

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

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NO. 6

THE LORD BRINGETH THE COUNSEL OF THE HEATHEN TO NOUGHT; HE MAKETH THE DEVICES OF THE PEOPLE OF NONE EFFECT. THE COUNSEL OF THE LORD STANDETH FOREVER, THE THOUGHTS OF HIS HEART TO ALL GENERATIONS. BLESSED IS THE NATION WHOSE GOD IS THE LORD; AND THE PEOPLE WHOM HE HATH CHOSEN FOR HIS OWN INHERITANCE.—Psalm 23:10-12.

## THE WAR BRINGS NATIONS TO REALIZE THEIR GREATEST NEED.

Certainly religion did not bring on the terrible war. The lack of vital Christianity may well account for it. The different nations are in some measure coming to God in their agony. Vice Admiral Beatty, commander of the British squadron which defeated the Germans in the North Sea, is appealing to England for a revival of religion. He is reported to have recently written to the Society for the Propagation of Religious Knowledge: "Surely Almighty God does not intend this war should be just a hideous fracas or a bloody, drunken orgy. There must be a purpose in it; improvement must come out of it. In what direction? France has shown us the way, and has risen out of her ruined cities with a revival of religion that is wonderful. Russia has been welded into a whole and religion plays a great part. England still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue. When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days towards the end. Your society is helping to this end, and so is helping to bring the war to a successful close."

## IS THIS BAPTIST SPIRIT?

The Richmond Christian Advocate successfully controverted the claim of a Baptist paper that there were more Baptists than Methodists in Virginia, and the Baptist paper then argued that when negroes are counted the Baptists are more numerous. Commenting on this, the Western Recorder, an influential Baptist paper, says: "This we do know, that in giving Baptist statistics, negro Baptists should be, and more and more will be, counted. To be sure, negroes have little money to buy commentaries, and are virtually shut up to the Bible for their theology. Can it, therefore, be counted strange that so many of them are Baptists?" Does not this argument suggest that ignorance of scholarship makes Baptists? The editor continues: "The admission of the numerical superiority of Virginia Methodists is a sad reflection on the ecclesiastical taste of Virginia, or at least a portion of them. Certainly, it is true that when the doctrine of one Lord, one faith, and one baptism covers the world as the waters cover the Baptist in baptism, there will be nothing but Baptists in Virginia; yes, in all the world. So mote it be!" Is this desire or expectation that the whole world shall become Baptist the true Baptist spirit? If all of them had the true spirit of Christ we might wish it, because above all things we desire the Christ spirit to prevail. If we have it not, let us diminish. If the Baptists have it in greater degree, let them increase. Our feeling toward other denominations is not one of depreciation, but of appreciation, and we believe in the Baptists even when they exhibit a narrow and intolerant spirit. Our idea is expressed in the recent address of our Bishops: "It scarcely needs to be observed that in what has been said concerning the Church and its mission the whole Church of God, and not our particular branch alone, has been in contemplation. The breadth of the catholicity of any Christian denomination is measured by the depth of its

spirituality; and we rejoice in the fact that Methodism has always been catholic in spirit, and that Methodists have been ever ready to co-operate for the advancement of God's kingdom with all who love and serve our Lord Jesus Christ in sincerity. Your General Superintendents, therefore, both express and share your sentiments and truly represent the fraternal disposition of all our people when we say that we 'not only cordially recognize the Christians of other Churches, but also the Churches of other Christians.' Continuing, our Bishops say of our own Church: "It entertains no ambitions for ecclesiastical aggrandizement which would divert its energies from the purposes of its Lord concerning it, nor indulges any unbrotherly aspirations which contravene its covenants of fraternity or embarrass in any way its relations of federation with other Christian bodies, whether they be of the Methodist family or of any other faith and order." It is this attitude of spiritual hospitality which enables us to rejoice in the progress of the Baptist denomination, and we shall continue to rejoice in spite of its exclusiveness.

## DAY AFTER DAY.

Silent sinks the sun, day darkens. Duties, donned at dawn, are done and doffed. The testing toils are terminated. Big burdens, bravely borne, burst biting bonds, and hardened hands let loose their grimy grip. Strength almost spent in striving, yet hopeful we homeward hie. Friendly the fireside feels. Bread broken, tired toilers talk. Hearts hunger; prayer and praise replenish. Grace is granted, slumber sent, God guards, and rest refreshes. \* \* \* Day dawns, darkness dies, light lives, morning mounts, and men move. Kneeling, they acknowledge Him who helps, and, filled, they fare forth to plow and plant, to purchase, and to plunder field and forest. The sun soars midway, the day grows big, sweat starts, sinews strain, blood boils, brains burn, feet falter, hands hang heavy. \* \* \* The day is done, come cool and calm, surcease of care, nascent rest. \* \* \* God gives and guides. Day after day He dares us do our duty, but helps as heavenward we weary wend our way, work-worn and wan, faint, but not fore-spent, since day by day He brings us bread, and, while the stars are stirring, He stills our struggles and restores our souls. To Him be thanks for day and work, and thanks for night and rest.

## AN UNFORTUNATE BLUNDER.

It has been announced that the Joint Commission of the three Methodist Churches on the Priority of American Origins had decided unanimously in favor of the Maryland claim. It now appears that three members of the Northern Church, Drs. W. V. Kelley, J. S. Chadwick, and H. K. Carroll, on the advice of the Board of Bishops, withdrew from the Joint Commission, and stated, among other things, that "the action of the Bishops is, in effect, an impeachment of the fitness and competency of the commission to make a fair and impartial historical inquiry and reach a decision that shall command respect." They continue: "As loyal Methodists we do not feel free to reject the advice of our Board of Bishops by whom this commission was selected. Nor does it promise, in our judgment, any useful service to the cause of historical truth to spend further time in reaching a conclusion which our Methodist public is prepared to discount. The commission is evidently regarded as being wrong in its methods and partisan in its spirit, and as confronting 'legal and practical questions' which the General Conference itself ought to settle. We were prepared to proceed with the work, and fully expected to do so until the Board of Bishops intervened." In view of the fact that the Joint Commission was simply to settle a historic question on the basis of evidence, this action of the Board of Bishops is amazing. As "an im-

peachment of the fitness and competency" of the representatives of the Methodist Protestant Church and of our own Church it is such a gratuitous insult that, unless satisfactory explanation and apology are given, it would be ample ground for the termination of formal fraternal relations. However, until the Northern General Conference meets, we are willing to withhold judgment, and to assume that someone has blundered. We are hardly prepared to believe, on the eve of negotiations for union, that the Northern Bishops would make such a capital diplomatic mistake as the first reports would indicate.

## A REVISED OPINION.

Dr. D. S. Jordan, Chancellor of Stanford University, has agreed to write a scientific chapter for a book, "The Liquor Traffic," soon to be prepared by Dr. C. T. Wilson for the course of study for the Methodist Episcopal Church. Dr. Jordan is an eminent biologist, who has given much time to research. He once believed that alcohol had a food value, but after more thorough study of the problem, he says: "The alcohol that goes from the stomach is a poison and not a food. It must be taken care of by the liver, and it poisons and ruins every part of the human organism it touches in its course." As the head of a great institution he took the position that he did not care to educate the kind of men who use liquor or tobacco, because he desired that its graduates should be clean, moral, and strong as well as educated. When the rule was enforced 137 students withdrew, but most of them returned. Some were not readmitted because the institution was unwilling to waste time educating degenerates. The University at one time had as a part of its productive endowment the largest grape vineyard in the world. Three years ago it was destroyed and alfalfa planted in its place, and the profit is greater. Everywhere science and economics are condemning alcohol, and opinions are being revised.

## FRIENDS TO THE TRAFFIC.

While we are willing to believe that there may be editors of secular papers who so divorce the editorial and business departments that they may fight the liquor traffic and still carry liquor advertising, still it is next to impossible. That the liquor dealers expect editorial support as a consequence of the revenue from their advertising is evident from the following in Bonfort's Wine and Spirit Circular: "In the past the News, like other dailies, has accepted large sums of money from the liquor trade, and has solicited advertising from that trade, and has done all it could to develop breweries, wineries, etc. One would think that the liberality exhibited by the liquor trade would cause such papers as the Detroit News to undertake a defense of that trade and not to run to cover at a time when it needs its friends."

## FRIENDS OF PROHIBITION, ATTENTION!

The bill for prohibition in the District of Columbia is on the calendar of the Senate, and will soon come to a vote. It is believed that a majority of the Senators favor it, but the liquor people are seeking to delay by proposing to have it referred to the people of the District. This would be absurd, as the District is under the complete control of Congress, and no resident of the District votes on any question. There would be just as much reason for referring all questions affecting the District. This movement should be stopped. We earnestly urge our readers without an hour's delay to write to Senators J. P. Clarke and J. T. Robinson and to their respective Congressmen solemnly protesting against this reference and asking for a favorable vote upon this bill.

Culture may be only varnish or veneer.

# Arkansas Methodist

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1. All subscribers are counted as permanent unless notice is given to the contrary.

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

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

## PERSONAL AND OTHER ITEMS.

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.

The National Jewish Chatauqua Society has been discussing "the religiously delinquent parent."

Rev. W. E. Hall writes that prospects are favorable for a good year at his new charge, Prairie View.

Bishop Hughes of the Methodist Episcopal Church recently expressed approval of military training in college.

Rev. J. B. Stewart writes that he has made a good start at London, having already raised several of his assessments.

A dainty card announces the arrival of a fine girl on February 1 at the home of Rev. and Mrs. W. F. Blevins, Clinton, Ark.

Rev. Theodore Copeland, pastor of Central Church, Hot Springs, has been assisting in a union meeting at Wagoner, Okla.

Rev. H. H. Griffin reports everything going well at Heber Springs. He thinks his church is in the best condition of its history.

There is to be a great conference on Methodist Unity at Evanston, Ill., February 15-17. Representatives of the different Methodisms will speak.

Last Thursday Mr. S. C. Reynolds, one of our stalwart laymen at Ashdown, called. He had been visiting relatives at Conway, Naylor, and Vilonia.

A cordial note from Rev. J. F. E. Bates informs us that all is going well with the church at Forrest City, although the floods are causing much damage near by.

Pratt Hall of the Woman's College at Montgomery, Ala., is so full of students that President Swartz and his family have moved out of the Hall into a cottage.

The Woman's Missionary Society of our church at Portland passed beautiful resolutions in memory of Mrs. S. S. Moats, a noble and useful member who recently passed away.

Prof. A. C. Maddox, who has just returned from Columbia University, is now principal of Cherry Valley school, a vacancy having occurred there on account of the resignation of the principal.

The secular press brings the sad intelligence of the death at his home at Bentonville of Rev. H. D. Hutchinson, a valued local preacher, who had often served as supply in the Fayetteville District.

A splendid article on "The Junior College" in the January Methodist Review is, by some odd slip, credited to I. H. Reynolds of Trappe, Md., when the author is our own Dr. J. H. Reynolds of Hendrix College.

In the February North American Review is a strong, attractively written article on "The War and the Back-to-the-Land Movement," by Dr. E. G. Nourse, professor of Economics in the University of Arkansas.

In the Graduate Schools of Arts, Literature and Science of the University of Chicago 404 men and 195 women were enrolled during the winter term, and in the Divinity School 175 men and 18 women were registered.

Hon. Walter Runciman, president of the English Board of Trade and member of the Cabinet, refers to a condition in the Wesleyan Church as "the awful miasma of respectability which has settled upon Methodism." Is it possible that American Methodism is similarly affected?

It is announced that a chair of Theology to be called "The Seth Ward Chair of Church History and Missions," is to be endowed with the funds now being raised by the Texas Conference for Southern Methodist University.

Last week we announced that one of the big saloon buildings in Little Rock was being remodeled for a large clothing house. Now one of the biggest buildings used for a wholesale liquor house is being prepared for a wholesale grocery.

In the campaign for the endowment of Athens (Ala.) Female College Mr. R. A. Cassidy has been secured as financial adviser. He has been very successful in directing campaigns for Goucher College, McGill University, Beloit College, and others.

Rev. A. M. Trawick and Rev. W. W. Crutchfield, representing the Y. M. C. A. and Student Volunteer Movement, were in our city last week, and attended prayer meeting at First Church. They were on their way to Conway, where they spent last Sunday.

The Christian Advocate (Nashville) is offering eight prizes of \$5 each for the best articles on doctrinal subjects submitted before March 1. The prize papers will be published in the Doctrinal Number to be issued in connection with the Asbury Anniversary.

We are in receipt of a sad note from Mrs. H. B. Simmons, who lives on the circuit north of Lonoke, telling of the death, January 29, of her husband, Rev. H. B. Simmons, an honored local preacher. He was sick about two weeks, suffered much, but died a triumphant death.

Our good friend and brother, Mr. J. H. McClung, is doubly bereaved. During the session of the North Arkansas Conference his wife, one of the elect ladies of Morrilton Church, passed away, and now his daughter, Mrs. Mary McClung Massey, has joined her mother on the other side.

Last Monday we enjoyed a call from Mr. W. C. Halley, of Halley, who with his wife was passing through our city on their way to Santa Monica, Cal., to spend some months for the benefit of their health. Like all good Methodists should, they arranged to have their church paper follow them.

We have had a gracious, brotherly note from Rev. W. B. Johnsey, a superannuate of North Arkansas Conference, who now lives at San Jose, Cal. He has just passed his seventy-ninth milestone and is very feeble, but is in good spirits, and says that he cannot do without his paper, and that he still thinks of, loves and prays for his many Arkansas friends. We assure him that many remember him in love.

While Bishop and Mrs. J. F. Berry were on their way to Porto Rico on the steamship Brazos it came into collision with a freighter off the Jersey coast. While the damage was great, the crippled steamship was able to return to New York without loss of life. When the order was given to man the life boats Mrs. Berry said to the Bishop: "The next order will be 'Women and children first,' but I shall stay with you."

"Five hundred and fifty-four out of every thousand inhabitants of Switzerland, or 55 per cent," says Merle Crowell in the February American Magazine, "have savings-bank accounts, according to the latest available figures; here in our own country, 99 out of every thousand, or less than 10 per cent, have made similar provision for the future. The average savings per capita in Switzerland are \$47.03; in America, \$4.84."

Liquor people have queer ways of arguing. The National Wholesale Liquor Dealers' Association is sending out communications in which they claim that the churches are not all in favor of prohibition. They base this statement upon the fact that some churches have failed to vote in favor of national prohibition, and, hence, they argue, these churches are not in favor of prohibition of the liquor traffic.—Presbyterian of the South.

Women are digging the new subway in Berlin, according to a correspondent of the New York Times. They work in day and night shifts, and are said to be swift and efficient in the task of digging. Aside from this, women are also employed in the engineering feat of tunneling the Spree without stopping barge traffic. Here women are engaged in sinking shafts, as iron workers, riveters, pipe fitters, mechanics, and in pumping operations. Women's work was so successful on the street railways that today practically every car in Berlin

has a woman conductor. Thus the women are everywhere taking the places of the men at the front. The work has to be done, and the women have risen nobly to the occasion and are giving faithful and efficient service.—Ex.

Statistics show that in fifteen years 22,000 miners have been killed in Great Britain, and more than 3,000,000 injured enough to incapacitate them for a week or more. In 1914, out of 800,000 who work under ground, 165,000 were badly injured. Our own record is vastly worse. There are many fatalities among the men who are "always in the trenches" in time of peace, and many of these are wholly unnecessary accidents. We should do better.

Eleven of China's eighteen provinces have been freed from opium. The agreement is that when any province shall have entirely uprooted its poppy plants England will cease to import Indian opium and will remove any stock that she may have at that time in the district. English commissioners have made the examination district by district. They have climbed the highest hills, searched the country through powerful glasses, visited out-of-the-way places and found not a stalk.—Ex.

## REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

### North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$333.05
By amounts received since last report:	
February 3—Naylor Circuit .....	8.00
February 3—Searcy .....	40.00
February 4—Dardanelle .....	16.00
February 5—Alma .....	7.00
February 5—Beech Grove Circuit.....	4.00
February 5—Fort Smith, Central Avenue.....	30.00
February 5—Fort Smith, Dodson Avenue.....	9.00
February 5—Fort Smith, First Church.....	20.00
February 5—Fort Smith, Midland Heights....	8.00
February 5—Fort Smith Circuit.....	10.00
February 5—Greenwood .....	15.00
February 5—Hackett Circuit .....	11.00
February 5—Hartford and Midland.....	8.00
February 5—Huntington and Mansfield.....	11.00
February 5—Kibler Circuit .....	9.00
February 5—Ozark .....	12.00
February 5—South Fort Smith.....	1.00
February 5—Van Buren .....	20.00
February 5—Van Buren Circuit.....	6.00
February 7—Clinton .....	8.00
February 7—Jonesboro .....	24.00
February 7—Argenta, First Church.....	12.00

Total.....\$622.05

### Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$701.25
By amounts received since last report:	
February 1—Little Rock, Winfield Memorial	82.50
February 3—Benton .....	32.00
February 3—Roe Circuit .....	10.00
February 5—Stuttgart .....	30.00
February 7—Lonoke .....	3.00

Total.....\$858.75

James Thomas, Treasurer.

## THE ORPHANAGE.

Since my last report in the Methodist I have received special gifts for the Orphanage as follows: One box containing forty nice linen towels, handkerchiefs, etc., from the Sunday school of First Church, Pine Bluff; one box containing canned fruit from the Missionary Society at Osceola; legal services by G. B. Oliver, Esq., Corning, to the value of \$20. We have placed several children recently in good homes and have received several into the Home. Olin Guynn and Bessie Higgins, two of our children, have just graduated from the R. E. Lee School. Bessie was an honor pupil.—Geo. Thornburgh, President.

## WHY?

According to the Nashville Christian Advocate, New York, Philadelphia, and Columbus, Ohio, the cities with the largest membership in the Northern Methodist Church, have 129,359 members in a total population (census of 1910) of 8,500,000, while Atlanta, Birmingham, and Richmond, the three cities with the largest membership in Southern Methodism, have 44,395 members in a population of 415,000. This gives Southern Methodism nearly eleven

per cent of the population in its three cities, and the Northern Church only one and a half per cent in its largest cities. We find that in Little Rock in our ten churches there are 4,338 members in a population (1910) of 45,941, which is nearly nine and a half per cent. With such figures confronting them, can anyone show why the Northern Church should spend missionary money in these Southern cities?

#### MORE INFORMATION WANTED.

The Church is under many obligations to the Texas Christian Advocate for the information which it has given in the discussion of our educational situation. We heartily thank its brilliant and able editor for devoting so much attention to the situation in Arkansas. If he will continue to co-operate, it may be possible for us to get the light which we really need. Having led us to a partial understanding, will the good editor kindly help us further by answering a question which has puzzled us? We promise to give his reply to our readers, because we want them to understand. The question is: After the Arkansas Conferences, following the directions of the General Conference, had appointed commissioners to receive from the Educational Commission whatever title the General Conference held to Vanderbilt University, had these Conferences a right to hear the reports of their commissioners, reports which did not contain resolutions, but merely recited the historical and legal situation as viewed by these Conference commissioners? If the Conferences had no right to hear such reports, on what ground does the denial of the right rest? This is not an academic or hypothetical question, because the North Arkansas Conference was not permitted to hear the report of one of its commissioners.

#### ANOTHER GREAT FLOOD.

Again the White, the Arkansas, and the Mississippi Rivers, with many of their tributaries, are rushing madly toward the sea, reaching unprecedented heights, breaking the levees, backing into lake and bayou, and inundating vast areas of bottom lands. Hundreds of people have been driven from their homes; some have been drowned; many are hungry and cold, many have lost all their possessions. Men have battled bravely to hold the levees and to stem the onrushing stream. Countless deeds of bravery and heroism have been wrought. Fortunately, at this season few crops, except wheat and alfalfa, have been damaged, but the loss is great and the suffering widespread. Railroads and boats have rendered invaluable aid. Various funds are being raised and promptly used. Let this good work continue. Those who have been fortunate should help their less fortunate neighbors. We can "bear one another's burdens and so fulfill the law of Christ." Let each help where he thinks it is most needed and will do the greatest good. If any who wish to give will send their money to our office, we shall direct it quickly to those who are in direst distress. "He gives twice who gives quickly."

#### SUNDAY SCHOOLS HELPING.

Edgar Miller of Smithville matriculated at Hendrix this week. He is a ministerial student without means. His expenses are being provided for by the adult Bible Class of the Methodist Sunday School at Batesville. The Caughey Hayes Bible Class of Winfield Memorial Church, at Little Rock, is bearing the expenses of B. F. Musser, a member of the graduating class of Hendrix this year. President Reynolds says that other Sunday schools will soon be represented at Hendrix by worthy students without means.

#### LET EVERY ONE DO HIS PART.

The Arkansas Methodist is now the property of the Church in Arkansas. It devolves upon every member to do his part to sustain this very important factor of Church life. For a few weeks after Conference it was necessary for preachers to readjust their affairs. Then came the holidays, and then the bad weather. The days set aside for presenting the paper to the congregations have been observed, and the collections are being sent to the Treasurer. Now comes the time for special efforts to collect and secure new subscribers. There is plenty of money in the country. That which is due the paper should move toward our office. Several of the pastors are sending in nice

remittances and reporting new subscribers. Let the spirit become contagious. Let all unite now to put the paper in condition to do its best for the Church. We expect 5,000 new subscribers this year. Not only the pastors, but all old subscribers, can help in this work. Let each satisfied reader constitute himself a representative and secure a new subscriber. How many will do this?

#### SORELY BEREAVED.

In The Advance, published at Monticello, is a notice of the death of three members of the family of Rev. J. J. Menefee, our pastor at Lacy. We had already announced the death of Mrs. Menefee, which occurred January 17. On January 24 his seven-year-old grandson died, and on January 25 his daughter, Mrs. Bertie Rury, the mother of the boy, passed away. The whole family was so sick that not one was able to attend any of the funerals. Brother Menefee, one of our best and most faithful pastors, has the heartfelt sympathy of all his brethren. After the above was in type we received from Mrs. F. W. Harvey, Brother Menefee's daughter at Washington, a letter confirming the sad news and requesting prayers for the family in this hour of trial.

#### MEETING OF THE HOSPITAL COMMISSION.

The Board of Commissioners of the Methodist Hospital, Memphis, Tenn., will meet in annual session in the First Methodist Church of Memphis, Tenn., on Tuesday morning, February 29, at 10:30 o'clock. Lunch will be served at the church, and during the afternoon the commissioners will visit the hospital grounds in a body and look over the site. All matters pertaining to the hospital will be open for discussion and consideration at this meeting. All interested friends will be welcome.—John H. Sherard, Chairman.

#### BOOK REVIEWS.

**Campaigning for Christ in Japan;** by S. H. Wainright, M. D., D. D.; published by Smith & Lamar, Nashville, Dallas, Richmond; price, 75 cents.

In the last two years there have been wonderful revivals in China and India, but we have heard comparatively little about Japan. It is, therefore, refreshing to learn from one of our own missionaries that the revival spirit has in some measure been felt in Japan also. The relation of Japan to China and Korea, indeed to the whole Orient, is so strategic that we should be constantly reminded of our opportunities there. Some have thought that the psychological moment in Japan had passed unimproved, but the experiences here narrated would lead to a revision of that opinion. As Dr. Wainright knows the people and their language, and as he traveled extensively during this campaign, the book comes as a revelation to us of conditions which we needed to understand and appreciate. It is to be hoped that the book will have extensive circulation and will stimulate renewed interest in the salvation of a wonderful people.

**The Psychological Aspects of Christian Experience;** by Richard H. K. Gill, A. M., Ph. D.; published by Sherman, French & Co., Boston; price \$1.

This study is not intended to be spiritual or doctrinal, but deals exclusively with the mental states and changes through which one passes in the various phases of Christian experience. The author argues that more attention should be paid to the intellectual side of religion, and that ministers should understand the psychic changes accompanying the developments of Christian experience, so that, by appreciating the varieties of mental conditions of persons in times of moral crisis, they may be better able to help intelligently. He emphasizes the importance of attention. If sin never gains attention, it will not get into the life. Until righteousness draws the sinner's attention, there will be no reform. The task of the revivalist is to keep the people's attention focused upon their sinful condition and the awful consequences until their souls become disgusted and tired of sin. The supreme problem of Christian growth is control of attention, to become absorbed in the work of God, and not allow temptation to secure control. Some people will be offended when told that certain experiences involve illusions, but facts are stubborn. Sentimentality must not be allowed to prevent a careful analysis of experience. The scientific explanation of religious facts and experiences should

cause them to appeal with more force. The subjects discussed are: Sin, Awakening, Penitence and Repentance, Conversion and Regeneration, Development of Christian Strength, Apostasy, The Emotions in Religious Life, Conscience, Illusions and Hallucinations. Of conscience the author says that it is no separate faculty, but is judgment, combining feeling and intellect in the approbation of good and the condemnation of evil, or it is God's opinion of myself and actions as revealed to me through my intelligence; but as that can only be revealed through terms which I understand, it depends on my education, and thus is influenced by birth and environment. Whether one agrees with the author in every particular, he will find this study intensely interesting and profitable. The book is worthy of a place in the preacher's library.

**Tobacco;** by Bruce Fink, Professor of Botany in Miami University; published by The Abingdon Press, New York and Cincinnati.

This little book is packed full of scientific facts, which are logically arrayed against the tobacco habit. The studies leading to the preparation of the volume were undertaken by the author as chairman of an advisory committee for the purpose of determining the effects of tobacco on students. The results should convince any serious searcher after truth of the dangers. Every honest man who uses tobacco should read the book. It shows that tobacco users are rarely among the best students, and that much delinquency among boys is undoubtedly due to the cigarette. Fathers should realize that their use of tobacco may cause degeneracy in their children. Dr. C. G. Davis, of Chicago, is quoted thus: "Western civilization is gradually but surely drifting into a condition of degeneracy. Out of this army of degenerates come the vicious, the criminal, and the insane. Practically speaking, mankind is becoming alcoholic and tobacco mad. The nervous system is crumbling, owing to saturation of alcohol and nicotine." Dr. Pidduck wrote as follows in the London Lancet: "In no instance is the sin of the father more strikingly visited upon his children than in the sin of tobacco-using. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives, and the early deaths of children of inveterate smokers bear ample testimony to the feebleness and unsoundness of constitutions transmitted by this pernicious habit." Mr. John R. Pepper, a great business man of Memphis, says: "My observation as a business man has been that boys and young men who indulge in the habit of smoking cigars and cigarettes will very soon become discounted, and their places will probably be filled by others of more careful habits. There can be no question that the use of cigars and cigarettes is positively detrimental to mind and body." The author closes with: "How a God-fearing man, careful of his influence and desirous of working good instead of evil, can take up the tobacco habit or even continue in it after he knows the facts regarding it is difficult to understand." A very complete bibliography is given which makes possible a more extensive study of the subject.

#### ANNUAL MEETING OF THE GENERAL CONFERENCE BOARD OF EDUCATION, APRIL 26, 1916.

The annual meeting of the General Conference Board of Education will be held, beginning at 9 o'clock, April 26, in the office of the Board at Nashville. All the standing committees will meet at 9 a. m., April 25, in the office of the Board.—Stonewall Anderson, Corresponding Secretary.

#### 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.

#### CAN HELP IN MEETINGS.

Brethren: I have received several requests for my services in meetings this summer in Arkansas and here in Georgia. If anyone wishes to use me, let me know as early as possible. Can furnish singer and my wife as soloist and personal worker if wanted.—P. Q. Rorie, Candler School of Theology, Atlanta, Ga.



# Gospel Talks



By  
BISHOP H. C. MORRISON.



## THE HIDDEN TALENT.

Text:—"And I was afraid, and went and hid thy talent in the earth." Matt. 25-25.

Guilt always seeks an apology for itself, and falsehood generally furnishes that apology. It is so convenient sometimes when we are in a strait. We haven't answered a letter, or have broken a promise, or failed to meet an engagement or return a call; it is so easy to give an excuse that really has no connection with the affair. It takes grace and courage to bid satan "get behind me," while I "tell the truth, the whole truth, and nothing but the truth."

This servant had disappointed and displeased his Lord. So he began his apology with a great lie. "I was afraid." Afraid of whom? Afraid of a Master who had honored and trusted him with His money?

His Lord knew the true reason. It was his wickedness and his slothfulness. He was wicked, and this caused his sloth and indifference. This is the basis and bottom of all slothfulness of spirit. Men living in sin give excuses to themselves, and to God, and like this servant's plea, the falseness of their excuses is visible at a glance. They say, "I am afraid." "Afraid I would not hold out." Afraid I would be overcome by temptation. Afraid the requirements would be too strict. Hence they refuse to enter upon God's service. Yet in truth, the cause is the same as with the slothful servant. It is their wickedness. They are in love with their sins. They love them with their heart. So in love with them that they cannot give them up for so much as a single day. Love of sin, innate wickedness, are the reasons that men do not serve God. They are wicked and therefore slothful.

**The Character of This Talent.** It was no mere penny, no trivial thing! but represented an amount that was large and of consequence. It was a great trust, and the enormity of the guilt was in proportion to the magnitude of the trust. The talent was a power in commerce. It carried with it immense possibilities, both of self-increase and benediction to others. Even in the slow process of a legal loan money will double itself in sixteen years; and by judicious handling it may multiply itself ten-fold in that length of time. So when this man buried that talent he not only shut off all chance of its increase; but he murdered all the possibilities it contained of swelling the current of trade by which struggling multitudes were

sustained. It was an act that runs its hurtful influence through the revenues of commerce.

The man to whom God has given least is possessed of an immense trust. It is an awful responsibility to live, even if our gifts are the smallest. This man had least of all the servants, yet he had a talent, a sum which could affect the whole commercial channel. No sane man lives who has not an immense spiritual power. And he sins against himself and his race by refusing to enter the conflict between the powers of darkness and the power of God. He not only fails of spiritual self-development, but keeps his highest possibilities and powers out of circulation. He takes a God-intended force out of the channel of virtue, and perverts from their intended use, powers that affect many in time and in eternity. When men are fully given to God they double their force much sooner than money will duplicate itself when on interest. And the man who throws himself vigorously into the commerce of souls and gives himself to making men better; that man will intensify and intensify and increase his powers ten-fold.

**Increase Was the Demand.** How he tried to justify himself when he returned the talent. "Lo, thou hast that is thine." There is all you gave me. I have stolen nothing. I return it all. Let this satisfy you, and if you demand more; then thou art an "hard Master."

Here is the man refusing to serve God; but says, "I have been honest and upright. I have wronged no man." I have done nothing to make the race better, but have done nothing to make it worse. In a word, I HAVE DONE NOTHING. Here is just the sin and the turning point of destruction itself—doing nothing. Here is the key to failure and the cause of disappointment. A man in office who does nothing gets public contempt. A man in the neighborhood who does nothing is at general discount. A man in any relation who does nothing gets the disapprobation of all. This is what damns men; doing nothing. Getting in the way of their own possibilities and neutralizing the forces which they should send through the ages. Is the farmer who plants a grain satisfied with a grain in return? Is the husbandman satisfied with a single peach from the tree that grew from a peach? Is the merchant satisfied with the dollar invested that brings him just a dollar? Does not all such profitless business

meet its doom without question? Is it not increase that the world demands? Reward from its investments. Commission on its goods. Interest on its money. Nothing less than increase will satisfy.

Thus is it with God. It is not fruit only, but "more fruit" that he requires. The claim is as strong and the doom as certain in the spiritual realm as in the agricultural and commercial. The man who has not improved his talent is a doomed man. And when his awful doom is announced, all the elements in all the worlds will say "Amen."

**Better Had It Been a Penny.** Then being without capital the Master would have required nothing. To be a brute involves nothing, but to be a man involves issues stupendous and eternal. Men boast their superiority, lay claim to manhood and are offended if they fail to receive honor due to their rank; and yet living in sin, in neglect of God and duty and privilege; what are their God-given powers worth? What is the worth of the songster if it remain silent forever? What value has the mighty wings of the eagle if they are never spread and put to use? What are our immortal powers and possibilities worth if never employed?

Look at the man who has lived in sin and filled his place, and done his part in eating and sleeping and gratifying his animal nature. Has not the horse and the ox done the same? Have they not done better than he? Have they not done all they were capacitated and designed to do, while he has not. How strange that men boast of their ability and yet allow the brutes to surpass them in filling their sphere. It is easier for the horse or the ox to die than it is for the man who has buried his talent. There are men who would shout for joy at the privilege of dying as the brute dies, and thus escape the memory of a buried talent and the wrath of an insulted God.

**Note Where He Hid the Talent.** "In the earth." Men have been hiding their deeds of wickedness in their mother's bosom in all the ages.

Like a mother trying to conceal the sin of her child, the earth has ever been hiding the dark deeds of her degenerated children. The first murderer hid his victim in the earth; buried the bleeding form of his brother in the sand. And as the earth covered Abel has she been covering crime from that day. The blackest and bloodiest page ever written you will find if you raise the upper cover and read the record just under the surface of the earth. It is one of the "books of doom," and when it is opened at the judgment devils will blush and hell itself will hide its face in utter shame.

Like the criminal burying his victim, thousands today are burying their grandest possibilities, burying conscience, burying immortality itself in the things of this doomed world. How few alive among all the living! Buried in business. Buried in speculation. Buried in joint-stock enterprises. Buried in a thousand ways. As many buried souls of the living as there are buried bodies of the dead. Like Abel's blood, the voices of murdered force, murdered influence and murdered opportunities, "cry unto God from the ground." What a cry going up from every great city. From the dens of vice, the sinks of iniquity, the places of drunken dissipation. And cry answering to cry, make one universal groan until, "The whole crea-

tion groaneth and travaileth together."

Here is high opportunity with fearful failure. A talent with ample time to double it and yet nothing done. An immortal soul—with a thousand possibilities, a whole life-time in which to use and improve that soul, and yet nothing done. Who can tell the power of one Christian in a community? Like a single flower by the wayside, a thousand passers-by may see its beauty and inhale its fragrance. A single light above the reef. A thousand ships may steer clear of destruction. But while you live in sin, no heart is cheered in the heavenward way, no soul is warned and kept from destruction's reefs. Think of living in a world like this. Sent down into this dead-sea of sin to gather jewels for the crown of the Master, and no jewel secured. Is this world any purer or is heaven any richer than if you had never lived? Is there one in heaven whom you helped thither, or one on earth walking steadier by your aid? Will one from hell rise up and testify that you tried to save him from his awful doom? In all the range of God's universe is there a lone witness for you? If not, then this is loneliness worse than that of Selkirk. Worse than death. Loneliness fit only for outer darkness.

Manage well your estate and leave gold and silver and lands. These all will be melted and consumed; but leave an estate of moral forces and influences, and you have left a talent on interest, which shall accrue, and double, and compound, and bless the world, and follow you to the judgment and to the other life, and come back upon you there, "an exceeding and eternal weight of glory." God save us from the doom of a buried talent!

## THE SACRED RIGHT OF PETITION.

I have recently gone through the petitions for federal regulation of films by a Motion Picture Commission, and I am constrained by the numerous mistakes made in the exercise of this political right and duty to give to the public some information which ought to have been given in our public schools. It is an amazing oversight that in a nation where most of the legislation must be secured by "the sacred right of petition," for which men bled and died, almost no one seems to know how to make a petition in proper form. Often legislation is passed that ought to have been defeated, or fails that ought to have been passed, simply because the people do not know how to express their fraction of public sentiment in a petition, which is really a vote in the mail box, and is just as important in the conduct of government as a vote in the ballot box; indeed, rather more so, because we usually vote only once in four years in the ballot box on questions of national policy, and then only on one subject, while hundreds of reforms in State and nation that are non-partisan depend for their success on the mail box ballot. Certainly every high school, indeed the higher grammar grades from which many pass out into public life, should teach not only how to address a money letter, but also how to address an executive officer or a legislator. A petition, for instance, for the federal regulation of motion pictures should always be addressed "To the United States House of Representatives," in care of one's own Congressman, and a duplicate sent "To the United States Senate," in care of one of the Senators from the petitioner's

own State—both addressed at Washington, D. C. It is a very common mistake to send petitions to the chairman of the committee having a bill in charge, who cares nothing for petitions that do not come from his own district. Meantime, the other Congressman, who should know the sentiment of his own district, fails to learn it. The petition need not be signed by hundreds of names laboriously gathered from door to door when the same people can be reached in meetings, but may be adopted by vote, with the signature of the presiding officer, sometimes also of the secretary, of the meeting. An executive board may often authorize a petition, knowing very well the sentiment of the body for which they act. A petition from a church or society of five hundred members is more weighty than a miscellaneous petition of five hundred citizens whose standing is not shown by any group classification. And when single names are signed it is better to classify them, having one petition from bankers only, another from manufacturers, another from working men. Petitions should always be for one special subject only, as each different bill is likely to be in a different committee. If a meeting has voted to petition half a dozen bills, the secretary should put them on half a dozen petition forms, so that each one may be referred separately to its appropriate committee. These petitions should usually be typewritten, made as neatly as a real estate deed, folded and backed with a brief statement showing to what body the petition is directed, from what body it comes, and what legislation is desired. The petition is the artillery in legislative warfare, and should be followed up by an infantry volley of letters. Telegrams are the sharpshooter's shots, and depositions are the cavalry charge. The best form of petition is the "night-letter" telegram, in which a petition, briefly expressed, may be signed, within the fifty word limit, by a dozen people who pay five or ten cents each to cover the expense—the petition being sent in duplicate to Senate and House, care of the petitioner's own congressman and senator. It should not be assumed that any legislator will not present a petition, as it would be a crime no less than failing to count a ballot that had been cast or should it be assumed that any congressman will not be affected by an abundance of petitions; nor that he is too good to need them. The man who is unfriendly may often be brought over to the point of neutrality, at least, by a strong expression of sentiment; and the good man who is feeling the pressure from the other side is entitled to the re-enforcement that would come from the support of his constituents in advocating the measure desired.

#### Resolution For Adoption By Societies and Public Meetings and Executive Boards.

Resolved, That the presiding officer of this meeting is hereby directed to sign petitions to both Houses of Congress in our behalf for the following moral legislation:

1. Smith-Hughes bill for federal censorship of motion pictures.
2. Towner bill, to prohibit and punish interstate transportation of obscene motion picture films.
3. Sims-Kenyon bill, to prohibit interstate transmission of race gambling odds and bets.
4. Randall bill, to prohibit mailing

liquor ads in newspapers or other forms.

5. National prohibition by constitutional amendment.

6. Prohibition for Philippines in enabling act.

7. Prohibition for District of Columbia, also for all territories and territory in which Congress now has power to prohibit.

8. Prohibition of exportation of rum to Africa.

9. Effective prohibition of sectarian appropriations in appropriation bills and by constitutional amendment.

After vote is taken, separate petitions should be made for each object named in duplicate for Senate and House. Enclosed petitions may serve as pattern. It is better to type them on full sheet and fold them back like a deed.—Wilbur F. Crafts, Washington, D. C.

#### THE MENACE OF ECCLESIASTICISM.

The greatest menace to the M. E. Church, South, today is ecclesiasticism. Under any form of church government this is a real danger. Wherever you find a great vital movement, you will find also more or less of organization. In the first blush of the movement it may not appear, but sooner or later vital forces will crystallize into some kind of organization. Only in this way can the forces generated be conserved and utilized. For efficiency and propaganda, organization is essential.

But when a machine is created, freedom, personality and spirituality are threatened. The proper use of a machine is that of an efficient instrument of the human spirit, but too often the tendency is to establish the dogma that man was made for the machine and not the machine for man. Instead of becoming an emancipating agency the organization forbids dissent and crushes the human spirit.

Christianity started as a democracy, holding forth the ideal of human brotherhood. There was "no respect of persons." All stood together on the same plane before God. No man was to be called master, but he was greatest who was the servant of all.

In Christ Jesus there was neither Jew nor Greek, male nor female, bond nor free. But as the time demanded a more complex organization, distinctions between clergy and laity, sacred and secular, higher and lower clergy, crept in, and ere long a hierarchy appeared.

Today, in the United States of America, we witness an anomaly. In its spiritual principles the Methodist Church is democratic. Its appeal has been to the masses of the people, and they have heard its message gladly. In the days of Methodism's origin old forms and distinctions and trappings were swept aside in behalf of the spiritual freedom of the children of God. But here is the anomaly; a great Church, democratic in spirit and principle, preaching a free salvation for all, at the same time organized on the monarchical principles of medievalism—in the land of liberty in the Twentieth Century!

Now while ecclesiastical organization of any form, as we have seen, must ever run the risk of becoming an agent of oppression instead of emancipation, how much more serious is the situation when the very form of the organization is essentially undemocratic! Some of the evils to which

ecclesiasticism may give rise are the following:

1. A severe blow is struck at individuality, personality, spontaneity. All must conform to the regulation type. The prophet with his own message and his own point of view must either hide his light under a bushel and become a parrot, or else seek a more congenial environment in which to prophesy.

2. A wide door is opened to the politician. Men of limited natural ability and small moral qualities are placed in positions of large responsibility, and find themselves possessed of power and influence altogether out of proportion to anything to which their intrinsic worth would entitle them. Now instead of humbling them, the tendency of ecclesiasticism is to cause them all the more to lord it over those who are in their power. Ignorant dogmatism and as vehement insistence on what they regard as orthodoxy are resorted to as a compensation for the lack of intellectual equipment and moral prestige. That which is wanting in the way of moral leadership is made up for by a policy of bullying, wire-pulling, and demagogery.

3. The Church as an institution comes to be regarded more as an end than as a means. Instead of taking its place as an agency for bringing in the kingdom of God, it regards itself as the kingdom. In this manner the proper perspective is lost. The emphasis is put on the wrong place. The church is to be served by humanity, rather than to prove responsive to every human need.

Under these circumstances numbers, collections, going to church, and the like, assume an exaggerated importance relative to the supreme spiritual realities. It is not to be supposed that dogmatic ecclesiastics fail to emphasize what they call the "spiritual." Too often, however, it is a more or less spurious and narrow-minded spirituality—characterized neither by broad human interests nor by real moral passion and ethical insight.

To what extent these undesirable results obtain in our beloved Church today it is not the province of this article to point out, but it would be easy to find illustrations of every one. An unfortunate effect is to be observed in the disillusionment and awakening of the layman—not unfortunate, however, if it will bring about a change for the better. When laymen find pompousness, self-seeking, politics, injustice, among those whom they have been accustomed to revere, their spiritual life receives an injury. Our system, being constructed from the top down instead of from the bottom up, does not put into the hands of the layman the power easily to correct the evils of which he complains. As for the preachers, it is but natural that they should get their cue from those higher up, and even good men may not altogether lose consciousness of the fact that their personal fortunes are in the hands of the powers that be. What sensitive soul does not dread the charge of disloyalty?

We love our Church, and shrink from any word or deed that would even seem to bring reproach upon her. But our first loyalty is to the kingdom of God, and sometimes fidelity to the church itself demands the putting forth of every effort to save her from incompetent and disastrous leadership. The ability of the M. E. Church, South, to meet the demands upon her

in this new age depends upon her capacity for adaptation, moral renewal, and reconstruction according to New Testament ideals of democracy and her own intrinsic life.—John C. Granbery.

Georgetown, Texas.

#### MORE HARD, DOWNRIGHT PREACHING, SIR.

That is the need of the day. Nothing can fill its place in the hearts of the people. I know, since from the earliest years of my life I have watched with unabated interest a good many preachers in the pulpit. Long, as one of the congregation, I have sat and heard hundreds of sermons delivered. It would be interesting to compare them. What a contrast! What varieties of thought poured forth! Some were gems; others were not worth the utterance. And yet with a rare exception now and then, something was lacking; it was felt by all alike; something—something needful. Power! That was the need of every one of such discourses. Power was not there. Oh, then how weak was that message! And how little accomplished by it! There was no spirit manifested in the songs, prayers were so distant; the sermon so cold, indirect, and compact—it chilled the marrow and bones of the congregation.

I tell you that will never do—never. The congregations, dissatisfied, dwindled away, and the preachers complained and abused the people; the people among themselves would occasionally utter a note of complaint. I have heard that many times. How I have felt for them! And my heart bled for the preacher. Something wrong—what? Time and again I have heard the more intelligent members murmur and say at other times: "That thought was all right; it was all true so far as I know and deep." Yes, deep—but somehow away deep down in their hearts, gnawing doggedly at the heartstrings, a sensation of something wrong, yea something lacking was decidedly felt, and molding itself into words, uncalled for now and then, would escape in some expressions as this, "Yes, I guess that was all right, but it didn't seem to appeal to the people much; I was glad when he got through; sometimes he preaches too long." Not only have I heard such words emanating from the common people in rural churches, but also from those who rank high and are revered for deep learning who belong to large city churches, and who have gone to church so regularly for years as to make it second nature with them.

Something wrong—what was it? Well, yes, something the matter—and somehow, somehow—anyway it ought to be remedied, and the thought goes on and on and then is caught up and echoed through books and periodicals, and sung out in the plaintive notes of the poet—far and wide the complaint reverberates—is swung to and fro on the pendulum of time: "What is the matter with the churches?" No doubt there is more than one thing the matter; but pre-eminently there is one. What is that? You know yourself; you have felt that deeply; your nerves have trembled under the same painful sensation; you have grown sick at heart from the effects of it—yes, yes, you know, you know. And then you find some relief in talking of the pioneer religion; the camp-meetings, the shouts, the songs, the prayers, the enthusiasm of the gone-by days—days that long ago have taken their place

in the sweet by and by. Well, that is natural. We can always see something much more genuine and beautiful in the past than in the present. The beauty and glory of things present will not be seen in all the splendor until after many tomorrows have faded away. That is true. Time is merciful; time is kind. It hides the faults and magnifies the greatness of anything as farther it moves on and on. The difficulties are not seen, but the thing achieved only. I would not appeal to the past. I would not go back if I could. I was born just at the right time. This age is mine. I am proud of it. I appreciate its difficulties; it makes my opportunities greater. I can do more good. I trust I will more and more see her glory and beauty, and while I live give my flowers to her while she lives. God give me greater insight into the glorious things, big things, eternal things of my age! That is what I want.

But sometimes it is well to go back to the past—sometimes. By the past I am able to judge the present. It is a lamp to my feet. Its wonderful light makes bright the pathway over which we must inevitably go. I pay a high tribute of respect to the past. He who does not cannot respect his own age, cannot sympathize with her struggles, her victories, her losses. No, no! Who's heart is not made to rejoice when he studies the heroes of the past? That heart is cold as steel and hard as flint. The careers of Wesley, Whitefield, Livingstone, Moody, Jones, Smith, and a thousand others. What power! What terrible power! Hearts were made glad and myriads of souls were swept into the fold of Christ. We long for that power; we shall have it. They turned on the valve to the same power-house that Billy Sunday has turned on with so much power today.

We can each open the valve; the flow of power is inevitable. Turn it on, fellows, turn it on! The machinery needs more power behind her; speed it up—up—up, until it sings and sings. Now and then we hear a message that stirs and stirs. Well, a thousand hearts respond to it, and you hear as many voices cry, "Now, that is the old-time religion; well, sir, I could listen to that preacher for hours and never get tired; he preaches the gospel and chops it up so we can eat it." That kind of preaching never, never fails. I read where many churches are being partly or totally abandoned. The preachers are crying out in mighty complaint. What pre-eminently is the matter? What is needed? **THE GOSPEL MESSAGE, the POWERFUL, CUTTING GOSPEL.** As an example, notice New York. Churches are being given up, whole blocks of the city are almost abandoned, and nearly all of Manhattan Island is left in the hands of the devil. The devils in hell are in a wild jubilee, and those on earth are dancing to beat the band. God turn on the power! Men go to church—yes, they will—to hear the gospel; they come; they expect to hear the gospel; they often go away disappointed.

"Preparedness" is the question of the hour. A man in one of our large cities saw that word posted on the outside of the church—"PREPAREDNESS." "Well, sir," said he, "I went in expecting to hear a sermon on 'Prepare to meet God; instead, I heard a sermon on, 'Be prepared to meet the Germans'." Silly, disgusted—powerless.

I am glad that the Church of God does deal with the problems of the

hour; that she grapples with the questions of the day; not until then does the church do her duty. There lies her chief opportunities for promoting the right. No doubt of that. Thank God for a strong, intelligent ministry, able to cope with the needs of the world; to take the lead and say what and what not; which can take hold of science, art and all these and make them support and promulgate God's religion. But God pity that poor feeble church that fails to preach, that fails to make all these blend together in the saving of priceless, eternal souls. And that fails to make our earth more like heaven above.

God give us intelligence and wisdom, but only as they give us power, **power, POWER!** I glory in perfect education—perfect education, yea that is it. I am glad that our land is one of schools, colleges, universities. I am glad our preachers can get priceless knowledge there, perfect equipment there for the ministry. But God forbid that our preachers should go there full of fire and enthusiasm and come away as cold as marble and as emotionless as a statue. That will not do—never; when it comes to God's religion! Many people think that emotion and enthusiasm displayed show a marked weakness. Well, that's a lie. I don't care who says so, I will call that a lie.

Christ was emotional, enthusiastic, and he is the strongest character in the universe today. "Weep with those that weep and rejoice with those that rejoice." Thank God! That is what our schools ought to teach most forcibly "above all." I stand firm for the highest equipment whenever possibly attainable. How I would have rejoiced to have gotten at least a college education—but no, circumstances only permitted me to enjoy a part of one year in a small church college. And when I came away I had more enthusiasm than when I went there. I had a vision; I got a greater; it is still growing. It is broader today than it was yesterday. Great knowledge! That's glorious! Make it to the glory of God! "All things are yours." Shame on us if we don't make them to redound to the glory of God! But I am emphatic in saying that many of us are not. We are not making the best use of them. We use them scantily, if at all. We want to be popular; we decline to preach on certain unpopular lines of truth; we fear criticism; we dare not be original, and there are a thousand little and big things we dodge; we don't hew to a straight line; we walk a winding path and finally get through—popular but scarcely any souls saved. That is a fearful evil. Men come to hear us preach; we deliver some little, indirect sermon, flowery if we can, otherwise if we can't. We fail openly to condemn men for sin. They know you dodged them purposely; praised what little good there might have been in them, and they go away knowing deep down in their hearts that they are as mean as the devil. The angels in heaven cry shame on your head. O, put yourselves unreservedly on the altar of service; be faithful unto death.

Hard, down-right preaching, the cry of the age! Come down to brass tacks; call a halt on slack preaching. Pointed, plain, earnest, pleading, down-right preaching, is the need of the day.

Now we want to make a personal application of this to every preacher who may read it. You may be the pastor of a city church, or of a small

town, or a circuit rider, but may God help us all to be faithful. O, God, help every preacher to do his dead-level best! May we look for conversions. Oh, may we have them at every service during the year!

I am a young man, a few months beyond twenty years. I have been preaching since I was sixteen years old. Thank God, I can preach better as time rolls on.

This year I am junior preacher on Hermitage Circuit, and, as you know, Rev. J. C. Williams is senior preacher. Our people love us, and the majority of them are going to stay with us in a fight against the devil. We thank God for a big-hearted lot of people. And by their help, led by the Spirit of God, this is to be a mighty year for God.—C. Crow.

#### IMPORTANT TELEGRAM.

Washington, D. C., Feb. 2, 1916.

Hon. Thos. C. White, Supt. A. S. League, Little Rock, Ark.

All branches liquor trade bringing tremendous pressure on senators against District of Columbia prohibition. Please take up matter immediately with ministers and special friends throughout state, asking them to write and get other interested citizens to write immediately to both senators and courteously urge them to support effective prohibition in nation's capital without referendum. There is time for mail pressure. It started immediately.—Edwin C. Dinwiddie.

#### THE WASHINGTON CITY REPRESENTATIVE CHURCH.

This movement began with the General Conference of 1858, when a memorial signed by Drs. J. C. Granbery and W. W. Bennett, representing the need of the local congregation in the National Capital, was presented to that body, and on motion of Drs. Andrew Hunter and D. S. Doggett action was taken making provision to begin at once the building of such a church as would justly interpret the generosity and fidelity of Southern Methodism to our nation and to the world. But the great Civil War and the dark days of the Reconstruction came, and the dream of these distinguished fathers was not realized. Since that time three General Conferences, 1906, 1910, and 1914, have spoken committing the Church to this great enterprise, and our people are now everywhere rallying to its support.

1. What Is This Movement? It is to build in Washington City a church that is at once representative and monumental: representative of the love and loyalty and liberality of the present generation; monumental to the memory of those heroic fathers who dreamed of this stupendous undertaking, and who by their lives and labors, though dead, yet speak. We all recognize that any church which has a right to exist in the capital has a duty to perform at the capital. Our Church has existed there from the very beginning of its history, and has an obligation which it cannot lightly disregard. What is this obligation? It is to preserve the identity of the second strongest evangelical church in America at the Nation's Capital. It is to purify by the purest form of Protestant Christianity the springs of national, political, and religious life. It is to leaven with the leaven of Southern chivalry and patriotism and religion the life of the nation and the world. We cannot afford to be indifferent to the conditions which prevail at the heart of our nation; for the

commercial and social, the political and religious tides which flow throughout the nation are to be purified at the heart of the National Capital.

2. Why Should It Be Done? First, In self-defense. Other denominations have built, or are building representative churches. Perhaps upon an average these churches represent an expenditure of not less than a half million dollars, most of which was raised outside the capital city. These have awakened to their day of opportunity, and are now on the alert. Romanism, strongly entrenched and splendidly fortified, is there in art and architecture, in politics and religion. In a way of which we have scarcely dreamed she is even now dictating the affairs of government and directing legislation. Shall we as American patriots and Protestant Christians stand idly by while this church of foreign birth and alien faith crushes beneath her ruthless heel those inalienable rights and sacred principles which we as Protestant patriots hold to be dearer than life? God forbid! There is but one course open to us. If we are to hold the ground that we have already gained, we must, in self-defense, "rise up and build."

Secondly, Out of deference to others. No man or church, no nation or race can live unto themselves. This is especially true in our national capital, where the ends of the world are brought together. There the ambassadors of kings and the representatives of governments meet to take counsel. Thither they go to study our laws and government and religion. We send missionaries to their lands with lofty creeds and irreproachable characters, but alas! how their ideals fall when they come to our country and find us as we are and not as they think we ought to be! What do they find? They find public buildings which for magnificence and splendor are unexcelled by any similar structures in the civilized world, while side by side with these stands one of the most poorly designed and constructed church buildings to be found in any civilized capital. What is the natural and logical inference? It is that the church occupies a secondary place in the thought and life of our nation. Neither can the union of Church and State in other lands explain away the cause of our evident neglect. If our capital is to be a world-dominating center in religion as in politics our churches there must inspire reverence rather than ridicule. A nation's capital will always be the center of a nation's influence. What was true of Babylon and Jerusalem and Rome in the past is correspondingly true of Washington today.

Thirdly, In obedience to the divine command, "Go ye into all the world" is the great commission, "Preach the gospel to every creature"; yea, "make disciples of all nations!" If we are called to make individual converts we are also called to make national disciples. Nor can we "disciple" the nations until the heart of our own nation is stirred. This was our Lord's evident meaning when He told His disciples to begin first at Jerusalem. They were not only to begin where they were, but they were to begin at their national capital, and their help was to come "out of Zion." This, too, was the method of Paul. When he wanted to reach a country with the gospel he went with his message to its capital city. And while he preached at Corinth and Ephesus and Philippi, he was never satisfied until he had gone to the world's proud capital and



preached to them that were "at Rome also." Then, and not until then, could he say: "I have finished my work!" Neither will our work be finished until we go to the most powerful capital of the earth, in the face of Romish heresies and superstitions with that pure gospel which is still to all who believe and receive it the "power of God unto salvation." We should, therefore, dedicate to God our "first fruits," our best gifts, and build for "Him an house" in our capital, even as David so passionately deserved to do for his generation.

3. Who Should Do It? This is not the task of a congregation, but of a denomination. Methodism is not congregational, but connectional. Our whole Church rallies to the need of a weak and struggling congregation. Herein lies our real strength; here is our true glory. This principle is scriptural as well as Methodist, for the "strong ought to bear the infirmities of the weak." Washington City does not represent herself, but a nation. Neither does Southern Methodism at Mt. Vernon Place Church represent her one thousand local members, but her more than two millions of constituents. As the nation erected her several government buildings in Washington, so our great denomination should contribute the amount necessary to build for our people a representative church. As a Conference supports its school without laying its burden upon the town in which it chances to be located, and as the whole Church builds and maintains and endows her great institutions of learning without imposition upon the cities wherein they are situated, so we should permanently and adequately establish ourselves in the national capital. We should rally to it by Conferences and Districts and Charges. We should take part in it as patriots, as churchmen, as men.

4. When Shall We Begin? Now. This is the day of our opportunity. Every hour of delay may mean loss to our cause. Now, as never before, the South is coming to her own. The eyes of the nation and the world are upon us. More and more do men see our real worth to the nation. Democracy, the child of Southern patriotism, is in the seat of government. Our Southern-born President holds the reins of authority. The Secretaries of the Treasury and the Navy, the Attorney General, the Postmaster General, the Chief Justice, and many other of our national leaders are products of the South. The Southland is on trial before the world. Our own country is in a state of marvelous transition. The present game of scheming politics, dominating capital, and "frenzied finance" will soon be played and our nation will look for men of brain and

END STOMACH TROUBLE,  
GASES OR DYSPEPSIA

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

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

heart and character to direct her affairs. In that day she will turn instinctively toward the South, which gave us the "Father of his Country" and the Father of the Constitution; the authors of the Declaration of Independence and the Monroe Doctrine; the expounder of Constitutional Law, and the leader of the Confederacy. Our national destiny is only safe in the hands of godly men. The Church alone is engaged in the task of making men of that type. The hope of every city is in its temples; neither can the life of any country rise above the level of its capital city. Hence, the urgency of our task. The call has sounded throughout the Church: "Our hand is to the plow, and we must not look back." We are able to build now; we ought to do it: "Let us rise up and build!"—S. S. McKenney, Special Agent.

Weatherford, Texas.

REPORT FROM HOSPITAL DAY.

The following additional contributions have come in from Hospital Day:

North Arkansas Conference:		
Marshall, Rev. E. N. Bickley...	\$	3.25
Wynne, Rev. J. R. Nelson.....		1.00
Cabot, Rev. W. F. Walker.....		44.28
Total .....		
Conference.	Charges	Amt.
Memphis .....	33	\$439.00
North Mississippi....	6	152.00
North Arkansas .....	3	48.53
Mississippi .....	3	14.16
Total .....		
	45	\$653.69

Now let the others rush in their reports and cash.—H. M. Ellis, Field Secretary.

SOUTHERN UNIVERSITY.

January 25, 1856, this institution was chartered. The corner stone was laid on June 11, 1857, and in October, 1859, the institution was dedicated to the use of the new students with Dr. Wightman, afterwards Bishop, as president. At this time the University had an endowment of over \$300,000, and when it opened its doors had the following departments: Literature, Science, Biblical Literature, Medicine and Law. It was designed to make each of these departments increasingly strong, and each under positive Christian influence. The University seal bears the stamp, "Pro Christo et Republica."

The Civil War swept away all the endowment, and nearly all the other property of the institution. The building of Millsaps College, and later the building of Birmingham College took from Southern University a large part of the territory from which it drew its students.

All the departments except those leading to the degrees of Bachelor of Arts and Bachelor of Science have been discontinued.

The character of work done by the institution has always been thorough and among the smaller colleges of the South it ranks first-class. The institution stands for everything conducive to the highest development of Christian manhood. The faculty is composed of scholarly Christian gentlemen.

During the years of its history, Southern University has graduated one hundred and thirty-six preachers, fourteen college presidents, ninety-three teachers, twenty-six college professors, eighty-one lawyers, twelve editors, eighty-one doctors, ten bankers, one hundred and ten business men, four judges, two bishops and two

governors. Above all, these men have been the leaders in their respective professions, in the upbuilding of their communities, state and nation.

Southern University is now on the threshold of a period of great advancement. During the last two years, under the presidency of Dr. C. A. Rush, one of her graduates, the student body has grown fifty per cent in numbers.—Wm. M. Harton.

Greensboro, Ala.

AN INTERESTING ITEM.

Ninety-nine churches and Sunday schools have reported observance of Hospital Day. Remittances run from 60c to \$101 in cash, besides subscriptions. The total in cash and subscriptions is \$3,765.

Not one out of twenty-nine of our churches and Sunday schools has yet reported. Of course many more will yet claim a place on the honor roll of those loyal to the enterprises of their church.

If all the 800 pastoral charges and 2,100 Sunday schools of the four Conferences would do as well as these 99, the hospital would realize \$109,185.

Surely other charges are as loyal and liberal as these. If so we shall soon have our hospital open on a scale that will do us credit. And no one will be hurt, and every one will be glad.

If your church or churches, Brother Pastor, or your school, Brother Superintendent, has not yet done what it should, let me urge you to hold a Hospital Day as soon as possible. Tell your people of the great need. Urge them to be as liberal as they should, and get on the honor roll with others who are helping the progress of the kingdom. Do your best, and do it promptly.—H. M. Ellis, Field Secretary.

Memphis, Tenn.

GOOD NEWS FROM NEW MEXICO.

New Mexico is a wet state, surrounded by dry territory. Clovis is a little city of about 5,000 souls, 800 voters, located on its eastern border, the county seat of Curry County.

Clovis has been cursed with saloons since it was first founded, and for many months has borne the curse of five saloons, and a wholesale liquor house.

Thanks be to God, through the past month we have driven a prohibition campaign, which reached its climax yesterday in a vote of 63 majority for a dry city. We last night in joyful mass meeting joined the Anti-Saloon League in the fight for a dry state. We ask the prayers of the Arkansas righteous in our behalf for victory.

The A. T. & S. F. R. R. Co., which has its shop here, and much other property, made us the promise of a \$50,000 reading room for the benefit of the town and its employes should Clovis go dry. Many thanks be to those employees; they came forward for the right, and rolled up a big majority in the railroad vote to help down the saloon "bums," who had gathered to carry our city for the devil. We are rejoicing today, and know that may old friends in Arkansas can appreciate our feelings. I report the victory with great gratitude to God. If there is anyone in Arkansas who wants to change locations, who stands among the men of Arkansas, Clovis invites you, but for the low-lived we have no place now. That element is leaving us. We want Arkansas to be

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

rid of them, too, but please send them to the European war.—J. F. Etchison. Clovis, New Mexico.

CHURCH INDIFFERENCE.

What is the matter with the church? This is a question being discussed at some length through the church papers. It is the old question, "Why don't Smith go to church?" clad in a new garment and may be succinctly stated under the caption of church indifference. Church indifference is a symptom of spiritual deterioration and this spiritual degeneracy lies back of Smith's not going to church.

Smith's condition is the product of spiritual apathy or insensibility to his moral and spiritual obligations, and wherein this condition exists, "sin lieth at the door." "For lust, when it is conceived, beareth sin: and the sin when it is finished bringeth forth death" — spiritual insensibility and, of course, moral inaction.

Sin is defined as the transgression of the law—not one or a half dozen of the statutory commands—but the moral and spiritual order of the universe, an order comprehending all that is right and good, and excluding all that is wrong. Any motive, thought, word, or act is either right or wrong when in or out of harmony with Him who is the way, the truth, and the life. There are many forms or aspects of sin any one of which is sufficient for separating the individual from his Lord and for turning the desires and the affections of the soul in some other direction. These forms of evil have been classified and tabulated as certain great causes lying back of the church's failure to do her full duty in the fear of God and to rise to the fullness and greatness of her opportunity.

The Apostle Paul made no special classification of the evils of his day, but gathered all in one statement, "The love of money is the root of all evil," and sent it ringing down through the centuries. If materialism was the root of many evils in the days of Paul it is likewise the source of our trouble today. Never in the history of the world was there such a mad rush for silver and gold or its equivalents. In almost every paper and magazine questions of economy and investment are freely and attractively discussed.

The church-affiliating public is reading these papers and magazines far more readily and eagerly than it reads religious papers and periodicals. Feeding upon that which stirs the spirit of materialism within them, our church people are being gripped and held by the spirit of worldly gain. As a result men and women are scouring the whole earth in an effort to find something in which they may invest their money at a large rate of interest.

Banks, real estate, stocks, bonds, merchandise, oil fields, gas booms, railroads, mines, corporations, timbers and lands have been exploited with the hope of profit. So strong is this desire to make, save, and accumulate that men and women have burdened themselves with heavy life insurance. Their burdens in this respect have become so great that the church cannot claim her share of their time or support.

It does not require, therefore, the insight of philosophers to discover why church people "forsake the assembling of themselves together," and why Smith does not go to church and meet his moral and spiritual obligations. These earthly interests and desires have sapped the spiritual vitality out of our church people, and

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they are too busy in their mad rush for dollars and cents to take up very much time in church work.

The law is that the heart cannot be absorbed in the things of time without serious effect upon things eternal. "For where your treasure is, there will your heart be also," and where the heart is to that the whole life gravitates. "As a man thinketh in his heart so is he," was declared to be the law of life and conduct by the sage of olden times and the same law holds good today.

It is also true that we become like what we image in our minds and hearts. Our people have had held up before them for years a glowing image of material prosperity and they have become like that image—material. The wisest philosopher of all the earth, the compeer of whom never lived and never will live, said, "Ye cannot serve God and mammon." This is what many church people are trying to do in this day and generation.

It cannot be done. We cannot serve God and mammon, but we can serve God with mammon. But herein lies the rub. Therefore back of the non-church going disposition of our people stands this monster—materialism.

Just at this time when we are congratulating ourselves that the after-crop of this world war will yield us astounding material prosperity we are in danger of becoming more deeply absorbed in the things of earth to the detriment of the things of heaven and the interests of the kingdom of God. Already the information has been sent far and wide that unheard-of commercial opportunities are just ahead and people are rapidly getting ready for the feast of fat things. This is sufficient to show where the minds and the hearts of the American people lie.

It is no wonder, therefore, that church people are little concerned about the kingdom of God and its influence in the world.

The second great cause of church indifference and the one following on the heels of the other is the modern social life developed during the past two or three decades. Our people are crying out for amusement and entertainment. Everywhere, and more especially in our cities, there has gathered a social whirlpool into which the young of our churches are falling by the scores. The modern dance, the like of which was never known, not even during the hilarious days of the Greeks and the Romans, is a fad fatal to the spiritual lives of our young people.

This modern dance, "the Turkey Trot, the Bunny Hug, the Tango, the Hesitation Waltz, the Buzzard Squat, and the Hound Dog Lope," has reduced the spiritual fervor of our people to zero. Not only has the reduction of their spiritual vitality been very marked, but as a natural consequence there has developed an abnormal desire for the amusing and the diversional. This unfortunate condition or state of mind among the younger and social set has drawn some of our ministers into announcing through the papers strange, odd, fantastic and catchy themes for Sunday discourses. This is nothing short of a travesty on the Word of God when into our hands by the duly commissioned authorities of the church were given the right and the authority to deliver the "Word," and not an essay on some scientific and popular subject of the day.

Is it, therefore, a wonder that a spiritual chill and a conjective one

has gotten hold of our congregations? Is it a wonder that revival fire seldom breaks out in our village and cities? Is it strange that our people find it difficult to settle down to a life of quietude, study and meditation? Is it hard to explain why the old-time literary society and debating club, out of which came some of the greatest speakers and orators of the last century, have become obsolete? Is there not a tendency, if not a real effort, made in these modern times to offer various substitutions for Shakespeare, Browning, Tennyson and Scott reading clubs in which were studied the great philosophical, historical, literary and religious facts of life?

This deplorable state of nervousness on the part of the young is crying out for the greatly excitable—the "blood and thunder" kind so conspicuous in this generation.

Then out of these conditions have developed certain peculiar doctrines of life and death, religious cults, in keeping with the tendency of the times. A few of these peculiar doctrines are Russellism, Dowieism, Edyism, nationalism, but worst of all atheism and scepticism.

Just as sure as there is unrest and speculation in the field of theology in an effort to expunge from the Scriptures all those punitive doctrines which produce a feeling of terror and fear of the judgment, so there is a feeling of unrest and speculation in the sphere of social life in an effort to discover something more excitable and attractive and a turning away from the old school wherein was taught the thunders of Sinai as well as the soft and gentle breezes of Moab.

We need to go back to Sinai and speak the oracles of God, however distasteful they may be, or however they may fall upon the itching ears of an abnormally developed social life. "God is the same, yesterday, today and forever." He never changes his attitude to the world nor his *modus operandi* to suit the ever changing condition of this or any other period.

If the church is going to cater to the whims of a santanic-influenced modern life, she may as well withdraw from the field insofar as being a power in the hands of God for leading the young life of this age to "the mark of the prize of the high calling of God in Christ Jesus," notwithstanding Bishop Potter's utopian views and efforts in New York. The third cause of church indifference grows out of the combination of the former two and may be tabulated under the head of "Doubt." "Surely ye will not die," was declared by Satan thousands of years ago when man entered upon his earthly life. The same declaration is being made today to every devotee of pleasure and profit seeking. Surely there is no harm in this or that, and surely the authorities of the church are wrong when they tell you that certain acts are harmful. Surely business and religion are separate and distinct and what you do in a business way does not affect you in a religious way.

Therefore your business is one thing and your religion another. Hence as a minister you are getting out of your province and overstepping your authority when you undertake to interfere with those who do in a business or social way what conflicts with the plain declaration of divine truth. When we declare the law and the gospel governing the acts of men and women, those to whom we make such declarations hide behind this modern conception of what is right and

## Woman's Missionary Department

Edited by  
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303 E. Sixth St., Little Rock, Ark.  
**PRESS SUPERINTENDENTS.**  
North Arkansas Conference  
**MRS. L. K. MCKINNEY**  
Marvell, Ark.  
Little Rock Conference  
**MRS. H. C. RULE**  
Crossett, Ark.

Communications should reach us Friday for publication next week.

"The dear Lord's best interpreters are humble human souls; The gospel of a life is more than books or printed scrolls."

### NORTH ARKANSAS CONFERENCE. Report of Conference Corresponding Secretary.

With the close of the last quarter of 1915, the statistics of the W. M. S. stood as follows:

Number of adult auxiliaries.....	111
Number of new auxiliaries for quarter .....	9
Number of members of adult auxiliaries .....	2,466
Number Young People's Societies .....	21
Number new Young People's Societies .....	1
Number members of Young People's Societies .....	341
Number Junior Divisions.....	50
Number of members of Junior Divisions .....	1,249
Number of members of Baby Division .....	221
Number of auxiliaries presenting stewardship .....	62
Number auxiliaries observing Week of Prayer.....	70
Number of scholarships.....	1
Number of Biblewomen.....	7

Since the beginning of the year 47 societies were organized, 20 of these

wrong, and tell us that they are to follow the dictates of their own consciences and not that of another.

This attitude to the ministry, the duly authorized interpreters of the law, is due to that feeling of doubt created by those whose literary and speculative investigations and analyses of the Word have produced questionings in the minds of a reading public.

What right has a man who has never been born again and who never tasted spiritually of the good word of God to interpret law in the spiritual world? What claim has such an one to authority as leader or instructor when the "carnal man perceiveth not the things of the spirit?"

What right has he to replace the pure and unadulterated word of truth with modern speculations under the guise of scientific, literary, and constructive criticism?

What right has a destructive critic to deal a death blow to the inspiration of the Scriptures and thereby undermine the faith of our fathers?

Perhaps the same right that the devil in questioning the faith and the integrity of Job, or perhaps the same right that the devil had in his conflict with the Lord in the wilderness.

The way is so clear and plain that a wayfaring man though a fool need not err therein.

The conclusion of the whole matter is, that church indifference is the resultant of covetousness deadly in its effects, social pleasures more deadly than the poison of asps, and doubt the rendezvous of those who seek to justify their ways and acts before God and men.—R. M. Holland, Hot Springs, Ark.

being adult auxiliaries, the most of them organized during campaign time in the fall.

Every district gained new organizations, Helena and Jonesboro leading in number of new societies.

The greatest gain in membership was shown in the Junior Division, 389 members having been added.—Mrs. J. M. Hawley, Cor. Sec.

### LITTLE ROCK CONFERENCE.

#### Important Notice.

The fourth annual meeting of the Little Rock Conference Woman's Missionary Society will be held in Warren, March 1-4, beginning on Wednesday at 3 p. m. Every auxiliary is expected to send one delegate, who should bring a report from her society. Names of delegates should be sent at once to Mrs. J. S. Clegg, Warren, Ark., that homes may be assigned by our hostesses without confusion. May we ask any friend who reads this notice to please mention it to the president of the Missionary Auxiliary in her church?—Mrs. W. H. Pemberton, Cor. Secy. L. R. Conf. W. M. S.

### OUR ENDOWED SCHOLARSHIP.

Miss Booker expresses appreciation of the use of our scholarship this year. She writes:

"Mrs. R. W. MacDonell has written me of the kindness of the Little Rock Conference Society in allowing me to enjoy the Mae Mackenzie Scholarship this year. I wish to thank the society and to express my appreciation and gratitude of the generosity shown me, a California girl.

"Miss Gibson has been telling me of the dear deaconess for whom the scholarship is named. Her beautiful life is often spoken of here, and I will strive to be worthy of the scholarship and of your confidence. Thanking you again, I am — Gratefully, Edna Booker."

Scarritt Bible and Training School.

## TRY THE OLD RELIABLE WINTERSMITH'S CHILL TONIC

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

## 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.

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



# PROGRESS WITH THE PROMISE OF GREATER THINGS.

Annual Report of Young People's Missionary Department.

Number of auxiliaries on roll.....	25
Reporting fourth quarter.....	15
Number members reported.....	323
Gain over last year.....	119
Subscribers to Missionary Voice.....	27
Subscribers to Young Christian Worker .....	13
Observing Week of Prayer.....	9
Reporting Mission Study.....	9

## Honor Roll for 1915.

Delta Alpha Circle of First Church, Texarkana.

Lakeside Young People of Pine Bluff.

Camille Watson Girls of Warren.

## Finances.

Membership offering.....	\$128.27
Retirement and Relief Fund .....	7.40
Pledge .....	169.80
Week of Prayer.....	21.90
Conference Expense Fund .....	20.50
Total sent to Conference Treasurer.....	\$347.81
Hotchkiss Memorial Fund .....	5.00
Local relief .....	\$ 84.80
Parsonage .....	72.50
Church .....	29.14
Supplies .....	8.15
City Charities .....	6.00
Delegate's expenses ....	21.51
Total local .....	232.10

## Total amount raised

for all purposes.....\$584.91

As a whole, the financial record for 1915 exceeds by \$60.43 any former year's report in this department of the work. We have also gained in membership, the fourth quarter of 1915 showing an increase of 119 members over last year's record. The local work for the year has made an unusually good showing, and the Week of Prayer contribution is the best yet attained.

Almost all the auxiliaries report the use of the bulletin and leaflets, and about one-half report committees on local work and social service.

Seven new auxiliaries have been organized during the year, and four of these are making good reports. One of the "baby" societies, the Lakeside Young People of Pine Bluff, has already won its place on the honor roll, and is working hard for first place on the Conference record.

The honor roll for 1915 finds three queenly heads waiting to be crowned. Delta Alpha Circle of First Church, Texarkana, is the banner society of the Conference, bringing up a financial record for the year of \$138.70. Not only in finances, but in all de-

## 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!

partments of the work, has this standard been upheld. Lakeside, Pine Bluff, follows a close second with a financial budget for the year of \$127.17, and then comes the Camille Watson Girls of Warren, reporting for all purposes \$65.54.

The New Year is opening with many promises for greater things. Lonoke and Stamps have reorganized their young people. Pine Bluff District sends in reports of three new Y. P. auxiliaries, and Prescott, Gurdon and Fordyce are beginning with the New Year.—Mrs. Fred Elza, Acting First Vice President.

## NORTH ARKANSAS CONFERENCE.

The Second Annual Meeting of the Woman's Missionary Society of the North Arkansas Conference, to Be Held in Jonesboro, February 15-18.

## Program.

"A Three Days' School of Efficiency."

Tuesday evening, February 15, at 7:30 o'clock, opening sermon, by Rev. C. M. Reeves of Helena.

Wednesday morning, February 16, at 9 o'clock, Morning Dynamic. "Have We Done Our Best?" "God Wants the Best—the Firstlings of the Flock." Mrs. F. M. Tolleson.

After roll call and organization, appointment of committees, etc, the president's message.

Reports of officers.

Noontide Bible hour. Dr. Paul Kern, Southern Methodist University, Dallas, Tex.

Afternoon, 2 o'clock. "The Blessed Filling;" "Tarry—Until Ye Be Endowed With Power." Miss Flora Stuck.

District secretaries' reports.

"A Tray of Social Hearts"—Miss Nellie Denton.

"How WE Do"—Delegates.

Vesper Thought—"And the Work of Righteousness Shall be Peace, and the Effect of Righteousness, Quietness and Assurance"—Mrs. A. C. Cloyce.

Evening, 7:30 o'clock—Address by Council officer or missionary.

Thursday Morning, February 17, 9 o'clock—Morning Dynamic. "Others—All Who Joy Would Win—Must Share It; Happiness Was Born a Twin"—Mrs. J. C. Holcombe.

Song, "Others"—Mrs. Belkin.

Symposium, "Mission Study and Publicity"—Led by Mrs. L. J. McKinney.

"How WE Do"—Delegates.

"Reading Maketh a Full Man"—Miss Florence Blackwell.

"Why the Battle of Waterloo Was Lost"—Mrs. W. A. Steele.

"The W. M. S., the Ideal Club for Methodist Women;" "First Things First"—Rev. H. E. Wheeler, Jonesboro.

Noontide Bible Hour.

Afternoon, 2 o'clock—"The Master's Touch;" "The Gift Was Naught, but God's Dear Hand Upon the Gift Was All"—Mrs. A. B. Haltom.

Committee reports.

"The Visions of the District Secretaries." (District secretaries' special hour.)

"The Children's Cherry Tree"—Mrs. W. L. Oliver.

"How WE Do"—Delegates.

"The Big Sister Auxiliary"—Mrs. Preston Hatcher.

Story Tellers' Hour—Miss Leta Cockman.

Vesper Thought—"Come Thou Apart and Rest a While."

"These are the gifts I ask of thee, Spirit serene;

Strength for the daily task, courage to face the road,

## Sunday School Department

## Contributors:

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## SUNDAY SCHOOL LESSON FOR FEBRUARY 20.

By Rev. Moffett Rhodes.

Subject: The Christian Brotherhood at Jerusalem.

Golden Text: Love one another with a pure heart, fervently. 1 Peter 1:22.

Outline: 1. Christian Liberty. 2. Hypocrisy Punished. 3. Divine Power Displayed.

"And the multitude of them that believed were of one heart and one soul." The little band of disciples on whom the Spirit had fallen on that memorable Day of Pentecost had come to number several thousand. Peter and John had already begun their jail experiences and were now teaching in open defiance of the authorities. Opposition had served to awaken a beautiful esprit de corps in the little band—they were of one heart and one soul. So far all was well; nothing from without could harm them. Within lay the danger.

Why isn't your church and Sunday school all that it should be? Aren't the conditions favorable? Don't play the ostrich and try to hide behind conditions. They are never large enough to hide the fact that "it isn't your church, it's you."

"If you want to live in the kind of a church

Like the kind of a church you like, You needn't slip your clothes in a grip

And go on a long, long hike. It's a knock at yourself when you knock your church,

It isn't your church, it's you." It's not the "fighting without," but

Good cheer to help to bear the traveler's load, And for the hours of rest that come between— An inward joy in all things heard and seen."

Evening, 7:30 o'clock—"An Evening With Our Young People."

"The Trial of Christian America"—Jonesboro Young People.

Our North Arkansas Volunteers.

"Our Scarritt Rooms Ready for Students"—Mrs. J. H. Zellner.

Friday Morning, February 18, 9 o'clock—Morning Dynamic, "Attempt Great Things;" "Our Doubts Are Traitors, and Make Us Lose the Things We Ought to Win, by Fearing to Attempt," A Council Worker.

Reports of committees.

Election of officers.

Pledge hour.

"How WE Do"—Delegates.

Noontide Bible hour.

Afternoon, 2 o'clock—"Looking Forward;" "For Greater Things Thine Eyes Shall See"—Mrs. W. D. Taylor.

Selection of next place of meeting.

"How WE Do"—Delegates.

"How We Mean to Make Our Best Better." (Praise and consecration service.)

Adjournment.

## IN CHINA.

Just one hundred years ago the first New Testament in Chinese was issued from a press in Canton. Last year the American Bible Society and the British and Foreign Society circu-

lated in China more than a quarter million copies of the Bible.

the "fears within" that you need to be afraid of in your personal experience. "Let this mind be in you which was also in Christ Jesus." That was the mind of the church in the golden age when all were "of one heart and one soul."

"Neither was there any among them that lacked." There was wealth in the church. Jesus called rich and poor alike. His "follow me" was obeyed with equal alacrity by the fishermen on the shores of Galilee and the rich publican, Levi. Like Levi, too, these rich men gave liberally to the support of the gospel, some contributing their entire property. There was enough for all; no one lacked for the necessities of life, and those who were called to preach, to teach, and to evangelize were free to devote their time to the work.

In view of the great commission that was theirs, and of the miraculous gift of the Comforter who now bore witness with spirits that they were heirs to the undreamed-of riches of heaven, how foolish must have appeared the hoarding of earthly wealth. From the Spirit-filled life always proceeds the Spirit-sent dollar.

How far the church of later times has departed from its early standards becomes evident from the millions amassed at the expense of poorly nourished, undergrown, working children and women unfitted for their place in life by too long hours and unsanitary conditions that an infinitesimally small per cent of those millions would have remedied. Some of those millionaires are church members, too. Thank God that the number is grow-

## CHINA NO LONGER A BACK NUMBER.

A few years ago China was a back number and enjoyed none of the improvements of modern civilization. Today there is an entirely new situation. She has a good telegraph system, extending to all important points in the land, operated by the central government; a modern postal system, which gives very good service. She has also now several thousand miles of railway, besides several thousand projected, which have been delayed owing to internal disturbances and the European war.

"Politically, China's future is uncertain. It cannot be doubted that she has made real progress toward democracy, though it remains to be seen how far she will be able to adapt what she has learned to present conditions."—W. P. Hamlet.

## CAPSULES OF ADVICE FOR MIS- SIONARY SOCIETIES.

Meet regularly.

Invite outsiders.

Seek new members.

Study to win women.

Insist on brief talks.

On time, on time, on time.

Never be discouraged or discourteous.

Avoid ruts.

Read widely.

Yearn for the blessings of God on our work.—The Christian Missionary.

ing of those who are demonstrating that the adjustment of labor and capital can be better handled by the Christian spirit of love and mutual helpfulness than by Socialism.

"Jones, who was surnamed Barnabas." In this little incident one sees the church at its best. Barnabas was a man of the priestly order and a citizen of Cyprus, a small island in the eastern Mediterranean. He had probably come up to Jerusalem to celebrate the feast of Pentecost and had remained with the disciples. The gift of all his property was followed by the gift of himself, and we soon hear of him again, engaged in foreign missionary work with St. Paul.

But the wolf in sheep's clothing was in the fold. The counterfeit coin was in the bank. There is only one thing for the shepherd to do with the wolf. There is only one thing for the banker to do with the counterfeit. There is only one thing that God can do with a hypocrite.

There was no excuse for Ananias. He could have kept his money for himself. God demanded no unwilling gift. He merely coveted a place of distinction in the church without being willing to pay the price. Had the punishment not been so summary, had his plan accomplished its purpose, as often seems to be the case in these days, the punishment would have been the same. One day would have

#### WHY SUFFER WITH BACKACHE, KIDNEYS OR RHEUMATISM NOW?

Dear Readers:

Before using "Anuric Tablets" I had such a terrible backache that I could hardly do my housework, but after taking one box I could do my work with comfort. I take pleasure in recommending both "Anuric" and "Favorite Prescription," as they have done wonders for me. I would advise others to try them because I know they will find great relief. You all have undoubtedly heard of the famous Dr. Pierce and his well-known medicines. His late discovery, "Anuric," is one that has been successfully used by the physicians and specialists at Dr. Pierce's Invalids' Hotel and Surgical Institute, in Buffalo, N. Y., for backache and kidney complaint. It is good for diseases arising from disorders of kidneys and bladder, such as backache, weak back, rheumatism, inflammation of bladder, scalding urine and urinary troubles.

Mrs. S. M. Simons.

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come the Master's word, "I never knew you," and then the outer darkness. You may deceive man, but you cannot April-fool God. A gift from an unloving heart is no more acceptable now than in the days of Cain.

There is the story of one who, in a dream, was able to discern the true value of the gifts placed on a Sunday's collection plate. One prosperous looking man gave five dollars. It turned to ashes, for he had given it grudgingly. A woman gave fifty cents. It turned to brass, for she had given it that others might see. Last of all, a poorly dressed child laid a penny on the plate. Instantly it turned to gold—a golden gift of love. Ananias' gift became a leaden weight to drag him down to the hell of God's disfavor.

Punishment was sure and swift; a few moments, and the young man had carried him out never to return. And the accessory before the deed suffered an equal punishment. But the church of God went on its prosperous way, shocked and warned by the sad occurrence. The porch of the temple itself became the place of meeting. God enabled the Apostles to perform miracles of healing and crowds came to the church where there was "something doing." Many who came merely as onlookers stayed to pray, and by the grace of God multitudes were added to the Lord.

#### GOALS TO BE REACHED.

In the beginning of the new year we set for the North Arkansas Conference a few goals that we want to make the minimum of our attainments for the year. With such a force of workers we feel that we can not afford to go haphazard at the work to be done.

1. There were reported last year 58,832 members of the church and only 51,028 members of the Sunday school. It seems to me that there should be no such difference in membership. Every Methodist should be connected with the educational institution of the church. Here we are trying to get hold of the character in its beginning and train it as it should be that it may be saved from the grip and direction of sin. We want every child born in a Methodist home to have such early teaching and training that it will grow up to be a character free from the vices and sins that might be expected to influence the child growing up in a home where there is no religious influence. In this work we need all the help of all the membership of the church. Fathers and mothers need all the help that they can command to help them rear their children, and they need also to lend their neighbors all the help that they can to help them. Therefore we want this year to add not less than 9,000 new members to the schools of the Conference. This will be no great task if the work is rightly divided and every member is put to helping in the matter. Each teacher should make a list of those in the community who should be expected to be in their class and this list should be placed before the pupils, and they should be made to feel that they are expected to see that those whose names appear there are invited and that the invitation is repeated till they are won. We will say that there are ten classes in the school; if each class has a list of five names, and they are put to work to win these five and succeed, at the end of the year there will have been fifty new names added to the roll of the school. Of course this work is not done simply to make the roll grow.

But when they are there the teacher has a chance to teach and guide till all are won to Christ and to the church.

One presiding elder in the Conference has said that 1,000 new members for his district is too few. He and his workers are setting for themselves the task of winning 1,500 this year.

2. As a second goal we are working to organize fifty new schools. We reported 542 last Conference. I wish we might make it 600 by next Conference. This could be if two things were done. If all the union schools of the Conference could be converted into denominational schools, and we should get our share of the converts there would be a good increase. But before this can be done some of our Methodist people will have to be converted to the belief that Methodism is more than they think it now to be. I fear this would reach even some of our preachers as well as laymen. If we must have union schools, and some say we must, why should the Board of Missions be expected to help pay their preachers, and why should they expect the Board of Church Extension to help build their places of worship? These are questions that are vital. If we must have union schools, then I say let us employ union preachers for these places.

There are vast waste places within our territory that have no schools. It seems to me that we have not mapped out our territory as we might. So few of us know the needs of the people right near us.

3. The third thing that we want this year is a renewed interest in the observance of Children's Day.

To the charge that has the largest per cent of its schools observe the day and sends in to Brother Lester the largest collection, we offer the place of honor in the district to which that charge belongs. The district that has the largest per cent of its charges observe the day and reports the largest collections will hold the place of honor in the Conference. And then to the charge that makes the best report in the Conference we propose to give the place of grand honor. Now what place will your charge and your district hold?

The Batesville District has set its mark at seventy-five Children's Day services and an average collection of \$3.50 per school. What have you decided about your part in the matter?

Already this year two teacher-training classes have been organized and are at work.

One Bible class has undertaken some special work. They are paying the expenses of one of our young preachers in Hendrix. Would it not be a great work if a number of the organized classes of the Conference would undertake a like task? If your class wants to do something of this kind write Dr. J. H. Reynolds, Conway, Ark. He will be glad to tell you how you may do this and who is worthy of your help.—W. A. Lindsey, Field Secretary.

#### SUNDAY SCHOOL NOTES.

The Standard of Efficiency.

1. Cradle Roll.
2. Home Department.
3. Wesley Bible Class.
4. Teacher Training Class.
5. Our Church Helps, Graded or Uniform, with Graded Organization.
6. Missionary Instruction with Offering.
7. Temperance Instruction.

8. Definite Decision for Christ Urged.
9. Annual Observance of Children's Day with Offering.
10. Worker's Council Regularly Held and Session of School Every Sunday.

Each of the above items counts for 10 points on a basis of 100, in the grading of a Sunday school. For example, if you have every point except the Worker's Council you have a 90 per cent school. What is the grade of your school? The Honor Roll schools have every point.

#### Honor Roll Schools.

Winfield Memorial, First Church, Arkadelphia; First Church, Hope; Oaklawn, Hot Springs.

#### Our Big Announcement.

Did you get that date, April 24-May 2, well memorized? And are you wondering what that date stands for? Well, April 24-May 2 stands for a series of the biggest Sunday School Institutes the Little Rock Conference has ever had. There is to be one for each District, and an extra one for Hot Springs and vicinity. This is the way they come:

Monticello—April 24-25.

Pine Bluff—April 25-26.

Camden—April 26-27.

Texarkana—April 27-28.

Prescott—April 28-29.

Hot Springs—April 29-30.

Arkadelphia—May 1-2.

Little Rock—May 1-2.

The Speakers: Men like Bishop Atkins, Dr. Bulla, Dr. Shackford, Jno. R. Pepper, M. N. Waldrup, Mr. Dietrich, and our own Caghey E. Hayes. Let all pastors, Sunday school su-

## CALOMEL SELDOM SOLD HERE NOW

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

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

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

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

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Gentle Laxative—One Pill a Day will relieve biliousness, indigestion, sick headache, constipation and restores your appetite by gently regulating your liver. Free sample on request. At your druggist's, or by mail 25c.  
A TRIAL WILL PROVE THEIR WORTH  
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perintendents, teachers, and others interested in Sunday school work remember these dates and let nothing else conflict with it.

#### Another Important Announcement.

During the Missionary Convention to be held in Little Rock, March 1-5. There will be a big get-together meeting of representatives of all the organized classes of our Conference. Dr. Bulla, our Bible Class Superintendent, is expected to be here, as well as other specialists. Our object is to organize a federation of all classes of our Conference. Further announcement of this next week.

#### In the Mean Time.

Organize your Bible class and select your representatives to attend this meeting.

#### Good For First Church, Little Rock.

At First Church, last Tuesday night, one of the largest "Worker's Councils" in the Conference was organized with twenty-six teachers present. Watch First Church! She lacks only one point of being on the Honor Roll now. "Brother Forney" is making things hum, and with the hearty co-operation of such superintendents as Mr. Bradshaw and Mrs. Ferguson, he will soon have a one hundred per cent school.

#### And Austin Circuit.

Who said you could not run a Sunday school in the country during the cold winter months? Brother Lasse-ter and his superintendents on the Austin Circuit have five thriving in the very heart of winter. Have any of your schools gone into "winter quarters?" If so, won't you please report them in the Field Secretary. That is the school that needs his help.

#### Just the Way It Ought to Be.

The Place: In the class room of one of our leading Bible classes.

The Time: Just at the conclusion of the lesson as taught by the teacher last Sunday.

The Man: The President of the Class, who is one of the leading traveling men of this state.

The Speech: "Men we have been studying about the chief cornerstone today—The Christ. It is all right to know about him. But it is much more important to know Him as your Saviour. To make him the chief cornerstone of your life. To accept Him as your Savior means heaven, to reject Him means hell; I know what I am talking about. If you have not surrendered your life to Him won't you do so before leaving this room this morning. I make this talk because as the president of this class I feel the awful responsibility for the salvation of every man in this class. If I can not lead you to Christ I ought to get

#### 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.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

### EPWORTH LEAGUE.

#### THE EPWORTH LEAGUE NOTES FOR FEBRUARY 20.

How to Put the Bible Into Life.

Scripture References: Ps. 119:105-112; John 15:3; Jas. 1:21; Jer. 20:9; Ezek. 2:9-3:2, Ps. 1:2.

The Bible may be put into life by (1) memorizing (2) meditating, (3) mastering.

1. One of the first uses of the Holy Book is to memorize it. As memorizing is easy in childhood, and what is learned then is held tenaciously, it is natural and proper to require children to memorize Scripture. If the practice is continued, the memory will be strengthened and made more valuable for later life. One of the weaknesses of modern education is its failure to cultivate memory, and its insistence on reasoning when the child is not sufficiently mature to reason. The value of memorizing Bible verses is in the use that may be made of the passages when recalled. The memory becomes a veritable arsenal of spiritual munitions. One can not always have the Book in hand, but if he has its substance in his head, it will be available at all times, and may be used as the Master himself used it in contending with Satan. It affords joy, comfort, and strength. It re-enforces the will in the moment of attack and enables the soul to overcome.

There are certain passages which every Christian should know; indeed, he is very ignorant if he does not know them, as, the Ten Commandments, the twenty-third Psalm, the Beatitudes, the Lord's Prayer, and the thirteenth chapter of First Corinthians. Then there are many single verses, such as John 3:16, which ought to be in memory.

2. Meditation on the Scriptures is highly profitable. The child does not truly meditate. It is a process of the more mature mind. It implies digestion and assimilation so that the Word enters into the spiritual system. The study, or the quiet corner, is desirable for meditation, but not necessary.

If the mind is well stored with Bible

out and let some one be president that can. Won't you give your life to Christ today?"

The class was dismissed. I went up into the Auditorium and heard a great sermon by the popular pastor to a congregation that crowded the building. But the thing that did me most good last Sunday was that sermon by the president of that class. If I had not been trying to follow my Master already I would have surrendered to Him before I left that room that morning. This is just the way it ought to be.

#### Decision Day.

Let every Sunday school teacher read the last page in the Methodist and keep up with the State-Wide Evangelistic Campaign now being pushed throughout this Conference. Ten thousand souls for Christ is our slogan. Now, if history repeats itself, our Sunday schools will furnish eighty-five per cent of this ten thousand. So, Sunday, April 16, has been set aside as Decision Day in our Sunday Schools. Let every teacher determine now not to be satisfied till every one of her class is won for Christ, and ready to publicly confess Him on that day.

Keep your eye on this page. There will be something of importance to you published here each week.—Clem Baker.

truth, one may meditate upon it as he walks by the way, and in the pauses of daily occupation. And yet he who never goes into the secret place to meditate with the help of the Holy Spirit will not secure the richest benefits.

3. If it is worth while to master mathematics or history or any other subject, surely it will pay so to study the Scriptures that we lay hold of their deepest meaning and utilize their power in the daily life. To master the Bible is more than to memorize it, more than to meditate upon it, it involves the carefully study of each book and the correlation of the results into a fair system of truth which shall permeate the life. The Bible needs to be read through, then read in parts and re-read and compared, and secular literature and history should be utilized in illuminating many things that are difficult. But

there can be no real mastery of the Word except as one studies under the influence of the Holy Spirit, who gave it and interprets it.

**Distribution.**—In order that the world may have this divine Book it must be translated into many languages and distributed. The American Bible Society is one of the most useful agencies in this important work. It issues and distributes over 5,000,000 Bibles annually. It has had the Bible translated into some 600 languages. Its agents are in every land. Whole communities have been brought to Christ simply by reading the Gospel scattered by faithful colporteurs. The American Tract Society also assists in the work of distribution. The British Bible Society is rendering a similar service across the sea.

**Teaching.**—The Sunday schools are engaged in putting the Bible into the

## WAR! What Is It All About?



HAS the whole world gone stark mad over a very foolish and trivial question? Are swords rattling, cannon rumbling, mailed armour glistening just because Russia wanted to show her love for the little brother—Serbia? Tear aside the curtain of Europe's politics and see the grim and sinister game of chess that is being played. See upon what a slim, yet desperate, excuse the sacred lives of millions are being sacrificed. Read the history of the past one hundred years, as written by some of the greatest authorities the world has ever known, and learn the naked, shameful truth. Just to get you started as a Review of Reviews subscriber, we make you this extraordinary offer. We will give to you

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lives of nearly 30,000,000 of the young people of the world, and some 3,000,000 teachers are instructing this host. The colleges are now offering regular Bible courses and allowing credit, and thousands of our brightest youth are thus securing a more systematic and thorough knowledge of the Word. Special schools, like the Moody Bible School, are instructing many who are preparing themselves for practical service. In some of the public schools arrangements have been made to offer elective courses in the Bible and allow credit for them.

**Popularizing the Bible.**—Many pastors are organizing classes for Bible study and are laying greater stress in the pulpit on the real value of a better knowledge of the Word. There are newspapers that regularly print special texts and publish even whole books. The frequent quoting of Scripture and literary allusions to it call attention to its value as literature. Leaguers should know their Bibles and be able to make reverent and practical use of the Word. Do not let secular reading crowd out the Bible.

## LADIES! DARKEN YOUR GRAY HAIR

Use Grandma's Sage Tea and Sulphur Recipe and Nobody Will Know.

The use of Sage and Sulphur for restoring faded gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and abundant. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is messy and out-of-date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Hair Remedy," you will get this famous old recipe, which can be depended upon to restore natural color and beauty to the hair, and is splendid for dandruff, dry, feverish, itchy scalp and falling hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two it becomes beautifully dark, glossy, soft and abundant.

### A NERVOUS BREAKDOWN,

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

### FROST-PROOF CABBAGE PLANTS

from best Long Island grown seed. Send 60c for 200; \$1.00 for 500, postpaid; 75c for 500, \$1.20 for 1,000, \$4.00 for 4,000, \$8.50 for 10,000, charges collect. Free booklet, strawberry and vegetable plants.

WAKEFIELD PLANT FARM,  
Charlotte, N. C.

## CHILDREN'S DEPARTMENT.

### IT'S FUN TO SCRAPE THE PAN.

When mother's baking day comes round,

I'll tell you what I do;  
I wait until they're nice and brown,  
And then I know she's through.  
And then she'll call me pretty soon,  
And say: "Come, little man;  
I'll give you my big mixing spoon,  
And you can scrape the pan."

And so I scrape the golden dough,  
All fragrant with the spice.  
I must admit, of all I know,  
There's nothing quite so nice.  
The cakes are crisp and brown and good.  
And how I make them go!  
But I would have her, if I could,  
Just have them all stay dough.

Some day when I'm a great big man  
I'll marry me a wife,  
And then I think I have a plan  
To be happy all through life.  
I'll tell her when she goes to bake:  
"Remember, if you can,  
And use just half the dough in cake,  
And let me scrape the pan."  
—American Cookery.

### A COASTING LESSON.

Bobby had been coasting down hill all the afternoon. It had been great fun, for the snow was hard and smooth. But the sun was going to bed behind the hills, and it would soon be time to stop.

As the boys started up the hill for one more coast, Bobby said: "I wish some one would invent a way to coast up hill. I am so tired my legs are ready to drop off, and this old sled gets heavier every minute."

Just then the tinkle of sleigh bells was heard; a two-horse cutter was nearing them, on its way up the hill.

"Hurrah!" shouted Tom, "now we can catch a hitch and make the horses pull us up," and running after the sleigh he fastened the rope of his sled to the runners and jumped on.

Now Bobbie was such a little laddie, and his legs were so short and fat, that when he ran after the sleigh his feet got all mixed up and he went tumbling head over heels into a snow-drift by the road. By the time he had scrambled to his feet and rubbed the snow out of his eyes, the sleigh was half-way up the hill. Then Bobby sat down on his sled and started to cry. The first big tear had hardly rolled down his cheek when he heard his name called, and looking up, saw Dick Dooley standing by his side. Dicky was lame and wore iron braces on his leg, but for all that he was a cheerful little fellow and always had a smile for every one.

"My, but you got a fine snow bath, all right!" said Dicky, grinning cheerfully. "You looked too funny for anything standing on your head in that drift, with your feet kicking around in the air like a windmill."

Bobby was rather ashamed to be caught crying, so he jumped up and was soon smiling in spite of himself.

"I'll race you to the top of the hill," he said, grabbing his rope and starting off.

Dicky was so lame that at best he could only hobble along slowly, but he shouted a cheery "all right," and set out at his best pace.

"This sled pulls as though it was loaded down with bricks," grumbled Bobby, after they had gone on without saying anything for several minutes. As he did not get any answer he looked back. Dicky was sitting on his

own sled, resting his head on his hands. Bobby was just going to shout to him to hurry up, when a voice seemed to whisper in his ear, "You ought to be ashamed of yourself, a great big boy like you, whining and complaining, when Dicky never grumbles, although he is so tired he can't walk a step farther."

"I never thought of that," said Bobby to himself, and just then a bright idea popped into his mind. Running down the hill he grabbed the rope of Dicky's sled, and before that astonished youngster knew what was happening he was being pulled up the hill at a great rate. He shouted and yelled at Bobby to stop, but it was no use. The louder he yelled, the faster Bobby went.

Now as Bobby went trudging up the hill, a most wonderful thing happened. The sled, instead of becoming heavier as you would suppose it would with a boy on it, seemed to become lighter and lighter. He forgot all about being tired; and as for being cross or grumpy—well, if you could have watched him, you would have thought he was just the happiest boy in all the world.

"I always thought it was hard work to climb this hill," he said when they reached the top, "but it seemed as easy as falling off a log this time."

"Sure it was," said the same quiet little voice again. "If a boy lives on the Grumble Corner of Crosspatch Town, everything he does seems hard."—Howard T. Knapp, in The Sunday School Times.

### MILDRED'S BLUE DAY.

"O Dear!" sighed Mildred. "Everything has begun wrong today. I tipped over a pitcher of milk, I broke one of my dolls, and now I've torn my new dress. It's going to be a blue day."

Her father looked at her woe-begone face.

"You have had a bad start," he agreed; "but if it's going to be a blue day, why not make it a pleasant blue one?"

"How can it be pleasant and blue? Blue means disagreeable, father."

"Find the interesting and beautiful blue things. There are a great many of them. Look for those today instead of thinking of the unpleasant things."

Mildred thought this would be worth trying. After her father had gone she ran to the window. There was the blue sky. That was the first beautiful thing that was blue.

It was a lovely morning. As Mildred started for school she heard the twittering of bluebirds, and, looking up, saw several of them flying among the trees. By the roadside she found quantities of violets.

In the mineral cabinet at school she noticed a light blue stone and a deep blue one.

"The light one is a turquoise, the other a sapphire, her teacher told her.

When Mildred went home at noon she remembered the bed of forget-me-nots. Here was something else that was blue. As she stood beside them her older brother called softly to her. She ran toward him.

"Look!" he whispered.

Some distance away a little bird was hopping about in the short grass. It was of the brightest blue she had ever seen, with wings and tail touched with black.

"What is it?" Mildred asked. "Isn't it lovely? It's a real peacock blue."

"It's an indigo bunting, one of the prettiest of birds."

After school Mildred went to walk with a few of her companions. From

the top of a high hill they saw the mountain peaks, blue shadowed in the distance. Far below lay a little blue lake.

That night at bedtime Mildred sought her father. It was a warm evening, and he was standing on the porch. It was growing dark, and the stars were coming forth one by one. Mildred related the story of her blue day.

"I've seen the blue sky, a bluebird, blue violets, a blue turquoise, a blue sapphire, blue forget-me-nots, a blue indigo bird, blue mountains, and blue lake," she enumerated.

"I'll show you another." Her father pointed to the eastern sky. "Do you see that bright star? That is Vega, a star which the astronomers say is blue."

"Are there blue stars, too?" Mildred asked. "Why, there's blue everywhere."

"That's what I told you," answered her father. "Hasn't this been a good blue day?"

"It's been lovely."

"You see, blue days don't need to be unpleasant. The right kind can be exceedingly pleasant ones."

One more surprise in blue awaited the little girl. As she looked up from her pillow at mother bending over her to say good night, she found herself gazing into the sweetest blue of mother's eyes.

"Blue days are the best days," murmured sleepily.—Selected.

### PASTOR'S SON RELIEVED FROM EPILEPSY.

Epilepsy has long been a bugaboo among American mothers.

There are two forms of this disease, one which is accompanied by unconsciousness and falling fits, and another where the spasm is so fleet that it is hardly recognizable. Both of these forms will yield to persistent treatment with Dr. Miles' Nervine.

The Rev. J. A. Schuler of Severn, Kan., had a little boy who suffered from epilepsy. After three years of fruitless treatment it was decided to give Dr. Miles' Nervine a fair trial, and the result was this letter:—

"I want to thank you for the estimable benefit Dr. Miles' Nervine has been to my son who was afflicted with epilepsy. He had suffered three years prior to taking treatment with this remedy. He has never had an attack since the first dose he took of Dr. Miles' Nervine. He has so proved in general appearance and looks that you would not know was the same boy. The medicine did everything that it is claimed to do. We had tried everything else, but could think of but failed to benefit my son until we used Dr. Miles' Nervine."

Parents who have children who suffer from epilepsy, St. Vitus' Dance, and other like ailments should avail themselves of this remedy which has been successfully before the public for the past thirty years.

If the first bottle does not prove the remedy up to your expectations, your druggist will refund your money.

MILES MEDICAL CO., Elkhart, Ind.

### THE BEST CATECHISM.

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

## NEWS OF THE CHURCHES.

## ANOTHER DISASTER.

This is what we are pleased to all the flood that is now upon us. For a week we have been housed in upper rooms, while the cold, swift current from White River flowed relentlessly through our streets, washing them bare to the stones and gravel long bedded in them by the weight of traffic, and sweeping through gardens and houses, weakening foundations, stopping commerce, and preventing all church services on the Sabbath.

About two-thirds of the people are gone to higher ground. The two Sabbaths just passed were full of work. The first in moving furniture to places of safety and in seeking places of safety for man and beast; the second in trying to cleanse the houses so as to make them habitable and to resume work in the stores and factories.

Within a period of six months Newport, and this whole section of White River Valley, has experienced a sec-



The Esteys never cease to be responsible for a Pipe Organ which they build. If you knew how many pipe organ builders had come and gone since we have been building Estey Organs, you would think more of the Estey guarantee.

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## 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."

Write a post card for the book. If you do not like it, return it. If you do like it, send \$1.25. Address

W. P. WHALEY,  
Camden, Ark.

## S. C. W. LEGHORN EGGS FOR HATCHING

From strictly pure bred, two year old breeding hens, \$1.00 per 15; \$5.00 for 100. Baby Chicks that bring repeat orders, 10c each, straight.

Box 47 A. M. F. COX, Ward, Ark.

ond disastrous overflow reaching the unheard of stage of 34.3 feet this time.

As in August the levees broke early in the morning and there was no loss of life. The whole city had been prepared for the flood as well as a city could arrange for such a visitation. Merchandise and factory stocks had been loaded into cars or elevated above the overflow marks of August. People living in one-story houses placed their belongings on high trucks or moved out to higher ground, leaving the houses to the mercy of the flood. The two-story crowd, as a rule, moved themselves and as much of their belongings as possible, and a liberal supply of food, and fuel to the upper floor and waited for the siege. It came.

Fear of another flood made itself pronounced as early as Friday, January 28. Orders for lumber, scaffolds, etc., kept the dealers busy and not until Monday following were they able to supply the demand. By that time the fight for the preservation of the city levee was given up in the face of a 34-foot stage. Laborers could no longer be secured, many having left the city and others busy saving stock and household belongings. By evening the whole city was resigned to its fate, laying down, but not to sleep, waiting for the roar of the mighty rush of icy waters which would make every street a maelstrom, still reaching a higher stage to make them as rivers.

The officials of the Iron Mountain Railroad were here with a special train and they offered all needed assistance as far as their ability and facilities would permit.

Our church property is again damaged. We know not how much. We had just let a contract for repairs, and the work was well under way when the storm broke upon us. The water was thirteen inches deep in the parsonage and the premises are greatly damaged. The mayor, Mr. Hubly, one of our most efficient stewards and Sunday school superintendent, is quite ill. A few other cases of serious sickness are among our members.

Withal I have heard no note of complaint, and the people are still hopeful. Kindness shown the writer by members of all denominations makes him feel that denominational differences are a shadow of a shade where the Spirit of the Master is. Mrs. Hays and the children left Monday, January 31, and are comfortably housed in the hills. Thank you Doctor, for your sympathy and proffer of help in this our need. Pray for us that we may not "look upon the things that are seen."—Wm. B. Hays.

## ARKANSAS CITY AND LAKE VILLAGE.

Well, at last, things are certainly coming our way. Our old friend, near whose bedside we have lingered for two years, during which period he has been down for most of the time, is now able to be up and is expected to be out right away. I speak of the Mississippi River!

By the time this reaches the readers of the Arkansas Methodist, probably the greatest flood in the history of the Delta will have covered our territory. Beneath our little parsonage home, the water will doubtless stand from one to two feet deep, and between us and the water of Lake Chicot there will be, at best, only a narrow shoe-string of dry land. Indications are that this situation will continue for at least six weeks, and if the Mississippi River levee breaks, it will doubtless continue, or be re-

peated at short intervals, for three or four months. It will be understood that we live in Lake Village. Arkansas City is already covered. The water must be, at this writing, at least a foot deep in the street along the river front, and much deeper over most of the residence part of the town. About the same situation will obtain here a week hence. By stopping up the railroad culverts, we are now holding the water out of town. But it must cross the tracks not later than tomorrow afternoon, Friday, February 4. Farmers are rushing their stock in from the lowlands, merchants are putting scaffolding up in their stores and placing their goods out of reach of high water. County convicts and free labor are strengthening the levees, fearless men, well armed, patrol the levees day and night to protect them, and we place our supply of firewood high and dry, calk and paint our boats—and get ready.

When my friend Carroll at Crosssett dropped a box of dynamite from his shoulder, he said he stood still for a full five minutes, "waiting to blow up!" When the scourge of spinal meningitis was raging in Prescott, I asked Mayor Hamby one morning how he was feeling. He replied, "I'm just standing round waiting to die!" Well, our sensation is something like that—though more indefinite and indefinable. We are waiting, with such fortitude as we can command, for—we know not what.

Our people are brave and hopeful. Most of them have had a taste of this Venetian life before. But the territory immediately contiguous to Lake Village has not made a paying crop in six years. This flood will be, at best, more than ordinarily discouraging. It will necessarily demoralize business for weeks. It cannot but greatly demoralize our work and hinder us in many ways. Yet we are resolved to fight the more resolutely, and pray the more fervently. If other resources are cut down, or cut off, the supply of Spiritual power cannot be exhausted. May this be a Pentecostal year in all the Delta.

I trust that I may be pardoned if, in conclusion, I take my brethren a little into my personal confidence. We are keeping two sons in school away from home, one at Hendrix, the other in Nashville, Tenn. We feel that, at almost any sacrifice, they must be kept there. This will doubtless make it necessary for me to supplement my income. I have had successful experience in evangelistic work. If a few of the brethren can use me in that work, they will not only get the best services of which I, by the grace of God, am capable, but will also render me a kindly service in a time of need. I can also fill a few lecture dates, and think I can promise satisfaction wherever clean and inspirational entertainment is appreciated. If any brother can put my eldest son, Marvin, who is now a Freshman in Hendrix College at Conway, in touch with a summer school to teach, it will be an excellent thing for the school and for the boy and his parents.

If this reads like an advertisement and field note mixed, I crave the indulgence of editor and reader. For, as I said before, "things are coming our way."—A. M. Shaw.

## HOT SPRINGS METHODISM.

Present: Robertson, Holland, Steele, Huguen, Hughes, and Duckworth.

Park Avenue (Robertson)—Good services all day; Sunday school well attended; good League service.

Third Street (Holland)—Good congregations at all services. Sunday school well attended. Good League and prayer meeting. One member received by vows at night.

Hot Spring Circuit (Huguen)—At Morning Star all day. Had good services. Evangelistic service at night. Delighted with my work. People all kind to us.

Hughes (Sup.)—At Central for the morning service, and assisted in the

## 10 CENT "CASCARETS" FOR LIVER AND BOWELS

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

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

## 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.

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

For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

## THE GOVERNMENT OF ARKANSAS.

Under the above title I have undertaken to write a book suitable for use in our public schools. It can be completed in two months. Price 60 cents. Ready for distribution March 1st. If interested write me.

J. G. LILE, Arkadelphia, Ark.

LOOK UP the insurance and write us. Glad to furnish information. Glad to assist you in any way.

## THE NATIONAL MUTUAL CHURCH INSURANCE CO. CHICAGO

Serves and saves Methodism, and is now rendering a greater service than ever. Insures against fire, lightning and tornado on easy terms of payment.

Is your church participating in these benefits? If not, why not? Pastors protect your property on advantageous terms with us. Write for our calendar and pamphlet.

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MRS. ALICE HARGROVE BARCLAY, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.  
Fourth and Jefferson

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

**You Can Make  
Delicious Pies and Cake**  
Light, flaky, rich and  
wholesome—with



**Gail Borden  
EAGLE  
BRAND  
CONDENSED  
MILK**  
THE ORIGINAL

Only the richest and purest  
cow's milk is used in making  
Gail Borden Eagle Brand Con-  
densed Milk. All the richness  
and nourishment of the pure,  
full cream is there. Always  
ready. Use it in all your cooking.

sacramental services. Dr. Randall preached good sermon. With Duckworth at night, and enjoyed the service.

Malvern Avenue (Steele)—Preached to a good congregation at Malvern Avenue Sunday morning; at Central at night.

Oak Lawn (Duckworth)—Sunday school largely attended. House full at both preaching services. Nine new members received—two on profession and seven by letter and vows. New classes in Sunday school doing fine work.—R. L. Duckworth, Secretary.

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

Devotional services led by J. D. Hammons.

Preachers voted to provide entertainment for all visiting preachers of Little Rock and Arkansas Conferences who attend Layman's Missionary Meeting, which meets in Little Rock soon.

Harwell—Have been out of city. Preached in the southern part of the state.

Asbury—(Dr. Richardson). Largest Sunday school attendance in some time. Large congregations Sunday morning and night. Good League.

Twenty-Eighth Street—(J. D. Baker). About 40 at prayer meeting.

#### BETTER THAN SPANKING

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

**YOU CAN AFFORD** Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. 53 per hundred, samples free each. 53 songs, words and music. **E. A. K. HACKETT, FORT WAYNE, INDIANA**

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WE supply goods and we pay the freight. No house needed at start. Get your own supplies at wholesale and make money selling to others. Our wholesale prices will open your eyes. Handle everything from a box of notions to suit of clothes  
**AND CHAIN STORES CO., Box 182 Richmond, Va.**  
**WE PAY THE FREIGHT**

**POCKET S. S. COMMENTARY**  
FOR 1916. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1916 also Topics of Young People's Society, Motto, Pledge, etc. Red Cloth 25c, Morocco 35c, Interleaved for \$50c, postpaid. Stamps Taken. Agents wanted. **GEO. W. NOBLE, Monon Bldg., Chicago, Ill.** Address Dept. M.

#### DOCTOR WANTED.

A good doctor wanted for town of 500 people, surrounded by rich river bottom. Town is in hilly, sandy section, five miles from Red River. Two churches and Sunday schools; good day school with four teachers and high school grades. No doctor here. Write J. M. Hively, pastor M. E. Church, South, Box 13, Grant, Okla.

Good congregations morning and night. Sunday school on the increase in number and attendance.

Winfield—(J. D. Hammons). Had church Conference Wednesday evening. Good prayer meeting. Splendid attendance at Sunday services. The attendance at our regular services is increasing. Sunday school beat all records during the present pastorate.

Pulaski Heights—(Hundley). Prayer meeting well attended. Sunday school better attended. Services Sunday were largely attended.

Highland—(Rodgers). Good prayer meeting. Large attendance at services Sunday; 236 in Sunday school. Seven additions.

First Church—(Hutchinson). Record-breaking day. Large number at prayer meeting. Sunday school and League largely attended. Sunday school raised \$40 for China. Four additions; one baptized.

Henderson—(Fitzhugh). Good services morning and night. League and Sunday school well attended.

Hunter—(Fizer). Usual number at prayer meeting. Attendance at services Sunday was large. Best Sunday school the pastor has seen there. Six additions.

First Church, Argenta — (Wilkinson). Record-breaking crowds. Sunday school and League well attended. Fine day in all departments.

Capitol View—(Brother Gee). Good prayer meeting. Great crowds at both services Sunday. Fine Sunday school. Organized men's club. Good communion service.

Gardner Memorial—(Hively). Spiritual prayer meeting. One conversion at League prayer meeting. Good day Sunday. Large number of young men attended the services.

Methodist Mission — (Mitchner). Good Sunday school Services largely attended Good League.

Dr. Monk reported being at Carlisle. Things look promising for new church at that place. With Brother Revely at Tomberlin Saturday and Sunday. With Brother Parker at England Sunday night; large congregation to preach to. With Brother Fizer at Hunter Monday evening. Good meeting.

It is estimated that about five thousand people attended the services of the Methodist churches of Little Rock, Argenta and Pulaski Heights Sunday.

#### STUTTGART.

It is about time for us to say a little something about Stuttgart. Delighted, of course. Who would not be with an intelligent, cultured, loyal and responsive people to welcome you and yours as we welcome an old true and tried friend. They make you feel as if you had known them always. Met at the depot by Doctor Edgar John in his elegant car, entertained in his lovely home, until comfortably installed in the parsonage. Parsonage stocked with groceries, elegant new furniture, even the woodshed not forgotten. Brother Porter was specially generous. He and Brother Strong made a little visit to the parsonage. "Just came down to see if you needed anything." Nothing was said as to what was specially needed, but in a few minutes a furniture wagon was doing some unloading in front of the parsonage. Brother Sage, our Presiding Elder, has just held our first Quarterly Conference. Our people all love Brother Sage; all want to entertain him when here. We have served notice on these good folks that we are going to do some of this at the par-

sonage. Quite a number of new members to be received in the near future.—M. K. Irwin.

#### RAMBLING.

I stayed at Florence, Ala., one month with kinfolks and preached all over Florence. From thence to Iuka, Miss., my birthplace, where I stayed one week and saw many youthful friends. Visited old Harmony Church, the first church and schoolhouse I ever saw. Here I went to school two sessions. I held ladies' prayer meeting. We had shouting and then the pastor let me preach one time; good meeting. I came to Corinth, Miss., December 25, visited the cemetery, where about 7,000 soldiers sleep, both blue and gray. I was in Corinth battle as a beardless boy, October 4, 1862. Last Sunday I went to our church. Miss Bessie Kilpatrick had about 350 in her class. The collection for the entire school was over \$50. Brother Cunningham, the pastor, asked me to pray the opening prayer before he preached. The people wept, and he preached a good sermon. I am now the guest of J. Wesley Richardson. His father and mine preached all over this country long before the war. I find old people here father baptized, married, etc. How changed the times. We then had camp meetings, people knelt at the mourners' bench, sometimes got religion, rose shouting and told to sinners around what a dear Savior I have found. Where are we and what are we doing? I know old people always look back, but facts are facts. I may be getting a little childish, but I don't believe it, for I'm still straight, stout, see and hear well, and can "holler" as loud as ever and sometimes have "mourners." What is the matter with the church? I'm sure it will stand, for it is built on a rock. Ere long I must pull for Texas. I'm a member of Central Texas Conference.—Finch M. Winburne.

#### PATMOS CIRCUIT.

We have been kindly received and are much in love with our work and people. The people speak well of their former pastors, and ask about them quite often. Have been quite a busy pastor since I arrived, traveling over the circuit and getting acquainted with the people. The people of the circuit have furnished the parsonage with new furniture, and it is a thing of beauty, and a pleasure to serve such noble people. Conducted three funeral services first two weeks I was here, two of them members of our church. This is a great field for usefulness in the Lord's vineyard.

On Saturday, January 29, our presiding elder, Rev. J. A. Biggs, held our first Quarterly Conference at Hinton's Chapel, a new church which has just been completed, and the people of Hinton's Chapel showed their appreciation of having it by serving dinner on the ground in that good old-fashioned Southern way. It was a good occasion, and all the appointments were represented in the Conference. On Saturday night our presiding elder preacher at Patmos to a large congregation of appreciative people. Sunday morning we took the train at Patmos for Stamps and went out in the country three miles to Sardis Church, where the presiding elder preached for us again a great sermon on Consecration. It was a wonderful exegesis of God's Holy Writ. We, as a congregation, had such a season of rejoicing that we, like Peter, said it is good to be here. At the above place they have a splendid Sunday school

under the supervision and leadership of H. R. Petrey, also a good League which is doing a fine work, Mrs. J. A. Buck, President. We preach for them three times each month. All the appointments made good reports, and we are duty-bound to God and these good people to try and do great things for the Master this year. Brethren and friends remember us at a throne of Grace in your prayers.—J. C. Johnson, P. C.

#### THE WHITE CHRISTMAS AT PARAGOULD.

A Christmas program which was unusual, unique and impressively beautiful, was rendered by the congregation and members of the Sunday school of the First Methodist Church in Paragould, Wednesday evening, December 22, 1915, called "The White Christmas," or "White Gifts for the King." The decorations of the church were all in white, the cross, the star, organ and chancel, the Wise Men of the East, cradle, and all gifts offered by the different departments and classes. The ideas were suggested by a beautiful legend, associated with an ancient King named Kublah Kahn, who was a mighty and wise and just

## MEAT CAUSE OF KIDNEY TROUBLE

**Take Salts to Flush Kidneys if  
Back Hurts or Bladder  
Bothers.**

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms the uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

## WANTED

**25 MORE YOUNG MEN AND WOMEN** to begin at once preparing for positions as book-keepers, 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.

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206½ Louisiana St.,  
LITTLE ROCK, - ARKANSAS



ruler. According to the legend the subjects of the king observed his birthday with a white feast. On this occasion the king and his court assembled in a large white room in the palace with floor of white marble and walls hung with white silk; and the people came and offered white gifts to show that their love and loyalty were without stain. The rich brought pearls, carvings of ivory, white charges and costly embroidered garments. The poor brought white pigeons, and handfuls of rice. The king did not regard one gift above another, because all were white and stainless, in keeping with the white scheme presented by the legend. The White Christmas was celebrated in commemoration of the birth of the King of Kings, the spotless and stainless Christ. The members of the church and Sunday school had gathered a large list of names of individual families who were to be the worthy recipients of the gifts. The idea was not merely to provide necessities from the standpoint of charity, but to dispense with some of the luxuries that go with the Yuletide season and to distribute happiness and good cheer in families that have ordinarily a dull and cheerless Christmas. The gifts were abundant and varied enough to carry joy and comfort to every home on the list. The following beautiful program was rendered:

Organ—Prelude.  
Song—"O Come All Ye Faithful," Choir.  
Prayer—Pastor.  
Responsive Reading.  
Song—"Joy to the World," Choir.  
(Enter Wise Men with gifts.)  
Reading—"Others," Carolyn Thompson.  
Solo—"Sleep Baby Sleep," Miss Stedman. (Presentation by Cradle Roll).  
Song—Gifts by Beginners.

### HAD PELLAGRA; IS NOW CURED

Hillsboro, Ala.—J. W. Turner, of this place, says: "I ought to have written you two weeks ago, but failed to do so. I got well and then forgot to write you. I can get about like a 10-year-old boy; you ought to see me run around and tend to my farm. I can go all day just like I used to. I am so thankful to know there is such a good remedy to cure people of pellagra."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea, either diarrhoea or constipation.

There is hope. Get Baughn's big free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., box 2029, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

### NIPS TROUBLE IN THE BUD.

That's what Gray's Ointment does. It heals wounds and bruises and prevents serious blood poisoning that often results from a neglected skin wound. For ninety-four years Gray's Ointment has been a standard household remedy for all eruptions and abrasions of the skin; boils, sores, ulcers, carbuncles, burns, poison oak, and similar ailments. Keep a box in the house. It will save you many an ache and pain, and is a sure preventive of dangerous blood disorders that may end fatally. Only 25c a box, at druggists. You can get a free sample by writing W. F. Gray & Co., 830 Gray Building, Nashville, Tenn.

Song—Gifts by Primaries.  
Reading—"The Other Wise Man," Harry Lane.  
Gifts presented by Intermediate, Senior and Home Departments.  
Song—"Silent Night," Choir.  
Christ Child Story—Miss Kate Johnson.  
Gifts of Self.  
Report of Gifts.  
Doxology, Benediction.

### McCRORY.

We are starting off on our second year in a very successful way. A better class of people you will not find in the State of Arkansas than we have at McCrory. They stand by their pastor and their church and do things on a cash basis, which is a mighty good way to carry on the Lord's work.

On last Sunday we had our first Quarterly Conference. Rev. W. F. Evans, our presiding elder, was with us, and spoke very highly of our reports. We were sorry the weather was so bad that only a few of our people could attend the Conference and hear the good message that he brought us. We are always glad to have our presiding elder with us, for he is truly a pastor to the preacher and his family.

At this Conference we also appointed two committees, for we are planning to build two new churches this year, one in town, and a nice small church at Fake's Chapel. We have most of the money already in sight for the building of these churches. We are planning on building a real nice brick church here at McCrory. We expect to build these two churches this year and pay for them. The Lord has been good to us, our people have prospered, and now they are willing to show their appreciation to the One who does all good things.

Our Sunday school and Missionary work are moving on nicely among both the old and the young people of our town. We are praying for a great year's work for the Master, and feel now that our prayers will be answered.—Sam Yancy.

### ALPINE, TEXAS.

We are now entering upon our fifth month of the Conference year. So far as my information goes this has been the most successful year in revivals and additions to the church in the history of the Conference. A large number of revivals have already been held and with most gratifying results.

The whole country is more prosperous than since the Civil War. It is true that in some sections, notably this county, no rain has fallen in the past year, except showers, yet the stock are fat and in the very best of condition.

A great many new people have come into the bounds of this Conference within the past year to make this their home. Many of these people are good church folks, and are greatly strengthening the heroic band we already have very much indeed. Our congregations at Alpine have been the largest for many years past, and the same is true of our Sunday school.

Our Woman's Missionary Society is possibly the best in this Conference, and will compare favorably with any in the church, and is doing a remarkable work in this town. They are always ready to aid the pastor in any work which he may find for them to do. Last Sunday was a great day with us, after using all available chairs to seat the crowd we were forced to send out and borrow more. In all my ministry I never enjoyed

preaching to any congregation more than this one.

More people are asking to have family prayers in my visiting than ever before. Some of the sweetest and most blessed experiences of my life have been here in visiting these many "white tents" where a patient suffers and awaits what they generally know is the inevitable end. How they do welcome God's servant, and how much comfort they do get out of his blessed word when we read and pray with them. How near God does seem! How real his presence is to us under these surroundings!

You have often heard that these Western people did not care for the sick and afflicted. I can't speak for all, but Alpine does more by far for the sick and poor than any community I ever lived in. Our churches are organized together for this special work and pay regularly and systematically.

To our friends who still seem greatly interested in Mrs. Nelson's health, I would say for the past month she has been in bed nearly all the time until the past week, since which time she has been able to be about the house. Her physician says her hope alone now is to remove to a lower altitude. With many prayers and assuring those back in Arkansas who have continued their deep interest in our afflictions, we hereby send our heartfelt gratitude and blessings.—W. W. Nelson.

Alpine, Texas.

It is said that a minister once dreamed that he saw rows of beautiful diadems studded with precious jewels. "Is that big one for me?" said he, remembering that there had been many conversions in his church. "No, not for you," the angel said, "that one is for the poor old deaf man who used to sit by your pulpit stairs and plead with God for souls in the congregation while you preached to them."—From "God's Plan for Soul-Winning."

### QUARTERLY CONFERENCES

#### NORTH ARKANSAS.

#### BOONEVILLE DISTRICT. (Second Round.)

Paris Station .....Feb. 13-14  
Booneville Ct., at Chismville.....Feb. 19-20  
Magazine, at Sugar Grove.....Feb. 26-27  
Booneville Station .....Feb. 27-28  
Bigelow Station .....Mar. 4-5  
Ola and Perry, at Perry.....Mar. 5-6  
Perryville Ct., at Oppelo.....Mar. 7-8

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### BARGAINS IN HOME FARMS NEAR CONWAY

Three-quarters of a mile from Hendrix College. Twenty, forty or sixty acres; \$50.00 per acre. Ample timber; good water; healthy locality. Invest near the best town in Arkansas.

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### Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. Benefits payable at death, old age, or disability. Over \$165,000.00 paid to widows, orphans, and disabled. Over \$44,000.00 reserve fund. Write J. H. Shumaker, Secretary, Methodist Publishing House, Nashville, Tenn.

Adona Ct., at Casa .....Mar. 8-9  
Carden Bottom, at Liberty Hall.....Mar. 11-12  
Dardanelle Ct., at Fields' C.....Mar. 12-13  
Dardanelle Station .....Mar. 18-19  
Plain View .....Mar. 25-26  
Gravelly .....Mar. 26-27  
Walnut Tree, at Camilla.....April 1-2  
Belleville, at Ranger.....April 2-3  
Waldron Ct. ....April 8-9  
Waldron Station .....April 9-10  
Cauthron Ct. ....April 10  
Danville Station .....April 15-16  
J. H. O'BRYAN, P. E.

### LITTLE ROCK.

#### TEXARKANA DISTRICT. (Second Round.)

Bright Star .....Feb. 19-20  
Bradley and Taylor, at T.....Feb. 26-27  
Lewisville .....Mar. 4-5  
College Hill, Texarkana.....Mar. 11-12  
Fairview, Texarkana .....Mar. 11-12  
Fouke, at Fouke.....Mar. 18-19  
Lockesburg .....Mar. 25-26  
Ben Lomond, at Brownstown.....April 1-2  
Horatio and Wilton.....April 8-9  
De Queen (at night).....April 9  
Richmond .....April 15-16  
Patmos, at Mt. Ida.....April 22-23  
Stamps (at night).....April 23  
Foreman .....April 29-30  
Ashdown (at night).....April 30  
First Church, Texarkana.....May 7  
Cherry Hill.....May 13-14  
Mena (at night).....May 14  
Umpire .....May 20-21  
Vandervoort .....May 27-28  
District Conference at Hatfield.....May 25-28  
J. A. BIGGS, P. E.

### GET RID OF RHEUMATISM.

The majority of people suffer more or less from Rheumatism. Those who just have it lightly neglect to take a remedy which has been tested and proven efficient, but simply try to get relief by rubbing the parts affected. Rubbing will not cure Rheumatism, it merely relieves the part affected and drives the Rheumatism to some other part. If allowed to go on, Rheumatism becomes one of the most dreaded of bodily ailments and in a great many cases results very disastrously. "RENWAR" has proved its efficiency in thousands of cases. If you suffer from Rheumatism and cannot buy "RENWAR" from your druggist, we will send you a bottle post paid for fifty cents. If you are not entirely satisfied, we will refund your money. "RENWAR" is prepared and guaranteed only by the Warner Drug Company, Nashville, Tenn.

### NOTICE.

In Pulaski Chancery Court.  
W. P. Beeson, Ex-Parte.  
Notice is hereby given that W. P. Beeson has filed a petition in the Chancery Court of Pulaski County, Arkansas, calling upon all persons who claim any interest in the following described lands, situated in the county of Pulaski, State of Arkansas:

The northeast quarter of the northeast quarter, Sec. 27, and the northeast quarter of the southeast quarter and the southeast quarter of the southeast quarter, Sec. 22, except one acre in the southwest corner of the said southeast quarter of the southeast quarter of Sec. 22, all in Township 4 north, Range 11 west, to appear in said Pulaski Chancery Court and show cause why the title of the petitioner, W. P. Beeson, should not be quitted and confirmed.

Given under my hand and seal as Clerk of the Pulaski Chancery Court, this the 20th day of September, 1915.

J. S. MALONEY,  
Clerk of Chancery Court.

# State-Wide Evangelistic Campaign

J. D. HAMMONS, Little Rock.....Evangelistic Campaign Editor  
P. C. FLETCHER, Texarkana.....Editor for Little Rock Conference  
W. B. HAYS, Newport.....Editor for North Arkansas Conference

NOTE.—Let any communication concerning this campaign be sent to the editors of this department.

## Address on Evangelism.

To the Members of the Methodist Church in Arkansas:

At a joint meeting of the committees on Evangelism and of all the Presiding Elders of the two Conferences of our State, held in Little Rock January 25, plans were formulated to carry on a simultaneous evangelistic campaign throughout the State, beginning March 12 and continuing until Easter, April 23. This campaign did not originate at this meeting, but was provided for at the last session of the two Conferences, and in making these plans we were acting under their direction. It is, therefore, imperative upon all members of those bodies, both clerical and lay, and all those whom they represent, that they engage in this work of soul-winning.

It is urged that preparations be made for it at once in every congregation. The Arkansas Methodist will be the medium through which information concerning the movement will be sent out from week to week, and a page or more will be given to it. It is hoped that every Methodist in the State will read it. The work is to be carried on under what is known as the "One-to-Win-One" method. It is personal evangelism. It is not to take the place of the protracted meeting, nor will it be advisable to hold a meeting in every congregation at this time; but it is a means by which every member who wishes to win souls to Christ may be enlisted in that work. We have 108,000 members in Arkansas. Would it be too much for every one to win one for Christ during the next twelve weeks? Is it not what ought to be done? If so, it can be done. It was planned that each district be organized under the leadership of the Presiding Elders, so that every congregation will be enlisted; that every charge be organized under the leadership of the pastor, so that every auxiliary of the church, the Missionary Societies, Leagues, Sunday schools and Sunday school classes will be enlisted and centered in their work upon this one aim.

All the members of the church are to be given a chance to sign pledge cards whereby they agree to join a prayer circle and to seek lovingly and persistently to win one or more for Christ and our church. To this end we, the Presiding Elders of the State and the members of the Evangelistic Committee for the two Conferences, hereby call upon you to join with us in a broader and deeper consecration to the service of our Master. "We beseech you, therefore, by the mercies of God that ye represent your

## FOR THE "ONE-TO-WIN-ONE" CAMPAIGN

The American Bible Society wants to help in the "One-to-Win-One" campaign in Arkansas, and to do so will send 100 portions (Matthew, Mark, Luke, John, and Acts), or all in either of these, for

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Address all orders to

D. H. COLQUETTE

State Agent

Magazine, - - - Arkansas

bodies living sacrifices, holy, acceptable unto God, which is your reasonable service." Let us be much in prayer, definite and direct, for a greater and more effective spirituality in our church, and for winning others to Christ.

If you have never won a soul to Christ, do so now!

Remember, you cannot bring others to Him until you know Him as your own personal Savior. Remember, too, that your own peace and happiness depend upon it. In the language of Rev. Elisha A. Hoffman:

"Try to do some work for Jesus;

Try some precious soul to win;

Some poor wanderer in the darkness Waits for thee to bring him in."

We believe that this is one of the greatest opportunities that our Church in Arkansas has had for many years. If two or three have the right to claim the promise, what would the result be if 108,000 would prayerfully devote their lives to this work during the next twelve weeks? Let us not miss the opportunity. Fraternally, Presiding Elders of M. E. Church, South, of Arkansas. Evangelistic Committees of the Little Rock and North Arkansas Conferences.

## State-Wide Evangelistic Campaign.

The statement of the Presiding Elders and the Evangelistic Committees given out to the Methodists of Arkansas should have appeared in last week's Methodist, but the high water held back the manuscript until too late for it to appear in that issue, hence we are giving it now. Give heed to it for by so doing it will give Arkansas Methodism the greatest showing it has ever made for our Lord.

## Four Things to Do.

Those who would make the Personal Evangelism Campaign a success must do four things: 1. Become informed as to the best methods. 2. Become fired with a desire to see the unsaved brought to God. 3. Center the mind and heart, by prayer and effort, upon definite ones. 4. Go after them, using common sense, tact, love, gentleness, patience.

## Of Importance.

The wise pastor will enlist the Sunday school officers and teachers, the members of the Epworth League, and the women of the Missionary Society in the One-to-Win-One Campaign. What a mighty force these can become under wise and earnest leadership.

## Preparedness.

It is a prepared man, a prepared message and a prepared church that effectually reach those who are unprepared to meet God.

## "When Zion Travaileth."

"When Zion travaileth she shall bring forth." Not until then. The beauty about the One-to-Win-One idea is that it gets the man and woman already in the church to work as soul-winners. You cannot win a soul without thereby getting a new and clearer

vision of God and duty. Let not the "blind"—seek to lead the blind. God will open our eyes that we may lead others if we will ask him to and will let him.

## Dr. Alonzo Monk Gives Several Good Reasons.

The following excellent reasons for the One-to-Win-One Campaign are given by Dr. Alonzo Monk, of the Little Rock District: "1. It commits the worker to something definite. 2. It commits every one to the work. 3. It presupposes that each one is personally responsible for at least one unsaved person. 4. It gives the worker a chance to know for himself that he has won one to Christ. 5. It is scriptural. 6. It is the way Christ worked. 7. I have seen this method pursued with most fruitful results."

## This Is Good From Rev. J. A. Biggs.

Rev. J. A. Biggs, Presiding Elder of the Texarkana District, who is taking a great interest in the One-to-Win-One Campaign, says: "I believe the plan is good because the Master himself used it. It is also the plan we have been using all the time, if we have been successful soul-winners. If the evangelist succeeds it is because he gets the saved to go out after the unsaved. This method develops our members as no other plan does. There are multitudes of people who are hungry for some warm-hearted, sympathetic, consistent Christian to speak to them about Christ. I am persuaded that we will never win the world to the Son of God till we go after the unsaved and win them one by one."

## Pastors Remember This.

"There should be two paths leading to the pulpit—one from the study the other from the street." The wise physician not only studies the medical books, but he studies his patients. The pulpit may be the preacher's "throne," but the homes, the marts of trade, the streets, the hospitals are the preacher's "harvest fields."

## Remember.

Paul evangelized by a riverside, in the market-place, on Mar's Hill.

The fisherman's eye is first turned to the sky before he sets his hand to his boat or nets.

## Personal Dealing.

Personal dealing should follow public preaching, and an opportunity should be given for seeking souls to express their thoughts. Here is the true soul-winner's opportunity.

## His Promises.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

"He that winneth souls is wise."—Prov. 11:30.

"And they that be wise shall shine as the brightness of the firmament; and that turn many to righteousness as the stars for ever and ever."—Dan. 12:3.

Several have written the Campaign Editor for cards that are to be used in our One-to-Win-One Campaign. He cannot turn Book Editor

and keep up his many other duties at the same time. He is giving you below the form of card which has been adopted by the editors, and also where they may be had and the prices. Please write direct to the publisher of the cards, and not to the editors of this department.

These cards may be bought from Rev. P. R. Eaglebarger, 703½ Main street, Little Rock, Ark. The price for either form of card is \$2.00 per thousand, \$1.50 per 500, or one cent a piece in smaller quantities.

## Form of Pledge Card.

I desire to be enrolled as a member of the Personal Workers' League and do hereby covenant with God to yield myself to such service as is implied in the covenant which my pastor holds.

Name ..... Relying upon the Holy Spirit's aid and co-operation, I covenant with God to pray daily for and strive to lead at least one soul to Christ and into readiness for church membership before April 23, 1916.

Name ..... (The upper section the worker keeps, the lower the pastor).

## Form of Membership Card.

I hereby make application for membership in ..... according to its rules and requirements, and desire to be received with the class on Sunday morning.....

Name ..... (Method of reception).

(a) By certificate .....

(b) By baptism .....

(c) By profession .....

## Be Not Afraid.

Be not afraid to number the sheep. The farmer counts his, and the milkman his. So does the insurance man, and the politician. Jesus numbered his disciples, and the Apostles counted their converts. God tabulates the street we live on, the number of the house we live in, and counts the hairs of our heads. Trace the word "number" in your concordance. John wanted to number the heavenly host, but he couldn't. When the church wins so many souls that "no man can number" them, we will quit talking about counting. The sin lies not in taking the count, but in using it as an excuse for not taking the souls. Men who object strenuously to the counting of souls that they win for Christ are always in favor of counting the dollars that they deposit in the bank. Silly. Think so? Close your eyes and think about it for ten minutes. Should the image of Cæsar be followed with closer scrutiny than the image of God?—Rev. L. E. Todd.

## For Weakness and Loss of Appetite.

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

## SAMPLE CATECHISMS.

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