermediate department of Methodist church of Fayetteville, by Mrs. E. R. Ellis, superintendent; one box dolls and bed linens from ladies of Methodist church at Conway, by Rev. F. S. H. Johnston, and one quilt from the Junior

League at Gravelly, by Rev. H. A. Stroup, pastor. Donations from parties living in Little Rock were as follows: Canned fruit and soap from Highland Sunday school; toys, canned goods, stockings and flour from the Sunday school of the First M. E. church; one case oranges from Mr. Lee Lenon; one case oranges and canned fruit from Sunday school of Asbury church; candy and fruit from Sunday school of Winfield Memorial church; 41 boxes candy from Jacob Blass & Sons; donation of candy and nuts from the Arkansas Democrat; one quilt from Miss Linnie Faucette, teacher at Blind School, and painting to the value of \$6 by Charles Mackey.—George Thornburgh, President.

#### THE OLD NEW ARKANSAS METHODIST.

(Continued from Page 1.)

discussions, and contributions would be of practically equal interest to the majority of its readers. There grew a feeling that there should really be a paper for the central Mississippi Valley, but as the other Conferences in that section were closely related to other papers, it seemed impossible to secure that consummation. The Commissioners were at last driven by the force of facts to the decision that Arkansas Methodism could only expect to have a thoroughly satisfactory organ by maintaining the paper which had served it for a third of a century. Investigation showed that papers could be maintained with a paying circulation of 8,000, and that Arkansas alone had furnished more than that number for nearly thirty years. The misfortunes which had befallen the paper were due to circumstances which should not recur. Absolute Conference ownership had been advocated for years by the editors and many wise leaders. Now it was possible to purchase at a bargain price. Judicious management could retrieve the mistakes and provide for the future. The misfortunes of the owners became the opportunity of the Church. The Commissioners realized this, negotiated successfully, submitted a plan to the Conferences, and with their approval and support now have full control. Our personal loss has been heavy, but we have no regrets and no complaints, and rejoice that Arkansas Methodism is now in position to realize an ideal. When numbers, wealth, and age of its schools are considered, Arkansas Methodism has achieved results that do not suffer by comparison with the older and stronger Conferences. The leaders in Arkansas have educational and journalistic ideals which are worth attaining. They have shown their ability to accomplish what they have undertaken in education. They think that they can do it in the management of their Conference organ. It is believed that when preachers and people fully understand that the Arkansas Methodist is all their own, that its success or failure is in their hands, and that losses must be covered by the Conferences and profits will be used to improve the paper itself, they will rally to its support as never before. Its circulation has been approximately 10,000. With the exception of a few hundred put on by official boards the circulation is as live and responsible as that of any church paper in our Connection. With 108,000 members in the State, we know that it is possible to have 15,000 bona fide subscribers. New members and families come in, many have not been reached, but nearly all can be, if a personal canvass is made by the pastors. They should now feel as free to push the paper as they push the Conference collections. They are on the ground and can reach the people. There is no other way to reach all except at prohibitive expense. The Commission has decided that no field editor or canvasser shall be sent out from the office. The editor will visit the charges as far as possible, but will canvass only incidentally. The pastors may, if they desire, appoint canvassers, or use the Woman's Missionary Societies or the Epworth Leagues, but that matter is wholly with the pastors, who are the direct representatives of the Commission in every part of the field. The practical unanimity with which the plan was adopted and the enthusiasm of pastors and laymen guarantee success if all co-operate. During the next two months not only should the assessment be raised to buy the paper, but 5,000 new subscribers should be secured and thousands of dollars collected on arrears. We are all glad that the old name has been restored and that the paper itself now belongs to the Church. We intend to succeed. Arkansas Methodism is a little slow to move, but always does what is expected when the time arrives.

#### OUR EDITORIAL POLICY.

Long connected with the paper by virtue of ownership, the present editor now holds his position by the practically unanimous suffrages of his brethren. Appreciating the honor and confidence, we feel a new weight of responsibility. The Conferences and the Commission give us a free hand and we are limited and restrained only by our sense of duty and propriety. We regard the position as a great opportunity to render service. Primarily we must be true to God and to truth as we understand it. Then we must be absolutely loyal to the Church which the paper represents. While it is a Conference organ, it stands for Connectionalism, and cannot advocate State or Conference measures which are not positively and broadly connectional. No difficulty is anticipated at this point, for having been close to the heart of Arkansas Methodism for a quarter of a century we stoutly maintain that our Methodism is fundamentally sound and loyal. There may at times be differences in the interpretation of policies, but with sufficient light misunderstandings will disappear. Knowing that the Arkansas Methodist is the exponent of Arkansas Methodism, we shall seek to discover essentials and interpret realities and represent the Church in Arkansas at its best. This may sometimes involve controversy and honest differences of opinion, but if these are respectfully expressed they will not be suppressed unless positive injury might follow publication. While practically everything that is received will appear, we must exercise our best judgment as to the time. Some contributions by their very nature have the right to priority. Others can be held without loss. We now have articles and editorials which have been in type six months. We are not at enmity with any man. If any brother has aught against us, he need not hesitate to send in his contribution, if he feels that he has a message to the Church. Every interest of the Church shall receive attention. News is desired. Pastors are urged to furnish it fresh either in field notes or items for editorial use. Articles on any subjects pertaining to the Church are invited and will be used if found available. As far as possible, articles should be brief and carefully written. Sometimes they are returned for revision. Obituaries especially should be brief and confined to essential facts. Strictly political discussions will be avoided. Offensive personalities will not be permitted. As our colleges are prosecuting campaigns and stress is to be laid on evangelism this year, much space will be devoted to these subjects. Missionary endeavor is the supreme activity of the Church, and will ever be emphasized, and to this end the spiritualizing of the material will be advocated. We are overwhelmed with the feeling that Christianity is at a crisis, that God is trying us to discover who can be trusted and used in furthering His imperial plans, and that, if we are now unresponsive, our opportunity for acceptable service will depart. During this year, as never before, we need to agonize in prayer for guidance and for a willing, teachable spirit. It will be our purpose to provoke the Church in Arkansas to do its utmost for the advance of the Kingdom of God. We recognize our limitations. We need kindly counsel, courteous cooperation, brotherly encouragement, sympathetic criticism, and sustaining prayer. As we cannot always please ourselves, we cannot hope to please all; but we shall seek the Master's approval. Appreciating the kind words and deeds of the past year, we gird ourselves for another year with faith and hope. May it be the best year in the history of Arkansas Methodism.

#### VACANCY FILLED.

The vacancy in the Texarkana District has been filled. Let this answer all the letters to me in regard to this work.—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.

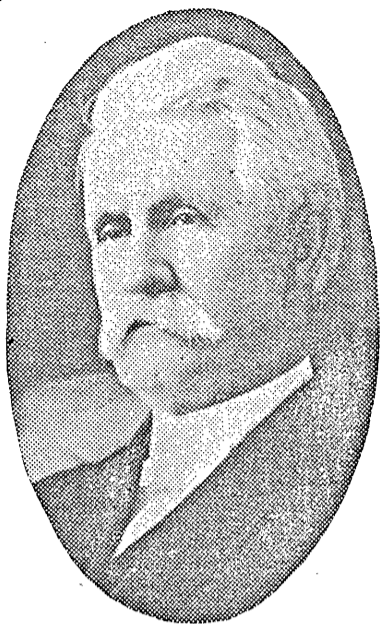
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# Gospel Talks



By  
BISHOP H. C. MORRISON



## THE CONQUEST OF IMPENITENCE

Text:—"And one of the malefactors which were hanged railed on him, saying If thou be Christ, save thyself and us."—Luke 23-39.

These bitter words are all that is recorded of this man. They begin with an "if" and indicate his infidel life and hopeless death. Like one of later history, who said when dying, "Oh God, if there be a God; have mercy on my soul if I have a soul."

**Men exhaust the gospel forces.**—The obstinacy of the human will is equal to this: and this malefactor illustrates this awful truth. All forces are subservient to the gospel. Hence every force may become a gospel force. Even "the wrath of man is made to praise God."

Love is the first and chief gospel power. Here we see it in its sublimest form. Suffering, bleeding, seeing the "wagging heads" and hearing the mockings of the rabble, Christ prays, "Father forgive them, they know not what they do." Here is love in agony and ignominy; yet praying for and finding apology for its persecutors. This malefactor witnessed divine love in its highest expression and did not repent. That which changed his companion in sin failed to effect him. The same love that failed on him has failed on others in all ages. Every soul that remains impenitent, does so against all the force of divine love.

God has tried it in every form on the sinners who hear me now. In the quiet form of daily blessings, in health and good fortune in heart-ties and sweet association. He has put it in prayer, and song, and sermon. He has lifted it before you in agony, groans and blood; and yet, like this dying malefactor, you have resisted its power.

Physical elements yield to the forces. Niagara's current undermined her stony base, and Table Rock tumbled into the mighty tide. The touch of time tells upon the everlasting hills and the wear of the centuries affects every material element; but the mightiest gospel forces play upon the impenitent heart without effect.

"The rocks can rend; the earth can quake;

The seas can roar; the mountains shake;

Of feeling all things show some sign,

But this unfeeling heart of mine."

Convulsed nature did not affect him.

—Nothing strikes men with awe and

alarm so quickly as a strange phenomenon in nature. Let nature get out of harness and the world is impressed. When the "stars fell" in the early part of the century, there was great alarm and crying to God. In the "Charleston earthquake," there was much praying in the streets, and men left off swearing for days afterward.

God uses earthquakes to bring men to repentance. The Philippian jailor was converted through the moral power of an earthquake. His was a genuine conversion; hence it will not do to say that, "earthquake repentance is not genuine." But this poor wretch was unmoved by the convulsion of nature. The quaking earth, the darkened heavens and the rending rocks—enough to strike terror to the heart of the hardest—have no effect upon him. His obstinacy was equal to all the force of a convulsed universe. He could hang above a world that did shake and tremble with feeling, and still curse his God. Such is the hardness of impenitence. God may speak through storm, cyclone, earthquake or flood; but the impenitent heart is indifferent to the alarms. Every impenitent has felt such forces and resisted them.

**The change in others did not affect him.**—The moral power of Christ's death changed his persecutors into penitents. The multitude that "wagged their heads" and mocked, returned "smiting their breasts." Christ had more believers before he was dead an hour, than in all his ministry. It is not simply the Christ; but the Crucified Christ that causes men's hearts to break. Right where his heart broke with dying love, is the point from which issues the only power that can break the hearts of sinful men. "I, if I be lifted up, will draw all men unto me." Oh, the magnetism of that cross! A world of dying men can feel it. And the preaching of today has power in precise proportion to its proximity to that cross.

But though even the rabble was convinced, this dying wretch was unmoved. Here is a feature of inveterate impenitence. The gospel that convicts and saves the "Publicans and harlots" fails to save many who rank in society and live under the shadow of the church. You see dissipated men, corrupt men, bloody men, changed and transformed by the power of the gospel; while you—like this malefactor—remain impenitent. Have you not seen the worst of men changed by this power? And what influence has it had upon you?

**Death does not produce repentance.**—Here is this multitude, moved and convicted by the strange divine power that issued from the dead Nazarene while yet on the cross. This convicted multitude is in no danger of death; while this unfortunate man, hangs over the very abyss of death, and yet is moved only to accusation and railing. Away with the idea that it will be easy to repent when we come in sight of death. This man is now in sight of it, but he utters curses in place of prayers. Death will bring despair, but not repentance. The cry then will be for, "The rocks and mountains to fall upon, and hide them from the wrath of the Lamb."

**The example of his comrade was powerless.**—His fellow-thief had a genuine conversion. We know it: because he began at once to rebuke and exhort his companion. "Dost thou not fear God?" Here is an infallible sign of a genuine conversion; when the convert seeks to get others saved. That was our first thought when converted, and it was doubtless yours, I must and did go to seek my companions to get them saved.

The last words of his new convert on the cross are words of warning. Born of God, he begins at once to preach to his companion in sin; but his change and his words are without effect upon his impenitent fellow convict.

Impenitent friend, hear us now! You have seen multitudes saved, and like this man, you have seen your own companions changed. Those who were once with you in sin are not with you now. They left you and turned to God. You have seen the change in them. And many, perhaps, are the warnings they have given you; like the impenitent on the cross, you have resisted their example and their warnings. You have seen enough in the change of your old companions to have led you to Christ.

You may object to the preacher, and say, "he does not know my peculiar temperament and disposition. He does not know how to sympathize with me. He preaches to me because that is his profession. He warns me as a part of the work he is paid to do. He exhorts me, just as he would plow or hoe in his cornfield." But this man on the cross, is hearing the gospel from his fellow in crime. He knows he is in earnest. He knows it is no pay performance with him. Have you not been exhorted by your converted comrades. Those whom you knew to be sincere and in sympathy with you, and doing what they did for your good alone? And still, marvelous to tell, YOU ARE IMPENITENT YET.

**His own punishment was powerless.**—All else failing, surely his suffering will cause him to relent. The torn nerves, the lacerated flesh, the mangled feet and hands; the unutterable agony from suspension on the dreadful spikes—surely under all this, he will break down and cry for mercy. But not so. His utterances are railings upon the innocent Nazarene that suffers by his side, mingled with taunts of unbelief. "If thou be Christ, save thyself and us."

Even intense suffering may not work moral reform. All the force of suffering is here brought to bear. His suffering could hardly be intensified; and still he utters doubts and rails in madness, as he hangs over despair. He is between Christ and hell. Both near at hand. He is equally close to each; and yet he dies cursing. His conscious nearness to death does not change him.

**Will conquers all.**—How many grow worse under the agonies of an impenitent life. Men feel the heavy hand of divine judgments. Things to which they have given thought, and heart and effort have proven only nails to tear their hands. Their feet pierced with spikes which fasten them to crosses from which they can never be free. Thorns pierce, not their heads but their hearts, while remorse, with its triple sting, can never be removed. Like this unfortunate sufferer, the impenitent is doomed to suffer until life is extinct. And yet, the unrest of past years, and that of years to come, does not bring repentance.

I speak now to men who are exhausting the gospel forces. Dear reader, stop and ask, "Is it I?" Men who are measuring arms with God's forbearance. Proving themselves more than match for divine mercy. You can overcome all the saving influences and agencies. You can subdue the angel of mercy and send him away grieved, and to return no more. Thousands have proved themselves a match for this angel. But there is another you cannot overcome. This dying representative of yours could not overcome the death angel. You may never surrender to mercy but you will surrender to death.

**How many gospel forces have you overcome?**—Have you vanquished the power of divine love? Have the mighty movements of nature had no effect? Have the multitudes you have seen saved had no effect whatever? Has the repenting of your associates failed to touch your hardened nature? Have the heart agonies of your whole life been without effect?

Then behold your prototype! He conquered all. And you are nigh the hour of ultimate triumph. The hour is nigh, when, like him, you will make good your own awful and eternal doom. The saving influences are all now behind you. He had but to wait until the decline of the evening; and they came and "broke his bones" and ended the drama. Death—like the Parthian soldiers—is now on his way, and you have but to wait for a little time, and the breaking bones will end the scene.

May the Holy Spirit help you to repent as you read these lines, and change your thought from the doubting "If thou be Christ," to the cry of the saved sufferers, "Lord remember me when thou comest into thy kingdom."

## FROM GALLOWAY COLLEGE.

The work done at Galloway College during this year, up until the time of the holiday closing, was in many respects the most remarkable which has ever been done in this school. The faculty at each weekly meeting made careful investigation into the records of each student, and we found after these investigations that practically every girl in school seemed to be doing an honest, earnest grade of work. So well has the Student Government Organization worked that matters of discipline have been reduced to an absolute minimum. The spirit of co-operation on the part of every girl in striving to make good behavior a part of her college life has brought a home atmosphere that has been both wholesome and helpful. We were fortunate in having no sickness, and thus far the year has been altogether the most delightful one which it has ever been my privilege to spend in school work.

We are looking forward with a great deal of eagerness to the open-

ing of school next week, at which time from ten to fifteen new students will be enrolled, with practically no loss on the part of those whom we have with us already. We expect our boarding department to be filled, and, if the same kind Providence will give us the blessings we have already had this year, this session will be by all odds the best Galloway has ever had since its founding.

One who has been a constant visitor during these nine years it will be our painful lot to miss. We shall have no more the privilege of hearing Dr. Godden in his weekly Friday morning talks. No one except those of us who have been associated with him through these years can realize what a large measure of influence he wielded for a noble Christian life in this institution. Students and faculty looked forward from week to week to his coming, and his message was always received with an eager earnestness from our responsive hearts. His wide experience, his long life of service, his profound faith, his godly example, all combined to give great weight to every message he brought. Though gone from us in person, his memory and spirit shall abide as a perpetual benediction to that institution to which he gave so large a measure of his own life; and we trust the generosity of Arkansas and the alumnae who have gone out from this institution during these twenty-odd years will see to it that among the needed buildings which in the future shall be erected upon this campus, one shall be a hall which shall perpetually bear his name and keep fresh the memory of his life.—  
J. M. Williams.

### THIRD SESSION OF THE EVANGELISTIC ASSOCIATION OF M. E. CHURCH, SOUTH.

The future historian of Methodism will have to credit Dr. John M. Moore with having done some real constructive work, the far-reaching effects of which cannot yet be measured. Our great evangelical and evangelistic church has been for some time trying to reach some amicable adjustment by which men of special evangelistic gifts might be utilized and made a real part of our machinery. With the new law that makes provision for a regulated and legalized evangelism conducted by specialists as supplementary to the work of the pastor, the evangelistic movement was never brighter. It is now too late to look back into the dead past and discuss who was to blame for the troubles of which none of us love to speak. "Let the dead past bury its dead."

Two years ago Dr. John M. Moore called a conference of the evangelists in Nashville. A goodly number met him. A helpful and hopeful conference was had. A special one was called during the holidays a year ago. This was larger, and the necessity of such meetings began to dawn upon those attending. This year a third meeting was called. The scope and personnel were considerably broadened. Others than regular evangelists were made members. All the committees on evangelism, whether conference or general committees, are members. All evangelists who have the endorsement of their Annual Conference committees on evangelism are members, whether they be members of the Conference or local preachers. At this meeting a constitution was adopted, and the meetings made permanent. Annual meetings will be held in Nashville. The one just

closed was a truly great meeting. Dr. John M. Moore was the ruling and dominant personality of the Conference. The meetings were first born in his head and heart. He had no small part in bringing about the new law that makes such meetings legal. He is gathering around him a large number of efficient evangelists, who will be heard from as the years go by. The major part of them are comparatively young men. Dr. George R. Stuart and Dr. H. C. Morrison were the only venerable looking men among them. Dr. Stuart expressed the regret that he had been born so soon that he was growing old just at the time the present movement is taking form in the Church. He expressed his satisfaction at seeing bishops, presiding elders, city pastors from our greatest pulpits, leading editors and university professors on the program and taking such an active and sympathetic interest in this movement. Bishop Atkins made a great speech, and Bishop Murrah came a long distance to be at the meeting. He expressed his delight with the trend of it. There was not in the whole meeting a disloyal note sounded nor a thrust, direct nor indirect, at the authorities of the church made. It was an unspeakable delight to breathe the atmosphere of brotherly love that pervaded the meetings. Every speaker found a receptive audience. This writer found them very responsive, and it looked to him as if every speaker was at his best.

What shall I say of the program? It was opened by the portly presiding elder of the Nashville District. Then followed the pastor-evangelist, James W. Moore, with his "evangelistic fury," the red-blooded, brainy Holcomb, the scholarly and courageous Young of the Emory University, the practical, intense and fast-growing Coale, the polished and ecclesiastical Bromley, the volume of whose words reminded one of Niagara; the successful and dependable Browning, the indefatigable Mann, in labors abundant; the unique, inimitable and only Geo. R. Stuart, the daring and thought-provoking Bishop Atkins; Klein, who clings to methods that climb to glorious culmination; Malloy, whose personal sorrows did not becloud the gospel of sunshine where he preaches; our own cultured and gentlemanly Glenn Flinn; Dr. Zartman, the secretary of the Interdenominational Association of Evangelists with headquarters at Winona Lake, who has the distinction, young as he is, of knowing personally more ministers than any other man in the United States; Rawlings, of Kentucky, who has common sense and religion; Tadlock, with his deep consecration and manifest ability; Burke Culpepper, who became hot pepper in fighting sin and Satan; Bob Jones, that master of men and undiscovered genius for generalship, and Morrison, that versatile, fervent and powerful man, with his shock of hoary locks. All these and this writer appeared on the program in regular session. Many others equally useful took part in the general discussions. Of the five men from Texas, four of them were from the Texas Conference. Brother E. L. Shettles, the ponderous presiding elder of the Navasota District, was there, and in spare time he oscillated between the Conference and delving around in old book stores for antique and rare volumes. John Green was there, and he could be seen and heard. He will never be inaudible nor invisible till the last sad rite has

been said. No other speech provoked more hearty applause than the one made by Rev. Glenn Flinn in telling of the "Win-One Campaign" being planned for by the States west of the Mississippi River.

Arkansas was ably represented by Rev. Forney Huthinson, the most popular Methodist pastor in Arkansas, and who would likely be held in like esteem in any State in the Union where he might live. Missouri was well represented by her best evangelists and most successful pastor-evangelists.

One of the most gratifying results of these meetings is the perfect understanding between the specialists in evangelistic work and the authorities of the church. The understanding is now perfect and the love and sympathy mutual. Another manifest result is the increased momentum it will give to the already increasing interest in evangelism throughout the church. When evangelism becomes the dominant note of the church, it will be but coming back to the frame of mind of those who founded our great church. In the beginning Methodism's distinguished feature was its evangelistic zeal and fervor. In all probability the distinguishing feature of the Methodism of the future will be its zeal and fervor in soul-winning. Another helpful and hopeful feature is that it is fostering the sentiment that no one should count himself a full-fledged and acceptable member of the church who is not trying to "win one." The "Win-One" slogan is evidently of God. It has come to stay. May all our members try to win one.

The outlook for our great church along evangelistic lines is most hopeful. It is most likely that the year 1916 will surpass all previous years in soul winning. Revival fires are beginning to burn nearly everywhere. The passion for soul-winning is becoming contagious. The present movement makes a place for all the soul winning talent of the church. The specialists among the ministry may find themselves. The unused laymen may find themselves. The fields are white unto the harvest. Laborers are going forth in answer to prayer. Let us go up and possess the land.—O. E. Goddard, Galveston, Tex.

### HENDRIX NOTES.

Hendrix College reopened January 4. Practically all the students were at their homes during the holidays. Some new students matriculated this week. Others will enter February 1, the beginning of the second term.

About half of the professors spent the holidays at Conway. Prof. McClurkin and wife were with the professor's father at Stephens. Coach Headrick spent Christmas in Little Rock; Prof. Dellinger in Dallas, Tex.; Prof. and Mrs. Hubbell visited his relatives at Jonesboro, and Prof. and Mrs. Wilson spent the last few days of the season at Cabot with his father.

The January Hendrix Bulletin has just come from the press. It is in the nature of a circular furnishing information about the college.

A contract has just been let for reguttering Martin Hall, the main building. The old gutter has been in use since the building was erected, a quarter of a century ago. It is in such bad condition that it had to be replaced.

Prof. Wilson, president of the College-High School section of the State Teachers' Association, is preparing a

program for the coming spring meeting.

Several of the Hendrix professors have been appointed on committees of the Southern Conference for Education and Industry. They are engaged in working out programs for their respective sections for the forthcoming meeting of the Conference in the Spring at New Orleans.

### WESTERN METHODIST DAY.

As is well known to the membership of our Church, the recent conferences bought the Western Methodist. It is a matter of general sentiment among our leading ministers and laymen that this paper is absolutely necessary for the furtherance of the best interests of our Church in the State. Feeling this way about it, plans have been made which, when fully carried out, will make the paper not only efficient for service, but will make it a source of unusual helpfulness to every pastor and every Methodist home where its weekly visits may be made.

Through the hardships of last year we discovered for ourselves one of the greatest editors that the paper has ever had. Not since it first made its appearance have its pages been more ably handled from an editorial standpoint than they have been for the past twelve months. Although this is true, we feel that Dr. Millar has not yet been able to bring to us anything like all within his power, because of the fact that he is in a large measure yet hampered by detail work from which he should have relief.

There are certain obligations of a business nature which it is necessary for the Church to take care of as soon as possible, and in order that this might be done, it was decided in the North Arkansas Conference that Sunday, January 9, should be set apart as Western Methodist Day; that as strong an appeal as possible should be made by our pastors in behalf of our church paper, striving not only to get funds for it, but to awaken an interest in it among our own people. No Democrat in Arkansas, who thinks at all, would be without a Democratic paper; no Republican would be without an organ setting forth his own individual views. And all the more necessary is it that those who are professing to be Methodists shall have a paper which, from time to time, not only sets forth the general news pertaining to their own welfare, but a paper which discusses in a large way great moral questions which are before the State and nation. Such facts we think ought to be brought strongly to the attention of our people. The Little Rock Conference changed the time of holding this day to the third Sunday in January, which is the 16th.

On these two days our pastors were instructed by the conferences to take a collection, which collection will be applied to the \$4,000 promised by each conference toward paying for the paper. It ought to be impressed upon our people that this gift should be as large as possible, because the more money we can raise immediately, the less the paper will cost us. We can stop interest, and the quicker we can get the paper from debt, the larger it will be in its service to our constituency. We trust the brethren will have a cordial rivalry in their zeal in this great undertaking, and we shall look with interest to see what places in Arkansas shall give the most liberal response to this new undertaking.

It has been a matter of pride to no-

tice how frequently in recent months the Western Methodist has been quoted by other conference organs and the general organ of the Church. This does not make us feel puffed up, but it does make us feel proud of Arkansas. The zeal which this State has shown along educational lines, and is showing, has opened the eyes of some, and we feel we are just at the beginning of the things which we are undertaking. What greater inducements could Arkansas offer in inviting people into our borders than to be able to have for them under the administration of our Church some of the best educational institutions to be found in the South, and a live Church, headed by the best conference organ in our connection? If every pastor in Arkansas will do his dead-level best to bring these things about, each will be surprised at the wonderful progress which can and will be made. Pray earnestly for the outcome; lend an honest helping hand, and have no fears of the response that will be made by our worthy membership.—J. M. Williams, Secy. Arkansas Methodist Commission.

#### THE RECORD FOR 1915.

As we come to the close of another year, we look back over the month gone; and taking account of both the victories won and the defeats sustained, we are better able to determine whether or not 1915 has been a year of real progress. And when we consider what has been the record, we must take into account, first of all, those happenings which are closely related to the kingdom of Christ. We must ask first: "How has it fared with the Church of Christ?" Studying the record of happening in our own Church, we recall that the year's beginning was not such as promised a period of unusual prosperity. It was true that we had passed well beyond the two-million mark in membership, but the figures announced early in the year showed that we were stronger by only 38,000 members than when 1914 began. The one encouraging feature was a gain in Sunday school membership of nearly 100,000. Our Epworth League membership showed a decrease of 9,000. The war in Europe had so disturbed business during the closing months of 1914 that the financial reports from the Annual Conferences showed decreases in amounts paid on practically all of the assessments. It was rather a discouraging record, but there were many who even at the beginning of 1915 believed that there was before our Church a year of real prosperity. The faith of these people was, in large measure, justified. But of this we shall write later.

There had come over to us from 1914 something of the disturbing Vanderbilt University question. The Educational Commission, at a meeting in Memphis, Tenn., February 19, at which meeting the Conference commissioners were present, decided that it was impossible to make a transfer

## RENWAR KILLS RHEUMATISM

What is the Matter With The Church? By Rev. W. P. Whaley. A strong discussion of the real problem of the present-day church. Every real Christian needs it to understand the situation. Send \$1.25 for it to W. P. Whaley, Camden, Ark.

of any right or interest in Vanderbilt University to the original Annual Conference and refused to execute a useless form of transfer. In this decision and action the Educational Commission relied upon the advice of learned and disinterested counsel.

In practically all of the cities of our territory campaigns of personal evangelism were conducted during the month or six week preceding Easter Sunday. Results well justified the faith of those who believed that many could be reached and brought to a decision for Christ and the Church if those within the Church would make the effort to reach these people. Some of the results of that special campaign were: St. Louis, 1,990 members received; Birmingham, 1,850; Dallas, 1,341; Louisville, 1,870; Kansas City, 462; Nashville, 432; Montgomery, 277. The total number received during this campaign was approximately 9,000.

The annual meetings of the connectional boards and committees were not attended by any unusual happenings. The Board of Education, at its meeting in Nashville, provided for a change of charter; the cost to the Church of the Vanderbilt lawsuit was reported at \$36,312.33; the schools were classified; appropriations to the amount of \$68,000 were made. The Committee on General Conference Entertainment selected Atlanta as the place of meeting of the General Conference of 1918. The Board of Church Extension, at its meeting in St. Louis, May 6-10, found that receipts for the year had reached a total of \$395,798.80. The Loan Fund capital had increased \$110,853.56, the total being \$671,436.19. The Book Committee, at its meeting in Richmond, adopted a plan for districting the Church for eight Church papers to take the place of the sixteen Conference papers. The Board of Trustees, at its meeting in Nashville, found that receipts for the year on the Superannuate Endowment Fund had been \$68,082.13, and that the total assets were \$440,886.14. The amount appropriated to the Conferences was \$10,000. The Board of Missions was in session at Nashville on May 11-14. Contributions for all missionary purposes for the year had been \$1,551,878.58, a decrease of about \$76,000 as compared with the previous year. The Methodist Training School, Nashville, was ordered discontinued. The net indebtedness of the Board was \$184,260. The charter of the Board was amended. The Sunday School Board held its meeting at Junaluska late in July. Rev. John W. Shackford was elected successor to the late Dr. H. M. Hamill as Superintendent of the Teacher-Training Department. Plans were formulated for more aggressive work in the Sunday school field of the Church. Divisional Secretaries were elected as follows: Mr. J. M. Way, Atlantic Division; Mr. A. L. Dietrich, Gulf Division; Mr. C. J. Nugent Jr., Middle Division; Rev. Emmett Hightower, Southwest Division; Rev. C. P. Moore, Western Division; Rev. J. E. Squires, Northwest Division. Mrs. Hamill was elected Director of Elementary Work. The Epworth League Board met at Junaluska during the month of August. While the League membership showed a decrease for the past year, other reports were most encouraging. The Epworth Era had a larger paid circulation than ever before, and the Leagues contributed for all purposes \$103,959.

Emory University closed its first

year as a connectional university with an enrollment of more than 400. In the Candler School of Theology seventy students were enrolled, this number going beyond the expectations of those who knew the difficulties encountered and who knew how great the need for scholarship and loan funds. During the summer the trustees of the Atlanta School of Medicine offered to turn over to Emory University that school, which had been in operation for years and which had property and endowment valued at \$275,000. This school was taken over by Emory University and became a part of our connectional institution in Atlanta. In September Emory University opened with an enrollment of students that went considerably beyond the 1914 figures. By the close of the year there were one hundred students in the Candler School of Theology.

Under authority given by the General Conference, the Educational Commission took over as a connectional institution the Southern Methodist University, Dallas, enterprised by the Texas Conferences. This institution is now the university for the Church's territory west of the Mississippi. On September 22 Southern Methodist University opened for its first session. With only three departments in operation—the School of Theology, the Academic, and the School of Fine Arts—there were enrolled 400 students the first week of the present session. This number has been increased to more than 500. Thus within less than two years after the Church lost Vanderbilt University we have in our two connectional universities property and endowment to the value of more than \$5,000,000 and more than 1,100 students enrolled.

During the year the Church lost four strong men who in official positions had served for many years, with unusual ability, the interests of our Methodism. Dr. Howard M. Hamill, Superintendent of the Teacher-Training Department of the Sunday School Board of our Church, President of the International Sunday School Association, and a Sunday School leader of international reputation, died January 21, at Tate Springs, Tenn., aged sixty-six years. Dr. George C. Rankin, editor of the Texas Christian Advocate, preacher of more than ordinary ability, a vigorous writer, and the uncompromising foe of the liquor traffic, died February 2 at Dallas, Tex., aged sixty-five years. Dr. Gross Alexander, editor of the Methodist Review, a leader in the world of scholarship, a great teacher and editor, died September 6 at Long Beach, Cal., aged sixty-three years. Dr. Clarence F. Reid, Secretary of the Laymen's Missionary Movement, a man whose information concerning the great missionary problems of the day and whose zeal for the cause of his Master gave him rank with the best representatives of modern missionary effort, died October 2 at Erlanger, Ky., aged sixty-six years. These men served well their day and generation. As successor to Dr. Hamill, Rev. John W. Shackford, of the Virginia Conference, was elected Superintendent of Teacher-Training, Dr. W. D. Bradford, of the West Texas Conference, was called to the editorship of the Texas Christian Advocate as successor to Dr. Rankin. Dr. Horace M. Du Bose, of the North Georgia Conference and for some years Epworth League Secretary, was elected Book Editor and Editor of the Methodist Review as successor to Dr. Alexander.

To carry on the work of Dr. Reid the Executive Committee of the Laymen's Missionary Movement decided to use the present secretarial force of the Board of Missions, this work now being in the hands of Dr. E. H. Rawlings and Mr. A. C. Tippens.

The official returns from all of the Annual Conferences are not yet in hand, but the record is almost complete. We do not now attempt to give the figures; but we are safe in saying that our Church membership gain will go beyond fifty thousand, the Sunday school enrollment will again show an increase of approximately one hundred thousand, and, instead of a loss as for the past several years, the Epworth League membership will show a substantial gain. We shall be able to give at an early day the figures for each of these items. It is a record that should encourage us to believe that the new year, soon to dawn, comes with the promise of a better day.

It was our purpose to include in this review of the record of 1915 the happenings in the Church outside our own borders. This, however, must go over to next week.—Christian Advocate (Nashville).

#### BISHOP WILSON'S NEW YEAR MESSAGE TO THE CHURCH.

To All of My Beloved Brethren of the Ministry and Laity of the Methodist Episcopal Church, South, and All Others Who Will Give Heed to It:

God has not given us the spirit of cowardice but of power and of love and of a sound mind. The events of the past year have unsettled the minds of men so that they are blindly groping after ends which cannot be attained by the agencies almost universally employed. The church of Christ must not allow itself to be misled or disturbed by the restlessness and unsettled conditions of affairs prevalent in this present age. The mind of every believer in Jesus Christ should be settled and fixed upon the divine assurance and promise of power and of a sober mind. The one business of the church is to save the souls of men. That work must be carried on without regard to secular conditions. It has happened more than once in the world's history that the largest gains to the kingdom of God have been made in the midst of the most troublous times and in the face of the most strenuous opposition by the powers of evil. "We wrestle

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If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

#### 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 N. Sixth street, Little Rock, Ark.

not against flesh and blood but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenly places." We must not be dismayed by the magnitude of these forces of evil. He that is for us is greater than all that be against us. If, with unquestioning faith, every believer in Jesus Christ will give himself to the one work to which he is committed by his profession, the incoming year will mark such results as have not been witnessed at any period in the church's life. The powers engaged in conflict exceed by far any ever arrayed in any struggle heretofore known. As God has never failed hitherto to furnish all that is needful to counteract these secular agencies, we have no reason to doubt that He will abundantly supply all the church's needs for its work at this time. Let me exhort you, then, to take to you the whole armor of God and, with absolute devotion and unceasing prayer, labor for the one end, the salvation of men—that is the one and only guarantee of peace on earth.

May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

With love, your brother in the patience and tribulation of Jesus Christ, A. W. Wilson, in Baltimore Southern Methodist.

#### "SOME OPEN QUESTIONS."

Under the above caption Rev. J. L. Cannon, in the Methodist of December 23, 1915, addresses certain questions to the Board of Education of the Little Rock Conference. Of course, no single member of the Board of Education is in position to speak for the whole Board in this or in any other matter. However, being thoroughly familiar with spirit, purposes, and methods of the Board, as its secretary, I will take the liberty to make the following statements: (1) All the papers, resolutions, and other documents referred to the Board and turned over to it by the Conference are in my possession carefully filed. (2) All the acts of the Board are carefully recorded and also in my possession. (3) I hereby promise as an officer of the Board to bring the questions propounded in the above mentioned article to the attention of the Board at its mid-year meeting to be held at the time of the Summer School for Ministers. (4) I shall also be glad to bring to the attention of the Board not only the questions that have been asked by my brother, but any other questions that he or anybody else may wish to ask concerning any act of the Board on any position it may hold on educational question. I feel safe in promising that the Board will cheerfully give most careful attention to all questions which have been or may be asked; and that answers to such questions will be given fully and frankly in the Arkansas Methodist.

If I understand the attitude of the Board, and I think I do, it is not only willing to answer questions which the brethren may wish to ask, but it invites such questions. With reference to only one phase of the matter raised in my brother's article I may be permitted to say that the reason the report was not read earlier in Conference was because the main body of the report was drawn by this scribe and I could not get it ready any earlier. The fact that the report was not brought in piece-meal instead of

as a whole was because the Board thought it best not to do so.—R. H. Cannon, Secretary of the Board of Education.

#### LITTLE ROCK CONFERENCE MINUTES.

The Minutes of the Little Rock Conference, which will soon be in the hands of the presiding elders, pastors and officials, show a number of interesting and noteworthy facts.

Three presiding elders are serving their fourth year—Rev. W. M. Hayes, Prescott District; Rev. J. A. Sage, Pine Bluff District; Rev. W. P. Whaley, Camden District.

The Conference met at Monticello for the first time in twenty-five years, it having met there last in 1890, at which time Bishop O. P. Fitzgerald presided. Five times it has met there in all—1859, 1874, 1877, 1890, 1915.

Bishop Henry Clay Morrison presided over the Conference for the third time since his election to the episcopacy—1898, 1914, 1915.

Two ministers were assigned to charges which they had served for a period of four years during previous pastorates—Dr. A. O. Evans to First Church, Arkadelphia; and Dr. T. D. Scott to First Church Hope.

There were 60 changes in the appointments—the smallest number in many years.

There are 13 ministers serving their fourth year; 13 serving their third year, and 59 serving their second year.

The Camden District shows a remarkable record—the presiding elder and three of the pastors are in their fourth year—Rev. W. P. Whaley, Rev. A. Turrentine, Rev. T. H. Crowder, Rev. A. G. Cason. There were but three changes in the entire district.

Rev. Forney Hutchinson of First Church, Little Rock, had the largest number of additions to the church—231.

Rev. H. F. Buhler, of Capitol View, Little Rock, reported the largest number of accessions on profession of faith—131.

Dr. James Thomas, reporting for Winfield Church, Little Rock, shows the largest total membership—1,070. He also shows the largest Sunday school—1,059. Brother C. E. Hayes is the superintendent.

Dr. Alonzo Monk, reporting for the Little Rock District, shows the largest number of additions to the church—1,574. He also shows the largest amount of money raised for all purposes—\$64,839.

The five churches that raised the largest amount of money are: Central Avenue, Hot Springs, \$13,896; First Church, Little Rock, \$13,122; First Church, Texarkana, \$12,000; First Church, Pine Bluff, \$11,928; Lakeside, Pine Bluff, \$10,839.

The largest Epworth League and the largest Woman's Missionary Society are reported by First Church, Texarkana, League, 151; Missionary Society, 187. The women of First Church, Texarkana, also raised the largest amount of money, \$2,342. Miss Allie Belle Wadley, League president; Mrs. Q. O. Turner, president of Missionary Society.

The minutes show 5,553 subscribers to the Western Methodist and 351 subscribers to the Nashville Christian Advocate.

One minister was admitted on trial—Rev. B. F. Fitzhugh, of Little Rock.

Six connectional officers attended the Conference—Dr. Stonewall Anderson, Dr. H. M. DuBose, Dr. A. J. Lamar, Dr. C. S. Wright, Dr. W. W. Pin-

son, Dr. J. R. Stewart.

Educational addresses were made by five of the strong college men of the state—Dr. John Hugh Reynolds, Dr. J. M. Workman, Dr. J. M. Williams, Dr. James Thomas, Dr. W. C. Watson.

Dr. R. W. McKay of Warren presided with ability and dignity over two sessions of the Conference, by request of Bishop Morrison.

Five strong sermons were preached before the Conference—By Bishop H. C. Morrison, Dr. H. M. DuBose, Dr. Marion Nelson Waldrip and Rev. J. T. J. Fizer, Dr. Stonewall Anderson.

The report of the Sunday school board shows 37,689 pupils, an increase over last year of 1,523. The Children's Day collections amounted to \$998, an increase of \$141 over last year.—P. C. Fletcher.

#### "LET THERE BE LIGHT."

No harm ever comes of a full statement and careful consideration of truth. My quarrel with this age is at this point, for one thing. Books, magazines, newspapers, both religious and otherwise, together with the pulpit and platform, too often waste time, tax patience and annihilate space by taking for granted the very things in dispute. But so long as neither the truth nor the persons of those connected with the church and its ministry are involved, I am usually able to keep still. I am timid by nature.

But at the risk of seeing my name again in the paper, I must ask the privilege of reviewing some things said by my "big" brother in the Western Methodist of December 23. If any other man had said them, I should have left them alone. If they had been said about many other personal friends of mine, or in a way that involved them, I should have left them alone.

I. The very title of my brother's article is misleading. It assumes that "conference rights" and "church rights" have clashed somewhere. Where? He thinks he knows. The case he appears to have in mind arose over Conference action in refusing to locate Dr. M. B. Corrigan on the charge of secularity and refusing to go to his appointment. Any one can see that there are two complaints against Dr. Corrigan in this allegation. The Conference heard the case, considered the testimony, was given the law of the church, was intrusted with the execution of the law of the church, and delivered its findings.

The question of "conference rights" in contradistinction to "church rights" was not before the Conference, and has no place there. Whether the verdict of the church court, which was the Annual Conference in this case, infringed upon the private rights of any congregation, may be an open question. So is the verdict of every judicial tribunal equally exposed to such private objection. But the real question here is whether, after hearing the allegations, the testimony and the law in the case, the Conference returned a verdict that the church ought to be ashamed of. So that, in order to do this, some facts may have to be stated, though they concern the persons of those who are timid.

II. Another grave assumption of my brother is that some preacher in the case referred to has refused to surrender his right to choose his appointment. That was not any part of the allegation in the case. It may have been injected into the case in its discussion, but we were not passing

on things not contained in the allegations.

1. Whether my brother is willing to admit it or not, he not being an itinerant preacher, the fact remains that a preacher may be innocently given an appointment in our church which it is a physical impossibility for him to accept, and even morally degrading to try. This is the reason why our Bishops and Presiding Elders are given the right to change a preacher's appointment at any time.

2. I suppose that my brother will admit that appointments are sometimes made where the appointing powers of our church lack sufficient light. In such cases both the congregations and the preachers are liable to suffer. I know of one such case, where a preacher actually arose as the appointments were being read and refused to accept one of the leading churches in his Conference. He knew reasons why he should not accept it. He, doubtless, had no occasion to believe he would ever be called on to decline such an appointment, or he would have done what only one Methodist preacher in a hundred does—go to the Bishop directly with the case.

3. I hold that the morally heroic thing for many Methodist preachers to do is not always the acceptance of an appointment that is obscure among men. But it may require and some times does require, more grace, loyalty and fortitude of character to decline a large church. Such grace is rarely met with anywhere. But the reports frequently justify us in the statement that it is still needed.

III. Another damaging assumption of my brother is that the Conference was dealing with a preacher who "had refused not once nor twice" to go to his appointment, but that he had refused to go until it had become his habit. Such was not the case. There was only one such instance cited in the case complained of, and that was his refusal to go to Hamburg. In every other instance Dr.

## HAVE DARK HAIR AND LOOK YOUNG

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair, and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two it is restored to its natural color and looks glossy, soft and abundant.

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

Corrigan had releases from the proper authorities, and came clean before his church.

1. Now, if my brother wishes to quarrel with the authorities which made these changes in appointments, let him direct his remarks to them.

2. The Conference heard the Doctor's reasons for refusing to go to Hamburg, and although the Bishop deemed them insufficient, the Conference by an overwhelming vote was satisfied with them.

3. I have not yet heard of a layman who was present, heard the case, the law of the church, and its application in this case, who was displeased with the findings of the Conference.

4. What the Conference did was not hear "excuses," but reasons in this case, and judge of them.

5. My brother has a notion that the church at large believed we were dealing with an "independent spirit"—"to go, or not to go"—as "suited the man." I am not prepared to say what notion the church at large holds about this, or any other case. But one thing I do know is that all such notions as the afore-mentioned, which reflect on the loyalty of Dr. Corrigan, are without sufficient foundation. The Conference was dealing with no such intemperate spirit on this occasion.

IV. Another assumption made by my brother is that the action of the Conference in this case was in some way a retaliation against a "Bishop who was presumed by the Conference to have overstepped his bounds in the matter of his relations to annual conference rights." To make such an assumption is a terrible reflection against the vast body of preachers and laymen who refused to sustain the motion to locate Dr. Corrigan.

V. Finally, there are many other statements in my brother's paper which are calculated to obscure the issue. It suggests that the Conference was swayed in its verdict by emotions arising out of personal friendship for Dr. Corrigan. If this assumption were true it but shows how terribly brotherly, friendly, and lovely the good man has been towards us all in the past in order that he might be able thus to grip our emotions at the proper time. Has my brother never sought before a jury of his country to appeal to their noble emotions in gaining what he believed to be a just decision? If he never did, then he is a suitable person to read lectures to Brother R. W. McKay, who made a speech which was in every way worthy of so great a man and so great a cause in this case.

I was Dr. Corrigan's pastor for a long time, and have taken his pills. A nobler, more devout, and unselfish spirit I never knew. No one who knows him believes him guilty of an unworthy spirit. He believes himself yet capable of the Methodist pastorate. As to preaching, he is capable. As to details, visiting, and the thousand demands upon the present day preacher, I fear he is not equal to them. But when I express this fear, I am admitting at the same time that he is as efficient, acceptable, and every way, short in nothing more than many of the men who voted against him in this case.

If some of them had had Doctor Corrigan's old crippled feet to hobble about on they would have been superannuated twenty years ago. But if they had had his head and heart they would easily have been the greatest Bishops in the church.—J. L. Cannon.

Dermott, Ark.

**PROCLAMATION ISSUED BY PRESIDENT WILSON SETTING NEW YEAR'S DAY FOR AID TO POLAND.**

(This was received too late for publication last week.)

"Whereas, I have received from the Senate of the United States a resolution, passed December 17, 1915, reading as follows:

"Whereas, The attention of the people of the United States has been from time to time directed to the appalling situation in Poland, where practically the entire population today is homeless, and where men, women and children are perishing by the thousands for lack of shelter, clothing and food; and,

"Whereas, The people of the United States have demonstrated their sympathy for the suffering people on all sides of the great European war by their splendid and successful charitable work in Belgium, Serbia and other places, and feeling that the American people would quickly respond to an appeal for help in Poland, once the tragedy of the situation there is brought home to them, be it

"Resolved, That, appreciating the suffering of the stricken people, it is suggested that the United States set aside a day in the forthcoming holiday season upon which a direct appeal to the sympathy of all American citizens shall be made, and an opportunity shall be given for all to contribute to a much-needed holiday fund for relief in Poland." And,

"Whereas, I feel confident that the people of the United States, during this holiday season, will be moved to aid a people stricken by war, famine and disease;

"Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the suggestion of the Senate thereof, do appoint and proclaim January 1, 1916, as a day upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Polish people.

"Contributions may be addressed to the American Red Cross, Washington, D. C., which will care for their proper distribution.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this eighteenth day of December, in the year of our Lord, one thousand nine hundred and fifteen, and of the independence of the United States the one hundred and fortieth.

"Woodrow Wilson."

**PROSECUTOR WILL ENFORCE PROHIBITION LAW.**

Hon. M. E. Dunaway, prosecuting attorney for Pulaski county, a few days ago, through the Arkansas Gazette, authorized the statement below. The editor has known him from boyhood, and believes that he means exactly what he says and will do his part to enforce the law. We take pleasure in commending him and trust that he may have the co-operation of all good citizens. "Numerous questions are being asked regarding my policy as to the enforcement of the liquor laws, and whether or not my policy will be a 'liberal' one. If by being liberal is meant the toleration in the slightest degree of the unlawful traffic in liquors, I propose to be very illiberal. If the law is not a good one it should be repealed. Any law, however good or bad, should be enforced until repealed, otherwise a failure to enforce it tends to breed

disrespect for all laws and encourages an evasion of any and all laws on the statute books. I propose to enforce this law with vigor and impartiality. I do not ordinarily deem it wise to single out a particular law and enforce it to the neglect of others. It is my constant desire to enforce all laws justly, fairly, and impartially. However, at the beginning of the new year I intend to give special time and attention to the enforcement of this law, and I have so instructed my deputies and office force. With the full co-operation of other officers whose duty it is to assist—and I know we will have this co-operation—I believe bootlegging and blind tigers will be reduced to the minimum. I do not say that the drinking of liquor will be absolutely stopped. As far as that is concerned, people can have it shipped in for their own consumption and violate no law. I only claim that the law against illicit selling or evasion of the law will be prosecuted whenever information reaches me that the law is being violated. That is as far as I can go."

**COLLEGE DAY SELECTED—MAY 14 AND OCTOBER 8.**

The recent session of the Little Rock Conference adopted a resolution making "it the duty of the pastors, Sunday school superintendents, Epworth League and Missionary Society presidents to observe College Day at least semi-annually, not for the purpose of a collection, but to familiarize our young people with the ideals of the Christian college and to stimulate a desire for a college education." The presidents of our three colleges have agreed on May 14 and October 8 as suitable for the two College Days of the year 1916.

I should like to suggest that the pastors, Sunday school superintendents, presidents and secretaries of the Epworth Leagues and Missionary Societies of the conference may secure literature for use on College Day by application to the presidents of Hendrix College, Galloway College and Henderson-Brown College, and also to the office of the Board of Education, 810 Broadway, Nashville, Tenn.—Stonewall Anderson, President of the Board of Education, Little Rock Conference.

**MY FRIENDS.**

I became acquainted with R. H. M. Mills of Pine Bluff at the General Conference in Memphis in 1894. We were delegates to the Conference. Brother Mills had his wife with him and I had with me my daughter, Lizzie. We lodged at the same hotel and formed a warm friendship during our stay. Afterward, when we came to Arkansas, the Mills family showed us great kindness and sympathy in all our sorrows. Now my dear friend has gone to his reward. He led a good life, lived in comfort, reared a family, was successful in business, loved by his community, loved and honored by the Church, and, by reason of strength, passed his four-score years, and died at his home amid his family and friends, and devout men carried him to his burial. He realized the fulfillment of God's promise, "With long life will I satisfy him, and will show him my salvation."

Brother Mills was a strong man as respects moral purpose. He stood firmly by his convictions, and was always on the right side. His Christian character was consistent and of the highest type. He was a tower of strength in our Church in Pine Bluff.

All the preachers of the Little Rock Conference knew and loved him. I count it a happiness to have had such a friend.

Dr. C. C. Godden, too, is gone. He had a long and useful career. He never failed to do well the work committed to his hands. Fidelity and soundness of judgment, and excellent ability as a preacher made him a leader in the Little Rock Conference. As a friend I esteemed him greatly. He seemed to me a flawless character. The last time I saw Brother Godden was five years ago, at the Conference at Prescott. He had been superannuated for several years, but was in excellent health. He told me that he enjoyed his Conference relation, as he could go where he liked and preach where he liked. He was happy in the home of his daughter at Searcy, and in the society of his friends. Now he rests from his labors, and his works follow him. A good man he was, and has left a good name and a good work.—J. E. Godbey.

**SOUR, ACID STOMACHS, GASES OR INDIGESTION**

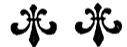
Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

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For **MALARIA** CHILLS & FEVER  
A FINE GENERAL STRENGTHENING TONIC

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, 105 East Sixth St., Little Rock, Ark.

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

# Woman's Missionary Department

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

## A GOOD KEYWORD FOR LIFE.

Today, whatever may annoy,  
The word for me is Joy, just simple Joy;  
The joy of life;  
The joy of children and of wife;  
The joy of bright blue skies;  
The joy of rain; the glad surprise  
Of twinkling stars that shine at night;  
The joy of winged things on their flight;  
The joy of noonday, and the tried,  
True joyousness of eventide;  
The joy of labor and of mirth  
The joy of air, and sea, and earth—  
The countless joys that ever flow from Him  
Whose vast beneficence doth dim  
The lustrous light of day,  
And lavish gifts divine upon our way.  
Whate'er there be of Sorrow,  
I'll put off till tomorrow,  
And when tomorrow comes, why, then  
'T will be Today and Joy again!  
—John Kendrick Bangs.

## PETITIONS FOR WHAT?

A missionary in China was surprised one day at the sight of some men approaching him with wheelbarrows. They were bringing in petitions from 200 villagers, urging the missionaries to come and teach them.—The Christian Missionary.

## NORTH ARKANSAS CONFERENCE —BLYTHEVILLE.

For the Juniors of Blytheville Helen Bower sends this splendid report:  
Dues paid in during year.....\$25.50  
Pledge all paid by third quarter 30.43  
Baby dues paid in during year.. 2.25  
C. Expense Fund paid in during year ..... 6.40  
Money raised for local work... 13.67  
Mite box opening fourth qt.... 3.54  
Week of Prayer offering ..... 1.25  
Treasury ..... 8.17  
Total .....\$83.04

## LITTLE ROCK CONFERENCE-- GURDON.

Mrs. F. F. Harrell, Corresponding Secretary, writes the auxiliary at Gurdon is starting well with their newly elected officers and hopes to do a great work this year with Mrs. F. F. Wright as President.

In her last report, Miss Mabel Head, Secretary of the Foreign Department of Woman's Work, M. E. Church, South, states that 123 missionaries and 264 native workers are now employed in this work. The women operate twenty-two boarding schools with 3,587 pupils, and one hospital with 6,464 patients. The society owns sixty-two buildings valued at \$1,113,955.

## MID-YEAR MEETING OF EXECUTIVE COMMITTEE.

The Executive Committee of the Woman's Missionary Council met in mid-year session Monday, November 29, and continued through Friday, December 3. All members were present except Mrs. W. J. Piggott, Social Service Superintendent, who is not

yet strong enough to take up her work.

It was with great reluctance that the committee considered the resignation of Mrs. F. F. Stephens, who has served so efficiently as First Vice President of the Council. Mrs. Stephens felt that the pressure of other duties made this action necessary. Her decision will be received with sincere regret, and a distinct sense of loss will be felt by her coworkers throughout the Church.

In seeking to fill her unexpired term the committee turned to Mrs. J. E. Grubbs, of Winchester, Ky., who has so ably served before in this capacity. Mrs. Grubbs has accepted the office and will begin her duties January 1.

## WOMAN'S MISSIONARY COUNCIL —A REVIEW OF OUR WORK IN THE HOMELAND.

Since 1886, when the women of the M. E. Church, South, came together in organized Home Mission work, they have raised and expended \$282,076.37 in helping to build more than 2,500 Parsonages on the frontier and in new or needy charges. This has made it possible to establish the Church in many places.

2. Preachers' families, missions, and orphanages have been aided through the Supply Department by goods to the amount of \$404,948.

3. The Mountain People have been furnished a chance at Christian education at Sue Bennett School, London, Ky., and at Brevard Institute, Brevard, N. C. Teachers, farmers, preachers, missionaries have come from these schools, and in many, many places the world's work is being well done because of them.

4. Dependent Girls are cared for at Vashti Industrial School, Thomasville, Ga., and self-support and integrity of character are enjoyed by more than 250 girls because of this work.

5. Frail, wayward delinquents have been restored to hope and courage at the Virginia Johnson School and Home, at Dallas, Tex., and the Macon Door of Hope, at Macon, Ga.

6. The foreigner has been made a better citizen because we have broken for him the "bread of life."

(a) At Tampa and Key West by three mission schools.

(b) On the Pacific Coast the Japanese at Mary Helm Hall have a kindergarten, a primary day school, a night school, Sunday school, Church organization, Bible Woman's Class, because we work for them. At Oakland, Walnut Grove, and Isleton, other Japanese have found the way, and the Koreans have the gospel at eight towns and villages.

(c) The immigrants at Galveston, the French people of Louisiana at Houma, the Italians at New Orleans, and the foreign oyster shuckers at Biloxi have been made happier and better, and the sailors cared for when ashore. The Mexicans have had instruction at Holding Institute, at Laredo, Tex., and at San Antonio and Los Angeles Wesley Houses.

7. Five Mining Sections have been cultivated by Wesley House activities or friendly clubs and night classes.

8. Forty-two City Mission Boards minister to the cotton mill sections, the foreign people, and to our own native industrial people through thirty-two Wesley Houses or other institutions, reaching more than 15,000 homes annually.

9. Six Co-operative Homes for working girls who have gone out into the business world.

10. Negroes have been uplifted at Paine Annex, Augusta, Ga., and in the Bethlehem Houses at Nashville and Augusta.

These are some of the open doors which we have entered. Shall we not occupy these fields more worthily, with more of the spirit of Him who "loved us and gave himself for us"?

## Money.

Which represents ourselves. Collections for Home Work, 1914, \$267,523.23.

This includes City Missions, other specials, and annuities.

How much does this represent you? It means less than three cents per week for each member.

The year 1916 will determine the destiny of many souls, for we cannot enter new fields or enlarge the work if we do not "abound unto the riches of liberality."

"According to our power, yea, beyond our power, we need to give, even of our own accord."

"But first they gave themselves to the Lord."

## Immediate Need.

Vashti Industrial School, Thomasville, Ga., is handicapped because of the need of a house for receiving new girls. The dining room is so crowded that there is not room for one more. In 1914 the Week of Prayer collection for the erection of this building was insufficient. What then? Somebody and some bodies to augment this sum till it is enough to put up this greatly needed building.

Holding Institute, Laredo, Tex., needs a new building badly. Why? Because there are three rooms with thirty-nine girls in each room sleeping on double-deck beds, like beds on a ship. The boys, too, need more homelike quarters, and the small library room furnishes the only space for the office of the principal. This building is more needed than anything in the home work.

Japanese Work at Walnut Grove, Cal., must stop unless we can put up a temporary building there, as a recent fire burned the only place we can rent. We have a fine Bible school, which is the only organized Christian work for any people. Two thousand dollars will furnish what is needed there.

## Wanted.

Three Nurse Deaconesses for work among foreign-born people.

Three Kindergarten Deaconesses. One for work among Mexicans in California and two for cotton mill work.

Four Practical Domestic Science and Art Teachers. Deaconesses, music teachers with missionary spirit, day nursery matrons, housekeepers, and Bible teachers wanted in building the kingdom of God.

The above interesting review of what has been done in the homeland by our Woman's Missionary Council is taken from the adult leaflet for January. Next week we shall give, from the same source, a summing up of our work and our needs in foreign

# CALOMEL SELDOM SOLD HERE NOW

Nasty Drug Salivates, Makes  
You Sick and You Lose  
a Day's Work.

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine. No biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

lands. It would be well for our workers in Arkansas to preserve these facts and figures. And shall we not do our part towards meeting the "needs" so urgently presented.

## READING THE BIBLE REGULARLY

Those who have found regular Bible reading difficult because of lack of a definite plan will be greatly helped by the systematic daily readings outlined by Miss Etta Konitzky.

One outline provides for daily readings both morning and evening. By following this, the whole Bible is completed in one year; or the morning and evening readings may be used separately, and a two years' course followed. Psalms and Proverbs and the New Testament are used for the evening readings, while the rest of the Old Testament is outlined for morning readings. Another outline provides for single daily readings in the New Testament only, giving one year to the reading.

This plan is commendable for its simplicity and definiteness. The leaflets and cards giving the readings to be followed can be secured by sending a two-cent stamp to Miss Etta Konitzky, Reisterstown Road, near Kate Avenue, Station E, Baltimore, Maryland.

## A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonics, and build up your nervous system. For sale by the best dealers everywhere. Price 50c and \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

**YOU CAN AFFORD** Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. \$2 per hundred, samples 6c each. 83 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

## THE SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON FOR  
JANUARY 16.

By Rev. Moffett Rhodes.

Subject: Peter's Sermon at Pentecost. Acts 2:14-17.

Golden Text: Whosoever shall call on the name of the Lord shall be saved. Acts 2:21.

Outline: I. Prophecy Fulfilled. II. Jesus, the Messiah. III. The Church Founded. IV. Christian Fellowship.

Commentary. I. Prophecy fulfilled. (verses 14-21). Peter very clearly answers the charge of drunkenness. It was contrary to the Oriental custom to eat or drink so early in the morning. The time of drunkenness was usually at night. Furthermore, on this feast day of Pentecost the devout Jews would not have so early broken fast. Like most other calumnies this was easily answered. It was not Peter's chief purpose to clear himself and his brethren, but rather to show that the marvelous manifestations of that day were the fulfillment of prophecy. Therefore, he quotes from the prophet Joel and applies the words to this outpouring of the Spirit on the day of Pentecost.

II. Jesus, the Messiah. (Verses 22-36).

Ye Men of Israel. Verse 22. Peter most respectfully addresses the multitude. Bitter is the message to the hearts of sinful men, but it is clothed in respectful terms.

Know. The words and works of Jesus were known to those who lived in Jerusalem and doubtless those from afar were acquainted with them.

By Wicked Hands. Verse 23. Literally "by the hands of lawless men." (the Romans). It was not through Christ's weakness or inability to defend himself that he was taken and slain; it was God's plan from the beginning that he should be offered for the sins of the world, but not that it should have been wrought by such wretched means. (Clarke.)

Raised Up. Verse 24. Christ's resurrection was an essential part of the gospel message and Peter was bold in delivering it.

Pains of Death. God undid the work that death had accomplished. Literally "the birth-pangs of death."

GIVE "SYRUP OF FIGS"  
TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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RHEUMATISM

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"But it is more probable that St. Peter really spoke of the 'snares' of death, the word for 'snare' and that for 'birth-pang' being practically identical." In order to prove the doctrine of his resurrection Peter quotes from the 16th Psalm.

Patriarch David. Verse 29. Though David was not classed among the prophets, yet he declared the word of the Lord. His sepulcher was in the southern part of Jerusalem. None questioned his death and burial. Therefore, clearly this passage in the Psalm could not refer to David, but rather to Jesus.

His Soul Was Not Left in Hell. Verse 31. "Neither was he left unto Hades." R. V. Not hell in the sense in which we use the term, but rather does it refer to the realm of the dead. Hell is a word which has been variously interpreted through the ages. The modern conception of hell was moulded largely by John Milton in "Paradise Lost."

He Hath Shed Forth This. Verse 33. Jesus had sent the Comforter, the Holy Ghost, according to promise, and this is what you have heard and what has brought you together.

Is Not Ascended. Verse 34. David is not ascended, but Christ has.

The Lord Said Unto My Lord. The Father said to Christ, the Son, "Sit thou on my right hand."

Whom Ye Have Crucified. Verse 36. This is the sharp shaft by which the preacher reached the hearts of guilty Jews. This Christ who was the fulfillment of prophecy is the Jesus whom they had crucified.

III. The Church Founded. Verses 37-41.

Pricked in Their Heart. Verse 37. Because they had crucified Jesus, and because they had not acknowledged Him as the Messiah and had thus deprived themselves of the hope of salvation.

Repent, Be Baptized. Verse 38. Turn away utterly from your sins and declare publicly by undergoing the form of baptism your faith in Him whom you have crucified. Baptism was the external act which typified the internal work of deliverance from sin.

Gift of the Holy Ghost. "By the gift of the Holy Ghost they become truly one with the sanctified hundred and twenty and are empowered to do mighty wonders in behalf of Christ the exalted Lord. (Whedon.)

Save Yourselves. Verse 40. The way of salvation is now plain, therefore, take the steps necessary to receive the power.

Were Added. Verse 41. In addition to the hundred and twenty there were now added in one day about three thousand more, as a result of the gift of the Holy Ghost in fullness to the world.

IV. Christian Fellowship. Verses 32-47. This fellowship which came to exist among the disciples was produced by the Holy Spirit. They became as one great family, bearing and forbearing, forgetful not of the needy ones from afar and the destitute among their number who lived in the city. Daily they met for worship and were not ashamed. Peter of Pilate's Hall and Peter of Pentecost! What a marvelous change and all through willingness to accept the "gift of God."

Questions. What are the leading points in Peter's address? How did these new disciples keep the unity of the Spirit? What is the duty of the church of today with respect to supporting the work of the Lord?

## EPWORTH LEAGUE.

## LEAGUE FEES AND OFFERINGS.

It seems that some of our Leaguers have become confused and are not able to distinguish between the Chapter Membership Fee and the Anniversary Day Offering, or in other words some of our Leaguers are of the opinion that the Anniversary Day Offering took the place of the Chapter Membership Fee; this is not the case, and if you will allow me the space in your paper I would like to try and make this point clear to them.

Under our old constitution we were required to pay to the central office a fee of ten cents for each member. This plan was not successful and when the constitution was revised the ten cent assessment plan was done away with and the Chapter Membership Fee took its place. The Chapter Membership Fee is \$2.50 for each Chapter (regardless of numbers) and should be paid either direct to the Central Office or to the Conference Treasurer, Mr. John H. Pierce, 1317 Chester street, Little Rock, Ark., as soon after the first of January as possible. By referring to the January Era you will notice that there is a balance of \$150 due from the Leagues of the Little Rock Conference for the year 1915. The Central Office has sent me a list of these Leagues and asks that I collect \$5 from each of them to cover the Membership Fee for 1915 and 1916. Fellow Leaguers, this

is according to our constitution and is an honest debt, and we should remit at once.

The Anniversary Day Offering is to be taken at our meeting on the second Sunday of May and the amount received to be forwarded to our Treasurer and he in turn sends one-half of the amount to the Central Office and the other half is used in our Conference to defray the expenses of the Conference. This is the only fund that we have for our expenses and we need it so much. There are calls coming from all directions for helpers, but before we can send any one to them we must have funds with which to pay their expenses.

I trust that each one of our Leagues will see to it that the Chapter Membership Fee is forwarded at once and that the Anniversary Day is observed in May and the offering taken and forwarded to the Treasurer. Our next Conference will be at Lewisville and we will be to a great deal of expense in getting our speakers there.

I trust that I have made myself clear in the above and if any of the Leaguers desire any information along League lines I shall be glad to tell them what I can, and what I do not know I will find out.

Trusting that the New Year will see great results along Epworth League lines, I am,

Very truly yours,

Clyde C. Arnold.

## CHILDREN'S DEPARTMENT.

## A NEW YEAR'S "FORGETTERY."

The fire crackled and sparkled on the hearth, throwing dancing shadows over the big library and touching the old "grandfather's" clock in the corner with a rosy light. The hands were slowly creeping around towards twelve, and the big face seemed to take on a solemn look as midnight approached, for it was the last night of the old year.

"It's a quarter to twelve," announced Betty, who had watched the clock eagerly all evening.

"Doesn't it make you feel queer and solemn to think the year is almost ended?" asked Bob, tossing a branch of holly on the fire, for they all liked to hear the crackle of the leaves and the popping of the red berries as the holly burned.

"I'm sorry for the old year," murmured Blanche. "I always think of him as an old man, creeping feebly out of the back door, alone and forgotten, while every one is welcoming the new year."

"But you can't forget the old year, really," cried Betty. "There are lots of things I want to remember—picnics, and the fun we had getting the things for the missionary barrel, and how good every one was to me when I was sick, and the May party, and—oh, all sorts of pleasant things."

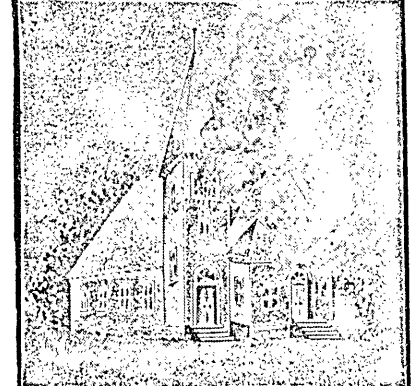
"Well, the year wasn't all pleasant," said Fred, moodily. Fred was not enjoying the evening. Indeed, he had not enjoyed anything very much since he had quarreled with his best friend, Hugh Townsend, three days before. He could not even recall how the quarrel began, but did remember the angry words they both had spoken. Every time he looked toward the window, he could see the lights in the Townsend house next door, and he knew that Hugh, too, was watching out the old year.

"No, of course the year wasn't all pleasant, but why should we remember the unhappy times?" said mother, gently, for she knew what was trou-

bling Fred. Mothers have a way of knowing such things without being told. "There is so much happiness, if you just stop to think of it, and even some of the unpleasant things had happy endings. Don't you remember when Dorothy was lost, how frightened we were, and how we rejoiced when Hugh found her down by the old mill and brought her home?"

Fred stirred uneasily and then rose from his seat and walked over to the window, where he stood looking out at the Townsend house. He did remember the time that baby Dorothy had strayed away, and how he had felt when he saw Hugh coming up the walk carrying the child in his arms. He had been so proud and happy then to think that his best friend had

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its prompt use prevents blood poisoning; also used  
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25¢ and 50¢ Bottles - ASK YOUR DEALER  
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found the dear little sister, and now he was not even on speaking terms with Hugh.

The group by the fire was still talking, and Betty's voice reached Fred's ears.

"Well, if it's a nice thing to have a good memory, I think it's just as nice to have a good 'forgettery!'"

"Why not cultivate both for the New Year—a New Year's memory and a New Year's 'forgettery?'" suggested mother, adopting Betty's expression. "That means to remember the good things that happen and forget the bad—like quarrels and unkind words."

A New Year's "forgettery." That was what Fred needed. He looked more closely at the Townsend house, and noted for the first time the outlines of a figure inside the window opposite. Hugh must be cultivating a New Year's "forgettery," too.

"It's striking twelve," said Betty, breathlessly.

As the first strokes of the clock chimed out Fred flung up the window and at the same time the window of the Townsend house flew up. Two glad voices rang out together across the snow:

"Happy New Year, Hugh!"

"Happy New Year, Fred!"—Ex.

**THREE BOYS.**

"Watch that boy, now," said Phil. "Which boy?" said Ned.

"That boy who was at play with us down on the sand. His name is Will. He knows how to look out for himself, doesn't he?"

Phil and Ned, with their parents, had been spending some time at the seaside. Will was a boy who had come to pass the evening in the parlor of the boarding house. Here it was that Phil and Ned saw him.

First he had hunted out a large, easy chair, and was tugging at it to get it to the table.

"There! He's got it squared around just to suit him," Ned said.

"Now he's moving the lamp nearer to it," said Phil. "Well, did I ever! If he isn't putting a footstool before it. I suppose he's all ready to enjoy it."

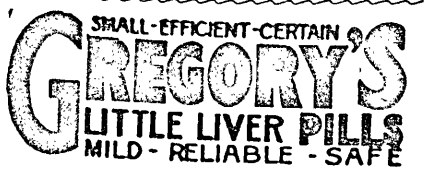
It was plain that Will was. With a pleased look he gazed around the room until he caught sight of a lady who was standing. He darted toward her and said, "Come, mother, I have a nice place for you." He led her to a chair and settled the stool at her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang out of his chair as his mother came near. "Mother, take my chair," he said.

Ned stepped quickly to pick up a handkerchief which a lady had dropped and returned it with a bow.

There are wise boys who profit by a graceful lesson given by a true gentleman.—Apples of Gold.

**Invigorating to the Pale and Sickly.** The Old Standard general strengthening tonic, GROVE'S TASTELESS Chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children, 50c.



Greasy Laxative—One Pill a Day. Will relieve indigestion, acidity, flatulence, constipation and restores your appetite by gently regulating your liver. Free sample on request. At your druggist's or by mail, 25c. A TRIAL WILL PROVE THEIR WORTH. G. J. LINGGOLD CO., Little Rock, Ark.

**NEWS OF THE CHURCHES.**

**MONTICELLO DISTRICT STEWARDS, PREACHERS AND LAYMEN'S MEETING, DERMOTT, ARK., JANUARY 11-12, 1916.**

**Business of the District Stewards, Tuesday 2:30 to 5 P. M.**

All the preachers and charge lay leaders of the district are requested to be present at this first session of the meeting.

**Conference Benevolences, Tuesday, 7 to 9 P. M.**

7:00 P. M. Devotional, R. A. McClintock.

7:15 P. M. Their Importance, M. B. Corrigan.

7:30 P. M. What We Have Done—What We Ought to Do, J. A. Henderson.

7:45 P. M. How Can the District Pay Its Entire Assessments This Year, R. W. McKay.

8:00 P. M. How to Raise the Claims in a Country Charge, H. E. VanCamp.

8:15 P. M. General Discussion.

8:30 P. M. What the Charges Propose to Do This Year—W. C. Davidson.

8:45 P. M. Closing Exercises.

**Evangelism, Wednesday, 8:30 to 12 A. M.**

8:30 A. M. Devotional, Roy Farr.

8:45 A. M. The Principle of Cooperation in Evangelism, A. M. Shaw.

9:00 A. M. "One-To-Win-One" Campaign, T. O. Owen.

9:15 A. M. How It Was Done, S. C. Dean.

9:30 A. M. The Pastor Evangelist, J. H. Cummins and J. C. Williams.

10:00 A. M. The District Evangelist—Those Who Have Used Him.

10:15 A. M. Conserving the Results of the Revival, J. L. Cannon.

10:30 A. M. General Discussion.

10:50 A. M. Recess.

**The Preacher.**

11:00 A. M. The Preacher as a Business Man, J. L. Hoover.

11:15 A. M. The Kind of Preacher the Layman Wants, Carl Hollis.

11:30 A. M. What One Preacher Owes Another, A. T. Clanton.

11:45 A. M. Experience Meeting.

12:00 A. M. Benediction.

**SWAN LAKE.**

I supplied this work four months before Conference, and, being already here, I did not have to move. I came to Arkansas in June from Richland, Oregon, the East Columbia Conference, assisted in meetings till August, when I was appointed here by Brother Sage to supply Brother Wilson's unexpired term. Brother Wilson had to quit June 1 on account of his health. I followed a good man, so it should be no surprise that I received twelve souls in the church on profession of faith and four by letter before Conference, even if that is a record-breaker for Swan Lake for years past. Much depends on following a good man—and I have never followed any other except good men. Some of us preachers tend to "blow" about what we have accomplished since "we" came on our respective works, tending to indicate that the other fellow was most certainly a failure! But if it had not been for seed sown by the "other fellows" some of us would have to quit. Much that we do is but to gather the fruit where others have shaken the boughs. And, let each of us hope, that other men may be able to gather some fruit where we have shaken the boughs. It is good also to be able, ever and anon, to gather the

very fruit which we ourselves have shaken off.

I believe I am safe in saying that a petition sent in by the official board, together with private appeals, was what brought me back to Swan Lake. The stewards have promised to pay the pastor \$250 more than for years past, with a pro rata increase for the presiding elder. I am well pleased with the appointment, and all the more so because the people wanted me back. We have hopes of doing a good year's work, and we want the prayers of the Methodist family.

It is also a pleasure to be back in my "home" Conference after an absence of four years in the Northwest, and I am very thankful to all the brethren who have given me such a hearty welcome.—Frank Hopkins.

**GURDON.**

By the goodness of the Bishop and his cabinet we were permitted to come back to Gurdon, and begin just where we quit; and that to our complete satisfaction.

The first two Sundays of the new Conference year were good days. Services well attended, fine spirit manifested.

Last Monday night, to the complete surprise and delight of this scribe and his wife, a splendid company of our folk "stormed" the parsonage and deposited many and various tokens of friendship and love.

After a pleasant while they departed to their homes, leaving cheer and hearty "good will."

We look forward to a better and more prosperous year than the one just closed. Since we cannot stand still we go forward.

Wishing you a merry Christmas and a joyous New Year.—F. F. Harrell.

**STEPHENS.**

We have been returned to Stephens for the third year and there is not a preacher in the Conference who is better pleased with his appointment.

On the night of December 14 the parsonage was stormed by a large party of friends who made the preacher and his family happy by their warm expressions of satisfaction over his return and by the loads and loads of good things to eat and some to wear that they brought with them.

We look forward to a great year and hope to be more efficient and useful this year than last.—R. H. Cannon.

**LETTER FROM BROTHER SPANN.**

This is the first year in the past seven I have been without a definite pastorate. I am a little lonely. However, I find places to preach every Sunday. This is not like the pastorate. Last year was my best year. Our meetings were of permanent value. Ninety-four were received into the church. A nice frame church at Ingalls now marks the permanency of our denomination in that prosperous part of our county. Palestine Church was built in 1857. It has been renovated and painted. Many of the pastors of our Conference remember Palestine—Brothers Drake, Rainey, Vantrease, Bolts, Menefee, Bradford and others now living. The now sainted Robert Pointer is remembered there. "He still lives in memory sweet."

The brethren who in the past stood by the church there many years and now worship at its alters are, Ed and George Lowery, W. W. Martin and W. T. Temple. Their children are members of this church. Blessed old Palestine. It will live long in mem-

**SALTS FINE FOR ACHING KIDNEYS**

**We Eat Too Much Meat, Which Clogs the Kidneys, Then the Back Hurts**

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness, and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Some of God's saints who worshiped there years ago sleep in the near-by cemetery. Brother Snow Jackson, Sisters J. E. Johnson, McLean and others, whose marble shafts mark their final earthly home. Another preaching place was established where the pay is adequate for services rendered. Brothers J. C. Williams and Clarence Crow have the work this year. May our Lord abundantly bless their labors.—R. Spann.

**WILLOW.**

After Conference we moved at once to our new named charge, which is the Willow charge. This work, however, was a part of the old Lono Circuit, but since the change it becomes a R. R. Circuit, all points save one, on the R. I. & P. R., making a splendid work, and as this is new Methodist territory, we have four new churches to build, which we hope to have under way by the first or 15th of January. Never in our lives have we been received with any more royal reception than at Willow. The good people here have provided a splendid new parsonage, until we can build, which we will begin after Christmas. On Tuesday night, the 14th, the good people pounded the preacher and family. I shall not ask for space to itemize these good things, but must say there were many precious gifts. We are deeply indebted to the good Baptists at Willow for their gifts and presents. They have stood by us here at Willow nobly. They are our brothers and we are praying that God will hasten the day when all who profess the name of Jesus, will join hands and call each other brothers. Brethren, pray for us for we have the hardest year's work before us of our life. Four new churches and one parsonage to build—can we do it? Yes, by the help of God and your prayers. Best wishes

to all the brethren, a great year in the vineyard of the Lord. Also may this be a crowning year for our editor and the Western Methodist.—Thos. D. Spruce, P. C.

#### LITTLE ROCK PREACHERS' MEETING, DECEMBER 28.

Hunter—(Fizer). The new year is starting off well at Hunter. The attendance at all services of the church is good, and the congregation and pastor are hopeful of great things this year.

Winfield — (Hammons). Splendid congregations. Rev. T. Y. Ramsey preached an appreciated sermon at the morning service. Sunday school is interfered with on account of the gripe.

Highland—(Rogers). Best prayer meeting of the year. Many families visiting accounts for small crowds at Sunday school. Presiding elder preached at morning service. One addition.

First Church—(Hutchinson). Usual attendance at various services. The Sunday school and young people's societies made a great Christmas offering to the poor and the orphanage. Beautiful Christmas Sunday evening. Large plans for Week of Prayer, in which all departments of the church are to unite.

Capitol View—(Harwell). The new pastor, Dr. Geo, is being well received. Preaches to good congregations. Prayer meeting is good. Had old-time Christmas tree. Many sick.

Doctor Monk reports conditions flourishing in rural and town charges. New parsonage planned and partly provided for at Lonoke. Preached at Highland Sunday morning and Henderson at night. Held Quarterly Conferences at Twenty-eighth Street Tuesday, and Henderson Chapel Thursday.

Rev. B. F. Musser, senior at Hendrix College, visited, and led in opening prayer. Brother Musser comes into the Conference next fall.

Rev. C. N. Baker reports plans growing for the Sunday school work of the Conference. Many elders are inviting him to co-operate with him in their institutes. Preached for Brother Hundley Sunday night, the latter being sick.

All the charges of the city are planning to make much of the Week of Prayer next week, self-sacrifice, service, and free-will offering are to be stressed.—Secretary.

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

Henderson — (Fitzhugh). Great day. House full at night. Sunday school doing well.

First Church, Argenta—(Wilkinson). Having a financial revival. We have raised \$1,200 in last thirty days on church debt. Full houses at both hours Sunday. Sunday school and

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prayer meeting well attended.

Twenty-eighth Street—(J. D. Baker). Best service this year Sunday morning. Sunday school about as usual. Have started work on church improvement. C. N. Baker was with us at night, preached an excellent sermon to the largest congregation of the year.

Harwell—(Junior Pastor of Capitol View). Doing pastoral work.

Pulaski Heights—(Hundley). Fairly well attended prayer meeting. Sunday school above the average. Eighty-five per cent of congregation took communion at 11 o'clock hour. Best congregations at both hours than at any time during the present pastorate.

Hunter Memorial—(Fizer). Morning congregation short of usual attendance. Sunday school interest growing. Good prayer and League services. Attendance at night better. Observing the Week of Prayer.

Capitol View—(Gee). Good prayer service, but small attendance. Sunday school about normal. Good interest in League. Rev. James Thomas worshiped with us at morning hour. Fine spiritual service at night. Two additions, one by faith.

Winfield Memorial — (Hammons). Splendid attendance and great communion service at morning hour. Sunday school doing fine work, League not doing so well. Night service not so well attended.

Highland—(Rogers). Good day all around. Sunday school not up to standard. One for prayers at night service. Observing the Week of Prayer.

First Church—(Hutchinson). Had fine day. It is said that the largest number took communion at the morning service that had ever been seen to do so at First Church in its history. Five additions, one baptized at altar. Observing the Week of Prayer.

Dr. Monk was on Austin Circuit Saturday and Sunday. He reports the best Quarterly Conference ever, every church being represented. Preacher's salary advanced.

District Stewards will meet at First Church Thursday, 13th, 1:30 p. m.

The following were elected officers of the meetings for the ensuing year: Dr. Monk, Chairman; Rev. J. D. Hammons, Vice Chairman; Rev. J. D. Baker, Secretary and Treasurer.

#### THANK YOU.

I have received many kind cards, notes and letters from my friends. I am grateful for their words and wishes. I am improving as fast as I can and hope to be able to resume my work in a week or two. I ask the pastors and people to bear with me as patiently as they can. I hope the pastors will hold their Quarterly Conferences until I get able to travel. Pray for me. The season's greetings to all.—W. M. Hayes.

#### A VISITOR'S APPRECIATION.

Central M. E. Church, Hot Springs, is a delightful and profitable place in which to spend the hours of worship on Sunday. The other churches of the city are no doubt excellent places in which to worship God, too, but being a Methodist, and having begun going there, we have attended that church only. The pianist is an artist; the singing by the choir is inspiring; the new church building is attractive and comfortable; the membership is courteous and intelligent and every Sunday people worship there from different parts of the United States, and, on some Sundays, there are folks present in the audience from other coun-

tries. No preacher whom we know has a greater opportunity to preach the Gospel to intelligent men and women from different states of the Union than has Dr. Copeland, the pastor. He has a pleasing personality, an excellent voice, a kind heart and an intelligent and disciplined brain. He knows how to begin his service and when to close it. He draws a large congregation every Sunday and knows how to handle the people when they come together. The dominant motive which seems to inspire and control him is the salvation of the people. He is a good man and a good preacher; and the Lord is greatly blessing his work in this city. He is both popular and courageous, and is one of the Lord's choice men.—Rev. E. D. Randle, in Hot Springs New Era.

#### WASHINGTON CIRCUIT.

We arrived at Washington at 12 o'clock a. m., December 14, 1915. We came across the country from Mineral Springs in wagons. After eating a snack, we unloaded our junk, and began to get things in place for the night. During the evening we noticed some strangers passing along the street. We were all very busy, paid little attention to things on the outside. Night came on; wife prepared supper. We all felt like eating, and we did. After supper we sat down to rest and talk over the prospects of the new charge as we could see things. Some one said, "Listen!" We all listened. We heard people talking. We soon discovered they were coming into the parsonage. The door opened. They began to come in. Men, women and children, each one had a package. They made their way to the dining table, which was soon loaded with good things. The chairs were even loaded. Wife and children, together with the preacher, tried to stay together. But we must confess we were somewhat confused, as well as scattered. When we came to ourselves, we heard someone talking. We looked and recognized Brother J. H. Gold, one of God's pieces of pure "Gold." He represented the good people of Washington of every name and order, for they were all represented. Brother Gold made a good talk. We then had a word of prayer by the new preacher, in which he tried to thank God, and the people for all the good things that were then in the preacher's home, and some things remain even unto this day. After a hearty hand-shake with the preacher and his family. We were left alone "to contemplate the scene." The hearts of all rejoiced together, thanking and praising God. The people have received us very kindly at all the points on the charge. We are praying for a great year. By the grace of God we are going to make it a great year. Pray for us.—B. E. Mullins, P. C.

#### WESSON.

I am sure that we should write more short field notes to our paper. Most of us are too careless about telling how we are progressing. My work is a mill town and the logging camp. I have two preaching places. Most people are surprised to find we have such a good town, and good class of people out in the woods. We have a church and Sunday school here that we are proud of. The Mill Company believe it is worth while to encourage religion among their people.

As we begin the work of the second year at this place, we are made to feel that we are among a people that love us, and have shown us tokens of

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For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

friendship and love. We have had a very nice pounding, and other evidences of friendship besides. Our services have been good the last month. We expect to organize a Woman's Missionary Society before many weeks. We like the Methodist.—B. F. Scott.

#### HICKORY PLAINS.

Everything looks well for a prosperous year. This is my fourth year on this charge and I can say the spiritual interest on the charge is better now than at any time since I have been here. We have had the best Christmas of our life. Everything was so sweet and nice; no trouble of any kind. Everybody remembered that it was Christ's birthday. We had some very spiritual services on Christmas day, and Sunday was a great day with us over here. Pray for me and my people that we may have the best year of our stay. We have a very fine people to serve—people who pray for their pastor and encourage him in every way they possibly can. I love my people, and am doing my best for them.—J. W. Nethercutt, P. C.

#### LETTER FROM FLORENCE, ALA.

I have been roaming, and it is quite a while since I have seen a copy of the Methodist. I reached here December 11, and have been well cared for in bed and board by the kin folks. The preachers have been courteous to the old veteran, and let me preach all over Florence. It is poor preaching, as usual, but I was in earnest and the signs followed—i. e., singing, shaking hands, a little shouting and a few mourners. I aim to stay here a while, and thence to Iuka, Miss., where I first saw the light of the world in the pine-clad hills of Tishomingo county, Mississippi. The U. D. C. has sent me an invitation



Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors. If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*. THE COCA-COLA CO. ATLANTA, GA.

and kindly promised to care for me a few days, and I am glad, for I have but little money. From Iuka (D. V.) I am to see the battlefield of Corinth, Miss., where I fought as a boy in the sixties. So you see I am planning a good deal of work for an old man. Yes, I am well treated, but I sigh for the genial clime of Texas, where I have worked so long. My father came to Florence, Ala., from North Carolina and settled here long before I was born. Leaving here, he settled near Eastport, Miss., and with the advent of the old Memphis and Charleston Railroad Iuka became a town, health resort, etc. This country (I mean Florence) is a great coal and mining region. Almost every creed and color is found here, and almost everything is preached here known among Adam's race. We sigh and cry and we want to ask, What is the matter with the church? I hope I am not blue, but we surely need a Joshua to lead us out. Lord speed the day.—Finch M. Winburne, Central Texas Conf., M. E. Church South.

#### HARTFORD AND MANSFIELD.

Please allow a correction in the minutes for the North Arkansas Conference. The amount reported paid preacher in charge on Hartford and Mansfield charge is \$701. It should be \$601. The amount assessed presiding elder is \$115. It should be \$114. We had a good year on this charge, with a splendid meeting, which we closed out the Sunday before Conference, receiving a class of 24 members on that day. The finances on the charge were in full, and, considering the hard times caused by the mine troubles and the amount of assessment, which was for the Conference collection, \$50 more than one-half as much as assessed on the charge for the P. C. I think this a fairly good record.

I believe our Conference needs an awakened conscience on the collection of our general claims. Whole districts report but one charge paid in full. Certainly our record is an unenviable one, considering the crying needs of our Boards at the present time. We are on our new work at Midland Heights, with the prospects for the year as bright as the promises of God.—M. F. Johnson.

#### COLLEGE HILL, TEXARKANA.

We were heartily received for the second year at College Hill, Texarkana. We were glad to return for at least two reasons: First, we serve

good people, appreciative people; and second, it is not a very pleasurable job to pack up and move. I have never known a people more anxious to work than these people were when we came here a year ago. And more of them are in the harness now than were a year ago. The co-operation of the membership accounts for the good year we closed here December 1 last. We anticipate a greater year for 1916.

Just a few days after Conference the membership pounded the preacher and family very generously with all kinds of good things. That seemed not to satisfy them, so they presented themselves with a nice Christmas present in the form of a Wellington piano for the church. Some needed repair work is being done on the church and parsonage, and everything is in a prosperous condition. We trust that we shall have a good year by the leadership of the Spirit of Him who is the beginning and the end of all things.—S. T. Baugh, P. C.

#### FAIRVIEW CHURCH, TEXARKANA.

Just a few words about Fairview Church. I found here a most magnificent modern church building, suitable in every way for the work that is to be done in this part of the city. Brother Cummins and his loyal people during the past four years have indeed worked a marvelous work. The church is well organized and enthusiastic. The welcome which has been given the new preacher and his family is the most heartfelt that we have ever received. On last Wednesday night after the prayer meeting, the pastor was led to the basement, where to his great surprise and delight he found a large table covered with good things for the pantry. Yes, it was a pounding in keeping with the spirit of these Fairview people. They do things on a big scale out here. The ladies are re-working the parsonage. By the time they are through with the work they have planned they will have spent about \$200 on the house.

Considering the fact that so many are shut in on account of sickness, the congregations have been good. The opportunities and obligations are many here. Pray for us that the church may meet them in such a way that God may be glorified and the Kingdom established in this part of this growing city.—L. C. Beasley, Pastor.

#### FROM THE DIARY OF A LOCAL PREACHER.

I was licensed to preach in the M. E. C. S., October 13, 1888. And ordained L. Deacon by Bishop E. R. Hendrix December 16, 1894; and ordained L. Elder by Bishop C. B. Galloway November 26, 1899.

I was appointed in 1904 by Bishop Key to supply Bayou Meto Mission. Appointed by Bishop Atkins in 1906 to Carlisle Mission.

In 1907 by Bishop Ward to Oak Hill Circuit.

In 1908 by Bishop Hendrix to Wilton Circuit.

I was employed by Rev. W. C. Hilliard, P. E., in 1910 to supply Hope Mission.

And appointed by Bishop McCoy at the Conference following to Arkadelphia Circuit. And again in 1911 to Maumelle Mission. I was appointed in 1912 by Bishop Candler to Harmony Circuit. All these charges I served; very imperfectly it is true, but to the best of my ability; always glad to serve those charges considered by others hard, and unremunerative, thus

making it possible for them to receive the appointments more to their liking. While my reports do not measure up to the reports of others, still I am gratified to know that my labors have not been altogether in vain. For when I look back over my fields of labor I can count scores of people who were once lost to God, and lost to the church who are now servants of the church, and "Heirs of a King."

I have preached the Gospel as I understand it, and those who received it are saved; "For it is the power of God unto salvation to every one that believeth."

I consider the last year the crowning year of all my years as a supply. In my home circuit where I was licensed to preach, and where in years gone by I have done much work as a local preacher, I was permitted to witness the conviction and conversion of forty people.

Now for me to say that I, or my preaching, and exhorting, and planning, was the sole cause of the hundreds of conversions which I have witnessed during these years would be presumptuous on my part, for I have been only a co-worker with the people of God.

And now if the Bishops and presiding elders can no longer find a place for me as a supply it devolves upon me to find a place where I may do local work that will be acceptable to my Lord and Saviour, who has been so merciful and good to me.—G. L. Galloway, L. E.

Lebanon, Ark.

#### UMPIRE.

We arrived here on December 15. People gave us a hearty welcome. At every place we have preached congregations have been good. We are now in a series of meetings here in Umpire. The Lord is blessing us with His presence; many requests for prayers; some of the leading people of the town. That great and noble man, Brother Purifoy, of the M. P. Church, is helping us. We are going to do some work for our paper in the next few days.—Bede Pickering.

#### ENGLAND.

We have been very kindly received at England; heavily pounded. First collection of quarterage paid over. The work is starting off with bright prospects, considering the hindrance in service caused by so much la grippe in town and among the membership.—J. A. Parker, Pastor.

#### A WOMAN'S APPEAL

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

#### 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.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

#### THE DRESS OF WOMEN.

In later years, when the human mind is free and active, it will seem strange indeed that any appeal was needed to induce people to make such an easy change for the better as a change in dress.

Some steps in social progress are long, slow and difficult, such as the breaking down of race-hatreds and class prejudices; others are quite beyond the reach of this generation and only to be worked toward, without looking for immediate accomplishment, such as the complete rearrangement of the economic position of women. The comfort we may feel in facing this question of dress for women, is that, in one sense, their very weakness is their strength. They have no prejudice whatever against any kind of fabric, color, or shape. They are too thoroughly "broken" by long submission to enforced changes to have any opposing force against another change. So we have no definite antagonism to overcome, only the will-less waste of unused minds to enter and develop.

Moreover, there is another comfort, a large one. The adoption of wiser and more beautiful clothes hurts no one but the tradesmen who now profit by our foolishness; and only hurts them in two ways; in the matter of limiting their expensive production, which will, of course, be cut down when we apply intelligence to costume, and in the special work of designing an unnecessary flood of "novelties" to allure constant purchasing. We must allow fairly for this degree of opposition, and it is not inconsiderable. The whole "dry goods" trade would be curtailed, and the dressmakers, milliners, costumers of all sorts, and makers of innumerable flimsy patterns—all these would strongly object to a reduction in their trade.

But just as each new mechanical advance limits, changes, or puts an end to, certain employments, so will such an advance as this. Men did not continue to wear those awful horsehair wigs because of any sympathy with the barbers and wig-makers thrown out of work when wigs went out of fashion. A certain number of workers will always be required to make the cloth and the garments we need, and a certain number of designers also to fill the world with beauty, real beauty, of new materials and new patterns in fabric, dress and ornament. But there is no justice nor economy in expecting us to wear foolish, ugly and superfluous things just because a lot of people want to be paid for making them.

We should remember, also, that as against the protest of these tradesmen and craftsmen at any interference with their bloated enterprises, we must set the present protest of great numbers of work people who are continually injured by the rapid fluctuations in fashion. There are the "seasonal" trades where great numbers are employed at certain times of year, and thrown out of work at others; and there are other great numbers always learning to make some new article in sudden demand and then discharged when it is as suddenly not wanted.

One of the many valuable results of a healthy market for dress materials and clothing manufacture would be the steady work for a regular number of people. Then a far higher degree of skill could be developed, a deeper understanding and love for the work. With this, supporting it and

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growing by it, would appear the strong good taste, the definite trained beauty sense which can never find a foothold in our perpetual cyclone of new fashions. Most of us are whirled along with it, deafened and stunned by the speed of the current; some cower in storm-cellars, as it were, in the peaceful monotony of some prescribed costume or the dull submission of utter poverty. With real intelligence in active use we should find our equilibrium, to the advantage of the producer as well as the consumer. The producers ought not to object, but they will.

As against the protest of this group of workers, we shall have the support of artists and sculptors, of physicians and hygienists, of all reasonable and far-seeing people, men or women. We shall have, too, the satisfaction of increased incomes, increased by not spending inordinate amounts for unnecessary things. We shall have clean consciences, artistic and economic; healthier and more beautiful bodies, stronger and clearer minds—all this is our comfort and our hope.

Just what is it that we hope for? Many have asked me: "What do you want us to wear? What costume do you propose?"

Here is seen an instant proof, if more proof were needed, of the effect of long submission. We do not find an eager desire to be free, and to be able, at last, to follow one's own taste and preference. There is no demand at all from personal choice, only the meek turning from one master to another: "What do you say we should wear?"

One hears women, feebly remonstrating against "the tyranny of fashion," wish that some one would design "a perfect costume." There is no perfect costume for everyone to wear all the time. Even an individual, unless spending an entire life in doing one kind of work, would not find any costume permanently perfect. No, the hope of the world in this matter of clothing is not in some revelation

#### WHAT IS URIC ACID?

#### THE CAUSE OF BACKACHE, RHEUMATISM, GRAVEL AND SUD-DEN DEATH.

Ever since the discovery of uric in the blood by Scheele, in 1775, and the bad effect it had upon the body, scientists and physicians have striven to rid the tissues and the blood of this poison. Because of its overabundance in the system it causes backache, pains here and there, rheumatism, gout, gravel, neuralgia and sciatica. It was Dr. Pierce who discovered a new agent, called "Anuric," which will throw out and completely eradicate this uric acid from the system. "Anuric" is 37 times more potent than lithia, and consequently you need no longer fear muscular or articular rheumatism or gout, or many other diseases which are dependent on an accumulation of uric acid within the body. Send to Dr. Pierce of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., for a pamphlet on "Anuric," and send 10 cents for a large trial package of "Anuric" Tablets.

If you feel that tired, worn-out feeling, backache, neuralgia, or if your sleep is disturbed by too frequent urination, go to your best store and ask for Doctor Pierce's Anuric Tablets.

Doctor Pierce's reputation is back of this medicine and you know that his "Pleasant Pellets" for the liver and his "Favorite Prescription" for the ills of women have had a splendid reputation for the past fifty years.

of a A Perfect Dress; it is in the development of a personal taste, an educated taste; and, with it, a strong effective will. Clothes must differ as people differ, else they fail of one great function, that of personal expression. They must differ, of course, with occupation, as, in many cases they do now. No one need fear a new regime in which one costume is imposed on all women. This would not be new at all; it is found now in the Orient.

One new regime offers to us a condition like this:

First. So high a standard of physical health, activity and beauty, that we shall not consent to wear anything injurious to the body, or in any way limiting its powers.

Second. So keen a sense of true economy, that we shall not be willing to buy poor garments, or to throw away good ones. We shall become so proud of our own skill in selection or construction that we shall boast: "I have worn this six years!" instead of our present silly pride in "the very latest."

Third. Such an educated taste in the field of textile art, and in the history of design and the evolution of dress, that we shall admire and appreciate a piece of goods or a garment as real connoisseurs, not, as now, measuring only by dates—"How new is it?"

Fourth. So true a feeling for personal expression that a woman's clothes will be part of herself, governed first by her physique and occupation, and then subtly modified by her moods.

Some women would like many changes of costume; they should have them. Some would be grateful beyond words for a single suitable and comfortable gown which could be put on and fastened with one button; they should have it. Some would show ingenuity in devising changes; others would gladly accept designs by those more clever.

The results would be these:

The elimination of all injurious articles of clothing, like high heels and corsets, and of all unnecessary and false articles of clothing, such as pads and bustles; also the reduction in volume of the trade in clothing to normal dimensions, thus assuring an immense saving of money, of time, of human labor.

A great increase in physical health and beauty, affecting not only the women but the whole race.

A beautiful development of the real textile art, and of the allied arts of design and construction of clothing.

A new world of loveliness and honor in dress, replacing the present one, in which the costumes of women are so often things to laugh at, to condemn, and to despise.

There is much confusion of idea on the subject of beauty and sex attraction, many fearing that if women's clothes were not constructed with a definite sex-appeal, they would not be beautiful.

This is an error. Human beauty is something far beyond sex beauty. Many a woman may fall far short of even our standards of true beauty, and yet be irresistible to the opposite sex. Others are nobly beautiful and yet fail to charm.

The beauty we need is human beauty; that grave, sweet, noble womanhood which is conscious of its high place and power; the beauty of dignity and freedom, not the hectic flutter of spangles designed to attract the eye of the necessary male.

It is clear that one of the strongest forces helping on such a change in the dress of women is that basic power of freedom. The penniless dependent woman may not dress as she likes, but must dress as she has to. Free women will demand freedom in choice of their own clothes.

Another helpful force is the increasing differentiation of women as they take up new occupations and specialize in them. While women all follow one trade, the unpaid labor in the home, it is far easier to dress them according to arbitrary fashions than it will be when they become more strongly individualized.

Political independence is also a great help. It adds to the sense of power, the feeling of personal dignity. The slave in the harem or the cook in the kitchen may be willing to dress like a doll or a tame monkey, but Queen Demos will hold a new attitude toward life.

Such change for the better in the clothing of women will greatly affect the feeling of men toward them, and, in itself, help to promote their progress. The little boy would not so soon look down on the little girl if she and he were dressed alike. He despises, and with reason, that silly, bobbing, enormous bow of bright ribbon on the head which answers no purpose whatever except to scream: "This is a girl." He despises, and with reason, the frail material and foolish shape of her frocks, which last either prevents free action, or accompanies it with unseemly exposure.

The girl child is by nature as big and strong, as enterprising and agile, as the boy. It is by artificial means that we divide them and restrict her, at the same time fostering in her, with elaborate care, the sex consciousness and "clothes consciousness" which hamper all her later life.

The young man would find it easier to maintain a hearty comradeship with young women, if the young women were not dressed to attract. There is no better safeguard for the excitable emotions of youth than free friendly association on equal terms, thus maintaining mutual acquaintance and respect on the ground of a common humanity, instead of adding an artificial mystery and distinction to the natural attraction of the sexes.

The heaviest charge of all the many that may be brought against the dress of women is its being so predominantly sexual. We should take a lesson from the "lower animals," remembering that their special sex-adornments are not only confined to the male, but often appear only in the mating season. We have not only put the tail of the peacock on the back of the pea-hen, but the poor thing must needs strut and spread it all the time; she must, too, if he feeds her for her beauty. He spreads that blue-green splendor for mating purposes, and sheer male pride; she would have to spread it whenever she was hungry.

The whole field of morbid sex-activity, which so evilly distinguishes our race, would be most healthfully affected by a desexualizing of women's clothes.

The child's natural love of beauty should be carefully developed, gratified and trained in boy and girl alike. The young people should be encouraged to study beauty, and provided with really beautiful garments—both boys and girls.

A return to normal in the dress of women would be accompanied by a similar normality in the dress of men. It is no advantage to the world

to have men as sad-colored and monotonous as they are now.

To put it briefly, we should so change our costumes as to lower sex-distinction and heighten race-distinction.

The freeing of individual taste in women would be promptly reflected in men; and the higher beauty sense now shown by women would be inherited and trained in sons as well as daughters.

It may be well to offer to our anemic imaginations, pale and prostrate from long disuse, one or two concrete suggestions; things possible to buy and wear now.

Knit underwear in a wide variety, or its equivalent in muslin or silk, may be obtained in simple and comfortable shapes; one-piece affairs of skirt and bodice together, or drawers and bodice together. Knickerbockers also are available. Also certain form of "brassiere" which answer the purpose of a bust supporter, when needed. Long stockings may be gartered with no injury to the body by a loose hip-girdle, coming below the abdominal curve and held securely by the heavier muscles at side and rear.

Shoes that are neither ugly nor injurious may be wrung from reluctant tradesmen; some few manufacturers make a specialty of such. A continued demand would of course increase the supply.

Hats, just at present, may be found in thoroughly good shapes and sizes.

In all this there is no great difficulty save in the matter of shoes; yet even there the French heel, and al-

#### CHILLS

and fever though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co, Memphis, Tenn.

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### HENDERSON-BROWN COLLEGE

JANUARY 26, 1916

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most as high Cuban heel, may be kicked out of existence in a year's time by the simple process of not buying them. The steady demand of thousands of women for low heels would bring them as fast as the factories could turn them out.

As to dresses, it is also possible at the present time, December, 1915, to buy ready-made, or have constructed by temporarily complacent makers, an extremely comfortable and pretty kind of dress. There are also many kinds which are neither, but the pleasing thing is that any good ones are available.

The new fashion of high fur collars, now patiently being accepted by the same women who have been baring their bronchial region to all the winds that blew, need not be accepted; nor the unnecessary voluminous skirt.

These things are merely mentioned to show that there is an "isle of safety" just now for those who wish to begin to be sensible.

The second step is to stick to it—to refuse to give up the sensible for the silly.

The third, and most important, is to strike out for oneself; to cultivate an original distinctive personal taste; to invent for oneself, or to choose a special personal style and hold to it.

The fourth is to initiate a new industry, a new kind of dressmaker's establishment.

Let us enter one, one that is all that it should be, a "palace of industry" indeed.

In the reception rooms are casts of noble statues, pictures of typical historic dresses, books on the evolution of costume and on textile and decorative art. Also most interesting cabinets, containing little figurines, with dresses of certain periods, races, or arranged to indicate the lines of growth and decadence in a given fashion; as for instance the increase in the number of starched petticoats which immediately preceded the crinoline—I knew a lady who wore nine, going to a party about 1850—and then the narrower bell-shaped ones in which the crinoline dwindles to extinction in the early seventies.

There should be great sample books of various fabrics, patterns of laces and the like; a full and reliable choosing ground.

Then comes the larger exhibition room, with samples of all standard fabrics, and where many types of costume are shown on dummies, on models seen in action, on the purchaser who wishes to try the effect. Huge mirrors should be here, and deep closets full of lovely sample robes.

The consulting expert would be a person of wide experience and thorough education, with a keen color sense, and a sensitive perception of personal distinction—a sort of diagnostician and prescriber—to point out one's special type and kind of garment indicated. Here one could express and defend one's preferences, call for certain colors and sympathetically met. A rather blundering description of what one had in mind would be helped out by quick reference to book, picture, or figurine, and a desired effect immediately illustrated on the living model.

"That's it!" cries the purchaser, de-

lighted. "I knew it would be pretty. Make me one like that!"

If one had no choice, even among the offered samples, one might safely submit oneself to this expert. Shape, size, coloring, action, all carefully studied; such and such kinds of dress would be suggested; and people who do not like to bother about their clothes could "put themselves in the hands" of such a competent and disinterested guide as contentedly as they now commit themselves to the tender mercies of the fashion-makers.

The designing room would be like an architect's office—wide-windowed, clean, with great drawing tables and all the materials for line and color treatment; and the workroom, light, airy and beautiful, be filled with efficient needlewomen who had all been fully educated in their profession and loved it.

Now think again of a new kind of wardrobe at home. Think of the deep satisfying peace of having worked out the kind of costume which absolutely suited you, from the innermost to the outermost garment. Then to be able, without fuss or worry, to have made up, or to buy ready-made, a sufficient number of those perfectly satisfying garments; and then not to have to think of clothes again till they began to wear out!

The result is not montony; nothing like the montony of the present, where each and all must wear what "they" are wearing, whether they look well in it or not.

Some women would perhaps choose to wear always one kind of dress, but not many. Almost all of us like a change now and then. And there might be a thousand changes, yet, always beauty.

If some plump little curly-head preferred a Dolly Varden kind of dress of brightest figured chintz, she might wear it uncriticized by the side of another who insisted on a straight, long-sleeved, mediaval gown of heavy silk; or still another who chose the slender "Empire" style in sheer muslin, and was beautified therein.

The differences we now find in the ever-revolving wheel of changing fashions we might still have, all at once and all the time—if we wanted them. Now we are all alike in one kind of foolish dress, until we are all alike in another. Then we could all be different, as different as in a fancy dress ball, if we so preferred.

The probability, however, is somewhat like this: In the interests of comfort and convenience in ordinary work, women will become largely similar in dress through business hours; not as drearily identical as men are now, but still similar. Where the occupation agrees, the costume should agree, within reason. But when working hours are over, at home, or at play, anywhere, the whole world of women could blossom out to their heart's content, in beauty as varied as the flowers.

The human body is all one living thing, we cannot have disease in one part, and all the rest remain perfectly healthy. Even neglect of a given part, with its progressive atrophy, injures the circulation and general health. So with the human mind. The most elaborate education of one part does not make an intelligent person, if the rest remains a blank. Even the exercise of the reasoning faculty, on some subjects, does not make a reasonable being if the brain is never used on others.

So long as we remain positively foolish or negatively unreasoning, in

any large department of life, the harmonious development of the mind is checked. This matter of the dress of women is mainly important as it affects the minds of women, and so the mind of the whole world. It is of measureless importance to our progress that women rapidly advance in all human powers and faculties. That advance is feared, disliked, and opposed on the ground that women are creatures of sex, whose place in life is wholly functional, limited to the fulfillment of sex relations, and of a group of low-grade, aborted industries practised in the home.

The progress of women has been so far attained by colossal efforts, through which it has been proved, over and over, that women have human faculties as well as feminine ones. It is on the visible achievements of women that the change in public opinion turns. In our present stage of progress one of the strongest deterrent factors is the archaic absurdity of women's clothes.

They are now eagerly asking, demanding the ballot. The earnest speaker says: "The use of the ballot is human. I am a human being; treat me as such." But what the man sees, in the shop windows which leave no inmost secret of underclothing concealed, and on the bare-necked, bare-shouldered, bare-backed, bare-chested and bare-axilla-ed ladies at dinner and at dance, is a species of dress which fairly screams at him: "I am a Female! 'Treat me as such!'"

And he does. It is inconceivable to the masculine mind that being capable of wearing those ultra-sexual shoes—shoes the entire purpose of which is to make of the foot an alluring ornament; or those under-garments so unmistakably created to be looked through, not in the least to clothe and cover, but to stimulate the imagination, to be more exciting than a decent nudity; or those evening gowns (unworthy of that decent name) which are mere casual draperies, appearing in immediate danger of coming off, and meant to appear that way—dresses so worse than sleeveless as to require the use of a razor under the arm, in order that there may not be exhibited what even our present shamelessness is a little ashamed to show—it is inconceivable to him that such a being is a reasonable being a human being, anything but a Female with the largest of F's.

Can we blame the masculine mind? Can we with any logic demand one kind of freedom, while visibly willing to submit to the senseless dominion of fashion?

Of course, if the masculine mind were wholly reasonable itself it would see that the pot cannot call the kettle black and expect the kettle to make no retort. Women may well point to the eighty-five million dollar tobacco crop shown in the report of 1911, or to the two-billion, two hundred and thirty-three million, four hundred and sixty-one gallons of spirits, malt liquors and wines consumed in these United States in one year, 1913. So long as the weak foolishness of men gives way to drug habits like these, it ill becomes them to say that the foolishness of women unfits them for the ballot. If unwisdom, or even wickedness were the measure of unfitness to vote, we should have a most restricted election.

But recrimination defends neither party. Men, with all their sins upon their heads (and also upon the heads of their wives and children) are still able to keep the world moving, while

women are now claiming the right and the duty of helping in the process, and even asserting that they can move it to better ends.

It is the woman who must ask of the man the further opportunity to prove her wisdom, her high purposes, her effective human power. Such being her position today, it is immeasurably important that she should stand above all reproach. She has shown a cleaner record in vice and crime; she is proven industrious and faithful; she is, for the most part, a wise and careful spender of her husband's earnings; she still holds, in spite of all her limitations, a high place in man's esteem.

What then will be her place when she outgrows those limitations? When men see about them strong, sensible, active fellow-citizens, able and vigorous in body and mind, instead of these highly decorative objects, toddling about on their silly little heels, having to be helped on or off a street car, always inviting the open stare or furtive glance of superficial admiration.

The coming change in the Dress of Women is not so much a change of costume as a change of mind. Also it is a change of body. It is as if the women ceased to be dwarfs and suddenly grew up, grew to full human stature. It means a different kind of women; women with a new kind of pride, a new dignity, a new honor; women who with a few years of freedom and well-used judgment will mar-

#### REV. A. B. MOWERS ADVOCATES NERVE REMEDY.

Nervous indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanished entirely.

Every ailment must have a cause and the cause is what should be removed. When the cause lies in the nervous system Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:—

"Nearly 10 years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day, with a dizzy, dull feeling. I was extremely nervous, confused and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained.

MILES MEDICAL CO., Elkhart, Ind.

#### PIANO BARGAIN.

Any one desiring to buy a new piano in Little Rock at a great saving may learn particulars by addressing G. M., care Arkansas Methodist, Little Rock. But there is no time for delay.

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FOR 1916. SELF-PRONOUNCING Edition  
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vel at the strang hypnotism which for so long has made them willingly ridiculous.

This is not a movement for dress reform. It does not require either a special kind of costume, or any laborious banding together to support one another in timid advancement, as, in the period of street-sweeping skirts there was a little society of women who wore short skirts on rainy days—"The Rainy Daisies," they were called.

All that is needed is the use of the individual judgment, the individual will, and both grow stronger with that use. There are no real lions in the path—nothing but mere false ideas. We slavishly do as we are told under the impression that something terrible will happen to us if we do not. But nothing does happen. How could it? There are no legal penalties for being sensible.

You say: "Oh, but I could not do it alone! If I wore low heels I should be conspicuous!"

Remember that you are not alone; there are millions of others, all in the same frame of mind; all waiting in their chronic submissiveness for somebody else to move first. Yet women have not lacked strength or courage to meet real danger. They stood with their men to fight the savages in pioneer days. They went to the stake as bravely as did men. They need only to see the importance, the duty, of this change, and they will make it easily. Here is no stake, no lion, no savage, nothing to fear but the adverse comment of people you know to be foolish—whereas at present women boldly sustain adverse comment from the wisest.

Shall women, who in their folly have not been moved by the jeering ridicule of the wisdom of all the ages, flinch now, when their growing wisdom shall meet the ridicule of a dwindling group of fools? They who have been conspicuous by their folly for so long, ought not to shrink from becoming conspicuous by their wisdom.

Man's contempt for the excesses of women's dress has its root in a deep-seated instinct, an instinct which knew she is not the one designed by nature to strut and flaunt in gorgeous plumage.

The majesty of womanhood will shine out in a far nobler splendor when she drops forever her false decoration, and learns that beauty lies in truth, in dignity, in full expression of our highest human powers.—The Forerunner.

PROHIBITION AGREES WITH DES MOINES, IOWA.

Summarizing the opinions of business and professional men as to how prohibition had affected the city, the Des Moines Capital says:

"Money that formerly was spent in the saloon now purchases other merchandise; collections are steadily improving, especially among the laboring class. Empty store-rooms are fast filling up, saloon employes thrown out of work are rapidly finding employment in other lines."

"Our business is better than it was a year ago," said the credit man of one of the largest furniture stores in Des Moines. "Our collections were never so good. I can name at least a score of families among our customers who were considered poor pay before the saloon was closed that are paying promptly now and have been since the city became dry. People who formerly made weekly payments

about once a month now pay promptly each week."

"People bring their pay checks to the bank to cash that formerly cashed them in the saloon," declared a well known banker. "The fact that many saloons took out of the bank as much as \$5,000 on pay days to cash checks with shows the amount of money that weekly came to us through the saloon and which now comes direct. People come to the bank regularly now that perhaps never were inside a bank half a dozen times in their lives before. The weekly payroll of large employers of labor is steadily increasing."

It is cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits.—Hannah More.

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BATESVILLE DISTRICT.

- (First Round.) Minturn, at Hopewell...Jan. 8-9 Swifton 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 B. L. WILFORD, P. E.

BOONEVILLE DISTRICT.

- (First Round.) 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.) 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...Jan. 17 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.

FAYETTEVILLE DISTRICT.

- (First Round.) 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. 6-7 Berryville Station...Feb. 12-13 War Eagle...Feb. 13-14 Huntsville...Feb. 13-14 Marble...Feb. 16-17 GEO. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.

- (First Round.) Beech Grove Ct., at Hills C...Jan. 8-9 Kibler Ct., at Kibler...Jan. 15-16 Van Buren Station, 7:30 p. m...Jan. 16 Ozark Ct., at Granade's C...Jan. 22-23 Ozark Station, 7:30 p. m...Jan. 23 Hartford and Midland, at H...Jan. 29-30 Van Buren Ct., at Fig. Five...Feb. 5-6 South Fort Smith, 7:30 p. m...Feb. 6 Alma Station...Feb. 12-13 Central, Fort Smith, 7:30 p. m...Feb. 13 Charleston Ct., at G. Prairie...Feb. 19-20 Greenwood Station...Feb. 26-27 WILLIAM SHERMAN, P. E.

HELENA DISTRICT.

- (First Round.) Keville, at Keville...Jan. 8-9 Clarendon...Jan. 9-10 Cotton Plant...Jan. 15-16 Brinkley...Jan. 16-17 Hamlin, at Hamlin...Jan. 22-23 Parkin...Jan. 23-24 Howell and DeView, at H...Jan. 29-30 McCrory...Jan. 30-31 Colt at Colt...Feb. 6-7 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.) Blytheville Ct., at Yarbrow...Jan. 8-9 Blytheville...Jan. 9-10 Brookland Ct., at B...Jan. 12 Jonesboro Ct., at Mt. Carmel...Jan. 13 Vandale Ct., at Vandale...Jan. 15-16 Earle...Jan. 22-23 Crawfordville...Jan. 23-24 Whitton and Tyrnza, 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 Marlon...Feb. 19-20 Monette & Macey, at Mon...Feb. 26-27 Manila and Dell, at M...Feb. 27-28 F. M. TOLLESON, P. E.

PARAGOULD DISTRICT.

- (First Round.) 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 H. H. WATSON, P. E.

SEARCY DISTRICT.

- (First Round.) 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...Jan. 23-24 Argenta, First Church...Jan. 24 Argenta, Gardner Memorial...Jan. 25 Heber Springs...Jan. 29-30 Heber Springs Ct...Jan. 29-30 Judsonia and Kensett, at J...Feb. 2 Griffithville Ct...Feb. 5-6 McRae Ct...Feb. 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.) 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 B. A. FEW, P. E.

CAMDEN DISTRICT.

- (First Round.) 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 Fordyce...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

DISTRICT STEWARDS' MEETING At Camden, 10:30 to 12:30, Tuesday, January 11. Preachers' and lay leaders' meeting at Camden, beginning the evening of January 11 and running through the day and evening of January 12. Every pastor and lay leader of the district is urged to be present. It is very important that we get together and properly plan the work of the year. Pastors will please notify district stewards and lay leaders. W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.

- (First Round.) Twenty-eighth St., p. m...Dec. 21 Henderson Chapel, p. m...Dec. 23 Austin Ct., at Mt. Zion...Jan. 1-2 Highland, p. m...Jan. 5 Hickory Plains, at Cross Roads...Jan. 8-9 Des Arc, p. m...Jan. 9 Lonoke...Jan. 12 Mabelvale Ct., at Mabelvale...Jan. 15-16 Asbury, p. m...Jan. 16 Capitol View, p. m...Jan. 17

- Pulaski Heights, p. m...Jan. 19 Bryant Ct., at Salem...Jan. 22-23 Oak Hill, at Pleas. Hill...Jan. 29-30 Tomberlin Ct., at Tomberlin...Feb. 5-6 England, p. m...Feb. 6 Hunter Memorial, p. m...Feb. 9 Benton Ct., at New Hope...Feb. 12-13 DeVall's Bluff and Hazen, at DeVall's Bluff...Feb. 19-20 Carlisle, p. m...Feb. 20 First Church, a. m...Feb. 27 Forest Park, 3 p. m...Feb. 27 Winfield Memorial, p. m...Feb. 27 Keo, a. m...Mch. 5 ALONZO MONK, P. E.

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.) 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.) 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 Altheimer and Wabbaseka, at W...Feb. 26-27 Pine Bluff Ct., at Whitehall...Mch. 4-5 J. A. SAGE, P. E.

PRESCOTT DISTRICT.

- (First Round.) 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 W. M. HAYES, P. E.

TEXARKANA DISTRICT.

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

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.

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