

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK., THURSDAY, MARCH 9, 1916

NO. 10

THE LORD IS GRACIOUS, AND FULL OF COMPASSION; SLOW TO ANGER, AND OF GREAT MERCY. THE LORD IS GOOD TO ALL; AND HIS TENDER MERCIES ARE OVER ALL HIS WORKS. ALL THY WORKS SHALL PRAISE THEE, O LORD; AND THY SAINTS SHALL BLESS THEE.—Psalm 145:8-10.

REMEMBER!

Remember that, as we now have state-wide prohibition, there will be no vote on license at the general election this fall. Consequently, if the liquor people should secure the governor and a majority in the Legislature, the statewide law would be repealed and we would be absolutely at the mercy of the saloon power. Remember that men who advocate local option stand for all that the saloons now hope to get, and will pass and approve laws favoring the liquor traffic. We do not wish to minimize other issues, but every Christian and lover of his state should remember that the prohibition question is by far the greatest political question before the American people, and other questions can not be satisfactorily settled till this question of questions is settled right. Arkansas has taken her place with the progressive states. Let us hold our position.

THE LAYMEN'S MISSIONARY CONVENTION.

The convention held in our city last week was truly great in everything except the attendance of laymen. The strong men on the program, representing the best in different denominations, brought facts and inspiration. It was the consensus of opinion that the world is facing its dangerous crisis and that spiritual preparedness is essential to meet it successfully. After an appropriate welcome by Chief Justice E. A. McCulloch, Dr. J. N. Mills, a traveler, from Washington, D. C., giving a "Tourist's View of Missions," witnessed to the power and success of missions in foreign lands. Bishop J. R. Winchester of Little Rock emphasized the present missionary opportunity. Dr. E. M. Waits, pastor of Magnolia Avenue Christian Church, Fort Worth, set forth the wonderful opportunity of the Church in the Southwest. Dr. J. G. Dale, secretary of the Laymen's Missionary Movement, Associate Reformed Church, graphically portrayed the need in Latin America. Prof. N. Gist Gee, professor in our own Siochow University, indicated the possibilities of China in the new day dawning. Dr. E. H. Rawlings, secretary of our own Laymen's Missionary Movement, discussed the need of more active and consecrated laymen and their tremendous value to the Church. Dr. W. W. Pinson, our own efficient and eloquent Missionary Secretary, showed the vital relation of America as the big brother among the nations. Dr. E. W. Smith, foreign missionary secretary of the Southern Presbyterian Church, explained the real character of practical faith and its utility, and later showed the vital relation between missions and spiritual life. Rev. J. W. Lowe, a Southern Baptist missionary, explained conditions in China and predicted rapid progress there in the work of the kingdom of God. Rev. E. H. Eckel, a provincial secretary of the Protestant Episcopal Church, clearly proved the spiritual destitution among a large proportion of the people of the Southwest. Dr. D. Clay Lilly, field secretary of the Laymen's Missionary Movement in the United States and Canada, discussed the preparation of our own lives necessary to world conquest for Christ. Dr. W. S. Marquis, a missionary secretary of the Northern Presbyterian Church, demonstrated that missions is the greatest business in the world, and out of his own experience proved what a single pastor or church may do. Dr. W. T. Ellis, the traveler and journalist, drove home our responsibilities by showing how the world war is touching all of us and indicating the changes that might be expected to fol-

low. His appeals for greater insight, truer spirituality, and the heroic life were thrillingly impressive. Where all was superlatively good it may seem invidious to single out one speaker, but Dr. Ellis seemed to have the completest grasp of the situation and drove home his convictions with tremendous power. It is probable that his addresses will have the most far-reaching effect. Dr. Lilly's presidency was masterly and his manner of conducting the opening devotional exercises was peculiarly helpful. All of the general meetings were held in our First Church, the men occupying the floor of the auditorium and women the galleries. Both were often crowded to their capacity. Various speakers filled pulpits on Sunday, and several congregations united in some of the churches. The regular sessions were in the mornings and at night, and denominational meetings were held in the afternoons of Thursday and Friday. Those of our own Church, giving special attention to Sunday school work, the evangelistic campaign, and the every-member financial campaign, were well attended and quite profitable. Dr. W. W. Pinson, Dr. E. H. Rawlings, Prof. N. G. Gee, and Mr. A. L. Dietrich rendered appreciated service. The total enrollment was about 800, and the average attendance was approximately 1,000. The First Christian Church, Little Rock, received the banner for the largest registration of any church in the city, 124; the Presbyterians received the banner for the largest registration of any denomination in the city, 211; the Methodists received the banner for the largest registration of any denomination outside the city, 73; and Pine Bluff received the banner for the largest registration of any town outside the city, 11. There were no collections, and no debt was contracted. According to the rule among the laymen, entertainment was not expected nor provided. Desiring to secure the attendance of our own preachers, the Methodist pastors of Little Rock voluntarily offered and provided free entertainment for the visiting preachers. It was much appreciated and thoroughly enjoyed. Various Boards held meetings during the convention period. Altogether the occasion was one of great spiritual profit.

MOMENTOUS MESSAGES.

Among many messages delivered at the Laymen's Missionary Convention were the following: "This war has taught the world, and our comfort-loving, pleasure-seeking America needs this lesson—that there are things worth fighting for and some worth dying for. We need to be taught afresh the lessons which our fathers learned, that some things are more precious than life. One of the things that we now know is worth fighting for is justice for the little nations and the weaker people. The supreme and final message of the returned soldier will be the pre-eminence of spirituality. In the red glare of war the pettiness and provincialism of our religious conceptions have been revealed. We are learning that human values are supreme. Man right supersedes property right. The marvelous hospital service, the new social efficiency, the unprecedented gifts to the war victims and the new literature created all reveal the heart full of pity."—W. T. Ellis.

"The center of world power has changed since the American revolution. Then Europe was the only center of world power. Now there are three centers of world influence, Europe, America, and Japan. Which of these shall lead the human race? Japan cannot, for she has not enough spiritual power. Europe cannot resume leadership for many years, because she will be depleted of both men and money. America must lead the human race in its spiritual progress. It must be the American Church. It must be men like you."—D. Clay Lilly.

"Face to face with the black mass of paganism, the disciples of Christ feel, as nowhere else, that they are one. The growing unity on the foreign

field is having a tremendous effect on all the churches. We are seeing that the points on which we differ are small and few compared with those in which we agree. When we bring together all that the Bible says to explain and illustrate faith we are led to the following as a practical definition: Faith is courage to go forward in the path of obedience (not of fancy, nor fanaticism, nor self-will), doing our best with what we have and trusting God to back our best with his power."—Egbert W. Smith.

"Our country has character, a meaning, a purpose, and it is not to be a big bully, but the big brother of the nations. We are free to do the big thing. God expects the 20,000,000 Christians of America to carry the word to the world."—W. W. Pinson.

"China is the biggest problem of the present day—not eclipsed in magnitude by the European war. China has vast natural resources, but her greatest resource is in her 400,000,000 people, patient and willing laborers. When these people, able to work for ten cents a day, awake and are developed, there will be a great economic revolution, and America needs to be prepared to meet it. The Chinese are fast turning from their idols. Our schools, churches and hospitals are overflowing, and there never was such opportunity for successful work. Let us get a new conception of the Chinese and our relation to them and of their part in the world's great future."—N. Gist Gee.

"The man who, in a time like this, utters a word to discourage or lifts a little finger to hinder the work of the missionary, is striking with cruel blow the breast at whose beneficent sources he took nourishment and which gave his race sustenance from the days of the Christian forefathers until the present moment."—E. H. Rawlings.

ARKANSAS AND VANDERBILT.

In a recent issue of the New Orleans Christian Advocate, the brilliant and able editor, Dr. R. A. Meek, writes at length on "Some Words of Warning to the Church." He takes the position that the Vanderbilt University issue is not dead, and says that "indications that a quiet and guarded campaign is being conducted throughout the Connection by the pro-Vanderbilt men are all too plentiful." After referring to Missouri, he says: "The condition in Arkansas, despite the effort to gloss it over, is, according to reports that we believe to be dependable, worse than it is in Missouri." It is exceedingly unpleasant to be "nagged at," but some people outside of Arkansas persist in "nagging at" us on this question. We have tried to make our position clear, and have no disposition to protract needless controversy, but we do assert with all the emphasis of which we are capable that the two Conferences in Arkansas and the vast majority of our people are absolutely loyal to our educational program as laid down by the General Conference, and we believe that we are in position to voice the sentiments of our constituency when we declare that it is not our purpose to seek to recover Vanderbilt University, although there are wise and good men among us who think that we still have legal rights that would justify further litigation. If the right of free expression of opinion and of suggestion had not been denied the Conferences in Arkansas, there never would have arisen any question as to our attitude. Conference rights have been disregarded, and we have been held up as disloyal when we simply desired to express a respectful opinion on a subject which was brought before us and in which we were and are vitally interested. We have never been "pro-Vanderbilt," unless to believe that the Church owned it and had a right to control it and to grieve over the loss make us "pro-Vanderbilt." We now regret that any Methodists are on its Board or in its

(Continued on Page 3, Column 3.)

Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

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

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

Entered as second-class matter, January 31, 1903, 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.

Conway Dist. Conf., at Hartman, April 18.
Booneville Dist. Conf., at Branch, April 18-20.
Ft. Smith Dist. Conf., at Van Buren, April 26-28.
Helena Dist. Conf. at Marvell, April 27-30.
Pine Bluff Dist. Conf., at Humphrey, May 23-26.
Monticello Dist. Conf. at Hermitage, June 30-July 2.
Camden Dist. Conf. at Union Church, July 12-16.

PERSONAL AND OTHER ITEMS.

Rev. B. E. Robertson writes that he is very hopeful of a good year on Naylor Circuit.

Rev. G. C. Johnson writes that he is moving along nicely and has raised about \$500 for a new parsonage at Ola.

Dr. J. W. Lee, presiding elder of St. Louis District, made at Evanston, Ill., a great address on "Climate and Unity."

Rev. W. A. Williams of Salado writes that all things are moving off nicely and he is looking forward to a great year.

Married—At the home of the bride, Colt, Ark., February 27, Mr. Taylor Shawver and Miss Grace Milton, Rev. F. H. Champion officiating.

First Baptist Church, Nashville, Tenn., in 1914 gave for local expenses only \$3,704, but for missions \$14,163. Is not this the proper proportion?

Rev. W. P. Whaley, presiding elder of Camden District, is announcing a unique program for his second round of quarterly conferences. See his special notice this week.

Married—March 2, Rev. J. D. Roberts, pastor of Kibler Circuit, and Miss Navie Kellar of Kibler were married at the home of the bride, Rev. G. E. Patchell of Alma officiating.

Our Board of Missions has received a bequest of \$3,634.65 from the estate of Mrs. Annie H. Tinsley of Petersburg, Va. This money is for the Girls' School, Rio de Janeiro, Brazil.

Wednesday, March 1, a son arrived in the home of Rev. E. B. Harwell, assistant pastor of Capitol View Church, and two days later he was baptized Pierce Waldrip by Rev. M. N. Waldrip of Pine Bluff.

Dr. Charles Bulla, superintendent of the Wesley Bible Class Department, has been elected a member of the International Sunday School Lesson Committee, representing the Methodist Episcopal Church, South.

Dr. Jerome Haralson of Jacksonville, Tex., was forced some weeks ago to go to the Baptist Sanitarium at Dallas for an operation on his eye. It was successful, and he is now at home and able to use the eye again.

Prof. Sidney Pickens, president of the State Teachers' Association and superintendent of Batesville schools, has a large Sunday school class in our church. Recently eighty were present, and one hundred are expected soon.

Dr. B. P. Raymond, one of the most distinguished ministers of the Northern Methodist Church, died at Middletown, Conn., February 27, aged seventy years. From 1889 to 1908 he was president of Wesleyan University, Middletown.

On March 5 Rev. R. L. Cabe of Kingsland had large congregations at three of his churches, with very fine services. The Sunday school at Kingsland is double what it was last year, and everything is looking better in the charge.

The quarterly conference of Ussery Circuit passed strong and appropriate resolutions concerning the late Rev. J. L. McKinley, a noble local preacher who often supplied our circuits and rendered valuable service to his community.

Rev. S. H. Babcock, in the Texas Advocate, has a very strong article on "Why Build Methodist Colleges in Oklahoma?" He shows very conclusively that all the State schools are not keeping up the supply of teachers needed for the public schools.

Rev. Lovick P. Law, evangelist of Siloam Springs, has just closed great meetings at Fairfax and Tarkio, Mo. At the latter there were some 360 conversions and reclamations, eighty joining the Methodist Church on the closing Sunday and others expected.

Rev. Julian Foster announces that Rev. O. H. Tucker, who has been selected by the preachers of Fayetteville District to assist them in caring for the interests of the Arkansas Methodist, will be with him at Elm Springs, March 16, and will preach in the morning.

Rev. Richard Wilkinson, D. D., who has served some of the best charges in our Connection, has announced that he would withdraw and unite with another denomination because he is convinced that a settled pastorate and fewer changes are necessary to his best work.

Rev. W. B. Wolf of Cotter writes that church conditions in his charge are improving. The salary has been increased, a new Junior League organized, with 31 members, a new Home Department with 30 members started in the Sunday school, and there have been five conversions.

Dr. J. D. Simpson has tendered his resignation of the presidency of Birmingham College, effective in June. He is one of the great preachers of Alabama, and has done a splendid work in the college under financial difficulties. It is to be hoped that he may be induced to continue that work.

A gain of 6,762 in Sunday school membership was made in the North Carolina Conference during 1915. This is the largest recorded in the history of that Conference since 1869. The correct figures now show a Sunday school enrollment of \$80,366. The Church membership is 89,704, this being a net gain of 4,500 during 1915.

As it is said that we must give even the devil his due, we record the announcement that Monterey, Mexico, was saved from destruction recently by the fact that the soldiers first came to a brewery and became so drunk that they were incapable of doing any damage. We might save ourselves from invasion by establishing breweries along our frontiers!

One church in Pennsylvania has given an average of \$25 per member for local current expenses and \$69 for missions in the last ten years. In twenty-three years that church has given more than \$153,230 for missions. For fourteen years it gave an average of \$6,880 a year, and for about nine years \$8,272 a year. The current expenses of this church have never exceeded \$3,000 a year.—Ex.

Last Tuesday, at the home of her niece, Miss Mary G. Leigh, in Little Rock, passed away Mrs. Susan G. Dance, one of the best and most faithful members of our First Church. She was a Georgian, and came to our city in 1878, where she has been actively identified with church and benevolent work. She is survived by her brother, Mr. L. B. Leigh, and two nephews and four nieces.

Many a man has won a reputation for bravery because he did not have sense enough to realize his danger. The truly brave person is the one who realizes the danger, but whose sense of duty overcomes timidity and causes him to toe the line and fight a double fight—one to conquer the obstacle, and the other to conquer the natural inclination to run.—Citizens' Press (Bigelow).

Rev. A. N. Goforth, pastor at Wagoner, Okla., says in the Texas Advocate of his recent meeting: "We had Rev. Theodore Copeland, D. D., of Hot Springs, as our leader. Yes, he was with us in great power. He is truly a great preacher as well as a great man. He is the best help I ever had in a revival meeting. To know him is to love him. To hear him is to be elevated. We think there is bishop timber in him."

Seventeen persons united with the First Methodist Church Sunday morning at the conclusion of Rev. P. C. Fletcher's sermon on "The Broad, Powerful, Influential Christian." In a little more than two years Rev. Mr. Fletcher has received nearly 300 persons into the First Church. He was greeted yesterday by a congregation which taxed the capacity of the auditorium. At night another large audience assembled to enjoy the beautiful song service given by the choir and surplice chorus un-

der the direction of Mat. Pratt Bacon. The program was one of exceptional merit.—The Texarkanian.

"Go-to-Sunday-School-and-Stay-to-Church-Sunday" is the latest. Some churches of a sister denomination are observing it. The much hyphenated title speaks for itself. It tells a story of Sabbath school failure and church failure alike. It is a confession, on the very face of it. It is frantic effort at a temporary and mechanical correction of an evil which goes deeper down into the life of the church than within reach of a spasmodic attempt set for a single day.—Presbyterian of the South.

Discussing in the Texas Advocate the recent action of the Northern Methodist Bishops in the question of settling the priority of Methodist origins in America, Bishop Hoss says: "We chose our commissioners to suit ourselves, knowing them to be worthy men, fit to sit with their brethren of other Methodisms in reaching fair and honorable conclusions. The intimation that they were lacking in character or in competency deserves to be resented, and I do resent it very deeply."

When with the love of Christ in our hearts we try to help our fellow men, we are not only serving them, we are expressing acceptably our gratitude to Christ. Every act, therefore, of helpfulness in missionary work, or in any form of social service, in personal aid to those in need, is giving thanks to God in the way most pleasing to him; while all worship, all services of Thanksgiving offered from lives persistently selfish and merciless, are abhorrent in his sight.—Congregationalist.

Last week, while they were attending the Layman's Missionary Convention, the following friends honored our office with their presence: Revs. Jeff Sherman, Bentonville; F. R. Hamilton, Prairie Grove; Moffett Rhodes, Stamps; S. K. Burnett, Huttig; R. M. Holland, Hot Springs; T. F. Hughes, Hot Springs; J. L. Leonard, Leola; F. S. H. Johnston, Conway; J. F. E. Bates, Forrest City; L. M. Powell, Arkadelphia; W. W. Christie, Murfreesboro; J. A. Parker, England; I. D. McClure, Pocahontas; J. G. Carter, Wiville, and W. B. Hays, Newport, and his sister, Mrs. S. L. Cochran, Argenta.

The entire Church will be pleased to hear the good news which comes in the following statements in a letter from Bishop R. G. Waterhouse: "I have been taking regular walks on all suitable days, on the streets, and now the aggregate of such walks in a day ranges from three to five miles. Today I walked the five miles in three walks. I have preached twice to the Junior Church of Trinity, Los Angeles, and made a brief speech at a brotherhood banquet. I do not yet feel strong enough to attempt a regular service for grown people, but I believe myself to be moving in that direction. I am thankful that I have the constant prayers of many of our people for the recovery of my health and believe they are being answered."

The Sunday school organization at Wesson, where Rev. B. F. Scott is pastor, is unusually good for a small station. When Rev. J. R. Rhodes was pastor four years ago two organized Bible classes were started and are still maintained. There are regular meetings once a month at some private house, and once a year each class has its banquet. The "Send Me" class is composed of the older people. Its last two meetings have been unusually interesting. At one a loving cup was presented in a fine speech by Mr. J. G. Hancock to Mr. and Mrs. E. G. Collins. Mr. Collins is the teacher. Last week the class was entertained at the home of Mr. Collins, and a splendid program was carried out. Refreshments were served and many fine speeches made.

ROYAL RESPONSES.

Some of our preachers are responding royally to our calls for co-operation to collect and secure subscribers for the Arkansas Methodist. We are confident all will finally do their part, but trust that none will long delay. Many subscribers are remitting and sending cheering messages.

POLITICIANS TO BE WATCHED.

Our attention has been called to the fact, appearing again and again in the secular papers, that candidates for State office are having rallies of their friends and supporters at convenient points on the Sabbath day. Let Christian people watch the candidates. Men who disregard God's command to remember the Sabbath day and keep it holy are

not likely to be true to their oath of office. God is punishing the nations of Europe for their sins. He will deal with us, too, when the day of our probation is past. Rebuke these sacrilegious politicians by letter and by vote. Men who do not respect God are unworthy of our confidence.

THE METHODIST CHURCH AND CANDIDATES.

Several Methodists have protested vigorously against an effort which has been made in a private letter to secure the support of the Methodist people for a certain candidate for a State office. He is given credit for having rendered the Methodist Church in Arkansas a valuable service because two years ago he joined the owners of the Arkansas (Western) Methodist on certain notes and is still on those notes, and it is suggested that he saved the paper from bankruptcy. We do not question the sincerity of the opinion of the writer of this letter nor his motives, but we want our readers to understand that the indorsement of the notes was originally given as a personal favor to the then owners of the paper, and it has been continued under the present management simply because the bank holding the notes would not release any signer. We regard it as a misfortune that he was ever asked to sign. If it had not been for the action of the Arkansas Methodist Commission in protecting the obligations voluntarily assumed in a friendly business way, the above mentioned candidate would have been forced to pay all or a part of these notes. Instead of his saving the Methodist Church he has been saved by the Methodist Church from the effects of his own acts. However, the most important point is that the Arkansas Methodist and the Methodist people do not come under obligation to support any candidate because of any favor which he may render the Church. This paper has endeavored to maintain an editorial policy which leaves it free to stand for principles and not for personal friends or friends of the Church. Otherwise influential and ambitious men might seek to control its editorial utterances. We must be at liberty to strike at evils in both Church and State, whether the perpetrators are our friends or our enemies. Let it be understood here and now that whenever the Arkansas Methodist attacks any man it is because of the relation of his conduct to the standards of right, and when we approve and support men or measures it is not out of personal regard, but for the public welfare. We can conceive of circumstances which would require the utter disregard of personal friendship and party ties. While we are very anxious for our people to consider the merits of candidates, we warn every candidate and his zealous friends that the Southern Methodist Church in Arkansas is not under obligation to any candidate for anything that he has done, or is supposed to have done, for the Church, but Methodists are under the highest obligation to support the best man regardless of personal or Church relations. If this editor had been consulted about the letter in question, he would have protested against the writing, although the writer is one of his best friends.

HENDRIX NOTES.

Burke Culpepper is conducting a revival in Conway. It has already gotten a deep hold upon the students of Hendrix as well as the citizens of the town.

The students and faculty put out last week 50 pecan trees on the campus. They hope for a good pecan grove.

One of the small cottages on the campus was burned last Saturday morning, destroying all of the clothes and other things belonging to two students who were rooming in the cottage. The faculty and students at chapel made good the loss for the two boys. The cottage itself was without value.—Reporter.

THE ORPHANAGE.

Since my last report in the Methodist I have received special contributions for the Methodist Orphanage as follows: From Mrs. J. A. Langston, Little Rock, \$2; from John Asbury Sewell, Shuler, Ark., \$1 (Mr. Sewell was 74 years old in August); from Mr. W. B. Meador, Dumas, \$6.80, contributed by ten young girls and boys, to-wit: Rubie Meredith, Frank Pierce, Russell Kimbro, Mannie Robinson, Willie Pierce, Gertrude Nichols, Laura Lee Cook, Frank Robinson, Robert Baker and Norahlee Pierce. C. A. Red of Little Rock contributed carpenter work and material to the value of \$10; one

box clothing by the Missionary Society at Ashdown, by Mrs. Glover Steele, president, and Mrs. Orus Leslie, secretary; one box canned fruit from the Missionary Society at Danville. The two cows have not yet been furnished the Orphanage. Everything moves smoothly in the Home.—Geo. Thornburgh, President.

REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

North Arkansas Conference.	
Amount due, 1916.....	\$2,000.00
Amount previously reported.....	\$1,018.05
Amounts received since last report:	
February 29—Danville	15.00
March 1—Brinkley	9.00
March 1—Prairie View	8.00
March 2—Pocahontas	10.00
March 3—Holly Grove	10.00
Total	\$1,070.05
Little Rock Conference.	
Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,290.53
Amounts received since last report:	
February 29—Portland	7.60
February 29—Fouke	11.25
February 29—Carlisle	5.50
March 1—Friendship	2.50
March 1—Atlanta Circuit	8.00
March 1—Monticello	40.00
March 2—Leola and Carthage.....	5.00
March 6—Magnolia	35.00
March 6—Bradley	14.00
Total	\$1,419.38
James Thomas, Treasurer.	

HENDRIX GRADUATES FOR POSITIONS.

Some twenty young men will graduate from Hendrix in June. Most of them will be available for teaching positions next year. Several are mature and have had experience. School boards desiring high school teachers, principals or superintendents should write the president of the college at Conway.

BOOK REVIEWS.

The New Chivalry—Health: Proceedings of the Southern Sociological Congress; edited and published by J. E. McCulloch, Nashville, Tenn.; price, \$2.

The last session of the Southern Sociological Congress was held at Houston, Tex., May 8-11, 1915. The theme for consideration was "The Conservation of Health." It was ably discussed, and the papers and addresses form this splendid volume of 556 pages. Many of the foremost physicians and sociologists were enlisted, and gave the digested results of their research. After the preliminary addresses the topics were discussed under the following heads: "The Cost of Preventable Disease," "Some Causes of Ill Health," "The Health of Mothers," "The Health of Children," "Mental Hygiene," "The Health of Criminals," "Means of Promoting Health," "The Health of Negroes," "The Church and the Conservation of Health." Under the last topic Dr. John C. Granbery, of Southwestern University, read a strong paper on "The Primary Function of the Church—To Save Life." He said, in part: "Is it not the chief business of the Church to save souls? This way of putting the case is so strongly established in the conventional thinking and acting of the Church that it cannot be lightly disposed of, but must be taken seriously." After showing that the soul is really the individual and that salvation is more than merely rescuing the vital element from eternal burning, he continues: "If men are to be saved, their bodies must be saved, the environment must be saved, the community must be saved. We did not choose in what country or age we should be born, nor were we consulted as to our ancestry. As the Apostle Paul says, we are debtors. All that others have suffered and hoped and striven for is written in our natures. We are the product even of the defeats and disappointments of life. * * * It is common now to speak of society as an organism, because, like an organism, society undergoes growth, its parts become differentiated both in structure and function, and are mutually dependent. In human association interdependence is realized in the highest degree. Each man conditions every other. He takes up so much space, diminishing the available space on earth, and increases the demand for food and the

potential labor supply. There is psychic interaction—intercommunication of thought, feeling, purpose. Men are responsive to each other's moods. Under these circumstances, how is it possible to isolate an individual soul and save it, cutting it loose from the intricate, interminable network of psychic bonds that unite us? * * * If it is true that 300,000 children under a year of age die annually in the United States, malnutrition being responsible for 85 per cent, and if one-half of those who die would live if known measures were applied, then it would be more appropriate to speak of their being murdered than of their dying according to the will of the Lord. Well has it been said that smallpox, malaria, yellow fever, and typhoid are no longer diseases; they are crimes. * * * The Hebrew prophets held before the people the hope and ideal of a redeemed community. There was in their consciousness no sharp distinction between material and spiritual blessings. * * * The Church devotes herself to the work of saving life in the name of him who 'himself took our infirmities, and bore our diseases.' " Then Dr. J. L. Kesler said: "If it is good for the good Samaritan to help the man who fell among thieves on the road to Jericho, when he was physically disabled, it is better to break up the thief gang and make the road safe. If the Church is committed to the cure, it is committed still more to the prevention. Our ultimate goal is a new environment and a regenerate society, readjusted and redeemed." Dr. H. B. Carre said: "Finally, let it be observed that in advocating a program for the Churches as conservers of social health we are not seeking to divert them from the main task; we are not leading them off into some morass to die, but are opening new fields of activity in which they may spend themselves, and in thus spending themselves find a new and a larger life. In this way the Churches themselves will exemplify and experience the saving power of the gospel of love which it is their chief task to herald and make real in a self-centered and egoistic world." This Congress is worthy of our unqualified support.

The Acts of the Apostles: Outline Studies in Primitive Christianity; by W. H. Griffith Thomas, D. D., Wycliffe College, Toronto; published by The Bible Institute Colportage Association, Chicago; price, 50 cents.

This little book contains a series of studies in the Book of the Acts intended to guide Christian workers and enable them carefully to study and master this very valuable portion of God's Word. The object is not to exhaust, but to suggest the subject of each study, and to encourage the devout student to accomplish as much as possible by his own efforts. It is intended to cultivate close acquaintance with the Book of the Acts and not simply to give information about the Book. However, a short Bibliography of authorities is given, but they should not be used till the Book of the Acts itself has been mastered as to purpose, plan, and contents. As much of the Sunday school study this year is covered in these studies, the book will be found especially valuable at this time. Without giving too much aid, it affords abundant material for sermon-making.

Marvels of Our Bodily Dwelling; by Mrs. Mary Wood-Allen, M. D.; published by the Vir Publishing Co., Philadelphia; price, \$1.20.

While this is really an elementary work on Physiology, it is in the form of an attractive story. The body is called our dwelling house, and different parts and organs are characterized in various ways, calculated to create and sustain interest among youthful readers. The scientific facts and principles are skillfully interwoven in the narrative so that they are easily learned and impressive. The book would make an ideal gift for boys or girls. Indeed, many mature people would appreciate it and be greatly profited by reading the charming story. The warnings against narcotics, tobacco, and alcoholic beverages are forcible and effective.

ARKANSAS AND VANDERBILT.

(Continued from Page 1.)

Faculty, and we expect to do all in our power to create an educational system that will meet the demands of the age. We intend to be loyal to the Church and its policies and institutions in spite of suspicions and questionings about our attitude.

CONTRIBUTIONS.

WHEN TO LOVE.

Love one another, from 'he heart fervently.
"Folks need a lot of loving in the morning,
The day is all before, with cares beset—
The cares we know, and those that give no warning;
For love is God's own antidote for fret.

"Folks need a heap of loving at the noontime—
In the battle lull, the moment snatched from strife—
Half-way between the waking and the croon-time,
While bickering and worriment are rife.

"Folks hunger so for loving at the night-time,
When wearily they take them home to rest—
At slumber-song and turning-out-the-light time—
Of all the times for loving, that's the best!

"Folks want a lot of loving every minute—
The sympathy of others and their smile!
Till life's end, from the moment they begin it,
Folks need a lot of loving all the while."—Strickland Gillilan, in The Ladies' Home Journal.

ST. LOUIS NOTES.

Sixteen years ago I left Hendrix College with no other intention than always remaining within the bounds of Arkansas. It so happened that there was a vacancy in one of the leading appointments of the St. Louis Conference, and I was asked to supply the same till Conference, and so through this means I have been in the St. Louis Conference. I suppose I am a full-fledged, though naturalized, Missourian, and like most naturalized citizens, I have through these years been unneutral in all questions where Arkansas is involved.

The St. Louis Conference has had a most remarkable growth in the last few years. Including the greatest city in our Methodism, it also has in its territory one of the richest farming sections to be found anywhere. It is no longer true that the Conference is dominated by the city. We have some great country appointments in such towns as Cape Girardeau, Charleston, Sikeston, Poplar Bluff, and many others. This rich and rapidly developing section is dominated by Southern Methodism as few sections are. The development of this section, along with our great churches in the city of St. Louis, combine to make the St. Louis Conference one of the most desirable in our Connection.

In the city of St. Louis our churches are on the whole as well manned, and our work is in as good condition as at any time since I have been familiar with it. It is doubtful if the work in any part of our entire Connection is carried on with any more modern ideas of church work than in this city. One of our own men originated the "One-to-Win-One Evangelism." It has been a tremendous success here, and has revolutionized some of our churches, and I think it would not be an exaggeration to state that it has at the same time made a remarkable revolution in some of our pastors.

The St. Louis Conference is very

closely linked with the work in Arkansas. Many of our best men have worked in Arkansas, and some of your best men have worked in this Conference. Business relations in your section and the city of St. Louis are very intimate and cordial. I presume, however, since Arkansas has gone dry, that you would prefer that business in some lines were not so intimate.

Arkansas Methodists will be glad to know that Dr. John E. Godbey, who was for many years editor of your paper, is in splendid health and in active work. He is one of the choicest spirits in our Methodism, a great scholar and an elegant Christian gentleman. No man among us commands greater respect nor is more highly honored. The name "Godbey" in Missouri always carries with it the idea of scholarship and character. I am fortunate in having Professor W. A. Godbey as teacher of my great Bible class, and he upholds the dignity of the name in every word and work.

We are having good times in our fellowship with our Methodist Episcopal brethren. For several months now, we have had a union preachers' meeting, and the utmost harmony prevails and brotherly love reigns. Whatever may be the feeling in the extreme North or the extreme South, there is scarcely a discordant note in our city where the two branches of our Methodism work side by side. There is but one feeling, and that is that we ought to be one. We do not believe that it will be possible to keep apart these two great churches for any great length of time. Of course, there are many things to be worked out, but we are earnestly praying that all hindrances may be speedily removed.

Charles Newton Clark.
Lafayette Park Church,
St. Louis, Mo.

A CIRCUIT RIDER'S CHALLENGE.

The following letter is evidently for the Methodists of the four co-operating Conferences as well as for me.

"Dear Brother Ellis:—I have been, and am still, interested in our Methodist Hospital. Why should I not be? For twenty-one years I have been going in and out as pastor of the people of the Memphis Conference, and during all these years our people have been getting sick, and numbers of them have gone to the hospitals for treatment. And, as there was no Methodist Hospital, they have been compelled to accept the hospitality of the St. Joseph's, a Roman Catholic institution.

"While I have always been thankful that our Catholic friends have been so well prepared to take care of our sick, and have always admired their zeal and devotion to this work, yet I have never gone into their hospital (and many are the times I have gone there to visit my sick members) that I have not been made to feel ashamed of my Church because of what has seemed to me to be her wilful neglect of her most promising mission field. My experience has taught me that the best way to win a soul is to lend a helping hand when one is in need.

"I am a circuit preacher, and have never received as much as \$1,000 salary, yet I want to see our hospital open and at work. I understand that if we had \$35,000 in cash it could be doing business in a few months.

"Everybody knows that the Methodist people in the territory interested have the money. So let's find 1,000 individuals and churches and Sunday

schools and Leagues that will pay \$35.00 each, and thus raise the necessary \$35,000, and have our own Methodist Hospital open and ready to receive and care for the sick and suffering by September 1.

"I brought this up with one of our Sunday school superintendents, and he said he would be one of 1,000 to pay \$35.00, and also that he would pledge his Sunday school for \$35.00. I believe all four of our schools will do this. Let's try it.

"You may count on me and my wife for \$35.00 to be due and payable the very day the 1,000 are secured.

"Under God I believe any Methodist itinerant preacher can spare \$35.00 for so worthy a cause.

"Yours for the Hospital,
"A Circuit Rider."

The letter of "A Circuit Rider," who last year received little more than \$600.00 salary and has already given \$75.00 or more to the Methodist Hospital, puts it up to us. His proposition is simple and reasonable.

He has heard, as have I, of the wishing and praying for a Methodist Hospital. He believes in doing what he can to answer his prayers. And this challenge will show whether or not the "wishing" and "praying" rings true.

There are 20,000 Methodists in the four Conferences who could give the \$35.00 easier than he. Will they let him beat them in loyalty and liberality? There is but one way to avoid it.

The churches on the circuit this good brother serves have already subscribed nearly \$2,000 to the cause, more than half of which had been paid, and the superintendent mentioned has already paid his subscription. If these will pay more, and they will, what excuse have others?

Any pastor could get his church to take one or more shares of \$35.00, and his Sunday schools would do the same. Many preachers can easily find from two to ten who will each be one of the 1,000. Of course they will try.

The letter writer declares: "Any Methodist itinerant preacher can spare \$35.00 for so worthy a cause."

The letter is a challenge, and, of course, more than the thousand will promptly and eagerly respond. I will pledge three of the thousand myself.

Who else will take one or more shares personally, or agree to raise it in church or Sunday school or otherwise? Payment due when notified that the \$35,000 has been pledged. Write at once to H. M. Ellis, 2086 Union Avenue, Memphis, Tenn.

THE METHODIST REVIEW FOR APRIL.

To the Preachers and Laymen of Methodism: The April number of the Methodist Review, to appear about March 20, will carry a full content of fresh and timely theological and discussonal matter. But its exceptional interest will center in three articles on Bishop Asbury, specially written for the Review and adapted to the points of the Asbury Centenary, to begin March 26, and continue until the end of the Conference year. The order of these articles is as follows, viz: I. "Francis Asbury, Apostle"; II. "Francis Asbury, Theologian"; III. "Francis Asbury as Educational Reformer."

These will give a complete and illuminating view of the character and work of the great Methodist leader, whose memory is now being renewed.

Order the Review at once if your name is not on its list. The subscription price is \$2.00 per year. If you

cannot see your way to subscribe for the year, send 50c for the April number. In this case you should order very promptly, as the margin above the regular edition is likely to be exhausted at an early date after publication. Send orders to Smith & Lamar, Publishing Agents, Nashville, Tenn.—H. M. DuBose, Editor Review.

THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA.

This meeting, held in Panama, February 10-20, was called a congress because in Spanish the word conference (conferencia) does not convey primarily the idea of a gathering but of a public address. There was a certain appropriateness in the word congress (a coming together) even in English, though the word is one which has become rather technical in its meaning.

It was in fact a great gathering. Latin America means all of America south of the Rio Grande, with most of the West Indies Islands thrown in. It is a huge territory, the major part of the Western Hemisphere, with a population of about 65,000,000. It is called "Latin" because it was colonized by the people of Southern Europe, and its two official languages, Spanish and Portuguese, are twin sisters, daughters of classic Latin. Of the sixty-five millions of people it is true that fifteen millions or more of Indians still speak their aboriginal dialects. These native languages, however, have no official recognition or status, the policy of the several governments being to teach only the official language. Of the two, Spanish is the more widely used, Portuguese being confined to one great republic, Brazil. This circumstance, it may be said in passing, is due to a papal decree issued soon after America was discovered. The dispute between the Portuguese and Spanish monarchs was growing warm over their rights in the lands that were being discovered by their adventurous subjects. Nobody then (1495-1500) had any proper conception of the new world. It was generally thought of as a group of islands. So the pope designated an imaginary line running north and south so many miles west of the Azores, and assigned all land, discovered or to be discovered, on the east of it to Portugal, and all on the west to Spain. The document he issued is a curious one. It is virtually a deed, in which as viceroy of heaven, assuming unquestioned sovereignty over all unknown lands and people, he made title of the same, specifically including the people, to his sons the "most Christian monarchs" of Portugal and Spain. This gave the projecting coast of what is now Brazil to Portugal, and the remainder of Latin America to Spain.

The Congress was made up of about three hundred delegates and official visitors from abroad, and about one hundred and seventy-five local members, residents chiefly of the Canal Zone. Of the visiting members, about half came from the United States, Canada and Europe; the other half from Latin America. Of the latter somewhat less than half were native workers, the rest missionaries. Of missionaries, secretaries, etc., there were present representatives of twenty-one mission agencies, a few of them independent or interdenominational. I did not learn the exact number of churches represented.

The Congress was purely for discussion and study. It made no attempt to settle matters, otherwise than by throwing light on them. This

was done first by means of eight Commission reports which had been prepared before hand and printed in tentative proof form. The holding of such a meeting was suggested by the success of the World Conference at Edinburgh in 1910, and by the fact that on that occasion all discussion of missions in Catholic lands was omitted. This was in deference to the desires of the Anglican Church people, some of whom object to such missions. Preparation for the Congress was made possible by the existence of an interdenominational Committee on Co-operation in Latin America. This committee, organized a few years ago, is a by-product of the Conference of Mission Boards of the United States and Canada, a body which, made up mostly of the missionary secretaries of various boards, has been in existence and holding annual meetings for about fifteen years. Bishop Lambuth, then missionary secretary of our own Church, had a hand in organizing it.

The Committee on Co-operation in Latin America, of which Mr. Robert E. Speer is chairman, with the advice and consent of the Boards concerned, took all preliminary steps for holding the Congress. Eight Commissions, made up of twenty or more members each, were appointed to report on various matters to come before the Congress. The subjects assigned them were as follows: 1. Survey and Occupation; 2. Message and Method; 3. Education; 4. Literature; 5. Woman's Work; 6. The Church on the Field; 7. The Home Base; 8. Co-operation. The chairmanship of two of the eight commissions fell to our Church; Miss Belle Bennett headed the Commission on Woman's Work and Professor Andres Osuna that on Literature.

The eight working days of the Congress were given to the consideration of these commission reports, with sessions morning and afternoon. At night there were public meetings with addresses on germane themes. The Congress held its meetings in the ball room of the Tivoli Hotel. This hotel stands on the crown of a little hill, just over the line from the city of Panama, within the Canal Zone. It looks out eastward over the edge of the old city, across the Bay of Panama. Although it is on the west coast, Panama faces eastward, and the sun rises out of the Pacific. This is due to the goose neck form of the isthmus at this point. The Canal itself, running from Atlantic to Pacific waters, has a southeasterly course.

Most of the delegates had rooms in the hotel. Some were lodged in private homes that had been opened in Ancón and Balboa, twin towns within the Zone, lying on opposite sides of the big hill that looks out over Panama to the sea. Balboa is to be in future the administration headquarters of the Zone, and already the handsome new Administration Building is a center for a beautiful town.

The method of procedure was to have the printed report presented and reviewed by the chairman of the commission or by some member of it representing him. Then it was discussed, or the topic so introduced was taken up, by volunteer speakers, each limited rigidly to seven minutes of time. All members held proof copies of the reports, with wide margins for annotations. The addresses were taken in shorthand and will be printed along with the reports, modified into their final form, in the bound volume report of the Congress. The

purpose is to gather up into these volumes the best thought of missionary workers and leaders upon the problems and possibilities of work in Latin America. This treasury of vitalizing information will then be at the service of all boards, officials, missionary candidates and other interested students.

The discussions were all spirited, but the reports which held closest attention were those on Survey, on Message and on Co-operation. Under the first there was a natural effort to review and map out the entire territory and its needs. Representatives from all sections were eager to speak, lest some interest dear to them should be overlooked. The matter of the gospel message and the mode of presenting it developed more divergence of view than any other subject taken up. This was not because of any serious difference of opinion as to what is fundamental in the gospel, but rather due to questions of manner and emphasis. The storm center, if such a phrase might be permitted when there was only a very gentle breeze of debate, was as to how to deal with the Roman Catholic Church. As might have been expected, there were two tendencies. Leaders from the United States, who are used to looking at things in a large way, and who would like to encourage the leaders of that church to live up to the professions of good will and liberality which they so freely make, wished all references to be kind and conciliatory. This did not meet the view of the men from the field, of the native workers especially. They have seen the "Mother Church" in quite a different light, and feel that professions of benevolence come with a poor grace from that quarter. All had their "say" in the tolerant, kindly atmosphere of the Congress, and their words will go to record in its proceedings, to be weighed at what they are worth.

Co-operation was a sort of watchword. The reports on Education, Literature and Occupation all urged the importance of it, suggesting concrete and definite applications of the principle. Some of the speakers on the topic itself were led into the rather vain extreme of denouncing all denominationalism and urging universal, corporate union. How men can fancy such things possible is passing strange. If there were no denominational lines, language and racial diversities would soon produce them. To denounce them as sinful and contrary to the spirit of our Lord's high-priestly prayer, is to miss the whole point. The unity of believers is one of spirit, not necessarily or primarily of form. An army must be divided into infantry, cavalry and artillery units, and these subdivided into lesser units still. We need not offend against the spirit of unity because we work in different camps. Denominations should be looked upon as working devices and shifted, divided, united, exterminated or created as the exigencies of the case demand.

Those in attendance on the Congress from the Methodist Episcopal Church, South, were the following: Bishop W. R. Lambuth, Mr. John R. Pepper, president of the Board of Missions; Revs. Ed F. Cook, G. B. Winton, F. S. Onderdonk, E. E. Clements, S. A. Neblett and H. C. Tucker; Miss Head, Mrs. MacDonell, Miss Bennett, Mrs. Chappell, Miss Case, Miss Nutt, Miss Fox, Miss Markey, Mrs. Carter, Mrs. Rollins, Mrs. Pepper, Mrs. Winton, Mrs. Ketchum, Mrs.

Taylor, Mr. and Mrs. Kittleman, and Mr. and Mrs. Turner.—G. B. Winton. Nashville, Tenn.

OUR LAYMEN'S (?) MEETING.

I left my work one day last week to attend what was announced as a laymen's meeting in the capital city. I went on the early morning train, thinking to have an hour or so to spend in visiting with the brethren in the hotel. To my surprise they were not there. I found two laymen, Daniels and Trieschman, but "nary" a preacher.

In the vestibule of First Church I encountered the registrar.

"Want to register?" "Yes." "Preacher?" "No. Lay leader of Conway District." "We'll make it 'member.'"

Leaving my official dignity and my dollar I went meekly in. I found a preacher presiding. I found a preacher talking. I found a congregation of preachers. Twenty years ago it would have been denominated a Democratic assembly, a sixteen-to-one crowd; sixteen preachers to one layman, though it were perhaps unwise to carry the analogy further just here. My first impression was that of a woman attending a suffragette meeting and finding it presided over and otherwise manipulated by men.

Soon to my mind came the question, Where are the laymen? This was followed by, Why are they not here? Finally, Why should they be here?

For it was patent that they were not expected. It was equally patent that they were not wanted. Not that anybody seriously objected to their presence, but that there was no particular reason in the minds of the promoters why laymen were vitally necessary to the success of the meeting. Shortly after I went in, the chairman asked how many out-of-town representatives were present. There was a show of hands. "How many of you are preachers?" Again a show of hands—practically the same hands. "Fine," cried the chairman enthusiastically, "See how many people we are reaching this morning." And just before adjournment the announcement was made that a committee was in waiting to assign preachers their homes. We laymen straggled down town to find a two-bit eating joint and a place to loaf until 2:30.

In the afternoon came the section meetings. At ours the subject was "The Sunday School." Again a preacher presiding. Again a preacher on the floor. I say "preacher" perhaps unadvisedly. I do not know the men personally, all of them, but they all seemed to be "doctors" and I assume that "doctor" at a church meeting is synonymous with preacher. My, how we are "doctoring" our preachers! The "doctor" is as much in evidence at a gathering of preachers as the "professor" is at a county teachers' institute. We teachers think that when a man gets as much as a thousand dollars a year he is big enough to shed the "professorship" and to be known as "Mr." Time was when preachers were addressed as "Brother." But times change. The Romish church canonizes its "big guns"; we "doctor" ours. And sometimes we fail to distinguish a 42 centimeter howitzer from a 22 target.

Lest I forget to pay tribute where tribute is due, I will say right here that the programs were none the less good because preacher-made and preacher-executed. Had the name been different and the avowed object different, not a word of criticism might

have been in order. Some one has said that a rose by any other name would smell as sweet. Doubtless this is true. But when one sniffs for rose he expects to smell rose. Naturally he is disappointed if he smells something else. When laymen are asked to a preachers' meeting, they know what to expect; when they are asked to a laymen's meeting, they would like to know what to expect. It is because most of them have learned that the term connotes something different from what would be expected that they do not attend. I seem to be an incurable sucker that will bite at an unbaited hook.

I should have known better. The first time I attended a laymen's meeting was at a District Conference to which I was a delegate. At the appointed hour the Presiding Elder ascended the platform, announced a song, led the singing, then called on Dr. Weems to pray. Then he read a Scripture lesson, made a lengthy talk, led a prayer, another song, and finally invited the District Lay Leader to come up, sit by him and call off the program. When some one later called his attention to the fact that it was supposed to be a laymen's meeting, he looked peeved and asked: "Do you suppose that I, as Presiding Elder of this district, am going to take my hand off the throttle?" That reply, made in open Conference, gave the laymen their cue—and they have it yet.

Two statements were made at the afternoon meeting which I wanted to answer on the spot, but could not. One was simply a bit of incorrect mathematics. Coming from no less a personage than the pastor of First Church, it should be corrected. The statement, made by the Field Secretary of the Little Rock Conference, and publicly endorsed by Brother Hutchinson, was that eighty-five per cent of our church membership comes from the Sunday school, but that only fifteen per cent of the Sunday school scholars take membership in the church. To the first part of the statement I offer no objection. It is probably an understatement. Few indeed are the church members who were not, at some time prior to their becoming church members, Sunday school scholars. But the second part of the statement—let us examine it a moment.

There are, in the two Arkansas Conferences, in round numbers, 110,000 members. Eighty-five per cent of this number is 93,500, which should represent Sunday school scholars. If, now, the number of scholars who join the church is only fifteen percent of the total Sunday school enrollment, there should be, in the Methodist Sunday schools of Arkansas 623,333 scholars. The minutes of the Conferences show 88,689.

The other statement to which I wished to reply, the one made by Mr. Dietrich, was that the "sole end and aim" of the public school education is the making of money. Worse still, he said it was merely "the dollar mark." As a public school teacher, I wish to say that the statement was absolutely without foundation of fact.

The purpose of the public school system, as expressed in our state constitution, is to promote "intelligence and virtue." The system is fostered by the same men and women that foster and maintain the church and for the same reason—the welfare of their children. The mottoes that hang on the walls of the school buildings and the books from which the children read contain the finest ethi-

cal lessons to be found in all literature. At the opening exercises of the schools the Bible is read, sacred songs are sung, and prayer is devoutly offered to the God who made us and keeps us. The children of the public school are the Sunday school scholars of the Lord's day. They are taught by men and women who, for love of childhood, for devotion to duty, for noble self-sacrifice on the altar of public service, are second to no class of public servants, not excepting the ministry. They are uniformly clean in their lives. An ungodly teacher is almost unknown. An irreligious teacher is little less rare. Almost without exception they are actively religious. They openly confess their faith before their pupils and patrons. They strive to create and cherish lofty ideals. They are the preacher's friends and co-workers. They teach in the Sunday school. They prepare programs for the League and the Missionary Society, for Christmas, for Easter, for Children's Day. What they do for the church they do without pay. They are seldom thanked, even by the preacher. Their services and sacrifices are taken as a matter of course, as a sort of implied side-line for which the state pays them.

And Mr. Dietrich denounced the public school as a sordid thing, as a training camp for publicans. His statement was unworthy of him. It was unworthy of the great Church of which he was the official spokesman. Let us hope he will at least not repeat the offense.—J. P. Womack.

Conway, Ark.

HOMES FOR SUPERANNUATES.

I am a superannuate of the North Arkansas Conference in my second year. While in the "ranks" it took me 30 years to save \$300 for a home. I bought one at Fayetteville for \$750. My house is an old "box" house in part, "added to." It needs a new roof now, but I'm like the Arkansaw Traveler, "when it don't rain, I don't need it, and when it does rain, I simply can't."

I still owe on this home one note of \$100 at 10 per cent interest for 12 years with three years' interest now overdue. I do not know when I can lift this mortgage and stop the interest, but I set up no claim for a "home" for myself. I work for the Arkansas Methodist, sell some books, and do whatever else my hands find and are able to do. This supplements our Conference "pension" and we are daily trusting in His promises and singing, "God Will Take Care of You." This is my defense. Whatever I say or write or do in this cause is wholly for others.

It is a live issue and must be met by our Conference. "We can if we will, and we will."

Here is an urgent case. A preacher died leaving a wife and two children, and she through long years of teaching had bought a home. Now she is broken down and not able to teach. The mortgage carries a balance due of \$125. Will not some one pay it for her? Of course, that would be a direct donation and the home would be hers.

Take another case. A preacher died. There are no children. His widow has bought a home through funds of self-denial. She now owes

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

only \$200 on it. If the church can pay this small debt, she is willing to deed the property to the church for a Superannuate Home, a good house and one acre of ground. Of course she should be allowed to become the first occupant of the Home.

We need 20 parsonage homes for superannuates in this Conference. At least one-half of these should be given by that many individuals. In my next article I shall endeavor to show how these Homes are to be secured by deed in fee simple to the church. A consecrated layman says:

"Men who have labored faithfully, on a mere pittance, in many cases, and upon a very meager salary in most, deserve the best in their declining years the church is able to give. If our superannuates suffer physically, the people of our church suffer spiritually." But better days are coming.

I thank Brother J. A. Sage for his "second" to the motion. Whip up a little Brother Sage; your Conference is well able to pay out the Riggin property and to secure 19 more homes during the next five years.

Good for Brother Jas. F. Jernigan, "shouting Jernigan!" Keep at it. We shall need some shouting and we are going to get the money, too. It is not a "superannuate city" we need, but a good home for each superannuate hard by a strong spiritual church which is able to look after him when in need and to bury him with honor when he dies. We hope to have a home for you, J. F., if you need it.

Thanks to all, for the many kind letters that come to me on this subject.—O. H. Tucker.
Fayetteville, Ark.

MOTHER OF TWENTY-NINE CONFERENCES.

In the original territory embraced in the Missouri Conference in 1816, Missouri, Illinois, Indiana and Arkansas, there are now twelve Conferences of the Methodist Episcopal Church with 645,003 members and six Conferences of the Methodist Episcopal Church, South, with 245,847 members. A total of eighteen Conferences with 890,850 members. The Methodist Episcopal Church extended its work gradually northward and westward, the Conferences growing out of each other successively to Wisconsin and Iowa, with six Conferences and 248,693 members. As the Indian Mission Conference was a part of the Missouri Conference until 1844, the Oklahoma Conference of the Methodist Episcopal Church, with 39,914 members, should be counted of this family of Conferences. The Methodist Episcopal Church, South, extended its work south and westward to include Oklahoma, Kansas, Nebraska, Colorado and Montana where there are now four Conferences, with 61,627 members. This study of Conference Minutes and Hand-Books shows that the Missouri Conference of 1816 is a very prolific mother, and has extended her influence to ten states where there are twenty-nine Conferences with 1,241,084 members.

The Missouri Conference when organized in 1816 had 3,100 white and 73 colored members. There are several Colored Conferences of the Methodist Episcopal Church and several of the Colored Methodist Episcopal Church, who represent those Negroes originally in the Methodist Episcopal Church, South, in this territory.

In giving the membership of the Methodist Episcopal Church probationers and non-resident members are

included. The two German Conferences of Missouri are also included; their territory outside Missouri is within the territory of the constituent Conferences. Several of the smaller bodies of white Methodists are also working in this territory. The approximate Methodist membership is 1,300,000. The constituency conservatively estimated is 5,000,000.—C. O. Ransford, Secretary of Missouri Conference, M. E. C., S.

Rockport, Mo.

HENDERSON-BROWN COLLEGE.

Henderson-Brown College was recently favored with a visit from Rev. Moffett Rhodes, who is just finishing his four years at Stamps. Brother Rhodes' address was highly appreciated by the student-body and showed that he has been growing since he left the college walls, and passed through his university course and the six years of active service in the pastorate. The College is planning for other of the aggressive young men of the Conference to speak to the student-body in the near future.—J. M. Workman, President.

LOVE MAKES HOME.

The home is the oldest institution on earth and was ordained to be a type of heaven. The first home was established by the Lord himself in the Garden of Eden. This home of Adam and Eve was a glorious success and the center of happiness and contentment until Satan came with his smooth speech and lying tongue and wrecked the primitive happiness of the once most glorious spot on earth. Just how many happy homes have been wrecked by the same enemy since that mournful day no man can tell. What is home? You have heard the expression, "home is a heaven or a hell." Now that is not altogether true. Hell cannot be a home, it is only a place of abode. We often hear men say, that "heaven is the eternal home of the soul," but never is hell recognized as a home, but a place of eternal punishment.

Home in the true meaning of the term means a place of happiness; a place where love is the crowning element; where peace, joy and harmony prevail, regardless of sunshine or shadows. When a home has lost these beautiful attributes we all say that home is ruined, that home is destroyed.

How many of us take time to think that the social, religious and political life of our nation depends upon our homes? You do not find the source of our nation's greatness in the capital city of Washington, nor in our army and navy, nor in our fast increasing circulating medium; but you will find it in the humble homes of our godly fathers and mothers. There you will find the secret of all our greatness.

A real home is the brightest place on earth, regardless of its wealth or poverty or its geographical location. Where love responds to love that is home. Do we want better churches, better schools, better communities and a better nation? Then let us have better homes. The home is the foundation of all greatness. The home is a real kingdom, where the father is king, and the mother is queen, and every child a loving, devoted and willing subject.

No; fine houses with beautiful flower gardens, fine clothes, plenty of money or gifted minds do not make home. You may have all these; but unless they be filled with a respond-

ing love, it is not home to you. With delight you may feast your vision here for hours; but if no responding love be found there, you will soon tire of its beauties and seek other surroundings.

Let us have better homes. This can be done, for nothing is more prolific than love when given the proper soil. Love grows and multiplies and makes the strongest ties. No home is complete or can be that has not God, the fountain of love, crowned as its head and king.

God is a home builder, while the devil is a home destroyer. It is love, pure love that makes home.—W. F. Rogers, Gillett, Ark.

ONE OF THE GREAT NEEDS OF ARKANSAS.

One of the great needs of Arkansas today is not greater platform men, greater doctors, greater statesmen, or greater scientists. While we need greater men in all these professions, they are not to be discussed in this article.

One really great need is for young men and young women with a good education, not necessarily a college degree, (but that if convenient to get it), who have a real vision of life and what it really means to live, to marry, well matched and settle down in the country, buy a farm, and rear a family of eight or ten of the finest boys and girls that God's sun ever shone upon.

Let us take them up at marriage. They move into their own house on their own farm, and begin by returning thanks three times a day and having family prayer once a day. They agree that about thirty or forty per cent of all their income will go for the church, the school, good roads and other community affairs. This will insure their interest in things which will always keep them busy and developing and bringing out the best there is in them.

This will give them a good, finish-

10 CENT "CASCARETS" FOR LIVER AND BOWELS

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

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

SIXTEEN YEARS OF TROUBLE.

Ended for H. H. Jackson, Friar's Point, Miss., with the use of Grays Ointment. "I am glad to report that it has made a permanent cure of a sore of sixteen years' standing," he writes. This is one of the numerous instances of the remarkable curative powers of Gray's Ointment. Since it was first prepared in 1820, it has been used year in and year out by American families for boils, sores, ulcers, wounds, burns, bruises and all abrasions and eruptions of the skin. It quickly heals the skin trouble and is a sure preventive of dangerous blood poison which often follows from a neglected skin wound. Only 25c a box, at druggists. Get a free sample by writing W. F. Gray & Co., 83 Gray Bldg., Nashville, Tenn.

ed, well lighted and respect-commanding church house. One of these young men would be superintendent of the Sunday school. These folks would have a vision; hence a good working, interesting Sunday school would be the result. This kind of people would have an educated, wide-awake, spiritual preacher; because they would pay him, furnish him a nice house to preach in, and then come to hear him preach; and all would be benefited by it. They would have a good parsonage and really respect their pastor, and then expect him to feed the lambs and sheep, and they would not be disappointed.

This per cent would mean good school houses well equipped, with good teachers and longer terms of school.

This per cent would mean good roads in Arkansas, which are lacking now, only in and near our cities.

This per cent would mean a community life worthy of anybody's consideration.

This would mean that the boys and girls would receive good preaching, good schooling and good society. With all of these they would not be decoyed into the cities and towns to croak away their life, complaining of everybody and everything, and living out of paper bags and tin cans.

Now the other side of this family. They would not be landpoor. That means that they would have a good house, well furnished, and with shower baths, and good barn and good stock. These sons and daughters would have brothers and sisters which would make the family complete within itself. Each would know how to respect others rights. The girls and boys would love home and children.

This would mean that every girl in the community would have a chance for a girl chum and a boy friend. They could have society worth while. The boys could have a baseball team close to home and have first-class young men on the team and queens to watch the game go on. Can you see my ideal country home and community?

TO DARKEN HAIR APPLY SAGE TEA

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

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

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

munity? Then the pastor, if a single man, could find a place to bathe without going to a muddy creek after dark.

Now, my friend, whether you see the point in this or not, it is here. When the writer, for about six years in country evangelistic work, has gone into nice looking homes and found no baths, no money (land poor), the children prodigal, both sons and daughters, those who are not gone wanting to go. Six years of this has caused me to see the point. When I go to preach in a little, dirty, pinchy, school house, with three or four different kinds of benches and seats in it, no lights except smoky lanterns about like lightning bugs, I am made to wonder how the young people can have any sort of conception of my God. When I witness all of these things I cannot wholly blame the boys and girls for wanting to migrate to the cities or anywhere else, to get where they can have good preaching in respectable church houses, good schools in good school houses, and a few modern conveniences about the homes.

Hold in mind that my young people are men and women who have a vision of life. That is the key to the whole thing. How will they get this vision? In their schooling. After getting the vision why go back to the farm? Well, I have been in school nearly nine years straight, and the only thing that I have heard about the farm has been public talks and what I have snatched up on the side. I guess I have seen one hundred graduate with an A. B. degree from my college, and only one has gone to the farm to try out just what I am trying to tell in this article.

That kind of course will never give a man a vision and create in him a love for farm and country life. You had as well preach to a mule as to preach farm life to a man when every text-book he studies is leading him away from the farm.

Now don't you chuckle and say let him and her go to the agricultural schools if they want to farm. If you do, I will tell you in advance that you are inconsistent.

If this ideal were a realization there would not be so many discontented lives, so many bums, street loafers, cigarette suckers looking for a job. They would have a home of their own or a job with their father on the farm.

This is certainly an issue for Arkansas. And the man who will study out and put into effect a system of education that will change this from an ideal on paper or sentiment to a realization actually being worked out, will be the savior of Arkansas country life, and will plant an eternal plume in his crown around which the halo of a greater Arkansas will cluster and the dignity of country life will ever point to as its morning star.

The next question is, what are YOU going to do about? The writer will preach it just about like he has written it until he sees it in realization.—R. F. Shinn, Conway, Ark.

DR. COPE COMING.

I have just read with great satisfaction the statement that President Reynolds has secured the services of Dr. Henry F. Cope for our summer school at Hendrix College. It was my good fortune to hear Dr. Cope through a series of lectures at our training school at Nashville seven years ago. There was not a more helpful speaker to the average preacher on the entire program of that great gathering than

Dr. Cope. I feel that Dr. Reynolds' effort to secure such men for our work in Arkansas ought to be rewarded with the presence of every pastor in our state. No sacrifice ought to be counted dear by any preacher if it enables him to sit in fellowship with his brethren at the feet of such men as are being brought to our Summer School. We are to have at the very center of our Methodism of Arkansas what others have been willing to cross the continent to get.—G. G. Davidson.

PENTECOST AT DALLAS.

The Evangelistic Conference held in First Church Dallas, February 29, to March 2, was indeed a veritable feast. The presence and power of the Holy Spirit was manifest from the beginning to the end of the services. This Conference was in response to a call for such a meeting for the entire state of Texas. Preachers and laymen from all over the state, including a few from Oklahoma, and the writer from Arkansas, spent two days and nights hearing discussed one theme only—Evangelism. I have been in Conferences where there would be one or two speeches on evangelism that equalled some of the speeches at Dallas, but never before, for two days and nights one speaker following another on some phase of how to win men to Christ, have I heard or seen anything like it.

Wednesday morning the tide ran high and in closing the session, Bishop J. H. McCoy said: "If we could bring the membership of Texas into this atmosphere and keep them here for one hour, what we could do! And we are going to do it."

Without taking up too much space I could not give anything like a full outline of this great meeting. There are a few things, however, that impressed me very strongly.

First, The awakening to the possibilities of personal work. There is some opposition to the "One-to-Win-One" method of presenting Christ to sinners. Fear that we may get some unsaved into the church. But under a test it is shown that more remain faithful that are brought in this way than by the old way.

Second, The importance of a really consecrated ministry, growing and expanding and bringing forth fruit. Much stress was laid upon this by Bishop Lambuth, Bishop Mouzon, Dr. John M. Moore, Dr. O. E. Goddard and others.

Third, The importance of gospel preaching. Dr. Goddard said the message of the evangelist should consist of "The whole gospel preached in primitive simplicity to the whole man by a man made whole by the self-same gospel." Jesus says: "And I, if I be lifted up from the earth, will draw all men unto me." The gospel that lifts Jesus up to men will lift men up to Jesus.

Fourth, The awakening to the horror of worldliness in the Church, and the putting forth of an honest effort to clean up. Nearly every man that spoke denounced the tide of worldliness that has crept into the Church in unmistakable terms. Sermons are being preached from the pulpits of rich and poor churches alike and tracts are being distributed showing the enormity of sin in the Church. Not only is this true in Texas, but also in other states. That was a fine article in March 2nd issue of the Methodist by Brother H. E. Wheeler on "The Missionary Society the Club for Methodist Women." I believe the day is close at hand when some

churches are going to be born again, and with this new birth will come primitive power and Southern Methodism will go forward in saving souls by leaps and bounds. One said to me some time ago that one of our preachers said it was no harm to dance. I replied, "You know that is not true. There is not a Methodist preacher in Texarkana that said any such thing." But where did he get that idea? He got it from some of the laymen of this city, who, by their actions are bringing reproach upon their pastor among the unsaved, weakening the hold of the pastor on the unsaved, and only by public rebuke of public sins can the pastor save his influence over the public and hope to lead them to Christ.

I shall go for many days in the strength of the visit to Dallas, and shall try harder to put into practice the great truths explained and illuminated there of winning men to Christ one at a time.—S. T. Baugh.

Texarkana, Ark.

When Jonas Hanway, of London, appeared on the streets of London at the beginning of the eighteenth century, with an umbrella he had constructed to keep off the rain, he became a subject for much discussion and ridicule. After he had used it for thirty years, however, the umbrella came into general use as an article of great utility. Umbrellas are as old as recorded history. Sculptured representations of them are frequently found in the records of the earliest times when Nineveh and Persepolis were flourishing cities. They were always used by women, never by men.—From the People's Home Journal for February.

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

S. C. W. LEGHORN EGGS FOR HATCHING

From strictly pure bred, two year old breeding hens, \$1.00 per 15; \$5.00 for 100. Baby Chicks that bring repeat orders, 10c each, straight.
Box 47 A. M. F. COX, Ward, Ark.

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.

TRY THE OLD RELIABLE

**WINTERSMITH'S
CHILL TONIC**
For MALARIA CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

SAMPLE CATECHISMS.

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

people,
rkansas
so ad-
y \$500-
riously

Chris-
Arkan-
educa-
re we,
ink so.

1,000.00
1,000.00

1,000.00
being
endrix

N.

311.51
0.00

311.51

0.00
0.00

0.00

by Jo-
ncient
omen;
Press,

ook of
Latin
ethod,
first
sug-
tle
as ad
l for
long
hool,

not
etual
hool
rtise-
high-
Lat-
who
able,
child's
wer's
per-
as a
not
l for
good
es a

igh;
ati;

trik-
are
rage
for
outh.
fects
The
God
ster

r-
d.
n-
on
ers
ec-
hey,

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. Halton....Walnut Ridge, Ark.
 Little Rock Conference, Mrs. H. C. Rule.....Crossett, Ark.
 Communications should reach us Friday for publication next week.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council will hold its sixth annual meeting in First Methodist Episcopal Church, South, Atlanta, Ga., April 12-20, 1916. A Workers' Conference will be held Wednesday afternoon, April 12, at 2 o'clock, and an inspirational service at 8 o'clock in the evening of the same day.

Delegates and visitors should correspond with Mrs. Alonzo Richardson, College Park, Atlanta, Ga., chairman of the Committee on Entertainment, who will furnish a list of hotels and boarding houses.

As the probable attendance will not guarantee reduced railroad rates, it will be best for groups of persons coming from the same or contiguous territory to secure party rates.

Friday, March 31, has been set apart as a day of fasting and prayer for the Council meeting, and the Executive Committee calls upon the women of the church to observe this season of privilege, that the spirit of God may manifest itself throughout the meeting.—Miss Belle H. Bennett, President; Mrs. Fitzgerald S. Parker, Secretary.

THOUGHTS ON STEWARDSHIP.

"There is no better test whether the love of money or the love of God is stronger in a man's life than his willingness or unwillingness to give regularly to God at least a tithe of all his income."—J. Campbell White.

LITTLE ROCK CONFERENCE.

The fourth annual meeting of the Little Rock Conference Woman's Missionary Society, held in Warren March 1-4, passed into history as a season of refreshing.

We are much indebted to Mrs. W. P. McDermott for the following interesting notes from the meeting. She modestly refrains from mention-

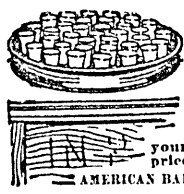
IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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



The Best Way

The use of the INDIVIDUAL COMMUNION SERVICE has increased the attendance at the Lord's Supper in thousands of churches. It will do so for your church. Send for illustrated price list.

AMERICAN BAPTIST PUBLICATION SOCIETY
 514 N. Grand Avenue, St. Louis



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

ing her own part on the program, but other friends remember her fine address on "The Need of Missions: Are We Meeting It?" The Conference Corresponding Secretary, who was unavoidably absent, is under lasting obligations to her for kindly assistance.

Mrs. McDermott writes: "The meeting convened Wednesday afternoon with the president, Mrs. F. M. Williams, in the chair. In a few well chosen words Mrs. Wharton, president of Warren Auxiliary, welcomed the delegates and visitors. In the delegation were more than 60 registered, and there were a number of visitors. On Wednesday evening Rev. Marion Nelson Waldrip of Pine Bluff preached a powerful sermon, his theme being 'The Missionary Urge.' The Conference was very fortunate in having him for this occasion. The memorial service for Mrs. Floyd was held Thursday morning at 11 o'clock, Mrs. C. F. Elza of Benton presiding. Many glowing tributes were paid to the memory of this dear woman. Thursday afternoon Mrs. C. F. Elza, first vice president, delighted everyone with a talk on 'Preparedness,' which was one of the most splendid and illuminating things of the entire Conference. Little Rock Conference is to be congratulated upon enlisting the services of so talented a woman in this work. Mrs. Lipscomb, secretary Home Base of Missionary Council, was with us on Thursday evening and gave us a missionary address which was full of earnestness and zeal.

"Mrs. F. M. Williams, in her annual address, brought to us a message of inspiration, telling us in detail of the good work accomplished in the past year, notwithstanding some of our best workers had been forced to leave the field, and some had heard the call to come up higher. Echoes from the Council refreshed our minds along lines of work recently planned by our Board.

"The report of our Conference secretary, Mrs. W. H. Pemberton, was read by Mrs. S. B. Proctor, and in it, too, was found cause for rejoicing because of labor well done in the Conference. She said good district meetings were held throughout the Conference, Mrs. S. S. Harris giving much valuable instruction in the work. The report of Mrs. S. W. C. Smith, Conference treasurer, showed a substantial gain over last year. She asks that reports be signed by both president and treasurer of each auxiliary.

"The young people's societies of Warren, Lakeside (Pine Bluff) and Texarkana deserve special mention for their splendid year's work. On Friday evening the delegates representing these societies presented Mrs. C. F. Elza, who has charge of their work, with a beautiful sheath of pink carnations, in appreciation of her efforts in their behalf.

"Social Service was presented by Mrs. R. W. Huie, who took Mrs. Barkman's place on the program.

"It was recommended and adopted that the Social Service department of the auxiliary co-operate with Dr. Garrison for more sanitary conditions, in the work for better babies, and all other uplift work.

"The Committee on Extension recommended that a committee be appointed in each auxiliary to co-operate with the pastor in the 'Win One' movement; also that we pray especially for enlistment of deaconesses and missionaries for fields white unto the harvest.

"Mrs. Moffett Rhodes presented the Junior Department and showed great gains in members, societies, and interest. She illustrated her work by the use of a missionary bridge, the foundation of which was service and prayer. She says there are two ways of entering a child's soul—the ear gate and the eye gate.

"Mrs. Lipscomb had charge of Bible Hour Friday morning. 'Consecration of Leadership' was the theme. Preparation of the heart the first step. This great work calls for thorough preparation of heart and mind. The servant of God needs best possible training. Steadfastness is also a part of preparation.

"Much appreciated greetings were received from Mrs. James Thomas, honorary president, Mrs. W. H. Pemberton, Conference corresponding secretary, and Mrs. George Thornburgh, former first vice president, and the secretary was instructed to send in reply messages of love to these absent co-workers.

"The good people of Warren extended every courtesy to the Conference. Their homes and hearts were open to all. Each day a delicious luncheon was served. At the Presbyterian Church the sweet Christian fellowship existing between the churches fully demonstrates how good a thing it is to dwell together in unity.

"The business of the sessions was dispatched promptly and smoothly, and our hearts were made to rejoice by the gain shown in all lines of work. We were glad because of the presence of Deaconesses Stephens and Mann. Their presence brought a deeper spirit of reality to the sessions. Friday afternoon Mrs. L. C. Smith of Hot Springs presented stewardship in a strong, forceful manner. The election of officers closed Friday's proceedings. The personnel of the Conference officers for 1916 is as follows: President, Mrs. F. M. Williams; first vice president, Mrs. C. F. Elza; second vice president, Mrs. Moffett Rhodes; Conference secretary, Mrs. W. H. Pemberton; recording secretary, Mrs. Elliott; treasurer, Mrs. S. W. C. Smith; superintendent Social Service, Mrs. W. E. Barkman; superintendent Mission Study and Publicity, Mrs. H. C. Rule; superintendent of Supplies, Mrs. T. P. Gantt.

"District Secretaries—Little Rock District, Mrs. Joe Goetz; Camden District, Mrs. L. Bone; Texarkana District, Mrs. F. M. Harper; Arkadelphia District, Mrs. Carpenter; Prescott District, Mrs. R. M. Bryant; Monticello District, Mrs. W. F. Anderson; Pine Bluff District, Mrs. V. S. McClellan.

"The Finance Committee stresses payment of dues and pledge fund quarterly. The pledge for Conference remains at \$8,000. There was much discussion on this; some favored lowering it, but a motion to continue it at \$8,000 prevailed.

"The next meeting will be held in Lakeside, Pine Bluff.

"Delegates to the meeting of the Missionary Council in Atlanta, Ga., April 12-20, are Mrs. F. M. Williams and Mrs. W. H. Pemberton; alternates, Mrs. C. F. Elza and Mrs. H. C. Rule.

"The meeting closed with a devotional service led by Deaconess Mann."

ITEMS FROM AUXILIARIES.

Fayetteville.

The members of the Woman's Missionary Society of Fayetteville have decided upon a unique plan for socials during the coming year. All members who have birthdays in the same month are to be hostesses that month. Programs and a silver offering will be features.

Marianna.

The Missionary Society at Marianna has divided its membership into groups or circles, with a chairman for each circle, appointed by the president. This plan has been adopted with a view of getting together and re-awakening the interest of former members of the society who have grown lukewarm in their church work. The first meeting was held at the parsonage, and was quite a success in every way. As a result of the meeting, the attendance at the regular meeting of the society the next week was increased.

Walnut Ridge.

The Walnut Ridge Auxiliary has divided the town into districts, and on the second Monday afternoon of each month silver teas are held in each district. These are for the purpose of reaching all the women of the church who are not members of the Missionary Society, so that they may become interested.—Mrs. A. B. Halton, Conference Supt. Study and Pub.

DeWitt.

Mrs. W. H. Davis, Publicity Supt. of DeWitt Auxiliary, writes: "We have a real wide-awake society here, with thirty-five members in the adult, 10 in the Young Ladies' Auxiliary, and about 40 Juniors enrolled. In our adult auxiliary we meet three times a month, and the average attendance is splendid. We are making a systematic study of the Bible, which is very interesting and instructive. During the past year our dues and money expended on local work amounted to \$232.76. We are urging on all our members the plan of systematic giving, and are doing nicely with it, too. We have all been made very sad at the beginning of our new year in the death of one of our most faithful and efficient workers, Mrs. Pattie Hereford, the leader of our Bible Study. She was a most earnest worker, and was ever an inspiration and source of help to us all. We hope to accomplish great things in our society this year—greater than ever before."

Lockesburg.

Mrs. J. C. Arnold, Supt. of Publicity, writes: "The Ladies of the Missionary Society, assisted by the members of the church, served a dinner to the public recently, and we made \$27.40, which was deposited for local funds, to be used on our church parsonage. We will hold a bazaar soon to raise money for our pledge. We enjoy the paper so much, and think 'Arkansas Methodist' a very attractive name."

Are You Out of Sorts,

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

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

Sunday School Department

Contributors:

A. L. DIETRICH.....Field Secretary, Gulf Division
1414 Twenty-third Ave., Meridian, Miss.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
207 Masonic Temple, Little Rock, Ark.
REV. W. A. LINDSEY.....Field Secretary, North Arkansas Conference
Batesville, Ark.

SUNDAY SCHOOL LESSON FOR MARCH 19.

By Rev. A. M. Shaw.

Subject: "Philip and the Ethiopian." Acts 8:26-40.

Golden Text: "Understandest thou what thou readest?" Verse 30.

Outline: 1. The Object of Persecution Defeated. 2. Providential Meeting of Preacher and Seeker. 3. The Text and the Sermon. 4. The Conversion and Confession.

1. The Object of Persecution Defeated. After the death of Stephen, the persecution continued with the greatest fury, young Saul making havoc of the Church; "and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles." The latter felt that their work, for the time being, was in the city, and they remained, in the face of the greatest danger. But "they that were scattered abroad went everywhere preaching the word." Then, as in the crucifixion of Christ, and as in persecutions ever since, the very means employed to stamp out Christianity, proved the means of spreading it. "Philip went down to the city of Samaria"—a city which the Assyrians, under Shalmaneser IV, had destroyed, and which Herod had

INVOKES GOD'S REWARD FOR PELLAGRA CURE

Jumbo, Va.—J. H. Satterwhite writes: "I want to thank you for what you have done for me. You have cured my wife. God bless you in your work. I hope some day to see you; if I never see you I hope to meet you in heaven. God will reward you for your grand and noble work."

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

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

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

WANTED

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

Write at once for Full Information.

SOUTHWESTERN
BUSINESS COLLEGE

206½ Louisiana St.,
LITTLE ROCK, - ARKANSAS

ANY INTELLIGENT PERSON

May earn steady income corresponding for newspapers. Experience unnecessary. Correspondents' Press Bureau, Washington, D. C.

rebuilt. "And the people with one accord gave heed." They were ripe for the gospel; it was the "fullness of time." Under his ministry marvelous works were done, "and there was great joy in that city." It was under his preaching that Simon Magus, a poor misguided soul, who had deluded many others was converted. But he came into the Church, bringing his crude, superstitious notions with him, which called forth a stern rebuke from Peter. That he was sincere in his profession of faith, though not regenerated at first, is shown by the fact that he "believed," and by his seeking the prayers of the Apostles on his behalf, when shown his error. Under various forms of modern "sorcery," many today are equally deluded, and as genuinely sincere.

The work of Philip is an example of what was going on throughout the neighboring provinces, and of what was soon happening throughout the empire, the hunted and hounded disciples sowed the seeds of the Kingdom everywhere!

2. Providential Meeting of Preacher and Seeker. (Verse 26). "And the angel of the Lord spake unto Philip, saying, 'Arise, and go toward the south, unto the way that goeth from Jerusalem unto Gaza, which is desert.'" "And behold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem, for to worship, was returning, and sitting in his chariot, read Isaiah the Prophet." In other words, a devout Jewish proselyte, who was Secretary of the Treasury in the land of Ethiopia, or Sheba, (about the same as modern Abyssinia), a country which had known—and possibly adhered to—the Jewish faith, since the Queen of Sheba's visit to Solomon, having been up to the sacred capital to worship, was driving homeward, reading aloud from the Scriptures. God, who was preparing his mind for the gospel, had prepared a man to deliver it to him. When Philip saw the chariot, God's Spirit moved him to run to it; and hearing the eunuch reading, he asked, "Understandest thou what thou readest?" The passage being an obscure prophecy touching the Messiah, the eunuch answered, "How can I except some man should guide me?" This, and his invitation to Philip to ride with him, show his humility and teachableness. Here, then, is an ideal situation: a God-prepared seeker of light, a God-sent preacher, and a sympathetic community of interest in the theme.

3. The Text and the Sermon. The passage he was reading was from the Greek Septuagint, a fair translation of which, according to the Modern Readers' Bible, is as follows: "As a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea he opened not his mouth. By oppression and judgment he was taken away; and his life who shall recount?" Let the student bear in mind that this is prophecy; that the sentiment and form are poetic, and it should be printed in verse. As applied to the Savior, it pictures him as a

silent and unresisting sufferer for others, who by an oppressive perversion of justice, or "judgment," was put to a cruel death. To the enquiring eunuch, "Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." The sermon must have covered these points: (1) The Prophecy pointing to a coming Savior; (2) Jesus fulfilling the Prophecy in all points; (3) Salvation now freely offered in His name; (4) Baptism, the appointed sign and seal of the covenant relation of His disciples; and the outward confession of His Lordship over our lives.

4. The Conversion and Confession. God, who had brought them together, now at the right moment, brought them to "a certain water," and the eunuch exclaimed, "See, here is water; what doth hinder me from being baptized?" Conversion varies in different men indefinitely, not only in proportion to temperament, but also in proportion to their present state of mind and heart. Much depends on what one has to be converted from. The eunuch was not a sinner, who had to be won from an evil life; nor an unbeliever, who had to be convinced and persuaded of the truth; but a pious man who worshipped God, who believed all the truth that he had received, and who by reading the Scriptures and earnest inquiry was seeking more light. So, his conversion was merely the transference of his faith from the vague hopes of the Jews' religion to the sun-bright assurance, of Christianity. Having evidently already met all other essential conditions, his simple confession, "I believe that Jesus Christ is the Son of God" was sufficient, and baptism was promptly administered.

"The Spirit of the Lord caught Philip away"; directed him immediately to depart to enter upon other labors. "But Philip was found at Azotus;" (the ancient Ashdod), "and passing through, he preached in all the cities, till he came to Caesarea" (in Palestine, not Caesarea, Philippi.) A strenuous missionary itinerary.

Lessons: 1. It is better to be driven by men and led of God, than to be led by men and driven by God. 2. When forced to abandon a cherished place or plan, we often discover God's purpose to lead us to something better. 3. The Spirit leads who soever surrenders himself to His leadership. 4. God never directs us to do a work without preparing the way for us. 5. We must not rest on a good work done, no matter how glorious; but must let the Spirit "catch us away" and hasten us on to other duties.

ATTENTION, LITTLE ROCK CONFERENCE SUNDAY SCHOOL WORKERS.

The expenses of our Sunday school work for the past three months have been born by your Chairman and Treasurer. Now that spring has come, we are calling upon all the Sunday schools of the Conference to come to our relief. We need one hundred dollars from each district by the last of March. The whole month of March has been set aside by the Sunday School Board to raise this amount. Let each Superintendent please look after this immediately and send in at least one-third his apportionment by the last of March. Let each Presiding Elder and each board member in the several Districts get under this and see that his District comes up with its share.—C. E. Hayes, Chairman; R. E. Overman, Treasurer.

SUNDAY SCHOOL NOTES—LITTLE ROCK CONFERENCE.

Our Honor Roll.

1. Winfield Memorial, Little Rock.
2. First Church, Hope.
3. First Church, Arkadelphia.
4. Oaklawn, Hot Springs.
5. Monticello.
6. Crossett.

Monticello and Crossett.

While attending the Missionary Convention last week the pastors of these two splendid schools reported that they had reached the "Standard of Efficiency." Hence they are added to our Honor Roll. George Spencer is Superintendent at Monticello, and Adam Trjeschman at Crossett. What school will be next on the Roll?

Another Teacher-Training Class.

And this time it is no big city school, but Mt. Ida, a little village away up in the mountains, that reports a Teacher-Training class of twenty members, and they are studying the latest Teacher Training book, too. Good for Mt. Ida! We have been hearing about their good Sunday school up there for several years. Brother Yearwood is pastor there, and C. H. Hermidon is Superintendent.

England's Wesley Bible Classes.

Last week Brother J. A. Parker of England reported the organization of three new Wesley Bible classes, and gave the Field Secretary instructions to have them enrolled in the Methodist Family. Does not that sound like business? Brother Pastor and Superintendent, why not go through your whole school next Sunday and line all your classes up with the policy of your church?

If You Are in Doubt.

If you are in doubt as to how to organize and enroll a Wesley Class, or if you want any other kind of information concerning your Sunday school work just drop a card to your secretary, and he will take pleasure in

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 bile it crashes into it, causing 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.

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

YOUR SCHOOL NEEDS

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

settling all your doubts by the sending of the necessary literature to you.

The Right Kind of Spirit.

Brother Simmons from Horatio, writes: "Some of my classes want to organize and I want it done in the 'Good Old Methodist Way.' Please send me the necessary literature." May God inspire more of us to do things in the "Good Old Methodist Way," even in the organization of our Bible Classes.

The Missionary Convention and Sunday School Conference.

A number of Sunday school classes were represented at the Missionary Convention last week. The Methodist people here spent their two afternoons in the discussion of Methodist Sunday School and Methodist Mission work. Dr. Rawlings, Dr. Pinson, of our Mission Board, Dr. Gist Gee, Sunday School Superintendent in China, Mr. Dietrich, Superintendent of Sunday School work in the Gulf States Division and Rev. W. A. Lindsey, Field Secretary of North Arkansas Conference, all addressed us along Sunday school lines. It was agreed that particular attention be given to the organization and enrollment of Wesley Bible classes during the next twelve months so that one year from now we may have the two hundred and fifty classes necessary to the organization of a Wesley Bible Class Federation. Now, Sunday school folks, we have a year's task laid out for us. Can we make good? The number of enrolled classes will be published from month to month. Watch us grow.

The "Seven-in-Seven" Campaign.

The Campaign for Seven Thousand New Sunday School pupils in the Little Rock Conference is now on. Have you enlisted in this Campaign? Last week Dr. Hayes and Brother Whaley both reported their Districts lined up for a thousand new members each. Every school represented at the Convention was in the Campaign. In fact the Secretary has heard of no school that is not. Now, brethren, that the fight is on, let us push it to the ut-

**Consider
the dignity
of worship
when think-
ing of buy-
ing a Church
Organ.**

Estey Organ Company
Brattleboro Vermont

OPEN A FARM STORE

WE supply goods and we pay the freight. No house needed at start. Get your own supplies at wholesale and make money selling to others. Our wholesale prices will open your eyes. Handle everything from a box of notions to suit of clothes.

AND CHAIN STORES CO., Box 182 Richmond, Va.

WE PAY THE FREIGHT

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

EPWORTH LEAGUE.

EPWORTH LEAGUE LESSON FOR MARCH 19.

Getting Power from Our Pledge. Ps. 21:1-14.

We get power from water by converting it into steam. We get power from the locomotive by harnessing that steam according to mechanical rules, and spiritual power comes from God through the channels of consecration and prayer.

First, We Get Power from the Pledge by Making It a Reality.

I. The Scope of the Motto. The motto, "All for Christ," includes all there is to the Christian life. It implies a rounded out Christian character and a devout dedication to noble service. Christ becomes the predominant factor in life. Such a goal challenges one to do his best in the kingdom of God.

II. The power of the pledge lies in the fact that comprehending and subsequently applying this knowledge to everyday life will so develop one that he will be noted for his Christ-likeness. The fact that he is a Christian will be demonstrated by his life, and he will be a living example of the power coming from pure and undefiled religion. Such a life appeals to men, convincing them that Christianity is worth while since it makes the world better by accomplishing that which is claimed for it. It manifests that in Christianity there is sufficient force to rectify the ills of this world and bring happiness to every one.

III. Practice the Motto. Very few people are living the motto, "All for

Christ." When Christ told the rich young ruler to sell all and follow him, he taught the lesson of renouncing "All for Christ." This lesson the rich young ruler refused to learn. I fear that there are many who profess the name of Christ today who would not be willing to learn this lesson. The majority of people are "All for Christ" only when it suits their convenience. The people who belong to the churches today are for the most part comfortable and highly respectable, and they are not willing to give much concern to the needy, nor a close personal application of our motto. We can only save the world when the professed Christians believe sincerely enough in their Christ and His precepts to willingly practice them.

Second, Getting Power from the Pledge by Devotion and Prayer.

I. A pledge counts only when one reads the Bible devotionally. All for Christ amounts to but little if people have no knowledge of that motto. The significance of this motto may be discovered by persistent study of God as recalled in the Bible. There the life of Christ, His teachings and the purpose of it all are made known. Many people have but a shallow conception of Christian duties for they are not acquainted with the ideas of God.

II. Making the Motto Forceful by Prayer. Prayer is essential to Christian character. Christ prayed daily, but many Leaguers seem to think daily prayers unnecessary. Prayer puts fire in one's life and causes one's life to shine out as a brilliant motto: "All for Christ."

CHILDREN'S DEPARTMENT.

DADDIES AND LADDIES.

Oh, the world is filled with daddies—
Not a place but has its share;
And they're loved by the little laddies,
Here and there and everywhere;
And each little laddy's daddy
Thinks him better than the rest,
And each daddy's little laddie
Loves his own dear daddy best.

And there are so many daddies,
Plain and handsome, poor and rich,
'Tis a wonder little laddies
Can distinguish which is which
But at picking out his daddy
Every laddy stands the test
For each daddy's little laddie
Loves his own dear daddy best.
—Dennis A. McCarthy in Youth's Companion.

THE CANCELLATION CLUB.

By Ruth Carr.

"Pshaw! I thought it was hard but it is just as easy as eating pie," declared Nora after Blanche had shown her how to work the arithmetic lesson in cancellation.

"It's like this, Nora," spoke Zelma, who sat listening to Blanche explain it, "for everything on one side you find something on the other side that will cancel it."

"That's like Mrs. Wallis talks," suggested Nora.

"How—I don't understand?"

"O, it's just her way I guess, but I've noticed that every time anybody says anything against one she says something nice about them."

"Well—that's fine, I wish I could always be that way."

"Let's try it," suggested Nora, "and every time we hear something that isn't nice we will say something that is complimentary."

"All right; I'll just go to thinking out nice things to say about folks," replied Zelma.

"Let's make out a list of the girls in our set and ask them all to join?"

"Good!" remarked Blanche, "I want to enroll as the first charter member. You need not ask Taddie to join it for no one ever heard her say a harmful word of anybody, but I'll tell you who does need to join it."

"Who, me?" asked Zelma.

"Yes, and Thelma, for she says just what she thinks."

"Read the list and let's see whom you have," asked Blanche.

"Besides the ones mentioned we have Mary and Jodie and the Grant girls and the Howards and—and—who else?"

"Nettie and Ella—that will make a big club won't it?"

"Yes. We will get Mrs. Little to write our by-laws for us; she belongs to all sorts of clubs."

"I think she'd better stay at home and tend—"

"You stop—I've got to cancel that. I'm glad she goes to clubs, for doctors say many women lose their minds just because they have such monotonous lives, so I'm glad there are clubs for women."

"That was fine. I'm glad we are to be on the lookout for nice things," said Blanche.

Soon the girls got busy over the telephone and each person invited was asked to come to Nora's next afternoon and bring her fancy work. Soon the club was organized and Nora was elected permanent president, and Zelma secretary.

"I move, Miss President," said Ella, "that we be required to beg pardon of the person of whom we make an unkind remark."

"I'll never vote for that," declared Thelma, the impulsive, "for we'll have the whole town in a stir if we do. Now suppose I say Mrs. Manton is stuck up and don't notice poor folks, who is going to be goose enough to run and tell her? But if Mary's motion passes I will have to go and tell her myself and beg her pardon. When she knows I have said it the fat will be in the fire and she'll be hopping mad and won't accept an apology, so I'll certainly not vote for that motion."

"Neither will I," declared Leila.

"Then I'll withdraw that motion and make another," said Ella. "I move that when we are guilty of saying something unkind we cancel it ourselves and say something nice about the person in question."

"I'll vote for that," said Nettie.

So it became a law and each member was reminded that the rules were in effect from the present moment.

"Fe, fi, fo, fum," chanted Carrie, "the first one caught will owe a treat to all the rest of us. I'll bet a ginger cake it's Jodie, for she's got the loosest tongue of all."

TAKES OFF DANDRUFF, HAIR STOPS FALLING

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

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

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

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



"There now—you've been guilty yourself, so you owe the treat," said Grace.

"O, dear, what shall I do? I haven't but a quarter to my name and it won't buy enough of anything to go around."

"Get peanuts," suggested Cora, "they are the cheapest things I know of."

"No, I suggest that you buy a quarter's worth of sugar and make fudge," said Jodie.

"That's it—fudge for me," declared all of the members.

"Each member shall keep a strict account of her cancellations and report at the next meeting," announced the president.

"Do we cancel with members only or with everybody?" asked Grace.

"With everybody, but, of course, we will not explain to outsiders."

The members were unusually busy that week canceling remarks that were really not harmful but were unkind.

Mary heard her father say old Tony Martin would not pay his debts and she reminded him of what a good nurse Tony was when his little girl had the fever for several weeks.

Marguerite had to think in a hurry to have something good to say about Bob Gorden, who made a practice of stealing pencils and apples and lunches.

"But Bob loves flowers and has the prettiest ones on his street."

Every day many cancellation remarks were heard and when the club met at Carrie's house the members came with their lists which they read as their names were called.

Blanche told how she had heard the delivery boy saw Mrs. Fletcher was the crossdest woman he knew.

"What did you cancel it with?" asked Nettie.

"I had to scratch my head to think, but I remember how she took little Jim Bell out for an auto ride every day after he broke his leg."

"We will now hear from Jodie," said the chair.

"I've got six cancellations to report. Do I have to tell names?"

"No—go ahead," ruled the presiding officer.

"One person said of all the screechy singing ever heard Mr. Blank's was the worst. I canceled it with this: he's the best time-keeper I know of."

"Good! What else?" asked Thelma.

"Some one said a certain man was too lazy to laugh and I said he walked miles every day hunting jobs. Another friend said a man she knew spent more money on the girls than he earned. I told of a rich father who was willing to make it good for his boy to have a good time."

On she went until her entire list was reported, after which each member did the same.

After a few more items of business were attended to the chair declared

NEWS OF THE CHURCHES.

ARKADELPHIA DISTRICT NOTES.

With the close of the last week I completed the first round on the Arkadelphia District. I began the first Sunday after Annual Conference at Arkadelphia and closed out at Dalark February 27.

I found the preachers contented and busy with their tasks and the people well pleased and co-operating with the pastors. The assessments are up to the average, and the collections have not been bad. Preachers and people have been good to their new presiding elder and he has enjoyed the high privilege of working with them.

Dr. A. O. Evans, pastor at Arkadelphia, has been well received. He is a preacher and organizer. He is preaching to large congregations and is leading in a successful effort to pay off the debt on their splendid church.

Rev. W. A. Steel, the sweet-spirited pastor at Benton, has completely captured the hearts of his community, and is doing a good work. He is loved by all.

Rev. J. W. Harrell, pastor at Malvern, is a quiet man who keeps to his tasks without parade or ostentation. I hear very many good and complimentary things said of him by his people. He is rated high as a thinker, preacher and manly man by them. He and his congregation are very happy over the prospect of paying the debt on their splendid church edifice this year.

Dr. Theodore Copeland, pastor Central Avenue, Hot Springs, is a unique pulpiteer, indefatigable worker and loving, devoted pastor. He is preaching to large crowds of men. He has the ear of the city and the people believe in him.

Rev. A. M. Robertson is doing well at Park Avenue, Hot Springs. The thorough going man that he is, with his fitness and furnishing, nephew of the "Old Man Eloquent," Dr. A. R. Winfield of precious memory, it would be surprising indeed should he do otherwise than succeed grandly at any task to which the church would assign him. We have no better man than Robertson.

Rev. John F. Taylor is doing his usual faithful work on the Friendship Circuit. Brother Taylor is a man of devoted and consecrated ability, who gives himself as wholly and faithfully to his work as any man I know. His faithfulness has never been discounted by the shadow of a question mark. He literally "Goes About Doing Good." The people are delighted with him.

Rev. J. L. Leonard is making good at Leola and Carthage. Reports at the First Quarterly Conference showed that progress was being made. He serves a good people.

Rev. J. H. Glass is an ecclesiastical general, who scans the field, locates the enemy, lays his plans and then attacks with telling effect. He has been royally received by the good people of the Holly Springs Circuit. He

a recess and Carrie brought in two large platters of black fudge which she placed in the middle of the rug. Immediately the girls threw sofa pillows on the floor and gathered about the dishes of candy. Jokes were told on each other, and after a jolly meeting the members were dismissed to meet next time with Grace, who had the least number of cancellations to report so was to be the hostess. Each member left for her home declaring she was glad Nora and Zelma had thought of the "Cancellation Club."

or any other preacher is fortunate in having to serve a congregation in Dallas County. They know how to care for God's servants. Last year out of a membership of 490, they reported 425 in the Sunday schools.

Rev. L. M. Powell is rendering faithful and efficient service on the Arkadelphia Circuit. It seems to have been a clear case of "love at first sight" with him and his people. They are working harmoniously together. Brother Powell is the pastor of the great Davidson Encampment, where meetings are held annually. He and his people are planning for a great meeting there this year to begin in the middle of August.

Rev. John H. McKelvey possesses the spirit and the strength of the pioneers. He lays himself out most successfully in the hard fields, and seems to choose and prefer the most difficult tasks. He did a monumental work for Methodism, and Christianity as well, in the Cedar Glades country. He now serves the noblest set in the Conference on the Princeton Circuit. They are lining up with him in his plans, and he is preparing for a great year.

Rev. Thos. D. Spruce on the Willow Circuit is a man of tact, common sense and religion. The territory covered by his charge reaches from Rolla in Hot Springs County, through Dallas to Ouachita in Ouachita County, a distance approximately 35 miles on the Rock Island Railway between Malvern and Camden. He has three churches and a parsonage in course of construction.

Rev. R. M. Holland is delighting his people at Third Street, Hot Springs, with both his pulpit ministrations and his efficient service in the pastorate. He serves one of the most devotedly religious congregations, and they have never had a more scholarly and in every way acceptable pastor.

Rev. R. L. Duckworth not only looks after the larger things, but gives attention to the smaller details of his work. It is not to be wondered at therefore that he is succeeding well at Oak Lawn, Hot Springs. His equipment, energy, fine spirit and his strong personality insure success in his present labors and give promise of larger success in the future.

Rev. W. Roy Jordan has a strong grip on the people of the Malvern Circuit. He is deeply spiritual and has a passion for soul saving.

Rev. Thos. O. Rorie of Dalark is a versatile, ready man, who preaches and sings after the order of the fathers in the days of larger and clearer spiritual vision, and keener sense of God-consciousness. His ability and training fit him for acceptable service in the best places; these with his consecration make him a favorite in smaller churches where all may have place.

Revs. J. Frank Townsend, W. H. Huguen, D. P. Forsythe and G. M. Gentry are supplying for the year, Traskwood, Hot Springs, Ussery Circuits and Cedar Glades Mission respectively. They are all good men and are making earnest efforts to develop the fields to which they are assigned.

Our noble superannuates, Brothers Steele, Rainey, Keadle and Hughes are good men, known and loved by all. God bless them!

This band of faithful men are united in one purpose and aim, namely, to place the Arkansas Methodist in every Methodist home in the district, to lead 1,000 souls to Christ, to see to it

that the Missionary Assessment is paid in full, and that we may make great progress in our Sunday school work this year. Pray for us. May we for the time forget everything else except the Holy Task to which our Lord has set us!—B. A. Few, P. E. Arkadelphia, Ark.

FAYETTEVILLE DISTRICT.

I have just closed my first round of Quarterly Conferences and find the work throughout the district in good condition. Every pastor is working diligently at his task, and I have not heard a pessimistic note from any source. There has been an increase in salaries in thirteen pastoral charges. The total increase in salaries in the district is a little more than \$1,500. We now have only one regular pastor whose salary is less than \$500, and we have three supplies who have salaries assessed at \$500. I think there is not an assessment made for pastor's salary, which the church does not expect to pay.

I find that the attendance upon the Quarterly Conferences for the first round has been better this year than it was for the first round last year. The total amount paid for the support of the ministry for the first quarter is 25 per cent more than for the first quarter last year.

Already the revival fires are burning

BIG EATERS GET KIDNEY TROUBLE

Take Salts at First Sign of Bladder Irritation or Backache.

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

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, 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 flush and stimulate clogged kidneys; to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

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

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

in the district. We have had five or six good revival meetings and others are now in progress. In nearly every place definite arrangements have been made for the revival campaign.

I must ask space for a word concerning the Eastern section of our territory, which constitutes the mission field of our district. Through this mountain region of Washington, Benton, Madison and Carroll Counties we have seven organized circuits, reaching from Winslow on the Frisco railroad to Golden, Mo., a distance of perhaps 150 miles. These circuits are served by seven strong, vigorous young men, who minister to forty-two congregations. I have recently made a trip through this territory by auto, buggy, horseback, freighter's wagon, and on foot, preaching at the different points along the way. This is a difficult field, but also a hopeful one. Scattered through this territory are many fine farms and well-to-do farmers. The gospel gets a hearing wherever it is preached, and the demands are for a strong and wise leadership. All honor to these seven itinerants, (supplies every one of them), who are pouring out their lives in heroic service in this section of our church.

Here the salaries are small, but we have comfortable homes for our pastors in all but one of these circuits. With proper handling and a little better support from our Mission Board these charges can all be brought to

the standard set by our Conference Board of Missions. (A minimum salary of \$500 for each pastor.)

The fellowship and co-operation of pastors and laymen have been a source of inspiration and strength. With "team work" throughout the district we confidently expect to close out a good year.—G. G. Davidson, P. E.

VANNDALE AND CHERRY VALLEY

Dear Editor Methodist: As I am not able to attend our District Conference on account of la grippe, or something on that order, I will try to give you and the readers of the dear old Arkansas Methodist, an account of our charge. I will say in the first place that this is the first District Conference that I have missed since I entered the traveling ministry, twelve years ago. So it is hard for me to be contented.

I do not think that I have ever had so many hindrances as I have had this year. Bad weather began about the time I entered upon the charge and has not ceased, except one week since that time. With the bad weather came la grippe, and it looked like it had come to stay. In the mean time my brother-in-law took pneumonia, and after two weeks illness died. This drew on my time, and altogether has hindered us very much in our work. But in all this we have missed but one appointment.

I want to say, that we have never had a more cordial reception, than we received at this place by all the people, both here and at Cherry Valley. From the day we moved in to the parsonage until this good day, we have had a constant stream of good things flowing in to the preacher and his family. The pounding has not been so much after the style of storming the parsonage, (and yet we had two nice storms from Vanndale and one from Cherry Valley) but has been every week and every day visits, and sending in of good things, such as canned fruits of all kinds, sugar, coffee, hams, lard, flour, molasses, breakfast foods, and so many other things, that we cannot call to memory, and too numerous to mention. The real value of all these good things amounts to \$40 in cash, besides the untold value in love. I do pray that I may not betray the confidence that inspired these good people to extend to us such a splendid reception.

We are glad to say, that every interest of the church seems to be growing, and taking on new life; and the only thing needed at present, is good open weather, and the work will begin in earnest. Our congregations are growing very rapidly at every place. We have had one accession on profession of faith. Many have joined the "One-to-Win-One" movement, and we are expecting large things as a result. Our Sunday schools are growing in interest and in numbers, and by personal effort and organized class work, and a good profitable visit from our efficient field agent, Brother Lindsey, we expect to reach the high-tide mark in adding new scholars and in advancing the Master's kingdom in these parts of the vineyard.

We have a good working League that has missed but one meeting since the new pastor arrived. I tell you, brethren, as some of you know of course, it is no trouble to preach to a live congregation, following a well rendered League program. We have one of the very best Ladies' Aids I have ever seen. I would it were a

Missionary Society, and am sure that ere long it will be.

The outlook for a most successful year is very promising indeed, and we are expecting great things of the Lord. I am praying that this may be the banner year of my twenty-eight years in the ministry. After I had been here a few days I was greeted with a very pleasant co-incidence, I found that Brother Charlie Calhoun's wife was the daughter of Rev. E. H. Casy of the North Texas Conference, under whose ministry I was converted thirty-four years ago, who was at that time considered one of the most promising young preachers of the North Mississippi Conference.

It is my prayer that my service now as the pastor of this good woman may be an inspiration to her life. I have arranged to have Brother Casy with me in my meeting here in July, and we are expecting a great time. Pray for us brethren that it may be so.—J. H. Barrentine, P. C. Vanndale, Ark.

LEOLA AND CARTHAGE CHARGE.

The work on the charge is moving on quite well. Nothing out of the ordinary has taken place since Conference. The parsonage has received the usual pounding, the Sunday schools are running in good shape, and the people attend church splendidly. The two Woman's Missionary Societies are fine—one at Leola and the other at Carthage. The women at Leola have raised something like \$40 since Conference. They stand ready to work with the pastor in almost every way which is for the good of the church. At Poyen, a point added to the work this year, the church membership is twenty-one, and Sunday school enrollment is sixty. The outlook for the charge is good, but the work is hard and plentiful. Pray for us.—Jesse L. Levman, P. C.

ROE.

Beginning our second year at Roe. We are grateful with the increased interest in all lines of activity. The Sunday school has nearly doubled in attendance, membership 151. We have reorganized the Epworth League, and have a good attendance.

Have entered the "One-to-Win-One" campaign with as hearty response from the Christians of the community as I ever witnessed by any people for any movement. With this splendid opportunity we have increased responsibility, and earnestly solicit the prayers of all for great results.—David Bolls.

HAMPTON.

We have just begun a series of revival services here at Hampton, which we hope will be a great one. As we are so much in need of a good meeting, I ask all praying people who read this to pray very sincerely to this end.

Everything is moving on very well on this charge, I feel. We are having a very good interest in the preaching and prayer services. The Sunday school interest is growing. And we have organized and have in splendid working order both Senior and Junior Leagues at Hampton. We will soon organize a ladies' society also.

We are expecting great things to happen within the bounds of this work this year. We happened to a very bad accident a few days ago; one of our churches accidentally caught on fire, from a tree in a field I understand. The people say they are going to rebuild this fall.

This is a big-hearted people within the bounds of this work. They know how to make their preacher and family appreciate them and live well. The usual pounding started at the beginning of our ministry here and comes continuously in money, live hogs, dead ones, and all good eatables, all of which is very much appreciated by us. We pray God's richest blessings, both spiritual and temporal, upon them.

We are hoping to be able to put in to many new homes the Arkansas Methodist this year. I think the paper is so good that no Methodist can afford to do without it.—L. T. Rogers, P. C.

BLEVINS.

I have been looking for some time for the coming of our first Quarterly Conference and last Saturday brought it to us, and the Presiding Elder was on hand, in good condition, and the officers of the charge were here with a good report, and all seemed to enjoy the morning services very much, as well as the business of the Conference.

Brother Hayes was at his best, both physically and spiritually, and he did us fine preaching, all of which was much appreciated by the people of Blevins.

This preacher is a very busy man these days, constructing a parsonage. We hope to have it completed in three weeks. The preacher and the people are hopeful of a good year and if we can succeed as well as we did last year, and with a new home for the preacher, Blevins will be one of the finest homes in the Conference for a preacher.

The people and preacher are very anxious to do all in their power to bring about all we can to rightly establish the kingdom of our Lord in this town and community.

After Conference we moved from Prescott to Blevins. The people of the town and community gave us a nice pounding, all of which was much appreciated by us. We have been sick since coming here. For the first time in a month we are able to be about our business.—John Dunn.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

First Church, Argenta (Dr. Wilkin-son)—No prayer meeting. Not as good attendance at services Sunday as usual. Good crowd at night. Very good League.

Capitol View (Dr. Gee)—No prayer meeting. Good services at both hours Sunday. Very sweet communion service. Good League service. Large attendance at night.

Asbury (Dr. Richadrson)—Good attendance at all services Sunday. Strong sermon by Rev. C. N. Baker at

END STOMACH TROUBLE, GASES OR DYSPEPSIA

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

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

Eat Like A Boy

Let Stuart's Dyspepsia Tablets Assist Your Stomach Whenever It Needs Help. They are Safe and Sure.

A TRIAL PACKAGE FREE TO ALL.

If you really want your old-time boy appetite to return to you once more, form the practice of eating a Stuart's Dyspepsia Tablet after each meal. Results will astound you.



"Good Old Mince Pie Like Mother Made."

The reason a Stuart's Dyspepsia Tablet is powerful enough to digest your next meal is because it is composed of those things which a weakened digestive system lacks.

If all the stomach sufferers who have been relieved of their misery by Stuart's Dyspepsia Tablets could be gathered together into one column, they would make a tremendous and happy army. Join this army now by getting a 50c box from any druggist or by sending below coupon.

FREE TRIAL COUPON.

F. A. Stuart Co., 204 Stuart Bldg., Marshall Mich: Send me at once a free trial package of Stuart's Dyspepsia Tablets.

Name _____
Street _____
City _____ State _____

morning hour, enjoyed by all. Unusually large congregation at night.

Henderson (Fitzhugh)—Good prayer meeting. Congregations off Sunday. Brother Whittier preached Sunday morning; Rev. C. N. Baker at night. Good League.

Highland (Rodgers)—Brother Sanders led prayer meeting Wednesday evening. He reported a good service. Good Sunday school. Dr. James Thomas preached for us at night; 282 in Sunday school; \$266 subscribed for church debt; two additions.

Winfield (Hammons)—About 500 in Sunday school. The great congregation Sunday morning had the pleasure of hearing an address by our Dr. E. H. Rawlings. No service at night. Two additions.

First Church (Hutchinson)—No prayer meeting. Dr. Marquis preached for us Sunday morning. Quarterly Conference Tuesday night. All the board of stewards save one signed the One-to-Win-One pledge card.

Hunter (Fizer)—No prayer meeting. Good League. Good service Sunday morning. No service at night.

Twenty-eighth Street (Baker)—Sunday school about normal. Congregations off at both services. No prayer meeting. One addition.

Dr. Monk reported being at Keo Sunday morning. Quarterly Conference, afternoon; \$17.50 advance in salary. Shinn doing well.

First Church Tuesday night. Cheering reports from First Church.

C. N. Baker reported being at Asbury and Henderson Sunday morning and night. Enjoyed both services.

T. M. Jones was a welcome visitor. He is an active and wide-awake member of the Twenty-eighth Street Church.

The reason that so many of God's children worry is that they cannot trust God, or rather they do not trust Him.—Rev. L. T. Wilds.

OBITUARY.

BURNS.—On January 17, 1916, a beautiful life went out into the great beyond. William Warren Burns was as pure in his old age as the dewdrops that meet our eyes in the glorious light of the rising sun. Brother Burns was a member of the Cumberland Presbyterian Church for a number of years, being an elder for twenty years. After the division in the Presbyterian church he united with the Methodist Church and remained till death. Truly he was one of God's saints here on earth. His wife and five children have gone before him to the glory world. He leaves six daughters, Mrs. Mollie Tedford, Mrs. Sarah Toombs, Mrs. Levena Bridges, Mrs. Amanda Linderman, Mrs. Cora Linderman and Mrs. Vilona Key; one son, Luther Burns; two sisters, Mrs. Zizzy Faucette and Mrs. Emma Kurtz. He had 61 grandchildren and 27 great-grandchildren, besides many friends and relatives, to mourn their loss. Some of the striking characteristics of this consecrated servant of God were his gentleness of spirit, his uncompromising devotion to duty, to his Lord, to his affectionate children, to his church, to all whom his ministering heart and hand could reach. All testify far more eloquently than feeble words can do that his daily walk was with God. Like the column of some mighty temple, his life exhibited the union of strength and simplicity beautiful to behold. His courage was remarkable. Brother Burns was seventy-nine years, one month and nineteen days old when he passed away.—His Pastor.

McSWAIN.—Brother Edwin Randle McSwain was born October 26, 1856, and died February 4, 1916. He was a good man, honest to the core; a gentleman of the highest type, faithful to his obligations, true to his friends, kind to all, a noble citizen, a decided success as a farmer, an affectionate father and husband, for a long time a loyal Methodist, a patriotic sufferer, a devout Christian, who died in the faith. He leaves a wife, six children and many friends to mourn their loss, but we know where to find him.—His Pastor, J. J. Mellard.

HEREFORD.—Mrs. Pattie Hereford was the daughter of John A. Davis and Mrs. Hamilton Davis. She was born near DeWitt, Ark., June 4, 1861. Her parents moved to DeWitt when she was only five years old, and she spent her life here. She was married to Dr. William Hereford in 1881. Dr. Hereford died five years later, and she has lived in widowhood since—thirty years. She joined the Episcopal Church when she was but fifteen years old and lived in that church until fifteen years ago, at which time she joined the Methodist Episcopal Church, South, and has been a faithful member of that church since. She loved the church and all it stood for; she gladly took upon herself any burden or helped to carry any load for the good of the kingdom. She was a great helper for any pastor. Her heart was burdened for the unsaved in the community. The church has lost one of its best and most faithful members, and the town one of its purest and sweetest women. Her relatives vied with each other as to who was the greater loser. All are losers. A good woman is God's best gift to the world, and that is true in this case. Her place will be hard to fill. She died January 28, 1916.—R. R. Moore.

PEAKE.—On February 19 Sister Mary E. Peake reached the end of human suffering. She had been sick one month and felt all the while that she would get well, but divine wisdom decreed otherwise. She was fifty-eight years old, and for twenty-five years had been a professed follower of her Master. A husband and four children are left to await the summons to enter on rest. Her body was laid to rest on Sunday afternoon, in the cemetery at Wheeler Springs Church, in the presence of a vast assembly of relatives and friends. May God's blessings rest upon the bereaved ones.—A. O. Graydon.

BROWN.—Rev. George W. Brown was born in Perry county, Ark., July 20, 1844; was married to Mary D. Gray in 1868. To this union were born nine children, of whom four are living. He was converted in 1870 and was appointed class leader at once. In a few years he was licensed to preach by Rev. I. L. Burrow, P. E., and was a faithful local preacher. He supplied several works in the Arkansas Conference. He was married the second time to Martha S. Bradley May 15, 1900. To this union were born two children. The wife and six children are left, and all were present at the funeral. It was Brother Brown's greatest privilege to attend the last Conference at Conway and to shake hands with his brethren. When the appointments were read Monday evening Brother Brown came and took me by the hand and said, "God bless you; you are my preacher. God give us a good year at Lanty." He first had the grip, but had almost gotten over it. Wednesday night he awoke his wife about midnight and said, "Wife, get up and give me a dose of medicine, for I have such a pain in my breast." He only lived about two hours, and the angels came and took him home to the glory world. The last and the first time that Brother Brown was at church that prayer that he prayed for me and for a great revival at Lanty still holds on to me. His funeral was held in the church at Lanty, with a house full of people weeping. Oh, how he will be missed in the community and church. The number that he buried and married I cannot tell. I visited him on Monday week before he went away. He said, "Brother Griffin, they tell me you had a good meeting Sunday. I hope and pray that I will be able to attend the next appointment." I feel lonely, as G. W. Brown was my only local preacher on the work. God be with us till we meet again.—G. B. Griffin, His Pastor.

COOPER.—Paralee Nichols Cooper was born April 5, 1848, in Hardin county, Tenn. She became the wife of George Washington Cooper, who served the Methodist Church for many years as a local preacher, but was called away a few months prior to this. To this union five children were born, only three still surviving. She became a member of the Methodist Church in the summer of 1869, and continued a consistent member in the same until death, which occurred on the night of February 5, 1916. However, her death was anticipated for some time; yet it was a shock to all who knew her when the sad news was proclaimed that Grandmother Cooper had been called away. The Lord had let her live long that she might bless her vicinity with her goodness. It was a blessing to all those who visited her bedside, and to hear her sweet Christian experience. She said that

she did not fear death, and the sooner the sentence came for her to depart from this world, the sooner she would be at rest. She regarded the Holy Scriptures as the tree of life—its matured fruits infinitely precious, and its very leaves for the healing of the nations. Actions proved that she had a host of friends. They were called to assemble on a very cold day at L'Eufrais Church, and the house was crowded to pay her their last tribute. They all realized that they had lost something, and indeed it was a calamity to the church and to the community; but their loss was only her gain. Grandmother is gone, but not forgotten. She sleeps and is not dead. Her body rests in L'Eufrais cemetery to hear the sounding of the mighty trumpet which signifies the general resurrection.—Her Pastor, William Roy Jordan.

PERRY.—Lucinda Carolina Perry (nee Perdue) was born April 27, 1864; died September 2, 1915, at her home in Union county, Ark., five miles south of El Dorado. She joined the M. E. Church, South, at the age of sixteen years, and lived a consecrated Christian life until her death. She was the wife of Rev. Ben Perry, for several years an active minister in the Methodist Protestant Church. She was faithful in helping him, and she was a true companion. She did what she could to make the world better. She was the mother of eleven children, five of whom, and her husband, are still living to mourn their loss. She was a great sufferer for many years, but she is done suffering and left the evidence that she has gone to live with her Lord. May the blessings of our Heavenly Father be upon her grief-stricken husband and children and grandchildren.—C. F. Messer, P. C.

HUDSON.—Thomas Frederick Hudson was born in Aberdeen, Miss., February 16, 1855. His parents moved to Arkansas county, Ark., when he was only two years old, and he grew to manhood and, in fact, spent the rest of his life here in Arkansas county. He was married to Miss Mattie Pike in 1875, to whom were born six children, three of whom are yet living. His wife died October 3, 1887. He married Miss Lucy Pike October 17, 1888. To them were born three children.

WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

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

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

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

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

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

ARKANSAS METHODIST,
Little Rock, Ark.

WOMAN HAD NERVOUS TROUBLE

Lydia E. Pinkham's Vegetable Compound Helped Her.

West Danby, N. Y.—"I have had nervous trouble all my life until I took Lydia E. Pinkham's Vegetable Compound for nerves and for female troubles and it straightened me out in good shape. I work nearly all the time, as we live on a farm and I have four girls. I do all my sewing and other work with their help, so it shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCEBAUGH, West Danby, N. Y.



Sleeplessness, nervousness, irritability, backache, headaches, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.

dren, only one of whom is yet living. Brother Hudson was converted and joined the Missionary Baptist Church when in his seventeenth year. He joined the Methodist Church in October, 1887, in a meeting held by Rev. Charles B. Brinkley. He had been a member of the Methodist Church 17 years. He was a faithful servant of the county, having served four years as deputy sheriff under Judge L. C. Smith, then four years as assessor of the county, and again he was elected and served four years as sheriff of the county. He was a good man and a good husband and father, and one of our best citizens. He was a great sufferer, having been in very delicate health for many years. His prayer for many weeks before the end came was that he might not have any great suffering in the end, but might quietly fall on sleep. His last word was a prayer, "Lord Jesus, take me." The end came as easily and with so little suffering that those standing over him scarcely knew when it was all over. His death occurred February 14, 1916.—R. R. Moore.

MILLS.—Mrs. S. S. Mills (nee Catherine Rebecca McCord) was born on July 11, 1846, in Alabama. She came to Arkansas in 1858; married Sergeant S. Prentiss Mills January 17, 1867. She died at Wilton, Ark., February 10, 1916. For almost a half century Sister Mills had been a faithful worker in the Methodist Church. Her home was the preacher's home. Her friends were as many as her acquaintances. The whole population, both white and colored, of Wilton and the surrounding country mourn the loss of such a noble woman. "Our people die well," said Wesley. So they continue to. Sister Mills gave abundant proof of salvation before her lips were still in death. In talking to her daughter, Ada, and speaking from a mother heart, she said: "There is no love like a mother's love." A few minutes later she said: "He that believeth shall be saved." Then she repeated it, and then, as one who has been traveling homeward many days, rejoices at the first sight of home, she said: "Saved by the grace of God," and closed her eyes to her earthly home. Noble in life, triumphant in death! The following assisted in the funeral services, with appropriate words of love and sympathy: Revs. A. J. Ewing, W. M. Crowson and F. P. Doak.—J. F. Simmons.

HUNT.—Mrs. Minerva (Pearsall) Hunt was born September 21, 1854, and was married to Mr. Levi F. Hunt September 21, 1873. She became a Christian very early in life, and a member of the Methodist Episcopal Church, South, and was loved and revered by all who knew her. She has left many friends and loved ones to miss her in the church. She leaves a husband and five children with sad hearts, but all with faith in Christ and hopes of meeting her in the home of God's redeemed children, where sadness never comes, but where the family circle will be unbroken. Her death, which occurred in her home

BETTER THAN SPANKING

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

near Alonzo, Ark., December 30, 1916, was a surprise to all her friends, as she was sick only a short time, and not many knew her to be so near the close of life. Yet we are glad to know that the call, though somewhat unexpected, found her ready. She seemed to be only waiting for the "sweet message" from our Father calling her to come to the home that is celestial. And we do believe that she is waiting now on the other shore to greet her loved ones and friends in our Savior's love to live in the light of our Savior's love in eternity.—Her Pastor, R. A. Bevis.

TAYLOR.—Peter Gayle Taylor was born in Haywood County, Tenn., September 17, 1837; died in Dallas County, Ark., January 11, 1916. He came to Arkansas with parents when sixteen years of age. He was married January 28, 1875, to Emelia R. Sloop, who survives him. To them ten children were born: Mrs. Dr. J. J. Dial, Mrs. C. H. Wyatt, Cornelius C. Taylor, Eugene Gayle Taylor, James Robert Taylor, Mrs. R. F. Harwell, John Edward Taylor, Lydia LaBelle Taylor, Rush R. Taylor, and Cyrus Tillman Taylor. All these survive him, except Rush R., who died when three years of age. Brother Taylor belonged to the highest class of Christian citizenship. He joined the Methodist Church in his youth, and served the church and God faithfully in the offices of Sunday school superintendent, steward and class leader. He was loved and honored by all who knew him. In the revival meeting last year, the pastor had him come forward and the people responded heartily to an invitation to shake hands with him. This proved to be his last service at church. The last few months of his life were spent in total darkness, as he lost his eyesight in an unsuccessful operation last August. Notwithstanding physical suffering and privation, his passing away was peaceful and quiet. His was the death of the righteous.—His Pastor, John H. Glass.

CREWS.—John Pleasant Crews was born in Hempstead county, Ark., in 1845. He moved to Sevier county in 1879, joined the Methodist Church about 1881, and died December 7, 1915. Brother Crews raised nine children to be grown. He spoke freely of his departure, and told his children that he was going, and that he wanted to meet them in heaven. "This I say unto you, that you love one another," sounds like the words of the beloved disciple. Such words were among the last Brother Crews uttered. Brother Crews loved his church. May his children and children's children follow in his steps. Brother W. A. Wilson, local preacher, a life-long friend, conducted the services.—J. F. Simmons.

SHIRRON.—Mary Virginia, wife of W. F. Shirron, and eldest daughter of Mr. and Mrs. C. E. Lanius, was born in Dallas County, Ark., November 23, 1877; married December 4, 1898, and died November 12, 1915.

Floyd, son of W. F. and M. V. Shirron, was born September 13, 1899; died November 13, 1915. There was only seven hours' difference in the death of these two persons. They took sick about the same time with the same diseases, died the same night, and were buried at the same hour. And at the same time, two of the other children of the family were expected to die at any moment. A sadder scene than this was never witnessed

by the people of that community. In a quiet country home which had for many years been filled with happiness on the account of the presence of a wife and several sweet little children, on a dark and dreary, cold and rainy November night, crowded by relatives and friends, lay two lifeless forms—a mother, a son; in the same room lay two little girls, unconscious of the death of their mother and brother; and about that room, on this unusually sad occasion, stood the heart-broken father, holding in his arms a motherless babe that would now and then break the death-like silence by calling, "Mamma! Mamma!"

In the death of this good woman and her manly son, the community suffers great loss. She was a true wife and mother; he was a true son and brother. Sister Shirron was always an active church worker from the time she was converted, which was at the age of twelve. Floyd was converted at the same age, and like his mother, was also an active worker in the church.

They were buried in the Mt. Olivet Cemetery, which is nearby the church where they so often attended. They leave a number of relatives and friends to weep after them. They are gone to the place prepared for them. They have answered the call, "Come ye blessed of my Father, inherit the kingdom prepared for you." They have heard the "Well done, good and faithful servants."

May the blessings of God always abide with those who are left behind, and may they so live that when their summons comes they shall be as well prepared to go as those who have gone on before.—Their Former Pastor, T. F. Hughes.

REESE.—Mrs. Sarah A. Reese, wife of Hiram C. Reese, born July 14, 1837, in East Tennessee, died February 11, 1916, at the home of her daughter, Mrs. John Jones of Fayetteville, Ark. She was married to Hiram C. Reese about 61 years ago; to this union were born 10 children, seven girls and three boys, of which three boys and three girls yet remain to mourn the loss of mother. Her husband preceded her to the grave six months ago. Mrs. Reese's death was very sudden, but peaceful, without a struggle.

Mrs. Reese was converted and joined the Methodist Church at about the age of 18. She was loyal to her church, a devoted wife and a kind and affectionate mother, and a good neighbor, always ready to help in sickness or distress. Only two of the children were able to be at the funeral. The children are: John, of Ashford, Washington; Hugh, of Sulphur City, Ark.; Clifford, of Fayetteville, Ark.; Mrs. John Jones of Fayetteville, Mrs. Sam Harris of Sulphur City, and Mrs. Leslie Lawson of Springfield, Ill. She leaves several grandchildren, relatives and friends to mourn for her. The funeral services were conducted by Brother Hood of Elkin, on Sunday afternoon of February 13. She was laid to rest by the side of her husband in the King graveyard. The pallbearers were: Will Jones, Albert Fincher, Pat Fincher, Pink VanHoose, Joe Fritts and J. L. Boaz. The family have the sympathy of the entire community.—A Friend, Mrs. J. L. Boaz.

FOX.—Brother George W. Fox was born October 10, 1840, died January 25, 1916. He professed faith in Christ when about thirty years of age and joined the M. E. Church, South, at Salem Church, in which he lived a consistent member until he went to join the church above. He was the father of five children three of whom remain to mourn his departure. Two had preceded him to the glory world. His sickness was of about three weeks' duration. His suffering was great, but he bore it cheerfully. The wife and children, assisted by able physicians and kind neighbors, did all that human hands and sympathy could to stay the hand of death, but all was in vain. God called and he must go.

"Uncle George," as he was called by most all that knew him, was an affectionate father, a loving companion and loyal citizen. He will be missed in the home, in the church, and community. His remains were

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.

25 AND 50 CENTS **GREGORY'S** **FOR EXTERNAL AND INTERNAL USE** **ANTISEPTIC OIL** **FOR CUTS, BURNS, BRUISES, SPRAINS, ETC.** **FOR COUGHS, COLDS, DIARRHOEA, COLIC, GRIPPE, ETC.**

DEALERS SUPPLIED BY C. J. LINCOLN CO., LITTLE ROCK, ARKANSAS.



Before and After the Fire

Nobody knows when fire or lightning or wind will rage and destroy.

Some church building is being harmed by one of these destroyers somewhere every day. Absolute protection against loss is furnished, and money saved the assured, and Methodism perpetuated, by

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

No assessments. All that you have guessed about mutual insurance may be wrong. If you want to KNOW, write for information to HENRY P. MAGILL, Secretary and Manager, Insurance Exchange, Chicago, Ill. Mrs. Alice Hargrove Barclay, Agent M. E. Church South, 214 Norton Building Fourth and Jefferson, Louisville, Ky.

Methodist Benevolent Association

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

laid to rest in New Bethel Cemetery in the presence of a host of friends. Funeral services were conducted by the writer assisted by Brother N. E. Fair of Belleville, Ark.—His Pastor, C. H. Bumpers.

HURST.—Miles Hurst was born February 26, 1885, in Chesterfield, S. C., and died at Locust Cottage, Ark., January 22, 1916. He joined the Methodist Church at the age of 12, and was married to Miss Mamie Neal December 30, 1908. He leaves three sweet children, Clarence, Cecil, and Maggie; also his mother, Mrs. Ella Hurst, and sister, Mary, and brothers Rowell, William, Edward and Walter. May his relatives and friends not mourn, but with an eye of faith look forward to heaven, where all things will be made right and all tears dried from our eyes.—R. L. Cabe, P. C.

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BOONEVILLE DISTRICT.

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

BOONEVILLE DISTRICT ANNOUNCEMENT.

The Booneville District Conference will be held at Branch, Ark., April 18-20. Committee on examination for license to preach and admission on trial, W. T. Martin, G. C. Johnson, W. E. Hall; for deacons and elders orders, E. S. Harris, E. T. Wayland, D. H. Colquette. Rev. E. S. Harris will preach the opening sermon at 7:30 p. m. on the 18th.—J. H. O'Bryant, P. E.

CONWAY DISTRICT.

(Second Round.)
Quitman and Rosebud.....Mar. 11-12
Naylor.....Mar. 12-13
Springfield.....Mar. 18-19
Plumerville.....Mar. 19-20
Conway Ct.....Mar. 22
Appleton.....Mar. 25-26
Atkins.....Mar. 26-27
Russellville, 7:30 p. m.....Mar. 27
Dover.....Mar. 28
Damascus.....April 4
Greenbrier.....April 8-9
Conway.....April 9
London.....April 15-16
Hartman and Spadra.....April 17
District Conference at Hartman, beginning April 18.
JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.

(Second Round.)
Pea Ridge Ct., at Brightwater.....Mar. 11-12
Rogers.....Mar. 12-13
Springdale Ct., at Sun's Chapel.....Mar. 18-19
Springdale Sta.....Mar. 19-20
Gentry Sta.....Mar. 25-26
Gravette and Decatur, at Decatur.....Mar. 26-27
Farmington Ct., at Farmington.....April 1-2
Lincoln Ct., at Summers.....April 2-3
Fayetteville.....April 8-9
Centerton Ct., at Centerton.....April 15-16
Viney Grove Ct., at Rhea's Mill.....April 23-24
Prairie Grove Sta.....April 22-24
Prairie Grove Sta.....April 22-24
Elm Springs Ct., at Robinson.....April 29-30
Springtown Ct., at Mt. Tabor.....April 30-May 1
Osage Ct.....May 6-7
Berryville Sta.....May 7-8
Green Forest.....May 8-9
Berryville Ct., at Concord.....May 13-14
Eureka Springs Sta.....May 14-15
War Eagle Ct.....May 20-21
Huntsville Ct.....May 21-22
Marble Ct.....May 24-25
Winslow, at Brentwood.....May 27-28

IS HE CRAZY?

The owner of a large plantation in Mississippi, where fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Enbank Farms Company, 1070 Keystone, Pittsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.

District Conference will meet at Green Forest, July 5.
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.

(Second Round.)
Hackett Ct., at Excelsior.....Mar. 11-12
Midland Heights, Ft. Smith.....March 12
Fort Smith Ct., at Lavaca.....Mar. 18-19
Mulberry and Dyer, at Dyer.....Mar. 25-26
Van Buren Ct., at City Heights.....Mar. 26
Huntington and Mansfield, at M.....April 1-2
Ozark Ct., at Bethlehem.....April 8-9
Beech Grove Ct., at Mineral Springs.....April 12-13
Ozark.....April 16-17
Kibler Ct., at Mt. View.....April 22-23
South Fort Smith.....April 23
Van Buren.....April 30
First Church, Fort Smith.....April 30
Hartford and Midland, at H.....May 6-7
Central Church, Fort Smith.....May 14
Greenwood.....May 14-15
Charleston Ct.....May 20-21
Alma.....May 28-29
District Conference at Van Buren, April 26-28.
WILLIAM SHERMAN, P. E.

HELENA DISTRICT.

(Second Round.)
Helena, First Church, a. m.....Mar. 5
West Helena, p. m.....Mar. 5
Forrest City.....Mar. 8
Hughes, at Hulbert.....Mar. 11
Marianna.....Mar. 15
Council, at Council.....Mar. 18-19
LaGrange, at Lexa.....Mar. 25-26
Wheatley and Hunter.....April 1-2
Brinkley.....April 2-3
Clarendon.....April 5
Aubrey, at Rondo.....April 8-9
Keevil, at Shilo.....April 15-16
Cotton Plant.....April 16-17
Wynne.....April 22-23
Parkin.....April 23-24
Holly Grove, at Marvell.....April 29
Turner.....April 30
Colt, at Smith's Chapel.....May 5-6
McCrory.....May 10
Howell and DeView, at Gray's.....May 13-14
Mellwood.....May 20-21
Haynes, at Haynes.....May 27-28
Hamlin, at Union Grove.....May 30
The Helena District Conference will be held at Marvell. The opening sermon will be preached Thursday, April 27, at 7:30 p. m., by Rev. V. T. McCaffery of Parkin. Conference will open Friday, April 28, at 9 a. m., and will continue until Sunday evening, April 30. Let every pastor plan his work to spend Sunday with us. All lay leaders are requested to be present on Sunday. Our connectional men are cordially invited.
W. F. EVANS, P. E.

JONESBORO DISTRICT.

(Second Round.)
Lake City, B. Grove.....Mar. 11-12
Barfield, Clear Lake.....Mar. 12-13
Jonesboro Ct., P. Grove.....Mar. 18-19
Fisher St.....Mar. 19-20
Brookland.....Mar. 25-26
Trinity Ct., Bono.....April 1-2
First Church.....April 2-3
Harrisburg Ct., Bay V.....April 8-9
Harrisburg.....April 9-10
Marked Tree and Lepanto, Lepanto.....April 15-16
Nettleton and Bay, Truman.....April 22-23
Marion.....April 23-24
Manila and Dell.....April 29-30
Blytheville.....April 30-May 1
Blytheville Ct., D. Ridge.....May 6-7
Luxora.....May 7-8
Osceola.....May 13-14
Wilson.....May 14-15
Whitton and Tyrone, W.....May 20-21
Gilmore and Joiner, G.....May 21-22
Vandale, C. Valley.....May 27-28
Monette and Macey.....June 3-4
F. M. TOLLESON, P. E.

PARAGOULD DISTRICT.

(Second Round.)
Gainesville Ct., Friendship.....Mar. 11-12
Boydsville Ct., Cummins C.....Mar. 18-19
St. Francis Ct., St. F.....Mar. 19-20
Walnut Ridge Ct., Mt. Zion.....Mar. 25-26
Walnut Ridge Station.....Mar. 26-27
Marmaduke, Harvey's C.....April 1-2
Piggott & Rector, at Rector.....April 2-3
Paragould, First Church.....April 9-10
Salem.....April 15-16
Mammoth Spring.....April 18-19
Imboden and Smithville Ct., Hardy.....April 20-21
Ash Flat, Corinth.....April 21-22
Imboden.....April 22-23
Black Rock, Portia and Hoxie, at P.....April 23-24
Peach Orchard, Moark.....April 29-30
Corning.....April 30-May 1
New Liberty Ct., New L.....May 6-7
Paragould, East Side.....May 7-8
Pocahontas Ct., Oak Grove.....May 13-14
Pocahontas.....May 14-15
Reyno, Success and Biggers, at Reyno.....May 20-21
H. H. WATSON, P. E.

LITTLE ROCK.

ARKADELPHIA DISTRICT.

(Second Round.)
Benton Sta.....Mar. 12-13
Malvern Ct.....Mar. 15-16
Willow Ct.....Mar. 18-19
Arkadelphia Ct.....Mar. 22-23
Central Avenue.....Mar. 26-27
Friendship Ct.....Mar. 29-30
Traskwood Ct.....April 1-2
Hot Springs Ct.....April 4-5
Ussery Ct.....April 6-7
Malvern.....April 8-9
Leola and Carthage Ct.....April 10-11
Holly Springs Ct.....April 13-14
Park Avenue.....April 16-17
Cedar Glades.....April 19-20
Dalark Ct.....April 22-23
Princeton Ct.....April 29-30
Malvern Ave.....May 6-7
Oak Lawn.....May 14-15
Arkadelphia.....May 21-22
The entire round of the rural

charges will be made, excepting Princeton Circuit, within the forty days' Evangelistic Campaign, beginning March 12 and closing April 23. Two days will be given to revival efforts in connection with each Quarterly Conference. Let the pastors organize their local preachers, lay leaders, evangelistic committees and working forces and press the work of soul winning especially during that period.
B. A. FEW, P. E.

CAMDEN DISTRICT.

(Second Round.)
Junction City.....Mar. 4-5
Wesson.....Mar. 11-12
El Dorado Sta.....Mar. 18, 19
Magnolia Sta.....Mar. 25-26
Thornton, at Temp. Hill.....April 2-3
Strong, at Bolding.....April 8-9
Huttig.....April 15-16
Fordyce.....April 22-23
El Dorado Ct., at Parker's.....April 29-30
Hampton, at Harrell.....May 6-7
Bearden, at Millville.....May 13-14
Stephens, at Mt. Prospect.....May 20-21
Eagle Mills, at Lakeside.....May 27-28
Kingsland, at Camp Springs.....June 3-4
Magnolia Ct., at Logan's.....June 10-11
Camden.....June 13
Waldo, at Buckner.....June 17-18
Chidester, at Carolina.....June 24-25
Beuna Vista, at Two Bayou.....July 1-2
Atlanta, at Atlanta.....July 9-10
District Conference at Union Church, near Camden, July 12-16.
What is a STAR Quarterly Meeting? See notice to Camden District in another place. W. P. WHALEY, P. E.

CAMDEN DISTRICT NOTICE—STAR QUARTERLY MEETINGS.

The pastors on the circuits in the Camden District, together with the presiding elder, are planning for a two days' program at their second quarterly meeting. The program for each place marked * in the announcement of the second round will be as nearly as possible like the following:

Saturday.
10 a. m.—Devotional service by the pastor.
10:15 a. m.—Opening statement by the Presiding Elder.
10:30 a. m.—"Our Country Roads," by the County Judge.
11 a. m.—"The Arkansas Farmer's Opportunity," by county farm demonstrator.
11:30 a. m.—"Problems and Opportunities of Rural Schools," by superintendent rural schools.
12:30 p. m.—Dinner on the ground.
2 p. m.—Quarterly Conference.
2:30 p. m.—"The Country Sunday School," by S. S. Field, secretary.
3 p. m.—"The Laymen's Movement," by district or charge Lay Leader.
3 p. m.—Women in a separate meeting: (1) "The Canning Club," by the county agent; (2) "The Woman's Missionary Society," by the District Secretary.
7 p. m.—Preaching.
Sunday.
9:30 a. m.—"A Model Sunday School," by the superintendent.
11 a. m.—Preaching by P. E. and communion service.
7 p. m.—Preaching.
No dinner on the ground Sunday. People of all denominations are cordially invited. Every Methodist in reach is urged to be present both days. Bring dinner Saturday. The church officials and all our people are asked to advertise the meeting and do everything possible to make it a success. Those assigned parts on the program are asked to make thorough preparation. Have something worth while to say, and be prepared to say it in the time allotted.
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.

(Second Round.)
Austin Ct., at Camp Ground.....Mar. 11-12
Hickory Plains Ct., at Bethlehem.....March 18-19
Mabelvale Ct., at Primrose.....Mar. 25-26
Twenty-eighth St., p. m.....Mar. 26
Lonoke.....April 1-2
Capitol View.....April 2
Bryant Ct., at Congo.....April 8-9
Pulaski Heights, p. m.....April 12
Oak Hill Ct., at Spring V.....April 15-16
Henderson Chapel, p. m.....April 19
Temberlin Ct., at Hamilton.....April 22-23
Carlisle, p. m.....April 23
Highland, p. m.....April 26
DeVall's Bluff and Hazen, at H.....April 29-30
Des Arc, p. m.....April 30
Asbury, a. m.....May 7
Forest Park, 3 p. m.....May 7
Hunter Memorial, p. m.....May 7
Benton Ct., at Ebenezer.....May 13-14
England, a. m.....May 21
Keo, 3 p. m.....May 21
England, p. m.....May 21
Dear Brethren: Push the "One-to-Win-One" Campaign. Be ready to make good reports on your missionary collections. Also, be ready to elect your delegates to District Conference.
ALONZO MONK, P. E.

MONTICELLO DISTRICT.

(Second Round.)
McGehee.....Mar. 5-6
Collins, at Cominto.....Mar. 12
Eudora, at Eudora.....Mar. 18-19
Hermitage, at Vick.....Mar. 25-26
Warren Mill Camps.....Mar. 26
Watson, at Kelso.....April 2
Dermott.....April 7-8
Tillar and Dumas.....April 8-9
Ark. City and Lake Village.....April 15-16
Snyder and Montrose, at M.....April 22-23
Hamburg.....April 23-24
Hamburg Ct., at Locke's.....April 29-30
Crossett.....April 30
Wilmar.....May 6-7
Warren.....May 7-8
Mt. Pleasant, at Selma.....May 13-14
Portland and Blissville.....May 20-21
Parkdale and Wilmot.....May 21-22

Lacy, at Prairie Chapel.....May 27-28
Monticello.....May 28-29
District Conference at Hermitage, June 30-July 2.
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.

(Second Round.)
Rison Ct., at Bethlehem.....Mar. 11-12
Pine Bluff, Carr Memorial, 11 a. m.....Mar. 19
Humphrey, 7:30 p. m.....Mar. 19
New Edinburg Ct., at New E.....Mar. 25-26
Roe Ct., at Hunter's Chapel.....April 1-2
St. Charles Ct., at DeLuce.....April 8-9
DeWitt, 7:30 p. m.....April 9
Swan Lake Ct., at Cornerstone.....April 16
Gillett Ct., at Haller's C.....April 22-23
Star City Ct., at Cornerville.....April 29-30
Sheridan Ct., at New Hope.....May 6-7
Rowell Ct., at Shady Grove.....May 13-14
Stuttgart.....May 21-22
Redfield Ct., at Marvin's C.....May 27-28
Althelmer and Wabbaseka, at Althelmer, 11 a. m.....June 4
Pine Bluff, Hawley Memorial, 8 p. m.....June 4
Grady Ct., at Douglass.....June 11
Pine Bluff Ct.....June 17-18
Pine Bluff, First Church, 8 p. m.....June 18
Sherrill and Tucker, at T.....June 25
Pine Bluff, Lakeside, 8 p. m.....June 25
The Pine Bluff District Conference will meet at Humphrey Tuesday, May 23, at 3 p. m., and will continue in session from day to day until the following Friday at noon. The opening sermon will be preached by Rev. H. F. Buhler of Pine Bluff.—J. A. Sage, P. E.

PRESCOTT DISTRICT.

(Second Round—In Part.)
Emmet.....Mar. 11-12
Hope.....Mar. 12-13
Okalona.....Mar. 18-19
Shawmut.....Mar. 19-20
Caddo Gap.....Mar. 25-26
Amity.....Mar. 26-27
Center Point.....April 1-2
Nashville.....April 2-3
I hope to have a full attendance of all officials. Pastors, please urge every member of the Quarterly Conference to attend. The election of delegates to District Conference and other very important business demands our presence. I hope and pray for a soul-saving year and the building up of the Church of God.
W. M. HAYES, P. E.

TEXARKANA DISTRICT.

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

MANY FAILURES ARE DUE TO HEADACHES.

A headache saps your energy and ambition. It kills your vigor and vitality.

Many have become not only nervous wrecks, but business and domestic failures, owing to the constant drain on their nervous systems by headaches.

Dr. Miles' Anti-Pain Pills have for the past quarter of a century proved to be the popular relief for headaches and other forms of pain. They bring the desired relief surely and quickly. They contain no habit-forming drugs and have no bad after-effects.

People who have used them are only too glad to testify to their merits so that others may also be free from pain.

The Rev. J. A. Riley of Trout, La., has the following to say:

"For over 10 years I have used Dr. Miles' Anti-Pain Pills whenever I was in need of a remedy for pain, to allay fever or induce a natural sleep. I also find that they quiet the nerves. I have used them freely in my family to the exclusion of all other remedies and have always found them to do their work to perfection and never in a single instance have they had any bad after-effects. I heartily recommend them as a safe, pleasant and effective remedy."

Dr. Miles' Anti-Pain Pills are sold by all druggists at 25c for 25 doses. Your money will be returned if they are not found perfectly satisfactory. MILES MEDICAL CO., Elkhart, Ind.

State-Wide Evangelistic Campaign

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

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

Remember.

Next Sunday, March 12, is the day our One-to-Win-One Campaign starts. If you have not already pledged your people to personal service, do so Sunday. Then do not be satisfied until you know that every one pledged to personal work has some one on their heart, for whom he is praying and working. Mr. Ten Thousand Readers of the Arkansas Methodist, suppose each one of you would win a soul to Christ by Easter (surely you can do that much) that would set many another soul on fire with the same holy zeal and what a glorious harvest the Lord would give us on Easter. The Lord is ready, are we?

Committee Appointed.

Rev. B. A. Few of the Arkadelphia District has appointed a One-to-Win-One committee, composed of Dr. Theo Copeland, Revs. J. W. Harrell, W. A. Steel, and the following laymen: J. S. Utley, J. E. Young, R. W. Hill, Jr., E. H. Eckler. This committee with Rev. R. M. Holland, the publicity secretary, will have charge of the campaign in the district and push the revival work.

About the Cards.

Cut this out and keep it and quit writing to the Campaign Editor about cards to be used in pledging your people for personal service. The cards are printed by Rev. P. R. Eaglebarger, 703 1-2 Main St., Little Rock, Ark. \$1.50 for 500 or 1 cent apiece for any smaller quantity.

The Laymen's Convention.

That was a great gathering of the laymen over the state last week and with the laymen came the preachers to share with them the inspiration of the great convention. The convention was missionary in tone, but he who

catches a larger vision of the foreign field will be more active at home and we feel the convention was an impetus to the One-to-Win-One Campaign.

Denominational Meetings.

Two afternoon meetings were given to workings of the Methodist Church in Arkansas. Dr. E. H. Rawlings was in charge of these meetings, Dr. Alonzo Monk, P. E., of the Little Rock District, acting as chairman. The first afternoon was given to the Sunday school work. Brother C. N. Baker, the Field Secretary for the Little Rock Conference laid emphasis on the Sunday schools observing Decision Day. This he has done in personal letters to our Superintendents and preachers. Let them give heed to his council.

The second afternoon was given to the study of plans for the One-to-Win-One Campaign. The discussion was lead by J. D. Hammons, Campaign Editor, and many of the pastors and laymen took part in the discussion. All pastors present were actively at work with their people preparing them for the campaign. All Sunday School Superintendents present had already arranged for Decision Day or expected to do so by Sunday, March 12. The pastor or superintendent who fails to co-operate in this campaign is going to miss an opportunity he will regret when he sees the results. It is God's call to every Methodist preacher and layman in Arkansas to be up and doing.

A Criticism.

We noticed in last week's Raleigh Christian Advocate a criticism by one of our Chief Pastors of the One-to-Win-One method. He seems to assume that God has a certain time for man's redemption and it is needless for us to try to hasten the day. The

One-to-Win-One Campaign assumes that God's heart is going out to man all the time and the season of man's return is with man. "Whosoever wills to do my will shall know."

A Grave Mistake.

The evangelist makes a grave mistake when he belittles the One-to-Win-One movement in order to boost his own methods. We are not opposed to the evangelist. But we have a right to bring folks to the Christ by whatever method we can best employ.

Billy Sunday Says:

"The less brains some people have the harder they try to show you that they have some."

"Experience will do more than forty million theories. It is one thing to know about Him; it is another thing to know Him."

"The object of the church is to cast out devils. John the Baptist stirred up the devil."

"I would rather be a guide-post than a tombstone."

"I owe God everything. I owe the devil nothing except the best fight I can put up against him."

"Nobody is kept out of heaven because he does not understand theology. It isn't theology that saves, but Christ."

"The great mass of mankind want a religion of authority."

"There wouldn't be so many non-church goers if there were not so many non-going churches."

Vital Facts for Workers.

"There is the sorest need today of a special and continued interest in behalf of our young people."

"We have been seeking results too far afield and overlooking great opportunities near at hand."

"We have lost multitudes of our youth who might have been saved if they had been properly cared for."

Some of the noblest men and women the Church has ever known came to Christ in youth—Polycarp, Matthew Henry, Jonathan Edwards, Bishop J. O. Andrew, Bishop E. M. Marvin, Isaac Watts, John Hall, G. Campbell Morgan, C. H. Spurgeon. Let us look after the children.

"I am sure thousands could be won to Christ if the members of the church were consistent in the matter of living in Christ and giving an invitation to people to become acquainted with Him."

"The average man who sits in church and listens to the most impassioned appeal of the preacher rarely considers the sermon personal."

"It will be a great day when the Church is aroused to the responsibility and privilege of personal work."—J. Wilbur Chapman.

Are the Thousands in Line?

The Personal Evangelism Campaign calls for the enlistment of 108,000 Methodists in Arkansas. Of course the pastors, Sunday school superintendents, and officials are expected to be the great leaders in the movement. Are the forces falling into line? Re-

you ordered your pledge cards? Have you organized for the movement? Those who do nothing will be those who will accomplish nothing.

Discovering Men.

It is a great thing to discover men. This is what the One-to-Win-One enables us to do. Samuel discovered David. Andrew discovered Peter. Paul discovered Timothy. Moody discovered Henry Drummond. William Booth discovered Gypsy Smith. Simon Peter Richardson discovered Sam Jones. Sam Jones discovered E. O. Excell. Harry Monroe discovered Billy Sunday. A Sunday school teacher discovered J. Wilbur Chapman. James A. Anderson discovered O. E. Goddard. James Thomas discovered J. A. Henderson. W. H. Dyer discovered M. N. Waldrip. What wonders are wrought by means of the art of discovery. Some great worker in the kingdom of God in future years may be waiting for your discovery.

Vital Things.

Dr. C. W. Tadlock, the great pastor of our Centenary Church, St. Louis, in a splendid paper, gives the vital things to be considered in the "One-to-Win-One" Campaign. Here they are: (1) An adequate preparation. (2) A clear and definite knowledge of the task. (3) Thorough organization. (4) A working out of the plan. Dr. Gunsaulus calls Andrew "the soul finder, the soul informer, and the soul bringer."

A Cheerful Religion.

We need to preach and live and introduce a cheerful religion—a religion that will attract folks. The world's great optimist was Jesus Christ. The need of today is the INSPIRATIONAL church—the church that will send the people from the pews enheartened, encouraged, cheered, inspired, blessed, comforted. It does not take an expert artist to paint a black cloud. But it takes one whose soul is illuminated with the love of God to paint a cloud with God's sunlight shot through it. If we but realized it, thousands have been driven from our churches by the preaching of a gloomy message. Such message is not the gospel, for "gospel" means glad tidings or good news.

Nothing Can Take the Place of the Gospel.

Nothing can take the place of the gospel of Jesus Christ. Therefore let us preach it in a manner that will produce conviction of sin, reveal to the sinner the Savior, and bring about a genuine repentance. During the "One-to-Win-One" Campaign, whether we hold protracted meetings or not, let us preach red-hot, soul-stirring, life-revolutionizing sermons. Then let us go out after the folks. They are all around us—on our street, in the marts of trade, across the field from us, down the road a little way. Let us make the message personal—"Thou art the man."

Pastors: WE publish Books, Pamphlets, Minutes, Sermons, Church Directories, Manuals

A Modern Home for Sale



A MODERN HOME.—One-half block south of main entrance to Hendrix College campus, on paved street to business portion of city; ten rooms, bath, reception hall and very large sleeping porch. New and modern. \$3,000.00.