

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 27, 1916

NO. 4

BUT THE FRUIT OF THE SPIRIT IS LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE; AGAINST SUCH THERE IS NO LAW. AND THEY THAT ARE CHRIST'S HAVE CRUCIFIED THE FLESH WITH THE AFFECTIONS AND LUSTS. IF WE LIVE IN THE SPIRIT, LET US ALSO WALK IN THE SPIRIT. LET US NOT BE DESIROUS OF VAIN GLORY, PROVOKING ONE ANOTHER, ENVYING ONE ANOTHER.—Galatians 5:22-26.

FREEDOM OF THE PRESS.

January 14, after a trial lasting four days in the Federal Court at Joplin, Mo., the members of the Menace Publishing Co. were acquitted on an indictment including eight counts charging violation of Section 211 of the penal code. The Menace says: "The victory was not only glorious, but significant. It defines the rights of the American Press and marks the beginning of a new era in this country. It was a fight between the American People, standing for democracy and freedom, against the Roman Catholic Hierarchy, standing for despotism and human slavery, and the People won. It marks the beginning of the end of politico-ecclesiastical rule in the United States." While we have not always approved the tone of the Menace's utterances, we believe it has been fighting for a principle and was entitled to vindication. Our papers may sometimes express themselves imprudently and even recklessly, but the right of free speech and an unmuzzled press is very sacred and is fundamental to our liberties. Let the press be held to strict account, so that it will respect the truth, but keep it free to attack tyranny and oppression whether in Church or in State.

THE STATEMENT FROM THE EDUCATIONAL COMMISSION: OUR DUTY.

The Educational Commission, which met in Atlanta, January 12-13, after considering carefully the affairs of our two Universities, has issued a statement, which we elsewhere publish. Coming after the sessions of our Conferences, and having a copy of our recent editorial on "The Spirit and Attitude of Arkansas Toward Our Universities," this meeting was of unusual interest. Our Conferences were not lectured nor criticized for desiring to offer suggestions, but the Commission simply "regretted that the Annual Conferences in Arkansas did not choose Trustees" for S. M. U., and then selected Trustees and carefully explained the reasons for certain clauses in the Charter, which had provoked criticism. The action and the attitude of the Commission were pre-eminently wise. While we frankly acknowledge that we preferred a different form of Charter and would have been glad if our Conferences had been permitted to express themselves freely and fully, still as the form adopted seems carefully to protect the property against alienation from the Church and as it is a matter which largely concerns Texas and the Commission itself, we utter no complaint. While we did not think the form of the Charter ideal, we never considered the defects vital, and only sought to submit to the proper authorities respectful suggestions for their consideration, so that relations and future procedure might be simplified and all possibility of complications and misunderstandings might be eliminated. We are not sufficiently enamored of our own opinions to hope for or predict that such things may happen in order that we may be vindicated. Indeed, we sincerely trust that there may never be the slightest friction or difficulty, and honestly believe that with prudent and diplomatic handling the future course of the University may be smooth and safe. We had originally hoped that no undergraduate work would ever be done at Dallas, but that close co-operative relations would be established between Southwestern, Central, Centenary, Hendrix, and the

several women's colleges whereby the strictly collegiate work might be done in these institutions and the University might devote itself to professional and graduate work. We still think that such form of organization would have created a unique institution, which would immediately have won for itself prestige and a national reputation worth vastly more than a large matriculation. However, we readily admit that realization of such an ideal may be practically impossible under existing limitations, and we never anticipated that the Commission would undertake the task, but expected that to be left, as it is, to future action of the Trustees. Our only purpose in seeking to have such a plan considered was that the authorities might in the beginning indicate a purpose to work toward such an ideal, and thus allay the fears of the colleges and secure their hearty and unreserved co-operation. We well remember the days of struggle for the smaller institutions, when Vanderbilt University fixed almost unreasonable standards and by unsympathetic and supercilious attitude almost strangled the weak colleges. In spite of this ungenerous competition, several of the small colleges have survived and have compelled reluctant recognition. We fondly hoped to anticipate and prevent a repetition of this fratricidal strife, unprofitable alike to all engaged in it. For the present, we are willing to regard this as a purely academic question to be settled later as developments may require. Meanwhile the relations between the University and the colleges west of the Mississippi will depend wholly on the spirit and attitude of those who administer the affairs of the University. If these colleges are properly recognized, if their spheres of activity are not wantonly invaded, if the University behaves itself seemly and largely localizes its efforts to secure undergraduate patronage and support for that department, there need be no jealousy nor unbecoming rivalry. It must be admitted by all who are familiar with educational conditions that for undergraduate work one institution, however strong and worthy, cannot adequately serve an area covering an empire. Each State, at least, needs strong colleges, and these, when cordially and sympathetically treated by the University, become fruitful feeders. It would be a crime to weaken the colleges in Missouri, Louisiana, and Arkansas, and to obstruct their establishment in Oklahoma. We assume that it is not the purpose of Southern Methodist University to undertake a program of obstruction or repression. We only mention these matters now so that the University administration may have sufficient reason clearly to announce their policy and thus to allay the fears of the colleges. This we feel sure they can and will do at the psychological moment. The Arkansas Conferences would be among the first to demand a university, if the General Conference had made no provision. Accustomed to send advanced students to Vanderbilt and to Northern universities, we could not for a moment endure the idea of our great Church without a university. Within a few hours' ride of strong institutions, more or less unfriendly to our faith and feelings, we would invite denominational suicide if we were willing to look only to them for professional and graduate work. Indeed, so accustomed are our people to patronizing great universities that we appreciate the task of turning the tide. We must have at Atlanta and Dallas universities so strong that the real advantages, not merely loyalty, will attract. We are living in a day of specialists. The South peculiarly needs them to develop vast untouched resources. Germany has demonstrated the value of specialists and efficient organization. Whether she wins or loses, she enforces the value of education. Let it be ours to select all that is good in German education and reject all that is evil. Let us build two universities for our Church that will enable us to meet our share of responsi-

bility for world leadership. We are glad that our youth could get in the North what we have been hitherto unable to provide, but the day of our poverty is past. We are rich. We can in five years have two universities with investments of \$25,000,000 each, and with 5,000 students. If we fail, we may live, but with reduced vitality and acceleration. The day of our opportunity has dawned. Arkansas is fully awake and proposes to meet her responsibilities. With frank assurance of generous and fair treatment from Trustees and Faculty of Southern Methodist University our co-operation on right lines is assured.

THE COUNTY JUDGE.

The Stephens News makes the following wise editorial observation: "The office of county judge is the most important office in a county. It has a closer and more vital relationship with the public and private affairs of the people than any office with which they have any connection. The destiny, growth and development of the internal affairs of a county center in this office. It is the hub around which all of our local county interests revolve. Hence a county judge should be a man peculiarly fitted for that office. He should be a big, broad-gauged man, well equipped mentally to conduct the business of the county intelligently and impartially to all parts of the county and to all persons in the county." All this we heartily endorse. As the county judge is really the manager, the executive officer of the county, responsible largely for its roads, its poor, its widows and orphans, its expenditures, he may make or mar his county. If he is careful and progressive, his county moves forward. If he is careless, inefficient, and unprogressive, his county may have its growth retarded for a generation. Let our people everywhere select good men for this important office.

A WISE SUGGESTION.

In a recent editorial in the Christian Advocate, Dr. T. N. Ivey, after commenting on the general character of the reports of Conference Committees on Books and Periodicals as rather perfunctory, voices his conviction that, in view of the growing importance of the publishing interests of our Church, provision should now be made for a quadrennial Board of Publication so that our work of publicity might be taken as seriously as any other department of Church work. We heartily concur, and suggest that, even before the General Conference requires it, an Annual Conference might by resolution decide that its Committee on Books and Periodicals should be appointed as the Boards are appointed and stand for the quadrennium. Such a committee, considering the same questions from year to year, would be better prepared to digest and recommend judicious measures which would promote the circulation of good books and periodical literature. Let some Conference try it.

It is not democratic, not in harmony with the spirit of our American institutions, if by any defect in election machinery a minority in city, county or State may select the officers. Whenever the law or the constitution permits such a flagrant violation of our fundamental principles, it ought to be changed.

If our faith were full and our message a crucified Christ, we could solve all the social problems that press upon us for solution.

My son, heed the words of thy father, and forget not the advice of thy mother; so shalt thou prosper and prolong thy days.

The sinuosity of the simple shall slay them, and the fullness of fools shall fall them.

Arkansas Methodist

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.

AS WE HAVE NO CANVASSER IN THE FIELD, WE ARE DEPENDING ON THE PREACHERS TO REPRESENT THE PAPER. LET ARREARS BE COLLECTED, NEW SUBSCRIBERS BE SECURED AND REMITTANCES BE MADE PROMPTLY.

Rev. T. P. Clarke requests us to give notice that his address is now Hazen, and not DeVall's Bluff.

Rev. J. W. Johnston of Bexar is pleased with the way his work is starting off, and hopes to put the paper in many homes.

Bishop F. J. McConnell of the Northern Methodist Church was the preacher at the University of Chicago for January 16.

Tuesday we had an appreciated call from Mr. G. N. Douglass, the efficient superintendent of our Sunday school at Jacksonville.

A most appreciative letter from Rev. Frank Hopkins assures us of the hearty co-operation and support of his charge, Swan Lake.

In the last Texas Advocate is a sacrilegious burlesque of a prayer, which would be of very doubtful propriety even in a secular paper.

On account of the burning of the school building the directors of Bigelow school have decided to discontinue the work for this session.

Rev. J. M. Hughey reports that the year's work at Central Church, Fort Smith, starts well. He is doing splendid service for the paper.

In a recent issue of the Christian Advocate (New York) is a splendid sermon by our Bishop Kilgo on "The Gospel of the Eternal Kingdom."

Recently the oldest dormitory at North Texas Female College, Sherman, burned, the loss being about \$12,500, largely covered by insurance.

Rev. F. R. Hamilton writes enthusiastically about the paper and conditions in his charge, Prairie Grove, one of the best towns in the State.

Rev. W. E. Boggs, sending in a nice list of new subscribers, expresses appreciation of Fayetteville and the prospects of success in our church there.

Dr. J. W. Lee of St. Louis is to be one of the contributors to a series of articles soon to appear in Zion's Herald (Boston) on "Christianity and the Present Crisis."

Rev. T. H. Wright, pastor of New Liberty Circuit, desires his correspondents to get his initials right and to know that his address is Rural Route 4, Paragould, Ark.

Rev. W. H. Evans, the evangelist, who is now in a meeting at Hoxie, requests all brethren who desire his services to write him immediately for dates, as his time is almost taken.

The Central Methodist announces that Dr. Stonewall Anderson will spend a week in Kentucky, January 30-February 5, assisting in the endowment campaign for the Kentucky Wesleyan College.

It is announced that, beginning next fall, radical changes will go into effect in the curriculum of our State University, with the purpose of making the courses more liberal, flexible, and modern.

Rev. H. A. Story has been obliged to change his postoffice from Brickly to Marianna on account of the flooded condition of that country, and has been temporarily cut off from some of his appointments.

The average Methodist preacher is primed to preach on temperance. If there is one incarnation of Satan which he stands ready to smite at sight, it is the liquor traffic.—Christian Advocate (New York).

The Texas Christian Advocate of January 20 has a discussion of our recent editorial, which we are very anxious for our readers to see, but its length

and the crowded condition of our columns preclude publication this week. But it contains enough pepper to keep it warm, and it will be interesting reading next week. Look out for it!

In the Christian Advocate Dr. S. A. Steel suggests a popular plan for raising funds for Emory University. He desires that it should become a great people's university, and appeals to the poor to contribute.

Passing through on his way to Texas, our busy, progressive Church Extension Secretary, Dr. W. F. McMurtry, spent a part of last Sunday in our city, and it was our pleasure to enjoy his genial fellowship for a few hours.

The last week's issues of the New Orleans Christian Advocate and the Midland Methodist, like our own, were largely devoted to the interests of the Hospital at Memphis, because each of these papers represents patronizing territory.

According to the Texas Advocate, Rev. C. F. Mitchell, one of our Arkansas men, is starting well on the Chickasha District, West Oklahoma Conference. Last year he finished a very successful quadrennium on Mangum District.

We acknowledge an invitation from our good friend, Rev. W. B. Ricks, to a Men's Banquet in his church at Columbia, Tenn., January 21, and regret that the distance made it impossible to accept and enjoy the pleasant fellowship.

There is no doubt that the horrible riot at Youngstown, Ohio, was largely due to the open saloon. It is like a powder-magazine, ready for destruction. No community with a saloon is safe from mob violence of the worst type.

We regret to learn that the wife of Rev. R. A. Crosby, pastor at Marietta, Okla., has been very ill for ten weeks, and has not yet recovered. Brother Crosby, an Arkansas boy, will have the sympathy of his many old friends here.

It was the editor's privilege to worship at Hunter Memorial last Sunday morning and to enjoy a strong, helpful sermon by the pastor, Rev. J. T. J. Fizer, who is already much appreciated by his people and is making a good start for the year.

Two copies of the Fairview Booster, the bulletin of Fairview Church, Texarkana, have been received. They are full of live church news, and indicate that the pastor, Rev. L. C. Beasley, and his people are beginning the year with a determination to succeed.

In the simultaneous Evangelistic Campaign in Texas it has been arranged to hold a great inspirational meeting at Dallas, February 29-March 2, at which four Bishops and Rev. Geo. R. Stuart, Rev. L. E. Todd and Dr. Charles A. Goddell of New York are expected.

Rev. Eli Myers reports that Dr. J. H. Reynolds, president of Hendrix College, last Sunday occupied his pulpit both morning and night, and pleased the people of the whole town by his superb and masterly addresses. Brother Myers seems to be delighted with the situation and outlook.

The Japanese government has donated to the University of California the office building and many of the exhibits of Japan at the Panama-Pacific Exposition. The building will be removed to the University campus and used for a permanent exhibit of Oriental art and products.

Rev. D. B. Price of Montana Conference, who has been assisting in the Church Extension office at Louisville, Ky., finds it necessary to return temporarily to Montana to meet certain personal demands on his time. He will render such service as he may be able until he can return and resume his regular work.

While they were attending the Evangelistic Committee meeting here this week, the following brethren honored our office with their presence: Rev. J. A. Biggs, Rev. W. P. Whaley, Rev. P. C. Fletcher, Rev. R. C. Morehead, Rev. G. G. Davidson, Rev. B. F. Scott, Rev. T. D. Scott, Rev. W. C. Davidson, and Rev. R. W. McKay.

Bishop W. L. Lambuth is one of the speakers in the Laymen's Missionary Movement campaign, and during the past few weeks has attended several of the conventions in Southern cities. He expects to sail from New Orleans for Panama January 29, to attend the Pan-American Conference on Missions, February 10-20.

Rev. R. E. L. Bearden writes of his new charge, Blytheville: "We have begun our work here with great promise of success. This is a great country,

a good town, and we have unlimited opportunities. I have the most loyal band I know. The future of this church is certainly promising. We have been received very kindly."

The publishers of the Ladies' Home Journal, Saturday Evening Post and Country Gentleman announce that, with the exception of a few contracts heretofore accepted and still binding, they will no longer take cigarette advertisements nor permit reference to cigarettes in other advertising. They declare that this policy will cost several hundred thousand dollars annually.

President Wilson has designated January 27 as the day for contributing to a fund for Jewish relief. As the Jews have been great sufferers in the terrible war, it is proper that we should remember them in our contributions and prayers. We have a feeling that this awful catastrophe will yet turn to the good of the Jews. Our sympathy and prayers go out in their behalf.

The St. Louis Christian Advocate reports a very gracious meeting at Fayette, Mo., which wonderfully touched the life of Central and Howard-Payne Colleges. It was held by Rev. Marvin T. Haw of St. Louis. The editor vividly recalls similar revivals in his student days, and the purifying and uplifting effects on his own life. In such a meeting he first essayed to do Christian work.

Rev. J. H. Bradford of Center Point writes from Hot Springs that for six weeks he has been out of commission on account of rheumatism. Three weeks ago he went to Hot Springs practically helpless. He can now walk a little and is free from pain, and hopes to return home soon to resume his work. His people have been very kind, and Rev. S. A. Hill has filled his appointments. There has been much sickness among his people.

Bishops Denny and McCoy will assist the campaign for the endowment of Athens College for Women, Athens, Ala., beginning March 1. By unanimous action of North Alabama Conference March and April have been designated for this campaign. Dr. Stonewall Anderson and Dr. J. S. Chadwick, assistant editor of the Christian Advocate, will also assist. It is intended to raise \$25,000 to pay debts and secure \$100,000 for endowment.

It is gratifying that the heroic act of W. D. Bard of Little Rock, which cost him his life in the attempt to save a young girl from drowning last July, has been recognized by the Carnegie Hero Fund Commission, and that his widow will receive a medal and \$35 a month and each of her three children \$5 a month until they are sixteen years old. It was largely through the activity of the Arkansas Gazette that the circumstances were brought to the attention of the Commission.

In our issue of November 25, under the head of "Chinese Republic or Empire," we commented on a remarkable interview attributed to the President of the Chinese Republic. The Independent, which had secured the interview, now announces that, while the interview came to its office through a medium which had always been found reliable, it has turned out to be spurious. This, in some measure, relieves the President of the suspicion of duplicity which his subsequent conduct suggested.

January 6, Dr. P. M. Watters was inaugurated president of Gammon Theological Seminary (Atlanta, Ga.), which has probably prepared more negroes for the Methodist ministry than has any other institution in our land. Bishop Thirkield was once its president. Prof. J. W. E. Bowen, first secretary of the Stewart Missionary Foundation for Africa, wisely said at the inaugural: "No race has ever come to its full strength and beauty and power when thinking chiefly of itself. So the negro in America will not come to his best by brooding over his own wrongs, but by joining God and good men and women of every race for the redemption of the world."

In last week's Texas Christian Advocate President S. H. Babcock, under the head, "A Task for the East Oklahoma Conference," says: "The imperative task for the East Oklahoma Conference is the completion of the college enterprise at Muskogee," and after describing the conditions in part, he adds: "To the settlement of all of these obligations the East Oklahoma Conference has pledged its honor." He is right. Failure to consummate the plan and meet the obligations incurred would be an eternal disgrace to our Church. The school is needed, Muskogee is in many ways an ideal location, and the opportunity is great. Pres-

dent Babcock is entitled to the hearty backing of the Conference in his effort not only to do a constructive work, but to save the honor of the Church.

Rev. M. H. Wells, who died a few weeks ago at Birmingham, Ala., at the age of seventy-nine, having been sixty years a minister of our Church, began his ministry in Little Rock (then Ouachita) Conference in 1854, and was appointed second, or junior, preacher of Princeton charge. After serving as general hospital chaplain in the Confederate army, he was for years a pastor and presiding elder in Arkansass, and later in Texas, Kentucky, and Alabama. He was a strong man with a passion for soul-saving.

On Thursday, January 20, 1916, Rev. and Mrs. J. R. Sanders of this city—beloved by thousands—celebrated the forty-sixth anniversary of their marriage, which took place in Little Rock, January 20, 1870. He led to the marriage altar Miss Mary Ellen Bump, and the officiating minister was the Rev. B. O. Davis, founder of the Winfield Memorial Church, Little Rock. The happy couple have five living children—Mrs. J. E. Bridges of this church and Mrs. E. L. Crandall of Carlisle; also William, John and Alonzo Sanders. May "Our Father" continue His blessings upon this noble man and woman, who have been such efficient workers in His kingdom.—Bulletin of First Church, Texarkana.

Referring to Dr. O. E. Goddard's report of the Evangelists' Association at Nashville, published in the Texas Advocate and also in our paper, Rev. John E. Green, evangelist, writes in the last Texas Advocate: "It would hardly be necessary to add one word but for the fact that the good Doctor, in his modesty, failed to tell of his own great address on 'The Whole Gospel in Primitive Simplicity to the Whole Man by a Man Made Whole.' My, my! It stands out like a Mount Shasta among all I have ever heard on the subject of evangelism. It not only elicited much favorable comment, but stirred all hearts and kindled a holy zeal for a Church-wide revival. It would be well if Dr. Goddard could deliver that speech all over Texas and New Mexico before the coming campaign."

Acting under the provisions of the amended Charter of Southern Methodist University, the Educational Commission, finding that our Conferences had nominated no Trustees, appointed Rev. J. K. Farris from North Arkansas and Rev. J. L. Cannon from Little Rock. As these men were in full sympathy with the Commission and heartily approved the plans, their appointment was appropriate. Brother Farris was a leader in White River Conference and for many years an unusually successful presiding elder. He is regarded as a fine manager of church affairs, and, having long been a trustee of Hendrix College, is familiar with the ways of a college board. Brother Cannon is one of our most scholarly young preachers, who has filled some of our best charges, and, being a graduate of Southwestern University, is familiar with Texas ways and will be at ease in Texas.

For two generations the Massey family of Toronto, Canada, have demonstrated their belief in the doctrines of Christian stewardship. This is illustrated in the will of Mrs. Massey-Treble recently reported, under which about two millions of dollars are distributed, only one-fourth going to relatives, the balance to social and religious institutions, thus: For training Methodist ministers, \$300,000; for domestic science in University of Toronto, \$100,000; for a Methodist hospital, \$100,000 and her home; for Methodist Missionary Society, \$75,000; for endowment for public organ recitals in Metropolitan Church, \$61,000; for Methodist Union, \$50,000; for a Toronto Mission, \$50,000; for Home for Incurables, \$30,000; for retired ministers, \$10,000; for deaconess fund, \$10,000; for household science in Columbian College, \$10,000; for household science in Victoria University, \$10,000; for National Sanitarium Association, \$10,000; for Victoria University, the great Methodist school for Canada, \$600,000. It is not likely that this family will be forgotten while Canadian Methodism lives.

On January 25-27 there is to be held in Baltimore a series of meetings attended by representatives of three Methodist bodies. The purpose of the gathering is to determine and definitely settle, through all the proofs obtainable, whether the first Methodist work in America was inaugurated in Maryland by Robert Strawbridge or whether it had its inception in New York through Philip Embury. The

three branches of Methodism—Methodist Episcopal, Methodist Episcopal, South, and Methodist Protestant—are to take in the conference and thresh the subject out to a conclusion. The sessions are to be held at the residence of Rev. Dr. J. F. Goucher. As spokesmen for the respective delegations, the following have been selected: For the Methodist Episcopal, South, Bishop E. E. Hoss; for the Methodist Episcopal, Rev. Dr. W. V. Kelley of New York, editor of the Methodist Review; for the Methodist Protestant, Rev. Dr. H. L. Elderdice, of Westminster, Md. Dr. Goucher will present the Strawbridge side of the argument, and Rev. Dr. H. K. Carroll of Washington will present the claims of Embury.

January 11, at Conway. Hon. John D. Dunaway, Sr., died at the age of seventy-five. Although a Baptist, he educated four sons at Hendrix College, and on this account there is a strong tie of affection and respect connecting the family and the editor. Mr. Dunaway was a native of Lonoke County, a brave Confederate soldier, a successful farmer, and in a quiet way useful in political life. At thirty-two he was a member of the Convention which framed the present State Constitution, and later he served four years in the State Senate. Shortly after the location of Hendrix College he moved to Conway to educate his children, four sons attending Hendrix and the two daughters Central. Although quiet and unobtrusive, he was a man of such high Christian character that he exercised a strong, wholesome influence in his community and reared eight children, each of whom has shown marked ability in professional life. W. C. is a physician, J. G. a lawyer, L. S. a newspaper man, O. L. superintendent of Hot Springs schools, John D., Jr., a business man, M. E. prosecuting attorney of Pulaski and Perry counties, while Mrs. Fannie D. Hogan is an artist and a teacher and Miss Hettie J. a brilliant lyceum reader. Only a few days before his death he and his wife, a sister of Judge Blackwood of Little Rock, celebrated their golden wedding. A good man and a friend is gone, but he will not be forgotten.

REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

I beg leave to submit the following statement, which I will correct from week to week, concerning receipts for the purchase of the Methodist:

North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
By amounts received—	
January 11—First Church, Batesville.....	\$ 30.00
January 12—First Church, Clarksville.....	25.00
January 12—First Church, Imboden.....	7.00
January 14—Yellville Circuit.....	10.00
January 14—Quitman and Rosebud.....	8.00
January 15—First Church, Corning.....	12.50
January 17—First Church, Forrester City.....	17.00
January 18—First Church, Earle.....	12.00
January 19—Bexar.....	1.10
January 22—First Church, Osceola.....	11.00
January 22—First Church, Atkins.....	10.00
Total.....	\$ 143.60

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
By amounts received—	
January 8—First Church, Texarkana.....	\$ 90.00
January 9—First Church, Arkansas City....	5.00
January 16—First Church, Camden.....	17.75
January 18—College Hill, Texarkana.....	7.50
January 18—Highland, Little Rock.....	20.00
January 18—First Church, Murfreesboro....	19.00
January 18—First Church, Little Rock.....	90.00
January 18—Fulton Circuit.....	5.00
January 18—First Church, Hope.....	30.00
January 18—First Church, Arkadelphia.....	54.00
January 18—El Dorado Circuit.....	5.00
January 18—First Church, Foreman.....	18.00
January 18—Lonoke.....	5.00
January 22—First Church, Mena.....	9.00
January 22—Lakeside, Pine Bluff.....	50.00
January 22—Lacy Circuit.....	8.00
Total.....	\$ 433.25

James Thomas, Treasurer.

January 24, 1916.

EVANGELISTIC CAMPAIGN MEETING.

The presiding elders of the Little Rock and North Arkansas Conferences and the Committee on Evangelism for the two Conferences met at the First Methodist Church, Little Rock, at 10 o'clock

Tuesday morning. Dr. Alonzo Monk, presiding elder of the Little Rock District, called the meeting to order, and prayer was offered by Rev. W. P. Whaley.

Rev. A. F. Skinner was elected joint chairman of the meeting, and Rev. P. C. Fletcher was elected secretary. Dr. James Thomas explained the purpose of the meeting. The following presiding elders were present: Alonzo Monk, J. A. Biggs, H. H. Watson, G. G. Davidson, J. A. Sage, W. P. Whaley, F. M. Tolleson, B. A. Few, R. C. Morehead, W. C. Davidson, W. F. Evans, and the following pastors of the two conferences: Forney Hutchinson, A. F. Skinner, Elisha Dyer, J. D. Hammons, W. B. Hays, W. T. Wilkinson, E. R. Steel, T. D. Scott, Frank Scott, J. T. J. Fizer, J. T. Rodgers, L. E. N. Hundley, C. F. Hively, and also Dr. A. C. Millar, Rev. C. N. Baker, Rev. J. P. Lowry, and Rev. A. C. Graham.

Rev. J. D. Hammons of Winfield, Little Rock, was elected general editor of the Personal Evangelism Campaign. Rev. W. B. Hays, Newport, was elected editor for the North Arkansas Conference, and Rev. P. C. Fletcher was elected editor for the Little Rock Conference.

Almost the entire day was devoted to the discussion of the varied features of the great simultaneous campaign to be at once inaugurated, which has for its purpose the carrying out of the idea of One-to-Win-One method of bringing the unsaved to Christ. Inspirational talks were made by Dr. James Thomas, Dr. Alonzo Monk, Rev. W. B. Hays, Forney Hutchinson, Rev. J. D. Hammons, Rev. W. P. Whaley, Dr. B. A. Few, Rev. E. R. Steel, Rev. J. A. Sage, Rev. John P. Lowry, Rev. W. F. Evans and Dr. A. C. Millar.

The ladies of First Church served a delightful noon luncheon to the ministers in attendance upon the Conference.

Beginning next week, the Arkansas Methodist will set apart a whole page to the interest of the campaign.

A SAD NOTE.

We have just returned home from Valley Springs, Boone county, Ark., being called there to attend the funeral of Mrs. Snell's mother, who passed away January 16. Mrs. Shouse was converted at the early age of eleven years, joined the Methodist Church, and remained an active member till she was called to the heavenly home. We do not weep as those who have no hope, but bow to Him who doeth all things well, and wait with fond anticipation a brighter and happier day.—J. E. Snell and Wife.

SISTER J. G. DITTERLINE DEAD.

Sister J. G. Ditterline, wife of our pastor on the Springdale Circuit, died January 9 and was buried at Springdale on the following afternoon. Brother Ditterline and family were in the midst of a sympathizing community in this sad affliction. The people of his circuit, as well as the people of Springdale Station, have ministered to the stricken home in great kindness. Truly a good woman is gone. A suitable obituary will be furnished soon.—G. G. Davidson.

DEATH OF MRS. J. J. MENELEE.

We just learned through Rev. W. C. Davidson the sad news of the death of Sister Menefee, wife of Rev. J. J. Menefee, at Lacy, January 18. She was buried there January 20, Rev. T. O. Owen conducting the funeral. All members of the family were so sick with la grippe that they could not go to the burial.

MRS. A. C. GRIFFIN DEAD.

Mrs. A. C. Griffin, wife of Rev. A. C. Griffin, died at her home in Paragould today (24th) at 6 o'clock. Funeral tomorrow at Harrisburg, to be conducted by Revs. J. F. Jernigan and M. M. Smith.—J. F. Jernigan.

PREACHER WANTED.

I would like to have a preacher for a circuit with four appointments, parsonage, and a salary of about \$600. Applicants will please write me at Searcy, Ark., giving a recommendation from their former presiding elders.—R. C. Morehead, P. E.

WILL HELP IN MEETINGS.

I now have some time to spare, and would be glad to help any brethren who need assistance in revival meetings.—J. P. Plummer, Altheimer, Ark.

Gospel Talks



By
BISHOP H. C. MORRISON



PETER'S FALL.

Text:—"And Peter followed him afar off, even unto the palace of the High Priest; and he sat with the servants, and warmed himself at the fire."
—Mark 14:54.

That we may fall from a gracious state is not only taught in the scriptures; but it is sadly illustrated in all ages and in all churches. This is a fact, and there is no argument against a fact. Peter's is a sad case, and we will note the slippery steps, that others may see and shun his shame.

The conditions favorable to falling.—There are times when the danger is greater than at others. Peter's fall occurred at one of the times of danger. Before the Master's arrest, and while he was working miracles and the multitudes were wanting to crown him king, Peter was not in much danger. It was an easy thing for him to come to the front. He loved to be front, and meant what he said when he declared himself "ready to go with the Master to prison or unto death."

But the scene changed. Christ became a prisoner. Then Peter's courage cooled and he began to seek shelter from the storm.

Thus it is with us. When the church is revived, and the multitudes are strewing palm-branches and shouting hosannas! it is no hard matter for us, at such times, to come to the front. It is a sorry disciple who cannot stand for Christ in time of revival. How bold we become. We feel then that we "could go with him to prison or to death." But when the revival has passed there are many that get too timid to venture near the church more than once a month. The danger is after the revival, when the devil rallies his forces and seeks to re-take the ground he has lost. Now let us note the steps in Peter's fall.

The first step.—"He followed him afar off." He allowed himself to get too far from Christ. This is the first step to ruin. Had he kept near the Master his faith had not failed him! But he hung back and thought to follow him at a distance.

That "afar off" territory is dangerous territory. He was afraid and the further he fell back the deeper his fear became. The Master had told him to "put up his sword," and I doubt not he threw it away, as I am sure he did not have it buckled about him as he "sat with the servants." Peter had a terrible night of it. Unarmed and half scared to death, creeping, with the tread of a cat, through

the darkness; startled at every sound, and even alarmed at the fluttering of his own heart. He loved his Master and could not give him up; yet he was afraid to face his foes and stand by him in the hour of peril.

Here is the first degree, the "entered apprentice degree" in apostasy. There are those who really love Christ, but are afraid to let it be known; and hence they try to follow him on the sly. And following "afar off" they are afraid. Afraid to talk with a sinner about his soul, lest he get mad. Afraid to go to prayer-meeting, lest he should be called on to lead the prayer. Afraid to pray in secret, because some one might see him on his knees before the Lord. And therefore, like Peter, they are unarmed and unprepared to do battle for Christ.

But you say, "I do not want to seem forward or officious." I felt just that way when I was in the army. If there ever was a time when I did not want to seem forward, it was just as we were going into battle. But the only cure for fear is to get close, and keep close to Christ. Let the cry of the soul be, "Nearer My God to Thee, Nearer to Thee."

The second step.—"He sat with the servants." Took his place among the enemies of Christ. The one who is found "afar off" will soon be found with the enemy. And Christ's enemies were never more numerous at Jerusalem than they now are in our land. It was a motley mob that surrounded him, but it was representative.

You can detect them now, just as they detected Peter. They said, "Thy speech betrayeth thee." You can tell them by their speech. The man who argues for the world, and its follies; whose words are irreverent and profane, and whose lips are foul. The woman whose heart is fixed upon the world, whose god is style, and who laughs when religion is derided. These are Christ's enemies no matter what their social position; whether they be the sons and daughters of the High Priest, or the obscure servants about the kitchen fire; they are his enemies.

Let a Christian keep such company, associate for a time with the servants of sin; then ask him about his religion. And he will tell you, "I don't profess to know much of Christ and never claimed to be very religious." Peter loved his Master even when sitting with his enemies; but he was too weak to confess it. Many a poor soul really loves Christ; but without courage, is hanging between him and the

world; and about as happy as Peter was on that memorable night.

Peter among the Roman servants excites our sympathy. The Christian among Christ's enemies is always to be pitied. I care not at what time or place; your association with the world like that of Peter, is followed by bitterness and weeping. A whole-hearted uncompromising consecration, that never sits down with the servants of sin, is the safe-guard against those seasons of shame and remorse,

Third step.—"He warmed himself by their fire." Put himself under obligation to them. Woe to the man who compromises his relation to Christ to gain the favor of the world. Do this, and your hands are tied and your tongue silenced. We cannot well accept the world's favors and then rise up and rebuke its sins. This has been one of the curses of the church, "warming herself at the world's fires." Taking leprous wealth into her membership. Giving impurity prominence in her official posts. Her ministers condoning by corruption. A man with a million—made by oppressing or even debauching and destroying his fellows—his hands made too slippery with innocent blood to hold—covers that hand with a kid-glove, and the minister takes it, and gives him welcome into the church.

I have known a Christian College, built by the church and owned by the church; deny its relation to the church, simply to get the benefit of the money of a godless millionaire.

The world has good fires.—It has plenty of material out of which to build them, and is glad enough when the church will consent to "sit and warm herself by them." I know the church is often very thinly clad and shivering for want of the world's comforts; but like her great Founder, who was poorer than the "foxes and the birds", she had better "have not where to lay her head," than be wrapped in the devil's down and sitting at the feet of the world.

Peter was doubtless very cold, and the Roman fire was very tempting; but it had been better for him to have kept his blood warm during that night in some other way. Better for him had he run races with himself all night, or sat down and shivered it out, even if he had been frost-bitten. I had rather be frost-bitten than disgraced. "Better to enter into life, having one foot or one eye, rather than having two eyes or two feet, and be cast into hell."

Fourth and final step.—"He swore he did not know the Master." Here is the climax in his downward course. If you can admit a climax downward, here it is. He gets too far from Christ, goes over to the enemies, puts himself under obligation to them, then swears he "don't know the Lord." This is awful; but just as natural as it is awful. There are thousands who were once converted, then grew cold at heart, then identified themselves with the godless, then gave up their faith, and are now blasphemers and haters of Christ. It is an awful fact that souls do fall from a gracious state. Earth and hell have hopeless examples of this dreadful truth. Therefore, "Let him that thinketh he standeth take heed lest he fall." Keep close to the Master, and when among the wicked, be humble but bold. Speak out with the true Galilean ring. If you warm at the world's fires, do it like the Master ate with publicans and sinners, without compromise. Let them know they are befriending Christ when they befriend you. Above

all, be courageous. "Be strong in the Lord, and in the power of his might."

Danger is not from Weakness.—The only danger to the child of God is in sin, not in weakness. See that tiny vine just beginning to climb that giant oak. What is weaker than that little vine? What could it do in a storm? What would it be under the tread of a beast? But it is clinging to the oak. And every day it gets stronger and creeps up higher, and puts forth new tendrils and twines about the grand oak. Thus it rises higher and higher, and never allows itself loosed from the tree, until after a time it reaches as high as the oak itself.

Here is what weakness can do by simply clinging to strength. "Christ is our strength." Mightier to the weakest saint than the giant oak to the tiny vine. Only cling to Christ, and find some new beauty in his character each day, around which you may twine a love-tendril, and thus make your union with him closer and ever closer, until in perfect Christ-likeness you shall come to full heirship, and ultimately to eternal rulership with him.

A STATEMENT FROM THE EDUCATIONAL COMMISSION.

The Educational Commission held a meeting in Atlanta, Ga., on January 12 and 13 to deal with important matters concerning our two universities, the Southern Methodist University at Dallas and Emory University at Atlanta.

The main business before the Commission on the first day of its session was the consideration of the charter proposed for the Southern Methodist University and the confirmation and election of trustees under the provisions of the charter.

The charter has been framed with a view to making the university connectional, and at the same time preserving the welfare of the institution as it is related to the Annual Conferences by which it was first founded and upon which it must rely for local management and support. This plan has been carefully worked out.

The charter embodies "the purpose of forever securing the ownership and control of said institution in the Methodist Episcopal Church, South." The title to the property of the University has been vested in the Educational Commission in trust for the Methodist Episcopal Church, South, and the administration of the institution is committed to a Board of Trustees consisting of "twenty-five members, of whom not less than eleven shall be residents of the State of Texas, not less than four shall be residents of the State of Oklahoma, not less than three shall be residents of the State of Missouri, not less than two shall be residents of the State of Arkansas, one shall be a resident of the State of Louisiana, one shall be a resident of the New Mexico Annual Conference of the Methodist Episcopal Church, South."

Three of the trustees are to be elected by the General Conference, and they shall be residents of the territory west of the Mississippi River, "provided that the Educational Commission shall elect the three trustees for the General Conference to serve as such until the adjournment of the next General Conference." The other trustees are to be chosen by the North Texas Conference, the Northwest Texas Conference, the Central Texas Conference, the Texas Conference, the West Texas Conference, the East Ok-

lahoma Conference, the West Oklahoma Conference, the German Mission Conference, the New Mexico Conference, the Missouri Conference, the Southwest Missouri Conference, the St. Louis Conference, the Little Rock Conference, the North Arkansas Conference, and the Louisiana Conference, the first seven Conferences named electing two each, and the last eight named electing one each.

By this means it was designed to secure the wisdom of the Annual Conferences in the choice of trustees, and a distribution wide enough to represent well the territory of the Church west of the Mississippi River, while retaining a sufficient number of trustees near enough to the seat of the university to secure easily and at least expense a quorum for the transaction of business at all times, and to preserve local interest in the institution.

The charter further provides that "no trustee shall be qualified to sit, serve or act as such until he shall have been confirmed by the General Conference of the Methodist Episcopal Church, South, or by some other agency appointed and authorized to confirm or reject trustees," and it provides that "the Educational Commission shall act as such agency until the next meeting of the General Conference," in 1918.

It will be noted that while all but three of the trustees are chosen by Annual Conferences, the trustees chosen by them are not so much representatives of these Conferences as they are representatives of the whole Church selected from members of the Church resident within certain areas. Hereby it was hoped the best possible representation would be obtained and the watchful interest of the Annual Conferences be secured.

But it was provided that "if for any reason any one or more of the Annual Conferences refused or neglected to elect trustees, then the General Conference should elect trustees" from members resident within the territorial limits of the Annual Conference failing to elect to serve until such Annual Conference exercised its right to elect trustees.

"After the meeting of the next General Conference vacancies shall be filled as the General Conference may provide."

Thus the Southern Methodist University has been made connectional with reference to both its ownership and government without violently rupturing the ties of affection and interest with which it came into existence.

The Educational Commission confirmed all the trustees designated by the Annual Conferences and chose Bishop Edwin D. Mouzon, Judge Joseph R. Cockrell and Rev. William D. Bradfield as trustees for the General Conference.

The Commission regretted that the Annual Conferences in Arkansas did not choose trustees from that territory, and in obedience to the Charter chose Rev. J. K. Farris of the North Arkansas Conference and Rev. J. L. Cannon of the Little Rock Conference as trustees from that great state, feeling sure that these worthy brethren will be entirely acceptable to the Methodist people, of Arkansas and to the entire connection. The Missouri Conference also failed to name a trustee, and the Commission chose Rev. C. C. Grimes, who will render the most efficient service, we doubt not.

The Commission was gratified at the reports presented to us concern-

ing the opening of Southern Methodist University and of the progress made in equipping and endowing the institution. The enrollment of more than 600 students the first session is regarded as a remarkable record, and one in which the entire Church will take pride.

However, a large part of the task of building this institution remains to be accomplished. This is particularly true as regards the endowment. Much of the amount credited to this fund as yet is not productive. And even if it were all productive, the necessity would remain for largely increasing the endowment and resources of the University.

We heartily approve of the plans formulated by certain of the Texas Conferences, at their last session, for the undertaking of the endowment of chairs in the Theological Department. The plans proposed seem to be very feasible, and they have the sympathetic endorsement of the Commission.

Our University for the territory west of the Mississippi should have additional endowment of not less than \$500,000, and this amount should be secured without delay.

The affairs of Emory University, our connectional institution for the region east of the Mississippi River, were found to be in excellent condition.

In the three departments of the University now in operation, namely, the School of Liberal Arts, the School of Theology and the School of Medicine, are enrolled considerably more than 600 students.

On the magnificent campus in the Druid Hills Park, Atlanta, four new buildings are in process of erection. The work of beautifying the grounds is proceeding rapidly.

It is expected that the new buildings will be ready for use by the opening of the fall term in September, 1916, when it is proposed to open other departments of the University, including the "L. Q. C. Lamar School of Law," provided all is ready to open these departments fully equipped to do the very best work. It is the fixed policy of the University not to undertake any work which it is not prepared to do well.

The Educational Commission congratulates the Church upon the fact that we have now well under way two Universities, the assets of which aggregate nearly \$5,000,000, and in which more than 1,200 students are enrolled. And these universities are absolutely in the ownership and control of our Church. This is a good beginning, but it is no more than a beginning.

It will not be expected by reasonable people that the work of the Commission should be completed in all its details in two brief years; but much has been accomplished for which all our people may well rejoice. Much more will be achieved in the near future, and the Commission hopes to report to the General Conference of 1918 two universities so nearly perfect in organization that few, if any, material changes in their organization will be found necessary.

The Commission desires the cordial co-operation of the entire Church in carrying forward the important work with which it was charged by the last General Conference. Our great Church, with a membership of more than 2,000,000, should have and must have at least two universities of the highest character. No slightest heed should be paid to any who de-

cry universities owned and controlled by religious denominations, and who assert that Churches are incapable of founding and directing such institutions. The Roman Catholic Church has its universities, and there are universities owned and controlled by the States. What disability inheres in a Protestant Church for such work, while the Roman Catholic Church and American commonwealths are admitted to be capable of doing it?

Our Church can have, and we believe it will have, two universities that will take rank with the best in our country. To this end the Educational Commission invokes the active support and generous assistance of all our people.

Signed on behalf of the Educational Commission.—Warren A. Candler, Chairman.

WHY THE MOVEMENT FOR \$400,000 FOR HENDRIX COLLEGE.

To Arkansas Methodists and Friends of Hendrix College:

The trustees of Hendrix College have projected a movement for \$400,000 for buildings and endowment. Are they justified in this step? Certainly they are not if the need is not imperative. Some people have asked why Hendrix, having received \$300,000 endowment, is asking for an additional sum. The people have a right to know. This paper answers these questions.

a. Buildings. — The endowment added no buildings whatever nor has Hendrix erected any academic building in over a quarter of a century. Hendrix is like a church or a business that has outgrown its equipments. Indeed, the college is facing a serious physical problem, that of housing its work and its students. The college has twice as many students, three times the class work, four times as many college students and six times as much library and laboratory equipments to provide for as she had when the present buildings were erected. The dormitories accommodate only about one-fourth of the students. For the last three years students have gone to other institutions because they could not secure rooms at the Hendrix dormitory. Moreover, every inch of space in the main building is occupied and the college is powerless to provide absolutely necessary laboratory and recitation rooms. Besides, the college will soon be compelled to add several new teachers. But where can she put them when she does not have room for even the present force? The absolutely necessary buildings are a dormitory, science hall, infirmary, gymnasium and enlargement of the heating plant. These buildings will cost \$150,000. Failure to provide them means a severe blow to the college. It would seriously impair the efficiency of the college. No other college in Methodism of the standing of Hendrix is without these buildings. Central, Millsaps and Wofford have spent two and three times as much on buildings, Southwestern four times and Trinity five times as much as has Hendrix. Fort Smith and Little Rock have each erected high school buildings costing over three times as much as all of the buildings on the Hendrix campus put together.

b. Income.—But some one says that while the people understand the building needs to be imperative, they fail to understand the need of additional endowment. The explanation is simple.

The present income is entirely inadequate to meet even the elementary

needs of the college. But you ask why is the income inadequate? In the first place, the running expenses of the college, like that of all other enterprises, have doubled in the last fifteen years. Churches pay two and three time as much for their pastors, while wages and salaries in all walks of life have doubled in that time. The salary of the college professor is no exception to this rule. In the second place, up to a few years ago Hendrix employed as teachers young B. A. graduates fresh from college, single men without experience, whereas today she is compelled to employ only successful educators tested by experience who have done considerable graduate work in the best universities. This fact adds at least fifty per cent to the cost of the faculty. Some of our professors have spent three years in graduate work while others have traveled and studied in Europe; and yet we are paying small salaries, only \$1,600 for head-professors. Methodist preachers are poorly paid, yet forty-five ministers of our church in Arkansas are receiving \$1,600 or more and thirty-four \$2,000 or more, including the use of a parsonage. In the third place, notwithstanding the most economical administration, the income of Hendrix is not meeting all expenses. Every time the Board puts in any improvement like the repair of the dormitories, installing a sewer or water system, or building a heating plant it is necessary to borrow money. Moreover, new buildings will add considerable expense in the form of repairs, heat, light and janitor service. Then, too, it is apparent to all that the salaries of professors will have to be increased. In the next place, the student body is rapidly growing. There are now three times as many college students as there were a decade ago. Hendrix will therefore soon be compelled to add a half dozen teachers to the faculty, four to assist in the departments of modern languages, science, mathematics, English and the social sciences; and two as heads of two new departments, Bible and Religious Education, Philosophy and Education.

Summarizing, these extra charges will call for the following additional annual expenditures:

Six new teachers	\$ 9,000
Repairs and maintenance of new buildings	1,500
General improvements and repairs	2,000
Increase in salaries	2,500

Total\$15,000
To meet this increase in expenses the Board proposes to add \$250,000 to the endowment.

The comparative income of Hendrix and of other colleges of our church of the same standing as Hendrix will throw light on the question. The income of each Millsaps and Wofford is \$10,000 more than that of Hendrix, the income of Randolph-Macon \$15,000 more, of Southwestern \$40,000 more, and that of Trinity \$88,000 more than the income of Hendrix. Let the church and the friends of Hendrix College know that Hendrix was better equipped in point of buildings, equipments and teaching force twenty years ago for the conditions in Arkansas at that time than she is now for the conditions of today. Let her friends appreciate the magnitude of her mission, that hers is no less a task than the education of the Methodist ministry of Arkansas, the development of intellectual and spiritual leaders for both church and state,

great lawyers, doctors, preachers, statesmen, poets, prophets, educators, social workers and business men with deep spiritual insight and large vision. The \$400,000 asked for is the smallest sum possible for efficient service. It would multiply the usefulness and efficiency of the college many fold. Indeed in many respects Hendrix is the greatest educational opportunity in Arkansas. This fact has been signally recognized twice by the General Education Board of New York City. Arkansas Methodism is to be congratulated that she has the only institution in the state that has received this recognition.

The fight for the first \$300,000 was a battle for existence. The question at issue now is whether the college will be given the means necessary for healthy growth, so that it may render the public service required of it, or whether suffering from arrested development it will become a fossil; whether the church and friends will carry to completion the work so well begun and thus make permanent a great institution of learning, or failing to provide the means, sacrifice the labors, the prayers, and the investments of the past.

James Thomas,
F. S. H. Johnston,
V. D. Hill,
Geo. W. Donaghey,
C. E. Hayes,
Executive Committee.

"ONE-TO-WIN-ONE."

Rev. R. P. Shuler, the editor of the Simultaneous Evangelistic Campaign Department in the Texas Christian Advocate for the past week has the following wise and pertinent paragraphs which I most heartily commend to the consideration of our brethren of the Little Rock Conference who expect to join in the Lenten "One-to-Win-One" Campaign for March and April.

B. A. Few, Chairman,
Conference Committee on Evangelism.

"One-to-Win-One" means that the first "one" should be a sure enough Christian.

January is set apart as "a month for special personal preparation." That doesn't mean your neighbor. That means you.

We are also supposed to obtain "spiritual equipment for this great soul-winning campaign" during this month. That doesn't mean that you will have to pray for your neighbor. It means that you must pray for yourself.

The month is to be devoted by the preachers to "subjects that ever produce spiritual power." Brethren, we will have to lay our sermon on "The Tuneful Twit of a Tweedee" away for a later date.

The preacher is supposed during January "to stress those truths that have ever produced great conviction." Let us examine our preaching and see whether it is producing conviction for sin or perchance affording the sinner a soothing excuse for his meanness.

These are to be days of seed sowing and crop tending. The preacher who doesn't attend to the tasks of preparation will garner a harvest of weeds. Let us plant for a hundred-fold of ripened grain.

The time to string your fish is after you are sure they are fish. Too many of us have been stringing tadpoles. Let's go in for converts to Jesus Christ and then we'll have something to string.

Those who do not believe in shouting need have no fears. Most of our shouting Methodists are in heaven, while the ones that are left are so intimidated that they have to get mighty happy to even say "Amen."

Let the circuit rider try a revival in cold weather. This "summer religion" sometimes perishes with the coming of frost. "A good time to hold a revival" is usually a mighty sorry time, for it generally presupposes that the people have nothing else to do at that time.

It may be muddy in March and April. If it is, you can separate your sheep from your goats without holding a class meeting. Only the true and tested will stay by you in the mud. And, therefore, the greatest revivals are often held in muddy weather.

One presiding elder writes us that he would organize for this campaign if we were sure it would be a revival and not a "member grabbing" crusade. Brother, she's going to be a revival! We expect to grab some members at the close, but we expect them to be the revived kind.

January is a great time to start some mighty altars, to resurrect some private prayer, to get alone with God and do some meditating. We can't manipulate a revival. It falls as the fires fell in answer to the prayer of Elijah. We need an upper room experience, if indeed men shall be slain and made alive for God. True, you can have committee work of a kind without prayer, but you will scarcely bag your game until the stench of decomposition will arise. Brethren, let us pray!

TIMES AND SEASONS.

A letter has arrived from a good layman who fears for the Evangelistic Campaign because of the fact that it has borrowed the Lenten season as the time for this effort for souls. The editor of this page is so constituted that he sympathizes quite a little with this good brother. We are absolutely opposed to stealing from the Episcopallians. They have not any too much, without the Methodists trying to rob them of what they have. We are in favor of permitting them to have their processional and recessional, their prayerbooks and gowns, their robed choirs and excessive ceremonies. We are also in favor of their having full charge of Lent. If our people can't quit their meanness "for keeps," we see no special reason why they should take a forty days' vacation from their sins.

But we are not planning for Lent. We are planning for a revival of religion, an evangelistic crusade for the salvation of the lost. We have called our people to prayer and to get ready for a season of refreshing from the presence of the Lord. The fact that we have settled on the Lenten season will not help us in the least, but it will not harm us, if we remain Methodists in our efforts and refrain from trying to out-episcopalian the Episcopallians. Let us not hang our hopes on times and seasons, but let us not become frightened and give up the ship because we have happened upon a season or a time counted by others of especial importance.

Easter Sunday is a great time to close a revival. All our church would do well to have a great spiritual feast that day, rather than a military parade and a show of new gowns. The season preceding is a fine season for revival effort. Let us not grow faint-hearted as to times and seasons.

Let us pray and work for a great awakening and we will find that we could have picked no better time.

"LET US ADVANCE ON OUR KNEES."

If we have not already done so, let us begin the new year on our knees. This is our surest way to Go Forward in humble dependence on Christ our Lord, who is head over all things to His Church. It was a great thing to see the risen Christ and a yet greater to behold the ascending Christ: I am impressed that the next step for the wondering and praising apostles was to betake themselves to the Upper Room where they all with one accord continued steadfastly in prayer. Commissioned to give the gospel to all the world, their most difficult task was to begin at Jerusalem. But the one hundred and twenty in that upper room soon became conscious of Another. Jesus Christ, who had promised to go with them into all the world was with them at the starting point and never did they so realize His infinite resources.

How could they preach to his murderers? Because Christ taught them His infinite love in praying for his murderers. How dared they go into all the world? Because Christ was to go with them, and before them, preparing the way as when Peter went to Caesarea to preach to Cornelius and his household. But they went in the power of the Holy Spirit having waited in prayer for his out-pouring in the Upper Room.

Not in all the hundred years of Methodism in Missouri have we ever undertaken so great a campaign as this Year of our Lord, 1916, as we seek to win not less than 43,000 new Sunday school scholars and 20,000 new church members in a single year. Our proposal not only challenges the faith of the church, but challenges the presence and help of our Lord. It is when we plan great things for God that we can expect great things from God. But "it is not by might or power but by my Spirit," saith the Lord of Hosts. Let us pray without ceasing lest we be brought to confusion. Let mighty intercessory prayers be heard on the Sabbath, and in the Sabbath School, and in the mid-week services, and at the family altars. Let our closets glow with the importunate petitions, morning and night, as we spread out our Prayer Lists before God.—Bishop Eugene R. Hendrix in St. Louis Christian Advocate.

REPORT OF FINDINGS COMMITTEE.

[The following report was unanimously adopted by the Lay Leaders' Conference, Nashville, Tenn., January 4-6, 1916.]

1. We request the presiding elders and preachers in charge to make definite engagements for the lay leaders which will not conflict with but fit into their plans and to use them to lead services in churches which do not have preaching every Sabbath.

2. We urge that meetings of the district and church leaders be held to explain the work and discuss plans to perfect it in the local church.

3. We ask that a layman's day at the District Conference be arranged where possible.

4. We urge the leaders to put the emphasis upon business conferences with business men rather than public speakers and on institute work rather than on inspirational talks.

5. We ask each district lay leader

to make a demonstration of effective lay activities in at least two churches—one city church and one country church.

6. We urge the importance of preparation for the canvass and thorough co-operation between the stewards and the laymen's committee. It is better to use three weeks in preparation and one day or night in the canvass than to use a day for preparation and three weeks to canvass.

7. We would correlate the board of stewards and the missionary committee by having the strongest man in the church a member of each.

8. Try to put the Missionary Voice, the Conference organ, and, if possible, the general organ in every home.

9. We commend the action of the presiding elders of the Louisiana Conference in passing a resolution to have the every-member canvass in every church in their respective districts.

10. We earnestly request the presiding elders, the pastors, and the lay leaders at all revival meetings to call for volunteers to assist in holding services in every church every Sunday.

11. We emphasize the fact that tithing is the reasonable, businesslike, and Scriptural method to be adopted by men for providing finances for the church and recommend that preachers shall at intervals deliver sermons on stewardship and that the practice of tithing be urged by all our leaders.

12. We commend the helpful literature issued by the movement and urge that it be intelligently distributed in every church.

13. An every-member canvass should be made on the basis of weekly giving after a businesslike estimate has been made on the basis of the tithe after an intelligent study of the resources and the needs of the local church.

14. We recommend a Conference-wide simultaneous every-member canvass for the following year's finances, the same to be made in one day, if possible, shortly prior to the Annual Conference.

15. We recommend post-canvass meetings to be held at regular intervals for the purpose of making reports concerning collections of offerings and the reassignment and re-canvassing of such persons as may be negligent in carrying out their pledge to the support of the system in use and for the assignment and canvassing of new members.

16. We recommend that laymen's institutes be held for practical discussion of the work of the Laymen's Missionary Movement.

17. We urge our Conference, district, and charge leaders to co-operate with the presiding elders in providing and securing an adequate support for every preacher in charge in the district.

18. We recommend specials for churches, Sunday schools, Epworth Leagues, and individuals after consultation and co-operation with the Board of Missions.

19. We consider that the presiding elders and preacher in charge are the logical and divinely appointed shepherds and leaders and earnestly recommend that all plans and efforts be made and executed under their direction.

20. We believe the every-member canvass equally as effective in the country as in the city.

21. We recommend as books suited for the reading and study of laymen the following: "The Present World Situation," Mott; "The Church

of the Open Country," Wilson; "Churches at Work," White; "The Call of the World," Doughty; "Efficiency Points," Doughty; "A Man and His Money," Calkins; "The Practice of Charity," Devine; "Junaluska," "How to Help," Connyngton; "One to Win One," Todd; "Evangelism Exemplified," Todd; "Heroes of Faith in China," Pell; "A New Light in an Old Land," Pell.

22. We emphasize the importance of the work of the Evangelistic and Social Service Committee and urge the thorough organization and development of the work of these committees and that the work of each be planned after a prayerful study of local conditions.

23. We recommend that such men be elected to the office of district leader as will promise to study the literature and devote some time to the work.

24. We urge that the district leader plan with the presiding elder to hold institutes and business conferences with the men of the church to make the work effective in his district.

25. We recommend a meeting soon after this assembly closes of each Conference leader with his district leaders, when a program similar to the one used in this meeting shall be presented and an intimate and sympathetic touch established between these men. The Conference leader's work should be done largely through his district leaders and always in cooperation with presiding elders and pastors.

26. We recommend that the Conference leaders arrange with the proper authorities for an afternoon or

evening during the Annual Conference at a time when the bishop, the presiding elders, and preachers can be present with the laymen and that reports be made of the state of the work in every district and that information be given as to the motive and method of the work.

27. We recommend that the boards of the various Conferences provide the expenses of the Conference leader in his visitations and correspondence.

28. It is the sense of this body that the great general laymen's meeting due for 1916 be held at Lake Junaluska from July 30 to August 6, and we return home to do our best by every means in our power, in co-operation with the secretaries of our laymen's movement, to deliver at Junaluska this coming summer a great delegation of Southern Methodist laymen.

We look with confidence to the coming year in our work and pledge our best efforts to make it the greatest we have had.

Signed by the Findings Committee: George L. Harrell (Chairman), W. B. Stubbs, W. S. Holmes, M. A. Childers, and A. C. Tipples (Secretary).

WHO WILL SHOW US THE LIGHT?

A "by-stander" may often get a better perspective of a conflict than one who is engaged in the fight. Laymen may sometimes view things in the mechanical operation of an Annual Conference that escape the eye of some of its members.

Brothers Turrentine and Cannon in their replies to my former statements touching an editorial on "Conference Rights," confirm my conviction that what was said in my brief discussion was correct.

The violation of any principle upon which the Methodist itinerancy stands can be determined only by its own administrative acts. I believe there is no one possessing the same degree of acquaintance with Dr. Corrigan as this writer, who has a higher regard for his sterling qualities. The criticism apparently directed at him in what has already been said is the only visible way to reach some other things that appear to me need to be said. I think it will be clear to every one who may read this that what is here discussed will accrue to a justification of the Doctor from a viewpoint not hitherto discussed in the public press at least. His relation may be only incidental to the matters here discussed, but it is a relation that can not be entirely eliminated and at the same time be clear in a presentation of facts that may, if established as such, prove his vindication.

It will be conceded, I think, that not more than three allegations, the truth of any one of which being established, may be considered as a legal ground upon which to locate an itinerant, and not at the same time involve his moral character. These are, refusal to go to the work assigned, secularity, and unacceptability. Did any one of these obtain in the case at bar? If so, and the subject was justified in such a course, on what ground? Is the Conference under an obligation to continually justify, in this specific example, a continuous infraction of church law? Would a continual excusing by the Conference of law violation by any other member of the Conference under different circumstances be maintained as in the present instance?

If not, then a definite answer to these inquiries is what many laymen would be glad to have.

Brother Turrentine takes the position that the subject, having been excused by the Bishops on former occasions, on the prerogative of episcopal authority, and having come to the same situation at the last session of the Conference, to find that the Bishop no longer feels justified in excusing, must now be protected by the Conference which may exercise its own prerogative. Has it occurred to Brother Turrentine that the attempted action and attitude of the Bishop at the recent session of the Conference might have been the first to be made with a clear understanding of the facts?

The Conference has been in possession of the facts all the while, and has been satisfied so long as the Bishop continued to "excuse."

But when the Bishop, coming, as is presumed, into possession of knowledge that the law of the church has been violated, attempts to maintain obedience to the law, he is regarded as over-zealous and arbitrary.

If no principle of our law has been violated, then this discussion is without foundation. If the law has been infringed, then one of two parties is culpable, the party in question, or the Conference itself.

Now, to an investigation: In the minutes of the Conference for 1907, page 10, we read, "On motion of R. W. McKay, it was decided to appoint a committee of five to consider the advisability and practicability of establishing a Methodist Hospital for Arkansas." On page 12 of the same minutes, "Bishop Ward announced the following Committee on Arkansas Methodist Hospital: L. B. Leigh, T. E. Sharp, T. S. Buzbee, A. Curl, and W. F. Evans."

In the minutes of 1908, page 32, is a report of this committee, in which is announced its readiness to accept propositions for the location of a hospital. "Dr. M. B. Corrigan made the Commission a proposition for the location of a sanitarium at Hot Springs, Ark. * * * The Commission has considered favorably the proposition made by Dr. Corrigan. * * * We request the Conference to endorse the action of the Commission." On page 14 appears, "The Hospital Commission made a report which was adopted." Here is a full endorsement of the proposition by the Conference as presented by Dr. Corrigan.

In the minutes of 1909, page 15, "The Hospital Commission requested the reappointment of the several members of the commission with full power to act; and the request was granted." Will some one explain what is meant by "full power to act?" I have heard that Dr. Corrigan has a contract with the Conference in which certain things were agreed to be done. Did Dr. Corrigan proceed immediately to carry out his part of the contract, and does this account for his present relation to the situation?

Did the Conference confer authority on that Commission to make and execute contracts? What did the Conference do with Dr. Corrigan in 1909? His address seems to have been Hot Springs. If the Hospital Commission made any report at that, or any subsequent Conference the minutes do not indicate it. In the minutes for 1910 Dr. Corrigan appears as junior preacher at Monticello. Nothing further appears of the Hospital Commission. The silence of the record would seem to indicate that it is perennial.

Evidently the hospital died and that Commission presided at the interment. As the skeleton is harmless, let us

excavate and view it for a moment. Who appointed this Commission? The Little Rock Conference. Who accepted the proposition of Dr. Corrigan relative to the hospital? The Little Rock Conference. Who appointed Dr. Corrigan supervisor of the hospital enterprise? The record is silent at this point.

The presumption is that it was the Conference. If not, the record further shows that for that year, while the Doctor was an active member of the Conference, he was without an appointment.

Did the supervisor of that hospital enterprise for the year above mentioned begin immediately an undertaking to finance the proposition, and, under the instruction of the Conference and counsel of that Commission assume such responsibilities? I do not know. Is it true that the Commission, in burying that sanitarium ghost, also buried Dr. Corrigan with it?

If a member of the Conference who was appointed by the Conference to supervise the undertaking, and who went into it with the endorsement of the Conference, assumed financial obligations relative thereto, is he or the Conference bound thereby? Is it reasonable that an intelligent party, acting as a supervising agent would assume for his principal, such obligations on his own liability?

If a member of the Conference, of his own volition and for personal gain, thus involves himself so that he can not meet his obligations and keep the law of the church, the logical thing for him and for the Conference to do is not difficult to see.

If there are financial obligations involved here of such a nature and un-

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der such circumstances as that the party can not be located, notwithstanding an infringement of law, then the presumption is that a relation exists between that individual and the Conference the severance of which would involve the integrity of one or both parties.

Briefly, if the Little Rock Conference is responsible for the present embarrassment of Dr. Corrigan, why does she not take some action to relieve an innocent party and free herself from criticism?

Put the responsibility for this unfortunate situation where it belongs, loose the hands of Dr. Corrigan and let the Church have the service he is able to give it.—G. N. Cannon.

NATIONAL MISSIONARY CAMPAIGN.

Special Plans Made By Southern Churches For Active Co-operation.

The Mission Boards of the Churches in the Southern States are making special plans for active co-operation in the National Missionary Campaign, fourteen of the conventions of which are to be held in Southern cities. Some of the missionary agencies regard the campaign as so important that they are throwing almost the entire strength of their organizations into it.

The date of the Little Rock Convention is March 1-5.

The Methodist Episcopal Church, South, will probably have two representatives at each convention city. One will be a board secretary and the other a missionary. The Conference missionary secretaries in each Annual Conference will be called on to co-operate with the representatives of the Board in working up the interest of the convention. In most of the convention cities a meeting of the Conference Board of Missions is being called, and this will bring together the missionary leadership of the whole Conference for the convention. An effort will be made to get Methodist laymen to register as delegates within the entire area covered by each convention, but the emphasis is being put upon the district, seeking to engage the co-operation of the presiding elder and the whole machinery of his district in delivering a large delegation in the convention area.

When the local Methodist leadership has hold of the situation and is planning for good denominational work, the Mission Board and the denominational Laymen's Missionary Movement will get in touch with their organizations for the purpose of co-operating. When it is not being so definitely planned, the Laymen's Missionary Movement of the Church will take the initiative from their office. The Mission Board of the Southern Methodist Church sees in the campaign and the conventions in the South a great opportunity and will do all in its power to make the conventions an interdenominational and denominational success.

The Mission Boards of the Southern Baptist Convention are planning to

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have a man in each convention city before and during the convention. J. F. Love, Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, will attend several of the conventions.

The Southern Presbyterians are planning for thorough and effective co-operation. At least one of the secretaries of the Foreign Mission Board will attend each of the conventions and in addition there will be at each convention one or more foreign missionaries. Measures are being devised for securing as large a representation as possible from Southern Presbyterian churches in the territory of each convention.

Owing to special conditions prevailing in the South the plans of the Board of Missions of the Episcopal Church in connection with the conventions in Southern cities will vary some from those following in other parts of the country. The Provincial Secretary, the Rev. R. W. Patton, has developed and applied the methods advocated by the Laymen's Missionary Movement in such a striking way during the last four years, that the Episcopal Church now has in the South a group of bishops, clergymen and laymen who are especially qualified to help Episcopal congregations to get the best results from the conventions.

The Disciples of Christ are planning to participate in the conventions in the Southern States in the area where that communion has churches. The fact that the resources of this communion are largely in their own "Men and Millions" movement campaign makes it difficult for the communion's Home and Foreign Board to participate in the way they would like. Nearly all of these secretaries and missionaries are engaged in their own campaign, which is at its height. More than \$3,000,000 of the goal of \$6,000,000 have been subscribed and other ideals of the campaign, such as a thousand new workers for the home and foreign field within five years, and the Every Member Canvass in each church are being pushed.—National Missionary Campaign.

WAS THAT PROCEDURE LAWFUL?

I refer to the procedure stated by the Arkansas Methodist in its report of the proceedings of the Little Rock Conference on the case of a preacher who refused to go to his appointment. Knowing his noble qualities as a Christian gentleman, and having held him in high esteem from the beginning of his ministry, I was not at all surprised over the strong manifestations of genuine sympathy for him in this case, which I wish to discuss, not from the standpoint of personal sentiment, but from my view of lawful procedure in all such cases.

In its vigorous editorial on "Conference Rights," the Arkansas Methodist said: "The Bishop and those who moved the location argued that punishment was necessary to maintain discipline, and that the law was in effect mandatory." The law does not say location, but suspension or deposition may be the punishment or penalty for refusing to serve the work assigned to a preacher, without consent of the Bishop in charge of the Conference. Further, the law does not authorize any Conference to impose the penalty of suspension or deposition by majority vote of the Conference, but it may impose such by a trial committee of nine or thirteen, after an investigation committee of three has reported a trial necessary. Then the verdict of the trial commit-

tee is final, except as to right of appeal by the accused.

The right of trial by a committee cannot be lawfully denied to a preacher accused of immorality or breach of ministerial vows; but this clear right was denied to a preacher in Los Angeles Conference in 1888, when by vote the Conference suspended him one year for refusing to go to his appointment. One year later the same preacher was in the same manner deposed for contumacy, or having exercised ministerial functions during the period of his suspension.

In 1890 the General Conference Committee on Itinerancy saw in the Journal of the Los Angeles Conference that that Conference had by vote imposed the penalty of suspension and deposition also without trial by committee, and thereupon it made to the Committee on Episcopacy complaints against the two Bishops who presided over the Los Angeles Conference in 1888 and 1889. Coming before the Committee on Episcopacy, the two Bishops said they had no law or precedent for their guidance, and they simply permitted the Conference to have its own way. Addressing the General Conference, Bishop Wilson begged indulgence for his two colleagues under criticism, as they had no law or clear precedent for their guidance, and he urged the General Conference to enact a law making clear the proper procedure in all such cases. This was done by the adoption of a bill from the Committee on Episcopacy, providing for trial by committee after an investigating committee of three should report a trial necessary.

The first case tried under the new law was in October, 1890, when Dr. D. C. Kelley of the Tennessee Conference was suspended six months for having quit his charge. He had the sympathy of his Conference by an overwhelming majority, only 26 members supporting and 121 opposing (as I remember) Bishop Hargrove's determination to have the case tried by a committee, according to the law enacted in May preceding. The action of the trial committee became the verdict of the Conference, though approved by only 26 out of 147 members present and voting.

The same year (1890), in the White River Conference, a preacher of much political popularity was tried by a committee and suspended five months for having quit his work without consent of the Bishop in charge of the Conference. Before the verdict in this case was rendered a private question from one of the trial committee caused me to conjecture that they had fixed the penalty at location, which would be illegal, and operate as an acquittal. In whispered tone I asked the Bishop if he had named location as one penalty in the case on trial. His affirmative reply led me to quote Bishop McTyeire that a preacher may not be reduced from the itinerant to the local ranks until his character has been passed. The lovable Bishop spoke privately to the chairman of the trial committee, whose members met outside the Conference room, and there changed their verdict from location to suspension for five months.

I am certain our law prescribes suspension or deposition, and not location, as the punishment of a preacher who refuses to go to his appointment; and as I do not believe our General Conference has reversed itself, or changed from its opinion in 1890, on this subject, I contend that the penalty of suspension or deposition can be lawfully imposed only through a

trial committee—not by Conference vote. In reply to this it may be said an accused preacher can waive his right of trial by a committee; but he may not do this to change the mode of procedure in such cases. See Episcopal decision, paragraph 624, latter part. Or it may be said a Bishop can so constitute the investigating and the trial committee as to insure the conviction of the accused; but not so, if the Conference shall demand its right. See Episcopal decision, paragraph 626, last sentence. This decision (referring to the Kelley case) was rendered in May, 1891, in Wilmington, N. C., and was highly pleasing to preachers and laymen assembled there, as the great men in our College of Bishops did not claim for themselves any prerogative that might possibly warrant one of their number to override in arbitrary manner the rights and will of an Annual Conference.

In conclusion, I have not overlooked the last sentence in paragraph 333, "the final determination in all such cases shall be with the Annual Conference." This has been in our Discipline from the beginning, but it was not quoted by the two Bishops under complaint to justify their administration in the Los Angeles Conference, nor did the General Conference of 1890 consider it authority for an Annual Conference by vote to suspend or depose a preacher without the intervention of a trial committee.—Z. T. Bennett.

111 Grove Place, San Antonio, Tex.

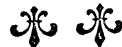
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Woman's Missionary Department

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 Communications should reach
 us Friday for publication next
 week.

GUIDE POSTS ON THE HIGHWAY TO HAPPINESS.

"To be calm when others about are troubled, to dream dreams and yet not be mastered by them, to think and yet not make thoughts an end, to meet triumph without pride, and disaster without being embittered, to walk with the many and keep virtuous, to hold converse with the mighty and yet not lose the common touch, to be influenced neither by criticisms of foes nor the flattery of friends, to endeavor to be of service and helpfulness to others, to keep in mind the transitions of life's experiences, to love humanity, and to trust in God—these are guideposts on the highway to happiness."—A. T. Folmer.

OUR ENLARGED BULLETIN.

It is gratifying to know our Missionary Bulletin has been enlarged and will have space for presentation of helpful plans and methods of auxiliary work. The February number is packed with information and fine suggestions, some of which should be read in each auxiliary meeting of the month.

Especially note suggestions on presenting the topic, "New Americans," continuing membership campaign, providing all members with pledge cards, securing stewardship leaflets, ordering record and report books (25 cents each), for adult auxiliaries; from the secretary of Home Base, Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.; the call for consecration and zeal on the part of new members, for earnest co-operation with them from retiring officers, and united prayer for Conference officers, who stand ready and anxious to serve them, and for our Conference workers everywhere, is timely and gracious at the beginning of the New Year.

NORTH ARKANSAS CONFERENCE. ANNUAL MEETING.

The Woman's Missionary Society of the North Arkansas Conference will hold its regular meeting, February 15-18, at Jonesboro. Auxiliaries are requested to send the names of their delegates and visitors as soon as possible, to Mrs. C. A. McMeen, 623 Huntington avenue, so that entertainment may be provided.

It is earnestly desired that every auxiliary be represented. A cordial invitation is extended to the pastors to be present with us.—Mrs. F. M. Tolleson, President; Mrs. H. Hanesworth, Recording Secretary.

HONOR ROLL.

Mrs. W. L. Oliver writes: "The following Junior Missionary Societies have made the required number of

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points, and are on the Honor Roll: Jonesboro, First Church; Clarendon, Brinkley, Osceola and Blytheville. Jonesboro and Clarendon each reported making 103 points. A certificate of honor has been presented to each society. Other societies have done splendid work."

LITTLE ROCK CONFERENCE. OUR YOUNG PEOPLE'S AUXILIARIES.

Mrs. C. F. Elzar sends good news from our young people for quarter ending December 31, 1915:

Number of young people's auxiliaries, 25; number reporting this quarter, 15; number of Y. P. members in entire Conference, 323; subscribers to Missionary Voice, 28; subscribers to Young Christian Worker, 13; number of auxiliaries observing Week of Prayer, 9; number of mission study classes this quarter, 6; books used, "Comrades in Service," "The King's Highway," number of auxiliaries presenting Christian stewardship, 5; number auxiliaries having committee on social service, 4; number auxiliaries presenting social service topic, 4; number of boxes of supplies sent this quarter, 1.

Financial Report.—Membership offering for quarter, \$25.32; relief fund for quarter, 90 cents; retirement fund for quarter, 95 cents; pledge paid during quarter (Korea and Sue Bennett), \$55.16; Week of Prayer offering, \$21.84; total for missions, \$104.17; Conference expense fund, \$1.80; total sent to Conference treasurers, \$105.97.

Local Work and Social Service.—Amount expended in giving relief, \$57.85; amount expended on church, \$8; value of boxes of supplies reported to Superintendent, \$3.00; to city charities, Texarkana, \$6; total, \$74.85.

Total connectional, \$105.97 for 1915; local, \$74.85; unreported previously (from annual reports), \$58.80; grand total, \$239.62.

LITTLE ROCK CONFERENCE SOCIETY—BRAVO!

As with bated breath we watch the race, ready with words of commendation to the victor, so with great anxiety have I watched the closing report of our year's work, and with all the sincerity of my appreciative heart I cry "Bravo!"

Our former communication to you bore the message of our financial condition, which was not encouraging, but you have redoubled your energies, summoned new strength and won the victory, and again I say "Bravo!"

The splendid sum of \$12,495.01 sent to the Council Treasurer is \$2,351.39 in excess of last year's report, and of this sum \$6,645.17 is our pledge for the year, which is \$404.70 more than ever before collected. Bravo!

But that is not all the good news. You have collected and expended in our own Conference, for all purposes, \$10,616.47, making a grand total for local and connectional work for this year \$23,111.48. Bravo!

Do you wonder that I am happy and that a song fills my heart? God has

heard my prayer and the prayers of our co-laborers, as with bated breath, almost, we have waited the outcome of our work. Day after day we have prayed for our poor with their small gifts, and for the rich with their large possessions, that purses may be opened and our Lord's work prosper. We have had some magnificent gifts, of in amount, however, but in spirit—\$1.25 in memory of a little one gone to the glory land, \$75 from Mesdames C. D. McSwain and T. L. Garland of Emmett for a scholarship in Japan, and many other gifts made through sacrifice. Our dear Brother John F. Taylor has put a splendid note in our hands for collection, to be applied on his endowment fund, and thus here and there hearts are touched for the Master's use. I am happy that workers shall not be recalled on account of our lack, that the work for which we stand, and were obligated, will for another year go on in its help to mankind in a gospel ministration.

My friends, you have wrought well, and I congratulate and thank you for making this splendid report possible.

Arrangements for our meeting in Warren probably March 1, are progressing, and I hope you will be much in prayer for a gracious meeting. Our activities should not cease, and the success of this year depends on doing well the work now. Let us no longer depend on the last quarter to bring up our finances, but let each quarter show all moneys collected, then the last will be easy, instead of the hardest one in the year. Friends, "let us press toward the mark for the prize of the high calling of God in Christ Jesus," in the hope of hearing the plaudit, "Well done, good and faithful servant."—Sincerely and with love, Mrs. F. M. Williams, President L. R. Conference Society.
 Hot Springs, Ark.

LISTEN, WOMEN OF THE NORTH ARKANSAS CONFERENCE!

The annual meeting of the Woman's Missionary Society of the North Arkansas Conference will be held in Jonesboro, February 15-18. The meeting will be opened Tuesday night, February 15, with a sermon by Rev. C. M. Reves of Helena, a man of ability and consecration.

The Noon Bible Hour, Wednesday, Thursday and Friday, will be conducted by Dr. Paul Kern of the Southern Methodist University, Dallas, Tex., who is one of the strongest men in Southern Methodism.

Rev. H. E. Wheeler of Jonesboro, a scholar and a man filled with the spirit of God, will discuss, "The Woman's Missionary Society, the Ideal Club for Methodist Women."

A Missionary worker will be present. The program has been most carefully and prayerfully prepared and promises to be a real "Three Days' School of Efficiency," as it is called.

The "efficiency," however, not so much for running church machinery, but "efficiency" in touching the dynamo of power above, and going home "livewires" of evangelism.

To this end will each of you pray most earnestly? Friday, February 11, will be a "Day of Fasting and Prayer." Please send names of delegates to Mrs. C. A. McMeen, 623 Huntington Ave., Jonesboro.

Jonesboro most cordially invites visitors as well as delegates.—Mrs. F. M. Tolleson, President North Arkansas Conference.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

ITEMS FROM AUXILIARIES. BLYTHEVILLE.

Mrs. E. D. Ferguson, former Superintendent of Publicity, sends the following report from the Adult Auxiliary at Blytheville for 1915:

"Members, 43; Du \$79.95; Pledge, \$75; Conference Fund, \$20.25; Retirement and Relief Fund, \$4.90; Scarritt Endowment, \$4; Week of Prayer or Day of Prayer, \$18; Scarritt Refurnishing, \$4.25. Total sent to Conference Treasurer was \$206.35. Quite a bit of local work was done, and the money was applied on our indebtedness. In regard to the Week of Prayer, we tried a new plan this year which proved a decided success. Instead of having services every day of the week, we devoted one whole day beginning at 10 o'clock in the morning. A leader had been assigned to each hour instead of each day using the regular Week of Prayer programs. At noon a very appetizing lunch was served by the ladies to all in attendance. At one o'clock we continued with our program. The day was truly one of prayer."

FOREMAN.

Mrs. C. B. Aydelotte, Corresponding Secretary, writes the auxiliary at Foreman, Mrs. J. L. Schoolfield, president, in their first business meeting pledged \$40 and they hope to do other special work this year.

MONTROSE AND SNYDER.

Mrs. Walter Anderson, Secretary Monticello District, on invitation of the pastor, Rev. H. L. Simpson recently visited Montrose and Snyder. At Montrose the adults were organized with eight members, Miss M. L. Fuller, president. The Juniors were organized with 12 members.

At Snyder an adult auxiliary with eight members and the Juniors with 10 members were organized.

Much interest in the work was manifested in both places by pastor and people, and good reports may be expected from there.

BATESVILLE.

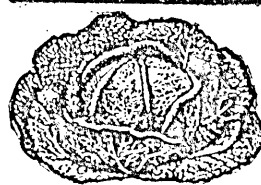
Mrs. M. A. Neill, Publicity Superintendent, sends the following interesting letter:

On January 4 the Woman's Missionary Society assembled in the parlor of the parsonage for the first business

A SURE THING.

According to L. R. Eastman of Nashville, Tenn., taking "RENWAR" for Rheumatism is just like betting on a proposition when you know you will win. Mr. Eastman writes us as follows: "My attention was called to your remedy 'RENWAR' for Rheumatic trouble. I gave it a trial and have been permanently relieved. It is with pleasure I endorse the merits for 'RENWAR' for Rheumatism." If your druggist does not sell "RENWAR," accept no substitute but send us fifty cents for a bottle. Money cheerfully refunded if it fails to satisfy you. Prepared and guaranteed by Warner Drug Company, Nashville, Tenn.

FROST PROOF CABBAGE PLANTS



Grown from highest grade seed. Prompt, safe delivery GUARANTEED. Cultural directions sent if desired. Early Jersey and Charleston Wakefield, Succession or Dutch. By express \$1.00 per single thousand. Three to five thousand 80c. Five to ten thousand 75c. Post paid, 20c per hundred.

W. L. KIVETT,
High Point, N. C.

meeting of the year. Reports from all officers were given in order. When the treasurer reported a shortage on Pledge of almost half all were dismayed. The District Secretary and Conference Corresponding Secretary, who are members of this society, told of the falling off all over the Conference as shown in the reports of third quarter. A proposition was made that the society follow the plan of the Episcopal Church last year, and ask each woman for the equivalent of one day's income, irrespective of what she had before paid and thus wipe out the deficiency.

After all connectional work had been disposed of the Superintendent of Local Work took the chair and called for reports from Circle chairmen.

In 1913, when building the new \$3,500 parsonage notes for \$1,500 were given, and the church membership of women and girls divided into circles, the chairman of which directed the work. At the first meeting of each quarter all moneys were paid to the assistant treasurers, to be applied on the notes—a great effort being made to pay out this year. The treasurer reported the last amount, \$250, paid and showed the notes receipted in full with a balance of \$50. Half a dozen women were on their feet at once with motions that the amount be paid on the Pledge. It was so near unanimous that it was a mere form to take the vote, which was unanimous.

The President then asked all the ladies composing the Building and Finance Committees of the Parsonage to stand together and the treasurer burn the notes while Brother Stevenson lead in singing, "Praise God From Whom All Blessings Flow." It was a happy hour.

The installation of officers then took place, using the beautiful ritual of the Council.

This auxiliary of the Foreign Missionary Society was organized by Dr. Josephus Anderson in 1884, Mrs. H. M. Grenade being the president and Mrs. Null, secretary. In 1885 on the removal of Brother Grenade, Mrs. Null succeeded her, and has held the office continually since. She asked to be relieved on health conditions.

The Adult, Young People's and Children's societies raised for connectional work \$690, for local and relief \$775.

At the next meeting the Pledge cards will be distributed, new members

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children at all ages and for grown-ups.



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

Address Dept. M.

received that were gained during Campaign Week, and plans made to forward work of 1916.

Mrs. M. A. Neill, Pub. Supt.

OUR BREAD IN KOREA.

Some little beginning of domestic science is under way in Korea, the demand having come from the Koreans themselves. The railroads are creating a demand for lunches, since they travel all day. Koreans do not like the Japanese lunches for sale at stations; they cannot carry Korean food, but they find our bread and cake just the thing in such instances. The Koreans are wanting to learn how to make foreign bread, simple teacakes, biscuits, tea, and coffee. They are already serving them in their homes.

Our New Missionaries in Japan.

Fine reports come from Miss Charlie May Holland and Miss Annette Gist, who reached Japan in September. They have entered the Union Language School, at Tokyo, and will be engaged in language study during the year.

EXTRA GIFTS IN 1915.

Such reports as the following are always encouraging.

From Mississippi comes a gift of one hundred dollars from a woman who says: "I began my little self-denial because I felt that in these hard times all of us ought to do something. O, such a blessing as it has brought to me! Of course He had the blessing for me all along, but I would not let Him give it to me."

From North Carolina: "About a year ago I began to tithe, wondering if I could make ends meet and do it. For a while it was hard; but soon I found that I had not only been cheating God but myself. Here is the thirty dollars extra that I have because I kept account of all my money. I want it to go to help out the work in some special way in China—great, wonderful China!"

From Oklahoma: "I have been reading about the revival meetings in China and Korea. The Korean Christians especially are an example to me. I have pledged myself to more active work this year. I want to win not one but many. A little extra work has come to me in baking and canning, so that I am able to send twenty dollars for the Korean work. This is over and above my regular work in the auxiliary. I hope to make enough to double it."—Bulletin.

THE FOREIGNER AT OUR DOOR.

Within twelve miles of the city of Bryan, Texas, there are twenty-five hundred Italians and seventy-five per cent of them own their own farms. They are have large families and are fast populating this country with just such citizens as we allow them to be. What is the character of these people?

I have before me a report as to the religious standing of the Italians in and around Bryan, including Navasota, Hearne, Mumford, etc. There are 621 families, of which 338 are Roman Catholics and 346 infidels.

When we think of the fact that a majority of the foreign people, owning their own land and gradually pushing out the native American population, is infidel, it is enough to stir the heart of the church. The Americans are no longer a people of large families. It is only a question of arithmetic to see where we are drifting if we do not evangelize these thousands of foreigners among us.—F. S. Onderdonk, San Antonio, Texas.

THE SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON FOR FEBRUARY 6.

By Rev. Moffett Rhodes.

Subject: The Boldness of Peter and John. Acts 4:8-21.

Golden Text: Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16:13.

Outline: 1. The Apostles brought before the Sanhedrin. 2. Peter's defense. 3. The Apostles released.

Introduction: The present lesson follows immediately the one of last week. The people are stirred in a wonderful manner, even the dignified Sanhedrin is compelled to take notice of these two miracle workers. "The proceedings of the apostles displeased the authorities because they taught the people without having received the education and ordination of rabbis; because they preached the Resurrection, a doctrine particularly distasteful to the Sadducees;" and because they feared the people would become inflamed with enthusiasm over this new teaching and thus lead to collisions with the Romans. It is in fact a historical truth that the chief opposition to the Apostles is assigned to the Sadducees, who were opposed to the Resurrection. The Pharisees were comparatively friendly and many of them became Christians. (Acts 15:5). Peter and John are now arraigned before the Sanhedrin to answer to charges against them.

Commentary:

Filled With the Holy Ghost. Verse 8. Peter had evidently spoken for about two hours, having begun at three o'clock and it now being "eventide" when they are arrested. They remain in prison over night and the next day are brought forth for trial. Peter is the spokesman. He is filled with the Holy Spirit. An occasion had arisen of special importance and he is prepared for it. Surely the Master's promise is soon to be fulfilled. (Mark 13:11).

Rulers, Elders. Verse 8. The rulers were the heads of the twenty-four courses of priests. The elders were leading citizens, twenty-four in number, elected to places in the Sanhedrin. In addition to these there were twenty-two Scribes who were members.

Good Deed. Verse 9. Peter makes it plain that they are arraigned because of the good deed done in healing the impotent man. Both the healing and the preaching were good deeds.

Jesus Christ of Nazareth. Verse 10. Peter was standing before the very body that had a few weeks before condemned Jesus on false testimony and caused him to be put to death. He did not hesitate to preach with spirit-inspired courage the things these men needed to know, the fact that this power which they had seen manifested was given by Him whom they had crucified. Furthermore Peter was not abashed in preaching to the Sadducees present the fact of the Resurrection.

Stone Set at Naught. Verse 11. Reference is here made to Psalm 118:22. "The stone is Israel, which the heathen builders of the world's great empires reject and despise, but which nevertheless is destined to play the chief part in the world's history. In the New Testament the stone is interpreted as the Messiah, and the builders as the rulers of the Jews."

Neither Is There Salvation in Any Other. Verse 12. In one sentence Peter declares the inefficiency of the

forms and ceremonies of the Jewish system to save any one. Jesus is the fulfillment of all that is worthy in the old Mosaic economy. "Though salvation is offered to men through Jesus, and Jesus alone, it does not follow that those who are ignorant of His name are lost. God can save through Christ, those who have never heard the Gospel, if they respond to the degree of grace and enlightenment vouchsafed to them."

Unearned and Ignorant Men. Verse 13. What is meant is that the Apostles had not received the training of rabbis, and were consequently unskilled in rabbinical traditions, and had no authority to teach. Ignorant should be translated "laymen." In taking knowledge of the fact that they had been with Jesus is meant that they recognized that the Apostles had been empowered by Jesus and were speaking in much the same way in which he was accustomed to speak.

Conferred Among Themselves. Verse 15. Peter had answered their questions fully, and the presence of the man whom they had known for years as a hopeless cripple, was indisputable evidence of the power of the Apostles. The testimony was all given

A NEW REMEDY FOR KIDNEY, BLADDER AND ALL URIC TROUBLES.

Dear Readers:

I appeal to those of you who are bothered with kidney and bladder trouble, that you give up the use of harsh salts or alcoholic medicines and in their place take a short treatment of "Anuric." I have taken many of Dr. Pierce's medicines for the past twenty-five years with good results. I suffered with kidney trouble for some years. I recently heard of the newest discovery of Dr. Pierce, namely, his "Anuric" Tablets. After using same I am completely cured of my kidney trouble. A doctor pronounced me a well preserved woman for my age, all due, I believe, to Dr. Pierce's medical aid.

Mrs. Melinda E. Miller.

Note:—Dr. Eberle and Dr. Braithwaite as well as Dr. Simon—all distinguished medical authorities—agree that whatever may be the disease, the urine seldom fails in furnishing us with a clue to the principles upon which it is to be treated, and accurate knowledge concerning the nature of disease can thus be obtained. If backache, scalding urine or frequent urination bother or distress you, or if uric acid in the blood has caused rheumatism, gout or sciatica, or you suspect kidney or bladder trouble just write Dr. Pierce at his Surgical Institute, Buffalo, N. Y.; send a sample of urine and describe symptoms. You will receive free medical advice after Dr. Pierce's chemists have examined the urine—this will be carefully done without charge, and you will be under no obligation. Dr. Pierce during many years of experimentation has discovered a new remedy, "Anuric," which is found to be thirty-seven times more powerful than lithia in removing uric acid from the system. If you are suffering from backache or the pains of rheumatism, go to your best druggist and ask for a 50-cent box of "Anuric" put up by Doctor Pierce.

GREGORY'S ANTISEPTIC OIL

Guaranteed prompt and soothing relief for Sprains, Bruises, Cuts, Burns, Wounds, Lumbago, Rheumatism, Rheumatoid Inflammation, sore or tired feet, bites and stings of insects. Its prompt use prevents blood poisoning, also used internally for Croup, Colds, Diarrhoea, Colic, 25c and 50c Bottles - ASK YOUR DEALER. DRUGS SOLELY BY MAIL FROM

and in order that they might confer, Peter and John were led away. What they should do with these men was a serious question. Thousands had already been led away by the previous sermons of Peter and the miracle would greatly increase the number of converts. The miracle they could not deny and the people they feared, hence they could not bring false charges and so they decided to threaten them that they speak henceforth to no man in this name."

Hearken Unto You More Than Unto God. Verse 19. Even the members of the Sanhedrin must admit that one should obey God rather than man. Peter and John were not to be intimidated. They had been empowered by the Holy Spirit and cannot but speak the things which they have seen and heard. No doubt here about the course to pursue. They were sure of their ground. This thing they knew. Like St. Paul they knew him in whom they had believed and were persuaded that he was able to keep that which they had committed unto him. The Apostles were victorious, the court could find no evidence to support the charges, the miracle had been wrought, men had been touched by the Gospel and glorified God for that which was done.

Questions: Is it possible or probable that Saul of Tarsus was a member of this Sanhedrin? How many converts were made that day? After their victorious deliverance what did the Apostles do? Does prayer have a place in my life and in the life of my Church?

STOP! CALOMEL IS QUICKSILVER

It's Mercury! Attacks the Bones, Salivates and Makes You Sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant vegetable liquid, which will start your liver just as surely as calomel, but doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

SMALL-EFFICIENT-CERTAIN
GREGORY'S
LITTLE LIVER PILLS
MILD-RELIABLE-SAFE

Greatly Laxative—One Pill a Day. Will relieve biliousness, indigestion, stick headache, constipation and restores your appetite by gently regulating your liver. Free sample on request. At your druggist's or by mail, 10c.
A TRIAL WILL PROVE THEIR WORTH
C. F. LINCOLN CO., Little Rock, Ark.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

EPWORTH LEAGUE.

EPWORTH LEAGUE NOTES FOR FEBRUARY 6.

By Rev. H. C. Hoy.

What Does Christ Want Us to Do? Scripture Reference: John 15:12-16.

The men whom Christ had chosen for his followers were ordinary men. They did not understand the truth that Christ sought to teach them. He sought to bind them to himself by a bond of love. He was their friend and did not regard them as servants. He had chosen them and now they were to be his friends.

First. The Bond of Relationship.

1. The men had loved one another as men because they possessed things in common. They had hated because they had conflicting interests; such was their standard of life. They had followed Jesus for various reasons. He had bidden them leave all and follow him. His love he had revealed to them. He had given the lesson of God's love to Nicodemus, "That God so loved the world that he gave his only begotten son that whosoever believed upon him might not perish, but have everlasting life"; hence they understood the high standard of love and fellowship with one another that was demanded. There was to be no smallness among the Lord's followers. They were to be in perfect harmony, since love bound them together.

2. That we love one another as He loves us is the Lord's desire for us. Love for one another will stop much of the bickering now found in the Kingdom of God. If we so love the people who profess to be saved then there will be harmony and oneness of purpose which is to bring that love to all men. Such is a lesson that the denominations now need to learn. They need to know that they must love one another as the Lord loves them, "and that the waste in the Lord's work by duplication and ill will is not of Christ, but of the devil. Love urges us to work in harmony that sin might be conquered and more people made to experience God's love; selfishness will die, and the Kingdom of God become prominent, for love will not tolerate selfishness.

3. Christ showed his love both by word and example. His life was a sacrifice for his friends, and he died for them. His life brought the triumph of friendship successfully standing the test of true love. The Lord was the good Shepherd who laid down his life for the sheep. The ideal for us was laid down and proven. We should be willing to lay down our lives for the good of our friends. It may not be physical death to many, but the sacrifice of certain phases of life for the sake of friendship. It may be merely a sacrifice for the purpose of removing a stumbling block to some. Many will not give up selfishness because they think it is their own affair, but if they love one another as the Lord loves, then they will lay down many things because of friends.

4. Christ's friends must obey his commandments. Those who are not willing to obey the Lord's commands may know that they are not His friends. Christ specifically says, "Ye are my friends if ye do what soever I command you." A great deal may be learned from that doctrine, but few heed it in the present age. They are inclined to claim friendship with the Lord, yet never try to keep His commands. They make a commandment of their own and do that which pleases them, still thinking that they are friends of the Christian religion, when

they are not, for they are the chief hindrance, their lives talk the other way. Few are willing to be friends of the Lord to the extent of mutual friendship; his love is desired for their happiness, providing it can be had without any inconvenience.

Second. Christ Expects Us to Bring Forth Fruit That Will Abide.

1. Fruit that perishes is not the fruit that the Lord wants. Many people are ever busy spending their energy in fruitless efforts. Their work is built on sand. A great deal of sincere zeal is wasted because of the lack of permanency and absence of statesmanship. They work on the impulse of the moment instead of a well laid continuous plan. Such is the case in many political and other reforms. The evil doers count on the good people becoming weary and overconfident, and then they will return to their haunts of sin and vice. The great difference between the work of Wesley and Whitefield was that Wesley so planted his work that it would abide through the centuries, while Whitefield's work depended on his personality and ceased with him. Great effort is now being made for the reformation of wrongs of our land, but most of it will not abide. It is well to feed the poor and help the needy, but the best way is to do away with the causes; do something constructive. It would be fine if we could learn that constructive work is better than denouncing. In the meantime it is necessary to do temporary work, such as the taking care of those who are now in need, but do not allow that to hide the greater work of prevention and construction. Many theories and schemes for the betterment of the world have sprung up, when the world needs an improved presentation of the gospel. The gospel must be presented, plus the earnest personalities of men and women who have given their lives, and are thoroughly alive and in earnest about the work. The kingdom must be ushered in by spirit-filled human personality, and the quicker the world realizes this the better it will be.

Organizations are all right, but the only way to make an organization fruitful is to cause it to vibrate with the blood of men and women imbued with lofty ideals, and the ever present knowledge of the Lord in their hearts and minds.

2. Fruit that remains is that which has been planted in the hearts of people who will be induced to plant it in the hearts of others. The Kingdom of God is to be brought to perfection by the ever-widening circle of witnesses who know God by experience.

People must be made friends to Christ by Christ's real friends here on earth, and when they have been introduced to the Lord then they will find that his friendship is so true that to be bound to him they will be willing to lay down their lives for him as he did for them. Few realize that they should win this world to Christ through friendship, that is one friend winning another until all the world is bound together in a Christian friendship.

3. A friend's promise. Christ as a true friend promised His friends that whatsoever they ask in his name it should be given to them. This is a far-reaching promise. The Lord shows his true friendship here, for that is just what we would expect a friend to do. However, we must look at the other side of that great friendship. A true friend will not ask a friend to do wrong. He will not request a

CHILDREN'S DEPARTMENT.

TRUE TO MOTHER.

Harold and Ralph were walking along the street, when Ralph, with a smile, took off his hat to a lady on the other side.

"Who is that lady?" asked Harold. "That is my mother."

"Do you always take off your hat to your mother?"

"Why, of course, I do. Don't you?"

"I do to other ladies."

"Well my mother is about the nicest lady I know. I think she's worth being polite to."—Zion Herald.

HOW JIMMIE'S WRONGDOING SPOILED HIS HAPPINESS.

Jimmie's face was pressed close to the store window. "This Bicycle Only Ten Dollars," said the sign. What a fine one it was! How the nickel shone!

For months Jimmie had been saving to buy a wheel. Now he had just six dollars. How could he earn the rest?

At last he turned away from the window and started off with Pete at his heels. Pete was Jimmie's dog.


Just then a tall man hurried by. Jimmie wasn't sure, but he thought it was Mr. Watson, a man father knew.

Suddenly Jimmie stopped. What was that on the sidewalk? In a minute he had it in his hand. A crisp, new five-dollar bill! Now who could have lost it?

Jimmie looked up the street. Yes, there was the tall man still in sight. He must have dropped it, and Jimmie started to run and catch him.

But what was the matter with Jimmie now? He had stopped again. And what a queer look he had on his face! First he stared down at

friend to do something that would cause him to suffer or lose his self-respect. Then in asking Christ for things, will we merely try to use him as a friend to further our own ends? If so, then we have lost the ideal of true friendship, and thus we ask amiss. I think that many of us ask the Lord selfishly, and then wonder why he does not provide as he promised when he cannot without confirming us in our selfishness, or lowering his own self-respect.

Pipe Organs  Reed Organs

Any instrument with an Estey name is protected by an Estey guarantee. We never lose interest in our organs—pipe or reed—and we began business in 1846. Send for our catalogue

ESTEY ORGAN COMPANY
Brattleboro Vermont

WANTED

25 MORE YOUNG MEN AND WOMEN to begin at once preparing for positions as bookkeepers, stenographers, salesmen, railway mail clerks and other clerical positions in Little Rock and vicinity, and in the government service. Personal instruction by experts in Day or Night School. Positions Guaranteed. May pay half of tuition while learning and balance after taking position. Lessons by Mail.

Write at once for Full Information.

SOUTHWESTERN BUSINESS COLLEGE
206 1/2 Louisiana St.,
LITTLE ROCK, - ARKANSAS

the bill, and then after the man, but still he did not move.

An ugly thought had come into Jimmie's head. Five dollars! Just what he needed to buy his wheel! Naughty, naughty Jimmie!

"Well, why can't I keep it?" he said to himself. "P'raps that man didn't drop it. I didn't see him? Prhaps it wasn't Mr. Watson after all. And there! He's gone, anyway!"

Jimmie drew a long breath and then he put the money into his pocket.

For awhile Jimmie forgot all about the tall man. He whistled to Pete and raced him home to dinner.

"Tomorrow I'll race you with the bicycle, Pete!" he said. My! but that wheel was going to be fine.

Father and Jimmie had dinner together. Poor Jimmie had no dear, good mother to love and help him. But he had father, and Jimmie thought father was just right.

He was going to tell how he had found the wonderful five dollars; then he stopped. "What will father say?" he thought.

Ah, yes, Jimmie knew what father would say. He would ask, "Do you know who dropped it?"

Somehow after that, Delia's chocolate pudding didn't taste so good. Jimmie wasn't hungry.

"Not eating today, Jimmie? What's the matter?" asked father. "We'll have to buy that bicycle, and get you out into the fresh air."

That made Jimmie feel worse than ever.

After dinner he started out for the barn. Just then he saw some one coming in the gate. Could it be? Yes, it certainly was Mr. Terry, the policeman!

Jimmie made one dash. He reached the barn and scrambled panting up to the hayloft. He crept along on his hands and knees until he came to a big crack in the wall where he could look out. Yes, the policeman had gone to the door and was talking to Delia. Now he had gone inside.

Jimmie threw himself down on the hay. What should he do? Oh, what should he do? Only last week he had heard a man say father was the straightest, most honest man in town. "And he said I was like him. But I'm not! I'm not! I st-stole! And now the policeman is coming to put me in jail!"

Again Jimmie heard voices. He peeped through the crack once more. The policeman was coming out. Would he come to the barn?

No! Jimmie could hear him saying to father, "If you'll step down, the street, and tell them what to do!"

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. \$3 per hundred, samples 5c each. 83 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

He had come to see father on business. He didn't want Jimmie at all!

Oh, how glad and thankful Jimmie was! He was safe! He was safe!

"But I don't want the money any more," he whispered as he slid down the ladder, after Mr. Terry had gone. "I'll give it to father."

That night after supper was over, a very sober little boy came to father and held out a five-dollar bill.

"Why, what's this for?" asked father, laying down his paper.

"I—I found it," answered Jimmie. "Do you know who lost it, son?"

"N-no. Yes, I mean I think it was a big, tall mas."

"A big, tall man? There are a great many big, tall men, son."

"I think—he looked like Mr. Watson," said Jimmie.

"Oh! Now tell me all about it," and father took Jimmie on his knee and soon he had heard the whole story, even Jimmie's fright about the policeman.

"Well, Jimmie," he said, "it doesn't make us happy to go wrong, does it? Now tomorrow you must make all this straight. We'll go together and give back the money to Mr. Watson. I'll show you how to earn enough for the bicycle, but we don't want to keep that bill."

And that evening as Jimmie swung in the hammock with Pete, he whispered softly: "It doesn't pay to go wrong, Pete. Don't you ever do it."—Westminister Teacher.

A HARD TEST.

The boy was twelve years old. All he knew of life was that there were nine months of school, with a lot of play, and three months of a lot of play and no school.

This vacation was to be a little different, but the boy didn't know it.

"Come on, son, I need your help," said the father one evening after his own day's work was done. "I want this dirt carried up to our flat."

The boy opened his mouth wide. His father wanted him to carry baskets of earth up three flights of steps. There was a queer feeling of resentment all about inside of him.

"I can't carry dirt," he said.

"Never too late to learn," said father, good-naturedly. "Here, you take the lighter baskets."

Up the stairs went the boy. The air was close and he got hot and breathless.

Down he came again. The dirt had to be dug and shoveled into the baskets. He grew hotter and the sweat began to trickle down his back.

"The boys are playing ball. I'm going over," he said at last with impatience. "I can't shovel dirt."

"All right, my boy," said father, "but I'm disappointed in you. I had expected to find you able to stick to a thing. I'd counted on your help, too. But it's all right, go ahead and play ball."

The boy washed his hands and went over into the next yard. It was the first time he ever remembered feeling uncomfortable when playing ball.

Pretty soon he left the boys and went upstairs to his mother. By and by he came down, rolled up his sleeves and went at the shoveling.

His father had planned a little garden for the fire-escape corner. It took a lot of dirt.

The boy sweated and puffed. He blistered his hands. But he stuck.

At last the work was done. Father and son washed themselves and got ready for supper.

After supper when the father had

NEWS OF THE CHURCHES.

CAMDEN DISTRICT PREACHERS' INSTITUTE.

The preachers and laymen of the Camden District met Tuesday afternoon, January 11, and organized with A. Turrentine as president, and R. L. Cabe as secretary. Committees on evangelism and finances were elected and instructed to make a thorough study of the situation and bring in reports with suggestions covering needed improvements along these particular lines. The spirit of the meeting was most optimistic, the ideal being full collections and great revivals in the church as well as among those not affiliating with the church.

A. G. Cason discussed the question, "Why the preacher should stay out of debt," making the following points: He should stay out of debt because he violates the law of the church, he loses his influence at home and is likely to move and leave a bad influence for his predecessor. He said: "Nothing will damage a preacher or his work like unpaid debts. If we work at our jobs and do right we will be fed. God cannot use a church that refuses to pay her obligations any more than he can use a preacher who is in debt without a good reason for it. Let men and churches remain true to their obligations."

Frank Scott then discussed the subject, "How to Keep Out of Debt," making the following points: Live inside the salary and learn to do without things. A. Turrentine said that debt is a large question and that it should be looked at from all angles. He said: "I would rather die owing money for the education of my children, than to die owing them an education. If we do our work thoroughly God will take care of us." He suggested the following Scripture: "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even the whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith saith the Lord of Hosts if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

The presiding elder made some remarks at this point with the following assertion: "Conditions are bad all over Southern Methodism and we are the men to right them." Dr. C. H. Williams advocated giving one-tenth, and M. S. Monk argued that we are too timid about money, declaring that we ought to be very bold indeed in the name of our Master.

Many advocated a system, and it was the sense of the entire Institute that the preachers and laymen should have a system and work that system.

It was the sense of the general discussion that really converted people pay their obligations, and that the problem we have before us is the

stretched himself out for a pleasant hour with his newspaper the boy came to him.

"I guess, father," he said with an air half ashamed, and yet of new manliness, "I guess it was a good thing for me to do something that I didn't want to do."

Father held out his hand. The boy grasped it with a strong grip.

"I'm mighty glad I stuck, father."

"Good for you," said father.—Ex.

problem of the unconverted church member.

S. R. Twitty preached a great sermon at night on the text: "Ye are the salt of the earth."

The second day of the Institute was an interesting day. The Committee on Finances made its report suggesting the following points: (1) Be early; (2) Insist that each member of the church contribute something; Do not slight those on the outside of the church; (4) Appoint and organize the missionary committee; (5) Educate the people on these questions.

"Some improvements the preachers should make" was then discussed especially by the laymen present. J. Rushing argued that the preachers should preach more doctrines of the church. J. J. Tibbitts favored pastors help as opposed to evangelists. C. H. Williams criticized the preachers as follows: "He has the blues much; many do not visit the people enough; some do not have clean lives, and suggested above all things keep sweet and smile. If you get a gar on your faces you will save people, but in the wrong place." So opposed the use of tobacco, and telling of unwholesome jokes, and receiving of money above expenses help in a meeting.

The next subject for discussion was, "What shall we read this year?" D. C. Holman suggested, "What is the matter with the Church?" The presiding elder suggested the reading of history, sacred and profane, making the following assertions in his speech: "It will put elasticity in your

YOUR HEART

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

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

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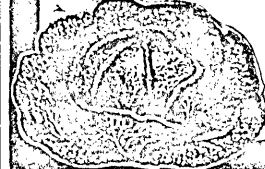
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and brighten your life if you will read history and see how others have worked and suffered. The reading public needs history more than it needs anything else. No man should be allowed to serve as a statesman, or in any public capacity, without a grip on history. If our social workers, statesmen and preachers knew more history, the people would become optimistic." The following books were suggested: Schaff's History of the Church, Ridpath's History of the World, the courses of study offered by the New International Encyclopedia, Fairfield's Letters on Baptism, Bledsoe's Theodicy, Butler's Analogy, Lindsey on The Reformation, Life of Luther, Devotional Themes, Twice Born Men, Gordon's Power of Prayer, History of Missions.

It was then suggested that all the preachers attend the Summer School at Hendrix College this year, and S. R. Twitty was appointed to assist the Presiding Elder in getting help for those whose salaries are so small that they cannot attend on their own account.

The Committee on Evangelism made its report, which contained the following points: (1) Our ideal is a revival in the church all the year; (2) Hold special revivals early in the year; (3) Consult with Presiding Elder as to time and help; (4) Use the pastors of our own district for help as much as practicable, and students of our schools; (5) Notify all preachers in the district when a meeting is to be held, and let special prayer be offered all over the district for the success of the meeting; (6) Exchange pulpits as frequently as possible, especially between station preachers and circuit preachers; (7) Exchange books.

The next subject discussed was, "What Shall We Preach This Year?" From the suggestions we glean the following: Tithing, Systematic Giving, Spiritual Life, High Christian Living, Witness of the Spirit, Unformalism, Peculiar Doctrines of the Bible, Infant Baptism, Great Doctrines of the Methodist Church, What Meth-

WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

A new book. Just off the press. "Each reader of the Methodist needs this book. It is cause for congratulation that the author is one of our Arkansas boys, a member of the Little Rock Conference."—A. C. Millar, D. D.

"I enjoyed it thoroughly. I was especially struck with its soundness on the one hand, and its modernness on the other. I think your book should be read by all our preachers and people."—Stonewall Anderson, D. D.

"Your views of religion and of the Church I regard as sound and clear; and I think you see the Church as it is and have the right ideal of what it ought to be. The book is stimulating and inspiring, and will do good."—J. E. Godbey, D. D.

Many are reading it now and writing the author in these terms: "Very fine," "a masterpiece," "the best thing I ever read on the subject," "the best contribution to religious literature in two decades."

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odism Is Undertaking to Do, Fundamentals of Christianity, Christian Unity, Methods of Jesus, Family Worship, Child Conversion, Current Events, Prayer Life, Redemption from Sin, Justification by Faith, Faith in God and Christ as the Only Hope of Salvation, Holiness, General Rules. The Presiding Elder then closed the discussion with the following terse expressions:

"Diagnose the case, and then prescribe the remedy. Bible messages were timely. Isaiah spoke of the living problems of his day. Understand the times, country and people, and preach Christ in such a way as to meet the needs of the people here today. We must be men of God, directly communing with God, receiving a message direct from Him. John, Matthew, James, nor Luke can bring a full message to the people of today. But the preacher must interpret and add his personality. We must be prophets as of old, allowing God to speak through us. Get in close touch with God. These are the most wonderful times in which this old world has ever whirled. No man is prepared to live unless he is an inspired man. Men in all walks of life are getting out of the fight because they are not inspired. Preach a religion that is profitable here and now. The world is in a great commotion on account of the greatest war of history, and many are the new problems that are on us. God has a great message for this day. God is waiting to speak the greatest message that he has ever spoken. Let us be ready to detect the voice of the Spirit and deliver the message when it comes. Let us be students, and preach the gospel of Christ in such a way as to bear upon the present-day situation. Know the past and present and get right with God, and speak the message that will help the people right now in Arkansas.

S. R. Twitty then suggested a mutual joining of weak charges and strong charges that the two or more together might accomplish all that is expected of them.

"The Weak Points in Our Charges" was then discussed at some length, and the following weak points were suggested: Lack of leadership, lack of a feeling of opportunity and responsibility, lack of personal workers, lack of children in the services of the church, lack of vital godliness, indifference, unwillingness to pay the vows, lack of vision, lack of consecration, need to be born again. Again the remarks were closed by the Presiding Elder, and the following suggestions offered: "Let each one think and pray to find out the great need on his work and what is his need that he may meet that need. Everyone is able to find out the need on his charge. Let us shoot directly at the mark. It is easy to wallow around on a big circuit and do nothing. Be specific, definite, and do not scatter your efforts too much. Find out what ought to be done and how to do it, and then do it. Do a few things thoroughly, and let us make this the best year on the Camden District."

There is a fine spirit of brotherhood among all the preachers and laymen, and a wonderful spirit of optimism that many think will take no denial, bring matters up to a high standard this year. The Institute, after adopting resolutions of thanks to the Presiding Elder, Rev. M. S. Monk, and the Camden church for kindnesses shown, adjourned on its knees with a prayer from every one present. It was, as it were, a transfiguration in which many could say with the dis-

ciples of old, "It is good to be here." It was indeed a great meeting, with many great things said and a religious spirit prevailing which was beyond the usual.—R. L. Cabe, Secretary.

HOT SPRINGS METHODISM.

Present: Robertson, Steele, Randall, Hughes, Holland, Duckworth.

Third Street—(Holland). We had a fine day yesterday. Sunday school was very large, and the best collection of the year. At the morning service there was a good congregation. There were four accessions by letter. Good congregation at night service. One conversion and accession. We are very much encouraged.

Oaklawn—(Duckworth). One hundred and fourteen at Sunday school. House full at both hours for service. Good League service. One accession on profession of faith. Teacher training class creating much interest. All teachers are members. Stewards paying salary by week.

Malvern Avenue—(Steel). Preached at eleven to good congregation for Malvern. Will preach for the Malvern people every Sunday morning.

Malvern Avenue—(Hughes). Fifty-six at Sunday school. Good interest in church work. Good service at night. I preached.

Randall: At Central for both hours Sunday. Dr. Copeland preached two good revival sermons; 350 at Sunday school. Large crowds attended all the services.

Park Avenue—(Robertson). Good services; many sick in congregation. Sunday school largely attended. Small crowd at night. Good League service.

Brother Holland gave a very fine paper on "Church Indifference." A request was made by those present to have it published in two church organs. He consented.—R. L. Duckworth, Secretary.

PARAGOULD.

My reception at Paragould was hearty and enthusiastic. My predecessor left things in fine shape. Everything is well organized and moving like clockwork. In spite of adverse weather conditions all services are largely attended. The Sunday school is a model and the Epworth League is a joy. The Woman's Missionary Society made the parsonage comfortable and stocked the pantry. "The lines have fallen to us in pleasant places," whereof we are glad. I think I will report a new parsonage on a new lot nearer the church. The matter is already being agitated and every indication is that it will materialize.—T. Y. Ramsey.

EMMET.

Our Emmet church observed the Week of Prayer, holding about 10 meetings. Our offering was \$20.40. We followed the program furnished by the Board of Missions. Oh, that all our people were praying and paying for the extension of Christ's kingdom!—F. C. Cannon.

LORADO.

We were sent to this charge to serve as pastor, and found many fine people and a nice new parsonage and good field for labor. We have the best country church buildings and parsonage in the district, and also a fine membership. On the night of December 14 we were stormed by a large party of friends who made the preacher and his family happy by their warm expressions of satisfaction over our coming in charge of their church, by

bringing with them loads of good things to eat, and, after an hour spent in fine singing, they returned to their homes. We are well pleased with our work, and look forward to a great year, and hope to be more efficient and useful this year than ever in life.—Riley Jones.

MOODY CHURCH, CHICAGO.

The Moody Church has another Moody in Paul Rader, raised as a Methodist by a father that was a preacher, now in California. Having been converted only three and one-half years, he is now the pastor of the Moody Church. Last summer he preached every day in a tent in different parts of the city, and in noon meetings in the loop district. When fall came, Moody Church built a tabernacle at a cost of \$20,000, one mile from the church, and it seats over 5,000, is heated and lighted beautifully, but is on the plan of the Sunday Tabernacle, with its sawdust trail and board seats. Rader has preached there almost every night without a rest since last November 6, and is still on the job, and every night there are souls coming to the Lord. The reason I write this article is that the world may know what one church can do; instead of putting its money in a fine church, they put it in the high-

TO DARKEN HAIR
APPLY SAGE TEA

Look Young! Bring Back Its Natural Color, Gloss and Thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Compound," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

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ways and byways for the stranger and the lost, launching out in the deep. I think it very peculiar how God uses some men that are willing to trust him. He is a stem-winder, and not a sensational preacher, either.—D. B. Bulkley.

MEETING AT HOXIE.

We are in the midst of a meeting in Hoxie. Rev. W. C. Evans ("Wild Bill") is doing the preaching, and in his own way. Hoxie is a hard place to handle, religiously; composed mostly of railroad people, and coming from almost every point of the compass, and with no social bond of friendship and with meager acquaintance. Not many people attend church. But Brother Evans has filled the church. We have four services a day, fairly attended, and the Holy Ghost is fully on the people. There have been several conversions at the mourners' bench, the old way, and it seems to me that the whole congregation, both saints and sinners, are convicted. Brother Evans and I were both licensed to preach about the same time and near the same place in Tennessee, and our relations have been the most pleasant for more than forty years; so it is a feast to me to be with him and hear him preach. Will make a report when the meeting closes.—J. L. Batton, Pastor.

LEWISVILLE.

We are all glad over here to see on the top of the front page, "Arkansas Methodist." It looks good. Our people have, by many substantial tokens, shown their appreciation of our return to Lewisville.

The usual storm struck us just after Conference, and is still on; things good and things necessary continue to drop into the parsonage.

The good people of Lewisville know how to make the preacher and his family feel good. It is a great pleasure for a preacher to be privileged to serve such noble people.

All departments of the church are doing fine work under the conditions, and if the breaks in the levees on Red river all repaired in time, we confidently expect a great year. The Woman's Missionary Society has done splendid work during the past year, and are planning for larger things this year. A nobler band of women cannot be found. Our Sunday schools are as good as the best. In the two schools, Lewisville and North Lewisville, there are more on the rolls than on the church rolls.

We have three splendid Epworth Leagues, and they are full of enthusiasm—two Senior and one Junior. We are to have the League Conference here in June, and we are expecting great good to come to our League and church from having so many of our choice young people of the Conference here with us for a few days.

We are praying that it may be a great blessing to our church. We

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are expeting to see to it that the Leaguers have a good time while they are here, and we shall expect the Leaguers to spend Sunday with us.

Blessings on the Arkansas Methodist.—J. R. Dickerson.

HELENA DRY.

All friends of prohibition in the state, as well as many friends out of the state, will be glad to know that the state-wide law is being enforced to the letter in Helena, and that Helena is as "dry" as any town in the state, which is all due to the splendid set of officers, county, city and township, that they have. I know whereof I speak, because I have been there and seen with my own eyes. I desire to mention especially Sheriff Amos Jarman, Chief of Police F. D. Clancy, Constable Alfred Bailey and Deputy Prosecuting Attorney J. G. Burk. Sheriff Jarman has not only put forth his best efforts to enforce the law, but has used his own money wherever needed in order that he might succeed. Chief Clancy, who has been chief 35 years, told me that fines for the city fell from \$1,095 for December to less than \$200 for January. When they had saloons monthly fines used to average from \$600 to \$700 per month. These men have not fought with us for prohibition, but my hat is always off to the officer who is big enough to stand by the solemn oath that he takes when he enters office. Helena is one of the few towns in the state where the county, city and township officers work hand in hand to enforce the laws.

When you read this will you write either one of these men a card and tell him that you appreciate what they are doing? I would not ask it of you but I feel that it is due them.

Helena is a much better city than most people think who have never had the pleasure of visiting it. They have a splendid citizenship as a whole, several church buildings that will rank with the best in the state, good school buildings, and good schools, many large manufacturing interests, and as a whole it is one of the strongest towns in the state.—Thomas C. White, Superintendent Arkansas Anti-Saloon League.

P. C. FLETCHER'S JUDGMENT ABOUT THE NEWEST BOOK, "WHAT IS THE MATTER WITH THE CHURCH?"

"I read the book with great interest and much profit. It is strong, illuminating, gripping, sane, logical and convincing. It is delightfully optimistic. It does not leave the reader chilled, stunned, discouraged, but it enables him to lay it down feeling that the Church is the mightiest institution under heaven, that God is the all-loving Father, that Christ is the Divine Saviour, and that out of all of the chaos of sin and sorrow and suffering God will eventually evolve a glorious cosmos. You have made a rich contribution to the literature of today, and you deserve the gratitude of your brethren."

"Pastor First M. E. Church, South, "Texarkana, Ark."

Write a postal to the author, W. P. Whaley, Camden, Ark. He will send you a copy of the book. If you like it as well as Fletcher does, send \$1.25. If you do not, return the book and it will be all right.

It is one thing to meet death intrepidly, and it is altogether another to meet it peacefully and trustfully.—Robertson.

OBITUARY.

BREATHWAIT.—Mrs. Amanda E. Breathwait, aged 42, died in the hospital at Little Rock, December 26, 1915. She was married to James R. Breathwait in 1896, and lived happily till she met her misfortune. Then came some nine years of intense suffering that no one can realize. No one can realize the suffering of the husband and children, yet all bore it patiently. She leaves her husband, her son, James Jr., and two daughters, Miss Ruth and Miss Mary, to mourn for her loss. Besides, she leaves one sister, Mrs. Marks. She was converted and joined the church in early life, and lived afterwards a consistent Christian. Her husband said she was a very devoted mother and wife, and all who knew her knew her but to love her. We laid her to rest 'neath the beautiful ice-covered trees on the forenoon of the 28th. Let her children, husband and friends, who loved her, prepare to meet her where there is no pain nor death, and where partings never come.—Her pastor, R. L. Cabe.

BLAKEMORE.—James E. Blakemore was born November 24, 1841. He was married to Mary Muncy, April 23, 1871. He professed faith in Christ at the age of 27, and united with the Methodist Church, South, where he was a member until death. Brother Blakemore was a sweet-spirited Christian and had the interest of the church at heart. He was the father of nine children. His companion and two of the children preceded him to the better world. Brother Blakemore was a loving father and a good Christian man. He died December 29, 1915.—J. G. Ditterline.

SCOGGIN.—Matthew Scoggin was born November 31, 1823, in Virginia; came to Arkansas about 45 years ago. He professed faith in Christ when only a boy, and joined the Primitive Church, in which he lived till he came to Benton County, Arkansas. There being no church of his choice, he united with the M. E. Church, South, where he lived until death, October 18, 1915. Brother Scoggin was a loving father and a sweet-spirited Christian, always with a smile and word of cheer to all. Brother Scoggin was nearly 92 years old. Almost his entire life was spent with and for the church. He has gone to live with God.—J. G. Ditterline.

MCINTYRE.—Elizabeth Palmer was born in Bedford County, Tenn., August 4, 1852, and died October 25, 1915. When very young she came with her parents to Benton county, Ark., where she has ever since resided. On December 30, 1875, she was married to N. E. McIntyre. Five children were born; two passed away in infancy. The other three survive her—Mrs. Jeffries, Mrs. Story, and Bert. All were with her at the last, as was also her sister, Sarah Woolard, who gave her tender care for many months. In her early girlhood she made profession of religion and united with the Methodist Church. She has ever been a faithful, consistent Christian woman, an active church worker, and in that exhibited, as in other things, hospitality, indulgence and patience; a loving wife and mother, devoted sister, a true and trusted friend at all times. When it was known throughout the community that the sunny spirit of Lizzie McIntyre had gone from us, many were the tears that were shed and many the hearts that bled, for everyone loved

her. This case has been an unusually painful and distressing one from the first. About two years ago she became sick. She lingered on, week after week, month after month. At times she would recuperate and hope of recovery was enlivened, but mostly she grew steadily worse. Everything possible that medical skill and attention, kind hands, loving hearts and sympathetic presence could do was done. These somewhat lessened the burden of suffering. She loved dearly her friends, and always welcomed them with a smile, even when in great pain. Now she is gone; her ransomed spirit is forever with her dear Savior. We shall sadly miss her, but we will never forget her, and she will wait and watch for us. Let us prepare to meet her where sickness and sorrow, pain and death will never come.

The funeral service was held in the church, and was made memorable to the large gathering and by the beautiful tribute there paid. She was laid to rest in the cemetery where her loved ones were, who had preceded her.—J. G. Ditterline.

BARNES.—Mrs. Martha Reynolds Barnes was born May 29, 1837, in Lauderdale County, Tenn., near Ripley. She moved with her parents to Arkansas in 1855. She joined the Methodist Church in 1852, and lived a faithful Christian to the end, and left full assurance that her faith in Christ was well founded. She was first married in 1858 to E. L. Hicks, who died in 1860. Two children were born to this

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The course of study in Hendrix College has been so changed that a student can enter to as good advantage February 1, the beginning of the second semester, as he can in September. This is because all Freshman and Sophomore courses are repeated each semester. Freshman and Sophomore work is so arranged that a student can complete in one semester a year's work in any subject, like English, History or Mathematics, and all Freshman and Sophomore courses are offered each semester. So February 1 Freshman and Sophomore English, History, Latin, Science, French, German and Mathematics will begin at the beginning of these courses and will be completed in June. This is a great convenience for the student who could not enter in September.

The College is having the best year in its history. Students coming in now will be thrown with the largest and best student body ever assembled on the campus. Students not ready for college classes can be accommodated in the Academy. Address

President's Office, Conway, Ark.

son, one of whom survives, namely, E. Hicks, of England, Ark. She was married the second time in 1876 to Mr. W. J. Barnes, and to this union were born three children, two of whom survive to mourn the loss of their mother—Mrs. Unity Robinson, wife of Prof. E. R. Robinson, and Mrs. Willie Holland, wife of Mr. M. Holland, a prominent druggist. She moved to Lonoke from Hicks' Station in 1869, and became a charter member of the Lonoke Methodist Church, which was organized in 1870. She was the oldest inhabitant of Lonoke, and saw it laid off as a village and lived to watch its growth with a keen interest for forty-six years. She was the oldest member of the "Daughters of the Confederacy," and was a charter member of the local chapter, and, indeed, she was the mother of said organization. Having passed through the vicissitudes of the war between the States, she took a patriotic pride in advancing its interests. Sister Barnes was known as "Everybody's Friend," and was true in her adherence to and zeal for her church, and was deeply interested in all civic advancement of the county and city of Lonoke and of the State of Arkansas. In her last days she assured us that she was ready for the call of death, and that she was assured of her acceptance with God. In her will she made some donations to the local church, which she loved and served so long. Good-bye, Mother Barnes; we will all meet you again in the "better country."—Her pastor, B. B. Thomas.

ANDERSON.—Margaret Josephine Anderson (nee Hattaway) was born in Van Buren, Ark., August 20, 1856, and passed from earth to her heavenly home at Fort Smith, January 1, 1916. Sister Anderson grew up in Van Buren, and either there or in Fort Smith or its vicinity she spent her life. April 18, 1876, she was happily married to Mr. D. A. Anderson, who still lingers on this side of the Great Divine, deeply feeling his great loss. Four children blessed this union—Mrs. Alberta Graham, Mrs. J. G. Williams, Victor and Dan Ander-

When the Baby Is Fretful, out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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son—all of whom are still living and were present when the mother was laid to rest in Forest Park Cemetery. Sister Anderson was one of the charter members of Central Church, Fort Smith, was a teacher in the Sunday school, a worker and an officer in the Woman's Missionary Society, helped to organize the Juvenile Missionary Society, and ever tried to exemplify the religion of our Lord in her life. Timid by nature, modest, kind and tender of heart, she lived nobly and well, and died in the faith and hope of the life to come. "Blessed are the dead who die in the Lord." "Her works do follow her."—J. M. Hughey.

CONLEY.—Brother R. M. Conley was born in middle Tennessee in 1838; moved to Arkansas in 1872, and lived near Bee Branch until January 7, 1916, when he died, aged 78 years. Brother Conley joined the M. E. Church, South, at Hopewell, in 1876, and had lived a consistent member ever since. He left behind his wife, two sons and five daughters. Brother Conley was undoubtedly a good man, and died in the triumph of a living faith. May God bless his family, that they may be prepared to meet him in the sweet by and by.—His Pastor, R. P. Bates.

ALEXANDER.—Mrs. Martha Alexander (nee Fitzgerald), wife of the late Rev. J. J. Alexander, died December 4, 1915, at the State Hospital for Nervous Diseases. She had reached the advanced age of 79 years, and her husband had been dead just thirteen years to a day when she died. Early in life she gave her heart to God and joined the Presbyterian Church. Later her husband professed religion and entered the ministry, and she went with him to the M. E. Church, South, of which she remained a member until death. Her devotion and love to her church I can find no words sufficient to describe. She was always present and ready at all times to do anything she could for her Master. Under her instruction many mourners have been brought to Christ. As teacher in Sunday school she tried to instruct her pupils in a way that would help them in the walks of life. As president of the Missionary Society she gave her best, as perhaps this was the work she loved most of all. She not only gave her service to this work, but gave liberally of her "mites," as long as she was conscious of what she was doing. When the end came there was no loved one near to say the last good-bye, but we know that she was not alone, for Jesus was there. In the cemetery at old Barren Fork Church, we laid her beside her husband to await the resurrection morn.—Mattie Conyers, Mt. Pleasant, Ark.

TEDFORD.—Mr. Lafayette Tedford passed from this life on December 27, 1915. Brother Tedford was 71 years of age, was a true Christian gentleman, member of the Methodist Church, South, at Bethlehem, on the Hickory Plains Circuit. He was loved by all who knew him. He was a man of high ideals. He kept up with the times by taking the leading papers of the United States; also was a subscriber of the Methodist, kept up with the work of the church. He was never behind on anything. He was a willing worker, a true Mason, and was loved by his brethren. He leaves one sister, Mrs. Galloway, of Bethlehem, and one brother, who lives in Little Rock, and a loving companion and seven children: Mr. Will Ted-

ford, of Little Rock; Emmett, of Jacksonville; Mrs. Cook, of Wattensas; Mrs. Lola Cross, of Bethlehem; Mrs. Lela Campbell, of Bethlehem; Mr. Homer Tedford, of Bethlehem, and a daughter in Little Rock to mourn their loss. Our loss is Brother Tedford's gain. He was a true father and companion to his children and wife. We will certainly miss him, but let us be submissive to God's will, for God knoweth best. He is now out of his suffering and trouble. We sympathize with all in the death of father and husband, and we pray the blessings of God to comfort and cheer you in your lonely hours of sadness.—J. W. Nethercutt, P. C.

COCHRAN.—On November 22 the death angel visited the home of J. O. Cochran and took for its own little Gladys. She was four years old, and had been a constant sufferer most all of her little life. Everybody loved little Gladys. She was so sweet and good; the best natured little child I have ever known. She was almost an idol for the community. Little Gladys has gone to be with Christ in heaven. It was hard to give her up, but the good Lord knew best. Let us be submissive and praise His great name. Brother and Sister Cochran are both true Christians and members of the Methodist Church at Bethlehem. We sympathize with them in their sadness. Remember, your darling Gladys is better off now than we are; so don't weep after her as if you had no hope. We know if we live as the good Lord directs we will meet her again where death comes no more. She was laid to rest in New Hope grave yard. It was the saddest funeral I ever witnessed in my life. Her Grandpa Gideon and Grandma Gideon could hardly stand it at all. Weep not, grandparents; you shall meet her again where we shall part from her no more.—J. W. Nethercutt.

CRAWFORD.—After a lingering illness of about two years, Sister Josephine Crawford was called by death on January 17, at the age of 65. She was the mother of eleven children, seven of whom are living, together with her husband, to mourn her death. At the age of 22 she joined the Methodist Church, and was among the number of those who "endure to the end," richly developing the virtue of patience during her religious life, and dying the death of triumph as only the righteous can. Her body was laid to rest in McKinney graveyard. May God's richest blessings rest upon the bereaved and sorrowing family, relatives and friends.—A. O. Graydon.

FRANZE.—Lydia M., daughter of C. P. and Cordelia A. Franze, was born at Maxwell, Ark., December 31, 1896, and moved with her parents to Jackson county, Ark., at the age of 13, and died here January 15, 1916. She professed religion in 1913, and joined the M. E. Church, South, and ever lived an exemplary Christian until her death. She was a loving, obedient daughter, kind sister, an intelligent, affectionate associate, and kind to all. She said, "I have to die soon, and maybe I have not prayed enough." A loved one told her she could pray now, and she soon claimed she had sweet communion with the Lord of light, and died in full triumph of faith. She leaves parents, sisters, brothers and friends to mourn their loss. When our friends and loved ones die right, we know where to

find them. She is happy and is where there is no pneumonia, sickness, sorrow, pain, or death. She was buried at Cole grave yard. Rev. E. A. Horn conducted the funeral services. We hope to meet her in bright glory.—L. M. Conditt.

SMITH.—The friends of our early ministry make lasting impressions on our mind and live in our memory. The ties of friendship then formed, strengthened by the roll of years, are immortal, and will no doubt be continued in the life beyond the grave.

Thirty-six years ago I went to Marion Circuit, my second work, third year; hence I was a young preacher. I served the charge four years. The friends there and then made were many, and to me very dear. Most of them are gone; one by one they are passing on to the great beyond. January 12, at 7:30 a. m., at the home of Judge Frank Smith, his only son living, at Little Rock, Col. John Franklin Smith of Marion, Crittenden County, passed over the last river to his eternal home. He was an honest, honorable man, a citizen, a soldier, and, best of all, a truly devout Christian and loyal church member. He was born in McNary County, Tenn., December 10, 1834, where he remained until after the Civil War. In 1866 he came to Arkansas and adopted it as his State, and at once became identified with all its interests. Under General Forrest he was a brave soldier in the Confederate army. He was intensely Southern, strictly Methodist, but of that broad-mindedness that raised him above a little parti-

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The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog, and the result is kidney trouble, bladder weakness and a general decline in health.

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san or a narrow sectarian. When he came to Arkansas the war clouds had not all passed away. Conditions were not favorable for a prosperous business. But with a helpmate of strong character and undoubted courage, who stood faithfully by him, he met bravely all the hard conditions, and honestly and persistently pursued the even tenor of his life and fidelity to his Church, and the Lord blessed his toil and hard work until he accumulated a goodly estate. His home was open to his pastor, and in his support of the ministry and church he was generous and liberal. He gave cheerfully and willingly. In truth, I am sure he loved to give. It was to him both a duty and a pleasure. His custom was to make a liberal payment to his pastor the first time he met him after Conference. If this rule were universal many preachers would be relieved of embarrassment in commencing the year's work. Nature had endowed Brother Smith with a strong, comprehensive, penetrating mind and a fine physique. Even by a stranger he would have been observed in any company by his quick movements, his courteous manners and his kind disposition. His attitude toward all public issues or private matters was not difficult to find, for he stood squarely for the right and positively against the wrong. His ideals were high and he strove to reach and maintain them, yet he was a humble man. By force you could not drive him, but with love and sympathy you might lead him. He would resent any dishonest proposal, but respond to the call for help from the lowly or most humble.

When the time came, Brother Smith was not only ready, but anxiously waiting. Perfectly resigned, and all his business in good shape, he could say, "I have finished by course," and "for me to live is Christ, but to die is gain." Truly, "he served his own generation by the will of God and fell on sleep." His place will not be easily filled. He was my friend; I loved him and will ever cherish his memory.

In the presence of many friends and relatives we buried him in Memphis, beside his wife, according to the ritual of his church. Brother Guy Murphy, his pastor, assisted in the service.—M. M. Smith.

ACADEMIC FREEDOM.

Is there real academic freedom in American colleges and universities? Are professors allowed to speak their minds freely, or are they merely "hired men" to be engaged and discharged without assigned cause at the pleasure of the university trustees? These and other questions affecting free speech in American institutions of higher learning are discussed by Dr. S. P. Capen, specialist in higher education of the Bureau of Education in his current review of the year made to the Secretary of the Interior.

"That there is always some pressure exerted in academic communities, as elsewhere, to keep radical propagandists quiet and to discourage destructive criticism of the existing or-

der none will deny," declares Dr. Capen. "Its extent varies with the institution. As a rule, it is exerted subtly, often unconsciously, in large universities which are supposedly free. Generally it vanishes as soon as the right of free speech is publicly broached. Within the past two or three years, however, there have been so many recurrences of disciplinary action directed by trustees and presidents of prominent institutions against professors reputed to hold unorthodox political, economic, or religious views that the question of academic freedom has become temporarily one of the foremost issues in university administration. Upon its correct settlement depends not only the integrity of the universities, but, more remotely, the whole welfare of American education.

"The question is particularly acute in private foundations. Are the trustees the employers of all persons connected with the university, the owners of the business, as it were, whose will is law and not subject to question? Has the faculty a moral, if not a legal right to be heard in matters relating to appointments and dismissals? In State universities the trustees are less likely to resort to star-chamber tactics because the public has the power to force an accounting. Still, instances are not unknown where the governing boards of State institutions have behaved as if the institutions under their control belonged to them, and neither the educational officers nor the public had the right to demand reasons for their acts. Are any boards of trustees, whether of public or private institutions, exempt from responsibility to the public? Is any university, even if partly or wholly supported by private endowment, a private institution? Does the measure of its accountability to the public differ from that of the State university?"

Cases of alleged breach of academic freedom during the past 18 months, affecting Lafayette College, the University of Utah, and the University of Pennsylvania, are reviewed by Dr. Capen, together with the findings in each case as determined by organizations of scholars who have investigated. With regard to the Nearing case at the University of Pennsylvania, Dr. Capen says:

"Because of Dr. Nearing's advocacy of child labor laws and his indictment of various other forms of industrial injustice—activities which have been sharply criticised in the past by certain of the more conservative elements among the constituency of the university—the press of the East and various groups of alumni, faculty, and students have assumed that these activities constitute the grounds for his dismissal. The issue has been interpreted as one of free speech. The case has come to the friends of academic freedom to be of sufficient importance to justify its investigation by a committee of the American Association of University Professors."

THE WAY TO BLESSING.

A Christian woman tells of her experience in making a fuller consecration to Christ. "Did you ever have a person in your home," she asks, "who acted as a perpetual rasp on the feelings of your household? I had.

"One day when I had nearly lost my faith and was sinking in the black waters of despair, I called on Christ to help me, or I would perish. And what do you think He asked me to do? To love this woman! This was the only

ladder He offered me out of the black depths. Then I grew uglier than ever, and almost hated my Saviour.

"The struggle continued until I could stand it no longer. In agony I rushed to my closet, and besought Jesus to help me. It seemed then as though in a most tender, loving voice He asked: 'Can't you love her for My sake?' I said: 'Yes, Lord, I will.'

"At once peace filled my heart. My feelings toward her changed entirely. I had yielded my will to Christ."

She heard the Master's voice, and was following Him. That to which He had called her was not easy—it had on it the print of the nails—but it was the way to blessing and joy.—Rev. J. R. Miller.

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BATESVILLE DISTRICT.

(First Round.)

Rush, at Rush Jan. 29-30
Cotter, at Cotter Jan. 30-31
Calico Rock, at Iuka Feb. 2-3
Calico Rock and Macedonia, at C. Rock Feb. 3-4
Marcella and Guion, at Ruddell Feb. 5-6
Mt. View Station Feb. 6-7
Batesville, First Church Feb. 8
B. L. WILFORD, P. E.

BOONEVILLE DISTRICT.

(First Round.)

Cauthron, at Cauthron Jan. 28-29
Waldron, at Fair's Chapel Jan. 30-31
Waldron Station Jan. 30-31
J. H. O'BRYAN, P. E.

CONWAY DISTRICT.

(First Round.)

London Ct., at Knoxville Jan. 29-30
Plumerville Jan. 30-31
JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.

(First Round.)

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.)

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

HELENA DISTRICT.

(First Round.)

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.)

Whitton and Tyrnza, at W. Jan. 29-30
Gilmore and Joiner, at J. Jan. 30-31
Luxora Feb. 5-6
Osceola Feb. 6-7
Wilson Feb. 12-13
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.)

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.)

Heber Springs Jan. 29-30
Heber Springs Ct. Jan. 29-30
Judsonia and Kensett, at J. Feb. 2
Griffithville Ct. Feb. 5-6
McRae Ct. Feb. 6-7
Vilonia Ct. Feb. 12-13
Beebe Ct., at B. Feb. 13-14
Pangburn Ct., at P. Feb. 16-17
Augusta Ct. Feb. 19-20
Searcy Ct., at Haygood Feb. 26
Searcy, First Church Feb. 27-28
R. C. MOREHEAD, P. E.

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LITTLE ROCK.

ARKADELPHIA DISTRICT.

(First Round.)

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.)

Eagle Mills, at E. Mills Jan. 29-30
Bearden, at Bearden Jan. 30-31
Waldo, at Waldo Feb. 5-6
Stephens Feb. 6-7
Camden Feb. 12-13
Buena Vista, at Buena Vista Feb. 19-20
Chidester, at Chidester Feb. 26-27
Atlanta, at Plains Grove Feb. 27
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.

(First Round.)

Oak Hill, at Plains Hill Jan. 29-30
Tomberlin Ct., at Tomberlin Feb. 5-6
England, p. m. Feb. 6-7
Hunter Memorial, p. m. Feb. 6-7
Benton Ct., at New Hope Feb. 12-13
DeVall's Bluff and Hazen, at DeVall's Bluff Feb. 19-20
Carlisle, p. m. Feb. 26-27
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.)

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.)

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. 12-13
Hawley Memo., Pine Bluff, 7 p. m. Feb. 13
Sherrill and Tucker, at S. Feb. 19-20
Alzheimer and Wabbaseka, at W. Feb. 26-27
Pine Bluff Ct., at Whitehall Feb. 27
J. A. SAGE, P. E.

PRESCOTT DISTRICT.

(First Round.)

Orchard View Jan. 29-30
Murfreesboro Jan. 30-31
Shawmut Feb. 5-6
Amity Feb. 6-7
Delight Feb. 12-13
Berger Feb. 19-20
Columbus Feb. 21-22
Blevins Feb. 26-27
Harmony March 4-5
W. M. HAYES, P. E.

TEXARKANA DISTRICT.

(First Round.)

Patmos, at Hinton S. H. Jan. 29-30
Stamps, at night Jan. 30-31
Ashdown, at night Feb. 5-6
Foreman, at night Feb. 6-7
First Church, Texarkana Feb. 12-13
Cherry Hill, at Highland Feb. 19-20
(Preaching at 11 and at night; Conference at 2 p. m.)
Vandervoort, at Hatfield Feb. 19-20
Mena, at night Feb. 19-20
Umpire, at Umpire Feb. 19-20
(Preaching Tuesday night and Wednesday at 11 a. m.; Conference, 2 p. m.)
J. A. BIGGS, P. E.

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, 1911.
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.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.