

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 23, 1916

NO. 12

AND NOW, ISRAEL, WHAT DOTTH THE LORD THY GOD REQUIRE OF THEE, BUT TO FEAR THE LORD THY GOD, TO WALK IN ALL HIS WAYS, AND TO LOVE HIM, AND TO SERVE THE LORD THY GOD WITH ALL THY HEART AND WITH ALL THY SOUL, TO KEEP THE COMMANDMENTS OF THE LORD, AND HIS STATUTES, WHICH I COMMAND THEE THIS DAY FOR THY GOOD?—Deut. 10-12-13.

FOR UNTO WHOMSOEVER MUCH IS GIVEN, OF HIM SHALL BE MUCH REQUIRED; AND TO WHOM MEN HAVE COMMITTED MUCH OF HIM, THEY WILL ASK THE MORE.—Luke 12:48.

PROVIDENTIAL PROGRESS.

The beginnings of American Methodism were co-eval with the beginnings of the American Republic. Both have grown at a tremendous rate; but while the population of the nation has increased twenty-five fold, the number of Methodists has multiplied five hundred times. When the Republic was founded Methodism was practically the least of the denominations; now it includes more members than any other group of Protestant Churches in America. Our own Southern Methodist Church stands fourth among the Protestant denominations, and when the divisions of the Southern Baptists and Colored Baptists in the South are considered, our Church really stands second, and is surpassed in membership only by our sister Church, the Northern Methodist Church. When we remember that when Methodism began in America the Protestant Episcopal Church and the Congregationalists had been established about one hundred and sixty years, the Baptists one hundred and forty, and the Presbyterians ninety, the relative progress of American Methodism is marvelous. Then, when we recall the fact that a part of the Northern Methodist Church is in the South, and the majority of the Colored Methodists are also in the South, it is evident that a considerable majority of the Methodists of the United States are in Southern territory, and that the South has a larger proportion of Methodists than has any other part of the world. John and Charles Wesley visited the South and no other section of America. Methodism in America had its origin in Maryland, and was formally organized at Baltimore. Bishop Asbury labored principally in the South; Bishop McKendree, the first native bishop, was a Virginian, and Bishop Soule, the author of the Constitution, although born in Maine, adhered to the Church South when the Church was legally divided. The schisms in the Southern Church have been fewer and the number of members lost because of disaffection has been smaller in the South. The largest number of Christian Africans in the world and the largest number of Christian Indians in America are found in the South, and the cities with the largest per cent of the population Methodists are also in the South. In 1864 there were 928,320 members in the Church North, and in 1866 the membership of the Church South was 429,233. Today the Northern Church numbers 3,603,265, and the Southern Church 2,035,236, the membership of the former having increased four fold, and of the latter practically five fold. Between 1857 and 1915 the value of churches and parsonages in the Church North grew twelve times; while between 1850 and 1915 the value of churches and parsonages of the Church South multiplied twenty times. These things are not mentioned to boast of them. Some of them are merely happy accidents, and the South deserves no special credit on account of them. We simply enumerate these historical facts that we may realize how signally blessed we have been and under what a burden of obligation God has placed us. When much is given, much is also required. We have a wonderful heritage. We should be devoutly thankful, and should redouble our diligence

worthily to cultivate the goodly field which in God's providence is ours. There are on every hand signs of a spiritual awakening. Simultaneous campaigns have been organized in many Conferences, and team work and co-operation more and more characterize the efforts of our preachers. God's goodness challenges us. Let us respond by more faithful and consecrated service.

ASBURIAN ADAPTABILITY.

The genius of Methodist polity is adjustment and adaptability. Mr. Wesley took forms already in use and revised and remodeled them to suit the needs of his age. He borrowed freely from many sources, but nearly always adapted what he borrowed to the new conditions. He did not find a complete polity or set of ecclesiastical machinery described in the Scriptures, and he believed that each age under divine guidance could best decide on the exact forms needed for practical purposes. Mr. Asbury, not so versatile nor so far-sighted, had nevertheless a similar view of church forms and polity. This led to quite different types of organization in England and America. An elective episcopacy, without historical pretensions, was adopted, and the bishops became really general superintendents and not pompous prelates nor ecclesiastical autocrats. Rural demands developed an itinerant ministry which was best calculated to carry the gospel to a widely scattered people. Practical celibacy and readiness for quick and frequent changes were desirable, and for a time prevailed. Junior preachers or assistant pastors were much used. As the frontier receded and life became less primitive, preachers married and their terms lengthened. At first all the preachers constituted the General Conference, but as longer distances increased the difficulties of attendance, a delegated General Conference was evolved. The pay of a preacher was at first simply enough to provide for his clothing and incidentals, as he virtually lived among the people in his long rounds, but with the growth of home life in the ministry salaries increased. The duties of a preacher were at first very simple, but with the diversity and complexity of life the preacher's duties have multiplied. In the beginning there were no connectional boards, and, save the bishops, no connectional officials. With new demands and greater wealth special organizations and officers have come into being. Not only did these things occur in the portion of the Methodist brotherhood over which Asbury presided, but slightly different forms of Methodist polity have been evolved in different sections and countries. Many things have been added, and some have been eliminated, since the days of Wesley and Asbury, but we have a right to assume that in most cases they follow leadings which have so justified them that if our ecclesiastical forefathers were alive they would almost certainly approve. Wesley and Asbury both believed in and sought to develop ministerial efficiency. Men were to come up through a period of probation, and then could quietly and honorably drop back to their original status if they proved inefficient as ministers. If we are true followers of Wesley and Asbury, we are prepared to modify any part of our church government which does not under existing conditions justify itself. So long as episcopacy gives a good account of itself and promotes the interests of the kingdom, we shall be Asburian if we maintain it unimpaired. When it fails to respond to our needs we shall be equally Asburian if we modify and even radically change it to meet present-day conditions. The same will hold true of the time limit and various duties of the preacher in charge. If the church can be made more efficient by granting laymen larger powers and by expecting them to be more active and aggressive, we shall, as Asburian Methodists, provide for the necessary modifications. By being true to the genius of our real

church life, we shall be prepared for the emergencies and crises as they arrive. When we decide that forms and methods must be held because they are old and honored, even though they contribute nothing to life and growth, we are fossilized. This spirit of adaptability does not require the recklessness of the adventurer nor the dilettanteism of the amateur, but it does demand open-mindedness and clarity of vision, a willingness fairly and fully to face and settle issues as they arise. Let us whose years are accumulating understand that we are living in an era of tremendously rapid change, and prepare ourselves to accept gracefully the adaptations which new issues demand.

HISTORIC CONFERENCES.

Yesterday the Baltimore Conference of our own Church convened at Alexandria, Va., and the Baltimore Conference of the Methodist Episcopal Church (North) at Washington, D. C. Both will give much attention to the celebration of the one hundredth anniversary of the death of Bishop Asbury, who spent much of his life in that region, and died in Virginia and is buried at Baltimore. The session is one of peculiar interest to our Baltimore Conference, because just fifty years ago, having become independent of the Church North in 1861 on account of a change in the law of the General Conference, a majority of the preachers had elected delegates and applied for recognition at our General Conference, held in April, 1866, at New Orleans. At that time there were 108 traveling preachers, 57 local preachers, and 12,000 members. Now there are 263 traveling preachers, 93 local preachers, and 66,678 lay members. Bishop Wilson, then a young man, and his father, Dr. Norval Wilson, were conspicuous figures in those days of tribulation which tried men's souls. It is with profound gratitude that we record the fact that the good Bishop is still alive and is our great and honored leader. His home is at Baltimore. This is our only Conference which meets in the spring, and it is noted for the attendance of nearly all of our connectional officers. It is a noble body of men, worthy of its rich Methodist heritage.

FOREWARNED.

Again we insist that today the advocate of local option is the apologist or the champion of the saloon. Candidates cunningly play on the passion of the people to do as they please. Local option is legalized selfishness. It means that, for their own purposes, men will disregard the rights or the wishes of others and promote their own interests at the expense of others. The wise voter will not be lured by the bait of local option. Let us elect high-minded, public spirited men to all offices, but particularly now let us overthrow the local option saloonist and the gamblers. Scratch every supporter of local option and of race-track gambling. Consign such men to absolute oblivion. Let us take no backward steps on moral issues.

It is the mission of Methodism to present the holiness of God to an unholy world, and to stress the need of holiness in the lives of Christians.

If our hearts are right, we thank God in the daily direction of our lives and multiply expressions of our love.

May we seek purity, lest, blinded by sin's black clouds, we wildly grope and vainly grasp, and sadly miss our mark.

It is the privilege of the preacher to present a great gospel and a Christ who is able to save unto the uttermost.

Carnality causes controversy and divisions.

Arkansas Methodist

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A. C. MILLAR.....Editor

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

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

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

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.

Dr. J. H. Reynolds of Hendrix College lectured at Tuckerman last Sunday.

The increased demand for leather caused by the war will increase the price of shoes.

Columbia University expects to spend over \$4,000,000 for maintenance during 1916-17.

The (New York) Christian Advocate of March 16 is a splendid Asbury Centenary number.

Rev. M. B. Corrigan, M. D., is getting along well on Collins Circuit, and is enjoying his work.

We regret to learn that Bishop Luccock, of the Northern Methodist Church, is seriously ill.

A member of the Board of Education of our Church has given \$1,000 to Emory University.

Bishop J. C. Hartzell, who recently lost his wife and son, is now further bereaved in the death of his sister.

Conditions in Vermont are such that the defeat of state-wide prohibition recently is not regarded as serious.

Dr. T. N. Ivey, editor of the Christian Advocate, is to preach the baccalaureate sermon for Greensboro (N. C.) College for Women.

The Anti-Saloon League of New York charges that the Waldorf-Astoria Hotel has been selling liquor in violation of the Sunday law.

According to press reports, as a result of the great Culpepper meeting, 225 persons were received into our Conway church last Sunday.

Dr. W. T. Grenfell, the famous Laborador explorer and missionary, is serving as a major in a British expeditionary hospital corps in France.

The Asbury and Doctrinal number of our Christian Advocate has been postponed to April 14 to suit the convenience of the Publishing House.

Dr. W. H. Glasson of Trinity College has been invited to lecture at Princeton University on "American Experience With Military Pensions."

March 13 Dr. T. D. Chunn died at his home at Holly Grove, aged eighty-five. He was the father of Mrs. E. K. Sewell, wife of our pastor at Osceola.

Rev. Richard Wilkinson, D. D., who has withdrawn from our church, has joined the Episcopal Church, and is now rector of a church at Lexington, Ky.

Our State Normal School at Conway has already enrolled more students than ever before at this time of the year. It is growing in strength and popularity.

Mr. Pete Porter of Willow called last week, and reported prosperous conditions in Willow Circuit, and his pastor, Rev. T. D. Spruce, a very active, energetic worker.

The report of the General Education Board of New York shows that from its foundation to June 30, 1915, it had appropriated to educational purposes \$16,862,147.

Rev. C. C. Jarrell has been selected and appointed educational commissioner of North Georgia Conference for Emory University. He has been released from his pastorate at Athens, Ga., and Dr. J. C. Morris of Birmingham, Ala., has been appointed to First Church, Athens.

At the recent session of the Cuba Mission Conference, Rev. Henry Smith, well known among old Hendrix College students, was appointed to Pinar del Rio and Herradura.

The United Brethren Church has 100,000 more scholars in Sunday school than it has church members. This is about 30 per cent of the membership. It is a good omen.

It is rumored that race-track gambling is being carried on at Hot Springs in violation of the law. The authorities should look into the matter, and good people should assist.

Rev. T. E. Sharp, D. D., is having a very successful pastorate in First Church, Memphis, Tenn., with its splendid membership of 1,800. He is expecting to begin a meeting April 16 with Rev. D. L. Cole to assist.

Mr. Sherwood, one of the great leaders of the Student Volunteer Movement, who has rendered wonderful service in China, India, and Japan, has been conducting an evangelistic campaign at the University of Illinois.

Hon. H. G. Lewis of Siloam, Ga., has made a valuable contribution of books to the library of the Lamar School of Law of Emory University. The volumes are reports of the Supreme Court of Georgia and the Court of Appeals.

On Wednesday of last week the Science Hall of Ouachita College was burned, having caught fire from a defective flue. The other buildings were in danger, but were saved by vigorous efforts. The loss is about \$8,000, largely covered by insurance.

Prohibition won in Bowie County, Texas, at a recent local option election. As Texarkana is in that county, Arkansas is interested. The Daily Texarkanian has greatly helped the prohibition cause by strong editorials and presentation of facts.

Hon. R. E. Steiner of Montgomery, Ala., proposes to supply the library of the Lamar School of Law of Emory University with a complete set of the Supreme Court Reports of Alabama, and Hon. W. G. M. Thomas of Chattanooga has agreed to supply the Tennessee Reports.

The Bible Champion, edited by Dr. J. B. Hamilton and published by the Bible League of North America, 317 East 118th street, New York, subscription \$1 a year, is an able defender of the inspired Book against the assaults of unreasonable criticism. Preachers need it.

To March 16 the total amount raised for Emory University in the canvass for funds in Atlanta was more than \$422,000. This is on Atlanta's pledge of \$500,000 to the University, in addition to the gift of grounds for a campus. In the campaign for funds the women of Atlanta raised nearly \$40,000 in one week.

Monday Mr. Walter A. Hearn, a senior in Hendrix College, called, representing the college annual, and we learned with much regret that the failing health of his mother makes it necessary for both his father and mother, Rev. and Mrs. T. A. Hearn, to return shortly from their work in Shanghai, China.

The annual meetings of the various connectional boards and the College of Bishops are announced as follows: Board of Education, Nashville, Tenn., April 26; College of Bishops, Nashville, Tenn., May 2; Conference Boards of Church Extension Representatives, Louisville, Ky., May 6; Board of Trustees, Nashville, Tenn., May 9.

The February number of The Christian Student, the official publication of the Methodist Episcopal Church (North) contains an unusual amount of statistical and historical information. It will be sent free to anyone who writes for it to Rev. Thomas Nicholson, Corresponding Secretary, 150 Fifth avenue, New York City.

More than one-third of the 2,123 daily newspapers of our land exclude advertisements of intoxicants. The Philadelphia North American was the first great newspaper to adopt this course, and it has pursued it rigidly for seventeen years. Our church people should protest against the publication of liquor advertising in any paper in Arkansas now.

It is perfectly natural that the liquor men should organize and that they should endeavor to maintain and perpetuate their business. The quarrel with them is not merely for that, but is as to their methods and their studied disregard for what is fair and square in the political arena. When to a contempt for public opinion they add evasion of

federal laws, they but aggravate a situation which, at best, has been none too favorable to them in recent years. Evidently the time has come when they must reform themselves.—Pittsburgh Gazette-times.

According to the Central Methodist Kentucky Wesleyan College, one of our small colleges, established in 1866, has graduated three hundred of its students, whose occupations are as follows: 57 business men, 74 teachers, 46 lawyers, 22 physicians, 26 farmers, 5 druggists, 4 journalists, 6 college presidents, 1 Y. M. C. A. secretary, 7 missionaries, 46 ministers. A campaign is being waged to secure \$50,000 additional endowment.

Mrs. Margaret T. Russell of Mobile, Ala., becomes a member of the field staff of the Extension Department of the Moody Bible Institute as a Bible teacher and organizer. Mrs. Russell comes of a distinguished Southern family, where she is well known for her activity in the general agencies of her church and as a member of the Southern Central Field Committee of the International Y. W. C. A. She will be one of the speakers at the Mountain Lake Park (Md.) Bible Conference, August 13-20.

Having an invitation from his former student, Principal Arthur Ramsay, of Fairmont Seminary, Washington, D. C., to visit his school and the Baltimore Conferences held at Alexandria and Washington this week, the editor left on Tuesday to spend a week at Washington and vicinity. As Baltimore is the home of his paternal ancestors, it will be, in a sense, a pilgrimage to the land of his fathers. Correspondents are asked to be patient, as some things must necessarily await the editor's return to the office.

The editor spent Saturday night and Sunday morning at Houston, preaching to fair congregations. The Sunday school is excellent. The public school in a splendid new \$10,000 building is doing fine work. The pastor, Rev. J. F. Glover, who lives at Adona, was detained by other duties and a late train, and did not arrive until the 11 o'clock sermon was under way. He is doing good solid work, and is loved and respected by his people. Several old friends were found and pleasant entertainment was given. The town is showing many signs of improvement.

Last Sunday night the editor was at Perry with Rev. G. C. Johnson. The congregation was larger than usual and interest was good. Our church there is small and labors under unusual difficulties, but Brother Johnson seems to be handling affairs diplomatically and will succeed. There is a good public school under the care of one of the editor's old students, Mr. Burke Sisson. Many friends were met, and the occasion was enjoyed. Brother Johnson, who also serves Ola and lives there, expected to let the contract Monday for the building of a nice parsonage. He hopes for a good year. Perry has made considerable advance since the editor had passed through, some years ago.

While we have long regarded Col. Theodore Roosevelt as a dangerous public man on account of his rash utterances and radical policies, still we believe he is a patriot, and we are glad to publish a recent exhortation, and commend the principle to all who occupy positions of influence. Declining to allow his name to appear on presidential primary ballots and discussing the importance of the Chicago Republican Convention, he said: "The crying, the vital need now is that the men who next June assemble at Chicago * * * should approach their task unhampered by any pledge except to bring to its accomplishment every ounce of courage, intelligence, and integrity they possess."

President Woodrow Wilson, who is a minister's son, was asked by Dr. Christian F. Reisner, "Why does the world so generally charge that ministers' sons go wrong?" Mr. Wilson responded, "Because it does not know the facts." Dr. Reisner says it is because the newspapers never publish the usual, but always the unusual; that a minister's son going to the bad is heralded, and a few like him establish the rule. Dr. Reisner examined "Who's Who," and found one name in twelve to be that of a minister's son; they are eighteen times as many as the sons of other professional men. Among men who made their mark in English history, an investigator found 1,270 sons of ministers, 510 sons of lawyers and 350 sons of doctors. Of the ninety-nine foreign members of the French Academy of Science, one in every six was reared in the at-

mosphere of a clerical home. The French scientist, De Candolle, says that "the sons of clerical families have actually surpassed during 200 years in their contributions to the roll of eminent scientists the similar contributions of any other class of families."—Central Christian Advocate.

"Recently I have been investigating the lives of 4,043 American millionaires," says Dr. Russell H. Conwell in the April American Magazine. "All but twenty of them started life as poor boys, and all but forty of them have contributed largely to their communities. But alas! not one rich man's son out of seventeen dies rich."

A bright little boy once took the Bible from the center table of his father's home and turned its dusty pages and said, "Mother, is this God's book?" "Certainly," was the good mother's reply. "Well, I think we had better send it back to God, for we don't use it here," said the little fellow. This is a fair picture of many a home and the way the Bible is treated. The center table Bible is a catch-all. It is a place for relics, letters, poetry, and pressed flowers.—Ex.

The Hebrew Christian Alliance of America, which meets in Philadelphia in May, will have before it a request that all "churches of the Gentiles" proclaim to Jews throughout the world that they are left free, if they so desire, to observe the national and social customs of Israel when they accept the Lord Jesus as their Messiah and Savior. This is to correct the impression of Hebrew church members that the Christian churches require a Jew to discontinue the observance of the national and social customs of Israel when he accepts the Messiahship of Jesus.—Herald and Presbyterian.

In the March American Magazine is an interview with Frank A. Vanderlip, president of the National City Bank of New York: "We cannot predict many things, but we know that in the past the new countries of the world have been financed by England mostly, and by France and Germany. It is not a prediction but a fact that the new countries will have to get along without Europe. This I have known for a year. The cisterns of capital in the old world countries have for the time being dried up, and that means that companies with maturing securities are faced with ruin, and that other companies cannot expand. But the world has got to grow; new things are being done all the time. Capital must be found somewhere."

"It is generally accepted," said Ida Tarbell in the April Woman's Home Companion, "that a man has no right to marry until he 'can support a wife.' From the start his training is devoted to making him productive in order that he may marry and rear a family. He is more or less a skilled person. But the girl who must handle his skilled earnings—and no intelligent person will deny that her function is every whit as important economically as his—is unskilled. It is unfair to both of them, as unfair as when two men—one a skilled manufacturer, the other an unskilled buyer and salesman—try to run a plant on equal terms. Give the girl a chance—not to learn box making or type-writing or bookkeeping, but to do the things she must do."

Rapid growth is reported by the Methodist Benevolent Association, Nashville, which is operated primarily for the benefit of affording insurance to Methodist ministers. The Association recently elected a board of directors, as follows: Bishop James Atkins, Revs. L. F. Beaty, J. S. Chadwick, E. F. Cook, H. M. Du Bose, T. C. Ragsdale, A. J. Lamar, F. S. Parker, W. W. Pinson, G. B. Winton, and J. H. Shumaker, and Messrs. J. P. Cherry, B. B. Coffey, Curtis B. Haley, and W. H. Fitzgerald. The Board of Directors has elected the following officers: Rev. Fitzgerald S. Parker, president; Rev. J. S. Chadwick, vice president; Rev. J. H. Shumaker, general secretary; J. P. Cherry, treasurer; J. D. Hamilton and D. M. Smith, auditors; Noah W. Cooper, legal adviser; Dr. Hazle Padgett, medical director. The financial condition of the Association was reported first-class, the assets amounting to over \$50,000, with no outstanding obligations. The Association was organized in 1903, and since that time has paid out over \$165,000 in benefits to widows and orphans of deceased members. The Association has members in every Conference and mission field of the Methodist Church.

OUR ASBURY NUMBER.

In order that our readers may properly celebrate the one-hundredth anniversary of the death of

Bishop Francis Asbury, March 31, we have secured for this number of our paper several special articles from men who are well qualified to discuss the subjects assigned them. We thank these gifted writers, and feel sure that our readers will be pleased with the contributions.

WELL DONE!

Many preachers deserve the encomium, "Well done," for their faithful service in behalf of the Arkansas Methodist. Others purpose to do as well, but have procrastinated. We are expecting every man to do his duty. Failure of any preacher means that our line of defense is broken. Please stir up the minds of your people on the subject of the Conference organ.

SENATOR CLARKE FAVORS PROHIBITION.

A few days ago the editor wrote to Senator James P. Clarke, asking him to support the bill for prohibition in the District of Columbia. It affords us great pleasure to have the privilege of publishing the reply of our distinguished senior Senator, who is also President Protempore of the Senate. Under date of February 22 he wrote as follows:

"Dear Doctor—I have your letter calling my attention to the pendency of the bill to prohibit the sale of whiskey in the District of Columbia.

"I have not only taken notice of the pendency of this bill, but I have definite notions about what I shall do when it is reached for consideration. I have never affirmatively given aid to the perpetuation of the liquor traffic, and I have no complaint of my conduct along this line; but I do seriously upbraid myself for not having given practical application to my decided views by lending affirmative aid to its suppression. My sins in this connection are rather those of omission than commission.

"Of course, I shall vote for this bill, although I concede that the situation is not an ideal one for a disposition of even one branch of the issue. But it falls in with the general policy which I mean to apply from this time forward in dealing with this question. If ever another barroom is opened, or existing barrooms stand open a single hour, it must be done, not only without my help, but in spite of such opposition as I may be able to interpose. My present attitude is largely one of growth as the result of observation, and I am convinced that the human race has no greater enemy than the liquor traffic, even when the consequences are considered from the materialistic basis of efficiency of men as machines, and not on the higher moral and humanitarian grounds. Very truly yours, "James P. Clarke."

REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,113.05
Amounts received since last report:	
March 16—Piggott and Rector.....	17.00
March 20—Batesville, First Church.....	2.00
Ozark Circuit, received in February, but not reported	8.00

Total\$1,140.05

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,526.06
Amounts received since last report:	
March 15—Texarkana; College Hill.....	4.50
March 16—Camden	17.50
March 18—Huttig	5.00
March 20—Sherrill	10.00
March 20—Rowell	8.00
March 20—Malvern Circuit	3.00

Total\$1,574.06

James Thomas, Treasurer.

THE ORPHANAGE.

It grieves us to have to report the second death in our new Orphanage. Vernon Moody, twelve years old, who had been paralyzed for several months, died on March 16. The funeral was held at the Orphanage on the afternoon of the 17th, conducted by Rev. J. T. Rogers, pastor of Highland Methodist Church, of which Vernon was a member, and Rev. Forney Hutchinson, pastor of the First Methodist Church and a member of the Orphanage Board. Sweet music was furnished by the Highland Church choir. The beautiful floral

offerings were by the Highland Sunday School and by the Ladies of the Advisory Board of the Orphanage, all of whom attended the services.

It was a touching service, deeply affecting to the children of the Home, who were grieved at the loss of their little companion. Automobiles sufficient in number to carry all the children to the cemetery were furnished by Mesdames F. A. Holmes, W. A. Snodgrass, George Thornburgh, and Rev. Forney Hutchinson and Mr. R. F. Drummond. Reubel & Co. were very generous in making the expenses of the funeral moderate.

The burial was at Oakland, where the Orphanage owns a well located lot in the new part of the cemetery.

Since my last report in the Methodist I have received special gifts as follows: From Mrs. E. R. Donaldson, Pine Bluff, \$5.00; from Glenwood Sunday School, by W. R. Harrison, P. C., \$4.00 birthday offerings. This school proposes to send all its birthday offerings to the Orphanage. Nothing could be more appropriate than that on their birthdays children should remember the orphans. Mrs. Holmes' Circle, No. 2, of the First Methodist Church, Little Rock, gave us thirty aprons for the girls. The Sunday school of Mount Pisgah charge, Arkadelphia Circuit, Rev. L. M. Powell, P. C., sent three quilts by Mrs. T. A. Ross. One was made by Mrs. A. H. Arnold, a lady 88 years of age, who is almost blind, but is always busy at some good work. One was made by the Intermediate Class and the others by the ladies of the Bible Class.—Geo. Thornburgh, President.

HELP IN MEETINGS.

Rev. W. W. Richeson, pastor of our church at Clarksville, Mo., would like to help in meetings in Arkansas this spring or summer. He is well recommended. Write him now.

BOOK REVIEWS.

Francis Asbury: The Prophet of the Long Road; by Ezra Squier Tipple; published by The Methodist Book Concern, New York and Cincinnati; price \$1.50.

This admirable biography contains the following chapters: A Foreword, The Flame, The Challenge, The Church in the Wilderness, Asbury's Journal, Two Revolutions, The Christmas Conference, The Long Road, The Methodist Evangelism, Asbury as a Preacher, The Care of All the Churches, The Lengthening Shadow, The Man Himself. It is the romantic story of the American Apostle of Methodism, written in happy style by one who has long admired him and so studied his wonderful life as to give it a faithful interpretation. Now, when memories of early Methodism are being revived, and we are seeking the secret of success of the early itinerants, this volume is a timely and welcome contribution. Let us study the lives of our spiritual forefathers and see if they do not have lessons for the present age. Illustrations and copies of letters add to the value of this book.

The Students of Asia; by Sherwood Eddy; published by the Student Volunteer Movement, New York; price, 50 cents.

The future of the world is in the hands of the students of today. We are always interested in the students of our homeland. We should be ready to know the conditions of students in foreign lands, particularly in Asia, where the ferment of progress is working wondrously. It is said that a continent is in the melting pot. Sherwood Eddy, who for nearly two decades has labored among the students of China, Japan, and India, has a sympathetic knowledge of the situation which enables him to write discriminatingly and forcefully. He has just returned from a remarkable evangelistic tour of Eastern Asia, and in this little volume describes conditions as he found them. The titles of the chapters are: The Awakening of a Continent, The New Education in Asia, Student Life in Japan, The New Generation of Chinese Students, The Students of India, Student Leaders in National Regeneration, Successful Methods in Student Work, The Call of a Continent. The call is a challenge. We should hear it. Mr. Eddy says: "We of the West are vitally concerned in this awakening of half our world. Whether we will or not, the East is open to us. For good or for evil, Asia is at the door. We need to know our world and to grasp the great unsolved problems of race and national relationships which must issue in peace or in war, in human uplift or in its destruction."

CONTRIBUTIONS.

FRANCIS ASBURY.

Man of the hour!
Called to a continent,
He unresisting went,
Filled with true power.

Man of one work!
Preacher of righteousness,
Looking for God to bless,
He did not shirk.

Hero of toil!
He lifted up the Cross,
He counted all else loss,
Evil to foil.

Sinner and saint!
Saved from the power of sin,
Kept that he souls might win,
He did not faint.

Traveler bold!
Wayworn with weariness,
Heart-hunger, homelessness,
Enter the fold.—A. C. Millar.

FRANCIS ASBURY, APOSTLE OF AMERICAN METHODISM.

By Rev. W. P. Whaley.

The salient facts of his life were set forth chronologically in the epitaph inscribed over the vault where his remains found their second interment:

"He was born in England, August 20, 1745; entered the ministry at the age of seventeen; came a missionary to America, 1771; was ordained Bishop in this city December 27, 1784; annually visited the Conferences in the United States; with much zeal continued to 'preach the word' for more than half a century, and literally ended his labors with his life, near Fredericksburg, Virginia, in the full triumph of faith, on the 31st of March, 1816, aged seventy years, seven months, and eleven days. His remains were deposited in this vault May 10, 1816, by the General Conference then sitting in this city. His journals will exhibit to posterity his labors, his difficulties, his sufferings, his patience, his perseverance, his love to God and man."

Francis Asbury was the son of Joseph and Elizabeth Asbury. Their home was on leased ground, near Birmingham, Staffordshire, England. Both the father and mother were of very humble origin, and continued poor and obscure throughout their lives. The father was a gardener for the well-to-do families of the community, and cultivated his own few acres of leased ground in his spare time. The mother found time from her simple duties in the peasant cottage to do a great deal of reading. Both were pious, and members of the Established Church of England. The little cottage was often the place of neighborhood devotional services. Two children graced the home, Francis and a little sister, who died early.

Francis was taken out of school at the age of about twelve years because of the cruelty of his teacher; and, perhaps, because his parents did not fully appreciate the importance of an education for their unpromising son. It may be, too, that the pinch of poverty made his wages necessary; for he was hired out to a rich man, and for some time made his home in that family. When he was about fourteen he was apprenticed, but we are not certain what trade he was preparing for. Some think he was apprenticed to a saddler. Anyway, he served six and a half years.

In his fourteenth year he was spir-

itually awakened by a pious layman; and when he was about fifteen he was converted while he and other boys were praying in his father's barn. His conversion proved to be an intellectual rebirth, as well as a moral and spiritual; for he at once formed the habit of reading as well as praying. Evidently he heard the call to preach about the same time, for his reading taste led him to sermon literature. In his reading he found something about the Methodists that interested him and made him fall in love with them before he saw them. When he asked his mother about them she was kind in her expressions, and he determined to go to Wednesbury, a few miles distant, and hear them. The saintly Fletcher conducted the service. Asbury's first impression of a Methodist service is seen in his description of that. "I soon found that this was not the Church, but it was

time was 1,144,000. It is said that 1,084,000 of these were church members. That does not indicate that America was a very needy missionary field. There were a number of denominations at work here already—Protestant Episcopal, Congregationalists, Lutherans, Baptists, Seventh Day Adventists, Reformed Protestant Dutch, Presbyterian, Roman Catholic, Methodists; and others. But the rivalry among these was bitter; and Puritans who had fled the old world to escape persecution were here oppressing Quakers and Baptists, while Episcopalians were persecuting Presbyterians. Membership in most churches was merely nominal. The revival fires were out. Asbury esteemed it a very needy field, even after he had surveyed the ground. He says of the people generally: "On the one hand, savage warfare teaches them to be cruel, and on the other

In that early day the Methodist preachers were subject to change in appointments every three months. Accordingly, at the end of three months in Philadelphia, Asbury was appointed to New York for three months, where he preached in the first Methodist church built in America, old John Street Church. That, too, was only his center about which he circled to meet a large number of week-day appointments.

At the end of that pastorate of three months he received a letter from John Wesley appointing him Superintendent of the Methodist Societies in America. There were but ten preachers to superintend, so Asbury served as pastor in Baltimore and numerous places around while taking oversight of all all American Methodism. This continued for a year; then Wesley sent over Thomas Rankin from England to be Superintendent.

Asbury, released from the superintendency, continued at Baltimore with a circuit of more than thirty preaching places. In this charge he and his seven helpers had a thousand conversions in the year 1773. In 1774 he was sent to New York for eight months, but he did not like his appointment. Thence he went to Philadelphia for three months, then back to Baltimore for two months. He always enjoyed Baltimore. He raised the funds for building the first Methodist church in that city, Light Street.

In 1775 Asbury was at Norfolk and Portsmouth. A remarkable revival prevailed in all that country during the year, and Asbury entered into it with apostolic fervor. Eighteen hundred people were added to the Methodists in that section in a year.

The war of the Revolution was impending, and it was unpleasant and unsafe for British preachers in America; so, in 1775, Superintendent Rankin and nearly all the other British preachers planned to leave the country, but did not actually do so until 1776. Asbury refused to leave, and wrote in his journal:

"I can by no means leave such a field for gathering souls to Christ as we have in America. It would be an everlasting dishonor to the Methodists that we should all leave three thousand souls who desire to commit themselves to our care; neither is it the part of a good shepherd to leave his flock in time of danger; therefore I am determined by the grace of God not to leave them, let the consequence be what it may."

In 1776 he was again pastor in Baltimore, and after Rankin left became Superintendent. The number of preachers had increased to twenty-seven. Because he could not conscientiously take the oath of allegiance to the State of Maryland, he had to leave the State and go to Delaware, where the State oath was not required. For some time he was not safe even there, and hid himself in cabins and swamps. When danger became less imminent he made his home with his friend, Judge White, in Kent county, and for two years traveled over a circuit covering the State of Delaware, but dared not go beyond the borders. All this time he was in correspondence with the preachers, and many of them came to him for conference.

In 1780 he had become a citizen of Delaware and secured the recommendation and protection of the governor while he returned to Baltimore to attend the Conference. From this time he was allowed to go where he pleased in the prosecution of his work.

During Asbury's isolation in Dela-



FRANCIS ASBURY.
First Bishop of American Methodism.

better. The people were so devout, men and women kneeling, saying 'Amen.' Now behold! they were singing hymns, sweet sound! Why, strange to tell, the preacher had no prayer book, and yet he prayed wonderfully! What was more extraordinary, the man took his text and had no sermon book; thought I, this is wonderful indeed. It is certainly a strange way, but the best way."

He began personal work among his companions at once and was active in all religious services. The Methodists licensed him to exhort when he was but sixteen, and a year later licensed him to preach. He was still serving his apprenticeship; but, along with it, he was studying Greek and Hebrew, and still found time to preach four or five times a week as a helper on near-by circuits.

When he was twenty-one and his apprenticeship was out, he was admitted into the Wesleyan Conference in 1766, and served as a regular itinerant on circuits in England for five years. At the Conference in Bristol in 1771 he offered himself for missionary work in America. Mr. Wesley needed men for America, and Asbury had become a favorite with the father of Methodism, so his offer was accepted. After a voyage of eight weeks he reached Philadelphia.

The population of America at that

the preaching of Antinomians poisons them with error in doctrine; good moralists they are not, and good Christians they cannot be unless they are better taught."

Methodism had been introduced in that country about five years before Asbury came, so that there were already small societies in Philadelphia, New York, Baltimore, and a few other places. The congregation in Philadelphia numbered about a hundred. Asbury was heartily welcomed by this congregation, and began his work in America with that church. He thought the preachers were staying too close to the cities, so he made a circuit through the country around Philadelphia and preached at a number of places, returning for Sabbath services in Philadelphia. He brought this circuit idea from England, and so insisted upon it and demonstrated its value that he turned all the Methodist preachers of America for a whole generation into circuit riders, and the vast majority are circuit riders yet. It has proved to be the most economical, evangelistic, and effective plan of supplying a vast country with the gospel. Asbury got in the saddle, and for forty-five years led a militant cavalry of gospel itinerants in planting the standards of Methodism throughout the United States and territories east of the Mississippi.

ware, Methodism separated into two bodies over the question of sacraments. The Methodists were not regarded, and did not regard themselves as a church with authority to baptize and give the communion. Preachers and all attended the Episcopal church for these. This was not satisfactory to many of the Methodists. Americans as they were, they could not understand why they should not receive the sacraments at the hands of the same preachers who gave them the gospel. Wesley and Asbury stoutly opposed this. Exiled as he was in Delaware, Asbury was still able to hold the preachers of the northern country with him on this matter; but the preachers in Virginia and other parts of the South set themselves up in a separate conference and proceeded to ordain and give the sacraments. After attending the Northern Conference at Baltimore in 1780, Asbury and other commissioners went South to the other Conference in Manikintown, Va. After days of pleading, debating and praying with the Southern Conference, Asbury scored a great victory. The Southerners agreed to desist from administering the sacraments. Methodism was again united. Asbury was asked to take the chair, and made the appointments of that Conference.

From this time the Superintendency took all Asbury's time, and he never had another pastorate. His time was spent on horseback, visiting the churches, holding conferences, and preaching in revivals.

In 1784 Wesley ordained Coke Superintendent of American Methodism and sent him with Richard Whatcoat and Thomas Vasey to America with authority to organize the Methodism of this country into a separate and independent church and with instructions to ordain Asbury joint Superintendent. The Conference met that year in Lovely Lane Chapel, Baltimore, December 24. The church was organized, named, and made independent the first day. The next day the Conference selected Coke and Asbury Superintendents, and Coke ordained Asbury deacon. The next day he ordained him elder, and the next he was duly consecrated to the Superintendency. A number of others were elected and ordained deacons and elders, and thenceforth Methodism administered the sacraments to her own people. The same Conference planned to build Cokesbury College, and work began on it a few weeks later.

Asbury remained still a man of simplicity and unworldly ideals, unaffected by his new dignity. However, for a short time he wore the gown and bands of the Episcopal clergy, and used their prayer book in sacramental services; but Jesse Lee criticised him so severely for it that he left them off.

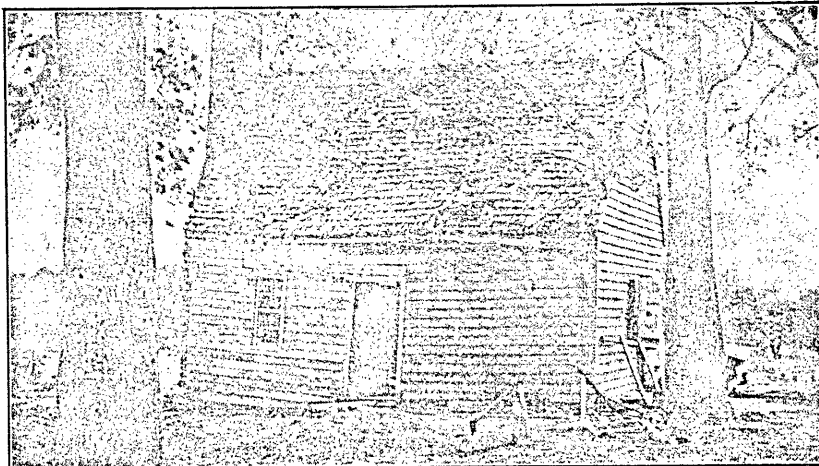
Although Coke was joint-Bishop, he was never very much with the American Methodism. On his first trip here he remained only five months, and went back to England till 1787; after a short visit then, he went back to England until 1789; after two months he returned to England until 1791; staying with us a few months, he went back until October, 1792; after May of 1793 he was in England until 1796; in 1797 he went back to England until fall; he was in England from 1798 to 1800; after the General Conference of 1800 he returned to England until the General Conference of 1804. After that he did not return to America. The preachers preferred that Coke have but little to do with affairs, as he was not with

them enough to know the situations.

From 1780 the preachers were called together in groups by Asbury for conference. In these conferences all matters were considered, the charges laid out, and the preachers appointed. In 1780 there were two of these conferences; in 1788 there were six; in 1789 there were twelve; in 1790 there were fourteen; in 1792 there were eighteen, and in 1793 there were twenty. After that the church was districted into six Conferences, with names and boundaries, and the number of Annual Conferences which the Bishop had to hold was thus reduced. But Methodism stretched from Canada and Maine to Georgia, and from the Atlantic to the Mississippi. Asbury began circuit riding about Philadelphia in 1772, when Methodists numbered only a few hundred in a half-dozen congregations. Year by year the societies multiplied, Asbury's re-

ness. Glory be to God for such resignation; I have little to leave except a journey of five thousand miles a year, care of more than a hundred thousand souls, and the arrangement of four hundred preachers yearly, to which I may add the murmurs and discontents of ministers and people. Who wants this legacy? Those who do are welcome to it for me."

When some complained that too much power was lodged in him and compared him to the Pope, he wrote: "For myself, I pity those who cannot distinguish between a Pope of Rome and an old, worn man of about sixty years, who has the power given him of riding five thousand miles a year, at a salary of eighty dollars, through summer's heat and winter's cold; traveling in all weathers, preaching in all places, his best covering from rain often a blanket; the surest sharpener of his wit, hunger, from fasts, volun-



WHERE APOSTLE OF AMERICAN METHODISM BREATHED HIS LAST
Arnold Home, Spottsylvania Co., Va., where Bishop Asbury died, March 31, 1816, while endeavoring to reach the seat of the Baltimore Conference. During his ministry of forty-five years, it is estimated that he traveled 270,000 miles, or more than ten times the circumference of the globe, and mostly on horseback; crossed the Alleghany Mountains sixty-two times; preached 16,000 times; sat in 224 Annual Conferences; and ordained 4,000 preachers.

sponsibilities increased, and his circuit extended until the circuit preachers numbered hundreds, the Methodists tens of thousands, and Asbury's horseback journeys were as long as six thousand miles a year, through the rough paths, across the unbridged streams, and over the rugged mountains through Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, the Carolinas, Georgia, Tennessee, Kentucky, and Ohio. He was sick a great deal. One year he was in bed six months, and complained that he had been able to travel only three thousand miles. He could halter his horse, put his saddle under his head and sleep under the stars by the paths of the wilderness; he could make himself at home among the children and dogs by the hearth of the hut on the frontier, and he could be at ease in the colonial mansions of the rich and mighty, where he was often an honored guest.

In his journal he wrote:

"In the year 1774 I first visited Virginia and North Carolina; in the year 1780 I repeated my visit, and since that time yearly. In the year 1785 I first visited South Carolina and Georgia, and to these States, except one year, I have since paid an annual visit until now, 1814. I suppose I have crossed the Alleghany Mountains sixty times."

In 1803 he wrote: "I felt wholly given up to do and suffer the will of the Lord, to be sick or well, to live or die at any time and place, the fields, the woods, the house, or the wilder-

tary and involuntary; his best fare for six months in the year, coarse kindness; and his reward from too many, suspicion, murmurings, and envy all the year round."

After McKendree was made Bishop, the two traveled together. Away down in Georgia Asbury wrote in his journal:

"We are riding in a poor thirty-dollar chaise, in partnership, two Bishops of us; but it must be confessed it tallies well with the weight of our purses. What Bishops! Well, but we have great times; each Western, Southern, and Virginia Conference will have a thousand souls truly converted to God, and is not this an equivalent for a light purse; and are we not well paid for starving and toil? Yes, glory to God!"

From his conversion to the end of his life his supreme passion was for the conversion of sinners. If he went a few weeks without having conversions under his ministry, he was tempted to think that his mission was ended and that he should retire from the ministry. Doubtless he would have done so if his ministry had continued barren very long, but it did not. He approached the unsaved personally and directly. He seldom left a family without prayer. He preached in the cabins of the wilderness, in barns, under arbors, in court houses, in stores, and in the drawing rooms of the rich, as well as in the scattered and unpretentious churches of that time.

He was never married. Until the latter part of his life his salary was only \$64 a year, and when it was

raised to the princely sum of \$80 a year expenses had correspondingly increased. Out of this he sent to his needy parents in England every dollar he could spare. America needed an itinerant ministry that could move easily and far. Married men must have homes. There were no parsonages. The family required too much of the preacher's time, and time was precious. The conferences did not wish the preachers to marry, so no provision was made for the support of wives and children. If a preacher married, he did so with the assurance that his salary would remain at \$64 as it was before. However, many did marry and drop out of the conferences, and Methodism lost hundreds of the strongest preachers from the itinerant ranks in this way. Those who were resolved to stay with the itinerancy usually remained single. In the Virginia Conference in 1809 there were eighty-four preachers, and only three of them were married.

Friends in New York usually fitted out the Bishop with clothing before he started out on these long journeys, but he never carried much money. He thought nothing of starting on a two thousand-mile ride with only ten dollars for the entire distance. Sometimes money gave out, and once a ferryman cursed him because he did not have money for his ferriage. But he was the best known and the most beloved man in America. His annual visits to all the cities and towns and villages, his yearly pilgrimages along the main highways, and his headship over American Methodism made his name and face familiar to rich and poor, governors and squatters, masters and slaves, from one end of the country to the other, and all welcomed his coming.

He called no place home, but he frequently turned in at Judge White's in Delaware and at Sherwood's in New York, and a few other such places of well-to-do friends for a few days or weeks of rest. Once, when a well-meaning woman asked him where he lived, he replied:

"No foot of land do I possess,
No cottage in the wilderness;
A poor, wayfaring man."

He was solemn as an apostle, deaf to flattery, and dead to all mere polished and pleasing life; yet he was graceful, easy, refined, and sensitive to the slightest discourtesy. He kept himself under the strictest discipline, had his stated hours for retirement and prayer, and had his minimum daily reading and annual travel and preaching.

He was keenly sensitive to his lack of early educational advantages, but he was a life-long student. He acquired a good working knowledge of Greek and Hebrew, and read studiously hundreds of the great books of his time, including theology, philosophy, history, poetry, etc. He wrote a volume of verse, but he had a more sensible friend than some other people have, who advised him to burn it, and the Bishop had the mercy to do so.

As a preacher he was not considered an orator, but he was said to be "skillful and lively," and preached "to his text." One writer says:

"He was dignified, eloquent, and impressive; his sermons were the result of good sense and sound wisdom, delivered with great authority and gravity, and often attended with divine unction, which made them as refreshing as the dew of heaven."

Another says:

"His sermons answered to no criteria, and his powers were entirely

too unique to be described in terms of ordinary criticism. He was not a great preacher. He had neither the attainments nor the gifts to make a great preacher; and yet there must have been an indescribable skill displayed in his manner of handling a subject. He was simple, direct, evangelical. Above everything, he was in earnest. His voice was musical, his appearance reverend and commanding. It was impossible to separate the sermon from the man. His life coalesced with his gospel, and therein was his power. That it was that made him so mighty amongst men."

What John Wesley was to English Methodism, and what George Washington was to the American republic, that Francis Asbury was to Methodism in this country. He consecrated every energy of a robust and handsome young manhood to the cause when he came here in 1771; and, with a heroism and self-sacrifice rare in the annals of the race, for forty-five years made steady conquest of territory for a Methodist empire, and gradually raised the despised societies into one of the mightiest and most respectable churches of this new world. The eight millions of Methodist communicants in the United States and Canada are the spiritual seed of this man, and all our greatness rests upon his "ancient sacrifice."

He was his own missionary society, gathering funds and pushing circuit riders out to the frontiers. He established the Methodist "Book Concern" in New York, collected for it, advertised and sold its wares. When some friends in Maryland thought to ease his old age from poverty and gave him \$2,000, he willed it to the "Book Concern." He founded colleges and day schools, acted as honorary president of some of them, and bore their debts as painful burdens upon his own shoulders. Wofford College, in South Carolina, had its origin in one of Asbury's primary schools. From 1790 he fostered Sunday schools throughout the connection. He selected sites for churches and drew plans for buildings, brick and frame. He planned the charges and appointed the preachers in the annual conferences, and had the oversight and direction of legislation in the General Conferences; and, that he might have no idle time or strength, rode through most of the circuits annually.

He never returned to England, and never saw his parents after he left them in 1771. He wished often to go back, but, while Coke and others could be spared from the work, the work could not get on without Asbury. It is enough for tears to read that the last General Conference he attended, 1812, refused his request to be allowed to visit England. He had confidently so laid his plans, and came to the General Conference with a most respectful request. The matter was referred to a committee, and that committee did not favor it.

"Several reasons seem to have influenced the committee in denying this request. First, the confidence of the American preachers in Asbury's leadership was only equaled by their love for him. They also feared a repetition of the embarrassment which had come upon the connection through the continued absences of Bishop Coke. Should Asbury be given a leave of absence from the continent, it would mean, as they viewed it, a suspension for the time of his episcopal functions. That had been the rule applied to Coke, and they could not contemplate their patriarch in a similar situation with other feelings than

those of personal distress. Just then, too, the shadows of the second war with Great Britain were deepening on the land, and hostilities actually began within the next few weeks. The whole truth is, the American preachers, one and all, felt that the cause they represented was safer when Asbury was near at hand in their councils. He could not be spared."

Thus, denied his last selfish wish, he gave it up, and the weary, worn and sick old hero took the trails for his last rounds. In his late years he had always a traveling companion, and they went in a sort of carriage. After McKendree was made Bishop he was usually with Asbury. Henry Boehm was with him much. On his last round, John Wesley Bond was his young and congenial companion. He rode five thousand miles in 1813, groaning in pain one minute and shouting "Glory!" the next. His round in 1814 is thus described:

"From October, 1814, to October, 1815, he dragged a constantly halting and suffering body around his wonted circuit of six to eight thousand miles; but it was no more to utter the voice of command, but to say farewells to those who should see his face no more. Everywhere he spoke words of tenderness and warning, and preached the message of perfect love. 'The time is short,' was a refrain in his sermons which all men remembered. One who saw him about this time wrote of him thus: 'In appearance he was a picture of plainness and simplicity; an old man, spare and tall, but remarkably clean, with a plain frock coat, drab or mixed waistcoat, and small clothes of the same kind, a neat stock, a broad-brimmed hat, with an uncommon low crown; while his white locks, venerable with age, added a simplicity to his appearance it is not easy to describe.'"

In December, 1815, he was near the middle of South Carolina, and turned his face north to make his way, by all means, to the General Conference which was to meet in Baltimore the coming May. He was so feeble that he had to stop frequently for rest, and was three months getting to Richmond. Yet he insisted on preaching on Sundays, and friends carried him into the churches, where he sat down to preach. Leaving Richmond with the intention of getting to Fredericksburg by the next Sunday, he and his companion made only fifty-seven miles in five days, and stopped Saturday at the home of an old friend, George Arnold, twenty miles from Fredericksburg. Saturday night the Bishop was restless, and Sunday morning he told his friends the end was near. At 11 o'clock he called the family together and requested Bond to conduct a service. He died at 4 o'clock in the afternoon of that Sabbath, March 31, 1816.

They gave him a simple burial in the family cemetery of his friend, George Arnold. When the General Conference met, a month later, plans were made to have his body taken up and put in a vault under the pulpit of Eutaw Street Church in Baltimore, the city he so much loved. To that second resting place the General Conference and twenty thousand others followed the holy dust and saw it put away. In 1854 the body was again taken up and placed in Mount Olivet Cemetery, in Baltimore, where rest the bodies of many other illustrious soldiers of early Methodism.

It is fitting that his great church should pause, after a hundred years, to mark his grave and remember his apostolic labors. The mighty work-

man is buried, but his mighty work goes on. The church had, finally, to get on without Asbury; but the church shall get on but poorly if it undertakes to do so without his unselfishness, consecration, holiness, toil, heroism, and godliness. May the church he built at such infinite pains and cost to himself come again at this centenary under the dominance and leadership of the spirit of the masterful Asbury!

Camden, Ark.

ASBURY MAKING METHODISM IN AMERICA.

By Rev. H. E. Wheeler.

I.—The Maker of American Methodism.

Every road that traverses the territory of American Methodism leads back to the personality of Francis Asbury. He spoke truly who said that he was "the noblest gift England ever bestowed on her children beyond the Atlantic," but he spoke more truly who said that he was the "Chief apostle of American Christianity." It vindicates the rare self-sacrifice of this providential man to find this tardy recognition from an American Methodist: "The whole scheme of the organization (of American Methodism), so far as any details were anticipated, revolved about that personality."

It was no fortuitous circumstance—such as the return of all the Methodist preachers to England in 1778—that gave Asbury an inevitable authority in Methodist leadership. Twice, and each time by the appointment of Wesley, men who were reckoned to be above him in administrative ability measured arms with the man who did not come to America "to gain honor," and conceded that all the signs of an apostle were wrought in him. If in nearly half a century of service no slightest indenture of selfish interest can be detected in the mould in which he cast American Methodism, it is not difficult to see why the generation which he served yielded to his masterful direction. In the apostolicity both of his life and labors is to be found the real secret of Methodism's deep rooting in American soil and its truly wonderful growth. No one will be found to dispute the fact that Asbury held together the Methodist societies through the turbid period of revolution "as perhaps not even Wesley could have done" (the word "perhaps" is superfluous), for when practically an exile in Delaware, on account of his supposed attitude to the American cause, he could not attend the "regular" Conference which met in Fluvanna county, Virginia, the Conference came to him, at least some sixteen members of it did, and this "irregular" session with cheerful unanimity confirmed his right and purpose to govern the work in America.

That Thomas Rankin found a fitter place to labor in the land of his birth and that Bishop Coke had an irresistible call to labors which knew no continental boundary, while it makes no odious comparisons, does concede their recognition of Asbury's ability and his adaptability to the enormous responsibilities of the American work. So then back of all Conferences, regular and irregular, before any "Magna Charta" or ordination, we come upon a man whose purpose to "live to God, and bring others so to do," is the real philosophy of American Methodism, both in its making and in its perpetuity.

A man who preached as he did, with

such convincing seriousness, who prayed as he prayed, with such continuity and faith, who labored as he did, with such untiring energy, yielding nothing to the incessant threat of invalidism, who traveled as he did, with such rapidity and unrelenting zeal—a man like that must inevitably fashion something, and the something which he fashioned was the Methodist Church in America. The oft-quoted judgment of Abel Stevens that he ranks with Wesley, Whitefield and Coke as "one of the four greatest representatives of the Methodist movement, and in American Methodism * * * immeasurably above all his contemporaries and successors is unimpeachably sustained by a Church which continues to bear all the marks in doctrine and polity which he wrought into her being.

II.—The Methodism Asbury Made.

The method of our constitutional history must do more than camp on the sites of the Asburian episcopate. He will find that under Asbury's constructive leadership Methodism weathered every serious storm that has ever threatened her existence, with the one single exception of slavery. There was the sacramentarian controversy which came so near dividing the Church before it was a Church in fact; there was the problem of the episcopacy itself, whether it should stand upon the appointment of Mr. Wesley or derive its authority from the Church by its own constitutional action; there were matters of discipline that demanded fortitude and patience to rescue the Church from schismatic disgrace. Practically all the institutions which we have in the Church today are the development of timely legislation originating in the fertile faith of Asbury, and in the first American Conference, that of 1778, Asbury knowingly laid for American Methodism its doctrinal foundations, which were later fortified against surprise by the Restrictive Rules adopted in the General Conference of 1808.

1. The Itinerancy.—Asbury saved to American Methodism its itinerant policy. With dramatic suddenness his first appearance in the American work leveled a significant protest against the settlement of the preachers in the city pastures. He did not rest until he had the "circulation of preachers" which he had not found. He sent these ambassadors of Christ far afield, and he sent himself further than any of them. "America—Francis Asbury." What other preacher ever rode such a circuit? What Bishop ever directed the affairs of such a diocese? The man of God well knew that the moral destinies of the new republic were bound up in the estimation which Methodism would place on its own op-

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.

portunity. Only an itinerant Church could minister to an itinerant age, and save it from moral and religious indifference. If Methodism did not make some notable contributions to communions which had little patience with an itinerant polity (Asbury was himself once flattered with a call to a settled pastorate!), "the Church and the nation owe the maintenance of the itinerancy, with its incalculable blessings, chiefly to the invincible energy of Francis Asbury."

2. Administrative Discipline.—If Methodism were offered the kingdoms of this world on condition that it would abandon the administration of discipline, it would not reach the first of its promised capitals ere it should fall into complete disruption. The vitality of even an Arminian economy will not endure the neglect of discipline. The truth it is sent to declare will not perish, but it will not be proclaimed from any Methodist pulpit.

No one can doubt that American Methodism was fashioned by a hand that without fear or delay set all its ecclesiastical furniture in order. If the Church did not need the overbearing discipline of one whom Mr. Wesley was persuaded to set over Mr. Asbury, it did need a discipline which knew no compromise and which was administered with limitless tenderness. And despite all the pressure brought against his youthful "assistant" in America, Wesley was not deceived in his real worth. Just a year before the Christmas Conference he gave his unqualified endorsement to Asbury's rulings in a letter addressed to the Conference of 1788: "I do not wish our American brethren to receive any who make any difficulty of receiving Francis Asbury as a general assistant."

3. The Sacramental Problem.—It was the question of sacramental administration which threw the Northern and Southern sections of American Methodism into a pitiful deadlock. The South was then, and always had been, the sphere of Methodism's most thrilling conquests, and the necessity of going to the non-aggressive and indifferent "Church" for the ordinances was not to the mind of men fully persuaded of the fallacy of the apostolic succession, and who held their call to preach the gospel as including the command to administer the sacraments. It were better in their view to divide the Conference than to deprive the people of their privileges. In this sacramental crisis Asbury exhibited such statesmanship that the

YOUR HEART

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

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

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.

threatened schism was averted. There is no more beautiful chapter in his life than the record of the patient and loving counsel and the prayerful and tender entreaty of Asbury and his fellow-commissioners which won the day when sound reason and able debate had failed. Had Asbury agreed with the Southern contingency at this time, American Methodism must have had a seriously divergent history. And the effect which this action had on the mind of Wesley, though little alluded to in the literature of the case, must have hastened, if it did not settle, his purpose to set American Methodism free long before he ordained Mr. Coke and entrusted him to deliver to the Methodists of America its written "Magna Charta." "Had he been less of a disciplinarian," says President Tiptple, "that question of the sacrament would have been the rock on which the Church had split; but shrewd, tactful, conciliatory, patient and firm, he guided the ship safely through the storms and into the harbor."

4. Asburian Legislation.—The Baltimore Conference of 1780 gave to American Methodism a fund of permanent legislation. Says Bishop Tiptple: "The statesmanship of the natural leader (Asbury) is asserting itself in deliberate mastery of the emergencies of the times and the peculiarities of the situation. He is consolidating his preachers and people by the imposition of new and timely rules and regulations." This Conference perfected a plan for securing all Church property; required preachers to keep their credentials in date, making them invalid without Asbury's signature; it required quarterly examination of the local preachers. In this Conference arises the earliest slavery and temperance legislation. But more important than anything else is the fact that Asbury secured the official recognition of the doctrinal standards of Methodism, for no deed could be drawn contrary to the provision of the printed Minutes, and these Minutes, published in England, specified that trustees must hold property for the use only of the Methodists who preached the doctrines contained in Wesley's "Notes on the New Testament," his four volumes of "Sermons," and no other!

5. Episcopal Ordination.—There was momentous meaning for American Methodism in the refusal of Asbury to accept ordination at the command of Mr. Wesley, apart from the unanimous election of his brethren in America. The honors thus easily to be obtained did not obscure his clear judgment nor confuse his purpose. Whatever the signs of a General Conference may be, the Christmas Conference must be so ranked in view of what it actually did. If St. Paul was an apostle "by revelation," so was the Conference of 1784 a General Conference "by revelation," even if there was not an ordained preacher in it. The only episcopacy which American Methodism could ever hope to justify was the episcopacy which this Conference conferred on Asbury. On any other basis it must have been intolerable. The authority to superintend the Wesleyan "extension" in America might come truly from Mr. Wesley, but the authority to establish a Church and ordain a ministry for it must come from God and the unanimous consent of those who were to live and labor under its constitution. If the time were come for the American work to sever its relation from Mr. Wesley, he must not continue to hold the reins of ecclesiastical over-

sight, as he evidently expected to do; and Mr. Asbury not only saw this clearly, but he knew that the movement out of which the Methodist Church in America was about to arise had no ecclesiastical standing at that time save in the person of Mr. Wesley himself. It is therefore due to the "obstinacy" of Francis Asbury that the Methodist Church was launched with an ordained ministry proceeding from the suffrage of its own clerical constituency. Out of Asbury's far-sighted statesmanship come both the fundamental General Conference and the elective episcopacy. Says Bishop Tiptple: "Had the British Conference after Mr. Wesley's death assumed the same attitude toward the episcopacy of Coke and Asbury in America that it did toward Coke and Asbury in England, and had the American Methodists submitted to the authority of the home Conference, Episcopal Methodism, answering to Wesley's own design, would have been extinct in the world. The episcopacy would have been decapitated or ignored, and the American General Conference would not have come into existence."

6. The Delegated General Conference.—Perhaps it is only the law of necessity that accounts for the delegated General Conference as a further feature of American Methodist polity, but if so, it was by the favorable advocacy of Asbury that this measure was secured, and, in the Conference of 1808, which adopted it, it was the aging Bishop's happy privilege to put the constitutional proposal into the hands of a favorable committee.

7. American Connectionalism.—From the beginning Asbury laid Methodism under contribution to a connectional policy. Hurst, in his "History of the Methodist Church," goes so far as to claim that the first American Conference in 1778 settled this point for all time to come, and the records of that Conference, meager as they are, almost justify the recent claim for it as the real organization of the Methodist Church rather than the Conference of 1784. If the connectional bond of early American Methodism was nothing more than those informal "conversaciones" in which the preachers discussed everything of vital interest to their own work, and at which they took their commission for another year of itinerant service, then before Asbury "took away his feet" and "resigned the stations to Bishop McKendree," the Church had girded herself with a connectional policy nearly every feature of which remains unto this day. It had a constitution, a delegated General Conference, Annual and Quarterly Conferences, an appointive presiding eldership, an educational policy, and the nucleus, at least, of its present Connectional Boards. Out of Asbury's "Preachers' Fund" came the Joint Board of Finance and later the Superannuate Endowment Movement; out of the "Collections" made in almost every circuit for building churches in newly organized territory came the Board of Church Extension. Five Southern "circuits" made possible, under his appeal, the first Methodist meeting house in the city of Boston, Mass. Asbury himself was the first Missionary Board of the Church, and sent out missionaries to the regions beyond, looking to himself and the Lord to find the means for their support. By his timely encouragement Methodism's first Publishing House, founded by John Dickens on a borrowed capital of \$500, became a connectional enterprise. Asbury charged himself

with reluctance in forwarding the interest of a college, yet he shortened his life in the labors he expended on Cokesbury, and he was unsparing in the sacrifices which he made for the half dozen other schools he helped to establish in various parts of the country. "To no man," says Tiptple, "are we more indebted for the currents of denominational power flowing through our history than to Francis Asbury."

III. Methodism's Growth Under Asbury.

Those who undertake to explain the genius of Methodism must look beyond the margins of its ecclesiastical history. Methodism is a life. Its power is that of personal, unheralded self-sacrifice. It is a heritage of devotion and courage; it is a record of faith and prayer and unceasing toil. Out of the heart of Asbury rather than from his brain came the Methodist Church. Methodism is not the by-product of a meteoric evangelism, it is a discipline of redeemed lives. You do not find Asbury or any other of its saintly pioneers burning up their souls for a numerical vindication, but you find them fashioning the Church by preaching its doctrines with terrible earnestness, and protesting against worldly conformity with prophetic zeal, and caring for their converts with a shepherd's devotion. Methodism under Asbury's leadership demonstrated its right to every man's confidence by its solid growth.

Inevitable poverty and unalleviated hardship did not discourage a host of young men from entering the ministry of the Church. Asbury alone ordained on an average of 200 preachers every year for 30 years. And the wonder of it is that when hundreds of men were forced back into the local ranks by domestic obligations which the circuit rider's allowance could not begin to meet; there were always in wait-

MEAT CAUSE OF KIDNEY TROUBLE

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

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

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

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

ing many applicants for their saddlebags.

The Methodism which Asbury found in America, the parish of George Whitefield, be it remembered, amounted in 1778 to 1,160 souls. Rankin was greatly chagrined at the diminutiveness of the movement he was sent to discipline. But in eleven years it had increased, despite the confusion of war, thirteen-fold, and its forty-six circuits were travelled by eighty-four preachers, not one of them then ordained. In the next thirty-one years—the period of Asbury's episcopacy—this band had become a host of 211,000, and at the Conference which he labored so assiduously to reach (1816) 700 preachers were reported as ready for appointment under Methodist direction. Says Dr. Mains: "The shadow of this impassioned evangelist, of this imperial itinerant on horseback, fell in amazing succession over all the landscapes of the new world." In the record of so many Conferences held—there were 224 of them; of the interminable journeyings—270,000 miles at least; and of the incessant preaching—16,500 sermons in a little more than 40 years; there is the testimony of one who "endured as seeing him who is invisible," and of one whose labor was "not in vain in the Lord." America was on his heart like Jerusalem was on the heart of Jesus, but the future of America and the place of Methodism in American life was never an occasion of sultry surmising. It may have been a broken body which he dragged across the Alleghenies, 60 times it is stated, and it was a promising candidate for invalidism who toiled through the swamps and snows, through summer's heat and winter's cold through all the borders of American expansion, and who kept step with the most redoubtable of its pioneers, but it was his indomitable faith that provided for Methodism her glorious opportunity. Writing in his Journal for 1787 he says:

HAVE DARK HAIR AND LOOK YOUNG

Nobody Can Tell When You
Darken Gray, Faded Hair
With Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

"O, America, America! It certainly will be the glory of the world for religion. I have loved and do love America. Your old national pride, as a people, has got a blow. You must abate a little. O let us haste in peace and holiness to the kingdom of peace and love, where we shall know, love, and enjoy God and each other, and all the differences in Church and State, and among private Christians, will be done away."

Herein is revealed the real secret of his life, and the making of Methodism in America.

Jonesboro, Ark.

THE UNITED STATES IN THE TIME OF ASBURY.

By Prof. W. C. Murphy.

When Francis Asbury landed in Philadelphia, October 27, 1771, pursuant to a call from John Wesley for missionaries to labor in the New World, he found here a field peculiarly ready for the work he was to undertake in establishing the societies for worship that have developed into the Methodist Churches of North America. While the period from 1771 to 1816, which is the period of the labors of Asbury in America, was productive of profound political changes in the thirteen colonies, it is none the less a period of the greatest change in the social and moral life of the people. It was the time of the disestablishment of the Church in America.

To understand these changes it is necessary to give a brief survey of conditions of the Church and of morals in America in the Eighteenth Century. The Church on the eve of the Revolution was a curious medley, differing in almost every colony, and for the most part being established by law, and to maintain the established institution all the people were taxed regardless of their own church affiliation.

In the New England colonies, especially in Massachusetts and Connecticut, the Congregational Church, the successor to the Pilgrims and the Puritans, was firmly established. Here the enforcement of the law regarding religion was left to the town governments, and every inhabitant of the town was taxed for the support of the Congregational Church, and if he were Baptist or Episcopalian or other Protestant, he must provide for his own church by a voluntary system. Here, also, rather stringent laws were enforced compelling attendance upon some church service every Sunday, and otherwise looking after the moral and spiritual needs of the people. In other words, the state was the guardian of the spirituality of its people.

At the other extreme of the system stood Virginia and the Carolinas. As these colonies were founded by royal charters, and since the British government played a more conspicuous part in their beginning, it was only natural that the established church of England—the Episcopal Church—should become the church of the South. These colonies also owed their existence to the fact that the aristocracy and courtiers of Charles I and II were the prime movers in the work of peopling the South. This fact further strengthened the Episcopal Church in this section. Here the system operated in some respects as in Massachusetts and Connecticut, in that every one was taxed for the support of the state church. But here the religious laws were enforced by the colonial governments in place of vesting it in the towns. Here, also, all others than

the Episcopalians must support two churches—the state church and their own.

In the other colonies some form of state church was maintained, with the exception of Rhode Island, Delaware and Pennsylvania. In New York and Maryland the Episcopal Church was maintained by law, but with somewhat less power than in Virginia. In New Hampshire a system very much like that of Massachusetts was enforced, while in Georgia, after a period of liberalism, the Episcopal Church was established in 1752.

Those colonies where the English church was established was the field of the greatest activity of Asbury and his co-workers, and the reason is not far to seek. Here the moral conditions were the worst—partly because of the fact that the church was administered as a part of the colonial government, where one with influence with the royal governor could get a comfortable living as the shepherd of some flock, and partly because the colonists were without a resident bishop to keep close supervision of the work. While the threat of sending bishops to America was one of the grievances of the colonists against Great Britain which led to the Declaration of Independence, yet the lack of bishops was one of the chief reasons for the bad repute of the church. The need of bishops was experienced especially because, while the church was a branch of the English Church and administered by the government, there was no way of keeping up the sacramental functions of the church without great inconvenience, and no way of spiritual oversight. There was no one in America to perform the services of ordination and confirmation, and for these services one must make the trip to England. The Archbishop of Canterbury declared in 1740, in speaking of conditions in America, "There had not been a baptism in twenty years," and no administration of the Lord's Supper for sixty years. "There are scarcely any footprints of Christianity beyond the very name."

Adventurers who had lost place in England came to the colonies, where half the parishes were without parsons. After they had been given a place, no degree of scandalous behavior could give the governor or vestrymen power to remove the obnoxious character. Governor Hart of Maryland, writing in 1714 to the Bishop of London, who was the overseer of the church in America, said: "There were faithful ministers, and some whose education and morals were a scandal to their profession." These parsons were very different from the grave ministers of Boston and New York. "He belonged to the class of wine-bibbing, card playing, fox hunting parsons of which there were so many examples in the mother country." Bishop Heade, in his book "Old Churches," gives some very interesting examples of these gay parsons. One was president of a jockey club; another got into a rough and tumble fight with his vestrymen and flogged them all, and then in exultation preached from the text, "And I contended with them and cursed them, and smote certain of them and plucked off their hair."

In 1711 a bequest of 100 pounds was made to the vestry of Christ Church, in Middlesex, the interest to be used in paying a parson to preach four sermons a year on "the four reigning vices, viz: Atheism and irreligion, swearing and cursing, fornication and adultery, and drunkenness." The place was held for eighteen years and

the sermons preached by a man who was guilty of all the vices mentioned. Examples like these might be multiplied.

Among the profound changes effected during the Revolutionary period, none was more important for the future social and moral welfare of the people than the disestablishment of the church. The declaration of independence from the political bonds of Great Britain was the signal for severing the ties of church and state.

In this movement Virginia led off with Thomas Jefferson as the great advocate of absolute religious freedom, ably seconded by James Madison, his close friend in many a hard fought political battle. The Bill of Rights of the Virginia Constitution of 1776 declared that "no man or class of men ought, on account of religion, to be invested with peculiar emoluments or privileges." This declaration was given force by the enactment of laws by the legislature taking away the church's support in the government. These laws were further supplemented by a law in 1779 taking away the right of making a general assessment for the support of the pastor of one's own choice. From then on the church in Virginia was a purely voluntary organization.

The other states rapidly followed the lead of Virginia, and in almost one fell swoop the structure of state and church was more or less completely demolished. State constitutions were rapidly formed after the Declaration of Independence, and while some vestige of privileges were left to the church in some states for several years, particularly Massachusetts, where it was provided in 1780 that "the legislature shall from time to time authorize and require the several towns and parishes to make suitable provision, at their own expense, for the institution of the public worship of God," yet the hold of the church on the government was forever gone.

But the destruction of the church as a political institution was only the beginning of the sweep of republican doctrines which culminated in putting the arch conspirator, as high churchmen referred to Jefferson, in control of the national government.

The effect of disestablishment in the South was almost disastrous to the church. As society here was founded on class distinctions, on gentry, redemptioners and slaves, the voluntary church was a poor substitute for the state church in holding existing classes together. New social and moral alignments were inevitable. "The Virginia gentry stood by and saw their churches closed, the roofs rot, the aisles and pews become a refuge for sheep and foxes, the tombstones of their ancestors built into

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.

strange walls or turned into flagging to be worn by the feet of slaves." After the war bishops were stationed in America, but it was very difficult to repair the loss. Bishop Madison in 1800, finding his diocese almost deserted by preachers and bare of communicants, gave up the work and took up that of educating boys at William and Mary College. The traveler Weld gives a good picture of his situation in 1797. "The bishop is president of the college. Half a dozen or more of the students dined at his table one day that I was there. Some were without shoes or stockings; others without coats. A couple of dishes of salted meat and some oyster soup formed the whole of the dinner." Certainly a very much changed condition from that of the free and easy pastor before the war.

Into this situation came Asbury and his associates, and the returns from their efforts were very gratifying to the Methodists. We have said before that the society of Virginia and the South was more or less highly stratified. That the center of social life was the plantation manor, where the lord and lady in almost feudal power lived among servants and slaves and dispensed a lavish hospitality that has become famous the world over. These conditions existed along the seaboard and up the great James, Rappahannock and Savannah rivers. Beyond this in the foothills of the Blue Ridge and along the creeks and runs that flow into the great rivers dwelt an almost altogether different race of people. The former were English, most of them possessing great tracts of land gotten from the Old Virginia Trading Company. The latter were gathered from the four winds of the earth. Some of the English who had come over as indentured servants were now called redemptioners because they had redeemed themselves by working out their passage money as a servant. Others were Scotch-Irish who had fled the mother country for religious reasons, or to seek a kinder fortune in the new world. Still others were Germans, Swedes, French, and a few Italians. These were small land owners, living and toiling on the very frontier of civilization and blazing the trail for its next advance toward the west. These hardy pioneers had little social refinement and cared not a whit for class distinctions. Fairly teeming over the mountains, they filled the valleys of the Ohio, the

To Drive Out Malaria

And Build Up the System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

EDUCATIONAL.

We want a good man or woman, School Directors, Teachers or Preachers preferred, to represent us in every School District in Arkansas with a high class Educational Work that is recommended by leading educators, and which deserves a place in every school and home. The price is only \$1.50, with a valuable premium. Commission allowed 50 per cent. For further information address Parker & Robertson, 408 West Markham St., Little Rock, Ark.

FOR SALE—At a bargain, two pianos; a Kimball Upright and a Knabe Grand. Formerly property of the Methodist Training School. For further information, address Board of Missions, Box 218, Nashville, Tenn.

Tennessee and Cumberland rivers and laid there the foundations of a new empire.

In the middle states, another stronghold of the Wesley societies, there was also a great variety of races. The Dutch, the original settlers in New York, had spread over a great deal of the surrounding country, especially into Delaware, New Jersey, and Pennsylvania. Here, too, were some vestiges of feudalism in the patron system of the Dutch. But as New York was captured by the English in 1664, and since the harbor here had become one of the most important, the surrounding colonies rapidly became the melting pot for the amalgamation of the races. These, too, had a back country peopled by sturdy frontiersmen, for Indians were more numerous in New York in 1800 than they are in Arizona today. Pennsylvania was peopled largely by English Quakers and German Moravians—that sect of people that had such a profound influence on Wesley after his rather absurd visit to America when a young man. Here wealth and affluence were already accumulating, as Philadelphia was then the chief city of the country. Here the social activities of the nation centered. According to Duc de Liancourt, writing in 1797, "the profusion and luxury of Philadelphia on great days, at the tables of the wealthy, in their equipages, and the dress of their wives and daughters, are extreme. I have seen balls on the president's birthday where the splendor of the rooms and the variety and richness of the dress do not suffer in comparison with Europe."

In the matter of education, the United States in this period was no further advanced than is usual for frontier communities. In fact, there was much to be desired.

The best system then maintained—it could hardly be called a system—was that in Massachusetts and Connecticut. Here the question of education was a town matter, and many towns on their own initiative maintained the famous grammar schools. Harvard College, the first to be established in America, was begun in 1634. It was followed by Yale in Connecticut, Princeton in New Jersey, Columbia in New York, and William and Mary in Virginia, and others of less note. But they would not be recognized as colleges today. They were little more than what our grade schools are today; certainly inferior to our high schools. In 1800 proud Harvard could boast of a president, a professor of theology, a professor of mathematics and a professor of Hebrew. These four made up her arts and science faculty. She had not made as much progress in 100 years as she has afterwards made in twenty. Conditions were no better in the other colleges.

There was no such thing as a common school system. In the North the town schools, in the South a precarious plantation school kept by some recent graduate of Princeton or William and Mary.

Just as the church received a staggering blow that caused new alignments, so it was with the system of education. Life was quickening in both. The spirit of vivacity of the coming age could not be wholly shut out. And, like the priesthood, the teacher "patiently stood holding the flickering torch before cold altars, until God should vouchsafe a new dispensation of light."

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(Prepared by Rev. H. E. Wheeler.)

THE METHODIST EPISCOPAL CHURCH IN AMERICA.

Its Constitution.

I have a copy of the original "Form of Discipline," (Book of Discipline, of Our Church) which was formed and adopted by the famous Christmas Conference, held at the city of Baltimore, Md., December 22-27, 1784; the closing vote was taken on the entire book on this day.

Of course, the Constitution is found in it. This copy is one of only three that I have ever heard of being now in existence. So that this paper—the Constitution, is a rare paper. It is not in our present Book of Discipline, if anywhere else, except in this original "Form of Discipline." And believing that the larger number of your readers would be glad to see such a relic, I send you herewith a copy of the original instrument. It follows:

SECTION II.

Of the Nature and Constitution of Our Church.

"We are thoroughly convinced that the Church of England, to which we have been united, is deficient in several of the most important parts of Christian discipline; and that (a few ministers and members excepted) it has lost the life and power of religion. We are not ignorant of the spirit and designs it has discovered in Europe, or rising to pre-eminence and worldly dignities by the virtue of a national establishment, and by the most servile devotion to the will of temporal governors. And we fear, the same spirit will lead the same Church in these United States (though altered in its name) to similar designs and attempts, if the number and strength of its members will ever afford a probability of success; particularly, to obtain a national establishment, which we cordially abhor as the great bane of truth and holiness, and consequent-

ly a great impediment to the progress of vital Christianity. For these reasons, we have thought it our duty to form ourselves into an independent Church. And as the most excellent mode of church government, according to our maturest judgment, is that of a moderate Episcopacy; and as we are persuaded, that the uninterrupted succession of Bishops from the Apostles, can be proven neither from Scripture nor antiquity; we therefore, have constituted ourselves into an Episcopal Church, under the direction of Bishops, Elders, Deacons, and preachers, according to the forms of ordination annexed to our prayer book, and the regulations laid down in the form of discipline."—Jerome Haralson.

Jacksonville, Texas.

FRANCIS ASBURY AND METHODIST EDUCATION.

Asbury introduced the Sunday School into America and fostered it with great care. He encouraged the circulation of good books and other kinds of Christian literature. He begged money from the rich to buy books for the poor, and as soon as he was elected Bishop, he began to plan for the building of schools. He was not able to carry out his plans, but the dream and the vision were in his mind, and his work as an Episcopal Evangelist did not cause him to forget the cause of Christian education.

His most ambitious project was Cokesbury College, Abingdon, Md. This school lived long enough to get on its feet and do good work, though hampered with debt. It was destroyed by fire, rebuilt at Baltimore and destroyed again by fire just a year after the first disaster.

He planted a school for young women, but could not put his plans into execution. He left the vision to his followers, who became pioneers in that field.

At the Georgia Conference, held at Grant's in Wilkes County, March 9, 1789, when there were as yet only 2,011 Methodist members in the whole State, it was decided to build a college in Georgia and name it for Mr. Wesley. The plan was to buy 2,000 acres of land as a foundation for the

CALOMEL MAKES YOU SICK UGH!

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

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

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

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

school. A subscription was taken up and one congregation gave 12,000 pounds weight of tobacco, worth about \$500. The real value of this offering can be better seen when we remember that \$80 a year was considered a sufficient salary for Mr. Asbury himself. The plans did not bear fruit for nearly fifty years, but they show Bishop Asbury planning for a College when there were just 2,000 members in the State.

He planned the Bethel Academy for Kentucky, raised \$1,500 for it and put Francis Poythress in charge; but here again he was in advance of his times, for the school failed, and the brave Poythress lost his noble intellect in the failure of this scheme.

He mapped out a great system of schools for the entire Church. His plan was for each Conference to have a boarding school of its own, but he never lived to see it carried out. He laid the beginnings and others have built on his foundations. By his advice, Hope Hull opened an Academy in Wilkes County, taught pupils of both sexes, and at ages, wrought a great work there, and later helped to found the State University at Athens. He was at one time its acting president.

It is fitting that the Methodist people should observe Asbury Day and that, in Georgia, we should connect that observance with thoughts and prayers for the advancement of the cause that lay so near his heart—the cause of Christian Education, coming at last to its resplendent crown in Emory University.—C. C. Jarrell in Wesleyan Christian Advocate.

FOLLOWING THE EXAMPLE OF ADAM.

Since my name has been used so generously in the columns of the "Methodist" recently, I'll take advantage of the "psychological moment" to gain even further publicity. Brother Dietrich reminds me of an experience of my childhood. A colored tenant on my father's farm had two boys about the same size whose names were Rutherford and George. Not infrequently the old man would stop in the midst of his work and administer discipline with the looped-end of his plough line. One day George happened to be the object of his wrath and while he whipped, George cried out at the top of his voice, "O, Pa, Rutherford cussed yesterday; Rutherford cussed." His hope was to find relief for himself by calling attention to the misdoing of another. I do not mean that this plan of procedure was peculiar to George. Rutherford, no doubt, under similar conditions would have pursued the same tactics. Indeed, he was but following the notorious example of our original ancestor. Really, I have no objection to being used as a counter-irritant, especially so, since I am a native and Brother Dietrich was a transplant. Furthermore, I am not sensitive with reference to my reputation for accuracy. Nevertheless, I make it a habit to tell

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
C. J. LINCOLN CO., Little Rock, Ark.

WHEN WRITING OUR ADVERSISERS
PLEASE MENTION THIS PUBLICATION

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

THE MISSIONARY URGE.

Excerpts from Dr. Waldrip's sermon at annual meeting of Little Rock Conference Woman's Missionary Society, by Mrs. F. M. Williams:

"Thou who dwellest in the heavens and in the hearts of men, dip the emptiness of our souls in the ocean of thy fulness.

"There are three elements in the missionary urge: The covenant of God, the call of humanity, and the constraint of love.

"Church members don't believe in missions, but Christians do. Every church is a mission and every Christian a missionary.

"Napoleon was afraid to wake the sleeping giant, China, but the humble missionary has meant more than all potentates.

"Saul might have been Emperor of Rome and gone down in history with Nero and others of like character, but his missionary spirit has made him the Christian conqueror.

"The eyes of our souls are not open is why we do not see visions now.

"Practicability kills prophetic power.

"The dead God makes a live world; the live God makes a glad world.

"Every tick of the clock a heathen tumbles into a Christless grave.

"It is not sufficient that Christ command and the world calls, but the constraint of love is the urge as powder is to the projectile.

"Back of us the command, before us the world, in us the love.

"With Christ's open grave back of Him, and open heaven in front of Him, the mighty missionary urge is as the tides to the sea, which will sweep us into service and make us unmindful of assessments that circumscribe our missionary giving."

the truth whether I am making an original statement or quoting the language of another. The figures which have been so frequently credited to me were taken from a recent publication, entitled "Church Efficiency" by Dr. D. C. Tremaine, and put out by the Fleming H. Revell Company. The quotation in question is located on top of page 14, and is exactly as I stated it. Personally, I'm inclined to believe it. The trouble in the cases of Brothers Womack and Dietrich grows out of the fact that they are not reading the most recent publications. Taking the church as a whole, I gravely doubt whether more than fifteen per cent of those who at some time enroll as pupils in the Sunday school ever become members of the church.

Much of Brother Womack's criticism is well grounded. The preachers are running the Laymen Movement. But who is to blame? I'm glad he had interest enough in the matter to complain, but even in that I venture the prediction that he is lonesome. If the laymen of Little Rock had been as much interested in the convention as the preachers were they might have planned to entertain their brothers who attended from outside the city. Even as it was several laymen were assigned to be guests in the homes of our people.—Forney Hutchinson.

CHRISTIAN CONQUEST OF LATIN AMERICA.

Ancon, Canal Zone (Special Correspondence).—One of the most significant and far-reaching gatherings ever held by the religious forces of the western hemisphere was brought to a conclusion here on February 20—the Congress on Christian Work in Latin America. There were pretest representatives from every republic of the hemisphere, and from Great Britain and Europe, about three hundred and fifty in all, among them the most prominent Christian leaders from the various republics.

They gathered in Panama to consider the religious and moral conditions of Latin America and to make plans for bringing into co-operation the religious forces of the two continents. No such undertaking was ever projected before. Leaders in more than fifty denominations were present as delegates, and gave their complete support to the plans which were laid for close co-operation in the future.

The congress lasted ten days, and eight printed reports, each of book length, which have been in preparation by special commissions during the past two years, were presented as a basis for discussion. These reports, which will later be published as a series of volumes, deal with the following phases of Christian work and progress in Latin America: I. Survey and Occupation; II. Message and Method; III. Education; IV. Literature; V. Woman's Work; VI. The Church in the Field; VII. The Home Base; VIII. Co-operation and Unity.

The research work of the congress will be continued and elaborated by a permanent committee and follow-up conferences will be held during March and April in Lima, Santiago, Buenos Aires, Rio de Janeiro, Cuba and Porto Rico. These regional conferences will endeavor to bring about a more scientific organization of religious and social work and an effective co-operation of the denominations working in each country.

HAVE YOU SUBSCRIBED FOR THE COUNCIL DAILY?

No member of the Missionary Society can afford to be without the Council Daily this year. Mr. John Hancock, who is associated with Foote & Davies, one of the largest printing firms in the South, will have charge of all business matters, and this insures that the mailing will be carefully and accurately done. Send 25 cents to him before April 12. Address Mr. John Hancock, care of Foote & Davies, Atlanta, Ga.

FOREIGN MISSION STATISTICS.

At the recent meeting of the Foreign Mission Boards of North America some interesting statistics were presented. There are 178 foreign mission organizations in the United States. During the year 1915 they raised \$17,145,533.96 for foreign missions. The native contributions amounted to \$4,448,473.66. They maintain 9,510 missionaries and employ 48,639 native workers. The membership of the or-

ganized congregations in the foreign fields is 1,151,000, of which number 117,762 were added during the year.

TRY THESE PLANS IN YOUR AUXILIARY.

The following interesting account of a contest conducted by the president of a missionary society is taken from the Survey. The questions were made out from the material in the current missionary magazine. We would make them from the Missionary Voice. First, the Society is divided into two circles by appointing two leaders and having them draw alternately the names of those who are to compose their circle. As soon as the regular program of the monthly meeting is finished and just before the social hour the members of the two circles line up on each side of the room like the contestants in the spelling matches of years ago. Usually a visitor is requested to ask the questions up and down the two opposing sides. As soon as this interesting duty is over, the secretary proceeds to grade each member. The society at Cooledge, Tex., reports a most successful year's work for 1915. All funds were collected in full and sent to the Conference treasurer by the middle of December. The interest in the work has been greatly stimulated by assigning some part of the Council work to each member for the entire year and having her make a brief report on her part each month. Other societies can use this plan profitably.

ITEMS FROM AUXILIARIES.

Earle.

Mrs. W. J. LeRoy, Superintendent Study and Publicity, writes:

"The Woman's Missionary Society at Earle met in regular session and agreed to get on the honor roll this year. We took the pledge, and also will take up the study course. We have forty live members and have been working in the circle plan for two years, and think that a good way to do local work. We have bought the lots and paid for them, and have built a beautiful parsonage on them, at a cost of about three thousand dollars. This has been done without any assistance from anyone outside of the Missionary Society. We are very proud of this."

El Dorado.

Mrs. S. J. McGraw, Publicity Superintendent, writes:

"At our last business meeting in February, the Woman's Missionary Society at El Dorado enrolled three new members, bringing our membership up to 48. Of these 48, 34 were

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!

present that day. Last year, with 45 members, several of whom were added during the year, we raised for local and connectional work \$505, and the work in every other department was very interesting. Our Mission Study Circle, which is just finishing "The King's Highway," is serving a two-fold purpose, in giving us the information we need and in being the means of bringing new members into the society."

Walnut Ridge.

Helen Ledbetter, Superintendent of Study and Publicity of the Junior Auxiliary, writes:

"Rev. Mr. Johnson of Missouri, who has been lecturing and showing stereopticon views of the missionary fields, China and Japan, gave a talk on China to the Junior Missionary Society, Sunday, March 12.

"Telling first of the Great Plain of China, which is two hundred miles wide at the top and four hundred miles wide at the bottom, he said the rich soil of the plain is one thousand feet thick. The population of the Great Plain is 177,000,000, at the rate of 850 per square mile. There are two great rivers in China, called China's Sorrow and China's Girdle. China's Sorrow, called the yellow river, has changed its course ten times in the last 2,500 years. The Yangt Su, another large and very long river of China, is 12,000 miles long. Millions of Chinese live in houseboats on the rivers. Four hundred and nineteen thousand square miles of the Chinese Empire are underlaid with anthracite coal, or 600,000,000,000 tons. The population of China is 460,000,000. The Great Wall of China is 1,850 miles long and twenty feet wide. The Junior Missionary Society, in studying 'Jack and Janet,' had just arrived in China. Brother Johnson's talk was very good and was enjoyed by all the Junior Society."

Paragould.

"A Trip Through the Holy Land" was enjoyed Monday evening at the home of Mrs. Richard Jackson by the members of the Bible and Missionary Society class of the First Methodist Church. Views of the countries of Europe along the route were shown, and the Holy Land was thoroughly toured. Mrs. Harry Donaldson gave personal reminiscences of the scenes.

Fayetteville.

With Mrs. E. F. Ellis as president, the Missionary Society at Fayetteville has begun this year's work with an in-

HELP IN MEETINGS.

If in need of help in the conduct of your meetings Rev. John P. Lowry, 708 East Seventh street, this city, has large experience in evangelistic work and can serve you on short notice.

FRECKLES

February and March Bring Out Unsightly Spots. How to Remove Easily.

The woman with tender skin dreads February and March because they are likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle.

Fortunately for her peace of mind the recent discovery of a new prescription, othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength othine should remove them.

Get an ounce from your druggist and banish the freckles. Money back if it fails.

Sunday School Department

Contributors:

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SUNDAY SCHOOL LESSON FOR APRIL 2.

By Rev. A. M. Shaw.

Subject: The Conversion of Saul.
Acts 9:1-31.

Golden Text: "Faithful is the saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners; of whom I am chief."
1 Tim. 1:15.

Introduction: From the foot of the Lebanon Mountains four rivers spring full-born. The Orontes flows northward, creating Antioch; the Litany rushes westward through a deep channel to the Mediterranean Sea; the Jordan plunges down through a deep, narrow valley to the Dead Sea; while the Abana runs eastward through a deep gorge for ten miles, then spreading out into seven streams, loses itself in the Arabian Desert, at the same time rendering fertile an extensive tract of desert land, and making it a veritable paradise. Within this tract, like a port on the shore of the sea of sand, stands the city of Damascus, the oldest city in the world.

creased enthusiasm, which is setting our hands, heads and hearts to working on a higher plane.

Yes, we are enthusiastic, for good things are happening. The \$1,200 spent in repairing our preacher's home is almost paid. In spite of this debt, and the long distance from here to Jonesboro, we sent a delegate to the Annual Conference, and heard an inspiring report from her last Monday. The program committee has been working hard, and one of the splendid results is a year book for every member. No more can anyone say, "I didn't know I was on the program in time to do justice to my assignment."

Each Monday afternoon is given to Missionary Society work. On the first and third Mondays our two mission study circles meet. Our next meeting will be a joint session, at which time we will review the book, "The King's Highway," which we are completing. The fourth Monday brings our social afternoon. This year our church women generally are enjoying the birthday parties. Each woman brings a silver offering and enjoys a program and the refreshments furnished by the hostesses whose birthdays occur in that month. Our next meeting will be a calendar social. Our president, representing the year, will bring a dollar. Those agreeing to be months or weeks will contribute a dollar, and the days, hours and minutes 50, 25 and 10 cents, respectively. Our Social Service Committee has been busy doing needed visiting, sewing for the poor and giving some assistance in furnishing material for rugs for the nurses' home connected with our city hospital. Our Young Ladies' Society is working with new zeal, and we are now waiting anxiously to enjoy a pageant which we hear they are to give. Last, but no less important, are our Juniors, with one of our most wide-awake boys for their president. With all these forces at work, how can we help but give a good account of ourselves at the close of the year.

Towards this city, after having made havoc of the Church in Jerusalem, Saul, the young Pharisee was journeying, with warrants of arrest from the proper ecclesiastical authorities at Jerusalem, for any and all Christians he might find in Damascus. After traveling nearly 140 miles, as he neared Damascus, a warrant from the court of heaven was served on him.

1. Saul the Persecutor. He was born of Jewish parents, Pharisees, who were at the same time Roman citizens and therefore probably people of considerable wealth and influence. He was reared in Tarsus, a city noted for commerce and Greek culture. His environment and training were an unconscious preparation for the great work which he was afterward called to do. He learned the trade of tent-maker, which could be profitably followed anywhere. Coming in touch with traders and students from many lands, he became broad and cosmopolitan. Reared a strict Pharisee, he knew the Hebrew Scriptures, and easily gained access to all synagogues. His Roman citizenship was a passport to all civilized lands of earth, while his knowledge of Greek fitted him for work among the Gentiles.

At about the age of twelve he went to Jerusalem, where he had a sister living, and entered the "great Jewish university, under Gamaliel," where he studied the literature, history, laws and hopes of the Hebrews, and became a devoted religionist. He was still residing in Jerusalem, when, soon after the crucifixion of Jesus, a mighty stir was caused in the city by the Spirit-filled Apostles, preaching Jesus as the Son of God, and that He had arisen from the dead. This was, to young Saul, rank blasphemy, and force being the accredited means of suppressing heresy, we need not wonder that the young enthusiast became a firebrand of wrath to the Christians.

2. The Light on the Damascus Road. We are not compelled to infer that the Holy Ghost came unheralded to Saul, and took him by complete surprise. He had probably heard much of the preaching of the disciples and seen some of their wonderful works. He had certainly heard Stephen's great sermon, and witnessed his heroic death. One of his turn of mind would not see and hear such things without giving them serious thought, and these thoughts re-enforced by the Spirit of God, would end in conviction of sin. The working of this incipient conviction, doubtless in his case, as in thousands of others, increased the virulence of his hatred and intensified his activity against the Church. But, as he neared Damascus, at noon, when the Syrian sun shone with an almost blinding glare, a light far above this brightness smote him to the earth, and a voice not of earth said, "Saul, Saul, why persecutest thou me?" Recognizing the authority of the voice, yet desiring to know its source, he asked, "Who art thou Lord?" The answer came, "I am Jesus whom thou persecutest. For good or ill done to his servants is done to Him. It is hard for thee to kick against the goad." And he, trembling and

astonished, said, "Lord, what wilt thou have me to do?"

This was an unconditional surrender. Thenceforth that question was the supreme matter with Saul. No human agent can impart the Holy Spirit or convict a sinner, but when Christ had done these, He directed Saul to where a disciple could reach Him. There, in the street called "Straight" in Damascus, through three days of total blindness, he fasted, prayed and waited for deliverance and further orders.

3. Human Help Divinely Sent. "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth." As in many other cases, Jesus used a personal worker in the salvation of Saul. The "One-to-Win-One" method of evangelism is the New Testament method. Ananias had heard of the cruelties of Saul, and was afraid of him. But Jesus never send us to appeal to men without going before us to prepare the way.

Ananias went to him, laid his hand upon him and called him "brother." How it happened we cannot tell; but immediately Saul received sight, and was filled with the Holy Ghost. Oftentimes the obscure worker feels that his efforts amount to but little. But it is not so. Very little is known of Ananias, but he helped to give to the Church her greatest missionary and spiritual leader.

4. The Beginning of the Great Apostleship. "And straightway he preached Christ in the synagogues, that He is the Son of God." Without any delay at all, he began to proclaim in the synagogues of Damascus the wonderful gospel which he was afterward to bear to the Gentiles. Sometime about this period, he withdrew into the desert, (probably that of Sinai), for three years—or for one whole year and parts of two others, a Hebrew way of reckoning—and in solitude studied and communed with God. In process of time the Jews in Damascus went about to kill him, persecuting him as he had persecuted others, but he escaped from the well-guarded city, by being "let down by the wall" in a basket. Then he went to Jerusalem and sought the disciples; but they were afraid of him, and would have nothing to do with him. But Barnabas, another disciple almost as little known to us as Ananias, told them of Saul's experience, and succeeded in securing his recognition. Here, again, persecutions assailed him, and from this time forth his life was one of incessant labor, sacrifice and turmoil. But it was the grandest and most influential life ever lived on this earth by any save the Son of God.

Lessons: There are many, but we will emphasize only two. (1) Saul's conversion is one of the most unanswerable proofs of the truth and power of Christianity, in the New

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

Testament, or in the history of the Church. High-born, brainy, scholarly, deeply imbued with the teachings and prejudices of the old religion and an inveterate hater of Christ, he suddenly turns his back upon home, former associates, fortune and future prospects, and devotes himself to a life of service, sacrifice and suffering for Christ, unequalled by any other. Infidels may "explain away" many things, but they can never explain Paul away. (2) In the one question, "Lord, what wilt thou have me to do?" the whole question of personal salvation is summed up. It involves conviction and confession of sin, repentance, faith, obedience, consecration and sanctification. It is the gage of Christian duty and experience at every stage of life, from our first awakening till we are crowned in glory.

TEACHER-TRAINING.

It is very gratifying to note the progress that is being made in the organizing of teacher-training classes all over the church, for one of the sorest needs of the church today is qualified teachers in her Sunday school. The text-book, "The Pupil, the Teacher and the School," by Barclay, in use by our teacher training department, is second to none in its intended field of usefulness, and a pastor who organizes a class in his church can rest assured he is doing both the right and the best thing for the good of the church.

Rev. John W. Shackford, superintendent of teacher training in our church, reports the following classes enrolled from the Conferences of the Gulf Division during January and February: Alabama Conference, five classes, at Asbury and Echo (Ozark), York, Skipperville and Sweetwater, with a total of 35 students; North Alabama Conference, sixteen classes, at Vinemont, Samantha, Berry, Harmony (Camp Hill), Oak Bowery (Opelika), Marvin Chapel (Chandler Springs), two at Goodwater, Pine Grove (Hollins), Bankston, Altoona, White Plains (Choccolocco), Jacksonville, two at Mulga and Acipico, with a total of 313 students. Mississippi Conference, five classes, at Hattiesburg, Central (Meridian), Meridian College, Union and Asylum Heights, with a total of 78 students. North Mississippi Conference, four classes, at Houston, Sardis, West Point and Shuqualak, with a total of 57 students; Louisiana, one class, at Stonewall, with 15 students; Little Rock Conference, one class, at Oaklawn (Hot Springs), with 19 students; North Arkansas Conference, two classes, at Helena and Clarksville, with 31 students. The total enrollment for the seven Conferences of the division is 34 classes, 549 students. In addition six students from the di-

10 CENT "CASCARETS" FOR LIVER AND BOWELS

**Cure Sick Headache, Constipation,
Billiousness, 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, billiousness 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.

vision were enrolled as "individual students."

During these two months the enrollment from the whole church was 131 classes and 1832 students, 38 of the latter being "individual students."
—A. L. Dietrich.

SUNDAY SCHOOL NOTES, LITTLE ROCK CONFERENCE.

Our Honor Roll.

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

Important Notice for Camden District.
The Camden District Sunday School Institute will be held in Fordyce instead of Camden. The date is the same, April 26-27.

The following letter explains our welcome at Fordyce:

"My Dear Baker: Our people are enthusiastic over the prospect of having the District Sunday School Institute on April 26-27. Urge a large attendance. We shall take care of everybody. We expect to have the largest attendance of the series. Have names sent to me, or probable number from each place, where names can not be secured. Yours for a great meeting,

"S. R. Twitty,
"Fordyce, Ark."

Let all who are interested take notice and send their names to Brother Twitty as soon as possible.

Another Good Letter.

"Dear Brother Hayes: I am enclosing you check for \$45.00, which is the apportionment of our school, and hope that several more schools (in our District) will respond promptly, as personally, I appreciate the importance of financial support."—A. Trieschman, Crossett, Ark.

Others Responding.

Brother Hayes informs me that a number of other schools have responded to his recent appeal, and I feel sure that many others will do so just as soon as they possibly can.

At Primrose.

The secretary spent the second Sunday in this month with the Primrose Church on the Mabelvale Circuit. Brother McGuyre is rounding out his four-year term on that circuit. Any charge in need of a good Sunday school pastor will do well to speak for him in time. Brother L. A. Miller is superintendent at Primrose. He has a great Sunday school that fills the church. His greatest need is more room. Several classes promised to organize and enroll in the "Methodist Family" at once. Primrose has paid its full apportionment for the Sunday school work this year and is going on toward perfection.

At Hot Springs.

A mid-week visit to Hot Springs last week found our Sunday schools in the midst of the Seven-in-Seven and the Win-One campaigns. At Oaklawn Brother Duckworth and Brother Corley, his superintendent, have their Honor Roll school already crowding their building to the limit, yet they are going after their share of the thousand new pupils for that District.

At Park Avenue Brother Robertson and Brother Riley, the superintendent, have their school within one point of the Standard of Efficiency and steps have already been taken to add this point. They, too, are pushing the Seven-in-Seven campaign.

At Third Street Brother Holland reported that he and his superintend-

ent can be depended on to bring in their share of the thousand new pupils. Better Sunday school facilities are soon to be added to this splendid church. Brother Sigler reported a splendid school at Central, where Brother Copeland is the popular pastor.

By previous arrangement Brother Gentry met the secretary at Hot Springs, and plans were made for a general advance along Sunday school lines on the Cedar Glades Mission. Brother Gentry has already organized one new school since going to Cedar Glades, and we arranged for the organization of three more in the near future. The secretary is looking forward to a visit to Cedar Glades with much pleasure.

At Carlisle.

Last Sunday was spent in Carlisle with my Conference class-mate, Brother J. W. Mann. Found Brother Perkins, the superintendent, at his post with more pupils in his school than his church can accommodate. The good work of Brother Duckworth and his helpers of last year is still bearing fruit down there. The graded literature has recently been put in this school. A number of classes bear all the marks of the Methodist family except enrolment, which I trust they will do immediately. Sunday afternoon Brother Mann "forded" the secretary down to Hazen, but found Brother Clark filling his appointment at DeVall's Bluff. Many good things were heard concerning his work, however, and what they tell in a man's absence is generally the truth.

The following is the secretary's program for the next three months, in part. He will keep in constant touch with his office during this time, and any correspondence will be promptly looked after. In the meantime I am depending upon my brother pastors and superintendents to help push the Win-Seven-Thousand campaign, the District Institutes, and Children's Day Observance.

Program of Work for S. S. Field Secretary (in part) March-April-May-June.

March 24-26—Sunday School Institute at Stuttgart.

March 28-30—Circuit Sunday School Institute at Donaldson.

April 1-2—Circuit Institute for Traskwood Circuit at Hickory Grove.

April 3-4—Circuit Institute for Hot Springs Circuit at Bethlehem.

April 5-6—Circuit Institute for Usery Circuit at Grant's Chapel.

April 8-9—Circuit Institute for Strong Circuit at Boding.

April 14-16—Circuit Institute for Friendship Circuit at Midway.

April 17-22—Office Work, Night Services at Asbury, Little Rock.

April 24—District Institute, Monticello District, at Monticello.

April 25—District Institute, Pine Bluff District, at Pine Bluff.

April 26—District Institute, Camden District, at Fordyce.

April 27—District Institute, Texarkana District, at Texarkana.

April 28—District Institute, Prescott District, at Prescott.

May 1—District Institute, Arkadelphia District, at Arkadelphia.

May 2—District Institute, Little Rock District, at Little Rock.

May 6-7—Circuit Institute, Hampton Circuit, at Harrell.

May 20-21—Circuit Institute, Stephens Circuit, at Mt. Prospect.

May 23-26—District Conference, Pine Bluff District, at Humphrey.

May 27-28—Circuit Institute, Eagle Mills Circuit, at Lakeside.

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON FOR APRIL 2.

By Rev. H. C. Hoy.

Great Home Missionaries.

I will not discuss any of the great characters mentioned in the Era. I will confine myself to the work of home missions as a supplementary suggestion to the League lesson as laid down in the Era. Our beloved Southland is going through marvelous changes today. The entire country is in a new attitude. The world is beginning to look to us as a place to live. We have the country and the climate, and we are not over-populated. We are becoming the world's dependence for Protestantism, and it is up to us to try to keep this thing before us and to work it out. The way to work this out is to see that every person has the gospel in the best form.

Not in all history has there been such a migration of nations as there has been to our shores. It is a marvel to the students of history. Into our country they are swarming, and into the interior they will come.

June 2-3—Circuit Institute, Kingsland Circuit, at Camp Springs.

June 10-11—Circuit Institute, Magnolia Circuit, at Logan's Chapel.

June 14-23—Summer School, Hendrix College, at Conway.

Children's Day Programs.

The Children's Day Programs will soon be out. The Little Rock Conference Sunday School Board will furnish free programs this year. Let all orders be sent promptly to the Field Secretary, 207 Masonic Temple. Remember Children's Day is May 14.—Clem Baker.

WHY SUFFER?

Rheumatism is very annoying and at times very painful and yet a great many who are suffering from it in one form or another are neglecting its treatment. Rheumatism, if allowed to go on unchecked becomes a very serious disease and in many cases results fatally. Put an end to your suffering at once by taking "RENWAR." Write to the Warner Drug Co., Nashville, Tenn., for proof that "RENWAR" is the one remedy that will positively give relief from rheumatism. It is sold on a money-back guarantee of satisfactory results. Sold by drug stores at fifty cents per bottle or direct, postpaid upon receipt of price.

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.,



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

ESTEY ORGAN COMPANY
Brattleboro Vermont

When the Panama canal becomes effective after this war closes it will open up the great Mississippi Valley to immigration as never before. The South, which has the greater part of the coast line of the nation, is destined to become a great dumping ground, and the only way to fortify against this is by missionary preparedness.

While our problems in the South so far as immigrants are concerned are not as acute as they now are in the North, yet we must be ready for the time to come. We must be ready to assimilate them and convert them into worthy American citizens. The only way to make worthy citizens is to make them first citizens of the kingdom of God. Our sociological problems are now becoming numerous.

We must establish better churches and do better real work as a Church, both in the city and the country. We must establish the work of the rural church as well as the rural school. One will be helpless without the other. The church will determine the character of the school. The problem of the Church is not merely to carry bread, but to carry love into all the world. It is to make everyone feel that he is the other's brother. It is to bridge the way between the classes of capital and industry. We must not allow the Church to become divided between the classes of people. There is not one kind of Christian religion for the upper class and another for the lower class. God recognizes no classes. We must teach the lowly and the laboring classes of people that Christ loves them and that the Church is for them. I think this is the greatest problem before the Church of today. It is to reach the masses of people and convince them that the heart of the Church is with them in their struggles through life.

Another great work that the South

MINISTER TELLS HOW HE WAS RESTORED TO HEALTH.

The splendid restorative powers of Dr. Miles' Nervine were never better demonstrated than by the experience of the Rev. W. J. Houck, of Greencastle, Pa. We will quote from a statement that he made recently:—

"Several years ago I experienced some severe nervous shocks, which came at a time when my nervous strength and vitality had been greatly taxed by a severe season of work. My health was affected and I was seriously threatened with nervous prostration. I could not sleep at night and was so nervous that I would start at every little noise. My appetite was poor and it seemed almost impossible for me to gain strength. Through the advice of a friend I began taking Dr. Miles' Nervine and Liver Pills. I soon saw that my health was improving. Instead of that tired and worn-out feeling which had so oppressed me, I felt strong and cheerful. I could sleep soundly all night and would awake in the morning feeling rested and refreshed. Since that time whenever I am overworked or feel "run-down" I find a bottle of Dr. Miles' Nervine is a wonderful help in bracing me up and in giving me renewed strength and health."

Dr. Miles' Nervine will prove equally beneficial to others who are nervous and run-down from overwork or from any other reason, and if it fails to benefit you your money will be cheerfully refunded. It can be purchased at any drug store.

MILES MEDICAL CO., Elkhart, Ind.

has to do is the looking to the welfare of the negro. We have him with us, and we are responsible for him. We must save the negro in order that we may save ourselves. For the negro is in close contact with us, and if his ideals are low and un-Christian it will be bound to affect us more or less. It will pay from a financial standpoint to make the negro Christian and trustworthy. The way things are now, the negro is a poor laborer. He is expensive, and we cannot hope to advance as a people until our labor is more effective. No people is ever greater than the laborers as a whole. The narrow view that some people take of the negro is a hindrance to the people of the South. It will retard us. The fact that few people will realize their responsibility to the negro as a race in the christianizing of him is a source of much regret. We need to study the negro's needs in education and give him what is best suited to him as a race. I do not favor some sorts of education, but I do favor industrial education, and that is a part of the work of home missions.

CHILDREN'S DEPARTMENT.

WHICH?

Here are two little hands;
What can they do—
Good things or bad things
The whole day through?
Helping or hindering—
Which of the two?

Here are two little feet;
Where have they run—
Into the shadow or
Into the sun?
Helping or hindering—
Which have they done?

Here are two little lips;
What can they say—
Glad words or cross words
Through the whole day?
Helping or hindering—
Now, which are they?

—Our Little People.

BILLY'S VISITOR.

Mr. Bailey Aldrich, capitalist and business man, alighted from the train with something like exhilaration. "It hasn't grown a particle," he ejaculated under his breath, taking in at a glance the sleepy village basking in the afternoon's sun.

"I wonder," he mused, "if the old church still stands? It seems only yesterday since I sat in the class of small boys in the corner and heard the stories of Elijah, Daniel and Joseph. I used to admire Daniel and Joseph especially. How well Mrs. Case told them, too. My knowledge of the Bible today grew out of those stories she told so graphically. I've always been a temperance man because of the attitude Daniel took regarding the king's table. What a story she made out of it! I wonder if she's still living—this Sabbath school teacher of my boyish days? She was a young woman even then, or she seemed young."

He took out his watch.

"Just two hours until my train is due. I'll walk out to the church and see how it looks."

It was still there, for as he turned a certain corner there its gray walls rose before him covered with vines. Yes, it was the same beautiful old church where thirty years before he had attended Sabbath school. He walked up and tried the handle of the door. It was locked. At that moment a childish voice, sweet and shrill, called out: "Want to see the church,

sir? Father is the minister, and he's away from home, but we live next door and I can get the key for you."

He smiled.

"When I was a little fellow like you I used to come here to Sabbath school. It struck me I'd like to see the inside of it again."

Mr. Bailey Aldrich turned to look into the wide-awake, hazel eyes of a small boy of ten years or thereabouts.

"What is your name?" asked Bailey Aldrich, laying a hand on the boy's shoulder.

"William Douglas, but the boys call me Billy."

Mr. Bailey Aldrich smiled. "So you are the minister's son?"

"Yes, sir."

There was a note of pride in the childish voice that Mr. Bailey Aldrich was quick to detect.

"I belong to him and he belongs to me. Father's an awful good man, sir."

They were walking up the dim aisle by this time. The light from the stained-glass windows fell in shafts and bars over the pulpit and the pews. Mr. Bailey Aldrich stood still.

"The same, the very same," he whispered.

He pointed to a corner of the old church. "I used to sit there," he said. "My teacher was a Mrs. Case."

Billy pointed to a beautiful memorial window representing Christ, the Good Shepherd.

"That's hers," he said simply. "We never knew her, father and I. She died before we came here, but folks talk yet of how good she was."

And then Mr. Bailey read slowly these lines: "Sacred to the memory of Virginia Case, 1838-1905. Blessed are the dead that die in the Lord."

"She knows now what she did for me, Billy," he said. "The best Sabbath school teacher that ever a boy had."

He went over the church in silence. He sat in one of the old pews. He picked up a red hymn book. Finally he arose.

"So your father is pastor here now?" he said to the boy.

"Yes, sir."

"How does he get along?"

"You mean about the salary?"

"Yes."

"You see, some of the members left and built a church farther away. That cut down the salary a good bit. Father doesn't care so much for himself, but he is worrying a good deal now because he wants to go to see his mother, my grandmother, you know. She hasn't been well this long time, and every week she writes for him to come. You see, he's her son and she wants to see him."

"I see," said Mr. Bailey Aldrich, gravely.

"But I don't see how he is ever to go," remarked Billy.

Mr. Bailey Aldrich had a hand on the boy's closely-cropped hair. "Billy," he said, soberly, "this is a hard, work-a-day world most of the time, but once in a while pleasant and unexpected things happen. Now," he smiled, "I wouldn't be so very much surprised if, after all, your father made that visit to his mother."

Billy shook his head.

"Well, Billy," Mr. Bailey Aldrich said, "I thank you for your kindness. I'm glad to have met you, and I'm glad to know also that you have a good father. I want you to give him my kindest regards. Here is my card. There are a few people I want to meet and then my train will be due. So good-bye and thank you."

Billy, left alone, gazed at a bit of card-board.

"He's some man," whispered the boy, slowly. "I wish father could have been here. I expect he's the best kind of a church member."

The incident seemed closed; but nine days later the Rev. William Douglas received a letter.

"Dear Sir," it ran, "I had occasion to stop over in your town several days ago, and I met your son, Billy. He took me over the old church that I used to attend when I was a small boy. I still carry in my heart the teachings I received there. My old Sabbath school teacher is dead. She has a memorial window that your son pointed out to me. You have heard of her, no doubt, Mrs. Virginia Case, for a work such as she did never dies. I trust I'm a better man for this little visit back to the scenes of my childhood."

"I took a fancy, also, to your son, and because he is such a fine little fellow, such an admirable guide and companion, I want to do, if I may, a little act of kindness to you."

"In the course of our conversation Billy acknowledged to me that the salary is not always promptly paid, and that you would like very much to visit your mother, who is ailing. My dear Mr. Douglas, that privilege ought to be yours, and because I once had a lovely and blessed mother myself, in her name I am sending you a check for one hundred dollars to make this visit possible. I do not say much about religion, but the lessons I received in that little church of which you are now pastor will stay with and determine things for me. I wanted you to know this."

"Remember me to Billy, and now, with kindest personal regards, I remain,

Yours sincerely,

Bailey Aldrich."

Rev. William Douglas gazed long at the narrow slip of blue paper that had come to him as unexpectedly as though it had fallen from the skies.

"A hundred dollars! A hundred dollars!" Oh, God did remember, and know of his hardships after all. He, William Douglas, the poor, underpaid pastor of a little, struggling church, had been made the subject of a miracle. Poor?—he was rich—he was going to see his mother.

He took the check and held it. Then suddenly he bowed his head.

"Mother," he whispered, "it has been so long, but I am going to see you again. I am going to see you again."—Kind Words.

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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.

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A FINE GENERAL STRENGTHENING TONIC

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.

NEWS OF THE CHURCHES.

HOT SPRINGS METHODISM.

Present: Robertson, Duckworth, Steele Rasberry (local preacher), Hughes, Holland. Copeland could not attend, but phoned his report.

Holland—(Third Street)—Had two good congregations yesterday and good interest. The Sunday school was well attended, and the best collection (\$20.17) ever raised by the Sunday school. Union League in the afternoon was a most interesting and enthusiastic program. Prayer meeting is holding up fine and the interest is growing. The One-to-Win-One campaign is moving nicely. The people are very enthusiastic.

Steele—(Superannuate) — Preached for Brother Robertson in the morning, and enjoyed the service very much. Stayed at home at night.

Rasberry—(Local Preacher). Oaklawn at the morning hour, enjoyed the service very much. At Daniel Schoolhouse in the afternoon. No Sunday school.

Hughes—(Supply)—Was at Caddo Gap work, and Amity work last week. Brother Galloway is in much favor with his people. Everybody is delighted with him. He is a happy hit. Is working the One-to-Win-One campaign much to the profit of his work.

Everybody is delighted with Brother Harrison. Enjoy his preaching and appreciate him as a pastor. The Sunday school superintendent at Glenwood is one of the most capable superintendents in the Conference and has one of the best Sunday schools. These two charges are flourishing.

Robertson—(Park Ave). Had a good day; splendid congregations at both hours of service. Good Sunday school (134). League well attended and a number took part. Much interest is being taken in the One-to-Win-One campaign.

Copeland—(Central Ave.) Had wonderful congregations at both services. One accession on profession at the morning service. Sunday school largely attended. Prayer meeting best since Conference; more than 100 attended. Finances in the best condition since I have been pastor.

Duckworth — (Oaklawn). Sunday school reached 160 mark yesterday; 10 new pupils were enrolled. Church

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.

services were well attended. Spiritual services. Congregation voted unanimously to have Rev. D. B. Bulkley begin a revival with us on the second Sunday in April. The One-to-Win-One campaign is very popular. More than thirty have agreed to do personal work.—R. L. Duckworth, Secretary.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

J. D. Baker led the devotional service.

First Church, Argenta—(Dr. Wilkinson). Large number at prayer meeting. Sunday school good; extra good crowd at morning service.

Hunter—(Fizer). Good prayer meeting. Sunday school off some. Morning service was well attended. Night slightly off.

Twenty-Eighth Street—(J. D. Baker). Over 100 attended prayer meeting in our community last week on account of the circle prayer meeting. Much good being done. Sunday school off some. Good crowd Sunday morning and at night. Very helpful services. One addition.

Henderson — (Fitzhugh). Good prayer meeting. Sunday school about as usual. Dr. James Thomas with us Sunday morning; all enjoyed his visit. Very good service Sunday night.

Capitol View—(Gee). Best prayer meeting we have had. Sunday school about as usual. Morning service fairly well attended. Evening service better.

Gardner—(Hively). Revival meeting still in progress. Much interest being taken. Large number of young people now actively engaged in church work. Four conversions up to date; 10 additions to Sunday school.

First Church—(Hutchinson). Splendid service Wednesday evening, largely attended. Services Sunday very good; three additions. One conversion.

Winfield — (Hammons). Prayer meeting well attended. Fine service Sunday morning. Services most helpful; 10 additions. Sunday school about as usual.

Highland—(Rodgers). Prayer meeting and Church Conference held Wednesday evening well attended. Good day Sunday. Old-time love feast in afternoon; fine crowd at night. Sunday school larger than ever before; 17 new scholars.

Dr. Monk reported being on the Hickory Plains Circuit Saturday and Sunday. Greatest time; had house full at every service. Nethercut is succeeding because he works at the job, and his circuit is moving upward. He had about eighty in League Saturday evening.

Dr. Penn of Kentucky Conference was a welcome visitor and made an address which was enjoyed by all.

C. N. Baker was at Carlisle with Brother Mann. Had great day. Brother Graham reported everything doing well at Forest Park under Brother Wilson.

A SUCCESSFUL MEETING AT HAMPTON.

We began a meeting at Hampton March 5, and closed the 17th with good results. Brother J. C. Williams, one of our most noble men, was with us all during the meeting after the first two services of the meeting, and did very strong and efficient preaching to the delight of all who attended. We had brothers Briant and Crow with us some also. Brother Briant is junior preacher on Hampton Circuit and Brother Crow is junior preacher on the Hermitage Circuit. The results

of the meeting were about twenty-five conversions and reclamations, and twenty-five accessions to the church. I would say to this big-hearted people at Hampton that we should so continue this evangelistic campaign that there may be many more of our people saved from sin. There were about thirty or thirty-five who covenanted with me on the last night of the meeting to continue in the "Win-One" campaign until its close, when we hope to have another large-sized class to receive into the church.

I want to say to the preachers of the Camden District, that I believe that you carried out the resolution made in our preachers' meeting in Camden, in praying for good results in all the meetings of the district. I thank you very much for the interest you took in the Hampton meeting, and will thank you in advance for the prayers you may offer for the success of the meetings I have announced to you.

Great success to all the brethren of the Conference, Arkansas Methodist, and all the people of our Conference.—L. T. Rogers.

NAYLOR CIRCUIT.

We are still on the map and trying to do some things, although it seems that some things pull down real heavy, while others are moving along nicely. Our beloved P. E. has made his second trip this year, and had a delightful quarterly meeting. We had a good delegation in attendance. Every one seemed to be in good cheer and enjoyed the sermons that Brother Anderson brought in his forceful way. We certainly do appreciate the effort that he is putting forth to build up the Kingdom. May God bless his work all over the Conway District. Some of our points made their assessments more than they were last year, and not one of them lowered from last year, which gives Naylor Circuit a nice assessment for this year, and shows that they are trying to go forward rather than drop back. We have a band of the most faithful people we have ever met. Out of the number of converts on our work last year, which was over 100, we are glad to say the larger per cent of them are still working in different departments of church work, which means so much to them and the church. We are expecting to come up with a full report this fall when we are called to give an account of our stewardship for the year. Pray for us, brethren.—B. E. Roberts, P. C.

GAINESVILLE CHARGE AND ELSE.

Gainesville Circuit is my work, with Brother Swift Anderson as my junior preacher. He has two appointments off of my work—Friendship and Scatter Creek. With this he takes in some

mission territory. He will do a good work and build up some uncultivated points that need to be worked. He is among his old friends and former neighbors, where he is both appreciated and loved.

Our Second Quarterly Conference has just been held, March 11-12. Every appointment was well represented. The reports were fairly good and the prospects encouraging. Rev. H. H. Watson was present, looking diligently after all details of the work and preaching three good helpful sermons, two at Old Friendship, where the Quarterly Conference was held, and one at Oak Grove at 3 p. m. Sunday. This was really a great service. We launched our One-to-Win-One campaign. The Church agrees to co-operate.

It is my purpose to be as evangelistic as I have ability and opportunity, not only until Easter, but until Conference, the Lord helping. I am not specially struck with a Lenten season—from Ash-Wednesday and continuing till Easter, but an old-fashioned Methodist revival continuing, if possible, from Conference to Conference. However, I hope the move may be abundantly successful in winning souls for Christ. I have a nice little charge, four appointments.

I am ahead of most of my brethren,
(Continued on Page 16.)



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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.

WARNING ORDER.

Little Rock Municipal Court, Second Division.
E. N. Davis, Plaintiff,
vs.
G. A. Bergen, Defendant.
The defendant, G. A. Bergen, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, E. N. Davis.
F. M. OLIVER, Clerk.
GEO. A. STRATMAN, D. C.
March 17, 1916.
Troy W. Lewis & Wills, Attorneys for Plaintiff.
Wm. W. Threlkald, Attorney Ad Litem.

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QUARTERLY CONFERENCES

NORTH ARKANSAS.
BATESVILLE DISTRICT.
(Second Round.)
Evening Shade, at Sidney.....April 1-2
Cave City, at Cave City.....April 2-3
Minturn, at Arbor Grove.....April 4
Swift and Alicia, at S.....April 5
Tuckerman Sta.April 6
Kenyon, at KenyonApril 7
Charlotte, at Charlotte.....April 8-9
Sulphur Rock, at Lee's Ch.....April 9-10
Batesville, First Church.....April 16-17
Newport Sta.April 23-24
Melbourne, at Forrest Ch.....April 29-30
Bexar, at Mt. Pleasant.....April 30-May 1
Viola, at Mt. Calm.....May 2-3
Mountain Home, at Wesley Ch.....May 10
Lead Hill and Oakland, at L. Hill.....May 13-14
Pyatt, at Lansing.....May 14-15
Yellville, at Pleasant Ridge.....May 17
Rush Ct.May 18
Calico Rock Ct.May 20-21
Calico and Macedonia, at M.....May 21-22
Mountain View Sta.May 23-24
Marcella and Guion.....May 24-25
Salado and Oil Trough, at O. T.....May 27-28
Floral, at CornerstoneMay 28-29
Newport Ct.June 3-4
Newark Sta.June 5-6
Having been delayed in our first round by the flood, we will have to rush through this time. Where two dates are given, I expect to be present on the night of the first and hold Conference at 10 a. m. of the second. Where only one day is given, I expect to be present for the morning service and hold Conference at 2:30 p. m. On Saturday, preaching at 11 a. m. and night. Conference, 2:30 p. m. Let every pastor and Sunday school superintendent be ready for the Children's Day service at the proper time. Do not let any interest of the church go without proper attention.
B. L. WILFORD, P. E.

BOONEVILLE DISTRICT.
(Second Round.)
Walnut Tree, at Camilla.....April 1-2
Belleville, at Ranger.....April 2-3
Waldron Ct.April 8-9
Waldron StationApril 9-10
Cauthron Ct.April 10
Danville StationApril 15-16
J. H. O'BRYANT, 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.)
DamascusApril 4
GreenbrierApril 8-9
ConwayApril 9
LondonApril 15-16
Hartman and Spadra.....April 17

District Conference at Hartman, beginning April 18.
JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.
(Second Round.)
Farmington Ct., at Farmington.....April 1-2
Lincoln Ct., at Summers.....April 2-3
FayettevilleApril 8-9
Centerton Ct., at Centerton.....April 15-16
Viney Grove Ct., at Rhea's Mill.....April 22-24
Prairie Grove Sta.April 23-24
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 ForestMay 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
District Conference will meet at Green Forest, July 5.
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
(Second Round.)
Huntington and Mansfield, at M.....April 1-2
Ozark Ct., at Bethlehem.....April 8-9
Beech Grove Ct., at Mineral Springs.....April 12-13
OzarkApril 16-17
Kibler Ct., at Mt. View.....April 22-23
South Fort Smith.....April 23
Van BurenApril 30
First Church, Fort Smith.....April 30
Hartford and Midland, at H.....May 6-7
Central Church, Fort Smith.....May 14-15
GreenwoodMay 20-21
Charleston Ct.May 28-29
AlmaMay 28-29
District Conference at Van Buren, April 26-28.
WILLIAM SHERMAN, P. E.

HELENA DISTRICT.
(Second Round.)
Wheatley and Hunter.....April 1-2
BrinkleyApril 2-3
ClarendonApril 5
Aubrey, at RondoApril 8-9
Keevil, at ShiloApril 15-16
Cotton PlantApril 16-17
WynneApril 22-23
ParkinApril 23-24
Holly Grove, at Marvell.....April 29
TurnerApril 30
Colt, at Smith's Chapel.....May 5-6
McCroryMay 10
Howell and DeView, at Gray's.....May 13-14
MellwoodMay 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.)
Trinity Ct., BonoApril 1-2
First ChurchApril 2-3
Harrisburg Ct., Bay V.....April 8-9
HarrisburgApril 9-10
Marked Tree and Lepanto, Lepanto.....April 15-16
Nettleton and Bay, Truman.....April 22-23
MarionApril 23-24
Manila and Dell.....April 29-30
BlythevilleApril 30-May 1
Blytheville Ct., D. Ridge.....May 6-7
LuxoraMay 7-8
OsceolaMay 13-14
WilsonMay 14-15
Whitton and Tyronza, W.....May 20-21
Gilmore and Joiner, G.....May 21-22
Yandale, C. Valley.....May 27-28
Monette and Macey.....June 3-4
F. M. TOLLESON, P. E.

PARAGOULD DISTRICT.
(Second Round.)
Marmaduke, Harvey's C.....April 1-2
Piggott & Rector, at Rector.....April 2-3
Paragould, First Church.....April 9-10
SalemApril 15-16
Mammoth SpringApril 18-19
Imboden and Smithville Ct., Hardy.....April 20-21
Ash Flat, CorinthApril 21-22
ImbodenApril 22-23
Black Rock, Portia and Hoxie, at P.....April 23-24
Peach Orchard, MoarkApril 29-30
CorningApril 30-May 1
New Liberty Ct., New L.....May 6-7
Paragould, East Side.....May 7-8
Pocahontas Ct., Oak Grove.....May 13-14
PocahontasMay 14-15
Reyno, Success and Biggers, at Reyno.....May 20-21
H. H. WATSON, P. E.

SEARCY DISTRICT.
(Second Round.)
LeslieApril 1-3
Argenta, First Church.....April 8-9
Argenta, GardnerApril 8-9
Augusta Ct.April 15-16
Augusta StationApril 16-17
Auvergne and Weldon, at Tupelo.....April 22-23
Judsonia and Kensett, at K.....April 23-24
Clinton Ct., at Archie.....April 29-30
Higden and Shirley, at H.....April 30-May 1
Cato Ct., at Bethel.....May 6-7
Cabot and Jacksonville, at J.....May 7-8
McRae Ct., at Copperas Spgs.....May 13-14
Griffithville Ct., at G.....May 14-15
Heber Springs Ct.May 20-21
Heber Springs Station.....May 21-22
Vilonia Ct., at Cypress V.....May 26-27
Beebe and Austin, at A.....May 27-28

Bradford and Bald Knob, at Russell.....May 28-29
Searcy Ct., at Gum Springs.....June 2-4
Pangburn Ct., at Letona.....June 10-11
Searcy, First Church.....June 18-19
R. C. MOREHEAD, P. E.

LITTLE ROCK.
ARKADELPHIA DISTRICT.
(Second Round.)
Traskwood Ct.April 1-2
Hot Springs Ct.April 4-5
Ussery Ct.April 6-7
MalvernApril 8-9
Leola and Carthage Ct.April 10-11
Holly Springs Ct.....April 13-14
Park AvenueApril 16-17
Cedar GladesApril 19-20
Dalark Ct.April 22-23
Princeton Ct.April 29-30
Malvern Ave.May 6-7
Oak LawnMay 14-15
ArkadelphiaMay 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.)
Thornton, at Temp. Hill*.....April 2-3
Strong, at Bolding*.....April 8-9
HuttigApril 15-16
FordyceApril 22-23
El Dorado Ct., at Parker's*.....April 29-30
Hampton, at Harrell*.....May 6-7
Bearden, at MillvilleMay 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
CamdenJune 13
Waldo, at BucknerJune 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.)
LonokeApril 1-2
Capitol ViewApril 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
Tomberlin 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.)
Watson, at KelsoApril 2
DermottApril 7-8
Tillar and DumasApril 8-9

Ark. City and Lake Village.....April 15-16
Snyder and Montrose, at M.....April 22-23
HamburgApril 23-24
Hamburg Ct., at Locke's.....April 29-30
CrossettApril 30
WilmarMay 6-7
WarrenMay 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
MonticelloMay 28-29
District Conference at Hermitage, June 30-July 2.
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.
(Second Round.)
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
StuttgartMay 21-22
Redfield Ct., at Marvin's C.....May 27-28
Alzheimer and Wabbaseka, at Alzheimer, 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.)
Center Point, at Center.....April 1-2
NashvilleApril 2-3
Mt. Ida, at Mt. Ida.....April 8-9
Delight, at Pike City.....April 10-11
Mineral SpringsApril 15-16
Blevins, at FriendshipApril 18-19
Columbus, at BethanyApril 22-23
Pleasant Grove, at Pl. G.....April 24-25
Bingen, at Bingen, 5th Sunday meetingApril 28-30
Orchard View, at O. V.....May 6-7
MurfreesboroMay 7-8
Harmony, at Moscow.....May 13-14
Prescott, at Prescott.....May 14-15
Gurdon, at WheelanMay 20-21
W. M. HAYES, P. E.

TEXARKANA DISTRICT.
(Second Round.)
Ben Lomond, at Brownstown.....April 1-2
Horatio and Wilton.....April 8-9
De Queen (at night).....April 9
RichmondApril 15-16
Patmos, at Mt. Ida.....April 22-23
Stamps (at night).....April 23
ForemanApril 29-30
Ashdown (at night).....April 30
First Church, Texarkana.....May 7
Cherry Hill.....May 13-14
Mena (at night).....May 14
UmpireMay 20-21
VandervoortMay 27-28
District Conference at Hatfield.....May 25-28
J. A. BIGGS, P. E.

WHY WOMEN
WRITE LETTERS

To Lydia E. Pinkham Medicine Co.

Women who are well often ask "Are the letters which the Lydia E. Pinkham Medicine Co. are continually publishing, genuine?" "Are they truthful?" "Why do women write such letters?"

In answer we say that never have we published a fictitious letter or name. Never, knowingly, have we published an untruthful letter, or one without the full and written consent of the woman who wrote it.

The reason that thousands of women from all parts of the country write such grateful letters to the Lydia E. Pinkham Medicine Co. is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives, once burdened with pain and suffering.

It has relieved women from some of the worst forms of female ills, from displacements, inflammation, ulceration, irregularities, nervousness, weakness, stomach troubles and from the blues.

It is impossible for any woman who is well and who has never suffered to realize how these poor, suffering women feel when restored to health; their keen desire to help other women who are suffering as they did.



BOILS NEEDN'T BOTHER YOU.
Gray's Ointment puts an end to them right away. This remarkable ointment was first prepared in 1820 by a North Carolina physician. For nearly a century the American people have found it the most effective preparation for all eruptions and abrasions of the skin, burns, cut, wounds, bruises, boils, carbuncles, ulcers, sores, etc. It speedily heals the skin trouble, and prevents the development of blood poisoning, which not infrequently rises from a neglected sore or cut. "The best remedy I ever tried for risings, and all my friends who have tried it say it beats anything they ever used," writes Miss E. M. Manley, Auburndale, Fla. Keep a box in the house, 25c at druggists. Get a free sample by writing W. F. Gray & Co., 830 Gray Bldg., Nashville, Tenn.

It Is a Burning Shame
that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

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

furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money.

Advantageous rates; easy payments; profits to policy holders. And your Church is entitled to share in these benefits. IT IS UP TO YOU.

For applications and particulars address
HENRY P. MAGILL, Sec. and Manager
Insurance Exchange, Chicago, Ill.
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214 Norton Building, Fourth and Jefferson, Louisville, Ky.

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.

A Pastor's Appeal.

Rev. Phillip C. Fletcher, who has had wonderful success with the One-to-Win-One method, has recently sent out a letter to the members of his congregation calling upon each one of them to sign personal workers' cards. He also plans an inspirational meeting for his church membership to be held soon.

The Galloway College Revival.

President J. M. Williams told in his report to the board of trustees of Galloway College, on the 14th inst., about the gracious meeting held by Rev. E. R. Steel, of First Church, Pine Bluff. Every unsaved young woman of the institution, except five, committed themselves to Christ and the church. Then, by request of the board, Brother Steel, in his own modest, impressive and gripping manner, told of his impressions of the college and the student body. It was a deep work of grace, such a work as will tell in homes for generations to come.

Revival Fires.

Revival fires are beginning to burn throughout the two Conferences of Arkansas. A number of pastors are either now in the midst of special meetings or are planning for such. The great meeting at Conway has attracted the attention of the entire state, and its fires will extend to other charges. Rev. L. C. Beasley, of Fairview Church, Texarkana, began a series of revival services on the 22nd inst. Dr. J. A. Biggs reports that the preachers of the Texarkana District are taking heartily to the "One-to-Win-One" campaign. "The Church News," a live paper issued by the First Church at Stamps, shows that Rev.

Moffett Rhodes is wide awake to the situation. Rev. F. P. Doak at Ashdown, Rev. F. N. Brewer at De Queen, Rev. J. B. Sims at Mena, and Rev. J. B. Dickerson at Lewisville, are each "pushing the battle to the wall."

Will We Win.

The churches of Arkansas have undertaken a great task. We are now in the midst of the struggle. Will we win? It remains to be seen. It depends upon how the pastors and leading members of the churches depend upon God and use the resources at hand. What a vast army—108,000. Will these prove themselves "good soldiers of Jesus Christ?"

Can Methodism Be Satisfied?

"Can Methodism ever be satisfied with anything else than a great hearing, a mighty stir, and the shout of new-born souls in the camp? Methodism is a movement of God among the people. She loves to fight—fight EMPTY PEWS AND FROZEN ALTARS. God has put upon her the spirit of eternal GO."—Rev. Martin T. Haw, St. Louis, Mo.

These Are Most Important Words.

Bishop Joseph S. Key, the grand old Prince in Israel, who is just waiting to hear the rustle of an angel's wing, says: "I deplore the unseemly haste with which members in many cases are being received today. I have seen pastors open the doors of the Church to any man or woman in the congregation. I have seen a man, a stranger to the pastor and congregation, give his hand for membership and the pastor proceed to receive him without knowing even his name, and after baptizing and receiving him he

asked the man to give him his name and address. I pray this Evangelistic Campaign may bring us greater carefulness in receiving members into the Church."

Go to the People.

"The early Methodists went to the people. The old wineskins of English formalism could not hold the new wine of Methodist evangelism. So the Methodists went to the masses—out to the vacant places in the cities and fields where crowds flocked to hear them."—Bishop E. D. Mouzon.

From a Live Pastor.

Rev. Don C. Holman, the wide-awake, up-to-date pastor at Bearden, says in a letter to one of the editors of this page: "We are working hard now on the 'One-to-Win-One' campaign, and the outlook is very encouraging. Many of my people are working as I have never seen them work, and they are more optimistic than ever before."

Revival at Hatton.

Rev. W. B. Arnold, pastor of the Vandervoort Circuit, Texarkana District, Little Rock Conference, has had a gracious revival at Hatton, which resulted in 22 conversions and 22 additions to the church. The church was greatly revived and the community stirred.

Bishop E. R. Hendrix Says:

"When God would save a man, He does it by way of a man." So our Lord taught by precept and example as when He sent out His apostles and also "the seventy" laymen, 'two by two' into every city and village whither He himself would come. John Wesley

learned this lesson well, and so His work increased and multiplied through the labors of his helpers, largely lay helpers alike in Great Britain and in America. It was a One-to-Win-One campaign that marked the great Wesleyan revival from the beginning. Wesley himself was won through Peter Bohler and never ceased to enlist individuals to reach individuals."

Gripping Words of a Great Pastor.

"The most encouraging thing about this work is the relation the Spirit sustains to it. He knows the whole field as well as all the workers. We do not always understand His impressions, but we do well to act upon them. No doubt Philip was puzzled to know why he should be called away from a revival to go across the country to the highway which led from Jerusalem to Gaza, nevertheless he went, and the result justified the move. When we feel impressed to speak a word to the unsaved, touching the welfare of the soul we should not hesitate, for the same influence which moves us to act is the same time moving the object of our efforts to receive us. While we are led by the Spirit we can make no mistake. But how may we be sure the Spirit leads? The test lies in the object toward which we are led. If it be a good deed only the Spirit could inspire it. While, therefore, we are striving to do good, we may rest assured of His presence. Our unsaved friends are waiting to be approached, then with a prayer on our lips and with love in our hearts let us speak the word and leave the results with God."—Forney Hutchinson.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEWS OF THE CHURCHES.

(Continued from Page 14.)

have made ends meet. Started on a circuit, and am back on a circuit, but no man outranks a Circuit Rider. I know many of you brethren don't envy me my work, but I would not swap with you. You fellows in your big charges hardly know what a square meal is. Come out here and go around with me and fill up.

I have about half of my Arkansas Methodist money. Will collect the rest by the last of the month and send it in.

Rev. T. Y. Ramsey at First Church, Paragould, and Rev. J. F. Jernigan of East Side have both been well received and are filling their places well. The people are pleased and delighted with their pastors.

Rev. J. W. Williams is starting well on Paragould Circuit, and sure he will have a good year. So far as I know things are starting well on the whole district. Bad weather has prevented aggressive work in the country up to this time.

The people who read the Methodist are delighted with it. I hope to send in a list of new subscribers soon.—M. M. Smith.

CADDO GAP AND WOMBLE.

Time has wrought some changes since Conference, and we find ourselves representing our Master in this

splendid, beautiful and bountiful field of labor.

I came from Orchard View to this work the first Sunday in January and haven't missed an appointment despite the weather and road conditions. The people have received me royally and I am comfortably situated at home at Brother Busby's, in Womble. The good people thinking one's appearance influences those with whom they labor arrayed me, not in the glory of Solomon, but in a full suit of clothing, well representing the "quality" stock handled by Rowton Bros.

Our work is making marked progress. The Sunday schools are working industriously in the "Seven-in-Seven" campaign. The Epworth League at Caddo Gap has been reorganized and have their new charter. County Line has bought an organ, and altogether we feel that God is even now beginning better things for us.

It is encouraging to know that there are so many strong men to stand by God's cause, the church and the humble preacher who labors with them.

We hope for a repetition of history in this work and even expect greater than history repeated, and if it comes to pass men like T. F. Hughes and Henry Hughen will be sent out preachers and many good men will be discovered to take the places of men like J. F. Middleton, Warren and B. M.

Rowton and J. W. Garrett, the pioneers of the circuit.

We hope to report progress from time to time.—Jesse Galloway.

GENTRY.

We have had a great revival at this place. We were very fortunate in securing the services of Brother Tol Tatum of Jonesboro, Ark. His songs and rich exhortations were very much appreciated by all that attended. His zeal for souls was beyond anything we have ever had in our little city. His manner was greatly different from most of our modern evangelists. The old songs were mostly used; the aged were taken back to childhood, and almost lived in the real revivals of former days. The old veterans of the cross wept freely, and all were lifted into a larger place. His talks were like his songs, filled with sympathy and love. At times he would talk of heaven, and at other times he would paint the horrors of hell as he saw it in the Old Book. He is a success in the evangelistic field, and we can honestly recommend him to any one who wants a helper, a man charged with fire and the Holy Spirit.

We had about 35 or 40 conversions, all churches are strengthened and enlarged by his visit in our midst. We have received to date 13 and hope to have more in the near future. Many thanks to the churches of the town

for their faithful attendance and work. May the blessings of our Father ever accompany our brother in his work.—S. F. Brown, P. C.

FRIENDSHIP.

The people of Friendship Circuit have given the present pastor a very cordial reception. He has been duly pounded, for which he has the highest appreciation. He also appreciates all the kind words of the people for their former pastors. We have four Sabbath schools with the usual faithful few to run them, and much good is being done, with fine opportunities for increase in the Sabbath schools in interest and numbers. We have a non-connectional Missionary Society of fifteen at Friendship. Our purpose is to have a connectional society soon.

We have a record-breaking steward for fidelity in attending quarterly conferences—Brother John Hansford, who has given to the world three preachers, one our pastor at Eagle Mills; has attended sixty-one quarterly conferences in succession, except one. The one he missed was due to the serious sickness of a son when the voice of duty kept him at home. We have other officials here very much devoted to the church. A great year in soul-saving is expected on this charge. Our first quarterly conference was a gracious success, inspirational in the business session and preaching.—John F. Taylor.