

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK., THURSDAY, JANUARY 13, 1916

NO. 2

PUT ON THEREFORE, AS THE ELECT OF GOD, HOLY AND BELOVED, BOWELS OF MERCIES, KINDNESS, HUMBLENESS OF MIND, MEEKNESS, LONGSUFFERING; FORBEARING ONE ANOTHER, AND FORGIVING ONE ANOTHER, IF ANY MAN HAVE A QUARREL AGAINST ANY; EVEN AS CHRIST FORGAVE YOU, SO ALSO DO YE. AND ABOVE ALL THESE THINGS PUT ON CHARITY, WHICH IS THE BOND OF PERFECTNESS. — Colossians 3:12-14.

THE SPIRIT AND ATTITUDE OF ARKANSAS TOWARD OUR UNIVERSITIES.

The Conferences in Arkansas took no action on the Educational Commission's report relative to Vanderbilt University, failed to approve the proposed charter of Southern Methodist University, and appointed no trustees for the latter. The secular press made sensational reports on these circumstances, and several of our Church papers have commented in such a way as to indicate that the real attitude of Arkansas Methodism has been misunderstood. In our issues of December 2 and 9, in the account of proceedings of the two Conferences, resolutions and outlines of circumstances were published, but as the Church at large has not read these, it is due to the Conferences concerned, and indeed to the whole Church, that the real attitude and spirit of Arkansas Methodism be fairly interpreted.

Our readers remember that, in an editorial, October 28, on "Tennessee Conference and Vanderbilt University," we commended the action of that Conference and earnestly and strongly advised that no further steps be taken to recover Vanderbilt. Our unequivocal position was warmly commended by the Christian Advocate (Nashville) and Texas Christian Advocate. We did not assume to forecast the action of our Conferences, but frankly expressed a view which we ardently hoped would prevail. To our gratification, as the sessions approached, we discovered that we had voiced an almost universal sentiment, and we were not aware of any wish or purpose to thwart the action of the Commission.

When the General Conference created the Commission, it recommended to the "Patronizing Conferences that they assert, by proper legal proceedings, their right to the ownership and control of said University, * * * and requested (them) to elect one commissioner each to work in co-operation with the Educational Commission * * * in the accomplishment of the transfer of the rights of the said aforementioned Patronizing Conferences and the legal procedure necessary to enforce the same and to act for and on behalf of the Patronizing Conferences in the assertion of the rights to Vanderbilt University." Heeding this recommendation, the North Arkansas Conference (formerly Arkansas and White River) elected two commissioners and Little Rock elected one. When the Educational Commission and the Patronizing Conference commissioners met last February, an elaborate legal opinion, procured from two eminent attorneys, practically settled the question, and the transfer of the General Conference's interest in Vanderbilt was not made. One Arkansas commissioner (J. K. Farris) agreed with the Commission, the other two (Jas. A. Anderson and Stonewall Anderson) thought that these attorneys had overlooked certain important relations, and, supposing that it was their duty to report to their Conferences, prepared papers stating their views and the grounds therefor. We understand that they had no purpose or expectation of securing Conference action adverse to the conclusion of the Commission, but felt that their Conferences and the General Conference had intended that they should report conditions as they saw them. One commissioner (Farris) reported early at North Arkansas Confer-

ence, and the Conference, not knowing of another report, adopted his recommendation of approval of the Commission's action. Later Dr. J. A. Anderson informed the Conference that he had intended to report, but as a report differing from his had been adopted, he would not report unless requested. In justice to itself and to Dr. Anderson, the Conference asked for his report. The presiding Bishop read an opinion of the Episcopal College to the effect that action criticising or obstructing the work of the Commission should not be permitted, and, after Dr. Anderson had begun to read, ruled him out of order. Dr. Anderson, well versed in Church law and history, knew, and the Conference knew, that the General Conference had long ago decided that "The President of an Annual Conference has the right to decline putting the question on a motion, resolution, or report, when, in his judgment, such motion, resolution, or report does not relate to the proper business of a Conference." Knowing well the temper of the North Arkansas Conference, we feel sure that no Conference criticism or obstructive action was contemplated, but the Conference did feel aggrieved that one of its commissioners, duly appointed at suggestion of the General Conference, was not permitted to read for information his carefully digested report. Approval of the Commission's action had really been expressed by the adoption of the Farris resolutions, but when the Conference discovered that Dr. Anderson had a different report, there was desire to hear it, and when the Bishop refused to permit the reading, the Conference reconsidered the Farris resolutions and ordered both reports filed without further action. This was done partly because the Conference wanted to treat both commissioners alike, partly for the sake of harmony between the elements of the two old Conferences, and partly because it was believed that the Bishop had erred in his interpretation of the law. If it had not been for these complications, the Conference doubtless would have adhered to its original approval of the Commissioner's course. In Little Rock Conference it was assumed that the reading of a similar report would be refused, hence the question was not raised, and no action was taken on the Vanderbilt matter.

As we see the situation, it is a misfortune that these reports were not read. It creates an impression, on the one hand, that something dreadful had to be suppressed, and, on the other hand, that by a technicality arbitrary authority was invoked to deny the Conferences the privilege of hearing reports of their accredited representatives. We are so loyal to the Commission and so satisfied with its ability to maintain its position, and so confident of the honorable purposes of our own commissioners and of the Conferences, that we could heartily wish that the Educational Commission itself would call for the publication of these reports to clarify the history of an important period in our Church life.

The action of the two Conferences relative to Southern Methodist University is a different matter, and yet it is closely connected with the above affair, because the same interpretation of the opinion of the College of Bishops was invoked to prevent a free expression of desire concerning that University. The two Conferences cordially and fully approved of the establishment of Emory University and the purpose to take over Southern Methodist University. The latter action was expected as a matter of course. Failure of the Commission to secure S. M. U. as one of the connectional universities would have caused surprise and keen disappointment. We confess that we had never dreamed nor met any one who dreamed of any other course than to acquire it. The Arkansas Conferences fully recognize the authority of the Commission to exercise the power of the General Conference to carry out the policies of the latter in establishing

universities. Our Conferences gave prompt and unqualified approval to the action relative to Emory University, because its plan and charter were regarded as ideal and its inception epochal and prophetic. A similar arrangement was by many preferred for S. M. U. Should this honest preference be condemned? In its report to the Conferences the Educational Commission had frankly and wisely announced that "the charter had not yet been brought to its final form." That evidently meant that other amendments were contemplated, and it surely could not be treason respectfully to make known our preferences while the process of amendment was going on. The Annual Conferences have always enjoyed the right to petition or memorialize the General Conference for changes, not merely in the law, but in the very Constitution of the Church; hence it seemed perfectly legitimate and natural to petition the Educational Commission, "the General Conference in miniature," as it has been aptly termed, concerning desired modifications before the charter should be brought to its final form. It is presumed that representatives of the University, possibly of other Conferences, had been consulted. It is probable that the Commission in accepting the charter yielded in large measure to the wishes of such representatives. When our Conferences were asked to co-operate as parties to the amendment of the charter, was it wrong for them respectfully to offer suggestions? True, the founders of S. M. U. are very wise men, but even wise men sometimes get good suggestions from the simple. Certainly the honest men who constitute the Commission did not expect any one to stultify himself by voicing unequivocal approval of a plan when we had honest convictions that it could be improved. We, indeed, believe that the Commission is open-minded and would welcome pertinent suggestions from all parties in interest. The very fact that the Commission had provided that the charter should become effective and trustees be appointed in the event of failure of our Conference to act, was regarded in itself as an indication that the Conferences had a right to take no action. It will doubtless be admitted that the General Conference did not expect the Commission to force the Texas Conferences, the original owners, to surrender their exclusive ownership. Was it intended to leave to the Texas Conferences freedom of action, but to coerce the Arkansas Conferences? If the Arkansas Conferences had no right to refuse to accept the charter, there was no necessity of submitting the proposition to them. If the Conferences were not to be coerced, surely they had a right respectfully to express their reasons, and not stand silent before those who might construe their non-action as disloyalty.

If the opinion of the College of Bishops had not been misinterpreted and misapplied, the North Arkansas and Little Rock Conferences would have been able by respectful memorials to present their wishes to the Commission before the charter has been brought to its final form. As the Conferences were denied the privilege adequately to express themselves, they simply availed themselves of the option allowed by the Commission, and took no affirmative action on charter and trustees. We pledge the Arkansas Conferences to do whatever the General Conference, our supreme law-making body, or the Educational Commission acting within its prescribed limitations, authoritatively require; but when options are by plain implication allowed, Arkansas is not to be charged with disloyalty if the accepted option does not please others who accept the alternative. Arkansas also argues that there is no disloyalty in respectful suggestions or memorials and believes that the Commission and the College of Bishops did not intend to deny that privilege. It, for instance, might have happened, after all plans had been

(Continued on Page 3, Column 2.)

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PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

WESTERN METHODIST PUBLISHING CO.,
Publishers.One Year, Cash in Advance.....\$1.50
To Preachers.....1.00

Office of Publication: 200 East Sixth Street, Little Rock, Ark.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897.

Make all money orders or drafts payable to Western Methodist Publishing Co.

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 College of Bishops will hold its regular May meeting this year at Louisville, Ky.

The University of Chicago this year celebrates the twenty-fifth anniversary of its founding.

In order to aid in freeing Southern College from debt, the Florida Conference assessed \$12,000 for education.

Rev. J. E. Lark writes that his reception at Springdale has been kind and that he is delighted with his new charge.

Rev. S. F. Brown of Gentry writes that his people have received him royally, congregations are growing, and the outlook is fine.

Rev. J. W. Harrell writes that he has had a good time in observing the week of prayer and all things are moving off well at Malvern.

Rev. J. D. Johnson of Cato called Friday. He is starting on his fourth year in that charge, and confidently expects it to be his best.

Rev. C. C. Woods, D. D., editor of the St. Louis Christian Advocate, according to his custom, is spending the winter in Florida, at Sarasota.

Married.—At Bethlehem Church, on the Dalark Circuit, by Rev. T. O. Rorie, January 9, 1916, Mr. W. Frank Parker to Miss Emma Thompson.

It is reported that Bishop Waterhouse is much improved in health, has sold his Los Angeles home and is going to live in the Holston country.

Married—December 16, at the home of the bride, Mr. Edgar Oliver of Crossett and Miss Ida Shackelford of Glenville, Rev. J. H. Ross officiating.

Mr. F. M. Daniel, secretary of the North Arkansas Conference, requests any preacher who has not received his copies of the Minutes to notify him.

The Convention of New York Diocese of the Episcopal Church has given the several parishes the right to permit women to vote in church meetings.

Prohibition has not hurt Little Rock. Within a week after the saloons were closed its population increased some 3,500—by the annexation of Pulaski Heights.

Married.—January 8, at the home of Mr. J. A. Page, at Concord, by Rev. J. M. Thrasher, Mr. Lee Martin to Miss Grace Page, both of Independence County.

The Florida Conference abolished the office of Conference treasurer and selected a bank to handle all its funds, and requires the bank to give a security bond.

The financial condition of the Alabama Christian Advocate is such that the new editors are to work without compensation, one being a presiding elder, the other a business man.

Rev. Julian Foster reports that all things look bright and prosperous for the year on Elm Springs Circuit. The people are pleasant, the location good, and the country prosperous.

The Journal of the Little Rock Conference has come to hand. It is very complete, and is creditable to the Secretary, Prof. C. J. Greene, and to the publisher, The Texarkanian.

Rev. S. B. Mann reports that everything is moving along well on Bright Star Circuit. He claims to have some of the best people in the world, who are co-operating with him to make this a great year.

Simpson College, Iowa, and Woman's College, Ill., two colleges of the Northern Methodist Church, have just completed successful endowment campaigns for \$300,000 and \$200,000, respectively.

Prof. J. L. Bond, our State supervisor of rural schools, is on the program of the meeting of the Department of Superintendence of the National Educational Association, which convenes in Detroit in February.

The athletic association of Tulane University has decided for the present to discontinue intercollegiate baseball. The reasons are, financial loss, too great a tax on the time of players, and a desire to promote playing inside the university.

Rev. L. B. Green of the Alabama Conference has been appointed a professor in Paine College, Augusta, Ga., our school for negroes. He takes up the work of Rev. W. L. C. Wailes, who, after nearly ten years of faithful service, died last November.

The tribute of Dr. Frank M. Thomas in the January Methodist Review to his old teacher and friend, Dr. Gross Alexander, is beautiful, appreciative, and sympathetic. It illuminates sides of Dr. Alexander's life not fully understood by the Church.

Last Monday Dr. J. M. Workman, president of Henderson-Brown College, called and reported that school work was in fine condition and several new students had entered since the holidays. He had preached at Highland Sunday morning and at Asbury at night.

The Methodist Year Book for 1916, edited by Dr. Oliver S. Baketel, is a perfect mine of information, not only about the Methodist Episcopal Church, but about all Methodism. Every preacher needs it. Order of Methodist Book Concern, 150 Fifth Ave., New York. Price, 25 cents.

Rev. Jesse Galloway, who was appointed to Orchard View Circuit, has been changed by the presiding elder, Dr. W. M. Hayes, to Caddo Gap and Womble, and Rev. Jesse Hamilton is supplying Orchard View. Brother Galloway reports a warm reception at his new charge.

Dr. H. A. Doaz, president of the Texas Woman's College, has secured leave of absence and will study for two or three years at Columbia and Union Theological Seminary. Rev. J. D. Young, vice president, will have charge of the financial interests of the college in the absence of the president.

The Educational Commission will meet in Atlanta Wednesday morning, January 12. The Commission will review the various interests entrusted to it by the Church, and will take action whereby Southern Methodist University becomes our Connectional institution for the territory west of the Mississippi. —Texas Advocate.

The following Florida Conference appointments will interest many of our readers: Rev. J. D. Sibert, presiding elder of Miami District; First Church, Miami, J. R. Cason; Ojus and Deerfield, J. S. Brooke; Stuart and Jensen, A. T. Galloway; Ocala, J. M. Gross; St. Petersburg, W. F. Dunkle; Hyde Park, Tampa, L. M. Broyles.

The Wisconsin-Minnesota Light and Power Co. is building a great dam for hydro-electric power at Wissota, on the Chippewa River. They employ 1,000 men and have created a new town. They provide for Sabbath observance and prohibit gambling and the sale of intoxicants, and make ample provision for recreation and care of health.

Tuesday Dr. M. S. Stell called to arrange for change of address. He has been practicing dentistry at Bigelow, but on account of impaired health has moved to Little Rock to become general agent for the North American Accident Insurance Co. He speaks in high terms of Brother Harris, the new pastor at Bigelow, and predicts a successful pastorate.

After prayer meeting at the Methodist Church Wednesday night, the pastor and his wife, Rev. and Mrs. Wade, were very much surprised to receive a most generous "pounding" at the hands of the church members. The affair was one of genuine enjoyment, and many useful gifts were received by Rev. and Mrs. Wade.—Johnson County Herald.

The Methodist Review for January contains the last work of the late scholarly Dr. Gross Alexander and the first touch of the new, brilliant editor, Dr. H. M. Du Bose, and it is highly creditable to both. The editorial foreword is pertinent and strong, the contributions are rich and varied. Our readers should send \$2 to Smith & Lamar, Nashville, Tenn., and feast on the fat things in this great Review.

Tuesday of last week, on their return from Hot Springs, where they had spent the holidays, Miss Kate J. Bigham, Professor of Bible and Psychology at Galloway College, and Miss Martha Pignol, music director, spent some hours in the city and honored our office with a call. They had enjoyed their vacation and seemed especially pleased with Little Rock.

Mr. Fred B. Fisher, who has become Associate General Secretary of the Interdenominational Laymen's Missionary Movement, has for three years been General Secretary of the Methodist Laymen's Missionary Movement, and it was largely his leadership which made successful the national conventions of Methodist men in Indianapolis, Boston, and Columbus.

Last Friday, on his return from Nashville, Tenn., where he had placed his son, Edwin, in the Tennessee Industrial School, Rev. A. M. Shaw of Lake Village and Arkansas City visited in our city and called at our office. He had a pleasant trip, and reports that his work starts well in his charge. On the night of December 23 he was vigorously and delightfully "pounded."

Bishop Candler has appointed Rev. Juan Pascoe, who for the past two years has been a student at Vanderbilt University, pastor of Balderas Street Church, Mexico. Mr. Pascoe is a native Mexican, and for some time, in addition to his work at Vanderbilt, has been assistant to Prof. Andres Osuna, Spanish translator for our Board of Missions and Publishing House.

Clarence W. Reid, second son of the late Dr. C. F. Reid, was killed recently by an electric train running into his automobile in Oakland, Cal. His wife and a friend were with him, but neither of them was seriously hurt. Brother Reid was a local preacher and a surveyor, and lived near Oakdale, Cal. He was born in China while his father was a missionary in that field.

Owing to the heavy responsibilities as president of Henderson-Brown College, Rev. J. M. Workman has resigned as chairman of the Sunday School Board of Little Rock Conference, and Mr. C. E. Hayes, superintendent of the Winfield Memorial Sunday school, Little Rock, has been elected in his place. This assures a continuation of the good work already accomplished by the Board.

All Methodist preachers in Arkansas will rejoice to learn that President Reynolds has succeeded in securing Bishop F. J. McConnell, of the Methodist Episcopal Church, for a series of addresses before the Summer School at Hendrix next June. Bishop McConnell is easily one of the greatest preachers and thinkers of America. He is to speak on "Christ in the Life and Thought of the World Today." It will be a profound, fresh, inspiring message.

Desiring to be first to respond to the call for its apportionment for the Arkansas Methodist, our First Church, Texarkana, under the leadership of Rev. P. C. Fletcher, the first Sunday in the year made its contribution of \$90. This is fully appreciated, and is in keeping with the spirit of that splendid church and aggressive pastor. They began the new year by receiving twenty new members. The personal campaign will soon be inaugurated.

Rev. John R. Stewart, secretary of the Superannuate Endowment Fund, says to our pastors throughout the Church: "Any information you may furnish me with reference to persons who might be induced to aid the Superannuate Endowment Fund or any of the Conference Endowment funds will be gladly received. I am ready to spend a Sunday with any pastor where there is opportunity to aid our good cause. Brethren will please write me."

Bishop Hoss is now at Muskogee, Okla., having reached that city last week on his return from the Far East. He reached San Francisco December 27, but delayed his departure awaiting news from his son, who had stopped in Honolulu to visit a friend. Shortly after reaching Honolulu Mr. Hoss was stricken with appendicitis and underwent an operation. On receiving news that his son was rapidly recovering, Bishop Hoss left for his home in Muskogee.

The Bulletin of the Missionary Committee of our First Church, Fort Worth, Tex., carries this interesting statement: "We are grateful to God that the good people of the First Methodist Church gave for all purposes during the past year, in cash and subscriptions, sixty thousand dollars. Of this

amount, only twelve thousand dollars was spent on ourselves. Forty-eight thousand dollars went for educational and missionary enterprises at home and abroad."

Rev. N. G. Augustus of Prescott, Ark., has presented to the theological library at Emory University an autograph letter of Adam Clarke addressed to John Emory, Beverly Waugh, Nathan Bangs, F. Hall, and George Sachly, in response to an invitation to Dr. Clarke to visit America. The letter is dated February 6, 1832, and is in an excellent state of preservation. It consists of four closely written pages, in which are found many striking observations and earnest exhortations.

Last Friday the Rhodes Scholarship Committee for Arkansas selected Mr. J. H. Bishop as the next representative of Arkansas at Oxford University. He is the son of Rev. and Mrs. J. H. Bishop of Conway, a graduate of Hendrix College, and a teacher this year in Crossett High School. Being a very thorough scholar, active in all kinds of athletics, popular among his fellows, and deeply interested in varied Christian activities, he combines in an unusual degree the qualities requisite to this appointment. It is noteworthy that his mother began early to prepare him for this opportunity, and that he had it in mind throughout his college career. He is the second Hendrix man to win the honor, and we feel sure that he will worthily represent his alma mater and his state.

The members of the Executive Committee of the Laymen's Missionary Movement of our Church and a number of Conference Lay Leaders were in conference at Nashville from the evening of January 4 through January 6. During Wednesday and Thursday three sessions were held daily. They discussed the various questions related to the work of the Lay Leader of the local Church, the District Lay Leader, and the Conference Lay Leader. It was a profitable meeting for those present, and these leaders among our laymen in the various Conferences doubtless went back to their fields of service better equipped for the important tasks to which they have been called. Among those present at the conference were: J. R. Pepper, Memphis, Tenn., and F. M. Daniel, Mammoth Spring, Ark.

The general evangelists of our Church are: Rev. J. B. Andrews, Siloam Springs, Ark.; Rev. J. M. Bass, Macon, Ga.; Rev. L. B. Bridgers, Gainesville, Ga.; Rev. J. E. Brown, Siloam Springs, Ark.; Rev. Raymond Browning, Lincolnton, N. C.; Rev. D. L. Coale, San Antonio, Tex.; Rev. Burke Culpepper, Memphis, Tenn.; Rev. J. E. Green, Houston, Tex.; Rev. J. O. Hanes, Birmingham, Ala.; Rev. Walt Holcomb, Nashville, Tenn.; Rev. Bob Jones, Montgomery, Ala.; Rev. G. A. Klein, Nashville, Tenn.; Rev. H. C. Morrison, D. D., Wilmore, Ky.; Rev. T. B. Price, St. Louis, Mo.; Rev. W. C. Swope, Charleston, Mo. In addition to these are some fifty Conference evangelists regularly appointed to this work. The year just closed was a most successful one from the standpoint of the evangelistic effort of the Church, and there is promise of even better results for the year before us. That, at least, is the faith of those who were so fortunate as to be able to attend the recent conference in Nashville.

ARKANSAS METHODIST DAY.

Many of the brethren are planning for a great forward movement on Arkansas Methodist Day, January 16, next Sunday. One who knows the spirit of the Little Rock Conference has had no doubt as to the success of the day, since the enthusiastic passage of the resolution by the Monticello Conference. The Church will do, almost without exception, what the pastor asks it to do. May we not make the day great also in securing new subscribers and in getting renewals? The Arkansas Methodist is our paper, and its success or failure will depend upon the interest of the ministry.

I want to thank my brethren in advance for the loyal support given me in the matter. I did not want the work, but since you put it on me, I am trying to do it. Many of the brethren have written me helpful letters. Rev. P. C. Fletcher made a statement in his church, and they at once forwarded to me a check for \$90, at least ten days before the 16th. Many of the brethren on the circuits have written that they would round out their apportionment all right, and a number of the large

stations have assured me that theirs, also, would be properly taken care of on the 16th.—James Thomas.

THE ORPHANAGE.

Since my last report in the Methodist we have received the following donations: Cash, \$2.50, from Mr. and Mrs. D. L. Thompson, Nashville; \$10, Mrs. J. B. Duncan's Sunday school class, England; \$1, James E. Caldwell, Tulip; \$1.87, Sunday school, First Church, Argenta; \$10.53, Winfield Sunday school, Little Rock, by C. E. Hayes, Supt.; \$5 from Ladies' Aid Society, M. E. Church, Mammoth Spring, by C. C. Burton, P. C. We received one quilt from Missionary Society at Greenbrier, Ark., and one quilt from Mrs. Mark Limbird, Dardanelle.—Geo. Thornburgh, President.

PREACHERS' MEETING, PINE BLUFF DISTRICT.

The preachers of the Pine Bluff District are called to meet at Stuttgart, February 1-3. The program will be published later.—J. A. Sage, P. E.

THE SPIRIT AND ATTITUDE OF ARKANSAS TOWARD OUR UNIVERSITIES.

(Continued from Page 1.)

made, that attorneys other than the original counsel should discover that the charter did not conform to Texas law. Would it be disloyal to present the situation to the Commission?

We have no right to presume that we could exactly formulate the memorials which the Arkansas Conferences might have adopted nor the suggestions which would have been made, if they had been free to express themselves; but we feel safe in submitting what we know to have been some, at least, of the feelings and opinions which were entertained. Perhaps no two men would have agreed on all points.

(1) Approval of the Emory University charter and plan was so hearty that a similar plan was desired for the other University; (2) As S. M. U. was to be connectional, some could not understand the necessity for the special relations to a group of Conferences; (3) Since the General Conference did not say that a University should be for a section, but simply expressed the belief that there should be one institution east and one west of the Mississippi River, it was contended that an Arkansas Conference is entitled to the same relation as is the Pacific or the Baltimore; (4) Some honestly doubted whether the real purpose of the General Conference was carried into the form of the charter; (5) If the University is to be broadly and really connectional, why provide that practically half of the Trustees must come from Texas? (6) If it is necessary to distribute trustees by Conferences or States, why give Oklahoma with only 60,000 members four, and Arkansas with 108,000 members only two? (7) When Arkansas has its own high grade colleges, why should it be expected to become responsible for maintaining another college of no higher grade? (8) What guarantee has Arkansas that, after paying the assessment made by General Conference for the two Universities, the Conferences adopting the charter and electing trustees may not be expected to make special assessments for S. M. U. and open the way for special campaigns? (9) Arkansas by its geographical position is related to the Mississippi Valley, which will ultimately have a much larger population than the other sections. As the General Conference did not limit the number of universities to two, it is expedient to avoid relations which might later hamper Arkansas in co-operating with other Valley Conferences in establishing a university in the heart of the Valley; (10) As the Commission allowed an option, why not choose that which involves the fewest complications? (11) Ample time for further consideration may enable us to co-operate more wisely; (12) When it is decided to make of S. M. U. a real university, and not merely a rival of our colleges, we shall be more interested.

Although the General Conference and the Commission have not designated the Texas Advocate as the official interpreter of their policy and actions, it has assumed that function, and has charged Dr. Stonewall Anderson with being "a mischief maker" and virtually holds him responsible for the situation in Arkansas, and has criticised him again and again for daring to express an opinion differing from its own. Dr. Anderson has shown himself amply able to argue his own case, and has

borne himself with admirable dignity in the discussion. He does not need our defense. We believe that in this affair he has kept within the bounds of propriety, but it would be unfair to him and to Arkansas to permit the impression to go unchallenged that he is responsible for the situation in our Conferences. We know that, at the recent sessions, Dr. Anderson, instead of suggesting opposition to the Commission, urged conservative and moderate action and absolute loyalty to the policy of the General Conference. The fact is that, in this instance as in many others, Arkansas has been almost wilfully misjudged, because the non-Arkansas world does not know enough about Arkansas, and Arkansas has been content to suffer in silence. Few realize the educational interest, the ferment, of the last decade in Arkansas. A large group of men has been carefully studying every phase of education. Many educational experiments have been tried, and certain lessons have been learned. We desire to profit by unfortunate as well as fortunate experiences. While all deeply deplore the loss of Vanderbilt University, few would seek to recover it. Indeed, some of us regard the loss as giving us a clear field to reorganize and adopt and execute an ideal modern policy. The Western Methodist, immediately following the adverse decision, was the first of our papers to suggest the wonderful possibilities. Arkansas men were among the first, twenty-five years ago, to advocate the connectionalizing of Vanderbilt University and to indicate the character of the real university as distinguished from a college. Some of us hoped for a genuine university long before S. M. U. was dreamed of. Then, as the only Conferences west of the Mississippi which once had a direct interest in Vanderbilt, we have been forced to consider the situation much more fully than have the Texas Conferences. The loss of Vanderbilt means more to us, and we are entitled to a longer period of mourning before contracting for new espousals. Vanderbilt is dead to us, but we are among the chief mourners. We do not seek to force our plans upon S. M. U. or the Commission, but if Texas is sincere in offering its institution to the whole Church, Conferences outside of Texas have as much right to be heard concerning the organization as has Texas. Certainly Texas has a right to offer suggestions, and if it desires cordial co-operation will not resent the suggestions of those invited to co-operate. Some of us were preparing to offer certain suggestions in a respectful way before we learned through the Texas Advocate of Dr. Stonewall Anderson's ideas. When, to our surprise, we discovered that there was a disposition to resent suggestions, we delayed until there was a demand for light, and then, to be perfectly fair, published both sides of the controversy and expressed our opinion. We then waited for the Conferences to act.

We in Arkansas know that it is our desire and purpose to be absolutely loyal both to our General Conference and to the Educational Commission; we know that we want truly great universities at Atlanta and Dallas; and we know that we are willing to bear our proportion of the necessary burdens. We have thought that we lived in a land where full discussion was encouraged; we have believed and still believe that our Educational Commission and our Bishops would welcome respectful suggestions, and that their motives and purposes have been partially misinterpreted to us by good, but over-zealous brethren; and we further confidently believe that, if our conduct is respectful and brotherly, our suggestions will not be resented, even if they cannot be adopted. We sincerely regret that our inability to understand others or their inability to appreciate our attitude has caused even the appearance of confusion and opposition. We believe in full and fair discussion of all questions involving general co-operation, and are sure that with more light we shall be able to unite our forces for the great Twentieth Century drive against sin and secularism. Because of the open field and our accumulating resources and our virile Americanism, our Church faces today its greatest opportunity. Shall we close up ranks and with unity and harmony move forward and meet our obligations? Our sagacious Bishop Candler and his liberal brother have shown us the way. Shall we follow?

The oldest specimens of writing known to be in existence are some Chinese manuscripts in the British Museum.

CONTRIBUTIONS.

NAUGHT WILL ENDURE BUT LOVE.

The kingdoms of this earth arise;
The world re-echoes with their fame;
Their glories fade and power decays,
And echo only sounds their name.

Men build great monuments of stone,
At cost of sighs and groans and tears;
Lo, now there stands a falling mound;
Their name forgot these many years.

Where now Assyria's mighty power?
Who trembles now at Caesar's tread?
The king's dust mingles with the slave's,
In leveled gardens of the dead.

What will endure? Men toil and strive,
And spend their lives in quest of gain;
But sorrow comes in spite of wealth;
Their riches often bring but pain.

But midst the wrecks of kings and states,
One kingdom stands through all the years;
A kingdom built on love and faith,
And not on groans and sighs and tears.

The King is Christ. Great Son of Love!
His kingdom ever shall remain.
His throne is in the hearts of men;
A rule of love and not of pain.

Fear not, though slow His progress seems,
The time shall come when all this world;
Shall bow to Christ. O'er hate and strife
Then shall Love's banner be unfurled.
And all the lands from sea to sea
The kingdoms of our Lord shall be.
—Geo. A. Freeman.
Conway, Ark.

HOSPITAL DAY AND THE HOSPITAL ISSUE OF THE ARKANSAS METHODIST.

Hospital Day, January 23, is near at hand. All four Conferences co-operating in the building of a Methodist Hospital in Memphis, Tenn., have fixed upon the fourth Sunday in this month, or as near it as practicable, as the day to press the claims of this greatly needed institution.

There should be inspiration in this concert of interest and effort—the fact that nearly eight hundred churches and two thousand Sunday schools throughout North and East Arkansas, West Tennessee and Mississippi, and part of Kentucky are thinking of, praying for and contributing to the same great benevolence of our loved Church. It should be a day of great and cheering results.

To help forward this great work the Arkansas Methodist has generously and heartily consented to devote the issue of the previous week to the cause of Hospital Day. Hence the issue of the 20th will be the Methodist Hospital number. We greatly appreciate the kindness, and thank the good editor most heartily.

Our great Methodism in this section is equipped with about all other needed machinery for successful operation. Our people are numerous, and they are by no means lacking in financial ability. Yet our failure to care for

the suffering and unfortunate is a reproach to our Church and a loss to the Kingdom of Christ. This condition we are determined to remedy.

The success of Hospital Day is in the hands of our good presiding elders, pastors and Sunday school superintendents. If these brethren will press this cause with the enthusiasm its importance deserves, Hospital Day will prove a blessing to their charges and schools, and will make possible the opening of the hospital for service at an early date.

The forthcoming Hospital Issue will contain all necessary information as to the present status of the enterprise and the plans for its future. It will also give some helpful thoughts and suggestions for those who wish to present the cause to their people and pupils.

Now let us all put our prayers and best efforts into the opportunity so inspiringly presented, and let us see to it that Hospital Day shall make it possible for our loved Methodism to begin to meet the measure of its responsibility to the many sick and suffering around us.—H. M. Ellis, Field Secret. v.

ANNUAL REPORT BLANKS AND ELSE.

I am in receipt of the Minutes of our last Annual Conference and on examination of Recapitulation of Statistical Table No. 1, I find the net increase in membership, for the whole Conference, shown as 858.

This is incorrect by more than three thousand, the real net gain being the difference between the total number of members received and the total number removed, which is 3,955.

Were this the first time a discrepancy of this kind had occurred I should hesitate to speak of it as I now do, but it has been occurring year after year, for four years, to my own knowing.

I have waited and listened for some of the more experienced brethren to speak, but so far I have not heard them, and so we continue to report each year a gain of hundreds when the real gain is thousands.

Some may contend that it makes no difference what the reported gain is so long as we really have the gain. This argument may satisfy some, but I submit that a man's business is usually best known by his books. Again, if reports mean nothing, why make them? If they do mean anything, the meaning depends upon their correctness.

But where is the cause of this discrepancy, this "false accuser?"

Not in the statistical secretaries, their work is correct or nearly so. Not in the Report Blanks, though they might be better, and I wish they were. It would help some if they had a space at the top for "Members reported last year, ———."

But a blank can't make a report, be it ever so good.

The whole trouble is with the preacher finding his starting point. Let every preacher start with the number reported in his charge last year, he will find that in the Annual Conference Minutes, and let him use that as a basis for making his report for this year.

That figure might be incorrect, but use it; e. g., The number reported is 300, but when search is made and church records are examined you find only 250, report a loss of 50 by death or otherwise. If you find 350 instead of 300 report a gain of 50 by certificate or otherwise.

If I am in error, correct me. If what I have said is correct, accept it as from one who is interested in the progress of the church.—J. F. Glover. Adona, Ark.

HEARING THE SPIRIT—THIRD PAPER.

"He that hath an ear, let him hear what the Spirit saith unto the churches." Luke tells us that Christ was not taken up until he, through the Holy Ghost, had given commandments unto the Apostles whom he had chosen. (Acts 1:2.) He commanded them to wait at Jerusalem for the promise of the Father, and he promised that they should be baptized with the Holy Ghost not many days hence. (Acts 1:4-5.) The baptism of the Holy Ghost was to give them power. (Acts 1:8.) If the Apostles who had been personally taught and trained by our Lord during the three years of our ministry, and who had talked with him after his resurrection, needed to have their power supplemented by the power of the Holy Ghost, surely no minister of our day, whatever may have been his training, is competent to be a gospel preacher until he receives the same power, and it is an impertinence for him to undertake the work of the ministry without it. Why should one man preach to another if God is not in the preaching?

The power of the Holy Ghost was to make the Apostles competent witnesses unto Christ. However much a preacher may know of other things, without the Holy Ghost he cannot be a witness for Christ; for "no man can say that Jesus is the Lord, but by the Holy Ghost." The Apostles tarried at Jerusalem as they were commanded, and were filled with the Holy Ghost. (Acts 2:4.) Preachers may sometimes start too soon. Moses made this mistake. They ought to "tarry till their beard grows." Young men ought not to be hurried into the ministry until there is some evidence that they have received the Holy Ghost. No authority apart from the Holy Ghost is sufficient to entitle a man to enter the Christian ministry. Ordination by Elders or Bishops cannot make a preacher efficient. Without being dogmatic in the matter, I simply suggest that Matthias may have had such ordination, as we hear no more of him. (Acts 1:26.)

When Peter and John were questioned as to their authority to preach, Peter, filled with the Holy Ghost, answered, and no man can give an apostolic answer to such a question who is not filled with the Holy Ghost. As no human power can make a gospel preacher, so no human power can silence a preacher called of and filled with the Holy Ghost. When the chief priest and those associated with him commanded Peter and John to cease preaching, they announced their intention to obey God rather than man. (Acts 4:19.) Nevertheless, the Apostles who had been brought up in the Jewish church thought the matter serious enough to pray over it, and when they prayed they were filled with the Holy Ghost, and spoke the word of God with boldness. (Acts 4:31.) It is very difficult, if not impossible, to conceal hypocrisy in a Spirit-filled church. Ananias tried it and failed. The Sons of Sceva undertook to cast out devils in Christ's name, but even the wicked spirits say they were spurious. (Acts 19:13.) Even sinners soon detect the men who undertake to preach without the Spirit. In apostolic times the preachers were not to serve tables. (Acts 6:2.) The church

selected other men to do that work while the preachers were to give themselves continually to prayer and to the ministry of the Word. Devout men who themselves were filled with the Holy Ghost were selected for that service. What a burden would be taken off our preachers if the church would follow this Scriptural course now!

Simon believed that the Holy Ghost was given when the Apostles laid their hands on the people at Samaria, and he tried to purchase that power with money, but Peter very promptly informed him he had no part nor lot in the matter. Is not the man or the church who trusts in money or organizations or church activities to save the people guilty of Simony? Is not the preacher who thinks he can prepare himself in any way for the ministry without a personal call of the Holy Ghost in a line with Simon? And can it not be said truthfully of them, they have no lot nor part in preaching the real gospel? Paul, the greatest preacher, did not undertake to preach until he was filled with the Holy Ghost. (Acts 9:17.) And then he seems to have gone into seclusion two years, till he could be adjusted to the position of a minister of Christ.

The New Testament ministers were led of the Spirit. Paul was led into Macedonia; Peter was led to Cornelius; Philip was led by the Spirit to the chariot of the Ethiopian. In the government of the churches they were led by the Spirit. When certain men from Judea taught the people at Antioch they could not be saved unless they were circumcised (Acts 15:1) the Holy Ghost and the Apostles taught them it was not necessary for them to bear that burden. These things teach us that the Church of Christ is guided in all things essentially to the salvation of the people by the Holy Ghost. "Let him that hath an ear hear what the Spirit saith unto the churches."—B. H. Greathouse.

AN EXHORTATION TO MOTHERS

God has made us all for a purpose, and it is time for us all to get to work, for there is much to be done. There are sneaking, murdering people today because they never read the Bible, so it falls to our lot to talk to them. We can't expect the young folks to have an old person's head, but their mothers ought to read the Bible to them and tell them what is right instead of leading them on the wrong way themselves. This world isn't half as good today as it would be if the mothers had done their duty.

The girls that have no mothers need attention also. We find in the fifth chapter of Galatians: "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. If we live in the Spirit of God, let us try to save his loved ones. If one of our little ones were about to fall in the fire we would be so glad for some one to catch it before it was too late, and so it is with the mothers who are dead and can't save their stray girls. Poor girls, no one to talk to them but the Christian people! We find in Galatians 6:1: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. People who think themselves too fine to raise up their children for God need

the light of the Bible on that matter. We know that if they knew the laws of God they surely would not commit such a sin. It looks as if it were left for us to show them the mistakes of their lives.—Mrs. M. A. Sanders, Keo, Ark.

WHAT IS THE MATTER WITH THE CHURCH?

Suppose you open up a correspondence column for pulpit and pew, and hear the conclusion from headquarters. I think it would be beneficial to the cause and put some to thinking who have lost their bearings.

It is a fact that the church and people are not one and the same thing; while the church stands in the eyes of the world as the home of the Christian converts to Christ, it is not responsible for being filled with unconverted people of the world who think more of the pleasures and amusements of the world than of their Lord. To the Christian the church stands for the very gate of heaven, and he is always glad when they say, "Let us go unto the house of the Lord." That scripture, "Seek ye first the kingdom of God and his righteousness," has been reversed, and is being made a secondary consideration. That there is a falling away in the attendance on church services cannot be denied. In my church we have a membership of nearly seven hundred, where an average congregation is about one hundred and twenty-five or about one-sixth. It is so with the other churches of the town, an average of about one-sixth of their membership. What has become of the other five-sixths? Have they gone on dress parade as the Batesville Guard has it? I want to say just here that the fashionably attired are more conspicuously absent from the services of the church than the up-to-date or less handsomely attired, but I find that there is another conspicuous feature that marks a dividing line, and that is spirituality. I would not say that the faithful one-sixth has all the spirituality of that church, or that the five-sixths have none, but if I wanted to draw on that membership for a live working spiritual class of workers who have power with God, I would hunt up that body of stickers who are standing by their guns, in season and out of season. These are the righteous who are holding the church together today. "Wilt thou destroy the righteous with the wicked, peradventure I may find fifty righteous." It reminds me of the parable of the "wheat and tares." "Leave them until the harvest." If you are not able to convert these tares in the church, into fruit bearing wheat, what may be the hope for evangelizing the world? Here is a mission field at our very door; in fact, in the door. It may be necessary to convert the fashion-plate and make over a new style of spiritual clothing that will serve God and mammon," but Jesus Christ said it could not be done; but that was twenty centuries ago and of course not up-to-date, we of this age can worship God with our mind and Satan with our bodies; we can pray while we sit in the ball park; or skim the highway in the auto.

It is a very easy matter to tell when—Israel goes after her idols—when godliness wanes and the world creeps in, when strange fires are offered upon the altars. There is nothing less than a waning of godliness, and apostatising; a spiritless, lifeless, self-righteousness that, the absentees have fallen into, that is not only de-

stroying their spiritual influence, but is dragging them down to a devil's hell. Watchman, what of the night? Are you going to stand by and see the enemy approach and not cry out the warning note. There is going to be a sad awakening with some of these watchmen. "Awake! Awake! Put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem, for henceforth there shall no more come into thee the uncircumcized or unclean."

The devil is offering many inducements—"dress parade," worldly amusements, distinction in money, caste and classes. Do you know the devil is working with the co-operation of all the devices of the world, all the glamours and man's proneness to sin, to draw men down to destruction, while the Holy Ghost and you—you alone—are fighting the fight of faith to win eternal life? Out upon such folly as the worldly amusements, dress parade, etc. Take a candle and go down into your own heart, take Christ with you, search out where you stand before God. Weigh your godliness and see your little shriveled soul "weighed in the balance and found wanting." The wiles of Satan have control and are feeding that barren soul on the empty husks of the world.

The evangelizing of society will not be without a struggle and vicarious suffering on the part of those who dare become its agents. Christian experience has large social significance only when institutionalized. It is not a philosophy, but a movement inaugurated by historical men; persons inspired, whether prophet or apostle. From the prophet we have the voice of God; from the apostle the life and activities of God through Jesus Christ. Both give emphasis to spiritual values; yet these have always been confronted with a social warfare endeavoring to harmonize spirituality with the world, until we sometimes find it hard to draw the line between the world and the church. The gospel recognition of the supremacy of the spiritual order demands a spiritual courage like Jesus' "call to his disciples." Like Paul's "put on the whole armor of God," or Timothy's "fight the good fight of faith," this note of conflict runs through the entire New Testament. In truth Jesus said He came to bring a sword. The Christian in his devotion to life faces innumerable enemies that must be overcome at all costs. Some of these enemies are, no doubt, these social features referred to, that are leading the weak spiritually captive. It goes without saying that such a conflict cannot be waged in the spirit of academic neutrality; among all the constructive forces none is mightier than a socialized hatred of that which is lower than the known best. The social power of the gospel will be commensurate with its power to rouse hatred of sin, not sin as a theological abstraction, but of sins as we see it working personal decay, whether in politics, society, home or church. Within the church the hatred of social injustice and sin can be (may must be) institutionalized and protected from developing into class hatred. Whatever may be said of the individual churches the church universal includes all strata of society, and the church must stand for the worth of men in all efforts for amelioration; for it pre-eminently recognizes the fact that such worth is to be found, not in men as they are, but in man as they may or can become, through the making of the spiritual life supreme. Here, if

anywhere, do we find the social power of the evangelic message of the eternal life.

The first great requisite of any such spiritualizing of social evolutions is a profound sympathy with all those who are distressed in mind, body or estate; or who have become drawn into these questionable vanities. Here is where the faithful, like Jesus, will bear the infirmities of the weak and will render to the needy proper consideration and spiritually applied remedies.—J. F. W.

IN THE CHURCH WORLD DURING 1915.

In the Christian Advocate of last week we gave a review of the happenings in our own Church during 1915 and for this week promised a review of events in the Church world outside our own borders.

Early in 1915 Dr. H. K. Carroll, one of the secretaries of the Federal Council of the Churches of Christ in America, issued the statistics of the churches in the United States to January 1, 1915. This summary showed that the total membership of all the churches in the United States was 38,708,149, an increase for the year of 763,078. The number of ministers was 178,290 and the number of churches 225,613. The membership gains of some of the churches were as follows: Roman Catholic, 136,850; Methodist Episcopal, 187,497; Southern Baptist, 69,554; Northern Presbyterian, 39,965; Methodist Episcopal Church, South, 36,530; Colored Baptist, 33,916. No other denomination showed an increase as great as thirty thousand. Methodist bodies reported the largest increase for the year—a total gain of 231,460. Baptist bodies increased 122,125; Lutherans, 56,248; Presbyterians, 56,019. No other denominational family showed an increase of as much as fifty thousand.

American Foreign Mission Boards reported early in the year that contributions of the churches of the United States and Canada to foreign missions had reached a total during the year just closed of \$17,168,611, an increase of \$1,100,000 over the previous year. The following are some of the statistics of American Mission Boards: Missionaries, 9,969; Churches, 9,946; Church membership, 990,000—a gain of 35,000 over the figures of January 1, 1914. In mission schools there are 547,730 students.

During the month of January there was held in Chattanooga, Tenn., a meeting of the Methodist Episcopal Commission on Federation of Colored Methodist Churches. This commission declared in favor of a closer federation of colored Methodist churches and appointed a committee to confer with representatives of other such churches to consider the questions of federation, union, and practical co-operation.

The 1915 meeting of the Sunday School Council of Evangelical Renominations was held in Cleveland, Ohio, January 26 and 27. Reports showed that the Council included in its membership twenty-nine denominations, with a total church membership of about 18,000,000 and a Sunday school enrollment of more than 17,000,000. The officers elected for 1915 were: President, Dr. Edgar Blake, Chicago; Vice President, Dr. John T. Faris, Philadelphia; Secretary, Dr. George T. Webb, Philadelphia; Treasurer, Mr. D. M. Smith, Nashville, Tenn. At Buffalo, N. Y., there was held March 3-7 the annual meeting of the Religious Education Association.

In Chattanooga, Tenn., April 29 and 30 was held a Conference on the Country Church in connection with the annual meeting of the Southern Conference of Education and Industry. The country church and its problems were given consideration in several Conferences held during the year, one in Columbus, Ohio, early in December under the auspices of the Federal Council of the Churches of Christ in America.

During May the annual meetings of several of the leading denominations of the United States were held.

The statistics reported at the Southern Baptist Convention showed that this denomination had 24,338 churches, with a total membership of 2,588,633. Their Sunday schools number 17,223, with an enrollment of 1,705,781. The additions by baptism for the year numbered 151,441. The net gain for the year was about 66,000. Their contributions for missions (foreign, city, and home) amounted to \$1,759,822. The Southern Presbyterians reported a year of prosperity. The number of additions to the membership on profession of faith, 20,156, was the largest of any year in the Church's history and represented a gain of more than 4,000 over the number reported in 1914. The total membership of the church is 332,339, an increase of 21,737 over the figures of a year ago. In the Northern Presbyterian Church the net gain in membership for the year ending May 1 was reported as 42,213 and the number received on profession of faith, 93,467; was the largest reported in many years. The Northern Baptists likewise reported substantial gains, and as their goal for the next five years' work adopted the following program: (1) One million additions by baptism; (2) an increase of their missionary forces from 3,700 to 5,000; (3) two million dollars for ministers and missionaries' benefit fund; (4) six million dollars for education in home and foreign lands; (5) increase of offerings for all mission work to \$6,000,000.

The general outlines of the proposed nation-wide campaign of the Laymen's Missionary Movement for 1915-16 were announced early in the year, these plans providing for a series of conventions which will embrace nearly one hundred of the leading cities of the country, including the seventy-five that were visited by the Movement in 1909-10. This program has received the indorsement of all the missionary boards and was undertaken with their hearty co-operation.

The question of the relation of the churches to movements for peace in Europe received attention throughout the year. Sunday, February 14, was designated as Peace Sunday in the United States and Canada, this having special reference to the commemoration of the centenary of peace between the two great English-speaking nations of the world. The week of March 23-April 3 was appointed a Week of Prayer for the extension of Christ's kingdom and for world peace. President Wilson called on the people of the United States to observe a special Sunday as a day of prayer for peace; and in many of the churches throughout the country peace services were held. The annual report of the General Secretary of the Federal Council of the Churches of Christ in America called attention to the deep impression all over the world of the President's appointment of the Day of Prayer for Peace and said it had undoubtedly done much to prepare the way for reconciliation. The Council's Berlin cor-

respondent reported that the Federal Council's letter to the President was translated and submitted to the most important heads and authorities of the Protestant and Roman Churches in Germany and Austria and that it was printed in the church papers of those nations. One of the Paris daily papers printed a long editorial commending the action and the spirit of the letter and recommended that the President of the French Republic also appoint a day of prayer. A Chinese daily paper remarked that a day of prayer should be observed by the people of China and urged that the president of the republic, chiefs of ministries and boards, and all governors join in prayer to God. The churches in the United States made large financial contributions for war relief.

Of the happenings in the Church world in foreign lands we cannot write except as we take into account the war which continued through 1915 to do its work of destruction. In the nations at war the influence of the Church and the clergy in each of the warring nations was, almost without exception, given in support of the cause of the homeland. While there were many who declared in favor of world peace and against war in theory, the Church and its influence supported the home government in the faith that the cause of the fatherland was just. Missionary operations of European nations were seriously hindered and in Turkey especially were practically suspended. The slaughter by Turks of thousands of Armenians called forth protests from all Christian lands. Whatever losses the war brought—and these were tremendous—we came to the close of 1915 with a clearer understanding of the duty of the Church to proclaim a gospel of world brotherhood; that as Christians we suffer with our brethren in other lands, and that ours is a sacred obligation and a high privilege to minister to the needs of those of other lands and of other faiths who bear heavy burdens.—Christian Advocate.

ATTENTION, UNDERGRADUATES.

Both the Arkansas and the Little Rock Conferences, at their recent sessions, advised that the program committee of the Summer School for Ministers at Hendrix College next June plan the program so as to offer about half of the course of study of each undergraduate year. Accordingly, the committee will provide for the following books to be offered at the Summer School at Hendrix next June:

Class of the first year will study: Tillet's Personal Salvation, Kerie's Ministry to the Congregation, and Purve's Apostolic Age.

Class of the second year will take Sheldon's System of Christian Doctrine, Parts I-III, Lawrence's How to Conduct a Sunday School, and Bruce's Training of the Twelve.

Class of the third year: Sheldon's System of Christian Doctrine, parts IV-V, McTyeire's History of Methodism, and Davis' Elements of Psychology.

Class of the fourth year: Tigert's Constitutional History of American Methodism, Jevons' Elements of Logic, and Davis' Elements of Ethics.

It is the hope of the committee that each undergraduate will begin now to make his plans to attend the Summer School, and that he will read carefully these books in advance. Detailed announcements concerning the program of the Summer School will be made later.

The committee has also taken up

with the Board of Education at Nashville the request of both the Conferences in Arkansas that said Board authorize the correspondence school to charge only \$5 where the undergraduate does only half or less than half of a given year's work in the Correspondence School. Dr. Anderson, the secretary of the Board, hopes to secure by correspondence the views of the committee of the Board on the Correspondence School. If this committee agrees to recommend the plan, it is practically certain that the Board will adopt the recommendation at their annual meeting in the spring. So soon as the committee of the Board acts, I shall notify all undergraduates.

The other half of each course can be taken either with the Correspondence School or by special examining committee. By this plan of doing half of the work in the Summer School and half with the Correspondence School, the undergraduate will get the benefit of both schools; moreover, taking only half of the course in the Summer School will give the undergraduate an opportunity to attend almost all of the general lectures and special discussions of themes vital to the ministry. He will thus get more of the general benefits of the Summer School.—J. H. Reynolds, Chairman.

HOMES FOR SUPERANNUATES.

In the North Arkansas Conference we have 28 preachers on the superannuated roll and 37 wives of deceased preachers. I do not know just how many of these have homes of their own, but I am sure many of them do not. It is evident that they can not live in the parsonages any more. Is not the church able to furnish homes for some of them? Other Conferences are doing this work. Why should not we? The Virginia Conference takes the lead in the whole church. The North Texas is next with superannuate parsonages valued at \$22,000. The agent there raised \$4,300 this past year.

Some of these men and women have wrought long and well. They have seen many of their comrades fall at the forefront of the battle. All are on a common level when the time comes to step down and out of the parsonage.

In this Conference there are 193 pastoral charges and there are 185 parsonages for the itinerant preachers on the effective list. Only 13 without homes. There are nine presiding elders; each one has a home without rent. Why should the 24 superannuated preachers, "worn and weary," be required by the church to live in their own "hired houses?" And the 37 women who have borne the "burden and heat of the day" of the itinerant life be expected now to teach, sew, work, or do any other common labor to pay house rent?

I am sure we mean to do the right thing. Our people are both able and willing to provide the necessary homes. Let us begin now. I am willing to help. If there is any one in the list (see Minutes) in sore need of a home, let me know. If any preacher or layman knows where a home can be had at a nominal price, write me and we will see what can be done.

I plead, as Dr. Ivey says, for the "Forgotten Man." Yes, forgotten! The one who has been a soldier, brave, loyal, and unafraid, who, though he has been compelled on account of age and other physical infirmities to drop from the ranks and hang his sword on the wall, is a soldier still to whom

a comfortable support is due as a matter of simple justice."

May God bless you, my dear brethren, and lead you gently in these latter days. May you find green pastures and still waters.

Our house above is already finished. Ere long we shall move over there and be close neighbors with Dr. Godden and Brother Lark.—Write me.—O. H. Tucker.

Fayetteville, Ark.

ON APOSTASY.

A little book written by J. W. Vantrease, a superannuated preacher of our Conference, is clear, Scriptural, and conclusive. I would advise all our Methodist preachers to get one and read it. It will do them good, will confirm them in the faith.—E. N. Watson.

GOOD-BY OLD BOOZE, GOOD-BY.

(Dedicated to George Thornburgh.)

Good-by, old booze, good-by!

Old Arkansas is dry;

You've had your day,

We're glad to say,

And now, old booze, good-by!

Good-by, old booze, good-by!

We'll shout it to the sky.

We've fought you long,

For you are strong,

But now, old booze, good-by!

Good-by, old booze, good-by!

We're glad to see you die.

You've cursed our land,

On every hand,

But now, old booze, good-by!

Good-by, old booze, good-by!

You've spurned the orphan's cry;

For mother's prayer,

You did not care,

But now, old booze, good-by!

Good-by, old booze, good-by!

We give for you no sigh;

We know you're sad,

But we are glad,

Good-bye, old booze, good-by!

Good-by, old booze, good-by!

Old Arkansas is dry;

We've kicked you out,

We'll keep you out,

Good-by, old booze, good-by!

CHORUS:

Good-by, old booze, good-by!

Old Arkansas is dry;

You've had your day,

Get out and stay;

Good-by, old booze, good-by!

—Will M. Ramey, in Musical Advocate.

ARKANSAS IS DRY.

Arkansas is dry. At midnight last Friday night, as the bells rang out the old year they also rang out the legal sale of liquor in this state. Arkansas therefore, takes its place among those states whose moral development is keeping pace with their material development, and these states are getting to be quite numerous. The liquor fight in Arkansas has been a long and a bitter one. Every inch of the ground has been contested. Territory has been lost and won by both sides time and again, but out of every battle the prohibitionists emerged with a stronger and more determined spirit to fight. It took endurance, courage, grace and grit to wage the fight and win the victory, but it was done. We believe a great majority of the people of the state are glad it is over with and that we will have no more of the strife and bitterness that has accom-

panied the struggle to contend with. We can now turn our attention to other things and spend our strength and energy in building up a strong, sober and industrious Commonwealth.—Stephens News.

AMERICAN UNIVERSITY RECORDS GREAT PROGRESS.

The annual meeting of the trustees of the American University at Washington, D. C., held on December 15, was one of the most encouraging for the institution ever held. A large number of the trustees were present. Social character was given to the gathering by a trustees' luncheon to which a number of guests had been invited, Mrs. Cranston serving as hostess. The occasion also was marked by the inauguration in the afternoon of a course of lectures on American Diplomacy by one of the board, Justice Thomas H. Anderson of the Supreme Court of the District of Columbia.

Chancellor Hamilton's report revealed the remarkable progress of the university, not only in its financial strengthening, but also in its educational work. Already within one year forty-one students are pursuing post-graduate study or investigations and eleven professors have been enrolled. Between two and three hundred thousand dollars of productive endowment were announced as having become available since the last meeting. Many personal gifts of interest were reported, notably those of Mrs. G. F. Swift, Mr. and Mrs. W. S. Corby, Mr. and Mrs. John C. Letts, and several secured by Dr. Frank W. Collier.

The national capital itself now is taking a more active and vital interest in the university enterprise. This was evidenced anew by the acceptance of trusteeship with the institution by several foremost men of the city irrespective of any denominational affiliation. But an even more gratifying proof was the report made by Mrs. Justice Anderson of the work inaugurated by the Woman's Guild of the American University of which Mrs. Anderson is President. This Guild, whose officers are from among the best known women of Washington, are planning and pushing a great national campaign in behalf of the university which is designed, among other purposes, to carry out one of the most important Home and Foreign Missionary objects as yet conceived.

Officers of the Board of Trustees elected were President, B. F. Leighton, of Washington; Vice President, in place of the late Robert B. Ward, whose death was the source of deep sorrow to his fellow trustees, W. S. Pilling, of Philadelphia; Treasurer, Charles C. Glover, President of the Riggs National Bank; Secretary, Dr. Charles W. Baldwin, of Baltimore. The organization of several new fellowships was announced as undertaken, especially one for the graduates of DePauw University. It is proposed also, at the earliest possible moment to finish the Convocation Auditorium which will seat 1,500 people.

One feature of unusual interest to those outside of Washington was the appointment of a committee to arrange for a fitting recognition of the approaching close of Bishop Cranston's active service as Senior Bishop of the Methodist Episcopal Church. This proposed public recognition will take place at the university exercises on Convocation Day, June 2, 1916. On that occasion a mass meeting will be convoked of every one interested, not only in Washington, but also from other cities and communities. Thus

early a cordial invitation is extended to all to remember the date, June 2, and to plan to be present.

It was announced that on December 1 the relation of Rev. S. Townsend Weaver with the American University had terminated. Previous to this the resignation of Dr. J. F. St. Clair, who had served as the financial secretary in Iowa had been presented and accepted.—Albert Osborn, Assistant Secretary.

MY OLD FRIEND—GREETINGS.

I am glad to see your smiling face again. It is as natural as can be. Neither the frosts nor summer heat, nor long nap has marred thy visage, but thou art as becomingly beautiful as in thy youth, and the manner of speech seems the same as in the earlier days of thy former time.

The Arkansas Methodist alive again! What strange things do often occur! How strange is history! In the conference year of 1878-9, this writer was pastor at Dardanelle, Ark., and during the summer sent out a prospectus announcing that a newspaper would soon appear bearing the above name, with this pastor as editor, owner and publisher.

It created a lively stir in some quarters, for several reasons, not good to refer further to, and at once a very lively interest arose in its favor, and the growth was rapid. The old Conference organ, the Western Methodist, was then being published at Memphis, Tenn., with Dr. W. C. Johnson on its tripod. Of course he and his friends were prompt in inquiries, and became active in plans for the future. It was soon seen that a great tide was setting in toward the new paper. It seemed a popular thought everywhere over the state—a live, vigorous, and home paper!

The encouraging thing, the rising star, for all, seemed to be it is our own paper. Its growth was so rapid that it became very clear to all parties that the new enterprise would soon become too strong to make it possible for two papers to subsist successfully within the same Conference lines as their representatives or organs. Therefore, as all parties were personal friends, and the territory too limited for two papers to be successful, the next session of the Arkansas Conference, at Ozark, by a majority of only two votes, requested this writer to agree to a merger with the Western Methodist, with himself and Dr. Johnson as co-editors. Consent was granted, provided Dr. J. would move the office of publication from Memphis to Little Rock. This was agreed to and done.

Omitting now quite a lot of history, which is not necessary to the premises, nor to the intent of the writer, the Western Methodist was short lived in its new quarters. After a brief recess, Dr. J. W. Boswell, then pastor at Morrilton, wrote this writer, then in charge of Quitman College, asking that we resume the publication of the Arkansas Methodist. Being in poor

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We will mail free, postpaid, a package of plants for testing to anyone who will write for same and report results after plants are matured. They will stand a temperature of 10 degrees below zero without injury, and mature three to six weeks earlier than hot-bed or frame grown plants if planted in the open field six weeks or a month sooner than home grown plants. Our prices by parcel post, postage paid, are 50 plants for 20c; 100 for 35c; 500 for \$1.25; 1000 or more at \$2.25 per 1000. By express charges collect, at \$1.50 per 1000. W. C. GERATY CO., Box 5, Yonges Island, S. C.

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.

health, and having so much to do, I declined.

He then asked the use of the head of the paper, and he would re-establish it and run it. It was granted, and he began its publication at Morrilton, but soon removed the office to Little Rock.

Thenceforward, for a long time, it remained under the old name, under several administrations, as all your readers remember, and you have explained already, passing through another period of Western Methodist history, is now its old self again. I am glad of it; and feel sure all of your readers endorse the change. The local name is perfectly natural, and can be of no offense. The large majority of our church papers bear local names. Here is the great southwestern representative, the Texas Advocate; the St. Louis, the Alabama, the Richmond, etc. The name has nothing to do with limitations as to circulation, no more than the name of the church. As you have said, there are enough members and friends within the State to give it a splendid support, if all would do their duty to themselves and families. The real duty is not toward the paper but the people in their homes; toward the children and youths for the sake of the religious education, and church training in intelligent service and stability of church character; for the maintenance of a wholesome life and culture of a church-ism, a love of an individualism, as an individual, personal, home church. Not to dislike any other, but foster a loving preference for a particular church home-ism; ours, mine; something near and real to me as a home place and interests.

I believe in a pious denomination-ism; also, in an intelligent understanding of the old time, all time theology. Know what to believe and why I believe it. Not a namby-pamby, think as much of one church as another, as some soft-headed and tender-footed folks pretend to do.

Such are never any good anywhere; of such traitors are made. The Church of God needs a living and vigorous patriotism as surely as any country, as a state. The Church is the Kingdom of our Christ.

Consequently you have the right to expect a royal as well as loyal support of every member and friend of Methodism in that great and growing old Commonwealth, Arkansas.

You may expect this part of Texas (this Texan) to sustain.

Tell all my old time loved ones, that I am still loving them and am living, moving, and having my being as "Auld Lang Syne."—Jerome Haralson. Jacksonville, Texas.

HEART EXERCISE.

Once upon a time—and a good long time ago it was—I felt then as I think I would feel now, were it my privilege once more to enter the pulpit to preach my Saviour's gospel. It was at La Grange College, Ala. I had been recommended by the Society there to the Quarterly Meeting Conference for license to preach. The preacher in charge, Rev. John G. Ray, wishing to know somewhat more of my gifts and graces, made an appointment for me to preach there the next Sabbath day, and requested Prof. S. P. Rice to attend and see, if in his judgment, I would prove a safe case. His report was that I repeated too much, but that I had an excellent voice. I passed safely the usual examination and received license. But to my ap-

pointment to preach there—I kept my equilibrium pretty well till I was face to face with that congregation, then it was a genuine case of heart exercise set in, but I held on to my text, every word of it seemed to speak to me, "Now is your time to confess Christ before men," and I did, or perhaps I'd better say, "I tried."

Tapping the forehead, and saying, "Here's where sermons are made," was unknown to the preachers of those days. Heart exercise and knee work had no little to do with preparation and delivery of their sermons. From the heart to the heart it was, a little more than it is nowadays.

But I submit that ecclesiastical fledgelings are not the only ones needing this exercising, but every hearer as well. It must have been something of this kind that toned up the thinking faculties of the noble Bereans, "in that they received the word with all readiness of mind." I am fully persuaded that sometimes both preacher and people lose much of gospel grace by indulging in frivolous conversation just before service. Try communing with your own heart, and praying for your preacher, "that utterance may be given him." Yes, try it.—James E. Caldwell.

Tulip, Ark.

AN EFFICIENCY CAMPAIGN.

Of all the campaigns that have come to my attention, about the sanest and most significant is reported in a recent issue of Men and Missions, the general organ of the Laymen's Missionary Movement. A Methodist pastor in one of our northwestern cities decided to devote an entire week, not to securing so many members, nor a certain amount of money, but in an effort to make every member of his congregation efficient in the business of the kingdom. His first step was to have 100 men go out in 20 automobiles and visit every home and office where members of the church lived, with a plea for an every-member enlistment in the cause of a bigger, better and brighter Methodism—for personal loyalty to Christ and the Church, for a pledge of financial support from each, for a pledge of attendance at Sunday and mid-week services and enrollment in the Sunday school as a worker in some department of the church. This was followed by the sending out of thirty teams, with five to the team, some working during the days and some during the evenings. A stereopticon service was held at the church at 8 o'clock each evening in which various phases of church efficiency were presented.

Members were forcefully put face to face with such questions as these: Are You a Wing or a Weight? A Power or a Problem? Giver or a Getter? A Goer or a Gadder? A Doer or a Deadhead? A Booster or a Bucker? A Supporter or a Sponger? A Soldier or a Sulker? A Server or a Sorehead? A Worker or a Worrier? A Friend or a Faultfinder? A Helper or a Hinderer?

Some of the results of the campaign were that about \$1,600 was added for missions and other benevolences, an equal amount for local expenses, 150 added to the church, 250 to the Sunday school, the Wednesday evening prayer meeting attendance was increased to 300 and new members have been coming into the church ever since.

Now, brother pastor, just a word, please. What are your plans for the year? Have you made out a definite program? As to what we usually call

spiritual work, what do you propose? Will you simply go the rounds and try to hold the usual protracted meeting for the summer, or will you lay yourself out to make your church a power for soul winning the whole year around? As to missions and the other collections, is it your purpose to get what you conveniently can? If so, then you can take a public collection some time during the year and get what those present feel disposed to give; or you can appoint a missionary committee, leave them without training or organization and come up at the end with a serious deficit and throw the responsibility upon the committee, or the stinginess of the people. If you want to work along the lines of least resistance you may get your stewards to assume all financial responsibilities, put the missionary collections in a budget (thus ignoring the Discipline, which plainly says, "It shall be the duty of the preacher in charge to organize a missionary committee in every church in his charge and see that a canvass is made of every member early in the Conference year for a missionary contribution") make the several interests wait during most of the year and then, after the "annual tug" just before Conference—well, maybe you can "pay out." On the other hand, if you want to make your work count for most—and I know you do—you will organize the forces for prayer and personal work, organize the missionary committee, train the members, make the canvass a big event, go out, not merely to get the assessments, but to develop every member to the highest degree of efficiency, and thus make every member of your church a factor in the work

EAT LESS MEAT IF BACK HURTS

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

SAMPLE CATECHISMS.

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

of the kingdom. Your people need the exercise of personal work and systematic giving just as much as the cause needs their service and money. I know you have a hard proposition, but you'll do your best, won't you?—L. M. Archibald.

Birmingham, Ala.

TRIBUTE TO DR. C. C. GODDEN.

The following tribute was paid to the memory of Dr. C. C. Godden, deceased, by the First Methodist Sunday school at Searcy:

Whereas, on December 22, 1915, God in his infinite wisdom removed from our Sunday school one of our best and most faithful teachers, Dr. C. C. Godden; therefore, be it resolved that we, the members of this Sunday school, feel very keenly the great loss we have sustained in the death of this great and good man. He had the love and confidence of all who knew him. He loved the Sunday school, as well as all other services of the church, and was happiest when attending the same.

As we look back into the years we behold the picture of a beautiful, noble life. Such a life of useful endowments, energized by the religion of Christ, could not remain passive but was manifest in loving, sacrificial service, that during these many years has contributed to making earth more like heaven and people more like Christ. All duty was to him an opportunity, and all service was sacred.

As college president, by precept and example, he was able to hold up before the vision of young womanhood those ideals that promoted not only power to know, but also the power to do. In the Sunday school as teacher, as pastor, and associate, his labors were abundant in seeking to hasten the fulfillment of inspired prophecy: "The kingdom of this world is become the kingdom of our Lord and his Christ." Combining modesty with courage, culture with simplicity, frankness with greatness and kindness, this great character was spared through a good providence for near four score years to benefit the lives of multitudes that have arisen to call his memory blessed.

Thus, he hath "Come to his grave in a full age, like as an ear of corn cometh in his season." Such a life is a triumph, such a death a victory. Peacefully he fell asleep. The vision of heaven is made brighter, and the ties binding us thither are stronger.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour,
Gassy Stomachs surely feel fine
in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

TRY THE OLD RELIABLE

**WINTERSMITH'S
CHILL TONIC**

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

because he is there.

We tender our most sincere and heart felt sympathy to the bereaved relatives, and promise we shall remember them in our prayers, and we point them to the heavenly Father who is able to heal the wounds of all bleeding hearts.

Sincerely submitted,

L. E. Moore,

Mrs. R. C. Morehead,

Mrs. J. H. Yarnell,

Committee.

A TRIBUTE TO REV. A. H. LARK BY HIS SONS AND DAUGHTERS.

We do not claim for our father perfection; he was intensely human. His body pulsed with the red blood of life till his last minute. We knew our father, for he truly lived with his family; we knew every phase of his life. He was a man of clean lips. His speech was as pure as that of a little child. Little children loved to be in his presence, and oh! how he loved children. We have been with him when with all kinds of men, at all times and conditions of life, but we never heard him use a profane word or tell a vulgar or obscene story. We have even overheard him in very trying conditions, but never an impure word. He left us little money, but this is an heritage that is of far more value than gold or silver. Our father, though he was a great reader, yet was distinctively a man of one book—the Bible. Our home life was built up around this Book and the family altar. When we think of our home library we think not of the papers and magazines and books, but of the Holy Bible. These were there, but the Bible was supremely first. Our hearts feel like breaking when we come to the family altar. We know he loved this place and hour best of all. We children might be sleepy or tired at night; we might be late for work by day, but every one must gather around that altar of prayer, and every one must kneel for prayer. We sons were taught family prayers there, for early we were made to take "time about" at prayers with him. It was there that we got our first conception of an enemy as father prayed for him. It was there that we were made to love world missions from a Bible point of view, for he prayed for a lost world, using simply the language of God's word. We sons and daughters might go east or west, north or south, yet we were ever at that altar; he never forgot us; he hovered over us like an angel of God. Oh, is that eye asleep in death? Is that warm father-heart cold in the grave? God was mighty good to give us a father like him. A father firm in discipline, tender and exemplary in counsel; truly did he rejoice when we did good, and wept when we failed or went under the shadow of some great sorrow. Strong to defend us, true to his wife and our mother, whether at home or out in the dark, away from us; we know of no stain upon his character. We never knew him to be afraid of anything but the devil and sin; so simple that he hated flattery, so true that he loved God and man. Father, we know that you were tired, but it is mighty sad to think that you are gone. It is so lonesome for our mother, though she is too sensible and true to let anybody know it, yet she misses you so much. The old farm is full of your handiwork; must we think of it without you? Your happy smile will greet us no more. Your strong footfalls, going out and coming in, will be heard never again.

Woman's Missionary Department

Edited by
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Crossett, Ark.

Communications should reach us Friday for publication next week.

THE TRUE SELF.

"The noblest thing you ever did, the noblest emotion you ever felt, the deepest and most self-sacrificing love ever in your soul; that is your true self still, through all the baser life into which you have fallen."—Phillips Brooks.

ADMINISTRATION CREDITABLE TO OUR WOMAN'S MISSION- ARY COUNCIL, M. E. CHURCH, SOUTH.

From a recent editorial in "Midland Methodist" we copy the facts given below that the women of Arkansas may know more of the wise administration of our money collected for missions; the diligent labors of the five salaried officers of the Missionary Council and the large loving service which fourteen members of the Executive Committee are able to give without any remuneration. Remember these facts and pass them on. The writer says, in part:

"In 1914 the Home Department raised and expended \$267,523.22; the Foreign Department, \$283,807.52; total, \$551,330.74. The total cost for administering on these funds was 6 9-20 per cent—that is, one-sixteenth of all moneys. In other words, 93 11-20 cents of every dollar goes directly to the work and workers on the field. Under the head of administration, for which the 6 9-20 cents is used, is included the cost of printing annual reports, leaflets for the instruction and conduct of the work, necessary expressage of the same, postage, and clerical work which must be done accurately and expeditiously; travel in the interest of the work, and salaries of five officers.

Few, if any, business corporations administer so large an amount on so small a percentage. Fifteen to twenty per cent is given as a good economic basis for administration of the average business enterprise.

The annual session of the Woman's Missionary Council is the great inspirational meeting of the Church. Missionaries from foreign fields, deaconesses, and home missionaries from various sections of the country, and officers and members gather for the purpose of bringing together all facts, incidents, and histories, which create interest in the great missionary work. The cost of travel for those who bring these living messages must be met. In addition to this, because of its size, the Council is a self-entertaining body. The community where the Council meets and all the Conference

Well, it is good for you, father! You and mother gave us life; you and mother taught us to pray. You taught us the beautiful life; you, our strong father, fell asleep in death like a baby in the mother's arms. You, our dear father, taught us the way of life and the beautiful death, by God's grace. The way of your life and death leads home to God. We are coming, father!—His Sons and Daughters.

societies receive inspiration, which creates larger interest in the work, and great educational influence is thus brought to bear upon the Church at large. The individual gifts from those who are inspired by information given at these Councils has in many instances more than equaled the cost of the meeting. When it is remembered that fourteen of the nineteen women of the Executive Committee give, without remuneration, a great part of their time in this service, and that they themselves are large contributors to the cause, it is easily understood that the expenses incidental to this Council work must be borne by the society demanding the work of them.

The secretaries and treasurer of the Council work continuously on an average nine to fifteen hours a day; they tarry not because of physical fatigue, but by diligence have made possible the splendid work accomplished in this country and in foreign lands. These salaried officers have come at the call of the Council from other lines of work. Some have renounced larger salaries to serve this woman's work. This work for the outcast, the foreigner, the heathen, the sufferer has called for the heroic. Our women have braved the seas, they have dared public opposition, they have dared to believe that the cross of Christ could lift all men, where a less consecrated zeal would stand off and ask: "Why this waste of life?"

LITTLE ROCK CONFERENCE.

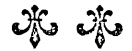
Dear Friends and Co-laborers:

Our annual meeting has been postponed on account of the prevalence of la grippe in Warren.

We sympathize with our friends in

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30 cents a dozen from A. C. Millar,
105 East Sixth St., Little Rock. **AL**

this time of anxiety and suffering and are glad to accede to their request for a later date. Our fine program "will keep," and we may anticipate a good meeting in Warren when the time is propitious. Watch the Arkansas Methodist for further announcements. Our hope is that our friends and all the families of Warren may soon be restored to their usual good health.

In the meantime start the year's work so well in auxiliaries that your delegates may inspire the Conference with some account of what has been done on the Pledge and in the various departments of work.

Your co-workers,

Mrs. F. W. Williams, Pres.
Mrs. W. H. Pemberton,
Cor. Sec.

ITEMS FROM AUXILIARIES.

Texarkana.

Mrs. S. T. Baugh, Corresponding Secretary, sends the list of newly-elected officers of College Hill Adult Auxiliary. We may expect good work from those women with Mrs. W. B. Roberts for President.

Hot Springs.

Mrs. J. H. Wallis, the new president of Park Avenue Church Auxiliary asks for more literature and says they wish to start right this year. There'll be progress when the Missionary Voice, Arkansas Methodist, our leaflets and bulletins are read regularly.

Mrs. W. S. Anderson, Secretary of Monticello District, has received cordial invitations from Rev. H. L. Simpson at Snyder and Rev. A. T. Clanton of Parkdale to visit their charges with a view to organizing missionary auxiliaries. Members of aid societies at these points say they wish to become connectional. On this itinerary Mrs. Anderson expects to visit Montrose and Portland. She says Hermitage is beginning the year well and Mrs. Kay McNeely of Selma Auxiliary writes, all are taking great interest in their meetings.

Pine Bluff.

Mrs. J. C. Fisackerly, Corresponding Secretary sends a fine report from First Church Auxiliary. She says:

The Woman's Missionary Society of the First Methodist Church, in its first business session for the new calendar year, held Monday afternoon at the chapel of the church with a very large and enthusiastic attendance, pledged itself to again contribute \$320 during the year to sustain missions already established and to extend the work, and in addition, pledged itself to support a Bible woman in Japan, at a cost of \$75 for the year, an aggregate amount of \$395 pledged by the society for these two items alone.

Ways and means for the year were discussed at great length at the meeting and the decision to make the pledges was virtually unanimous. The society pledged and paid the \$320 last year, and repeats the pledge this year. The support of the Bible woman, with its expense of \$75 for the year, is extra, however. Of the \$75, \$53 was pledged at the meeting Monday, the money to be paid at the business meeting of the society in February.

At the February business meeting, a name will be agreed upon for the Bible woman, and the members of the society feel there is no doubt the remainder of the \$75 will be subscribed. The society decided at Monday's meeting to make a great effort to double

its membership, by having each member bring in at least one new member.

We've said the Conference officers can generally guess when the Arkansas Methodist is read, and sometimes there is no guess about it.

For instance the treasurer of a certain auxiliary sent the dues of her society to their district secretary.

An official in another district wrote asking, "who is our first vice president?"

Again we ask the members who do read our Missionary page to inform their auxiliary officers on these important points.

We have repeatedly asked through this department that all moneys be sent our Conference Treasurer, Mrs. S. W. C. Smith, 134 Greenwood Ave., Hot Springs, also that Young People's Auxiliaries be reported to Mrs. Fred Elzer of Benton, who kindly consented to fill the unexpired term of First Vice President. Elect delegates to the annual meeting who will add to the interest of the occasion, and, more important still, who will bring away much to enhearten and inspire their home auxiliary.

Sincerely,

Mrs. W. H. Pemberton,
Cor. Secretary.

P. S. Since writing the above our annual meeting has been postponed. May I ask you to so inform your auxiliaries at once. Definite dates will be announced later. Remember, each auxiliary is entitled to send one delegate to the annual meeting.

IN FOREIGN FIELDS.

Our Money

Which is the investment of ourselves.

Collections for foreign work 1914, \$276,807.52.

This includes special gifts, annuities, and bequests.

Have you stopped to think that this is less than three and two-thirds cents a week per member?

Unless more money is given this year than the last two years, no enlargement will be possible, and, furthermore, the work in many places will be seriously crippled.

Is it too much to hope that we may stretch our faith and our offerings up to an average of a nickel a week per member?

Thousands of dollars should come every year as large special gifts, bequests, annuities. Can you serve God this way? If not, speak to some one whom he has prospered.

Our Special Needs.

Girls' School at Rio. For the first time in years we are without a boarding school there, because we had not the money to buy, and no suitable property could be rented. The greatest opportunity in Brazil closed!

Our Medical School in Soochow, the only one for women in Central China, must be enlarged and equipped or closed.

At Hong Kong we must buy or close the work. The one building suited to the work is rented for one year.

Property in Mexico City. Either our own school or a good share in a big union educational plant there. With the reopening of work in Mexico much money will be necessary for the repair of buildings.

Recruits.

Twelve missionaries should have gone to China last year. Three were sent.

Eight was a fair share for Korea. Two were sent.

Ten to Brazil merely to fill the gaps. Three went.

Four more needed in Japan at once. Six new ones for Mexico soon.

These are necessary to hold our own. They mean no enlargement.

What We Have Wrought.

Faith, fidelity, vision, leadership in the women here at home. The love, prayers, and offerings of the women in the missionary societies have made possible—

(a) In China: Three High Schools of large influence—McTyeire, Laura Haygood, Virginia; a Bible Training School, a Medical School, a Nurse-Training School, a Kindergarten Training School. Think of the leadership thus given to New China! The Davidson and Susan B. Wilson also train teachers and home makers. Add the influence of thirty-one day schools, a hospital with 7,000 patients, an Embroidery Mission, and a large evangelistic work; 10,000 are directly reached in institutions.

(b) In Korea: Boarding and day schools in two stations, day schools, and evangelistic work in two other stations, 1,300 pupils, 3 Bible Schools, 1,400 in regular Bible classes, 1,860 churches and villages regularly visited—an apostolic host being gathered in.

(c) In Japan: Six missionaries, 19 Bible women, a Bible Training School to be supported by our money and our prayers.

(d) In Brazil: Six boarding and four day schools—1,100 pupils given an open Bible. The leaven working in hundreds of families, giving them Christ in place of an image.

(e) In Mexico: More than 1,000 pupils daily taught the Word.

(f) In Cuba: Two boarding schools, with 200 pupils.

(g) In Africa: Thousands waiting in the Belgian Congo, two young women ready to go but detained by the European war, and our lack of true stewardship.

(h) The Scarritt Bible and Training School, only half full because some have turned a deaf ear to His call, and some have failed to pray the Lord of the harvest to thrust forth laborers.

Almost every school needs enlargement and equipment. Hundreds of places as ready as those we have entered could be reached with more money and a few more workers.—Leaflet from Woman's Missionary Council.

At the recent Conference Miss Herndon was appointed to Davidson Memorial to assist Miss Atkinson, and in a letter just received she says: "I wish I had a thousand lives to spend for Him in China."

THE BIBLE.

"How firm a foundation, ye saints of the Lord. Is laid by your faith in His excellent Word."

How the Bible was made.

Scholars tell an interesting story of a "Lost Library" of religious literature that existed long before our Bible. Students and archaeologists have dug and delved to find out only fragments of broken stones and scraps of parchment remain to tell the story contained in that lost literature of the long ago. Wrapped in the mystery of the ages, its origin unknown, its context and meaning a matter of conjecture the Lost Library has wrought an influence which silently flowed down the years to the unfolding and awakening of the men of God to the idea of a Bible, and the Church found in it the source for her Holy Book where-

in the Truth and constitution of the nation was recorded. The extent of the "Lost Library" no one knows. It was not a Bible, but a religious literature kept and cherished by the prophets and kings. The religion of Israel was kept up through the oral teaching of the priests, and the inspired messages of the prophets. As yet Israel did not need a Bible. That this literature forms the basis of the Bible is certain, for much of it has been dug right out of the Scriptures. Through the study of these traces running through the Bible, and the fragments, the scholars find that it must have contained such ancient lore as the old "Semitic Legends of the Creation and the Deluge from the cradle of the Hebrew race"; "Ballads and Folk-songs of earliest days sung around the camp fires and in tribal gatherings"; "Oral histories of great deeds of the past told by the story tellers at feast and festival," "Legends of the Patriarchs," Sheets of Psalms; Collections of Proverbs; Sermons of the Prophets; the Ten Commandments and a large collection of books on the Wars and the Chronicles of kings. Among these the only book found complete was Deuteronomy. Its history is as mysterious as the rest of the Lost Library. It was perhaps a hundred years old when it was found in the Temple by Hilkiah, B. C. 621. The story of its recovery is told in 2 Kings 22. Through the collection of this library the Hebrew unconsciously gathered a vast amount of material which was to be used later in making one book, the "Book of Books" for all humanity, and back of it we see the unchanging love and All-seeing Eye of the Father watching

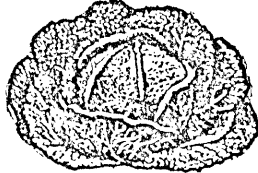
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over His people and having his way with them.

Not until the Babylonian captivity did God's chosen people realize the need of a Bible. Away from home, their prophets gone, their temple in ruins, they thought of the loving kindness of the Lord; and their thoughts turned homeward and Godward. "By the waters of Babylon—they remembered Zion." So the idea of writing came. Their history was all but ended; they would write it for their descendants; and record the words of the prophets, preserve the laws and ritual of their worship, and above all, their hope of a coming Messiah.

Amidst pagans and idol-worshippers, and surrounded with all the pomp and splendor of the world's capital, the exiled Hebrews commenced the Bible. At first they considered only the "Book of Law" divine. By using the material which they had in these "codes of ancient laws," and adding to it the wonderful book of Deuteronomy, they made the "Pentateuch." These first five books were the Bible for two centuries, when the sermons of the old prophets were admitted. Thus came about the famous "Law and the Prophets." Then from time to time the poetical, and the remaining books were added. The last to be admitted were Esther and the Song of Solomon which completed the Canon of Scripture. After nearly two thousand years in preparation and making, the Old Testament was finished, just as we have it today.

Someone may think that this doesn't sound like inspiration, but a tedious man-given task. Let us see about it. When the Jews realized their need of a Bible, they had only to remember the vast amount of manuscripts, rolls

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and books that had been collecting during the ages past; and with painstaking care they sifted and weighed the material at hand. They knew that Inspiration wrote the sermons of the prophets; that Inspiration recorded the laws in the books and wrote the songs of Zion on the Temple desks. Their duty was not to make a Bible, but to decide what was already Bible; and with the guidance of the Holy Spirit they lifted all the truth and put it together into one book. Beginning in exile and writing through tribulation, these men of God performed their God-given work. But the pity of it was that when ere long Jesus came to reveal the same scriptures unto them they knew Him not and crucified Him.

The writers of the New Testament were as unconscious of writing Scripture as were the writers of the Old. The early Christians had the Word of God in the Old Testament quoted by Christ and His Apostles as the Bible Divine, and had no thought of adding to it. As in the days of the patriarchs, so was God behind the disciples of Jesus and inspired them to do His will. Inspiration came quicker in the days of missionary zeal and the New Testament was written in one generation.

Paul, the first missionary to the Gentiles, and very appropriately, it seems to us, wrote the first words of the New Testament. Little did he think when he was dictating his epistles in A. D. 48 that they would some day be canonized into new Scripture.

The first of the four Gospels was written by Mark about A. D. 65. Paul had died the year before, and his letters to the Churches were the only Christian literature extant. Mark had not seen and heard Jesus; but he knew Peter; and through Peter he learned to know Christ. It is Peter's Lord and Master that we see in Mark's Gospel. He is interpreting Peter's story of Jesus' ministry on earth to the Romans, to whom the Gospel is addressed. "Jesus is King" is his theme; and he tells in vivid pictorial style of the wonderful deeds and miracles of Christ, the Mighty God. It is remarkable that no use is made of the Old Testament. It is a Gospel of the present, often called the "Business Man's Gospel." Mark's Gospel is important as the basis and model of the Gospels of Matthew and Luke.

Matthew's theme places his Gospel first in the New Testament, as the proper sequence of the Old Testament. He spans the years back to Malachi and ties together the Old and New Testaments. To his own people he brings an answer in his Gospel of a "Messiah and His Kingdom," to the old prophecies and promises hitherto unanswered and unfulfilled. "As bead on thread, he hangs all on this one thought," I am come not to destroy, but to fulfill." (Matt. 5:17.)

Luke, a Gentile physician of broad-minded culture, wrote the third Gospel and the Acts of the Apostles. His Gospel is written for the Greeks, and represents the Christ as the Servant of God and Friend of man. With literary and historical correctness, he gives the seven events of Jesus' life on earth. He alone mentions the "drops of blood"; and as he takes us through the Garden of Gethsemane, we feel brought into the very presence of the "Man of Sorrows." Luke's theme is pardon. Always he magnifies prayer; and he begins and ends his beautiful Gospel of the Savior of mankind with notes of gladness. We hear it called the Gospel of the poor

and humble, also the Gospel of womanhood, and again the children's Gospel.

Twenty-five years later comes the great Fourth Gospel, the Gospel of St. John. John by this time is an old man—still the "beloved"—the bishop of the Church of Ephesus. He has told his people the story of Jesus, over and over; and they prevail upon him to give it once more, this time in writing, that they may have it in permanent form, ere he has gone to join his former friends, Peter and John, who have long since joined their blessed Lord.

The work is entirely original with John. Memory and consecration form the genius which accomplished the beautiful "Gospel of an old man's memories." His mind goes back to the days when he walked and talked with Jesus along the banks of blue Galilee, and he remembers so many things that the others knew nothing of: his first meeting with Jesus; the marriage at Cana, where he saw the first miracle performed when "Jesus looked upon the water, and it blushed into wine; "the Last Discourse at the First Communion; the awful desolation when Jesus died; the joy of Resurrection Morn when he outran Peter in their race to the tomb. All these tender memories go to make up the Gospel of the Deity of Jesus written for the Christian Church. In it is laid down the fundamental doctrine of creed, and Jesus is revealed as "The Lord of Life," the "Divine Word made Flesh."

At the end of the first century of the Christian Era we find the church services including the recital of the Lord's Prayer, the celebration of Holy Communion, and the Gospels read as Scripture along with the Old Testament lesson. Through this we see the influence of the Holy Spirit on the Church in the formation of a new Scripture.

Of the other writings of the New Testament and how the great churchmen who followed the Apostles arranged and formed all this Christian literature into a complete New Testament is an interesting story, so long that it would carry this paper to undue length.

Thus we see how God made the Bible, for behind the Bible was the Church, behind the Church the Holy Spirit. "God made the Old Testament: He made the New. The Old Bible is the preparation for Him; the New is the interpretation of Him. They belong to each other and are dependent upon each other."

"The whole Bible is as one great Temple 2000 years in building. The Old Testament is the nave with its side aisles of psalm and prophecy, and the Gospels as the choir, the last Gospel, perhaps, the very sanctuary; while around and behind are the Epistles and the Apocalypse, each a gem of beauty, each supplying an indispensable feature in the majestic whole."

The English Bible.

The history of our own Bible dates back to the eighth century, when portions of the Scripture were translated into Anglo-Saxon. Wycliffe made the first English version in 1382. Miles Coverdale printed his Bible in 1535. Then followed the famous Bishop, Geneva and Rheims Bibles. In 1604 the preparation of the familiar King James version was commenced. The Bishop Bible was used as the basis and the translations of the Rheims and the Geneva were used. It was published in 1611 and has been the greatest influence on English thought

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and literature. Two revised versions have been made in recent years: one in 1885; and the American Standard, published by Nelson & Sons in 1901. These are useful to the Bible student, but the average reader doesn't appreciate new versions; and the saint finds nothing so acceptable as the Old English of the Authorized Version.

Opening in the majestic tones of the Hymn of Creation, and closing with the glad notes of the Triumphal Song of the Redeemed of Earth, the Bible tells the great human story of "Man, his Fall and Redemption." Between the description of man's first home in the Garden of Eden, beautiful as only the Head Gardener could make it, and John's vision of the last home—a city beautiful, whose builder and maker is God—is a long story of Paradise lost and the struggle to regain it; of individualistic ideals merged into the brotherly love of community interest, with its crown of success in "many mansions." Like a golden thread runs the theme—"God is Love"—sometimes lost beneath the Law, but found again in the Golden Rule of Christ. Ever and anon there falls athwart the pages the shadow of a cross, emblem of the Great Sacrifice and the final triumph of Love over Death. "In the cross of Christ I glory."

And adown the years there comes a fragrance as of lilies crushed beneath the hurrying feet of Mary Magdalene as through the garden she seeks her Lord, that first Easter morning so long ago.—Edith Lois Curl.

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THE SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON FOR
JANUARY 23.

By Rev. Moffett Rhodes.

Subject: The Spirit of Life. Rom. 8:12-30.

Golden Text: As many as are led by the Spirit of God, they are the sons of God. Rom. 8:14.

Outline: 1. The Spirit and sonship; 2. The glory to be revealed; 3. The Spirit and prayer; 4. Called to salvation.

Commentary: 1. The Spirit and Sonship. (12-17).

Therefore, Brethren, We are Debtors. (12). Salvation and true life come through the Holy Spirit, as set forth in preceding verses; therefore, in view of our position as Christians invested with the Spirit, we are debtors to the Spirit, bound to be guided by Him in putting down the impulses of the flesh. "We are debtors, not to the flesh, to live after the flesh," but to the Spirit to live after the Spirit. The flesh can do nothing for us by way of giving spiritual life.

If Ye Live After the Flesh, Etc. (13). If ye obey the suggestions of the lower nature. To live after the flesh is to disregard the highest interests of one's life, to make the most of the present life in the way of self gratification, to follow wealth, pleasure or fame and let the soul starve and shrivel. The effect is not only physical but eternal death. Deeds of the Body. (13). "The body is analogous to, but not identical with, the flesh. The flesh is a depravity not confined to the body, but including the entire tendency to sin."—Whedon.

Are Sons of God. (14). Compare with verse 16. "Children" denotes "community of nature," "sons" denotes "dignity of heirship."—Westcott. This privilege of sonship must be appropriated by faithful obedience if it is to be made actual. It is one of the offices of the Spirit to guide and he always leads in harmony with the word of God.

Spirit of Bondage—Spirit of Adoption. (15). "For you are shown to be the sons of God by your following the guidance of God's Spirit, and by the testimony of your own spirits, which when you became Christians, no longer regarded God with the slavish fear the law produced, but received such a consciousness of sonship that the prayer of our heart is 'our Father.'" Note the wide contrast here between fear and adoption. Fear is a slavery, a bondage; adoption is a son's relationship; led and governed, to be sure, but not as a slave, by our Father.

The Spirit Itself. (16). R. V. "The Spirit himself." The Spirit is a person. The fact of sonship is attested by two witnesses, the consciousness on ones own part of a changed nature

and the witness of the Spirit. It is a two-fold proof of the reality of sonship to God.

Heirs. (17). Under the Roman law, "a will that left the property away from the children was invalid."—Ramsey. If we are children of God we are also heirs of God, and joint heirs with Christ, the Son of God, our elder brother, "if so be that we suffer with him." Here then is the condition of our glory, the inheritance of the estate of the Father's love, that we suffer with Christ. The cross must needs go before the crown.

2. The Glory to Be Revealed. (18-25). "The glory to come will far outweigh the suffering we must bear now. All creation is moving on through the mystery of pain to full redemption, our hope of which is so sure that we can wait in patience."

3. The Spirit and Prayer. (26-27). Infirmities. (25). R. V. "Infirmity" that is "our ignorance in asking." We cannot pray definitely for the removal of our sufferings because we do not know what is best, but the Spirit prays within us and in our ignorance of what to ask expresses God's will for us. Herein is a fact often forgotten, that there is really no true prayer which is not accompanied by the intercession of the Spirit, with groanings not to be put in language.

He That Searcheth the Hearts. (17). The Father. He knoweth what the Spirit prompts us to pray for even though we are unable to express our desires. The Spirit is in conformity with the will of the Father.

4. Called to Salvation. (28-30).

And We Know. (28). Here is one of St. Paul's certainties. Interesting to study the things of which he says "we know." This is full assurance. The trials of this life work good to those who love the Lord. "Paul does not say that God's purpose is to save some and reject others, but 'that he might have mercy upon all.' In pursuance of this purpose first the Jews, and then the Christians, especially the Gentile Christians, were called to hold and spread the divine knowledge. Among them were those to whom the Epistle was addressed." God would not forsake those who had been thus called and in His favor they were safe. But he does not say that they could not rebel against God. He warns them against such presumptuous thoughts. (11:20).

Predestinate. (29). God not only knew humanity and its needs, but he provided before the foundation of the world for its salvation. His knowledge was absolute. It is not at all necessary to fall into the error of the fatalist that all things are fixed before the foundation of the world. Man is free to accept or reject the pleading of the Spirit. All who should accept were, through a plan in the heart of God from the beginning, to be conformed to the image of his Son. In other words it was God's eternal purpose that all men should be sons of God, brothers of Christ, "that he might be first born among many brethren."

Glorified. (30). "We observe that these verbs are all in the past and the Apostle is standing in his thought at the close of human history on earth and viewing the consummation of man's redemption. He views the redeemed in glory."

Questions:

What is the purpose of this Epistle to the Romans? Whom does God call to be saved? What promise is given to God's children regarding all the experiences that enter into their lives?

EPWORTH LEAGUE.

EPWORTH LEAGUE NOTES FOR
JANUARY 23.

By Rev. H. C. Hoy.

Amusements That Are Worth While.

Scripture References: Eccl. 8:1-15.

Amusements form an important part of life. The difficulty is the distinguishing between the good and the bad. A consecrated judgment is required to determine when to cease indulging in certain amusements. The commercial spirit has entered into the question, and brings further complications. Each person has to be his own judge as to what is amusement for him. He ought to know whether the tendency is for the good or the evil, and abide by that. The study of amusements should be carried on with an unbiased mind, willing to see the good or evil, and guide one's conduct accordingly.

First—Amusement Is a Necessity of Life.

1. Life without amusement becomes insipid. It has been said "All work and no play makes Jack a dull boy." This is just as true of men and women. It is necessary for a person to find relief from occupation in amusement. It rests one and gives him a new hold on life. The person who never takes time for pleasure finds that his work becomes a burden instead of a joy. His efficiency is impaired and his mind is not alert to grasp the situations that come before him. If a man's thoughts were always serious he would soon become unpleasant in disposition and would lose his health, and nothing would seem worth living for, since he would only see the sad side of life.

2. Amusement puts force into one's life. A person goes on a vacation and comes back full of vigor and force. He has recuperated while playing golf or some other pleasant indulgence. It may be in the woods or some indoor sport, yet he is refreshed. If men or women can occasionally steal away from business to some place of amusement it will rest them and give them a new hold on themselves and their business. Such is the secret of amusements. One does not indulge for the sake of amusement but for the change and the recreation. The overworked mind or body rests while one thinks of pleasant things. Pleasant thoughts and enjoyment lead one to a better life.

3. Amusement leads one to live a better moral life. The person who never has any pleasure, whose mind knows not the stimulus of pleasant thoughts, comes to be morose and perhaps sensual, since he is worn out with cares and is more susceptible to evil. He lacks will power to resist. Recuperation through amusements revives and drives out the morbid feelings, and fills one with the joy of living.

4. Amusement helps one to a better spiritual life, because it puts one in the humor to confide in God. The good-humored person is the one who can pray the most effectively. The ill-tempered person will not bring himself to the point of praying to a higher power. He will not take the time nor the thought, because he is out of sorts. Religion goes with a buoyant nature, and the spirits are up or down according to the physical and mental conditions. Therefore, amusements must help to keep one physically, mentally, morally fit, and thus spiritually fit.

5. Amusement may be just as much a part of religion as any other feature of the Church, and should not be neglected. It should be guided into the right paths by the Church.

The Church should not be hostile, but kindly disposed to that necessity of life. The Church should make a study of the question, and not be prejudiced on the subject. Amusements should be developed as a part of the Kingdom of God. The thoughts of pleasure should be kept in the proper proportions in the minds of the people. They should be taught that it is a sacred part of life, and that they should be temperate and sensible about it, as about other things; that amusement is for the purpose of recreation and not the waste of energy; the conservor of energy; and that over-indulgence is not amusement, but vice. Amusement is clean, wholesome, and necessary. It is a God-given part of nature. Yet, as over-eating is a sin, so is over-pleasure. We should know something about the subject and study it carefully, that we may follow more closely the proper lines of conduct.

Second—The Faculty for Amusement May Be Abused.

1. The faculty for amusement may be abused by over-indulgence. Over-indulgence in pleasure is one of the greatest dangers of the American nation. People have gone wild on that subject, and many are wasting their lives in pleasure-seeking. They have no idea of the responsibility of life nor of the place of amusement in the sphere of life. They seem to think that because it takes up their time pleasantly that it is their own business as to how they spend their time. However, a person is responsible to God and man for the use of his talents, and whether rich or poor, it is demanded of him that he do some work for the good of the world. No person has any time to waste. Time should be consecrated, and, though the amusement may be innocent, it becomes harmful when it causes a needless waste of time and energy. It is good to indulge for recreation, but not aimlessly, as many are doing. Amusement is strictly for recreation. When indulged in that way it is a necessity. We should know that all amusement is indulged in for the purpose of making better men and women for efficiency in all of life's pursuits. No person has a right to call time his own to the extent of waste. We have a right to pursue what we wish if it will make us the most powerful dynamo possible. When you have indulged in amusement until you are better fit to cope with the job in hand, then it is time for you to cease indulgence, lest, by overdoing, you defeat the purpose of the pleasure. The fact that some ruin their lives in indiscreet amusement, by late hours and other methods, is just as great a sin as over-eating or drunkenness. You may condemn the drunkard and other

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sinners, but you are just as bad when you abuse the God-given faculty of amusement.

2. The good of amusement may be abused by following after the wrong kind of pleasure. There is the type of amusement in which no good may be found. It is vicious in its intent. This sort of a thing should be avoided. Some forms lead to gambling, and should be shunned. The public dance hall, with its evil surroundings, is a menace to society. It leads many from the paths of virtue. It has been said by the best of authority that the public dance hall is more harmful to morals than the saloon. The effects of an amusement upon the participants reveals whether it be good or evil. Are they better for having indulged? Are they better Christians? If not, it is harmful. Does the amusement have a harmful tendency on society at large? If so, it is dangerous. There are so many good things that make for pleasure that there is no need of partaking of the more base amusements.

3. A danger to amusement is the tendency to commercialize. Now it is all right to be in the business of amusing folks, and it is right that they should pay for it, but the tendency to commercialize it at the expense of good morals is strong, and it should be discouraged. To cultivate a low public taste for the sake of gain and the deliberate purpose of over-developing the public love for pleasure is alarming, and should be curbed by people of good sense.

The fact that men and women are exploited to afford amusement is wrong and should not be encouraged. Do not be selfish and support it be-

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Busy as a bee—
That's the kind of little girl
People like to see.

Modest as a violet,
As a rosebud sweet,
That's the kind of little girl
People like to meet.

Bright as the sunshine,
Pure as any pearl,
Every one rejoices in
Such a little girl.

Happy as a robin,
Gentle as a dove—
That's the kind of little girl
Every one will love.

—Grace M. Barnhart.

WANTED—A BOY.

"Why, what a funny advertisement, Bobby, listen to this!" and Mrs. Johnson read from the evening paper as follows:

"Wanted—A good, smart, honest boy. Must be red-haired and freckled. None other need apply. Smith and Thompson."

Bobby laughed. "That's me, sure," he said; "especially the red hair and freckles. Guess I'll go around."

"Well, it really sounds as though this were meant for you," continued his mother, so seriously that Bobby

cause it affords you a little pleasure. Think of the life-blood that it costs to give it to you.

Further, do not indulge in any amusement that exaggerates the facts of life until the serious things are made ridiculous and the sacredness of life has been laughed out of existence. It is impossible to say exactly where to draw the line, but it must be left to the enlightened individual conscience.

4. A menace to amusement is the mere following of a crowd. The crowd will affect us when we are in it, and the common thought of the crowd may cause us to lose our proper balance, and do things that we should not do. A great many people justify their course by reference to the crowd. That is a wrong attitude. The crowd is no judge of what is right for you. Be yourself, and do not do anything merely because the crowd does it. seek to improve the ideal of the crowd and pull it up to your ideal; then you have accomplished some real good in the world.

FURTHER USE FOR MISSION STUDY BOOKS.

Just because the Mission Study classes organized last fall are ended is not sufficient reason for thinking the usefulness of the books has ceased. After the classes are over most of the books are laid away to be used no more. Now, there is more use for them. There are places where classes would be organized if books were provided. If you have the books find some place where they can be used or write to your district secretary or to me, giving the titles and the number of books, and possibly we can find a place for them. If you want these books to use in your own community or can tell of a place where they can be used write to one of us. This may seem like a small thing, but it may bring great results.—Kate Cargile, Superintendent Fourth Department, North Arkansas Conference Epworth League, Bentonville, Ark.

laid down the book he was reading and looked at her in surprise.

"You were just funning about the red hair and rreckles, weren't you, mammy?" he asked.

"No, indeed; come and see for yourself."

"Whew—w—w!" whistled Bobby, looking at the paper; "I'll have to try, sure thing. But how queer for Smith and Thompson to put in an ad like that. It's the very office I've had my eye on for months; but I didn't know there was likely to be a vacancy so soon."

At nine o'clock next morning Bobby found himself one of a row of boys in the waiting room outside Smith and Thompson's private office. The youngsters all had hair of various degrees of redness, and freckles of all sizes and shades of brown. Some were speckled as a turkey's egg, others could only boast of a few of these valuable marks. It seemed so funny to Bobby that he forgot how badly he wanted the place himself and greeted each rival with a friendly smile.

The first boy to be admitted had a fiery red head and as many rust spots as any one could desire. Mr. Smith, the senior partner, opened the door himself to let him in, and swept an amused glance along the line of candidates.

In a few minutes that boy came out and another went in.

"Said my hair was too red, an' I had too many freckles," he intimated, with a grin which showed a front tooth missing. "May be you'll do," he added good naturedly to Bobby, "you ain't got too many freckles, and your hair is most brown."

Bobby felt encouraged, although he wondered very much about it all. But surely Mr. Smith was not a man with time to waste in looking over such a lot of boys without a purpose.

"He's got his mother in there with him; a little old lady with white hair and gold-rimmed eyeglasses, an' she said I wasn't the right one at all, I was too cheeky lookin'," remarked another unsuccessful one on his way out, making a face at Bobby as he passed.

Bobby laughed and grew still more curious. "Why should a business man have his mother in his office helping him to select an office boy? Perhaps—"

"Next!" called a voice from the open door, and Bobby was admitted.

"That's him. I should have known him anywhere. Such a manly little fellow!" exclaimed the old lady sitting by the office window.

"Why didn't you wait a minute after helping me off the car last night?" she continued, motioning the surprised Bobby to come nearer to her.

"What—I beg your pardon. I don't know what you mean," stammered Bobby, knitting his sandy-colored eyebrows.

"Oh!" and his freckled face brightened into a smile. "I didn't want anything for just helping a lady. I wouldn't even if I were so poor," and he drew himself up with an air of sturdy pride.

"Would you like work, young man?" asked Mr. Smith with a smile, and Bobby replied promptly that he would.

"What can you do?"

"I don't know, sir. I'm just eleven, and I've always been at school; but I'm willing to try anything, and I'll do my best. I can study at nights with my big brother," he added.

"Well, a boy who is so good at looking out for helpless old ladies as I've been told by my mother you are, ought

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Purask: Heights (Hundley).—Good spiritual prayer meeting. Very good congregations both hours Sunday. Mr. Brickhouse of Winfield Church spoke to the Juniors at morning hour.

Twenty-Eighth Street (Baker).—Good prayer meeting. Congregations not up to standard. Sunday school about as usual. Work on basement being pushed.

Asbury (Richardson).—All services well attended Sunday. Dr. Workman was with us at night; always glad to have him. A special for missions taken Sunday evening; small amount raised. Everything more encouraging than at any time before.

Henderson's Chapel (Fitzhugh).—Good prayer meeting. Services well attended at both hours Sunday; \$200 advance in preacher's salary.

Highland (Rodgers).—Week of prayer observed. Quarterly meeting not satisfactory in attendance. Good attendance at both hours Sunday. Dr. Workman preached at night; good service; 213 in Sunday school.

First Church, Argenta (Dr. Wilkin-son).—Fine prayer meeting. People lining up spiritually. Ladies improving inside of church. Sunday school and League increasing in attendance.

First Church (Hutchinson).—Week of prayer very gratifying; about \$60 self-denial offering. Every organization of church had their program for week of prayer. One baptized at altar. League doing well; many subscriptions taken for Era.

Winfield Memorial (Hammons).—
to do pretty well in my line," said Mr. Smith. "You may report here at one o'clock this afternoon."

The gentleman opened the door into the outer office and informed the red-headed brigade that they need not wait any longer as he had found a boy to suit him. Then he turned to his desk, and Bobby, feeling himself dismissed, hurried home to tell his good news.

"Why, I really didn't do anything, mother," he said. "There was such a jam that the poor old lady had no chance to get off, for the conductor was so busy somewhere else and didn't notice, so I just helped her, that was all."

"It was a little thing, but it had big results," said his mother, and Bobby thought so, too.—Presbyterian Banner.

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings, and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Best services this year Sunday; 16 additions. All departments getting well organized. Prayer meeting and League were better Sunday than at any time in the present pastorate.

Capitol View (Dr. Gee).—Good prayer meeting; increased attendance. Sunday school larger in attendance than last Sunday. Epworth League had an excellent service; 15 new subscribers for Era. Good spiritual services Sunday.

Dr. Monk was on the Hickory Plains Circuit Friday and Saturday. Eighty dollars advance in salary for preacher. Things moving along nicely on Hickory Plains work.

Dr. Monk reported being at Carlisle Sunday. Five thousand dollars subscribed on new church building. (We look for Brother Mann to bring things to pass at Carlisle this year.) One hundred dollars advance in pastor's salary at Carlisle.—J. D. Baker, Secretary.

PRESCOTT DISTRICT.

The Preachers' Conference at Hope appointed a committee of district evangelism. The presiding elder, Revs. W. W. Christie, F. H. Harrell and W. R. Harrison, compose the committee. They also endorsed the suggestion of the P. E. to utilize the Saturday before the fifth Sunday in holding mass meetings at designated points to quicken and enlarge district work. Complying with the above, I ask Brothers Harrell and Harrison to hold a meeting at Womble on Saturday and Sunday, January 29-30. Brother Galloway will preach Friday night before. Also Brother Christie to hold a meeting at Mineral Springs. Will write the pastors at these points to announce and arrange for these meetings. Pastors and laymen near by these points are urgently requested to be present and co-operate in the services.—W. M. Hayes, P. E.

EMMET CIRCUIT.

By comparison with other charges in the Prescott District, based on the 1915 Minutes, I find Emmet Circuit stands fourth in the number of additions on profession of faith, third in total number received, ties for third place in net increase in membership, holds second place in the number of adults baptized, and stands third in the number enrolled in Sunday school. On assessments we paid a greater per cent than any other charge except Hope and Orchard View.

But I am sorry to say we hold seventh place in the number of Western Methodists taken and thirteenth place in amount raised for all purposes in our Sunday schools.

The people on the Emmet Circuit are a good people to serve. They are

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

very kind to the preacher and his family. Not long since the young people, led by Mrs. Mack Garland, gave us a nice little pounding, which was much appreciated.

This is our third year on this circuit, and we are desirous of making it the best of the three. While we compare well in many respects with other charges, we might have done much more had we been more consecrated to our work. We give the Lord praise for any good accomplished in the past and pray that he may lead us in all things in 1916. We are observing the week of prayer at Emmet. Brethren, pray for us that we may win many souls for the Master.—F. C. Cannon, Pastor.

PREACHERS' MEETING, FAYETTEVILLE DISTRICT.

At the preachers' meeting at Bentonville, December 30-31, the following addresses were made: "Church Conference," Rev. A. L. Cline; "The Sunday School," Rev. Jefferson Sherman; "Pastoral Instruction of Children," Rev. J. E. Lark; "Address to Pastors," Rev. Fred Lark; "Preacher's Need," Rev. Jefferson Sherman; "The Preacher's Need in His Own Spiritual Life," Rev. Fred Lark; "The Preacher's Need of Books," Rev. G. G. Davidson, P. E.; "Questions of Finance," Rev. Jefferson Sherman; "Shall We Undertake to Do This Task?" Rev. Fred Lark. Action was taken to take care of our Church paper. The meeting was very helpful to the young preachers, and was inspiring and helpful to all.—Julian Foster, Secretary.

CHARLOTTE.

We have completed the first round on our new charge and have been very kindly received by all the people, and from what we have seen and heard we are made to believe that we are to serve a true and good people. We have neither been stormed nor pounded, but I would love to see the preacher and his wife that could eat the sausage, hams and other good things that are coming to the parsonage all the time since we got here. We have a very nice five-room house and the finest spring water you ever saw, and we hope to see the editor of the Arkansas Methodist drink from the spring and dine in that parsonage some time during the year 1916. Our first Q. C. was held one week after we came to the work. Rev. B. L. Wilford, P. E., was at his post, full of life and "preach." Oh, his sermon did us good! We are hoping, praying and working for a successful year. The stewards met at the parsonage on January 7, and, after a pleasant season of conversation and of prayer, fixed the salary of the P. C. with an increase over previous years.—J. M. Thrasher, P. C.

HOT SPRINGS PREACHERS' MEETING.

Present: Robertson, Steele, Hughes, Holland, Burns, Randall, Duckworth. Third Street (Holland).—Fine Sunday school. Congregation good. Dr. Randall preached a great sermon. At night service, small congregation, account of rain. Good League. Prayer meeting not so good. Going to put on Win-One campaign. Everything looking up.

Hughes (Superannuate).—Health improving in some respects. Had good Sunday school at Malvern in the morning. Brother Steele preached a good sermon to an appreciative audience at night.

Steele (Superannuate).—With Duckworth at Oaklawn; found things in fine shape. Will preach at Malvern Avenue Sunday afternoon at 3 o'clock each Sunday.

Randall.—At Third Street, and preached for Brother Holland. Enjoyed the service with Dr. Copeland at Central at night. Spiritual service. Dr. Randall is a minister from Springfield, Ill.

Dr. W. H. Burns, from Evanston, Ill.—Heard two good sermons from Dr. Copeland during the day.

Central (Dr. Copeland).—Started magnificently. Better organized. Have taken in fifty members; no children, but have a splendid class of children to be received later. We are all hopeful. Glad to have Dr. Burns and Dr. Randall to attend our services.

Park Avenue (Robertson).—Good day. Great Sunday school. Elmer Riley is a great Sunday school superintendent and is doing the most magnificent work. Graded throughout. Starting off with new additions to take the place of those who are moving out.

Oaklawn (Duckworth).—Had a good congregation at both hours; 115 at Sunday school. Observed week of prayer with an attendance of 53; \$7.20 collection.

Dr. Randall gave a very inspiring, helpful and instructive paper on the book of Jonah.—Secretary.

MINTURN.

We came to Minturn shortly after Conference, but, having no parsonage, we rented a house at Alicia, on Brother Harrison's work. Our people received us very kindly. Our beloved presiding elder, B. L. Wilford, held our first Quarterly Conference January 8-9. Notwithstanding the bad weather, the stewards made a good report and raised the salary \$110 over last year. We elected a committee to plan for building a parsonage. We feel that we are starting well. I am praying that we may have a great year.—W. S. Storey, P. C.

SHERRILL AND TUCKER.

We have been cordially received by this great-hearted people, and feel that our honored Bishop has done well by us. Soon after we came a car full of all kinds of good things to eat stopped at our gate and the car went on, leaving the good things in the pantry. We are glad we are here.

We find two Sunday schools which bid fair to make their mark for efficiency and high standing; a well organized Juvenile Missionary Society at Sherrill, and a Woman's Missionary Society with only a few members in it, but with power to grow.

The people speak very highly of the pastors who have been here and this fact makes us think that maybe we may win a portion of their affections for ourselves and a greater abundance for the church and its great work.

In fact we find a cultured, well educated people; to live among them is a privilege. Pray for us that we may so work together that this may be a great year for the ingathering of souls into God's great church of the saved.—Jas. R. Rhodes, P. C.

PRESCOTT DISTRICT PREACHERS' MEETING.

The preachers' meeting for the Prescott District was held at Hope, January 4, 1916.

The following were present: Jewell, Jenkins, T. D. Scott, Augustus, Christie, Barnett, F. F. Harrell, Jesse Gal-

loway, F. C. Cannon, Mills, Clem Baker, S. S. Field Secretary, and J. C. Johnson of the Texarkana District.

Brother Scott presided because of Brother Hayes' affliction.

On motion the chairman appointed a committee on evangelism, consisting of F. F. Harrell, Z. D. Lindsey, and W. W. Christie, to advise with the presiding elder. A motion was carried to hold fifth Sunday meetings in three different groups in the district under the direction of the presiding elder, and the committee appointed to advise with him.

Brother Clem Baker addressed the meeting on Sunday school work. He stressed the importance of doing such work in our schools as will result in the conversion of the children. We were indeed glad to have him with us and bid him god-speed in his important task.

F. C. Cannon, Secretary.

CALICO ROCK CIRCUIT.

At the last Annual Conference there was a new circuit made, and it was called the Calico Rock Circuit, and I was read out for the charge, not by my choice, but by the wish of the Conference. I have been serving the church as a supply for nine years, all in the Batesville District, and I have tried to serve the church just as faithfully as any itinerant preacher that I know anything about.

I promised when I joined the church that I would be subject to the Discipline of the Church, and, thank God, I have been so far. I never have got an appointment yet, no difference how hard it was, but what I have always gone to it and done my very best. So when I was appointed to this new circuit I did not come as a stranger. I was born and raised in this country, and it is a pleasure to me to serve people that I have known all of my life. These good people threw their arms open and received us cordially. There being no parsonage we located at Norfolk, and the second night after we landed in this little town the good people all got together at the postoffice and all marched abreast to the preacher's home and loaded his table down with flour, sugar and coffee, and many other things too numerous to mention. I think it amounted to a little more than any pounding that we have had heretofore. I have made a round on the work and we have had a fine beginning, an old-time service at each appointment. I am expecting great things of the Lord

BETTER THAN SPANKING

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

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.

YOUR SCHOOL NEEDS

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

this year. The task is hard, but I am no better than my Lord, and I am going to do my very best this year. I have one little appointment on this work with just six men and six women up in these pine hills. They were just organized last fall. They have guaranteed to pay the preacher \$62 this year, and they have begun at the first service, paying as well as praying. When folks work like that there is always something done. The Lord has said that the first fruit of the vine is mine and the first born of the flock, and that without spot. There are two other appointments that have paid some, and the Lord is blessing them as well. We are planning to build a parsonage this year at Norfolk, and these people are just the ones that can do it by what help we can get. We have a beautiful little town, right on the railroad, and it is the very place for a parsonage. I ask the prayers of every Christian that we may have a great year. Anyone desiring to write me, will address me at Norfolk, Ark. With best wishes to the Methodist, I remain as ever.—F. W. Copeland, P. C.

AT OZAN.

It was my pleasure to be at Ozan on Saturday and Sunday, January 1-2, with Rev. B. E. Mullins, pastor. There was a full representation at the Quarterly Conference on Saturday and the collection for the support of the minister was unusually good.

Brother Mullins is in high favor with his people, and the town of Ozan has a regular collector, and the salary for the preacher in charge is paid monthly. It was refreshing, as we passed the depot, to hear Sister Robins, the depot agent's wife, call to Brother Mullins and tell him that the money was ready for him to pay his month's salary in cash.

I visited the famous stock farm of Brother Goodlett, father of our Charlie Goodlett, three miles out of Ozan. There are very few farms in the entire South that will compare with Brother Goodlett's. His fine cattle, hogs, horses and mules are worth taking a trip to see. Brother Goodlett has educated six of his children in Henderson-Brown College and still

CALOMEL MAKES YOU SICK UGH!

**"Dodson's Liver Tone" Better
Than Calomel and Can
Not Salivate.**

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out, and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take, and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

believes in the school. He is a steward and loves the church.

The occasion of my being at Ozan was to take the place of Brother Hayes, the presiding elder, who fell recently and broke a rib.—J. M. Workman.

ADONA.

We are on the Adona Charge for the second year with prospects for a better year than last. These are good people on this charge, the average, I think, for religion and perhaps above the average for attendance on church worship.

Our first Quarterly Conference is now a matter of history, and while the financial report was not large, the outlook is favorable, the spirit good, and we are starting in for full collections.

We have been kindly and substantially remembered by two of our churches. Houston sent us a Christmas box filled with things such as we enjoy.

Yesterday evening about seven o'clock some thirty-five or forty of the Adona people came in with pounds, ten pounds, and twenty pounds each, of such articles as make the dining table inviting.

We appreciate these expressions of kindness to the full of our capacity for appreciation.

With prayers for all the brethren and a desire for theirs.—J. F. Glover, P. C.

CATO CIRCUIT.

We are getting along nicely with our work on Cato Circuit. This is my fourth year. The people received me gladly as their pastor, and as an expression of their love, they greatly surprised me on December 24 with a Christmas gift of \$110.

I owed \$110 that I had borrowed to pay for my horse, and on December 24 they brought me my note, which I greatly appreciate. May the blessings of our Father ever be upon the good people of Cato Circuit.

We had a good prayer meeting at Cato last night. We anticipate greater things this year than we have since I have been on this circuit.

We are getting ready to re-cover the parsonage. We have a great people and can do great things with the help of the Lord, and with his help we are going to do great things this year.—J. D. Johnson, P. C.

MAGNOLIA.

Brother W. P. Whaley and I have broken the record in our Conference, and, for aught I know, in our church, in that he has been appointed for the fifth time consecutively to the Camden District and I to the Magnolia Station.

I have been very kindly received and the station has shown its appreciation of my return in a very substantial way by raising my salary from \$1,200 to \$1,500.

Our people are somewhat divided here in this particular, husbands are members of one church and the wife is a member of another church. I am glad to say these divisions are being healed. They are getting together. I don't think they should all go the same way. That is that all the wives should join with their husbands or that all the husbands should join with their wives; but where the husband is a member of the Methodist Church the wife should go with her husband, but where the wife is a member of the Methodist Church the husband should go with the wife, and

OBITUARY.

JAGGARS.—Rev. Robert A. Jaggars was born in what was then called Jefferson County, Ark., but now Cleveland County, April 30, 1854. Professed faith in Christ as his Saviour and joined the Cumberland Presbyterian Church at the age of 12 years. Joined the Presbytery November, 1892, and was ordained to the full work of the ministry by the Little Rock Presbytery at Star City, Ark., August 30, 1902. Having moved away from that section to Ashley County and not being convenient to a Presbyterian Church, he joined the Methodist Church in 1911, being an elder, and his orders being recognized by the Annual Conference held at Hot Springs, December 24, 1912.

He was married to Miss Mary E. Woodward in 1875. To this union were born nine children, five boys and four girls, six of them preceding their father to the other world. He leaves a broken-hearted wife and one son and two daughters, and a host of friends to mourn his departure. He died November 24, 1915, and was buried at Flat Creek Cemetery on Thanksgiving Day, November, 25, 1915. We can truthfully say a good and useful man has fallen. May his mantle fall on his son, DeWitt. May the God of all grace sustain them in this their hour of sore bereavement, and bring them all at last to the house not made with hands, eternal in the heavens.—His Pastor, J. J. Menefee.

CAPEL.—John B. Capel was born September 5, 1846, just over the line in Saline county, and died November 21, 1915, after an illness of six weeks. He was married September 21, 1871, to Elizabeth Jane Edwards. To this union were born ten children, eight of whom are living. Two died in infancy. He leaves a wife, eight children, twenty grandchildren, four sisters and a host of other relatives and friends to mourn his departure; but, while it is our loss, we know it is heaven's gain. He lived a life that we should be proud of. He lived for God and his cause, always setting a good example before his children. He was loyal to his God, his church and its people, always paying quarterage as the Conferences came. Everything was done that loving hands and medical aid could do to stay his life, but all in vain. He never murmured or complained. He died as he lived, trusting in God. Dearest loved one, we must lay thee in thy peaceful grave's embrace, but thy memory will be cherished till we see thy heavenly face.—His Daughter, Fannie Tabor.

LEE.—Miss Julia Lee departed this life on the evening of November 3, 1915, after an illness of five days, having lived to serve God and bless humanity 77 years. Miss Julia had spent most of her splendid life in the neighborhood of where she died, honored and loved of all. After the funeral some one said to Brother VanCamp, who conducted the service:

that is the way it is going here in large measure. We are preaching Christian unity and co-operation.

During our pastorate here we have had a net gain in membership of 85, and are hopeful of larger results for this our last year on the charge.

The present outlook is more promising than any previous year.—A. Turrentine, P. C.

"Brother, that was a beautiful talk you made," and he said: "Oh, I had such a sweet life and happy death to talk about." We all feel that that expressed it fully. Farewell, old friend, we will meet you after a little while in the sweet bye and bye. God bless her loved ones. Comfort them with his presence and save by his grace is the prayer of their friend and brother.—W. J. Rogers.

PERRY.—Lucinda Carolina Perry (nee Purdue) was born in Lowndes county, Alabama, April 27, 1864; died September 2, 1915, at her home in Union county, Arkansas, five miles south of El Dorado. She joined the M. E. Church, South, at the age of 16 years, and lived a consistent Christian life until her death. She was married August 26, 1864, to Rev. Ben I. Perry, for several years an active minister of the M. E. Church. She was our helpmeet indeed during these years. She was a devoted wife. It could be truthfully said, she has done what she could. She was the mother of eleven children; five of them and her husband are still living to mourn their loss. She was a great sufferer for years, but she is done suffering, and has left the evidence that she has gone to live with the Lord. May the blessings of our Heavenly Father be upon her broken-hearted husband and children and grandchildren.—C. F. Messer, P. C.

DAVIS.—Eliza Ann Davis was born May 9, 1847. She was converted when quite young and joined the church. Sister Davis lived a Christian forty-nine years. On November 5 the good Lord called her away to that better world. Sister Davis was the mother of ten children, five of whom have preceded her to that better world. She leaves one sister and five children and a host of friends to mourn her death. Sister Davis was living with her son in Texarkana at the time of her death. Rev. J. H. Cummins attended the funeral, and her body was laid away in Concord Cemetery.

Weep not, loved ones; your mother is gone to rest. It is hard indeed to give up a mother, who is our best friend, but, thank God, our loss is heaven's gain, and one sweet day you will meet mother over yonder in that better world, where there will be no separation, but peace and happiness for all eternity.—S. B. M.

JOHNSON.—Mrs. J. B. Johnson died January 1, 1916. Sister Johnson lived a Christian life for thirty-two years. She leaves a husband, four children and a host of friends to mourn her death.—S. B. Mann.

HARRIS.—Edna Harris, the two-year-old daughter of Brother and Sister G. Harris, died December 31, 1916. This was a sweet child, and it was hard for the parents to give her up; but they knew that God knew all things best.—S. B. Mann.

For Weakness and Loss of Appetite.
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children, 50c.

HENDERSON-BROWN COLLEGE JANUARY 26, 1916

Henderson-Brown College will open its spring term. Write President J. M. Workman, Arkadelphia, Ark., for catalogue.

SOME NEW FEATURES IN THE CONWAY PUBLIC SCHOOL.

A sewing department.
Swings and see-saws for 150 pupils at a time.
Two giant strides.
The beginnings of a manual training department.
A volunteer cadet corps of nine who teach a class a day each.
A school bank that pays 60 per cent dividends annually.
Departmental work in the grades.
A self-rating efficiency scale for teachers.
A sane examination schedule.
Physical drill with victrola.
A home-work credit system.
The sewing class gave an exhibit recently that was highly creditable. The secondary year cooking class serve luncheons, breakfasts, etc., once a month to teachers, members of the school board and others. They will soon begin to prepare and serve meals in private homes under supervision. The cadet corps are juniors and seniors who expect to teach. They work under supervision and are doing well. Benches, flower stands, teachers' desks, etc., are made and varnished or stained by teachers and pupils working together. One teacher handles the writing lessons in four rooms, while the teachers whose place she takes works with her class in reading and spelling. As a by-product of the plan, promotion by subject is being introduced with most gratifying results. No pupil takes more than one set examination a month. In his other subjects for that month he is rated on his daily work. Final examinations come where they belong—when a class finishes a given piece of work. And no examination is allowed to be the determining factor in the pupil's progress except in the case of pupils who have lost so much time that their standing cannot be determined by their daily record.—The Arkansas Teacher.

JUDGE HAYNIE AND PARDONS.

In his charge to the grand jury at Prescott, last Monday, Judge Haynie is reported as having used some very strong language in condemning the flagrant use of the pardoning power by the governors of the state, and the turning loose on society the criminal element after the courts have done their duty in applying the criminal law and meting out punishment to the offenders. We agree to all Judge Haynie is reported to have said, but he should not have stopped at the abuse of the pardoning power in dealing with the lawless element. We have long contended, and still contend that our system of handling crime and criminals makes the courts and the citizenry of the country as much responsible for the miscarriage of justice and the spread of crime as the free use of the pardoning power by the governor. From the lax and technical methods of dealing with crime and criminals by our courts sprang lynch law, and from the free use of petitions and the political significance with which they are laden spring the abuse Judge Haynie complains of. It has come to pass that it is almost impossible to convict a criminal. Under our jury system and the broadest sympathy for criminals, to convict is an accident rather than the rule, and as a result about as many criminals walk away from our court houses cleared of crime as the governor turns loose. So far as we know the governor seldom grants a pardon that is not asked for by petition. These petitions are sent

up by the people who would resent being put down with the professional juror who makes it his business to see that crime goes unpunished. We have heard all sorts of tales and rumors about governors and pardons, some of which we believe and many of which we do not believe, but admitting all of them to be true he is no higher than the source from which he derives his power. If criticism will lay against the governor for the way he enforces the criminal laws, the same complaint will lie against the citizenship of the state who stand between him and the law's execution. To make our criminal laws effective we must start at the ground and go up and when we have done this the governor will be particular about how he offends people who enforce the law and insist that he enforce it. We are guided and controlled by public opinion and but few men live above it.—Stephens News.

A PROGRAM FOR PERSONAL WORKERS.

[The weekly bulletin of St. John's Methodist Church, St. Louis, issued last week, contains the following suggestive item:]
Last Sunday the pastor, Rev. John A. Rice, suggested the following minimum weekly program for a busy man who takes his religion seriously and wants to make the most of his life:
Sunday—9:30 to 12:30 give to religious education and public worship.
Monday—Talk fifteen minutes on the spiritual life with somebody who knows more than you do.
Tuesday—Invite some struggling young man to lunch with you and give him a cordial and encouraging touch.
Wednesday—Take some one with you to an hour's worship and Bible study in the church.
Thursday—Get into touch with some earnest young woman who is trying to get a foothold in the world of business and toil.
Friday—Spend fifteen minutes in writing letters on religious subjects to people whom you cannot personally touch.
Saturday—Make a call on some person who needs you and give fifteen minutes to telephoning invitations to Sunday's worship in your church.
This means that you would, in the course of twenty years, be personally helpful to at least 7,300 people, with the chance that you would reach many more.

BEHIND WAR'S SCREEN IN THE HOLY LAND.

Armenia, the martyr nation, is riveting the horror-stricken attention of the Christian world, and throwing into the limelight the dark deeds of the present possessors of the Holy Land. Dr. William T. Ellis, the eminent journalist and traveler, knows the past and present situation of the Armenians and their murderers as few Americans do. He will write for the Sunday School Times a series of six articles, which will answer these absorbing interesting questions about the Holy Land, and will include also:
"The Story of the Armenian Christians From the Beginning."
"What the Other Eastern Churches Are and Were."
"Some Religious Aspects of the Most Interesting City in the World—Constantinople."
"America in the Land of the Bible, and What She Has Done For Armenians."
All the latest news-facts of importance from the massacre fields.

In planning this series it has been the desire of Dr. Ellis and the editor of the Sunday School Times to put before American Christians the facts that should be known in connection with the unparalleled situation in the land where Turkey holds sway. A free specimen copy of the Times containing one of the soul-stirring and informing articles will be sent to any interested person on receipt of a post card request mentioning this paper, and addressed to The Sunday School Times Co., 1031 Walnut Street, Philadelphia, Pa.

DR. FAIRPLAY'S OPEN LETTER.

Dear Dr. Ivey: Please permit me to write a few words in answer to Dr. Fairplay's "To Whom It May Concern," in the Advocate of November 12.

Can a presiding elder answer at the judgment seat of Christ for that capable preacher's failure? It seems that he made no direct effort to help the preacher into efficiency, but tried to palm him off on some other presiding elder. The preacher has a right to know the cause. If the presiding elder will be true to Christ, to the Church, and to his preachers, the sad case of this open letter will be a rare occurrence. The presiding elder, however, who holds his men up to efficiency may not get elected to the General Conference, but he will stand right with his Master.

I know a preacher who has served three districts four years each. In each district the collections were up, the membership increased, and a four-year pastorate was the rule rather than the exception. That presiding elder was never sent to the General Conference, but at the end of each four years his district stood A1. A preacher under him said to me: "As a presiding elder he holds his men to thorough efficiency in all things. He has heart-to-heart talks with them and in that way saves them from failure. He is perfectly candid with his men; and if one is falling down on his job, the elder talks to him alone instead of talking about his failures to others." He could have been elected to the General Conference if he had been less true to his men in their work. He was put on a rather run-down district (indeed, he had three such), which was manned without his wishes being consulted, for he was not in the cabinet then. At the end of his four years one-half of the four-year men of the Conference were in his district. The next year nearly one-half of the four-year men were in his former district. He made his men efficient and hence four-year men.

I know another man who served four years as presiding elder. He did not reach the General Conference, but he did the whole work of a presiding elder. One good preacher in his district had a wayward boy, whose conduct was bringing about a demand for the father's removal. The faithful presiding elder did not begin to hunt some way to trade this man. He made a trip to see him. He locked the preacher's study door with the two in it, and there, with tears and prayer, he told the father all. Dinner was announced. The elder was called upon to ask the blessing. Instead of doing so, he broke down and cried like a child. The wayward son sat at the table. After dinner the preacher and his wife wept and prayed before God for their son. At supper the son asked what the elder cried about at dinner. The father said: "About you, my boy. Your sinful life broke his heart, and it is break-



If Your Baby is Fretful
he probably is not getting the right food. See how quickly he will change into a serene, happy baby when you give him "Eagle Brand."

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THE ORIGINAL

For 50 years wise and careful mothers have brought their babies up on pure, safe "Eagle Brand." Easy to prepare.

ing your mother's and my heart. Your mother and I have prayed for you all the afternoon." The boy fell upon his knees, calling upon God for forgiveness; and from that supper table the angels carried the glad news of salvation. That preacher remained with great efficiency four years.
For the presiding elder to fail to help the man who falls below efficiency into inefficiency is a sin against the man.
As I see it, the right method is to do all in the elder's power to make him efficient and then, after three years of unavailing effort on his behalf, to move his location rather than try to swindle another presiding elder.—J. E. Harrison, in Christian Advocate.

THE CHURCHES AND THE BOY SCOUTS.

If Scoutmasters could be obtained, the number of Boy Scouts in Toledo could be immediately increased from 791, the present enrollment, to two thousand.
We believe that in this matter, the churches could be of immense help to the local Boy Scout movement. Their ministers are better able to present the doctrine of service than laymen can. They have Sunday school teachers who would make ideal Scoutmasters. If these men and other men of the congregations could be made to see what the Scout Movement is, what it is performing and what its ultimate aims are, enough of them might be enlisted to permit the registration of the new applicants.
The Boy Scout organization does so many things that the churches are pledged to do that Scout leaders and the churches ought at this moment to be working together. There ought not to be even the suspicion of competition between them. The minister who hesitates to speak for the movement and to give it his active aid because he has a sacred dread that the movement might prove a competitor puts the taint of jealousy upon the noblest calling in the world. There are minis-

Our "Big Four" Strawberries

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

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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.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

ters who are prepared to testify that since the establishment of the Boy Scouts of America, their Sunday schools have been more largely attended. Their experience should be a stimulant to other ministers to study the Scout Movement and give it their support.—An Editorial in the Toledo (O.) Blade.

PRAYING TO THE GOD OF ALL.

It is interesting to note how the peoples of the different countries are divided in their religious allegiances. The best statistics available at the time of the outbreak of the war showed the populations to be divided about as follows; but in every case a large number of individuals are unaccounted for in these statistics of religious bodies.

The religious census of Germany, taken in 1907, but which does not include the entire population, shows "that of the 61,720,529 people counted, 38,374,648 professed adherence to the Evangelical Church; 22,540,485 to the Catholic Church, and 566,999 to the Jewish faith."

Austria's population in 1910 was 28,571,934; Roman Catholics, 22,530,000; Greek Catholics, 3,417,000; Orthodox Greeks, 666,000; Protestants, 588,000; Jews, 1,314,000.

Hungary's population in 1910 was 29,886,487; Roman Catholics, 10,888,338; Greek Catholics, 2,025,425; Orthodox Greeks, 2,986,874; Protestants, 3,961,696; Jews, 932,406.

France's population in 1911 was 39,602,258; Roman Catholics, 38,500,000; Protestants, 650,000; Jews, 75,000.

England's (the United Kingdom—Ireland is not in the United Kingdom) population in 1911 was 45,370,530; 40,000,000 are Protestants, 5,000,000 Roman Catholics, and 250,000 Jews.

Russia's population in 1912 was 173,359,000; of these about 34,000,000 are in Asia; Orthodox Greeks, 87,123,603; Dissenters, 2,204,600; Armenians, 1,218,080; Roman Catholics, 11,468,000; Lutherans, 3,572,650; other Protestants, 194,280; Jews, 5,228,700; Mohammedans, 13,907,000.

Belgium's population in 1910 was 7,423,784; Roman Catholics, 6,712,415; Protestants, 27,900; Jews, 13,200.

Servia's population in 1910 was 2,911,701, most of whom belong to the National Church, which is Orthodox Eastern, or Greek Catholic.

The figures for Bulgaria and Turkey do not seem to be available. The total population of the former is 4,000,000 and of the latter 24,000,000.—The Christian Herald Almanac.

THE AGED CHRISTIAN.

From the days of his youth he has been in the habit of attending church. Now he is an old man, and he walks with feeble step. Yet every Sunday morning he makes his way to the house of God. He prefers to walk when the weather is fine, although he has a thoughtful son who is always ready to take him in an automobile.

He sits facing the preacher, very near the front of the church. He hears very little of what the preacher says, for he is quite deaf. Most persons so afflicted would consider that as reason enough for staying at home; but it is not so with this aged saint. He loves still to worship God in the church of which he has long been an officer. The few words he does hear cheer him.

"I know that my Redeemer liveth," he said one morning, as he clasped the hand of his pastor at the door of the church.

"You caught that?" said the minis-

ter, for he remembered that he had quoted the passage in his sermon.

"Yes, I heard, and it made me very happy to know that they expressed the assurance of my soul," answered this veteran in Christ's service.

One other morning he heard the minister mention "family worship." Instinctively and instantly he held up his hand, under the impression that the preacher was asking how many observed family worship.

"I'm pretty feeble, and I can't hear much; but I can maintain family worship," said this stalwart "pilgrim of the infinite," when he spoke of the incident later.

What inspiration and strength others find in his example the old man does not realize; but few do more for the cause of the Lord than he does by his mere presence every Sunday at church.—The Youth's Companion.

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BATESVILLE DISTRICT.

(First Round.)
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.....Feb. 3-4
Rock.....Feb. 5-6
Marcella and Guion, at Ruddell.....Feb. 6-7
Mt. View Station.....Feb. 6-7
Batesville, First Church.....Feb. 8
B. L. WILFORD, P. E.

BOONEVILLE DISTRICT.

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

FORT SMITH DISTRICT.

(First Round.)
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 Pig. 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.)
Cotton Plant.....Jan. 15-16
Brinkley.....Jan. 16-17
Hamlin, at Hamlin.....Jan. 22-23
Parkin.....Jan. 23-24
Howell and DeVew, at H.....Jan. 29-30
McCrary.....Jan. 30-31
Colt at Colt.....Feb. 5-6
Wynne.....Feb. 6-7
Mellwood.....Feb. 12-13
Council.....Feb. 19-20
Turner at Turner.....Feb. 26-27
Holly Grove and Marvell, at M.....Feb. 27-28
Haynes, at Bonair.....March 4-5
W. F. EVANS, P. E.

JONESBORO DISTRICT.

(First Round.)
Vandale Ct., at Vandale.....Jan. 15-16
Earle.....Jan. 22-23
Crawfordsville.....Jan. 23-24
Whitton and Tyronza, at W.....Jan. 29-30
Gilmore and Joiner, at J.....Jan. 30-31
Luxora.....Feb. 5-6
Osceola.....Feb. 6-7
Wilson Station.....Feb. 12-13
Marion.....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.)
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.)
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
Pangburn Ct., at P.....Feb. 13-14
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.)
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.)
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
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.

(First Round.)
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.....Feb. 27
ALONZO MONK, P. E.

MONTICELLO DISTRICT.

(First Round.)
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
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.

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

PRESCOTT DISTRICT.

(First Round.)
Mt. Ida.....Jan. 13-14
Caddo Gap.....Dec. 15-16
Center Point.....Dec. 22-23
Mineral Springs.....Jan. 23-24
Orchard View.....Jan. 29-30
Murfreesboro.....Jan. 30-31
Shawmut.....Feb. 5-7
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.)
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
Patomos, at Hinton S. H.....Jan. 29
Stamps, at night.....Jan. 30
Ashdown, at night.....Feb. 2
Foreman, at night.....Feb. 3
First Church, Texarkana.....Feb. 6
Cherry Hill, at Highland.....Feb. 9
(Preaching at 11 and at night; Conference at 2 p. m.)
Vandervoort, at Hatfield.....Feb. 12
Mena, at night.....Feb. 13
Umpire, at Umpire.....Feb. 16
(Preaching Tuesday night and Wednesday at 11 a. m.; Conference, 2 p. m.)
Preachers' and Laymen's Missionary Meeting at De Queen, January 18-19, opening Tuesday night and closing Thursday afternoon. District stewards' meeting January 11 at 10 a. m. First Methodist Church, Texarkana. If you will be prompt, we can get through in time for you to return home that day. Let every man be in place, and the preachers are welcome; also, the trustees of the district parsonage are urged to come.
J. A. BIGGS, P. E.

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NOTICE.

In Pulaski Chancery Court.
W. P. Beeson, Ex-Parte.
Notice is hereby given that W. P. Beeson has filed a petition in the Chancery Court of Pulaski County, Arkansas, calling upon all persons who claim any interest in the following described lands, situated in the county of Pulaski, State of Arkansas: The northeast quarter of the northeast quarter, Sec. 27, and the northeast quarter of the southeast quarter and the southeast quarter of the southeast quarter, Sec. 22, except one acre in the southwest corner of the said southeast quarter of the southeast quarter of Sec. 22, all in Township 4 north, Range 11 west, to appear in said Pulaski Chancery Court and show cause why the title of the petitioner, W. P. Beeson, should not be quitted and confirmed.
Given under my hand and seal as Clerk of the Pulaski Chancery Court, this the 20th day of September, 1915.
J. S. MALONEY,
Clerk of Chancery Court.

ARKANSAS SONG LEAFLET.

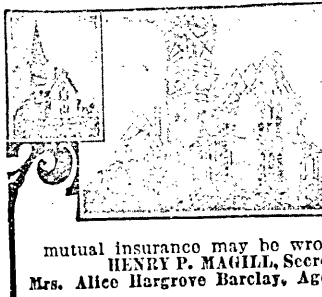
This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the state. All schools should have it. Price 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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Nobody knows when fire or lightning or wind will rage and destroy. Some church building is being harmed by one of these destroyers somewhere every day. Absolute protection against loss is furnished, and money saved the assured, and Methodism perpetuated, by

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