

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVI

LITTLE ROCK, ARK, THURSDAY, FEBRUARY 22, 1917

NO. 8

O TIMOTHY, KEEP THAT WHICH IS COMMITTED TO THY TRUST, AVOIDING PROFANE AND VAIN BABBLINGS, AND OPPOSITIONS OF SCIENCE FALSELY SO CALLED; WHICH SOME PROFESSING HAVE ERRED CONCERNING THE FAITH. GRACE BE WITH THEE. AMEN.—I Timothy 6:20-21.

## A BRIEF HISTORY OF THE ARKANSAS METHODIST.

As the Arkansas Methodist closed its thirty-fifth year last December, we have thought proper to prepare material for an Anniversary Number. In longer articles elsewhere many interesting details are developed. Here we attempt merely a consecutive outline of its history for the entire period.

In 1879 Rev. J. W. Boswell was publishing at Batesville a paper called The Church News; Rev. Jerome Haralson had at Dardanelle projected a paper which he called the Arkansas Methodist, and Dr. W. C. Johnson was publishing at Little Rock, as an organ of the Memphis and Arkansas Conferences, the Western Methodist, which had formerly been issued from Memphis, but had been moved to Little Rock to secure Arkansas support. At the 1879 sessions of the Conferences in Arkansas these three papers were merged, and Dr. Johnson, assuming all liabilities, became editor with Drs. Boswell and Haralson as associates.

In 1880, after a struggle with financial difficulties, the Western Methodist was discontinued. In the following year the Arkansas Messenger, which Dr. Boswell was then publishing at Morrilton, became the Arkansas Methodist, and shortly afterward was moved to Little Rock and became the organ of Arkansas Methodism. After about a year Dr. Boswell's son, who had charge of the printing, died, and Dr. Boswell sold his property in the paper to Rev. S. G. Colburn, a member of the Little Rock Conference. He became editor and associated with himself for a time Dr. J. C. Brown of the White River Conference. When Dr. Colburn died the paper was edited for a few weeks by Rev. Horace Jewell and managed by Rev. John P. Lowry, until the property was purchased by Dr. A. R. Winfield and Dr. J. H. Dye. A little later Mr. A. Emonson, a layman living at Carlisle, bought Dr. Dye's interest, and became associated in the business management. When, after a meteoric career, Dr. A. R. Winfield died, December 27, 1887, Rev. Horace Jewell again edited the paper until February 1, 1888, when Dr. Z. T. Bennett was elected editor. Near the close of 1889 Hon. George Thornburgh, a prominent layman, at that time editor of the Walnut Ridge Telephone, purchased Mr. Emonson's half interest, and the Arkansas Methodist was jointly owned by Bennett and Thornburgh until the fall of 1894, when Dr. Bennett, having sold his interest, retired. Dr. J. E. Godbey, formerly the editor of the Southwestern Methodist, published at St. Louis, Mo., acquired a half interest and became editor, Mr. Thornburgh remaining as business manager. The partnership of Godbey & Thornburgh continued until September, 1904, when Rev. James A. Anderson and Rev. A. C. Millar purchased the property and became editors and proprietors. The Oklahoma Conference having agreed to the consolidation of its paper, the Western Christian Advocate, with the Arkansas Methodist, January 1, 1916, the plant of the former was moved to Little Rock, where the consolidated papers were published under the name of the Western Christian Advocate. Rev. P. R. Eaglebarger, the editor of the former Oklahoma paper, became a member of the

new firm of Anderson, Millar & Co., with Anderson, Millar, and Eaglebarger as joint editors and proprietors. In 1907 the name was changed to Western Methodist, but the management remained the same with the Arkansas, Little Rock, White River, and Oklahoma Conferences as patronizing Conferences. During this management, from 1906 to 1913, a complete printing plant was acquired and an extensive printing business was conducted. From 1906 to 1915, Rev. A. C. Millar, having been appointed presiding elder of Little Rock District, and later serving as president of Hendrix College and Oklahoma Methodist College, gave but little time to the paper.

In 1913 the partnership was dissolved, and Rev. W. B. Hays, Rev. Frank Barrett, and Mr. L. F. Blankenship obtained a half interest, Rev. A. C. Millar retaining his half, but not participating actively in the management. Shortly after this change the printing plant was sold, a joint stock company was formed, and the business was carried on by the Western Methodist Publishing Co. During 1914 the circulation, which had approximated 11,000, was by unusual methods increased to over 15,000. In this campaign heavy expenses had been incurred, hence, when the financial depression growing out of the European war came, the company found difficulty in maintaining the paper. Conditions led to the termination of the contract with the Oklahoma Conference, and Rev. A. C. Millar, who was the principal stockholder, became sole editor and manager. The continued financial stringency made the maintenance of the paper unusually difficult during 1915, hence at the Conference sessions that fall a Commission, consisting of Hon. George Thornburgh, President J. M. Williams, Dr. F. S. H. Johnston, Dr. James Thomas, Rev. T. D. Scott, and Rev. J. K. Farris, was appointed to consider Conference ownership. After negotiations with members of the Publishing Company, the Commission recommended purchase, and at the sessions of 1915 the Little Rock and North Arkansas Conferences agreed to buy the property for approximately \$8,000, authorized the raising of \$4,000 a year for two years, and placed the above-mentioned Commission in charge. Rev. A. C. Millar was elected editor and business manager, and at the beginning of 1916 the old name, Arkansas Methodist, was restored. The full \$4,000 was raised in 1916, and the other \$4,000 is now being raised.

The paper is now not only controlled by the Conferences of Arkansas, but is their property. The circulation, which for thirty years has ranged from 8,000 to 15,000 (the latter after the special campaign of 1913-14 while the Oklahoma Conferences were still using the Methodist as their organ), is now approximately 10,000, and a campaign is in progress to bring the number to 15,000. When our membership in Arkansas, a little less than 110,000, is considered, the circulation is among the best in the Southern Methodist Church. The paper has for thirty-five years been a large factor in Arkansas Methodism, and has done its part to advance both Church and State.

It is remarkable that so many of the men who have been connected with the paper are still living. Their names and addresses are as follows: Rev. Jerome Haralson, D. D., Jacksonville, Tex.; Rev. J. W. Boswell, D. D., Nashville, Tenn.; Rev. J. H. Dye, D. D., Searcy; Rev. J. P. Lowry, Little Rock; Rev. Z. T. Bennett, D. D., Fort Smith; Hon. Geo. Thornburgh, Little Rock; Rev. J. E. Godbey, D. D., Kirkwood, Mo.; Rev. Jas. A. Anderson, LL. D., Conway; Rev. P. R. Eaglebarger, Little Rock;

Rev. W. B. Hays, Newport; Rev. Frank Barrett, Oklahoma City, Okla., and Mr. L. F. Blankenship, Pocahontas. Rev. D. J. Weems, who for nine years was field editor, is living at Conway. The co-operation of all these men was invited in preparing this Anniversary Number. A few were unable to render the service desired, but practically all are in some way represented in this issue.

Some of our subscribers connect the Arkansas Methodist with the Western Methodist, first printed at Memphis, and later at Little Rock; but from this sketch it may be seen that, while Drs. Boswell and Haralson were for a short time associate editors on the old Western Methodist, there was an interval between the suspension of that paper and the publication of the paper which began in 1881 as the Arkansas Methodist and of which the present paper is the regular lineal successor.

What the future of religious journalism may be we do not venture to predict; but we know that a paper like this is essential to the growth and prosperity of our Church in Arkansas; hence we confidently expect the fullest and heartiest co-operation of both the ministry and the laity to make the Arkansas Methodist what the Church in our State needs and deserves. May its future years be better and more useful than any of the past.

## THE EVANGELISTIC CAMPAIGN.

Through the experience of the last three or four years the pastors in our stations have demonstrated the value of the "One-to-Win-One" campaign, beginning early in March and closing on Easter Sunday with the reception of members. It inspires the several churches to know that hundreds of churches and thousands of members are engaged in the same kind of work at the same time. Men and women who would be otherwise too timid to do personal work are emboldened when they see others at work and realize that they too are expected to reach their fellows. The personal workers feel more fully the importance of living consistently before their friends and associates. The wicked and worldly are impressed with the worth of religion when they are urged by laymen to accept Christ. In our latitude there is no other special church activity at that time of year. In our cities and towns there is usually nothing to interfere. New members who have been received in the spring continue under the same pastor for six or eight months, and may be guided into useful channels. When the revivals are held late in the Conference year, new members are often thrown into the hands of a new pastor who is not at first prepared to direct their activities. The "One-to-Win-One" campaign, being wholly under the pastor's leadership, leaves him in vital, intimate connection with his people, and they are ready to follow him in the more ordinary detail work of the church. The wise pastor will utilize his opportunity in this campaign. Pastors and people should now be much in prayer so that there may be a real revival and not merely manipulation for the members. In this age of money-madness and social silliness our people need to be brought into the highest and holiest relations and awakened to the possibilities of religious activity. May this campaign in Arkansas result in a great uplift and large ingathering.

An agnostic is a man who thinks he knows everything and other men know nothing.

In civil affairs the hope of the world is democracy and not autocracy.

## Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

WESTERN METHODIST PUBLISHING CO.  
Publishers.One Year, Cash in Advance.....\$1.54  
To Preachers.....1.00

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

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

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

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

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

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

Our Foreign Advertising Department is in charge of  
JACOBS & CO., CLINTON, S. C.  
SOLICITING OFFICES.New York, 118 E. Twenty-eighth St.....E. L. Gould  
Chicago, 1548 Tribune Bldg.....M. H. Bidez  
St. Louis, 4922 Washington Ave.....J. W. Ligon  
Richmond, Va., Richmond Hotel.....E. D. Pearce  
Louisville, Ky., 650 S. Fourth St.....A. H. Godbold  
Asheville, N. C., 421 Biltmore Ave.....G. H. Ligon  
Atlanta, Wesley Memorial Bldg.....W. F. Hightower

## GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers: "I saw your advertisement in the Arkansas Methodist," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,  
Clinton, S. C.

## DISTRICT CONFERENCES.

Booneville District, at Danville, March 7.  
Fayetteville District, at Rogers, March 13.  
Helena District, at Marianna, April 25-29.  
Texarkana District, at Ashdown, April 26-29.  
Paragould Dist., at East Side, Paragould, May 7.  
Prescott District, at Mineral Springs, May 17.  
Monticello District, at Eudora, May 17-20.  
Little Rock District, Hazen, May 30.

## PERSONAL AND OTHER ITEMS.

Rev. Bede Pickering wishes his friends to know that his postoffice is Fountain Hill and not Lacey.

The demand for space for special articles in this issue necessitated the omission of much other matter.

Rev. W. A. Williams of Turner reports everything in good condition and prospects excellent for the year.

Rev. J. W. Moore of DeView has built a \$2,000 church since Conference, and has received thirty-six new members.

Dr. Theodore Copeland of Lakeside, Pine Bluff, was recently called back to Hot Springs to officiate at the funeral of Col. E. W. Rector.

Mr. Hughie Offut and Miss Katie Kilpatrick, both of New Edinburg, were married at the Methodist parsonage, Rev. A. O. Graydon officiating.

On his way to Conway Rev. J. A. Womack of Marianna called last Tuesday. He is rejoicing over the fact that his church is now free from debt.

A dainty card comes from Rev. and Mrs. R. L. Duckworth of Park Avenue, Hot Springs, announcing the arrival, February 14, at the parsonage of little Loretta McFadden.

Rev. J. M. Hughey writes that everything starts well in Paragould District. His preachers' meeting was unusually good. Nearly all preachers were present and a fine spirit prevailed.

Married—At the home of Mr. Fred Broadnax, Camden, February 10, Mr. Lee Ander Stone of Camden and Miss Harriett Dean of Scurry, Texas, Rev. W. H. Hansford of Eagle Mills officiating.

Rev. E. R. Steel of First Church, Pine Bluff, called Monday. He reports good sermons by Drs. Thomas and Johnston the week before and helpful services in the interest of the Hendrix College campaign.

The Methodist papers are emphatic in urging readers to help increase their circulation. One of them says: "If a preacher won't try to put denominational papers in the homes of his people he is hardly loyal enough to his church to deserve a

place in her ministry; if he can't succeed in the work, he is too weak a character to be a preacher of the gospel." A Baptist paper thinks that is "putting it pretty strong." We think it would be for Baptists or Presbyterians, but Methodists are used to it.—Herald and Presbyterian.

On his way to Pottsville to deliver a lyceum lecture, Rev. Marion Nelson Waldrif of Central Church, Hot Springs, paid our office an appreciated call. He finds his new charge congenial and a great opportunity to preach to the world in miniature.

Going to Conway to meet with the presiding elders and Board of Missions, Rev. W. F. Evans, presiding elder of Helena District, called last Tuesday. He had just held a conference of the stewards of his district, an innovation, and was well pleased with results.

Rev. Eli Myers of Dardanelle writes that the building committee is ready to take active steps for rebuilding the church. It is expected that a substantial and modern building will be ready by Conference. Arrangements have been made for a protracted meeting to begin early in March.

Passing through our city on his way to the bedside of his sick mother at Williford, Rev. W. M. Wilson of Duncan, Okla., spent a few minutes in our office Monday. He considers Duncan a fine charge with a bright future. Brother Wilson is officially connected with the proposed Oklahoma Methodist Orphanage and hopes that the plans recently made will work out successfully.

Mr. W. H. Lark, formerly an official lay member of Asbury Church, Little Rock, and son of the late Rev. A. H. Lark, is now a member of Asbury Church, El Paso, Tex. He writes that their fine new building will be ready for occupancy next month. They were greatly helped by the Church Extension Board and by Trinity Church, El Paso. There was a sixty per cent increase in membership last year. Being an Arkansan, Brother Lark cannot be content without the Arkansas Methodist.

It is announced that Rev. Ed F. Cook, D. D., secretary of the Foreign Department of our Board of Missions, has tendered his resignation, effective in May, to accept the position of Director of the Department of Missions in the faculty of the Moody Bible Institute, Chicago. As he has been a remarkably useful and efficient secretary, we regret exceedingly to lose him from the activities of our church, but we are always glad when our men are recognized outside of the church, and we predict for him a career of usefulness in his new field.

Dr. Millar, editor of the Arkansas Methodist, prods us—justly—on a very awkward construction of a sentence in recent writing. We confess judgment, Doctor, and will try not to follow the construction again one so often finds on the ancient tombstones of the world, and in some badly written advertisements which the papers use sometimes for their funny columns. Which goes to show that this English language of ours is a right curious thing, when it is handled by men and women who are not up on English as it is taught in the schools. Our observation has been that many writers use with much awkwardness their mother tongue. Dr. Millar, however, is not among the number who fall into that class.—Wesleyan Christian Advocate.

## THE SUBSCRIPTION CAMPAIGN.

While comparatively few new cash subscribers have as yet been received, practically all of the pastors have notified us that they expect to secure their apportionment. We look for large returns during the next two weeks. Let there be no failure.

## AN OLD SUBSCRIBER.

Renewing the subscription of Mr. James W. Mason of Franklin, Ark., Rev. J. W. Black of Melbourne writes that Brother Mason, who is now eighty-two years old, was a subscriber to the Church News, published at Batesville by Dr. Boswell before the Arkansas Methodist was started, and that he has been a subscriber and reader of the Arkansas Methodist from its first issue. He is feeble, but is greatly interested in his church paper, and is anxious that it should continue to grow after he is gone.

## OUR ANNIVERSARY NUMBER—EXTRA COPIES.

Thinking that many readers might desire to send copies of this Anniversary Number to friends, we are printing several hundred extra copies. These will be mailed in single wrappers to any number of addresses on receipt of five cents per copy and addresses. Twelve to one address for fifty cents. Order immediately, as the supply will soon be exhausted.

## NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

## North Arkansas Conference.

Batesville Dist., Rev. B. L. Wilford, P. E..... 20  
Booneville Dist., Rev. J. H. O'Bryant, P. E..... 4  
Conway Dist., Rev. James A. Anderson, P. E..... 21  
Fayetteville Dist., Rev. G. G. Davidson, P. E..... 66  
Fort Smith Dist., Rev. J. K. Farris, P. E..... 15  
Helena Dist., Rev. W. F. Evans, P. E..... 19  
Jonesboro Dist., Rev. F. M. Tolleson, P. E..... 17  
Paragould Dist., Rev. J. M. Hughey, P. E..... 2  
Searcy Dist., Rev. R. C. Morehead, P. E..... 9

Total ..... 170

## Little Rock Conference.

Arkadelphia Dist., Rev. B. A. Few, P. E..... 5  
Camden Dist., Rev. J. A. Sage, P. E..... 19  
Little Rock Dist., Rev. Alonzo Monk, P. E..... 22  
Monticello Dist., Rev. W. C. Davidson, P. E..... 10  
Pine Bluff Dist., Rev. W. C. Watson, P. E..... 17  
Prescott Dist., Rev. J. A. Henderson, P. E..... 12  
Texarkana Dist., Rev. J. A. Biggs, P. E..... 22

Total ..... 107

## HENDRIX ENDOWMENT.

The faculty of Hendrix College are to be recognized in our thinking, a competent, consecrated body of men, who have had and are having as much or more to do with our success than any other group of men. As we touch the product of Hendrix College in this and in other States, we find that the personal touch of these men has had more to do in the development of character and in the building of life than anything, aside from home training. They are holding up standards and ideals. Fortunate is the young man who spends a few years under their tutelage.

We are succeeding in the endowment campaign. The people are investing liberally in the greatest enterprise before our church.

Again, I want to urge my brethren to pray for us and the cause we are leading. When you pray for a cause, we know you are interested in it. You thus become a part of it; you incarnate it into yourself. The stupendous task will be accomplished if we preachers take hold of it and pray for it. It will interest our friends to know that where we have been our preachers and leaders are intensely interested. If there is an exception, we do not know it. Some of the brethren write us such helpful letters. God bless you men! Accept our thanks.

Thank God for the privilege of belonging to our Ministerial Brotherhood. I want nothing but your love and confidence, and I pray God to merit it.

On to \$500,000!—James Thomas, Agent.

## ARKANSAS METHODIST COLLECTION.

## Little Rock Conference.

Amount due, 1917.....\$2,000.00  
Amount previously reported.....\$ 732.50  
Amounts received since last report:  
Winfield Memorial, Little Rock..... 75.00  
Total .....\$ 807.50

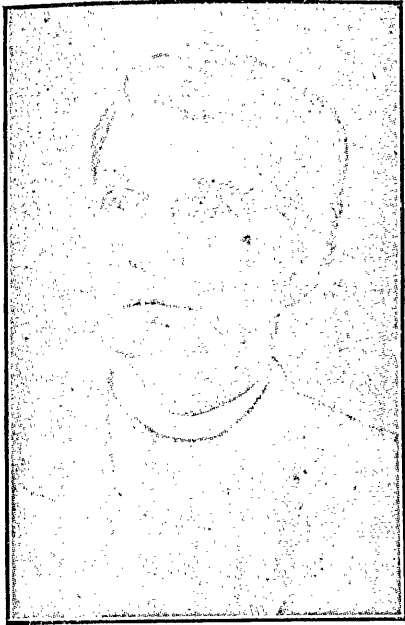
## North Arkansas Conference.

Amount due, 1917.....\$2,000.00  
Amount previously reported.....\$ 111.00  
Amounts received since last report:  
Searcy ..... 26.00  
DeView ..... 7.00  
Total .....\$ 144.00

James Thomas, Treasurer.

## APPRECIATION.

To our friends all over the State who have so kindly remembered us, we wish to say that words fail to express our appreciation for the many tokens of love and sympathy in our great sorrow. May God bless each one of you.—Mrs. Horace Jewell and Family.



Rev. John W. Boswell, D. D.

### EARLY RELIGIOUS JOURNALISM —PARTICULARLY IN AR- KANSAS.

By John W. Boswell, D. D.

Movable types were invented about the middle of the fifteenth century. This opened the way for cheap and rapid dissemination of news and knowledge, but both the Church and the world were a long time making general use of the opportunity. The Church was far behind the world in entering the open door, perhaps on the general principle that "the children of this world are in their generation wiser than the children of light." Probably it was for lack of capital. Such at least was the case with the early Methodists in America, whose publishing interests now are worth millions of dollars, but were launched on less than one thousand.

Be all this as it may, the Church came at last to recognize the vast possibilities of the printing press for good, and began to put it to work. To-day the religious press is second only to the pulpit in disseminating the gospel. Foremost among our publications is the religious newspaper, the evolution of which is one of the marvels of the times. Except in editorial ability, the papers of the past, even those printed less than fifty years ago, are not worthy to be compared with the papers of the present day. This is true of both secular and religious periodicals. The Saturday Evening Post never had a better or wiser editor than Benjamin Franklin, but Franklin himself would be ashamed of the Post that he printed, could he see it beside the issue of today. The New York Tribune never had an editor the equal of Horace Greeley, yet Greeley never saw a paper the equal of today's Tribune. The New York Christian Advocate is supposed to stand at the head of Methodist journalism. It was famous almost three generations back, but the editors of these days are not the equals of those of former years. The Nashville Advocate leads Southern Methodist weekly periodicals, but nobody will say that it ever had an editor superior to Holland N. McTyeire.

When I first became acquainted with newspapers they were very different in "make-up" from what they

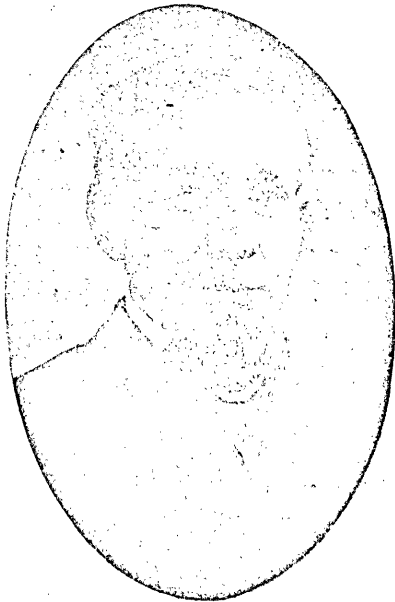
### ARKANSAS SONG LEAFLET.

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 now. The first I remember was the New York Advocate, then called the Advocate and Journal. The next was the Nashville Advocate then called the Southwestern Christian Advocate. Following that was the Western Methodist published at Memphis. These were large four-page papers, which by way of distinction were dubbed "blanket sheets." Four of them pasted edge to edge would have made a sheet large enough to cover an ordinary bed. I do not call to mind when I first saw a secular press. They were not common in my boyhood where I lived, and my father patronized only religious journals. These I looked into and read more or less when a small boy, including the Quarterly Review of the Methodist Episcopal Church, which continued to come into our home long after the division of the Church in 1844.

Long after I became a preacher I got a taste of journalism, and became passionately fond of it. Every branch of journalism fascinates me to this day: Editing, publishing, typesetting, making-up, press work, folding, etc. In one capacity or another I have spent nearly twenty-eight years in the work.

In 1882, after the suspension of the



Rev. Jerome Haralson, D. D.

Western Methodist, which had been moved from Memphis to Little Rock, I saw an opening for an Arkansas Methodist. I was then editing and publishing the Arkansas Messenger at Morrilton. The paper was owned by a joint stock company in which I held a controlling interest. In winding up the business of the Messenger preparatory to opening up at Little Rock, I came into possession of all the stock—some I bought and some was donated. The outfit was quite equal to the average country newspaper. I moved it all to Little Rock, except the presses—a job press and a Washington hand-press. At Little Rock Mr. John W. Stamps and my son set the type, and Mr. Mitchell of the Democrat did the press-work. This is the history of the beginning of the present Arkansas Methodist, which, however, was not the first Arkansas Methodist published in the state. In the fall of 1879 Rev. Jerome Haralson began the publication of a paper, Arkansas Methodist, at Dardanelle. At the same time I was publishing the Church News at Batesville. The two papers were interfering with the Western Methodist, and at the close of the year, through the influence of Bishop Pierce and others; Brother Haralson's paper and mine were merged with the Western Methodist, and he and I were taken on the staff

as associate editors. When the Western Methodist passed away Brother Haralson's paper and mine passed away with it. There was an interval of nearly three years between the merging of the three papers and the beginning of the Arkansas Methodist at Little Rock.

The Arkansas Methodist, in its infancy, was a feeble little thing in every sense of the word. The pages were a fraction larger than the Methodist of today, but were only eight in number. It had no capital except the "good will" of the brethren and the few hundred dollars invested in type and office fixtures—the latter, few and confined to absolute necessities. The good will of the brethren expressed in active canvassing is the best and safest capital a Christian paper can have. Without it large capital would soon be sunk and out of sight. But, if the paper had no cash assets, it was happy in owing no man anything but love. It paid its way, making settlement when claims were due. As editor and publisher I paid my own salary, as Bishop Fitzgerald was wont to say, "with patriotic punctuality," but when the bills were receipted I had nothing over. I lost nothing in the venture, and, while I made no

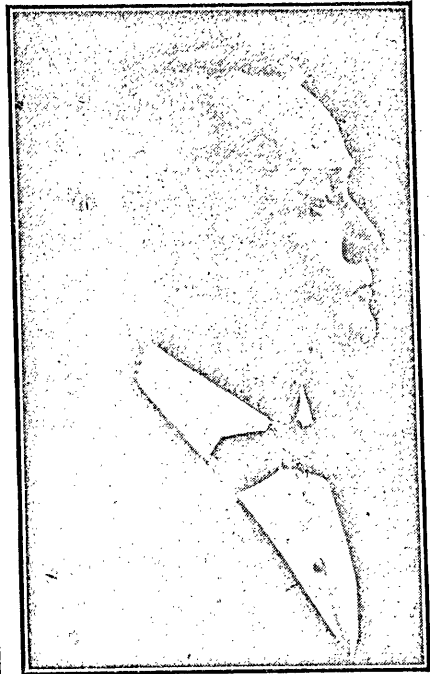


Rev. John H. Dye, D. D.

money, I did make a few friends, and had as much real enjoyment in the work as man could well experience. While at the helm I gave to the Methodists of Arkansas the best of which I was capable. In this connection I must give Rev. Julien C. Brown, one of the most brilliant preachers ever in the state, due credit. He rendered me part of the time valuable editorial assistance, and once or twice helped me financially. Otherwise, it is likely I would have been unable to meet my obligations promptly. I never had a stronger or truer friend than Julien C. Brown.

After the paper had run a few months I was rendered almost helpless by the death of my son, a fine printer, for whose benefit, in part, I was led into the printing business. I sold the outfit and subscription list to Rev. S. G. Colburn. With them went my good will. The paper was put on a good footing, and through the more than one-third of a century it has lived and prospered, and never did better work than it is doing at the present time. It was never better or more ably edited, and is still sound in the faith, worthy of honor and support.

Comparing the Arkansas Methodist of today with what it was thirty-five years ago I will say: It is like Henry Clay's mouth—it speaks for itself.



Rev. Julien C. Brown, D. D.

### RELIGIOUS JOURNALISM IN AR- KANSAS 35 YEARS AGO.

By Jerome Haralson, D. D.

Thirty-seven and thirty-five years ago stand in the midst of peculiar conditions, and mark a time of confusion in the history of religious literature so far as publications of that character were concerned within the state lines.

What there was thirty-seven years ago was a local small folio at Batesville, Rev. John F. Boswell, (now Doctor) had been assigned to the pastorate of the church in Batesville, and feeling the need of an active helpmeet—a junior preacher—he began the publication of a local paper which he styled The Messenger, if my memory fails not, or rather, "The Church News." He felt the need of a live wire to connect him more surely and effectively with the homes of his flock. The venture proved a success, and grew in stature and favor, and whetted his appetite for larger things in journalism, which has continued to this day. He already had some typographical experience, though never having been the "devil" in any printing establishment.

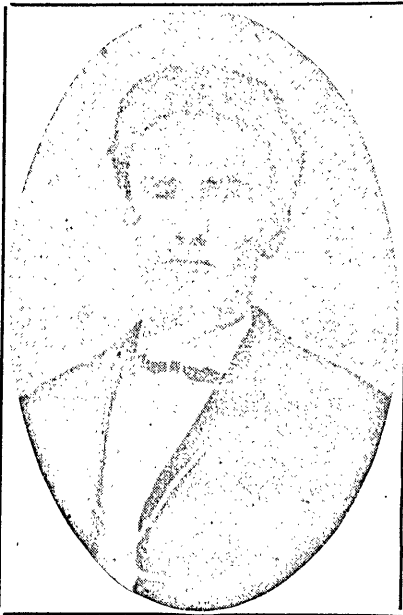
He needed not to be anointed with ink nor apprenticeship in the use of vinegar in cleansing the type. He was "to the mañor born" for the editor's chair. But that paper proved to be the morning of the life of a fine newspaper man, and the birth of an excellent plan of executive force in the hands of a live pastor—pastorily. A plan now in use in many pastorates.

The Western Methodist was then being published at Memphis, Tenn., owned and under the care of Dr. W. C. Johnson, as editor, with R. W. Blew, (Uncle Bob) business manager.

It had been adopted as the Conference organ by the Memphis, Little Rock, White River and Arkansas Conferences. But in spite of conference resolutions it failed to please both the preachers and laymen, particularly in Arkansas, and for several years an active campaign had been kept up for relief from the load at Memphis. That fact was the prevailing motive and inspiration in the origination of the Arkansas Methodist. This writer was in the pastorate at Dardanelle, and responding to this sentiment, began the publication of that paper in September, 1879, at Dardanelle.

The movement received the hearty endorsement from every section of the state, and its growth was phenomenal. As already intimated, there were two special facts which gave birth to





Rev. S. G. Colburn, D. D.

the effort, viz., (1) The desire for relief of some sort from the paper at Memphis, (2) It was felt, decisively, that Arkansas Methodism needed an all-home medium of church conservation for the various activities then arising on all sides—the young people's societies; the women were calling for space in the columns of some church journal whose sympathy could be relied upon, and support, near at hand; outside papers were too far off for a woman's notion of her needs. Then, again, the temperance question was becoming a live issue, and the battle was to be fought on home soil, so that every interest of the whole country was clamoring for a home religious paper in order to make more effective the mobilization of all forces under one unit. Both pious and civil patriotism found a common interest in the establishment of such a center of influence and power. These same truths remain to this day, and a wise people will see to it that this is still the vital issue in the support of their home paper. It is a necessity.

Furthermore, the St. Louis Christian Advocate, under the very able editorial management of Dr. McAnally, was a petitioner for patronage at our Conferences and everywhere, and because of its merits was being patronized liberally.

Claiming both proximity and merit they referred to the absence of any church journal within the state, which further awakened state pride and shame. The discontent mentioned already was well known by everybody.

At the session of the Arkansas Conference at Ozark, October, 1879, the paper question was fully and very candidly discussed; a special committee was raised on the subject; of

course, the interested editors, Johnson, Boswell and Haralson, were on hand and awake. At length the committee brought in a report, in which they recommended, that, if Dr. Johnson would consent to bring the Western Methodist to Little Rock (within the state, mark you) and would also agree to the merging of said paper with the Messenger and Arkansas Methodist, with Boswell and Haralson as equal, or associate, editors, the Conference continue its support to his paper. He agreed, and by a majority of only two votes, the report was adopted.

Accordingly, the Western Methodist was removed to Little Rock. But after a two years' fight for life the effort failed. Dr. Johnson returned to Memphis, and the battle was over.

Again the state was without a religious or church paper issued within its bounds. That was in 1882—thirty-five years ago. Notice.

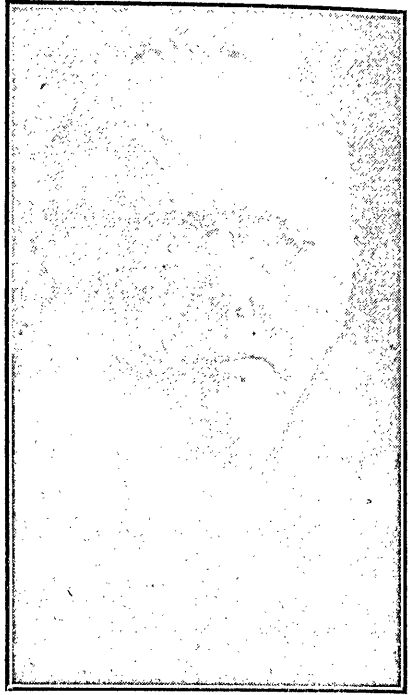
Brother Boswell was now pastor at Morrilton, and Haralson in charge of Quitman College. After a good breath on Johnson's going, Brother Boswell wrote to me asking me to join him in the resumption of the Arkansas Methodist. I declined because of too much already on hands—the school de-

good cause for perfect satisfaction in the Arkansas Methodist.

REV. AUGUSTUS R. WINFIELD, D. D.

By Rev. Horace Jewell.

Having been requested to prepare an article on the work of Dr. Winfield, who at one time was the editor of the Arkansas Methodist, I shall attempt to comply with that request. I do not feel able to do justice to such a noble character and the great work that he accomplished for the Church in our state. My first acquaintance with Dr. Winfield was at the session of our Conference in 1860 at Pine Bluff. At that Conference I was appointed to the Camden Station and he was my Presiding Elder. From that time until his death the closest relations of friendship existed between us. I was placed in a position to study his character as closely as any minister I have ever known. We not only lived in the same town, but we were near neighbors, first in Camden for four years, and afterward in Little Rock four years. This brought me in close touch with his daily life. He was my Presiding Elder for several years, and afterwards I was his Presiding Elder.



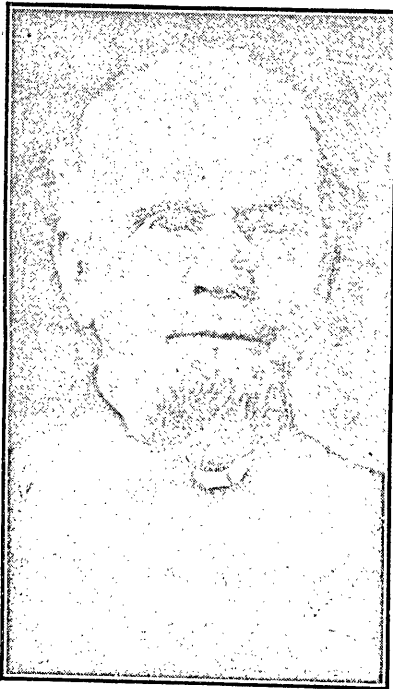
Mrs. Parthenia T. Colburn.

until the day of his death no man stood out more prominent before the people of Arkansas. To write his history would be in a large measure to write the history of Arkansas Methodism during those years. He traveled nearly every district in the Little Rock Conference and filled nearly every prominent station.

At some time during his ministry he filled the stations of Batesville, Fort Smith, Little Rock, Camden, Pine Bluff and Hot Springs, and traveled the Little Rock, Pine Bluff, Camden and Arkadelphia Districts. He was for a time President of St. John's College, and agent for the Arkansas Female College. His last work was done as editor of the Arkansas Methodist.

The following extracts from the History of Arkansas by Fay Hempstead will give us an idea of the estimation in which he was held by the people of Arkansas:

"One of the glories of Methodism in Arkansas has been the ministry of Rev. Augustus R. Winfield. He was one of the most eloquent divines who ever adorned the pulpit in any country. As an earnest, fervid exhorter his equal was rarely to be found. His method of speaking was entirely extemporaneous, yet it was as logically stated and as happily phrased as if he had bestowed the utmost care upon it before hand. His delivery was rapid and emphatic; he was never at a loss for a word or an idea, and in the most vehement torrent of speech there was never a word in the wrong place, nor an idea clumsily presented. Speaking was his peculiar forte, and he was peculiarly gifted in

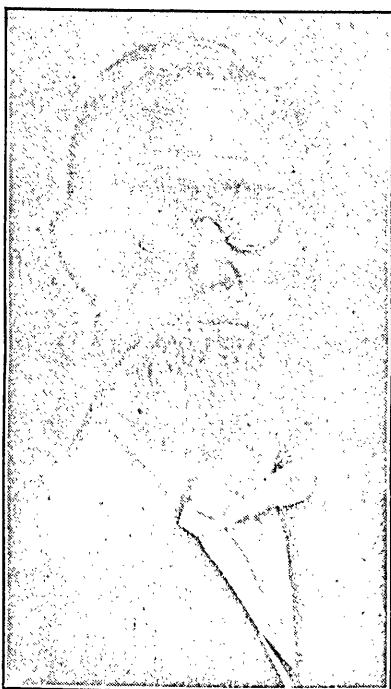


Rev. A. R. Winfield, D. D.

mands, and the running of a local paper, but advised him to go ahead and I would stand by him in any way needed. He did so. After issuing a few copies from Morrilton, he decided to go to Little Rock with it, and did so. Thus was born the Arkansas Methodist the second time, with its point of issue the state capital this time. The second birth estate remains with vast improvements. The upgrowth of thirty-five years under the ownership and editorial control of a long list of most excellent men. For some time, however, during the administration of Dr. Jas. A. Anderson, the name was changed to Western Methodist, but was soon returned to its early name.

Now, so far as the memory of this writer holds good the correct history of religious journalism in that day, in the old Bear State is here noted. If any other church had anything that was being issued within the bounds of the state, along in those days, it has slipped my memory.

The present situation and fine character of the editorial control, as well as the safe and sound financial condition, the entire church, and general citizenship, of the good old commonwealth—Arkansas, if you please, have



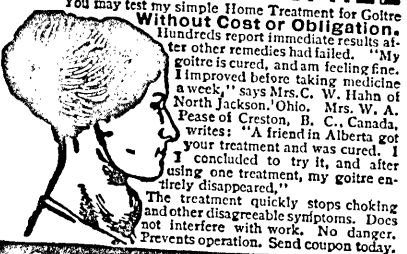
Rev. Horace Jewell.

When I was pastor of First Church, Little Rock, he was the pastor at Twelfth and Springs streets, afterwards Winfield Memorial, on Fifteenth and Center streets.

Such close personal relations existing between us gave me an opportunity to study his character as a man and minister.

Dr. Winfield was born in Sussex County, Virginia, in 1822. At an early age he moved with his father to Tennessee and settled near La Grange. He studied law and, receiving his license, began the practice of law. In a short time, however, feeling that he was called to the work of the ministry, he was licensed to preach and admitted on trial in the Memphis Conference and appointed to the Oxford Circuit as junior preacher; in 1847, to the Chulahoma Circuit; in 1848, La Grange Circuit; in 1849, he was transferred to the Arkansas Conference and stationed at Batesville. In 1850 he was appointed to the Princeton Circuit. During this year there was the most remarkable revival that ever occurred in that part of the state. The printed minutes show that there was an actual increase of 350 in the membership of the church as the result of the revival. From that time

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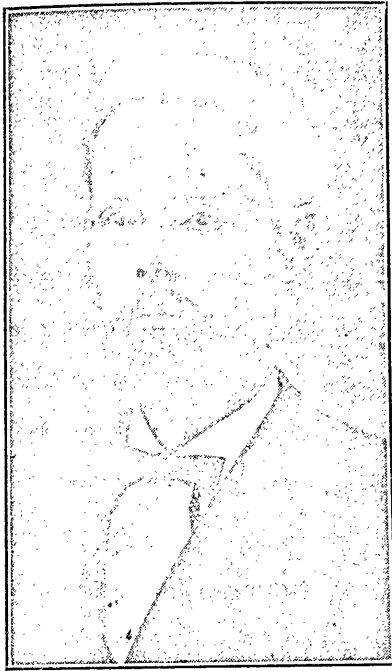


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This coupon and 10c in stamps or silver to help pay mailing charges, is good for a \$2.50 Test Treatment FREE by mail in plain pkg. Address Dr. W. T. Robb, Battle Creek, Mich.  
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**THICK, GLOSSY HAIR  
FREE FROM DANDRUFF**

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

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



Mr. A. Emonson.

the way of moving assemblies by his utterances. His death occurred December 26, 1887, at the age of 65 years. At his funeral on the afternoon of December 28 from the Eighth Street Methodist Church, all the ministers from the city and surrounding country, and neighboring towns were in attendance, and took part in the ceremonies. The whole city seemed to be moved with the most profound sympathy, and all felt that a great and good man had fallen. Dr. Winfield loved Arkansas, and the State never had a better and truer friend; even those who could not always agree with him in his measures for the welfare of the Church and society, felt that he was a true friend to all that was good and noble and pure."

The following tribute from his old friend and companion in toil, Dr. Andrew Hunter, deserves a place in history. The venerable man, then in his seventy-fifth year, turning to a group of his brethren seated on the platform said:

"Of all of you whom I see here today I ought to be chief mourner. He was the last one left to me out of all those who went out with me in the strength of youth nearly a half century ago to labor in the harvest of the Lord. I alone am left, like a lonely tree standing desolate when all its fellows are fallen, and I, too, shall speedily follow him. Until then, my brother, farewell!" Concerning him the committee appointed for the building of the Winfield Memorial Church, in appealing to the public for aid in the erection of the edifice, well and truly said: "The Church is named in honor of the late Dr. A. R. Winfield, so widely known and deeply lamented; whose eloquent tongue and pen for forty years was ever ready to defend and uphold the State and people he loved so well. His strong individuality and aggressive force have left their mark for all time to come upon the citizenship of our State, and we feel that we are honoring justly such a man in thus

keeping his memory green through the generations yet to come by means of a house to be used in the advancement of the Christian religion, which was dearer to him than life itself."

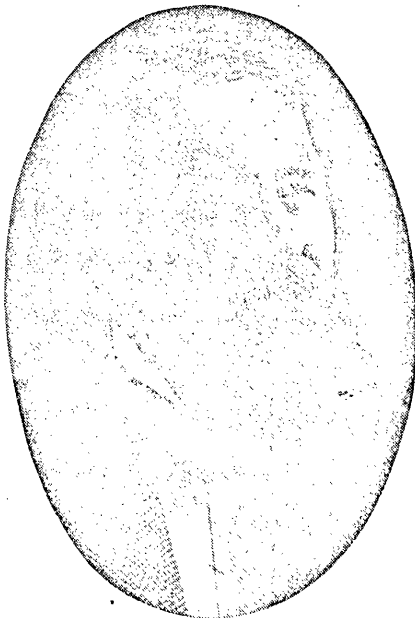
Dr. Winfield's last work was in connection with the Arkansas Methodist. His earnest and faithful work had a great deal to do in carrying it over a critical period in its history, and saving it to the Church. As my name has been mentioned as having been connected with the Methodist, I will state the relation that I sustained to the paper. At the death of Brother Colburn I took charge of the paper until some one could be found to take permanent control. The same condition existed at the death of Dr. Winfield. I was only the editor of the paper in both instances for about two months.

#### THE ARKANSAS METHODIST AS I KNOW IT.

By Z. T. Bennett, D. D.

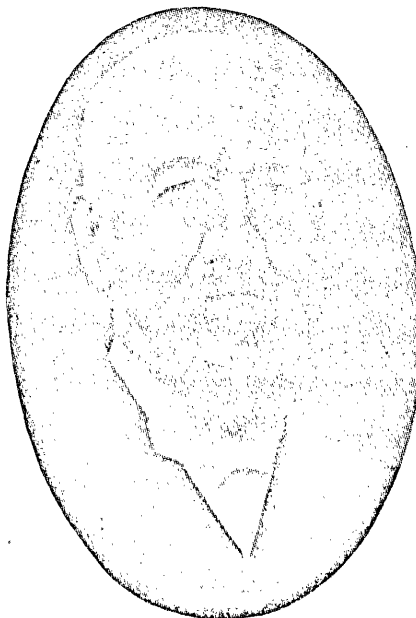
At the sessions of our three Annual Conferences in 1887 very earnest appeals for urgently needed support of the Arkansas Methodist were made by its eloquent editor, Rev. Dr.

Winfield, and that he wanted a preacher, who had had experience as editor and publisher, and who was willing to assume half of the expenses necessary; and, finally, that the recommendations from the White River Conference were practically unanimous in presenting my name, as he showed me in the letters he had received. After I had learned the amount of debts (\$1,269) against the paper, with no funds on hand for expenses, I told him frankly, that only a conviction of a providential call to service could lead me to assume such great responsibility, and that I would not do so unless unanimously called to this duty by the Editorial Committee of nine preachers. Having been thus chosen on February 1, 1888, I entered at once into the work of editor and manager, hoping for the early and hearty co-operation of our pastors in each Conference, and confidently believing such needed and timely aid would mean substantial success for our Conference organ. A prompt circular letter, telling the circumstances of my election, and fully explaining the situation, brought early such gratifying



Hon. George Thornburgh.

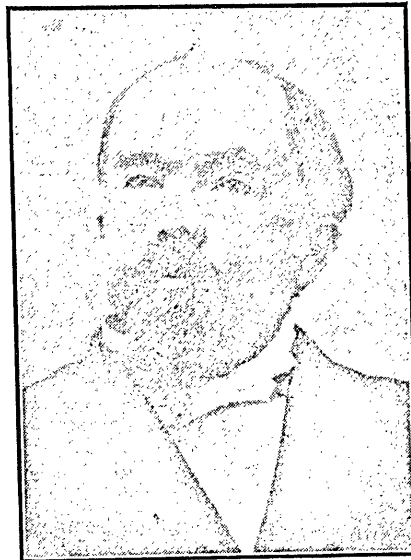
A. R. Winfield. His much lamented death soon after caused some to regard the continuance of our Conference organ as uncertain. His silent partner in the ownership of the paper, Col. A. Emonson of Carlisle, sought early by circular letter to all the preachers and some laymen in each of our Conferences to ascertain their preferences for a successor to Dr. Winfield in the conduct of the Methodist. At that time I did not have the pleasure of personal acquaintance with Brother Emonson, but in response to his second telegram to meet him on important business in Little Rock we met there, and he immediately explained the purpose of the desired interview. I told him that for several reasons I was not inclined to consider his proposition favorably; and that if any other preacher of either of our Conferences, recommended for the editorial vacancy, was then available, I preferred that he rather than I should be chosen. In reply he said the situation was peculiar in these respects: as the heirs of Dr. Winfield would not agree to assume liability for continuing the paper, he had promised to buy their half interest; that his business affairs, including railroad construction in another state, would prevent his giving any personal attention to the management of the paper; that he was not then able or willing to assume all liability of continuing the publication, includ-



Rev. J. E. Godbey, D. D.

responses from our pastors generally as to make me feel profoundly grateful to be the servant of the noble itinerant host, ministering to our great and growing Church in Arkansas.

I adopted without delay the plan of writing with pen and ink personal letters to the pastors (about fifty letters on each press day) asking their brotherly co-operation, not only in securing new and renewing subscribers, but also in sending frequent "field notes" about their charges, with brief, prompt notices of all marriages and deaths among their members. I knew these to be matters of human interest, especially important in a Church paper going to people in villages and rural districts, and my fixed purpose was to give them a religious newspaper. To this end I reserved space of one column or more for church news with notices of deaths, etc., coming in the last mail at 3 p. m. Tuesday, the paper being printed Tuesday night and mailed Wednesday. By the method just named the Arkansas Methodist gained in favor with the common people as it could not have done otherwise, and pastors found it comparatively easy to extend its circulation, which increased more than 3,500 during my first year's service as editor. As Dr. Millar, the present editor, excelling in some particulars all of his predecessors, asks for suggestions for his conduct of the Methodist, he will excuse



Rev. Z. T. Bennett, D. D.

me for advising the omission of the Sunday School and Epworth League Lessons furnished so cheaply by our great Publishing House, the abridgement of very long articles by whomsoever written, and the giving of more space for home church news in the form of "field notes", brief notices of marriages and deaths of church members, besides the usual space devoted to obituaries. If Dr. Millar shall ask repeatedly for such news items from all our pastors, it should be deemed a reflection on the pastor who fails to send his Conference organ these items of tender, human interest among his own members. Just think of the Arkansas Methodist going for ten, twenty or more years into a home, now saddened by the death of father or mother, and no mention whatever in that paper of the loved one's departure for the land of cloudless sky!

I held constantly to another purpose, to make our Conference Organ mould public sentiment for civic righteousness in the full meaning of these words. Believing all Methodists should be good citizens, actively patriotic, I discussed earnestly certain political-moral issues, which were to be settled by ballots or petitions. Free from allegiance to any political party, the Arkansas Methodist did not support or oppose any candidate for governor of our state, because he was a Democrat, Populist or Republican, but it did ask each such candidate to state clearly what would be his attitude, if elected, on legislation designed to promote the moral welfare of the people, as for the strictest regulation of the liquor traffic and its prohibition where possible; and it advised opposition to legislative candidates unwilling to commit themselves for laws in favor of civic righteousness. Because of the space devoted to this subject by editor and contributors, and because of its large circulation the Arkansas Methodist was generally recognized as the state's leading advocate of prohibition, and the high appreciation of its service in this cause was repeatedly indicated by orders for extra copies of the paper, one brother (C. W. Max-

#### DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.



JUDGE an organ not by the number of pipes and stops, but by its enduring tone quality and character—for that is what you buy. Estimates and specifications upon request.

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North Texas Conference when about 21 years old. I was ordained a deacon by Bishop Holland N. McTyeire and an elder by Bishop A. W. Wilson. I was possessed of a strong physique from my German and Scotch-Irish ancestry and had a strong, melodious voice, both of which were very useful in the itineracy, and both of which were almost ruined by excessive use in the pastorate. I have never felt sorry for the free manner in which I used my strength and voice, but have regretted keenly my imprudence in their use. Before closing this part of my article, I will say that after having served the church in the capacities mentioned above, I have been honored by my election as superintendent of a city Sunday school, and in that position I am determined to serve God and the church to the best of my ability, esteeming it a call of God to do his work.

I have always tried to live on the sunny side of every proposition with which I have been engaged, hence I find it difficult to write of the "Troubles of a Denominational Editor." I have forgotten most of them, and will be able to speak of only a few. The denominational editor is restricted in his operations by the fact that he can only serve and is expected only to serve those of his own denomination. He is cut off from all or most of the

people of other churches, as his paper does not serve their methods of operation. This must place a man of fraternal disposition and generous soul in an awkward environment. Still, he must be reconciled to it, as people of other denominations will not read or appreciate his efforts. I can never forget a rather amusing incident that will illustrate in some degree the point. A very fervent local preacher, who was serving as a supply in one of our Conferences, had a brother who was a preacher in what used to be called the Hard Shell Baptist Church. This good Methodist brother had the Western Methodist sent to his brother, thinking that for his sake he would be glad to read the paper. The subscription was paid in advance for a year. But, alas! before the year had passed this editor received a letter from this Hard Shell preacher brother asking him to please discontinue the paper, as he had no stomach for "sour gourds." Those of our readers who know anything about the peculiar ideas and practices of the Hard Shell branch of the church will understand what he meant. In a few days after this letter was received, the Methodist brother wrote in to say that the paper which he had directed to be sent to his brother should be stopped. I never saw the letter which must have passed between the brothers, but have often thought it might have had some interesting passages in it.

Some of the readers of denominational papers may think that the editors of such papers have no financial troubles. I assure the reader that nothing could be further from the truth. I can not conceive of a denominational editor being placed where this question could not be classed as a trouble. One of the most difficult questions to explain is why a denominational editor should have more financial troubles than any other kind of an editor. In the limited space for an article of this kind I will not try to explain this difficulty, but will say that I could hope that the readers of our denominational papers would be more liberal financially with the papers. Perhaps I should have said that I could hope that the readers of our church papers would be more painstaking in settling their bills with these papers. To pay in advance for the church paper seems, no doubt, to be a bit unfair to many readers and subscribers, but I learned long before my term of eleven years as editor was out that it was in too many instances the only way that payment would ever be made for the sons and daughters, even the executors, of the subscribers to church papers are very reluctant about settling such accounts. But no more in this connection.

In conclusion, I will say that I have a very high appreciation of the work of the denominational editor. His position is undoubtedly above and of more importance than any other office in any church. His writings are put down in cold type, in black and white, if you please, and will not die away like the spoken word. His ideas will live when his speeches have been forgotten. Then his hearers (readers) are much more numerous than the hearers of any spoken opinion. I am glad to be numbered with those who have wrought in this capacity, and this issue of the Methodist will be one of great interest to me, for I shall be pleased to become better acquainted with more of those who have, like myself, performed their task and gone on to other labors.

### THE RELATION BETWEEN THE DENOMINATIONAL EDITOR AND THE PASTOR.

By Rev. W. B. Hays.

This relation is not recognized and appreciated as fully as it should be in any of the Christian denominations. The editor is in a position to understand the relation better than any one else. Just as the pastor is in a position to see the general needs of his people better than any one of them, so the editor is in a position to understand the needs of his denomination. Information comes to him from all sources and every week he has laid before him a map of the whole Church. Of course, there are isolated conditions which he will never know anything about and all those who live in such conditions and have no broader outlook upon the plans and work of the Church will find but little interest in the church paper, which deals with things more generally. It is often said that the church paper is needed in this age more than it ever was formerly. But this is a mistake. The epistles written to the churches in the early days of Christianity are enough to convince any one of the great need of instruction and information that can be gotten only through the church press. While the church made some degree of progress when the church papers were not so well circulated as now, it cannot be denied that there was a great lack of intelligent church membership. I say boldly and positively there can be no intelligent church membership where the church paper is not read. There can be a degree of denominational loyalty, but such loyalty is based upon prejudice more than upon intelligence. During my whole life in the Methodist Church, I have never heard of any pastor having cause to complain of a member who was a constant reader of the church paper. The relationship between the pastor and the denominational editor therefore, is very close.

**They Are One in Interest.**—They are the creatures of one God, children of the one Heavenly Father—members of the same household. They are the disciples of the same gospel; they have professed the same faith, the same holy experience, the same desire for perfect love, the same denominational fealty and the same outlook for the advancement of the Kingdom of God. They are the ambassadors of the same truth, the messengers of Heaven to an erring world, they have consecrated themselves to the same cause in the same religious communion, stood before the same altar and vowed allegiance to the same denominational system of doctrine and discipline. They have received their sacred orders and consecration to the ministry by the imposition of hands of fathers in the same church. If they are Methodists they are members of a called ministry—called of God—not dependent upon human authority. They have the same weighty, Heaven-required qualifications for the ministry, consecrated to the same cause, believing the same divinely revealed scheme of redemption. They consult alike the weal of man, the welfare of the ages and the glory of God. They are solely and burningly occupied with that one grand, intensive interest.

**Plans and Purposes.**—The members of a great and effective organized corporation in the world of finance are not more closely united than the denominational editor and the pastors. The former are interested in

the temporal things and are working for immediate and material dividends. The latter are interested in temporal, intellectual, spiritual and eternal things. The citizens of our commonwealth are not more closely knit together than they are. The highest aim of the citizen can only be to develop the resources of the state and make better citizens and more loyal patriots of succeeding generations. That of the denominational editor and pastor is the making and developing, through the means and institutions of the church, citizens in the Commonwealth of Israel and bringing the means and institutions of the church up to their highest efficiency.

**Interdependence.**—"Information is inspiration." The pastor cannot succeed in the absence of either. The editor is a mediator between the pastor and that which is afar. Like a telescope he brings the distant fields with their battles and victories into the range of every pastor's study. The quality of soul food which weekly nourishes the millions of church members into whose hands the papers come is often of more than mere supplementary value to the pastor's work. The preacher in charge is pastor to his hundreds, while the editor is pastor to his thousands.

Shut off from the church at large, without ministerial fellowship, the pastor needs nothing more than the weekly messages coming to him through his church paper, showing the progress of the Church, its new enterprises and its solution of its problem. What pastor has not felt like Elijah under his juniper tree, or like John the Baptist in prison, or like Paul at Corinth, and who can wonder

## IF KIDNEYS ACT BAD TAKE SALTS

Says Backache is Sign You Have  
Been Eating Too Much  
Meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste; else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once, or get from your pharmacist about four ounces of Jad Salts; 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 clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent, lithia-water drink.

## WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from  
system before putting more  
food into stomach.

Says Inside-bathing makes any-  
one look and feel clean,  
sweet and refreshed.

spoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiast on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvements in both health and appearance shortly.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink before breakfast each day, a glass of real hot water with a tea-

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION



at the continuous defection of the members of the early church from the true faith, when they were so constantly surrounded with the forces of evil, and had to depend solely upon their pastors for religious instruction and inspiration. These saints of old would never have gone through such hours of gloom and despondency if there had been a good live church paper for them to read. They felt like drift-wood in an eddy till the divinely sent messengers bade them look upon the great everflowing river of salvation, "the streams whereof are made glad the city of God."

The pastor with his little dozen of faithful, and sometimes doubtful, weekly prayermeeting attendance would feel like giving up the fight if he did not know that elsewhere throughout his denomination there are one-hundred-thousand consecrated voices singing psalms of praise to his Lord and Master, and fervently praying "Thy Kingdom Come." This too, at the time of his greatest despondency. How discouraged he would be when his people seemed joined to their idols if he could not hear of the multiplied thousands elsewhere who are daily vowing eternal allegiance to the One Mighty to Save.

What would any of our church members do but for the glad tidings of victory gathered from the uttermost part of the Church? In this sense the denominational editor is the pastor of pastors. The denominational paper should be the property of the Church, because the mightiest factor today in the Church is the church paper. The editor of the church paper is a creature of the Conference, just as the pastors are. They are interdependent, "fellow helpers to the Truth." The failure of one is the failure of all. The success of one is the success of all. One cannot say unto the other, "I have no need of thee."

#### THE OUACHITA CONFERENCE JOURNAL.

By Rev. J. R. Sanders.

When the old name "Arkansas Methodist" had come back to stay, I rejoiced with the thousands of other readers within the bounds of the Little Rock and North Arkansas Conferences. Having been well acquainted with the beginnings of the first religious paper in the state and with the first Methodist paper in Arkansas, it may be an interesting historical record for the present generation of Methodist readers for me to relate some facts bearing upon the subject just at this time.

In Arkadelphia, my home town, in 1864, during the Civil War, the Rev. J. E. Cobb, who was the pastor of the Methodist Church of Arkadelphia at

#### 10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

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

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

that time, began the publication of the "Ouachita Conference Journal," to be the organ of the Ouachita, or "Wa-chita" Conference, now the Little Rock Conference. For several months I was employed in his office every Saturday as "roller boy". After the close of the war, in the fall of 1865, the Ouachita Conference authorized Brother Cobb to move his old "Washington Hand Press" and cases of type to Little Rock and change the name of the paper to "The Arkansas Christian Advocate". I was engaged to go to Little Rock with Brother Cobb, and serve an apprenticeship of four years as a "printer's devil". Mr. John Messenger, a printer, formed a partnership with Brother Cobb in the publication of the Advocate, and all of us, in December, 1865, moved overland in two covered wagons to the "City of Roses." The trip required nearly three days, there being, of course, no railroads then. Little Rock at that time was not much more than a country village, as compared with its present magnificent proportions and business activities. Upon arriving in Little Rock, Brother Cobb rented a one-story frame building just west of Main street, and across the alley from the old "barracks" of Methodism—an old brick building. The Rev. W. P. Ratcliffe was the pastor, and Dr. Andrew Hunter was the presiding elder at that time.

Not long after getting settled in Little Rock, Brother Messenger sold his interest in the paper to Brother John Walker, and Mr. Messenger and his family moved to Grant County, where he engaged in the sawmill business. Brother Walker soon sold out to Brother Cobb because of feeble health.

In May, 1866, the General Conference met in New Orleans, and Rev. J. E. Cobb was one of the delegates from the old Ouachita Conference. During his absence the Rev. J. E. Caldwell was the assistant editor. I had progressed sufficiently to be able to make up the forms and act as foreman. An amusing mistake occurred and is well worth mentioning here. Before Brother Cobb left for New Orleans, among other instructions he gave me, was that in a certain pigeon hole of his desk I would find a copy of "Mrs. Palmer's Guide to Holiness," with a page turned down, on which I would find an article to publish on the front page of the Advocate, in the "Christian Perfection Column." He forgot that he had turned down two pages, and when I found the book and also found the turned down page, on which was an article condemning slavery, I concluded that I had the right page. The slavery article he had intended criticising in an editorial, but this I did not know, so I published the slavery article on the front page of the Advocate and mailed a bundle of the papers to Brother Cobb at New Orleans. You may imagine his surprise and embarrassment when he received the papers and discovered the article in question. I had published the wrong article, thus giving his endorsement to abolition, which he intended to criticise. He was complimented for his attitude toward the slavery question by the editor of the New York Christian Advocate. The whole affair so disturbed Brother Cobb that he at once wrote an editorial, which he sent to me for publication in the next issue. He headed the article, "The Devil Did It", putting all the blame on me, "the printer's devil."

The office of the paper was later

moved to the corner of Markham and Louisiana streets, and in February, 1867, another amusing incident occurred. In making up the forms one week I accidentally placed the marriage head over the deaths-column and the deaths-head over the marriage column. Not until the papers were almost entirely printed did I discover my mistake. I then hurried to the pressman and requested him to let me make the correction. Mr. Butler, the pressman, replied: "That is all right. Those who are dead do not know anything about it, and those who are married might as well be dead", and he went on with the printing.

For lack of good business methods and sufficient patronage, in a short time Brother Cobb ceased publishing the Advocate. He moved to Louisiana and became president of a female college, where he died. I obtained a place with the Arkansas Gazette, where I served for more than three years, and from which office I graduated as a journeyman printer, in 1869, and joined the Little Rock Typographical Union No. 92. I worked in the Gazette office at different times until 1878.

#### A PRINTER BOY AND SOME EXPERIENCES.

By Rev. J. R. Sanders.

To encourage other boys who are struggling to overcome many hardships to learn a profession or trade, or to get an education, I wish to relate some of the trials, self-denials, and embarrassing conditions I had to endure in being an apprentice boy in the Arkansas Christian Advocate office in Little Rock, from December, 1865, to December, 1866. I began what was agreed upon to be a four years' apprenticeship to learn the "art preservative of all arts," but worked the last three years in the Arkansas Gazette office, graduating as a journeyman printer there in 1869.

The first year in the Christian Advocate office I was to receive no wages, but was to be given board, lodging, and clothes. This was at the close of the Civil war, when money was scarce and patrons few for the paper. The proprietor had to economize very closely, all of us living in bachelor quarters in the office together most of the year. An old negro man, a former slave, partly blind, did our cooking. We ate our meals from a rustic plank table, with bench or box seats.

"Molasses Only on One Side of the Biscuit."—At breakfast and supper especially my diet was mostly of biscuit and molasses. One morning after breakfast my boss said: "Johnnie, I want to see you out in the back yard a few minutes." Out I went with him, when he surprised me by saying: "You are too extravagant with molasses. I can't afford you molasses only on one side of your biscuit." Think of my embarrassment as a growing, hungry boy, eighty-five miles from my home, and making no wages. With him at the table each day watching me, I had to lessen the amount of molasses used, but resolved if I ever lived to be a man I would have molasses on both sides when wanted.

"Polk Sallet, Lambs Quarter, Dill-dock, and Sich."—In the spring the old cook was told to go out in the alleys, vacant lots and side streets and get greens—"Polk sallet, lambs quarter, dilldock, and sich," as the old negro called them. One day when he returned with a dishpan full of green stuff,

I pulled out a lot of tongue grass and other pieces, having drops of white-wash on them. This was cooked for us two boys and the cook to eat. The boss said he had dyspepsia and could not eat it. The flavor and smell was much like boiled grass. Often it was that or little else. Our bed was an old mattress turned down from the wall each night, under the stands, where we stood each day to stick type, with a flour sack filled with cotton for a pillow, and little covering. But it was shelter, and better than some others had. I was already used to privations before and during the Civil war, and knew how to make out with such as I had.

#### "A Full Case of Type in 'Pi.'"

For some time at night I studied Pinneo's Grammar and recited my lessons next morning to the boss before breakfast. But on Wednesday night of each week it was my duty to distribute a full case of bourgeois type, out of which, on Thursday, we would get up in type the local and foreign news for the paper that week. It was the custom to assemble together each night and morning and have family prayers. We had few chairs to use, and we boys went down upon the foot rests of the stands for seats. One morning after a lesson was read, we began to rise up to kneel down for prayers, when my back accidentally hit the under corner of the full case of type, raising it up so it came sliding off before I could catch it, falling bottom side up, "pi-ing" all from A to Z, over a half bushel of type. After a confused prayer was over, I was directed to gather it all up in a box and to work on it each night for weeks until it all was cleaned up. That meant no more lessons to be studied and recited until after that. It was a tedious task, but I had plenty of time for reflection to be more careful next time, and I took it as a matter of course in the life and labors of a

#### —For Worms Use— BROWN'S VERMIFUGE COMFIT: OR WORM LOZENGES



**WORM-RIDDEN CHILDREN** require immediate attention. Worms in the stomach and bowels cause irritation and very often lead to prolonged sickness with serious complications. **BROWN'S VERMIFUGE COMFITS OR WORM LOZENGES** completely destroy all worms in children without the slightest injury to the most delicate child. These tablets are prescribed by the best physicians everywhere. They are the sure and safe treatment for eradicating worms so harmful to children.

**Symptoms of Worms in Children:** Paleness, itching of the nose, grinding of the teeth and starting in sleep, irregular appetite, bad breath, swelled upper lip, picking of the nose, hard swelled stomach, and one cheek constantly flushed.

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# FRECKLES

## Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

printer boy who was anxious to learn the business.

**Sexton of the M. E. Church, South, Six Months.**—During this first year I was permitted to be sexton of the church near by, for \$10 per month for six months, the first money I ever made of any account. In March of this time, during a protracted meeting in this church, under the preaching of Revs. A. Hunter, P. E., and W. P. Ratcliffe, P. C., I was converted and joined the church, the fiftieth anniversary of which happy event I celebrated in First Church, Little Rock, the fourth Sunday in last March by hearing Brother Hutchinson preach a good sermon.

Very few are living in Little Rock who were my friends fifty years ago. I love to live to honor the memory of the many gone who were so thoughtful and kind to a boy far away from home. I am very sorry now I did not give my heart and life to the Lord sooner, but rejoice He accepted me even then. Praise the Lord for all His great blessings!

**A Special Trial, and the Last Fifteen Cents.**—In December, 1866, just before my first year closed, my boss told me he could not pay me any wages for next year, as he promised. I told him I was compelled to go home and work at something else to help support my old widowed mother and four half-sisters, and two half-brothers, dependent upon my efforts, then in Arkadelphia. When the last day came I refused to sign a contract to work another year for my board and clothes. I packed my little trunk with what I had left, and took it down Markham to Main street corner, where an old man, Mr. Denson, was loading his two-horse wagon with goods to haul to merchants in Arkadelphia, and

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

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A fine home in a country village, and great opportunity for a good doctor to secure an established practice. No competition. Can reach all points in car. For information address, Doctor, Care Arkansas Methodist, Little Rock, Ark.

## THE BEST CATECHISM.

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

he kindly said I could go home with him. He was to leave at 3 p. m., and I had several hours to study and pray over my special critical situation. I see now how wisely the Lord directed it all for my good and His glory. About 8 a. m., standing near the corner of Main and Markham streets, the busy people passing each way, I was praying the Lord to help me some way, when a thought came into my mind: "Go to the Gazette office; you may get work there." I instantly went, and the foreman, Col. J. N. Smithee, said I could work a day on trial to see if I would suit him. That was a special trial to my feelings. I had only fifteen cents in money, my trunk was in the wagon up on the street, and soon would be gone. I excused myself a few minutes, ran up to the wagon and got my trunk and put it in a store and went back, and went to work on trial. As all boarding houses then demanded pay in advance, or security, and as I did not have either, I fasted over dinner and went to work at 1 p. m. At the close of the day I had put up about 6,000 ems of brevier type. I knew the test was going to be made, not upon the quantity, but quality of work done. After proof was read a few minor errors were found, and I corrected them. Mr. Smithee complimented my work and said, "If you want to continue work on that case, I will pay you \$50 per month," which assertion came near lifting me off the floor, for I had never been before in possession of so great a sum of cash. But I had to work a month before I could get it, and I had to live somewhere and somehow until then. After dark, hungry and nervous, I walked up on Main street to Mr. Waggoner's confectionery store and bought two half-moon fried peach pies for the fifteen cents I had saved. I went up on Markham street to the alley, just east of the now New Capital Hotel, and sat upon a box in the dark and ate my pies, thinking of my good fortune that I had a job and the \$50 per month, and wondered how glad the loved ones at Arkadelphia would be when they heard of it. But my trials were not all over. I had no home or place to sleep. I finally decided to go down to the Gazette office news room and sleep upon some newspapers on the floor, to get off the street and rest. On my way there I met a printer friend I had met in the office that day, who, after hearing me relate my decision, said: "Come up over this store in my room and share my bed with me. You are welcome," which I did with hearty thanks. Next morning, not having any cash or home to go to, I went to work without any breakfast. It seemed a long time until noon, but something had to be done. So at noon, as all the others rushed to their homes and boarding houses, I walked up Markham street to or near the old State house gate, and leaned against the fence, praying for the Lord to help me, and, as an old prophet says, "While I was yet speaking," etc., dear old Dr. Haythornwhite came walking out of the big gate, going to his son's home, just across the street, for dinner. He invited me to dinner with him, which I gladly accepted with thanks, and, while eating, made arrangements to board with the family at \$20 per month. The home was just the kind I needed, and it was so near to my work, I felt it all in answer to prayer to God. This settled my long stay in Little Rock, where, on January 20, 1870, Miss Mary Ellen Bump, a for-

mer preacher's daughter, and I were married by Rev. B. O. Davis, and we have just passed our forty-seventh anniversary, so grateful to God for His many blessings.

People rushing to and fro in cities and towns may be passing some boy or girl in trouble as I was, and need a little timely help to insure their success in life.

After all these years of experience and discipline, I have found that life and character are not formed in a week, month, or year, but years of subordination to rule and authority, and diligent application to books, men, and measures make a life what it was designed to accomplish. I wish I had wrought better, and rejoice that I am saved by grace through repentance toward God and faith in Christ.

## SOME EXPERIENCES OF A FIELD EDITOR OF THE ARKANSAS METHODIST.

By Rev. D. J. Weems.

The first day I worked for the paper a good sister, when I presented her bill of \$4.50 for three years' back dues, said: "I will see Dr. \_\_\_\_\_ in Hades before I will pay for that paper. I have tried to stop it, but they will not stop it." I smiled and said: "Sister, don't get close to see him down there, you might fall in yourself." She smiled. I left her with half the bill paid, and the next visit she subscribed again. "A soft answer turneth away wrath." A brother who lived near Dardanelle owed \$20 on arrears. He had been in straitened circumstances. He gave me four five dollar bills without a word of complaint.

When a subscriber gets several years in debt it is difficult to get him to renew. Many told me that they would stop every paper they were getting before they would stop their Church paper. They realized that the Church was the best institution in the world and the only way to keep posted with it was to take the church paper. Ruth Carr's beautiful stories helped much to make the paper popular with the young people. Parents love to buy good books and papers that will be read by their children.

The life of a boy or girl is often shaped by a good book or paper. One brother, who paid ten years in advance for the paper, said: "It was

## SOUR, ACID STOMACHS, GASES OR INDIGESTION

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

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

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. 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 and most harmless stomach doctor in the world.

worth all it cost to have it on the library table." The nine years I worked for the paper in Arkansas and Oklahoma I secured eleven thousand new subscribers. I never felt that I was doing a better deed than when I induced a person to subscribe for the Arkansas Methodist.

## ARK. METHODIST BIOGRAPHY.

### REV. JEROME HARALSON, D. D.

Rev. Jerome Haralson was born November 1, 1844, in Marshall County, Miss.; was born of the Spirit in July, 1859. His parents were Virginians; his father was second cousin to Gen. R. E. Lee; his mother was grand niece to the great Scotch poet, Isaac Watts. His education was in the best schools of that day, but he deferred taking a degree till he could finish a full course at West Point. The Civil war came on before that was accomplished. Four years were given to the service of the Southern Confederacy as a soldier.

He was twice married. His first wife was Miss Mary F. Freeman. Two years after her death, in 1867, he married Miss Marietta McKendree, grand niece to Bishop William McKendree. She continues to be his great helper in the work of the church. There are no children to bless them.

He was licensed to preach in April, 1870, and was received on trial into the White River Conference at its organization at old Mt. Zion Church, Poinsett County, Ark., and was transferred then to the Arkansas Confer-

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

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

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

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ence and given the Viney Grove Circuit. Ordained deacon at Van Buren in October, 1871, and elder at Bentonville, October, 1872.

He was the first layman elected to membership in an Annual Conference after the adoption of lay membership by the General Conference at New Orleans in 1866. Was a delegate to the session of the Arkansas Conference at Fayetteville, Ark., October, 1869. There he presented what has since been known as the assessment plan of raising the salary of the preachers. It was unanimously adopted, and was taken to the next session of the General Conference at Memphis, in 1870, and was adopted, and has been to this day in the Book of Discipline the chapter on ministerial support, with some changes since.

At the end of his fifth year in the pastorate he was made presiding elder of the Lewisburg District, and while pastor at Dardanelle in 1879 he began the publication of the Arkansas Methodist.

In 1880 he was elected to the presidency of Quitman College. From there he was transferred to the Los Angeles Conference, September, 1884.

At the end of one year he was transferred to the Northwest Texas Conference, where he remained till the division of that body, and living within the territory of the Central Texas Conference, became a member of that body, where his membership now is. In 1887 he received the honorary degree of Doctor of Divinity. He has retired from the pastoral work, but is very active in various lines of church work, doing more literary work than at any time of his life. He is with the Alexander College now, at Jacksonville, East Texas, in the chair of Theology. He has his home in that city.

#### REV. JULIEN C. BROWN, D. D.

Rev. J. C. Brown, for a short time in its early history one of the editors of the Arkansas Methodist, was born in Scottsboro, Ala., February 6, 1858;

#### GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

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The State School Song  
"MY OWN LOVED ARKANSAS"  
25c a Dozen; \$1.25 per Hundred  
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#### ACTRESS TELLS SECRET.

A well known actress gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Adv.

graduated from Vanderbilt University in 1879, taking the Founder's medal for oratory. In 1881 Arkansas College conferred the A. M. degree, and in 1890 the degree of D. D. After joining North Alabama Conference and serving several charges there, he came to Arkansas in 1879 to fill the unexpired term of Dr. J. W. Boswell at Batesville. The following were his appointments: Batesville, Augusta, Helena, St. Joseph (Mo.), Fort Smith, West Batesville, Friar's Point (Miss.), Helena (a second time), Central Avenue (Hot Springs), Jonesboro. In 1880 he married Miss Kate Butler of Batesville, who died at Friar's Point in 1893. December 7, 1897, he married Miss May Monnier of Helena. He died at Helena, December 24, 1904.

#### REV. JOHN H. DYE, D. D.

Rev. John H. Dye, who was for a short time in its early history one of the editors and owners of the Arkansas Methodist, was born April 24, 1842, near Sulphur Rock, Ark. He went as a boy into the Confederate army, and having raised two companies, has the distinction of having his name on two sides of the Confederate monument at Batesville. The first was a company of infantry, the second was cavalry. Although the youngest man in these, he was captain of each. He was captured about the middle of the war and confined at Camp Chase, Fort Delaware, and Johnson's Island. After the war he taught school for two years and then entered the ministry, joining the Arkansas Conference at Dover in 1867. He held many revivals, saw many conversions, and built many churches. He was several years a member of the Little Rock Conference, but returned to White River Conference before it was merged with the Arkansas Conference. He was eight years superintendent of the State School for the Blind, and was president of Galloway College. He doubled the matriculation in the boarding department of the latter and quadrupled the enrollment of the Blind School. He has been a delegate to General Conferences, and was one of the first members of the Commission on Federation. He has for many years been a trustee of Vanderbilt University, and was president in 1900 of the National Association of American Instructors of the Blind. His relation is now that of a supernumerary of North Arkansas Conference and his home is Searcy.

#### REV. SAMUEL GREEN COLBURN.

Rev. Samuel Green Colburn, son of Rev. Dr. R. F. Colburn and Mrs. P. T. Colburn, was born December 13, 1847, at Trenton, Tenn., died April 1, 1884, at Little Rock, Ark. He joined the M. E. Church, South, at the age of ten years, was converted at the age of fifteen years while attending McKendree College, in Texas. Although so young, he began at once to lead in the social and religious meetings of the students, to the delight and edification of those who heard him. He was licensed to preach and admitted on trial in the Little Rock Conference in the fall of 1865, and filled the following appointments: As junior preacher, under Rev. Horace Jewell, on the Ouachita Circuit, 1866; Richmond Circuit, 1867; Rockport Circuit, 1868 and 1869 (he received 300 members into the church on this circuit); DeVall's Bluff Station, 1870-71; Hot Springs Station, 1872; Washington Station, 1873-74; Hot Springs Station, 1875-76; Lonoke Station, 1877-78-79-80;

Monticello Station, 1881-82. In July, 1881, being granted a leave of absence by his Monticello congregation, he accompanied Dr. A. R. Winfield to the Ecumenical Conference in London. After the adjournment of the Conference, he and Dr. Winfield, in company with the silver-tongued orator, U. S. Senator S. S. Cox, and wife, of New York, made a tour of Egypt and the Holy Land. Numerous and interesting letters of his travels appeared in the Monticello Advance (of which he was then editor), and the Arkansas Methodist.

In 1883 he became editor of the Arkansas Methodist, and was serving in that capacity at the time of his death. For many years he was secretary of the Little Rock Annual Conference.

#### MRS. PARTHENIA TAIZE (TACKETT) COLBURN.

Mrs. Colburn, widow of Rev. Richard F. Colburn, was born April 8, 1824, at Union, Monroe County, Va. At the age of fifteen she removed with her parents to Lafayette County, near Lexington, Mo. When sixteen years old she accepted a position as teacher in the Shawnee Mission School, then in charge of Rev. Thomas Johnson, but shortly after succeeded by Rev. Jerome C. Berryman. May 29, 1845, she was married to Rev. Dr. R. F. Colburn, the ceremony being pronounced by Rev. Jesse Green, presiding elder of the district, in whose home they spent the first year of their married life. She will be ninety-three years of age on April 8, and for many years has made her home in California with her daughter, Mrs. Charles A. Butler, of San Dimas.

She retains her faculties wonderfully well for her years, and enjoys music and her many kind friends. The Arkansas Methodist is always full of interest to her. As the mother of Rev. S. G. Colburn, who was editor of the Arkansas Methodist at the time of his death, she holds a relation to the paper which we gladly recognize, and it is with great pleasure that we publish this sketch and her picture. Living in Little Rock for many years, she was well known to most of our older preachers.

#### REV. J. E. GODBEY, D. D.

Rev. J. E. Godbey was born in Casey County, Ky., August 11, 1839. His father, Rev. Josiah Godbey, served the Methodist Church as an itinerant preacher for fifty years in the Kentucky, St. Louis, and Southwest Missouri Conferences.

J. E. Godbey was licensed to preach in 1859, and entered the itineracy in the St. Louis Conference in 1861. He served various circuits and stations—the Salem District in the St. Louis Conference, and the Kansas City District in the Southwest Missouri Conference, the First Church, Cook Avenue, Asbury, and Chouteau Avenue Churches in St. Louis. From 1882 to 1890 he edited the Southwestern Methodist, six years in St. Louis and two years in Kansas City. He was elected editor of the Arkansas Methodist in 1894, at which time he bought the half interest in the paper owned by Dr. Z. T. Bennett. Hon. George Thornburgh, who had been business manager with Dr. Bennett continued to conduct the business with Dr. Godbey until the paper was purchased by Drs. James A. Anderson and A. C. Millar, in 1904. After selling the paper, Dr. Godbey served as a pastor one year in charge of our churches at Portland and Wilmot, Little Rock

Conference, and two years at Prescott. The three years following he occupied the chair of Philosophy in Hendrix College. On account of the sickness of his wife Dr. Godbey resigned his chair at the college and returned to this city, where Mrs. Godbey died. After this he served one year as associate editor of this paper, then returned to the St. Louis Conference, where he served as pastor the Christy Memorial Church, in St. Louis, and the church at Clayton, a suburb of St. Louis, each two years. Last fall he took a superannuate relation. Dr. Godbey was a delegate to the General Conferences of 1886, 1894, 1902, 1906. He is the author of The Methodist Church Member's Manual, Light in Darkness, or Missions and Missionary Heroes, Foundations of Faith, Erroneous Views Regarding the M. E. Church, South, and Lights and



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Shadows of Seventy Years. He received the title of D. D. from Emory College in 1885.

Dr. Godbey married again after returning to St. Louis, and now resides at Kirkwood, Mo.

#### HON. GEORGE THORNBURGH.

George Thornburgh was born at Havana, Ill., January 25, 1847; came to Arkansas with his parents in December, 1855, locating at Smithville, where he grew to manhood. Attended law school at Cumberland University, admitted to the bar in 1868, entered the newspaper business in 1886 by establishing the "Walnut Ridge Telephone." He founded the Masonic Trowel in 1887, and is still its editor. Moved to Little Rock November, 1889, to take the business management of the Arkansas Methodist, which position he held for fourteen years, in partnership with Rev. Z. T. Bennett, D. D., and later with Rev. J. E. God-

bey, D. D. He then gave himself exclusively to the editing of the Masonic Trowel and other Masonic publications. During his management the Arkansas Methodist increased its subscription list from about seven thousand to nearly twelve thousand. His association with Dr. Bennett and Dr. Godbey was most harmonious and fraternal. He regarded both as splendid editors and of high Christian character. The friendship then formed between them grew with their more intimate association.

Brother Thornburgh in early manhood served four terms as a member of the Legislature, and speaker of the House in 1881. In the Brooks-Baxter war he was commissioned a colonel, first by Elisha Baxter, governor, and a second time by Augustus H. Garland, governor. In 1885 he retired permanently from politics, and has declined to enter the field since that, though often urged to run for governor.

He was one of the organizers of the Anti-Saloon League in Arkansas, and has been the State president for many years. The executive committee of the Anti-Saloon League agreed upon the bone dry measure and Brother Thornburgh prepared the bill and gave it to Senator Greathouse to introduce in the Senate. The House bill was copied from it. During the final passage of the bill in the House, Brother Thornburgh, by courtesy of the speaker, occupied the stand with the speaker.

He was president of the Arkansas Press Association, was the first president of the Lawrence County Sunday School Association in 1885, assisted in the organization of the State Sunday School Association, and was its first president and thrice elected its president at various times.

At the request of the trustees of the Methodist Orphanage he undertook to raise funds to build a home for the orphans, and has been eminently successful, having raised more than \$37,000 and built a commodious home in Little Rock, all without charge for his services.

He has been elected to the highest office in all the Masonic grand bodies of Arkansas. By request of the Grand Lodge of Masons, he wrote a book, known among Masons as "The Monitor," which was adopted by the Grand Lodge of the State as the exclusive work for the lodges of this jurisdiction. It has been remarkably popular, fifteen editions of one thousand each having been published. In 1914 he wrote a History of Freemasonry, which has found a very cordial reception, the fourth edition having already been published.

He is a thirty-third degree Honorary Scottish Rite Mason. To him is given the credit of leading the Grand Lodge in its advanced legislation against the liquor traffic, and of putting the Masonic Fraternity of the State on record as favoring prohibition.

Brother Thornburgh was converted at Shady Grove, a country church, a few miles south of Smithville, in Lawrence County, in 1863, and shortly afterwards received into the Methodist Episcopal Church, South, at Smithville. He has been a steward nearly all the time since he was nineteen years of age; Sunday school superintendent for forty years, at Smithville, Powhatan, Walnut Ridge, First Church and Winfield Memorial, Little Rock. He is the author of a Sunday School Catechism and a Catechism of

Church Government, Class Books, and a Sunday School Record, which have been widely used; is the author of the stub form of reports of preachers to the Annual Conference; was secretary of the Batesville District Conference for fifteen years and of the White River Annual Conference ten years; was twice a lay delegate to the General Conference from the White River and once from the Little Rock Conference.

He was one of the organizers of the Methodist Orphanage and was its first secretary, and has been the president thereof since October, 1906.

He has been twice married; first, September 30, 1868, to Miss Margaret Self, daughter of Dr. J. M. Self, a Methodist preacher, to which union six children were born, only two of whom survive—Mrs. J. M. Workman and Mrs. R. P. Ramsey. He was married again in 1903 to Mrs. L. B. Green, also a daughter of a Methodist preacher, Rev. W. P. Gibson of the St. Louis Conference.

#### REV. JAMES A. ANDERSON, LL. D.

Rev. James A. Anderson, son of Nathan J. and Martha H. Anderson, was born at Brownsville, Tenn., November 13, 1857; took special courses in the Academic and Biblical Departments of Vanderbilt University; and received the degree of Doctor of Laws from the University of Arkansas and the degree of Doctor of Divinity from Hendrix College. In 1880 he married Miss Mary H. Bishop of Sebastian County, Ark. He was licensed to preach in 1877, and coming to Arkansas supplied Waldron Circuit. Joining the Arkansas Conference, he has had the following appointments: Sugar Loaf Circuit, Van Buren and Alma, Dardanelle, presiding elder of Fayetteville and Clarksville Districts, First Church (Fort Smith), presiding elder of Fort Smith District, pastor at Fayetteville, Morrilton, First Church (Pine Bluff), Conway, presiding elder of Booneville and Conway Districts. He has been a member of three General Conferences and the Ecumenical Conference of 1891. Is the author of "Religious Unrest and Its Remedy." As one of the first trustees of both Hendrix and Galloway Colleges, Dr. Anderson has been intimately connected with the organization and progress of education in Arkansas. He was editor of the Arkansas (Western) Methodist from 1904 to 1913, being associated most of this time with Rev. P. R. Eaglebarger and Rev. A. C. Millar, the publishing and printing business being conducted under the name of Anderson, Millar & Co. Since retiring from the editorship Dr. Anderson has been presiding elder of the Booneville and Conway Districts. His present home is Conway.

#### REV. W. B. HAYS.

William B. Hays, who is now pastor of the Methodist Church at Newport, came to Arkansas from Alabama, at the age of 16. After reaching manhood he taught in the public schools of the State, and graduated at Hendrix College and did some post-graduate work in connection with the Theological course while at Vanderbilt University. He joined the White River Conference, and, after four years as pastor and two years as presiding elder, was transferred to the St. Louis Conference, where he spent five years as pastor and four as presiding elder. During this time he did some special work at Washington Uni-

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versity. While in that Conference he took an active interest in every forward movement, and was successful in establishing some new enterprises for the church, one of which is the mission in the Lead Belt and the encampment at Arcadia, in which he and Mrs. Hays were the prime movers.

During the eleven years which he has served as pastor he has received into the church about 1,500 people, and during the term served by him as presiding elder there were sixty-eight ministers licensed to preach in his District Conferences, many of whom are now in the active service of the ministry.

Upon his return to Arkansas he was for a short time editor of the Arkansas Methodist, and is now in his third term at Newport, where work has been carried on under great difficulty, owing to floods and the damage done to the church.

#### REV. FRANK BARRETT.

Rev. Frank Barrett, born in St. Louis, Mo., came with his parents to Arkansas in early life; was reared on a farm; educated in public and private schools, and at Quitman College. Joined White River Conference in 1890. Served as pastor Red River and Bald Knob Circuits, and Wynne, Marianna, Jonesboro, Argenta and Searcy stations. Transferred to Little Rock Conference in 1906 and served as pastor of First Church, Texarkana, and Asbury, Little Rock. For two years was president of Quitman College; two years was appointed editor of the Arkansas Methodist. Was the first president of the Arkansas Anti-Saloon League, and several times its superintendent. Elected assistant national superintendent of the American Anti-Saloon League at its convention in Chicago, in May, 1900. Drafted both the "Going bill" and the State-wide

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prohibition bill which made Arkansas dry. Transferred to West Oklahoma Conference in 1915, and appointed to St. Luke's Church, Oklahoma City, where he now is pastor.

#### MR. L. F. BLANKENSHIP.

Mr. L. F. Blankenship, who was for fifteen months the business manager of the Arkansas Methodist, was born near Dyersburg, Tenn., February 29, 1872; came with his parents to Arkansas in 1883, and settled in Randolph County, where he has since lived, except during his brief residence in Little Rock. He was reared on a farm; entered the local newspaper business at Maynard in 1897; and moved to Pocahontas in 1900, and there engaged in newspaper work. He joined the Methodist Church at 15 and has been an official member and leader of the church choir almost continuously. He is now editor and proprietor of the Pocahontas Star-Herald.

#### REV. D. J. WEEMS.

Rev. David J. Weems, son of A. J. Weems, was born in Abbeville, S. C., January 5, 1847. His father moved to Barton County, Ga., in 1851. When only 16 years old he joined the Confederate army and served to the close of the war between the States. In 1870 he graduated from Emory College, and then taught school five months in Dooly County, and in No-

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REV. D. H. COLQUETTE,  
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vember joined the North Georgia Conference, in which he served eleven years. In 1881 he transferred to the Arkansas Conference. He was married in 1874 to Miss Loula Burch, daughter of Rev. Wm. Burch, a graduate of Andrew Female College. They have trained four children, all of them graduates of colleges; Clarence N., who has served seven years as a missionary in Korea, Eloise, the wife of Hon. John I. Baker of Paris, Ark., Rupert Harlan, assistant cashier of the Faulkner County Bank and treasurer of the board of stewards of the Methodist Church in Conway, and Roger Burch, professor German and French in Central College, Fayette, Mo., and an A. M. graduate of Columbia University.

Brother Weems has spent his life as an itinerant preacher. One year ago he was heard to say that he had served nine circuits, had been a station preacher nine years, a presiding elder nine years, had solicited students and been agent for Galloway College nine years, field editor of the Arkansas Methodist nine years, had been an effective itinerant preacher five times nine years, and was sixty-nine years old.

Except the year stationed at Ozark, he never received less than five on profession of faith in any charge that he served. The two years he served the Villa Rica charge, in Georgia, he reported 157 infants baptized and 290 accessions on profession of faith, holding his own meetings. On the Dalton Circuit, in one year, five neat frame churches were built, free from debt. He has been called to pay several church and parsonage debts, but never left a personal or church debt on leaving a charge that was not fully adjusted. It was he who raised the debt on Galloway College after the fire. He took some 500 young ladies to the college. The past year he helped to establish the Louisiana Children's Home. This year he is working for the Arkansas Children's Home Society, located in Little Rock.

#### REV. HORACE JEWELL.

Knowing that Brother Jewell had been closely associated with Dr. Winfield, some weeks ago we asked him to write an article on Dr. Winfield for our Anniversary Number, and to furnish the material for his own biography. He complied promptly and cheerfully, as was his custom. His death by accident, at Hope, February 7, was unexpected, but he was ready. Brother Scott, writing last week, regrets that he could not have died a natural death and give his testimony. His sweet, beautiful, trusting Christian life was the best testimony. However, we are fortunate in having his verbal testimony, given a few days before his death in the biography requested. It is such a simple, modest narrative that we think best to publish it below, just as he wrote it. This is his message to his brethren. Brother Jewell was not brilliant. He was better than that—he was industrious, painstaking and faithful, and exemplified in his unostentatious life the noblest graces of the Christian character. He was always cheerful, always hopeful, always helpful. It was a benediction to be in his company. He was often honored by his brethren, but honors made him humble, and he enjoyed the honors which came to others, and was not jealous when others distanced him in the race. He was chaplain of both the Arkansas Senate and the House of Representa-

tives, and served as editor of the Arkansas Methodist twice for a few weeks after the death of the editor until the new editor had been selected. In 1892 he published a History of Methodism in Arkansas, the most complete work of the kind ever written. He contributed many valuable historical and doctrinal articles to the press. His handwriting to the last was clear and legible. The following is his brief autobiography, mailed to our office January 22:

"I was born in Nelson County, Ky., December 3, 1832. My parents moved to Graves County, in the western part of the State, when I was a small child. My parents were members of the Methodist Church, and I had the advantage of being trained in a Christian home. I formed the habit when I was quite young of regular attendance upon the services of the church. I was converted and united with the church at a place known as Pond Camp Ground. A few years later I was licensed to preach, and recommended for admission into the traveling connection at a quarterly conference held at the same place. The old time camp ground has a very pleasant place in my memory. My license was signed by W. H. Leigh, our presiding elder. I was licensed to preach and admitted on trial in the Memphis Conference in the year 1855. I was appointed junior preacher on the Hickman Circuit, Wade H. Frost, senior preacher. Our circuit had nineteen appointments, some of them on the Kentucky side of the State line, and the others on the Tennessee side. My second year I was appointed junior preacher on the Houston Circuit, Miles H. Ford, senior preacher. At the close of this year I was ordained deacon and admitted into full connection. My third year I was appointed to the Carrollville Circuit. My fourth year, to the Pontotoc Station. The Conference for that year met at Memphis, and I was ordained elder by Bishop Paine. At this Conference I was transferred to the Ouachita (now called the Little Rock) Conference, and stationed at Monticello. I was appointed to the Camden Station in 1860 and 1861. In

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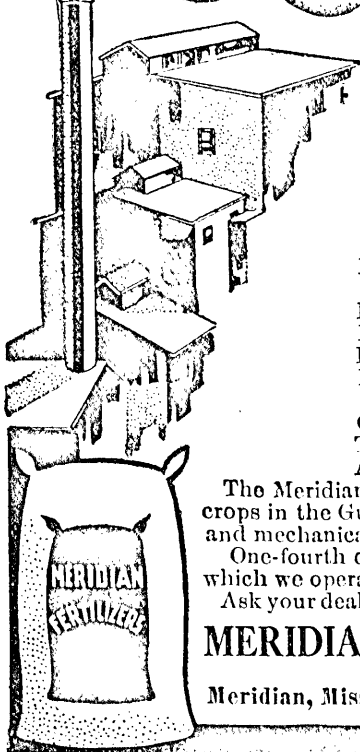
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1862 I was appointed chaplain of Grinstead's Regiment, Thirty-third Arkansas, and remained in the army until the close of the Civil war. In 1865 I was placed in charge of the Ouachita Circuit. In 1866 I was transferred to the Louisiana Conference and stationed at Monroe. I returned to the Little Rock Conference in 1868, and was appointed to the Camden Station. In 1870 and 1871 I was on the Camden District. In 1872 I was appointed to the Pine Bluff Station, where I remained four years. From this time until the close of my active work there was no special change in the kind of work to which I was assigned, station and district work. In addition to the charges that I have mentioned I have served the following: First Church in Little Rock, four years; Winfield Memorial, one

year; Searcy, three years; Prescott, one year; Malvern, four years; Lonoke, two years; Arkadelphia District, four years. After I was placed on the superannuate list I did supply work four years. In looking back over my past life in the ministry, I have such pleasant recollections of the many acts of kindness that I have received from my brethren in the Conference and the charges that I have filled. I have been greatly blessed in the health that I have enjoyed. The last twenty-three years of my active work I did not miss a single appointment on account of sickness. In connection with my ministerial work, I have been honored by my brethren as a member of two of our General Conferences and one Ecumenical Conference. I have tried to give my whole time and strength to my work as a Methodist

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## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.

PRESS SUPERINTENDENTS:

North Arkansas Conference.....Mrs. A. B. Haltom, Walnut Ridge, Ark.

Little Rock Conference.....Mrs. H. C. Rule, Crossett, Ark.

Communications should reach us Friday for publication next week.

### A CHRISTIAN IS—

A Mind—through which Christ thinks.

A Heart—through which Christ speaks.

A Voice—through which Christ speaks.

A Hand—through which Christ helps.—Frederick A. Noble.

### OUR CALENDAR.

North Arkansas Conference Annual Meeting in Van Buren, February 27-March 2.

Little Rock Conference Annual Meeting, Pine Bluff, March 6-9.

traveling preacher. In looking back over my ministry, I can see where I have made a great many mistakes, but the Conference has been so lenient as to pass them by without any censure. I am a member of several fraternal organizations. I have been a member of the Masonic order for 62 years, and the Odd Fellows for 60 years. I can bear testimony to the fact that both of these organizations have done a great work in the many deeds of charity that they have performed in giving relief to those in distress. I fully realize the fact that the work of my life is drawing near to a close. I know that my physical frame is growing weaker all the time. I am also conscious of the fact that my mind is not as clear as it was in my younger days. But my faith in Christ is just as clear as it ever was. I know that I am drawing very near to the end of the journey of life. I can say, “Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff shall comfort me.”

### REV. J. R. SANDERS.

Because of his apprenticeship in the office of the Ouachita Conference Journal in 1865-6, Rev. J. R. Sanders may be regarded as the man whose connection with Arkansas Methodist journalism dates farthest back. He was born June 18, 1850, near Arkadelphia and reared in that town, where for about a year he was roller boy every Saturday for the Ouachita Conference Journal. He went to Little Rock to learn to be a printer. After some ten years in a printing office he was in 1875 licensed as a local preacher in Spring Street Church, Little Rock. He was ordained local deacon in 1879, at Camden, by Bishop Pierce. He was then one of the owners and editors of the Southern Standard at Arkadelphia. He joined Little Rock Conference on trial at Pine Bluff in 1881. His first charge was Lockesburg Circuit. Was ordained elder at Malvern in 1883 by Bishop Granbery. He served Center Point, Warren, Magnolia, Fordyce, Malvern Avenue (Hot Springs), Riverside (Pine Bluff) Lakeside (Pine Bluff), Hope, Mena, Fairview (Texarkana), Junction City and Lewisville. Was chaplain of the State Penitentiary two years; then served Carlisle. He is now an honored superannuate and makes his home with his son, J. R. Sanders, Jr., at 1604 Elm Street, Pine Bluff.

Woman's Missionary Council, M. E. Church, South, New Orleans, April 11-20.

### THANKS AND APOLOGIES.

We are greatly obliged to the district secretaries of our two Conference Woman's Missionary Societies in Arkansas who have sent fine reports and cheery messages for publication in this department. As it will be impossible to present them in this week's Arkansas Methodist, already crowded with good things, we hope to find sufficient space very soon—possibly next week.

### NORTH ARKANSAS CONFERENCE. MORE JUNIOR SOCIETIES ON HONOR ROLL.

Since my report was sent to the paper the Juniors at First Church, Batesville, First Church, Paragould, Walnut Ridge and Imboden have been reported as being on the Honor Roll for the fourth quarter of 1916.—Mrs. W. L. Oliver, Second Vice President, Conference Society.

### A CALL TO PRAYER.

Will every member of the Woman's Missionary Society make Friday, February 23, a Day of Secret Prayer for a mighty outpouring of God's spirit on the annual meeting of the North Arkansas Conference, to be held in Van Buren, February 27-March 2? Pray especially for the young people, that volunteers may be called into

## CALOMEL TODAY, SICK TOMORROW

Dose of Nasty Calomel Makes  
You Sick and You Lose  
a Day's Work.

Calomel salivates! It's mercury! Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bills it crashes into it, causes cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

### THE MINISTER AT SIXTY-FIVE.

The Carnegie Foundation has planned to have the pension of college professors begin at age 65. It is found that is the age at which most ministers retire from active service. Their need at that age is a fund for the purchase of a home or a life pension. This provision is made by a popular Endowment policy maturing at age 65 with a life income as one settlement option and issued by the Methodist Ministers' Relief Insurance and Trust Association of Boston, Mass.—Advt.

service at this meeting.—Mrs. F. M. Tolleson, President; Mrs. J. M. Hawley, Cor. Sec.

#### BOOKS FOR DISTRICT LIBRARIES.

Auxiliaries of North Arkansas Conference:  
We expect to have a good selection of books suitable for missionary libraries on sale at the annual meeting at Van Buren, February 27-March 2. This will be an opportunity to add books to your district library. Will you not instruct your delegate to buy one or more volumes for your auxiliary to present to your district library? Batesville, Conway, Fort Smith, Helena, Jonesboro and Paragould districts have started libraries. Our goal for this year is "A district library in each district in North Arkansas Conference." Help us to reach this goal.

—Mrs. A. B. Haltom, Supt. Study and Pub., W. M. S., N. Ark. Conference.

#### ITEMS FROM AUXILIARIES.

**Camden.**  
The Camden auxiliary starts the new year well, with a full corps of fine leaders. Mrs. S. B. Proctor was chosen president and Mrs. G. F. Pope for treasurer—two well known and beloved workers for missions. The auxiliary pledge for 1917 is \$260.

**Lockesburg.**  
While this auxiliary has done great work in the past, we are working and praying that we may in truth make "Enlargement" our watchword, that we may do more ourselves and awaken the women of our church to their responsibility as Christians.  
We had a very impressive service in the installation of officers immedi-

ately preceding the evening church service, January 7, conducted by our pastor, the Rev. J. T. Rodgers, after which a sermon on Missions was preached.

Our auxiliary meets twice each month, the first Monday in business meeting, at the parsonage, the third Monday in devotional meeting at the different homes. At the first meeting of the new year the work of the W. M. S. of the M. E. Church, South, both home and foreign, was briefly and interestingly reviewed by Mrs. W. C. Park, "Enlargement Our Watchword" by Mrs. M. Caton, and presentation of stewardship by Mrs. Custer Steel. After a most helpful talk on the plans for the new year, and of God's plans for us to use our time and money in the work of soul saving by our much loved president, Mrs.

R. S. Hunsucker, the pledge cards were distributed. A Mission Study class was organized, consisting of 15 members. We meet in study one hour following each missionary meeting. This is indeed a band of capable and consecrated women, so we are expecting great results from this study.

A Young Woman's Missionary Society has been organized with 18 members, and under the efficient leadership of Miss Mary Gilliam they are very enthusiastic, and we feel sure they will accomplish much good. They meet second and fourth Tuesdays.—Supt. Study and Publicity.

McGehee.

McGehee reports a thriving auxiliary and interesting meetings. They are now studying World Missions and World Peace under the leadership of Brother Hoover, their pastor.

Womble.

Although a young and not very large auxiliary, Womble is thriving and doing things. They have twelve active members and seventeen subscribers to the Voice. They also have a wide awake Bible Study and Mission Study class. Through the courtesy of the Nashville auxiliary they were supplied with books to study, "The King's Highway." They have done a good deal of local work and sent over a hundred jars of fruit to the Orphanage. They are planning to be able to make a substantial pledge next year.

Thornton.

The society at Thornton recently entertained the Baptist Society and other friends at a delightful social affair at their church. The church was tastefully decorated for the occasion. An interesting program was followed by a social hour and refreshments.

Texarkana.

The Delta Alpha Society of Texarkana sends reports of an excellent year's work. Under their first vice president, the children's society, the "Willing Workers," has flourished and increased in membership from 16 to 70. With Mrs. Meyers as superintendent of Mission Study, they studied during the year "The King's Highway," "Comrades in Service," and "The South Today," besides using 12 programs during the year. In their Social Service Department they contributed \$60 to the needy, gave 80 meals, and clothing valued at \$20, also flowers, and made many visits to the sick. A box was sent to the Orphanage at Little Rock, and \$75 dues and pledge were sent to the Conference treasurer.

#### SUNDAY SCHOOL LESSON FOR MARCH 4.

By Rev. C. M. Reves.

Subject: Jesus Feeds the Five Thousand. John 6:1-14.

Golden Text: Give us this day our daily bread. Matt. 6:11.

Time: Spring of 29 A. D., just before the Passover.

Place: On the northeastern shore of the sea of Galilee in an uninhabited region near Bethsaida Julias.

Purpose of the Lesson. John's great purpose in writing his gospel was "That ye might believe that Jesus is the Christ, the Son of God, and believing, ye might have life through his name." The lesson which we are now studying serves this purpose by setting Jesus forth as the sustainer of human life. It also shows the attitude of the people toward him as he manifested divine power.

I. Comments on the Lesson.

"After these things." This lesson

## "Anaemia--Lack of Iron--Is Greatest Curse To Health and Beauty of American Women"

Says Dr. King, Physician and Author

Any Woman Who Tires Easily, is Nervous or Irritable, or Looks Pale, Haggard And Worn, Should Have Her Blood Examined for Iron Deficiency.

Administration of Nuxated Iron Will Increase the Strength and Endurance of Weak, Nervous, Careworn Women 200 Per Cent. in Two Weeks' Time In Many Instances.

### THE CHILD'S APPEAL



use salt when your food has not enough salt."  
"As I have said a hundred times over organic iron is the greatest of all strength builders. If people would only throw away habit forming drugs and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved who now die every year from pneumonia, grippe, consumption, kidney, liver, heart trouble, etc. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in the blood.

On account of the peculiar nature of woman, and the great drain placed upon her system at certain periods, she requires iron much more than man to help make up for the loss.

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles, in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months

**Mother, why don't you take NUXATED IRON and be strong and well and have nice rosy cheeks instead of being so nervous and irritable all the time and looking so haggard and old--The doctor gave some to Susie Smith's mother and she was worse off than you are and now she looks just fine**

"There can be no healthy, beautiful, rosy cheeked women without iron," says Dr. Ferdinand King, a New York physician and author. "In my recent talks to physicians on the grave and serious consequences of iron deficiency in the blood of American women, I have strongly emphasized the fact that doctors should prescribe more organic iron—nuxated iron—for their nervous, run-down, weak, haggard looking women patients. Pallor means anaemia. The skin of an anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks."

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapoca, sago, farina, degerminated corn meal no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe, the water in which our vegetables are cooked are responsible for another grave iron loss.

"Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would

**Dr. Ferdinand King, New York physician and author, tells physicians that they should prescribe more organic iron—Nuxated Iron—for their patients—Says anaemia—iron deficiency—is the greatest curse to the health, strength, vitality and beauty of the modern American Woman.—Sounds warning against**

**use of metallic iron which may injure the teeth, corrode the stomach and do far more harm than good; advises use of only nuxated iron.**



**You can tell the women with plenty of iron in their blood—beautiful healthy rosy cheeked women full of Life, Vim and Vitality**

to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

I have used Nuxated Iron widely in my own practice in most severe aggravated conditions with unfailing results. I have induced many other physicians to give it a trial, all of whom have given me most surprising reports in regard to its great power as a health and strength builder.

Many an athlete and prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray; while many another has gone down in inglorious defeat simply for the lack of iron.

Dr. Howard James, late of the United States Public Health Service, said, "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But so many American women suffer from iron deficiency with its attendant ills—physical weakness, nervous irritability, melancholy, indigestion, flabby, sagging muscles, etc., etc.—and in consequence of their weakened run-down condition they are so liable to contract serious and even fatal diseases that I deem it my duty to advise such to take Nuxated Iron. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

**NOTE**—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine or secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.



does not follow immediately after the lesson of last Sunday. A year intervenes, the incidents of which are recorded in Matt. 4 to 14, in Mark 1:14 to 6:29, and in Luke 4:14 to 9:9. Near the end of this period Jesus sent forth his disciples in pairs throughout Galilee, and it was on their return to him that he said, "Come ye yourselves apart into a desert place and rest awhile," and "went over the sea of Galilee."

"The passover, the feast of the Jews, was at hand." This was the third passover since Jesus began his ministry. We get some idea of the length of his ministry through the references that are made in the gospels to the passover. This reference to the passover was made, perhaps, to account for the presence of so large a multitude on this occasion. The people were moving at this time in the direction of Jerusalem.

"And this he said to prove him." To give him a test to see how he would meet such an emergency. Here is a suggestion as to the educational method of our Lord in training his disciples. Jesus tests men to make them; the devil tests men to break them.

"Two hundred shillings' worth of bread." A shillings was worth something like 16 cents. Therefore, "two hundred shillings' worth of bread" would have been about \$32 worth.

"Five barley loaves and two fishes." The bread was the plain, common bread, eaten by the poor, and the fishes were, probably, dried.

"And giving thanks." The Jews did not think of eating a meal without first asking a blessing upon their food. The blessing which they frequently used was, "Blessed art thou, Jehovah our God. King of the earth, who causeth bread to come forth from the earth." (Tarbell's Teacher's Guide.)

"Gather up the fragments." Not the fragments left by those who had eat-

en, but by those who had served, the fragments from the breaking.

"When the people saw the sign, etc." Christ's miracles were not performed for their evidential value. They had such a value in the eyes of the people, but they were not performed just to startle the crowds. He fed the five thousand because they were hungry.

"This is the prophet, etc." The Messiah promised in the Old Testament. See Deuteronomy 18:15.

II. Lesson From the Lesson.

1. "And a great multitude followed him?" Not only did Jesus go where the people were, but the people went where he was. He drew the crowd. We are living in an age when it is a problem to get the people to attend the services which are held in the church, and we resort to all kinds of plans and schemes to solve the problem. Would it make our task easier if we should get Jesus into our work? If it were more in evidence in the pulpit and in the pew, would not the people come?

2. It is through Jesus that human life is sustained. We think of him as the Savior of the world, as the One who has power to forgive sins, and as the One who is able to rebuke disease and restore life. But do we think of him enough as the One who sustains life, day after day? Of course when our attention is directed to this fact, we readily admit it. But we are not in the habit of giving thanks to God regularly for this blessing. If we are miraculously saved from death, we are overwhelmed with gratitude for our deliverance. Yet, we may be kept in perfect health through a long life-time without ever being moved to any special thanksgiving. If manna fell from heaven to supply our needs, we would, doubtless, lift up grateful hearts to him who so wonderfully provided for our wants. But the sight of the growing grain and the ripening fruit does not call us to grateful recognition of God's mercy. Our golden text, "Give us this day our daily bread" is a petition in the Lord's prayer which is calculated to make us conscious, every time we really pray that model prayer, that it is God who sustains our lives.

3. The little that we have becomes sufficient for the needs of many when it has been consecrated to God. The five loaves and the two fishes which the lad had were enough in the hands of the Master to feed a multitude. This is true with all that we have. God can take the things that are ours, time and talents and influence and wisdom and money, and so multiply them as to make them ample for the needs of men. Dr. Lyman Abbott says, "The question is not, What can you do? but, What can you and God together do?"

4. Children may be co-laborers with God in the accomplishment of His purposes. It was a lad who furnished the loaves and the fishes, and it was a little servant girl who told her mistress that there was a prophet in Samaria who could cure Naaman of his leprosy. Boys and girls can help Jesus in what he is doing in the world today. When they are getting other boys and girls into Sunday school, when they are working in the Juvenile Missionary Society or in the Junior Epworth League, when they are bringing their little friends to Jesus as Andrew brought Peter, they are as truly helping Christ as was the lad that day who gave his supply of bread and fish to be used in feeding the multitude.

#### Questions For Class Discussion.

1. Does Jesus ever question us to try our faith?
2. Why did not Jesus create food outright for the multitude instead of multiplying the "loaves and fishes?"
3. Why was not Jesus in Jerusalem at this time for the Passover?
4. What lesson are we to get from the fact that Jesus provided for the physical needs of men?

#### NOTICE, BOARD OF CHURCH EXTENSION.

The executive committee of the Board of Church Extension is hereby called to meet at 10 a. m., March 6, in the study of Rev. W. C. Watson, Pine Bluff, Ark., to transact such business as may come before them. All applications for loans or donations from the General Board must be in the hands of the secretary on or before this date.—W. D. Sharpe, Sec.

#### QUARTERLY CONFERENCES CAMDEN DISTRICT.

(Second Round.)  
Kingsland Ct., at Cross Roads Church .....Mar. 3-4  
Strong Ct., at Bolding .....Mar. 10-11  
Huttig .....Mar. 11-12

### 100 Years Old

"The kidneys play a most important part in causing premature old age and death—the more injurious the poisons passing thru the kidneys the sooner comes decay"—so says a distinguished physician, who further advises all people who are past thirty to preserve the vitality of the kidneys and free the blood from poisonous elements, such as uric acid—drink plenty of water—sweat some daily and take Anuric before meals.

This Anuric is put up in tablet form, and can be obtained at almost any drug store. For that backache, lumbago, rheumatism, "rusty" joints, swollen feet or hands, due to uric acid in the blood, Anuric quickly dissolves the uric acid as hot water does sugar. Discovered by Dr. Pierce of Buffalo, N. Y.

Prevent premature old age by simply sipping a cup of hot water every morning before breakfast, taking a little Anuric before meals and live to be a hundred.

#### CONWAY DISTRICT.

(Second Round.)  
Dover .....Feb. 17-18  
Russellville .....Feb. 18-19  
Atkins .....Feb. 24-25  
Clarksville .....Mar. 3-4  
Altus .....Mar. 10-11

#### HELENA DISTRICT.

(Second Round.)  
Forrest City, 7:30 p. m. ....Feb. 25  
Marianna, 7:30 p. m. ....Mar. 4  
Helena, First Church .....Mar. 10-11  
West Helena .....Mar. 11-12

#### MONTICELLO DISTRICT.

(Second Round.)  
Collins, at Deane .....Mar. 4  
Hermitage, at Carmel .....Mar. 10-11  
Warren .....Mar. 11-12

#### PARAGOULD DISTRICT.

(Second Round.)  
Paragould Ct., Mt. Carmel .....Mar. 10-11  
Pollard Ct., Mars Hill .....Mar. 17-18

#### PINE BLUFF DISTRICT.

(Second Round.)  
Gillett Ct., at Haller's Chap. ....Mar. 3-4  
Sheridan Ct., at Carmel .....Mar. 10-11  
Sheridan Sta. ....Mar. 11-12

#### PRESCOTT DISTRICT.

(Second Round.)  
Mt. Ida, at Oak Grove .....Feb. 24-25  
Womble, at County Line .....Mar. 3-4  
Amity and Glenwood .....Mar. 4-5

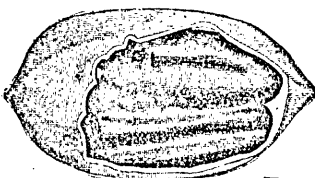
#### TEXARKANA DISTRICT.

(Second Round.)  
Horatio, at Mt. Rose .....Feb. 24-25  
Vandervoort, at Gillham, at night. ....Feb. 25  
Conference Sunday night or Monday .....Feb. 26  
Lockesburg, at Bellville .....Mar. 3-4

THE REFLECTIONS OF A MARRIED WOMAN—are not pleasant if she is delicate, run-down, or over worked. She feels "played out." Her smile and her good spirits have taken flight. It worries her husband as well as herself.

This is the time to build up her strength and cure those weaknesses or ailments which are the seat of her trouble. Dr. Pierce's Favorite Prescription regulates and promotes all the proper functions of womanhood, enriches the blood, dispels aches and pains, melancholy and nervousness, brings refreshing sleep, and restores health and strength. It cures those disorders and derangements incident to womanhood.

A well-known agent which can be procured at all drug stores is "Pleasant Pellets," made up of the May-apple, the dried juice of the leaves of aloes and the root of jalap. First put out by Dr. Pierce nearly fifty years ago.



### "The Pecan Business"

NEW EDITION FREE.

A practical guide showing how to bud pecans. Tells how to grow trees 12 inches in diameter by the end of the eighth year which yielded 400 pounds of nuts per acre. Trees, nuts, groves for sale direct without agents at attractive, reduced prices.

B. W. STONE, Thomasville, Ga.

#### NOTICE.

Application for Guardian Sale.  
In re A. L. Hall Estate.  
Mrs. Lenora Hall Beauclair, Guardian.

Notice is hereby given that I, Lenora Hall Beauclair, as guardian of Blanche, May and Reuben Hall, will make application to the Probate Judge of Pulaski County, upon the 16th day of March, at 10 o'clock a. m., for an order to sell the following real estate, to-wit:

The northwest fourth of the northwest fourth, Section 12, Township 1 South, Range 12 West, Pulaski County, in which said minors have an interest.

The application for said sale is asked for the maintenance and education of said minors, there being no other property of any kind belonging to said minors, with which funds may be secured to provide for their education.

Anyone interested in said minors or sale of said lands are warned to be present at the above time and place to offer objections, if any there be, why said order should not be granted for the sale of said lands for the purposes therein set out. That said sale shall be for cash or upon credit of three months as may be directed by the court.

MRS. LENORA HALL BEAUCLAIR, Guardian.

GEO. F. JONES, Attorney for Guardian.

## The Faithful Guide

FROM

## Seed To Harvest

# HASTINGS' CATALOG

for

# Spring 1917

In offering this big new Catalog, which represents 27 years of hard study of seed, soil and Southern climatic conditions, we feel better prepared than ever to be a faithful guide to the farmers of the South.

We feel that we deserve the confidence you place in us, by depending on us to a large extent, for truthful planting information. We have used our position to gather it for your advantage; threshing it out like wheat and giving you only that which is valuable.

We want you to get your share of this benefit,—so we'll send you this book free. Write us for it promptly.

**H. G. HASTINGS CO.,**  
Atlanta, Ga.