

# 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, APRIL 6, 1916

NO. 14

FOR THOUGH I BE ABSENT IN THE FLESH, YET AM I WITH YOU IN THE SPIRIT, JOYING AND BEHOLDING YOUR ORDER, AND THE STEADFASTNESS OF YOUR FAITH IN CHRIST. AS YE HAVE THEREFORE RECEIVED CHRIST JESUS THE LORD, SO WALK YE IN HIM; ROOTED AND BUILT UP IN HIM, AND ESTABLISHED IN THE FAITH, AS YE HAVE BEEN TAUGHT, ABOUNDING THEREIN WITH THANKSGIVING.—Colossians 2:5-7.

## THE MOOD OF THE MOUNTAINS.

Journeying through West Virginia, Virginia, and Tennessee, I came under the mood of the mountains. There is something of mystery and majesty about the high hills with their pointed peaks, rugged ridges, dark dells, crannied crags, and veiled valleys. The sparkling spring, the rippling rill, the babbling brook, the riotous river thrill and fascinate. Big boulders, rough rocks, lofty ledges stare and startle. Winding ways and quaint crypts cry for comradeship. Through his holy handiwork God holds communion with listening hearts and helps them hear. As the mountains mysteriously move me and the hills haunt with harbingers of heaven, I apprehend the feelings of our Bishop Hoss as the mood of the mountains masters him. The sensitive soul exults. Spirit seems to speak to spirit.—A. C. M.

## IMPRESSIONS OF BALTIMORE CONFERENCE.

It was my privilege to spend the greater part of Friday, Saturday and Monday at the sessions of Baltimore Conference. While there are vigorous young men, still one is impressed with the large number of hale and active old men. They are being rapidly depleted, nine having died last year, the largest number of deaths ever recorded in one year. The memorial session on Monday was characterized by carefully prepared memoirs and few talks. There may have been a deep undercurrent, but little emotion was expressed. The debates were quiet and dignified. The secretary read practically all papers and reports. Business was dispatched in a leisurely fashion. The Bishop frequently urged the committees to speed up. Very few were admitted on trial, and the class received into full connection was small. Few were transferred in or out. The Bishop expressed deep solicitude about the paucity of preachers. There are no large salaries, but collections seemed to be good. There are no very strong charges. In the chief cities, Baltimore and Washington, the other Methodism has decidedly the advantage in membership, church buildings, and wealth. The need for the proposed representative Mt. Vernon Place Church is very apparent. Educational conditions as represented in the Randolph-Macon system and other schools seem to be highly prosperous. An aggressive movement is to be made to relieve of an old debt the splendid Academy at Front Royal, whose faithful and efficient principal, Prof. Charles L. Melton, confesses that he was the writer's pupil at Neosho, Mo., thirty years ago. Prohibition has made great progress, having won in Virginia and West Virginia, but being temporarily retarded in Maryland. Dr. James Cannon, our peerless Anti-Saloon League leader for Virginia, made a gratifying report. The law adopted is marvelously minute and far-reaching. Rev. J. A. G. Shipley, a missionary to China, and Dr. John M. Moore, Home Missionary Secretary, made strong addresses. Dr. Moore is steadily growing in vision and power.

Instead of asking for free entertainment, the Conference pays for it, a plan the propriety of which I capitally doubt. Hospitality is both a duty and a privilege, helping both host and guest, and today needs encouragement rather than repression. Bishop Mouzon, of Texas, presided. He preached with power, exhorted with propriety and moderation (not monopolizing the time as is the custom of

some), delivered a great address on Bishop Asbury, presided with ease and urbanity, following the spirit of the law, but avoiding technicalities, and made the appointments carefully and considerately. Only expressions of admiration and satisfaction were heard. Compared with our Western Conferences, the Baltimore is leisurely and quiet. It seems safe, sane and sound. Having territory in several States and being in hotly contested border-land, it has complex and difficult problems.

A few old friends were found, many new ones formed, and gracious courtesies extended. The only regret is that, attempting to see many things in Washington and vicinity, I was unable to enjoy all of the Conference occasions.—A. C. M.

## THE EDITOR HEARS BILLY SUNDAY.

Ever since I have studied Billy Sunday I have believed in him. At Baltimore last week I heard him once, and my faith was strengthened. His voice was badly shattered, and only the immense sounding-board enabled the audience of 20,000 to hear him. The auditorium covers a block and the people pack it at every service. It is a solid mass of deeply interested and responsive humanity. The best citizens as well as the worst seem to be present. Bankers and lawyers are among the ushers. The music is fine, and all sing. The evangelist is mixed motion. Many movements are characteristic of the ball player. Often he stands poised with one foot drawn high, like the baseball pitcher. He hurls himself like a tiger leaping on his prey. He pounds, and stamps and jumps, and through hands held trumpet-wise hisses and shouts and shrieks. All these things merely emphasize his earnestness, and do not seem grotesque. He preaches a positive gospel, believes in the Bible and a heaven to win and a hell to shun. While his epithets are a trifle blunt and strong, the larger part of his language is clean and clear and choice. His message reaches head and heart. Aside from his gyrations he reminds one forcibly of our own wonderful Sam Jones, who was the first of this type of evangelist. Baltimore has been thoroughly stirred. Rich and poor, high and low, policeman and private citizen, have been reached. The work must be followed up by pastors and teachers to abide, but it is undoubtedly the initial step toward Christ in multitudes of lives. On Saturday of the session of Baltimore Conference a special excursion of members and visitors ran from Alexandria to Baltimore on account of the Sunday meeting. It was an opportunity well improved, and may help to arouse this conservative Conference to the possibilities of present-day evangelism. I advise every preacher to hear Billy Sunday and be provoked to greater works.—A. C. M.

## BISHOP CRANSTON AND METHODIST FUSION.

While in Washington I enjoyed the gracious privilege of meeting Bishop Cranston, senior effective bishop of the Methodist Episcopal Church, who has long resided in that city, and of hearing him at a reception given in his honor, where hearty and tender tributes from Congregationalist, Episcopalian bishop, Baptist, Presbyterian, and Southern Methodist gave evidence of deep love and high esteem. Then at the opening sacramental service of the Baltimore Conference of his Church he spoke again and detained me by episcopal authority and bade me speak. In all of his conversation and addresses the union of Christian forces for service was the dominant note. His appeals for a Methodist merger were masterful and moving. He had just held a Colored Conference at Richmond, and touchingly told of the royal and fraternal hospitality of our Bishop Denny, in whose home he was entertained and in which he held his cabinet meetings, and praised the cordial co-operation of our bishop and people. He earnestly urged that

nothing be said or written that would retard or mar the movement for union. He seemed willing to sacrifice almost anything to secure the desired consummation, which he confidently expects in 1920. He is literally loving the Methodisms, not merely into union, but into fusion. In my discussions of relations, I have often referred to historical facts, which, in my estimation, fully justify our position. Now, without abating my belief in the value of historical argument, but out of deference to the feelings of this St. John of our sister Church, I have resolved for the present, at least, to refrain from irritating allusions, and let love rather than logic do its perfect work. If the Northern General Conference will follow its truly great and genuinely Christ-like leader, the dream of his latter years and the desire of his soul may be realized even before his Lord calls him higher. Next month Bishop Cranston retires under the rule, but he will be liberated to love American Methodism into full and final fusion. The signs on all sides are significant.—A. C. M.

## O TEMPORA! O MORES!

Recently in New York City a pair of puissant pugilists pounded and punched each other for a ponderous pile of pelf. Murder was not in their minds nor hate in their hearts. They fought for fame and fat fees, and were willing to suffer for a season if later they might sit in sylvan shade and silken softness. Fighting furnished food. It was their trade, ignoble to be sure, but by it quick money could be earned. As they intended to hurt none but themselves, and as they cultivated strength and hardiness and exhibited a kind of courage, they stand higher than the pimp, the procurer, the gambler, the rumseller, the crafty crook. They may even be admired for their virile vigor and patient pursuit of a purpose and for power to endure pain and punishment. Certainly they are examples to be shunned, but we respect the purposeful pugilists in comparison with the rotten rabble that rioted and rooted and raucously roared at sight of the burly bullies in bloody battle. Purblind paganism palliates the putrid practices of a pampered populace gloating over glittering gladiators. Fanatic faith finds fierce fun in funeral fires; but when seismic sorrow has seized our world, when the most tremendous tragedy of time thrills throbbing throngs, it is almost inconceivable that fair women should be found feasting on fistic folly and multitudes of men should hurl their hats high and bellow and belch bold blasphemy over big bodies bruised for bullion. The panting people paid a pretty price for this pugilistic performance. Pet poodles possibly pined pitifully while their painted patronesses purred and paraded their poverty of purity. The rotten rich thus rush riotously toward ruin, and the pursuing poor pour their perverted pennies into paltry and pernicious pleasures. O tempora! O mores! When will the herd which is headed hellward heed and halt? When will the dazed, daft brutes with human heritage repent of their wantonness and be restored to soul soundness and sanity? While Europe, exhausted, faints, shall America, feasting and foolish, fall?

## THE TEXAS ADVOCATE REPLIES.

On another page we publish two articles from last week's Texas Christian Advocate, in one of which the editor makes a partial reply to the questions asked in this paper a few weeks ago. So much editorial matter was already in type when these articles were received that we cannot take space in this issue for discussion of the editor's position, but hope to have room for a rejoinder next week. We urge our readers to study carefully all that our Texas brother writes so that they may fully understand his side of the case.

The grace of God spoils many a selfish plan.

# Arkansas Methodist

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A. C. MILLAR.....Editor

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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.

## METHODIST CALENDAR.

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.

Arkadelphia Dist. Conf., at Sparkman, May 18-21.

Little Rock Dist. Conf., at Highland Church, May 23-25.

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.

Batesville Dist. Conf., at Mt. Home, July 11.

## PERSONAL AND OTHER ITEMS.

Our educators are in session at Birmingham this week.

Rev. G. B. Griffin writes that things are going well with him on Springfield Circuit.

The Northern Methodist Church at Stuttgart has had a revival followed by thirty accessions.

Born—To Mr. and Mrs. Thomas D. Spruce, on March 7, a twelve-pound boy, David Few Spruce.

On account of failure to receive a carload of paper, the Texas Advocate last week was only half its usual size.

Dr. U. V. W. Darlington of the Western Virginia Conference has been elected to the presidency of Morris-Harvey College.

Rev. J. W. Johnston of Bexar Circuit reports a good day last Sunday, with good congregations morning and afternoon.

Bishop Mouzon recently made a masterly and much appreciated address before the Methodist Ministerial Union at Baltimore.

Rev. C. F. Wilson of Monette has put our church on the map at the new town of Leachville. He hopes to build in the near future.

It is claimed by some papers that Governor Major of Missouri has given so much time to dancing that he is out of the race for the Senate.

One night last week Bishop Hoss gave an account of his Oriental journey before the Candler Club of St. Luke's Church, Oklahoma City.

At its last session the Baltimore Conference voted an additional assessment of \$15,000 for our representative church at Washington City.

Rev. R. E. Glasscock, a local preacher living near Cabot, called last Tuesday and arranged to send the paper to his mother as a birthday gift.

It is announced that Atlanta has more than redeemed its pledge to raise \$500,000 for Emory University by subscribing \$770,951.62. This is a notable achievement.

The Scientific American of March 25 contains a very interesting "Plan for Military Preparedness" by Archdeacon W. M. Walton of the Protestant Episcopal Church in Arkansas.

Rev. H. R. Singleton, formerly a member of White River Conference, but for some years a member of St. Louis Conference, died at a sanitarium in St. Louis, March 22.

Through Rev. E. K. Sewell of Osceola we have just received from Mr. George Abrey \$5 for the superannuate home at Ravenden Springs. The money will be sent to Sister Edwards.

Married—In the parsonage parlors at Willow, Ark., on March 26, Mr. Hunter Heard of Willow and Miss Nora Spruce of Holland, Ark. The ceremony was said by the bride's brother, Rev. Thomas D. Spruce.

Rev. M. N. Waldrip of Lakeside Church, Pine Bluff, began a protracted meeting at Arkadelphia

Sunday. Services are to be held alternately at the church and at Henderson-Brown College.

In the recent death at the age of eighty-nine of Dr. J. B. Angell, for years president of the University of Michigan, America lost one of its greatest educators and statesmen, a truly great man.

Rev. A. Knox, a Pine Bluff boy, once a member of Little Rock Conference, is now a member of Baltimore Conference, and has been re-appointed to Shepardstown. His brethren speak well of him.

American Missionary Societies in Porto Rico unite in asking Congress for prohibition. Their prayer should be granted. It is said that liquor is so cheap there that a peon can get drunk for two cents.

Rev. B. L. Wilford, presiding elder of Batesville District, announces that Rev. L. R. Ruble of Bellefonte has been appointed preacher in charge of Pyatt Circuit in place of Rev. J. S. Goodman, who failed to take the pastorate.

A number of Epworth Leagues throughout the two Conferences are doing good work for the paper. We will be glad to allow commission to any of the Leagues that wish to take up the work. Let them arrange with their pastors to do this.

Clyde C. Arnold, a member of the Little Rock Conference Epworth League Board, has organized a League at Sherrill with fourteen members. J. R. Rhodes is pastor. A League has also been organized at Tucker by the pastor, Rev. J. R. Rhodes.

Rev. R. M. Holland of Hot Springs reports that his wife was operated on at the Crystal Street Sanatorium on March 27. The operation was a complete success. She is rapidly recovering, has never had fever, and expects to be at home in two weeks.

Since the accessions following the great meeting our church at Conway has a membership of over one thousand, and is outnumbered by only one church in Arkansas. Is there another church in Southern Methodism with a membership of 1,000 in a town of 3,500?

On March 26, at the residence of the bride's mother, Mrs. O. H. Morrow, Joseph Watson Reynolds was married to Miss Frances Wells Morrow of DeWitt, Ark., Rev. R. R. Moore officiating. Prof. Reynolds is a graduate of Hendrix College, and is at present principal of the public school in DeWitt.

Rev. S. K. Barnett of Huttig writes: "Everything is moving along smoothly down here. My Board raised my salary \$100 this year, and it is all paid up to date, and we have more than raised our foreign missionary money through the Missionary Day in Sunday school. Sunday school is growing and we are pushing the 'One-to-Win-One' campaign. Pray for us."

According to the Methodist Bulletin for Fordyce, Ark., of which J. J. Harrison is the editor, the pastor, S. R. Twitty, knows how to get folks out to prayer meeting. His attendance a week ago for that service was 164, and he is expecting to have 200 in the near future. We wish him the best of success in his good work.

Rev. J. H. Pritchett, D. D., who died March 21 at his home in Webb City, Mo., was for four years, 1898-1902, one of the missionary secretaries of our church. He was eighty-one years of age, and for sixty-one years had been a Methodist preacher. For some years he had been a superannuate of the Missouri Conference. The editor enjoyed his preaching when a student, and considered him a great preacher.

The prohibition leaders at Washington are not discouraged over the recent action of the House Judiciary Committee in postponing without date consideration of national prohibition. The action was not unfriendly, but was approved by friends to secure later the largest possible support. There are many delicate questions entering into the situation, and our friends are seeking to handle everything prudently.

Governor Lon V. Stephens paid us a pleasant call Monday, and told of his recent visit to Hot Springs, Ark. He says: "Dr. Copeland is succeeding wonderfully in his work, having gotten hold of a large number of people who have hitherto never been in touch with the church." He also spoke of the beautiful new church building in which the congregation is now worshiping, which, we understand, is one of the very finest in the connection.—St. Louis Christian Advocate.

Principal Arthur Ram'ay of Fairmont Seminary, is not only one of the most successful sons of Hendrix College, but has the following distinguished students to his credit: Hon. O. T. Wingo, member of Congress from Arkansas; Prof. G. A. Simmons, professor of Latin and Greek at Hendrix College; and President Richard Thompson, of Crescent College, Eureka Springs. These, although his students at McFerrin College, Martin, Tenn., should be counted as grandsons of Hendrix.

Rev. L. C. Beasley of Fairview Church, Texarkana, writes: "Things seem to be moving along here very nicely. We are in the midst of our 'One-to-Win-One' campaign, which promises some good things. We are also holding our meeting, and the interest is good. Several have already given their names for church membership. We are praying for a great ingathering this year. These people are loyal and true, and there is a great future for Fairview. Pray for us at this time and at all times."

Spending last Sunday in Memphis, the editor was drawn by warm personal friendship for the pastor, Rev. Benj. Cox, to Central Baptist Church, where it was his privilege to look in on a fine Sunday school and preach to a great congregation, largely of men, as the weather was unfavorable. At night, following the reading of poems by Memphis poets, the pastor preached an appropriate sermon on the ministry of poetry. Brother Cox, who was well known and loved in Little Rock, is doing a marvelous work in a down-town church into which he has received some four hundred members during his three years' ministry. He is utilizing the billboards for church publicity with fine effect, and for over a year has every day maintained a noon prayer meeting, which has been a source of blessing and power. His methods and experiences are worthy of study by those who have the problem of the down-town church.

## AN APPRECIATED STATEMENT.

On another page, under the caption, "The New York Editor Explains," we publish his statement concerning the misunderstanding growing out of the New York-Maryland priority dispute. He very frankly announces that the action of the Northern Bishops was not due to a suspicion that there was something wrong with the elements of the Commission from the other two Methodist Churches. It was to draw out just such a statement, if possible, that our strong criticism was made, and we are truly glad that the editor of the New York Christian Advocate is able to clear the matter up. So far as we are concerned, this manly, brotherly avowal is satisfactory.

## THE GRAVES OF OUR FATHERS.

It was with a peculiar feeling of reverence and awe that I stood with Dr. C. D. Harris, editor of the Baltimore Southern Methodist, on March 29, at the tomb of Bishop Francis Asbury in Mt. Olivet Cemetery, Baltimore. There, too, are the graves of Bishop Enoch George, Bishop John Emory, Bishop Beverly Vaughn, Robert Strawbridge, and Jesse Lee, and many others who were notable men in the history of early Methodism. These were mighty men who laid the foundations on which their spiritual sons have built. They wrought well and the whole nation is their debtor. It was gratifying to know that old Baltimore was even then being stirred to its depths by one who, although not a Methodist, has the faith and fire and fervor of our fathers.—A. C. M.

## ALEXANDRIA, VA.

(Inscription on tablet at City Market, copied by A. C. M. on his recent visit to Baltimore Conference.) County seat of Fairfax, 1742-1800. Organized 13 July, 1794. Incorporated by the Assembly of Virginia 1779. Ceded to the Federal Government (part of District of Columbia) 1789. First boundary stone of the Federal District laid 15 April, 1791. Capitulated to the British 28 August, 1814. Retroceded to Virginia July, 1846. The Market Square is the historic center of the town; in it the troops of Braddock were drilled, 1755, and the news of his defeat at Fort Duquesne was announced to the country 16 July, 1755. The Carlyle House, in Fairfax street, was the headquarters of General Braddock during the French-Indian war, and was the scene of the council of Royal Governors—Dinwiddie of Virginia, Shirley of Massachusetts, DeLancy of New York, Morris of Pennsylvania, and Sharpe

of Maryland, at which the first suggestion was made by the British officials in council, of taxing the American Colonies. On this occasion Washington received his appointment as aid to General Braddock. Here also was held, 1785, a conference between the Governors of Virginia and Maryland, which resulted in a convention of delegates from all the States at Philadelphia. 1787, this convention framed the constitution of the United States. In the Market Square stood the old Fairfax County Courthouse where the freeholders of the town and county assembled, 18 July, 1774. At this meeting George Washington presided and George Mason drew up the celebrated Fairfax County Resolutions protesting against British tyranny. The county court house was the "point of beginning" of the survey of the Federal District, 1791. Here General Washington polled his last vote, 1799, and his will was probated, 20 January, 1800. At the old City Tavern, corner of Royal and Cameron streets, Washington had his headquarters as Colonel of Virginia Militia when drilling his troops, 1754. The first celebration of the adoption of the Federal Constitution was held at this tavern, 27 June, 1788, and from the doorway, 16 April, 1789, General Washington, on his way to his first inauguration, responded to a farewell address, made by the Mayor, Colonel Dennis Ramsay, on behalf of the citizens of Alexandria. From this hostelry General Washington issues his last military order, when reviewing the Independent Blues, November, 1799.

#### FAIRMONT SEMINARY.

Some twenty years ago Prof. Arthur Ramsay and his wife came to Washington City to engage in school work. He had been one of the best students at Hendrix College, had served as principal of the Academy, then as principal of Clarendon High School, and last as president of McFerrin College, Martin, Tenn. In all these positions he had succeeded admirably. Renting property in a good residence section, and later associating with himself as assistant principal Miss Judith Steele, who had been lady principal at Galloway College and had distinguished herself for preparedness and presence of mind when the Galloway building burned, he succeeded in establishing on a sound basis Fairmont Seminary, a select school for girls. When its permanency was assured, he acquired the buildings formerly occupied by the Chinese Embassy, and from time to time has added to these other desirable property, the latest addition being the spacious and substantial home of the late Associate Justice Harlan. These elegant and convenient buildings, situated in one of the best residence sections of the city, having been appropriately fitted and furnished, now constitute the plant of a school which has won recognition far and wide as a safe, well-managed school for girls. In addition to Principal Ramsay and his wife and Miss Steele, the faculty includes well-trained and experienced teachers. The rooms are large and beautifully and comfortably furnished, and all of the appointments and service are of the best. Everything betokens comfort and home-likeness. Some sixty students, representing many States and several foreign countries, are accommodated in the buildings, while forty local students complete the hundred who constitute the happy school family. The curriculum covers four years of high school work and the first two college years, preparing students for junior year in the best colleges and universities. The advantages in music and opportunity to see and hear what is worth while in the national capital are special attractions. It was my privilege to address the students, meet the faculty, and inspect the rooms. Principal Ramsay deserves great credit for winning recognition in a city filled with celebrities and for establishing one of the strongest schools of its kind where competition is vigorous.—A. C. M.

#### COURTESIES AND PRIVILEGES.

The editor, during his recent journey, was brought under special obligations for courtesies shown by the following friends: Principal Arthur Ramsay, of Fairmont Seminary, having the entire, opened the way for a multitude of opportunities, chief of which were an introduction to Dr. Alexander Graham Bell, of telephone fame, and attendance at a reception given by the College Women's Club in honor of President Pendleton of Wellesley College. Dr. F. J. Prettyman, chaplain of the U. S. Senate, using the editor as chaplain, gave him a pleasant interview with Vice President Marshall

and the privileges of the floor of the Senate. Senator Robinson, in the Senate Chamber, introduced many of the leading Senators. Representative H. M. Jacoway, who is rendering our State great service in increasing the rural routes and securing funds for tick eradication and the improvement of our rivers, introduced the editor to House members, and with Capt. A. S. McKennon and Hon. J. W. Crockett arranged for a pleasant interview with President Wilson. Dr. C. D. Harris, the big hearted and versatile editor of the Baltimore Southern Methodist, accompanied the editor to Mt. Olivet Cemetery, Baltimore, and pointed out the graves of our Methodist heroes, and provided a press seat at the Billy Sunday meeting. President W. A. Webb, of Randolph-Macon College, opened his hospitable home and made the editor a favored guest of the school. Dr. J. A. Kern, a former pastor at Alexandria, explained points of historic interest in that old city. Bishop Cranston, the Apostle of Love, opened his fraternal heart and showered courtesies. His old student and friend, Mr. Mason E. Mitchell, in Navy service, was the editor's companion and guide at Mt. Vernon and the Navy Yard. Others, too numerous to mention in limited space, contributed in many thoughtful ways to render the editor's trip pleasant and profitable.

#### RANDOLPH-MACON WOMAN'S COLLEGE.

Having watched the progress of Randolph-Macon Woman's College and having formerly been a colleague of its president, Dr. W. A. Webb, I was constrained on my journey through Virginia to stop at Lynchburg and visit this now famous institution. The weather was perfect and conspired to heighten the witchery of the beautiful campus and the charm of Blue Ridge scenery, making one of the most enchanting combinations. The buildings, added from year to year, now form an imposing group so connected that a single corridor runs straight seven hundred feet from end to end. There is an unusually complete library, and the laboratories are exceptional, especially those for experimental Psychology. There is a practical gymnasium in constant use, and four dining rooms divide the large body into convenient groups. The ample, pine-covered campus, gymnasium, and fraternity cottages (they refuse to use the word sorority) provide abundant facilities for recreation. The faculty of 47 instructors and 13 officers includes graduates of the best American and European universities. The students number 624, with a Freshman class of 194 and a Senior class of 101. These represent 36 States and foreign countries, and 259 are Methodists, 123 Presbyterians, 92 Baptists, and 74 Episcopalians, the rest being distributed among nine other denominations. Enrolled in voluntary Bible Study Classes are 522, and in the Y. W. C. A. 460. The entrance requirements, strictly enforced, are the same as those of the great universities, and there is no college in our Church with a larger body of genuine collegiate students. Self-government is in operation, and the spirit of the students combines loyalty, enthusiasm, and vision. Many free lectures and special advantages are provided. At this time there is on exhibition a loan by the National Arts Club of New York of paintings by contemporary American artists, which is unusually fine. On the morning when I conducted the chapel service, Dr. E. A. Grosvenor, Professor of International Law at Amherst College and President of the United Chapters of Phi Beta Kappa, made an inspiring address in which he highly complimented the college. In addition to Dr. and Mrs. Webb, other former friends were found, as Dr. J. L. Armstrong, formerly of Central College, and Dr. E. B. Crooks, a Central and Harvard graduate, who had worked at Northwestern, and is now doing unusual work in Psychology and Education. As I was leaving certain very interesting Class-Day exercises were in progress, which my schedule forced me to miss. I came away encouraged because I had found a school not simply rendering rich service to our Church and the South, but interpreting our best ideals to the nation. It is to be hoped that Dr. Webb's dream of a million dollar endowment may speedily be realized, so that without sacrifice or undue strain this noble institution may continue to maintain itself in the rank with Vassar, Wellesley, Smith, and Bryn Mawr. Then, too, I remembered our own President Williams at Galloway College, heroically building with the same purpose and ideals on a foundation already well laid. If Arkansas will give him the money, he will build an institution which will do for us what Randolph-

Macon Woman's College is doing for Virginia. Stimulated by such an example, let us go forward.—A. C. M.

#### THE ORPHANAGE.

Since my report I have received special contributions for the Orphanage as follows: One box nice clothing, shoes, etc., from the Missionary Society at Strong, by Mrs. A. A. Ensey; one feather bed for making pillows from Mrs. Frank Smith, Little Rock; two comforts from the Missionary Society at Waldron, by Mrs. N. O. Taff; one box nice dresses and other girls' clothing made by the girls of Miss Denison's Sunday school class at Conway.

We failed to get a cow given to us, so I hustled up the funds and bought a Jersey. I hope someone may yet kindly give us another cow. I have also bought a new gas stove and put up the beautiful double gate at the entrance to the driveway, at the corner of the block. It has an arch over it, on which we will have painted "Methodist Orphanage," so that people passing the institution may know what it is. We have done quite extensive repairing and renovating on the property, as well as putting up swings for the pleasure of the children.

Mrs. Litts and Brother and Sister Sanders are getting hold of the situation, and everything moves smoothly.—Geo. Thornburgh, President.

#### ARKANSAS METHODIST.

At the request of brethren beloved I have concluded not to publish at present the defaulting charges on Arkansas Methodist purchase money, which the Little Rock Conference ordered taken in January. I want to convey to all the pastors of our Conference my thanks, and assure them of my appreciation as the Conference appointed officer to plan the campaign. Such unanimity of interest and action is rarely witnessed. Some have not yet followed the instruction of the Conference; many are planning to do so, and in my judgment practically all will act within the next sixty days. I have had no correspondence from this office with any pastor concerning the matter, but what reveals genuine interest. One thing I know—my duty in regard to it has not been neglected.

Again I assure all genuinely interested brethren that the pastors as a whole have acted, are acting, or will act. All understand that in all the movements of the Conference there are some who seem to care nothing for Conference instructions, but, thank God, in the Little Rock Conference there are only a few, if any.

Brethren, this last appeal through the Methodist is, please take your collection and send in your apportionment at the earliest possible moment.—James Thomas.

#### REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

##### North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,143.15
Amounts received since last report:	
March 29—Paris .....	16.00
March 29—Lamar .....	5.00
March 29—Old Walnut Ridge Circuit.....	9.00
March 30—Walnut Ridge .....	5.05
April 3—Carden Bottom .....	5.00
April 4—Bexar .....	3.00

Total .....\$1,186.20

##### Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,648.06
Amounts received since last report:	
March 29—Gillett .....	14.00
March 29—Patmos .....	5.00
March 29—Thornton .....	4.65
March 30—Hope .....	10.00
March 30—Okolona .....	5.00
March 31—Ashdown .....	27.00
April 1—Collins Circuit .....	5.00
April 1—Princeton .....	15.50
April 3—Chidester .....	2.00
April 4—Willow .....	5.00

Total .....\$1,741.21

James Thomas.

#### FOR SALE.

Twenty-three acres of land in the edge of Cabot, Ark. For price and terms, address Box 24, Dalark, Ark.



## CONTRIBUTIONS.

## OPPORTUNITY.

Why can't we smile a cheery smile  
as we trudge on together?  
What is the use of making worse a  
spell of rainy weather?  
And why not say a joyous word, when-  
ever we are meeting—  
'Tis always worth four times as much  
as others we're repeating?  
Or, why not do some little thing to  
hearten up a brother?  
We are so apt to miss the ways of  
helping one another.  
Suppose, today, we keep a watch for  
just these little chances—  
For he who seeks a comrade's joy  
each time his own enhances.  
—Helen Elizabeth Coolidge.

## METHODISM AND SOCIAL QUESTIONS.

"The Methodist Church was born in a revival, and when she loses the evangelistic note her mission and usefulness in the world will have ceased. Our message is to the individual. What people need is not soup kitchens, but the gospel of our Lord Jesus Christ. When we go around with note books peeping over our neighbor's back yard fence, we are disloyal to our calling. Certain false prophets are proposing to substitute eugenics for the regeneration of the Holy Ghost, but it is the business of the Methodist Church simply to preach the great facts of personal sin and salvation. We have no call to reform the world, and should keep apart from social schemes and interests."

Such expressions have long since become very familiar to Methodist eyes and ears, and when our editors and high officials repeat these smooth-worn phrases, almost automatically and perfunctorily there answers back a loud chorus of pious "amens." The position, however, may be profitably subjected to examination. In order to ascertain the genius and mission of Methodism our friends are correct in going to the fountain-source—to the founder of Methodism himself.

A Methodist writer, D. D. Thompson, has said: "Without intention on his part, John Wesley became not only the greatest social reformer of his day, but possibly the greatest in all the history of England. A learned American rector declared: 'The man who did most to reform the social life of England in the last century was John Wesley.' The historian Lecky tells how England escaped a revolution like that which France experienced in these words: 'England, on the whole, escaped the contagion. Many causes conspired to save her, but among them a prominent place, I believe, must be given to the new and vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the anti-Christian tenets that were associated with the revolution in France.'

Of Wesley's well-known personal interest in the poor we need say little. During his lifetime his private charities amounted to \$150,000, though he was a poor man. His larger service to the poor was in other directions. Social workers are now thoroughly alive to the fact that unemployment is one of the greatest evils of the day, and is the source of other evils. Wesley saw it long ago and provided against it. He fitted up the "society room"—that is, the place of worship,

a significant name—for spinning and carding cotton, and kept the otherwise unemployed at work for four months, during which time they were almost maintained by the products of their labor. Should the Church of Wesley be concerned with the problem of unemployment? "We have no concern with labor questions," say some.

"We want to get back to the old-time Methodist class meeting," we are told by those who resist modern tendencies. Do they know what the old-time Methodist class meeting really was? Wesley required the stewards to look after the poor and sick, but as the task was too great for them, he divided the "society" into classes, one object of which was to meet an economic need. In reading about the arrangements we are continually reminded of the early New Testament communism.

It is possible that the first free medical dispensary was started by Wesley. Unable to get the help of physicians, though the people were dying, he resolved: "I will prepare and give them physic myself." For over twenty-five years he had studied medicine in his "leisure hours." His "Primitive Physic" ran through twenty-three editions before his death.

Wesley gathered sixty children of the street into his own house and taught them. He established also a loan fund. He gave special attention to prisoners.

He dealt plainly with practical questions of conduct. He was emphatic in demanding physical cleanliness, some of his language being hardly quotable now, though still needed. He would have sympathized with a clean-up campaign. Those Methodists who speak sneeringly of "bathtub religion" must have forgotten how much Mr. Wesley had to say on that subject. His condemnation of drinking and smuggling was severe, and he speaks of the "vile bondage of this silly, nasty, dirty custom" of using snuff. The following is interesting: "Use no tobacco unless prescribed by a physician. It is an uncleanly and unwholesome self-indulgence, and the more customary it is, the more resolutely should you break off from every degree of that evil custom." The fact is rather conspicuous that some of our high officials in the Church who are fond of referring to Wesley and old-time Methodism do not often quote his advice as to the use of tobacco.

He did not, however, hesitate to make his voice heard with reference to larger social and political questions of the day. No man has written a severer arraignment of slavery. The last letter he wrote, four days before his death, was to Wilberforce on this subject.

I have hardly hinted at Wesley's vast work in behalf of popular education, such as the editing of the classics in cheap editions. In the broadest sense to the poor the good tidings were preached. We may well accept the summary of Green, the English historian: "The Methodists themselves were the least result of the Methodist revival. \* \* \* The noblest result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor."

Now, in the light of the facts and of the verdict of competent historians, what shall we say of the effort of some modern Methodists to cast suspicion on the social movement and to limit Methodism's mission and activities to a certain type of evangelism and what

they call "saving souls?" We shall say, first of all, that the evangelical spirit of the great revival, which was not confined to Methodists even then, has permeated all Protestant denominations, and that the real spirit of original Methodism in this regard is largely perpetuated in the Salvation Army. The evangelistic spirit also survives in the Methodist Church. We are compelled to add, however, that Modern Methodism has largely abandoned the broad social spirit of the founder and original Methodism, but the early social impulse is finding renewed expression in the many powerful manifestations of social Christianity. We Methodists are perhaps a little timid and slow about falling in with the social movement, but if we knew our history, if we understood the very genius of our own communion, we would see that this social movement is our very own. Can we not discern the signs of the times? We have come to the kingdom for such a time as this, but if we seize not our opportunity the task will be given to others more worthy.—John C. Granbery.

Georgetown, Texas.

## SOUTHERN SOCIOLOGICAL CONGRESS.

The eyes of the religious world are turned toward New Orleans on account of the meeting of the fifth annual Southern Sociological Congress to be held there April 12-16. Ministers and laymen from many states have made their arrangements to attend the congress on account of the interesting program which has been announced. Of especial interest to the people of the religious world will be the conference on "The Church and Health," which will bring together a notable group of ministers and physicians, as well as hundreds of others who will be interested in the discussions. This conference promises to be one of the most interesting of the Congress. Many phases of the subject are to be covered, and the tentative program, which is constantly revised, already includes a list of prominent leaders in the worlds of religion and medicine. A few of the speakers and their subjects are noted below:

"The Religion of Health"—Dr. L. W. Rose, Laurel, Miss.

"The Church as the Guardian of Health"—Dr. H. M. Edmonds, Birmingham, Ala.

"The Relation of Health to Morals"—Dr. H. M. Harbin, Rome, Ga.

"Safeguarding Public Morals"—Dr. R. S. Complan, New Orleans.

"The Marriage Health Certificate"—Dr. Oscar Dowling, New Orleans.

"How Christianity Must Meet the Social Crisis"—Rev. C. E. Ames, St. Louis.

"The Sunday School as an Agency for Public Health"—Dr. J. M. Parrott, Kingston, N. C.

"The Mid-week Meeting Vitalized by Health Studies"—Dr. Mercer P. Logan, Charleston, S. C.

"The Pastor as a Pathologist"—Dr. O. B. Chester, Columbus, Ga.

"The Point of Friction Between Disease and Devotion"—Judge G. F. Austin, Columbus, Ga.

"The Minister as a Health Propagandist"—Dr. C. S. Gardner, Louisville, Ky.

"Sex Education and the Single Standard of Morals"—Rabbi H. W. Frine-shriber, Memphis, Tenn.

"The Point of Explosion Between the Spiritual and the Industrial"—Rev. F. M. Crouch, New York.

"Local Children's Bureau as an

Agency of the Church for the Conservation of Child Life"—Miss Mabel Hertzler, Baltimore, Md.

Many other subjects will be given attention, and other prominent speakers are being added to the program daily. The Congress will have its headquarters at the St. Charles Hotel, in New Orleans.—Secretary.

## IS THE RELATION OF THE CHURCH TO VANDERBILT UNIVERSITY STILL AN OPEN QUESTION?

We are too busy with our genuinely constructive work in Texas, Oklahoma and New Mexico to give extended notice at this time to recent editorials in the New Orleans Christian Advocate and the Central Methodist concerning an alleged "quiet and guarded campaign (which) is being conducted throughout the Connection by the pro-Vanderbilt men." The New Orleans Advocate submits evidence that such a campaign is being conducted and of such evidence the Central Methodist speaks as follows: Our friend Dr. Meek, editor New Orleans Christian Advocate, who is always on the watchtower, and who generally knows whereof he speaks, says that some men are seeking still to stir up trouble over the way the Educational Commission settled the Vanderbilt University matter.

We do not doubt that Dr. Meek is correct in the statement, nor do we doubt for a moment that the sober good sense of the Church will repudiate such an effort. The question of the relation of Vanderbilt University to the Methodist Episcopal Church, South, is as firmly and unalterably settled as African slavery, or the theory that the earth is round.

No man, or set of men, can interest the great body of our people or a General Conference again in that question. The men who are responsible for taking that institution away from our Church may be dissatisfied to rest under the censure and odium that has been justly put upon them, but it is too late now to undo their acts. They had as well "try to unscramble scrambled eggs," as to undo now what they have done.

Dr. Meek and Dr. Mann have rendered the Church a timely service in their editorials. And we agree with them that the pro-Vanderbilt men will not be able to disturb the educational program which the Church has so auspiciously launched.

Within less than two years the Church has gathered together more than 1200 students in her two universities and has amassed property and endowments in excess of five millions of dollars. The title of every dollar of endowment and of property is vested in the Methodist Episcopal Church, South. For Emory University Atlanta has just finished raising a half million dollars and Georgia Methodism has launched a campaign for an additional million. New subscriptions are being added to Southern Methodist University and old ones are being paid. Before the meeting of another General Conference two thousand students will be in attendance upon these two great schools.

Is it possible that the loyal Methodists of the Church will consent to any effort to throw confusion into the present promising program? Is it thinkable that sensible Methodists will return to a period of agitation and again inaugurate a period of destructive controversy in the Church?

Besides, if we would change the Church's present relation to Vander-

bilt University, how could we do it? Will we launch another \$40,000 lawsuit and that in the face of the judgment of as reputable lawyers as the South contains that the real issue is res adjudicata and in face of the further judgment that no Federal question is involved whereby the case can be gotten to the Supreme Court of the United States? Or, if we shall not do this, shall we consent to some nominal relationship by the pure grace of the Vanderbilt Board of Trust? Shall we give our indorsement to an institution which we cannot control and put our money into an institution which we can never own?

Let the Annual Conferences send their delegates to the next General Conference instructed to vote as a unit on the Vanderbilt issue, and first, last and all the time against any and all propositions to renew the Vanderbilt controversy in the Church or in any wise change the Church's present relation to that institution.

The Vanderbilt Trustees are now beginning to discover that the Methodist Episcopal Church, South, and her institutions are not for sale and that her patronage cannot be bought with Mr. Carnegie's millions.—Texas Christian Advocate.

#### THE ARKANSAS METHODIST SEEKS NEW ISSUES.

Our readers may remember our editorial of some months ago in which we expressed our regret that the Arkansas Methodist was beginning to share Dr. Stonewall Anderson's views concerning the charter of Southern Methodist University and in which we advised our confrere not to follow Dr. Anderson's example of discussing the incomplete work of the Educational Commissions as thought it were the Commission's completed work. We said it would be treason to the Church to inaugurate another period of hurtful controversy. And we advised the Methodist to at least write the Chairman of the Educational Commission for the facts before opening any controversy in its columns. These words, spoken in utmost kindness and with no thought of offending, called forth a surprising editorial from the Methodist in which the editor talked about "self-appointed censors" to close our mouths," etc.

Our loyalty to the Church and its educational program has compelled us to dissent from the views and to disapprove the course of Dr. Stonewall Anderson, Corresponding Secretary of Education, but at no time have we desired or sought a controversy with the Arkansas Methodist nor with our brethren who compose the great body of the Arkansas Conferences. The Arkansas Conferences we believe to be composed of noble Christian men who will do the right and loyal thing. We have protested, however, and we now protest against the actions of certain of their leaders.

The Arkansas Methodist set out to defend the course pursued by the Corresponding Secretary of Education, and the Methodist will find that it has taken a pretty large contract. The way in which Dr. Anderson secured the proceedings of the Educational Commission and the manner in which he has used those proceedings not even the gifted editor of the Methodist can justify. The Commission was led to believe that a desire to cooperate underlay Dr. Anderson's request for its proceedings, but in this belief it has been sorely disappointed. Upon first one ground and then upon another he has consistently thrown himself across the Commission's

plans. This, too, in spite of the fact that the General Conference by express resolution relieved the Department of Education from any duty or right of reviewing the work of the Commission.

The Arkansas Methodist can't get away from these facts and now proposes new issues for discussion with the Texas Christian Advocate. In its issue of February 10 it asks us this question.

"After the Arkansas Conferences, following the directions of the General Conference, had appointed commissioners to receive from the Educational Commission whatever title the General Conference held to Vanderbilt University, had these Conferences a right to hear the reports of their commissioners, reports which did not contain resolutions, but merely recited the historical and legal situation as viewed by these Conference Commissioners? If the conference had no right to hear such reports, on what ground does the denial of the right rest?"

Our silence led the Methodist in its issue of March 16 to ask this question:

"In our issue of February 10 we asked the editor of the Texas Christian Advocate a question, which, so far, he has not seen fit to answer. In order to get light on the important subject which we have been discussing we submit a further question for our brother editor to answer. In the proposed charter for Southern Methodist University, submitted by the Educational Commission to a group of conferences, provision was made for the validity of the charter when ratified by a certain number of conferences, and for the appointment of trustees for such conferences as might fail to ratify or appoint. Under this arrangement has a conference, without being considered contumacious, the right to take no action, appoint no trustee, and respectfully state its reasons for its attitude? We shall thank the good editor if he will give us the light which we need at this point."

When we saw the determination of the Methodist to have our reply we wrote him asking for a copy of the report which Bishop Morrison had ruled out of order. For manifestly a reply could not be demanded without acquainting us with the character of the instrument which Bishop Morrison (and, as we understand, supported by the entire College of Bishops) ruled as improper to come before an Annual Conference.

To our letter the editor responded, in part, as follows: "I would gladly furnish you the report, but it is not in my possession, and I suppose the Secretary of the North Arkansas Conference would not feel free to allow it to go out of his possession." Exactly!

We now and here challenge the Arkansas Methodist to produce in its columns the report which Dr. Stonewall Anderson is alleged to have written and which was of such a character that the presiding Bishop was constrained to rule it out of order. And we solemnly protest against the method which the Arkansas Methodist has chosen to discredit our Bishops before the Church. These chosen servants are not arbitrary men nor are they tyrants, and before the Arkansas Methodist dares to say even by implication that they are such let it produce the documents in open day that all men may judge.—Texas Christian Advocate.

#### THE NEW YORK EDITOR EXPLAINS.

The Editor of the Arkansas Methodist has read the statement of the New York commissioners in the New York-Maryland priority matter and has come to a totally wrong conclusion. He not unnaturally thinks that the action of our Bishops in asking the Methodist Episcopal Commission to defer action was due to a suspicion that there was something wrong with the elements from the Methodist Protestants and the Methodist Episcopal Church, South. He is mistaken. We learn from high authority that the protest which influenced the Bishops to take their unusual action was aimed at the complexion of the Methodist Episcopal Commission alone. Such expressions as "gratuitous insult," requiring "satisfactory explanation and apology," are based upon a complete misapprehension. The whole contention, supported by eminent legal opinion, was that the Methodist Episcopal Commission, having judicial functions, should be constituted of men from neutral Conferences instead of from the two sections most keenly interested and most emphatically partisan. The Arkansas Methodist is usually so just and kind in its treatment of subjects as presented by this paper, that we trust the editor will accept this statement as representing the truth of the matter, and will be inclined to revise his opinion that something has happened which "would be ample ground for the termination of formal fraternal relations."—Christian Advocate. (New York.)

#### III.—RELIGION AND AGRICULTURE.

Religion and agriculture are both universal in their human interests. Each has an indispensable function in the life of the race and of the individual, which has hitherto been commonly recognized, but only for each in its own peculiar field. It is quite generally conceded that one seeks the welfare of man's spiritual being and its future life, while upon the other depends the continued existence of his physical nature. The idea of the universality of both as overlapping each the field of the other—of both contributing to the whole welfare of man—has, however, not been effectively impressed on the country people, who are, of all classes, most susceptible to receiving this principle. Its acceptance by them is yet to be accomplished.

The average farmer is uninterested in religious matters because he fails to see the relationship between agriculture and religion. To him religion is as far removed from agriculture as anything could be. The trouble is that he has not been trained to think of agriculture religiously, and the relationships have not been pointed out to him. He sees very plainly the intimate relation between hard labor and sturdy industry, and a productive agriculture. He has been taught this from his youth up by precept and example. He is beginning to comprehend the relation between a profitable agriculture and sound business principles. The government experts are now emphasizing this phase of farming; and the great questions of rural credit, marketing, co-operative buying and selling, and similar business ideas as applied to modern agriculture are uppermost in the rural mind. But the application of the principles of religion to all the varied activities of rural life has not yet been pressed

home to the rural population with the vigor and conviction comparable to its importance as a factor in successful agricultural living.

It is on the basis of this principle of the universality of religion and agriculture in their human interests that the rural minister has his opportunity. Because the relationship does exist, the preacher can readily point out the connection in terms of agriculture. The farmer who understands agriculture will understand the religious principle taught in terms of his life activity; and because of the significance of religion in his mode of living, he will not only be interested, but become an active searcher after further truth. And it is the knowledge of the truth that tends to make men free.

So much for the process of enlightening the benighted farmer. But before he can be enlightened it will be necessary to educate the ignorant preacher. How can the blind lead the blind? What relationships can a preacher, who knows little or no agriculture, point out to the farmer? None. So it becomes necessary for the preacher who would become a leader in the spiritual regeneration of rural America first to acquaint himself with the facts, principles, laws, and practices of modern agriculture. He must know agriculture in its scientific, artistic, practical, economic, and sociological aspects, as well as his religion, to become an effective rural preacher. Otherwise he is in danger of becoming to his rural parishioners as sounding brass, a clanging cymbal, or worse, a bag of hot air. This preparation is not asking too much of a rural leader who occupies so important and exalted a place in the country community as the rural minister. He must minister unto them on their own plane of life, thought, and activity, which, let it be said, may actually be a very high one, because of its complexity. So, while it is desirable to have the farmer see the philosophy of life in terms of both religion and agriculture, it is even more important that his preacher get the vision more clearly than he. There is, therefore, a mutual basis for a close tie of fellowship between the rural minister and his agricultural flock.

Agriculture is replete with spiritual ideas and ideals. They must be discovered, and in the discovery the ministers of the gospel should, because of their training, have a large share. These notions must then be transplanted into terms familiar to the common understanding of the masses, which will be possible for the translator who understands the languages of both the spiritual and the temporal, of Christ and of agriculture. When this is done, then the rural spiritualization must be popularized through the media of the press, the pulpit, and other publicity agencies. Then the poets of the farm will see visions, the rural artists will catch inspirations, and Christ will be seen coming to earth at all seasons, to all peoples, in all climes, with the miracle of each seedtime and harvest. And then, best of all, the people will understand.

#### A Concrete Example of Relationship.

The farmer who depletes his soil of fertility is a sinner. This is a serious charge, and, if true, there are thousands to whom it will apply, making a majority of the farmers of the nation a most ungodly class. An indictment is not sufficient; there must be proof. Let the facts, therefore, be shown.

In the sight of the Almighty, a thousand years is as one day. (2 Peter,

3:8.) It makes no difference in the sight of the Lord whether a man does a wrong to a human being of his own generation or of some future generation. In either case the evil act is sin, and the performer thereof is a sinner. There is ample authority in the Scriptures to establish this principle of sinning against divine authority through wicked acts involving wrong to future generations. (Deut. 5:9.)

Making conditions of life hard, for future generations by needless waste, or robbing them of a divinely given heritage for its own selfish ease and indulgence by needless prodigality must be counted as sin against the generation of individuals that does it. In no avenue of life is this sin more profoundly apparent than in agriculture. The sin of exhausting the soil of its fertility is most potent in causing a dire calamity for future generations. Let us trace the evil performance of needlessly exhausting the soil of its fertility to the logical conclusion.

Soil is rarely cultivated more than eight inches deep. Most of its available fertility comes from the first twelve inches of the surface. Although the roots of plants are known to extend many feet into the ground, yet these deep penetrations are mostly for the purpose of securing additional water. The plant food which this deep soil moisture holds in solution may, in general, be said to have been dissolved by the water as it passed through the upper layers of the surface. The average chemical analyses of a large number of various soils show that the first eight inches of an acre of ground contain the three most limited, but positively essential plant foods, in round numbers as follows: Nitrogen, 3,000 pounds; phosphorus, 4,200, and potassium, 16,300. (I Roberts, Isaac Phillips: The Fertility of the Land, p. 14, 1906. The Macmillan Company, New York.)

Furthermore, the amounts of these elements removed yearly from an acre of soil by leading crops are in round numbers as follows:

**Approximate Amounts of the Three Most Limited Fertilizers Removed Annually From an Acre of Soil by Certain Crops.**

Corn, Whole Plant, 50 Bushels—Nitrogen, 75 pounds; phosphorus, 15 pounds; potassium, 35 pounds.

Wheat, 25 Bushels—Nitrogen, 45 pounds; phosphorus, 10 pounds; potassium, 30 pounds.

Potatoes, 200 Bushels—Nitrogen, 40 pounds; phosphorus, 10 pounds; potassium, 60 pounds;

Tobacco, 1,600 Pounds—Nitrogen, 75 pounds; phosphorus, 15 pounds; potassium, 200 pounds.

Timothy Hay, 1½ Tons—Nitrogen, 35 pounds; phosphorus, 5 pounds; potassium, 35 pounds.

(Cf. Hopkins, Cyril G. Soil Fertility and Permanent Agriculture, p. 154, 1910. Ginn & Co., Boston. Also, Van Slyke, Lucius L., Fertilizers and Crops, p. 177, 1912. Orange Judd Co., New York.)

A soil is exhausted for plant production when any element in the soil necessary to plant growth no longer is available. This availability ceases long before the total supply is exhausted. Although the residue is capable of being released by chemical processes, it may not be in a soluble condition, and is, therefore, unavailable to the plant. Furthermore, long before all the available plant food is exhausted, the area of ground becomes economically unproductive, or produces uneconomically. Supposing,

however, that all these elements chemically shown to be contained in the first eight inches of soil are available, that no additions of these elements are made from any source, and that the production of crops from an acre would be profitable until the entire amount of any of these fertilizing elements were used up, we may readily calculate from the preceding table how long it would take to exhaust the soil (first eight inches) completely. In the case of corn it would take about forty years, for the complete supply of nitrogen would then be exhausted. In the case of what this exhaustion would result in sixty-six years. Suppose that in the cultivation of tobacco, the nitrogen and the phosphorus supplies were to be maintained, but the potassium supply were allowed to diminish. In just eighty-one years, according to the data given and the conditions assumed, tobacco would cease to grow to maturity.—(Cf. Bricker's "Agricultural Education for Teachers," pp. 18-20.)

It will not be necessary to carry these crude estimates any further to emphasize the fact that by practicing an agriculture that results in soil depletion this generation of farmers is gradually bringing about a condition of soil impoverishment that will make human existence increasingly hard for the next and future generations who shall inherit these God-given acres after us. The farmer who impoverishes the soil of his individual farm is personally responsible to God for his sinful acts in this regard. Let no farmer be deceived by his own conceits; God is not mocked. He who conserves the natural resources of his soil is practicing a Christian virtue, and his good performance must be pleasing in the sight of God.

The land belongs to God; each farmer "owns" his farm only in trust. When this generation is through using—not misusing—the land, the next will claim its divine inheritance, to be again held in trust by it for its successors.—Garland A. Bricker, Professor of Agricultural Teaching, Syracuse University.

**A SOCIAL SERVICE COMMITTEE FOR EACH LOCAL CHURCH.**

"Lay Activities in the Local Church," a pamphlet issued by the Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn., in behalf of the Southern Methodist Church, is one of the best outlines of church work. The plan for the Committee on Social Service is especially valuable. It starts by saying, "It shall be the duty of this committee:

(1) To heartily co-operate with state, city, interdenominational, and other organized agencies for the various forms of social betterment in the community."

Every word of the document is worth quoting, but we call special attention to the sixth suggestion: "To investigate moving picture shows and other public amusements for the young, promoting that which is wholesome, and seeking to eliminate that which is detrimental."

In view of the fact that the Methodist Church in all lands has taken a strong stand against harmful amusements, this constructive paragraph is particularly statesmanlike, for it is not sufficient to tell the young people what they must NOT do. The Methodist Church, North and South, might well continue their rule forbidding Christians to go to theaters and dances since both are at their worst, but it should add the constructive side by appointing a Commission on Re-

formed Amusements that should rescue, on the same principle that Wesley said, "the devil should not have all the good music," such a recreation as that of motion pictures, which might be not only the best substitute for the saloon, in "wet" towns and "dry," but about the best recreation for old and young, rich and poor, providing at small expense for a brief respite from work and care.

The pending federal censorship bill will naturally be the chief means to accomplish that result, but pending its enactment—write your congressman and senators to hasten it—there should be established immediately in every town and city some form of censorship, for it is the confession of eight great producing companies that motion pictures are tobogganing downward, displaying more vicious and criminal pictures than ever before. Either through the mayor, who has the power to censor all shows if he will, or through a board of censors appointed by the city government, this great invention ought to be immediately reformed, with a view of providing a wholesome and inexpensive recreation.—Wilbur Crafts.

**PRAYER MEETING AND POLITICS.**

This is a religiously provoking thought to an old ex-pastor, to see, in a secular paper a pastor's request to the brethren of his charge to attend prayer meeting this evening and likely they would get the returns of today's election.

This may be according to modern thought, but this humble scribe has never learned the gospel or religious worship, and I am sorry to see it. I do hope preacher and people will rid their souls of all excitement about this bubble of worldly thought, and by the coming Sabbath be ready to preach and hear the gospel to the glory of God, no election even thought of.—James E. Caldwell, Tulip, Ark.

**FOR THE CONSERVATION OF HEALTH.**

Ministers and laymen alike should be interested in the approaching meeting of the Southern Sociological Congress to be held in New Orleans on April 12-16. Representatives from every religious denomination and organization in the country, and from many foreign countries will be in attendance.

The New Orleans gathering is of special significance to the people with church affiliations, and especially those of the South. The Sociological Society proposes in no manner to infringe upon the work of the churches, but rather to assist in it, and pave the way for greater results by remedying and eliminating some of the conditions which have always made more difficult the work of the churches. In its present campaign for the conservation of health and the improvement of civic and social conditions, the congress hopes to make it easier to save souls by saving lives, and at the same time, make it easier for people to be good, by removing some of the incentives that prompt men and women to be bad. The co-operation and interest of every minister and layman in the South is needed and asked by the congress, and all who can do so, are being urged to attend the New Orleans meeting. All who do so are promised by the society rich returns in entertainment, education, and inspiration. Low railroad rates and splendid accommodations have been arranged for. General Secretary J. E. McCulloch of the congress has

opened headquarters in New Orleans for the convenience and service of all who are interested.

**A VISIT TO HENDERSON-BROWN.**

It was my pleasure recently to visit, for the first time, Henderson-Brown College. I was profoundly impressed with both the management, the faculty and the student body.

The whole atmosphere is that of a great happy family. The class room work was free from the appearance of its being drudgery, the pupils all seemed supremely happy. In retrospect the splendid work of each department as it appealed to me, the music teachers and their work deserve especial mention. Miss Leaman, an artist herself in voice culture, has developed voices in both young men and young women whom we may expect to hear from in the vocal world in the future. One evening during our stay we spent listening to the orchestra rehearsal. Dr. Harwood, principal of the Music Department, shows himself master of the baton. His directing was so quiet and yet so correct, that this young orchestra of twenty-five pieces moved with a composure which would have done credit to an organization much older. Dr. Harwood is ably assisted by his wife, who teaches violin.

Another special at Henderson-Brown is its Expression Department. Miss Baskin, at its head, is a teacher of marked ability and personality.

My little visit is a delightful memory, for I felt while there that I should be happy indeed to live over my college days, and live them in Henderson-Brown.—Mrs. Geo. Thornburgh.

**PROGRAM OF THE NATIONAL MISSIONARY CONGRESS.**

The program of the National Missionary Congress to be held in Washington, D. C., April 26 to 30, excels in men who possess fresh experience and skill to report what they have seen and heard. The speakers will be recognized also as students of missionary problems, not only in America, but in the ends of the earth and their addresses at the Congress will sound an authoritative note.

Each session of the Congress will be devoted to the discussion of a general theme. On one morning the pos-

**HAS A CURE FOR PELLAGRA**

Parrie Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of any one who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea; either diarrhoea or constipation. There is hope. If you have Pellagra you can be cured by Baughn's Pellagra Remedy. Get big free book on Pellagra. Address: American Compounding Co., Box 3090, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.



sibilities of missionary achievement will be discussed by several speakers from the point of view of actual experience in parishes, in groups of parishes and in entire communions. An afternoon will be given to the present day world appeal to American laymen, and this will be presented by representatives of the Moslem World, the Hindu World, the Buddhist World and the Christian World. Other themes for the sessions of the Congress are the Christward movement in the non-Christian world, practical ways in which laymen can best use their property for the extension of Christ's Kingdom, the adequacy of the gospel to meet the social needs of the nations, and how to increase lay initiative and the sense of lay responsibility for the missionary tasks of the Church.

Some of the men who are to participate in the program are:

Robert E. Speer, who was the presiding officer of the Panama Congress and returned from a visitation of mission stations in the Far East only a few months ago.

John R. Mott, chairman of the Edinburgh Conference Continuation Committee, also at the Panama Congress. Mr. Mott has visited Europe twice since the beginning of the present war.

Hubert C. Herring, one of the foremost home missionary statesmen of the United States; General Secretary of the National Council of Congregational Church.

## STOP! CALOMEL IS QUICKSILVER

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

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

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

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

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

### ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the state. All schools should have it. Price 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

### WOMEN

\$30 for distributing 100 free skeins Wear-Proof darning cotton with hosiery, your selection. Experience unnecessary.

INTERNATIONAL MILLS, Dept. 610,  
NORRISTOWN, PA.

Shailer Mathews, President of the Federal Council of the Churches of Christ in America, recently returned from a remarkable trip to Japan.

George Innes, missionary layman, who gave up the active management of a prosperous business to devote his time to mission work.

J. Campbell White, now president of Wooster College, the organizer and for ten years the leader of the Laymen's Missionary Movement.

E. N. Poteat, who has made a thorough study of the Christian use of property, and has inspired a multitude of men to invest their lives and their money in Christian service.

George Sherwood Eddy, just home from a wonderful evangelistic campaign in India.

N. W. Rowell, K. C., of Toronto, leader of the Liberal party in the Provincial House of Parliament of Ontario, one of the ablest advocates of Missions among the public men of today.

W. D. Mackenzie, President of the Hartford Theological Seminary, widely known because of his continual close touch with world movements.

Hon. Amos P. Wilder, for years the consul general of the United States at Hongkong and Shanghai. He knows the Chinese as do few Americans.

Silas McBee, editor of the "Constructive Quarterly," who is in continuous correspondence with ecclesiastical leaders all over the world.

Bishop Arthur S. Lloyd, President of the Board of Missions of the Protestant Episcopal Church.

Raymond Robins, one of America's foremost students of social problems, who has just conducted an unparalleled series of meetings among the college students of America.

John P. Jones of the Hartford School of Missions, for thirty years a missionary in India, author of authoritative books on India life and thought.

Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and Chancellor of the University of the South.

William B. Millar, General Secretary of the Laymen's Missionary Movement; organizer of the Army and Navy department of the Young Men's Christian Association.

S. D. Gordon, author of the "Quiet Talk" books which have been sold to the extent of more than a million copies in over twenty languages.

John F. Goucher, a conspicuous leader in educational and missionary circles, whose investments in world missions have brought striking returns.

Bishop Francis J. McConnell of the Methodist Episcopal Church, who has been in intimate contact with missions in Mexico since attending the Panama Congress.

James L. Barton, an authority upon almost every phase of Christian Missions; Foreign Secretary of the American Board of Commissioners for Foreign Missions.

Fred B. Fisher, organizer of great missionary conventions; Associate General Secretary of the Laymen's Missionary Movement.

William F. Oldham, organizer and founder of educational institutions in Malaysia; former Methodist Bishop for Southern Asia, now Corresponding Secretary of the Methodist Board of Foreign Missions.

Former Lieutenant-Governor A. J. Wallace, of California, an outstanding layman and traveler.

The speakers mentioned do not exhaust the list, but indicate the character of the program of the Congress. It would be difficult to imagine what

greater inspiration the manhood of America could receive than that which will be given by the addresses of these men.

### REUNION BALLS.

A few years ago, all the presiding elders in North Carolina joined me in saying that there ought to be no public dancing at Confederate Reunions. I hope the Christians in these Southern States will speak out and ask the program committee to give us no more balls. The old widow whose young husband was killed in the war will not feel like dancing. I am sure God does not want us to have any such amusements.—A. D. Betts.

Greensboro, N. C.

### SOUTHERN SOCIOLOGICAL CONGRESS.

A twenty-four hours steamship journey out into the waters of the Gulf of Mexico will be one of the many enjoyable features of the Southern Sociological Congress which will meet in New Orleans on April 12-16. With several hundred prominent men and women from all over the South on board, one of the palatial ships which make the New Orleans port will steam out into the gulf, and for one entire day and night, the sessions of the congress will be held on this ship. The arrangement is said to be one of the most novel ever attempted, and is the result of the efforts of the New Orleans citizens to make the convention a big success in every way.

Governors and mayors throughout the South are naming delegates to attend the convention, which is to be held for the purpose of discussing social and civic improvements in the Southern States, and more especially to outline a campaign for the conservation of health. Delegates from Cuba, Hayti, Mexico, Costa Rica, Guatemala, Nicaragua, Porto Rico, Panama, Canada, Honduras, Peru, and other foreign countries will be in attendance at the congress.

Low railroad rates and special hotel accommodations have been arranged for by the congress. Dr. J. E. McCulloch, general secretary, has established convention headquarters at the St. Charles, New Orleans, for the accommodation of all persons interested in the approaching meeting.

### FAIR PLAY.

More and more our Methodist Churches are insisting on naming their own pastors, and more and more presiding elders and bishops are yielding to the demand and unconsciously encouraging and cultivating disloyalty to our system, thus making themselves mere secretaries to record and voices to announce appointments which have really been made by local church officials and sometimes by one "leading member."

There is no use in denying this. Open eyes and candor find abundant evidence. The "big churches" have done it for years. It was inevitable that it prove contagious; so now the little ones are emulating the example of the big sister.

I am not going to discuss the right or wrong of this. Maybe it had to come. Maybe it ought to come. Let others deal with that problem.

But I appeal for fair play. The very charges which select their own pastors do not hesitate to sneer at and call in question the piety of the preacher who in any way seeks to influence his appointment. And this is not fair.

Our system does not accord a charge

any more right to choose its pastor than it does a preacher to pick his charge. Why, then, this difference? Why will the charge play the game with marked cards and loaded dice, declaring that it is merely "taking care of the essential interests of the kingdom," but when the preacher attempts to pursue the very same course he is branded as disloyal, selfish and unworthy?

True, this is a high compliment to the preacher. It is the practical acknowledgment that his is a deeper consecration and finer quality of loyalty than that of the lay membership. The kind of preacher a charge wants is one whose consecration will endure any sacrifice for the cause.

But why should the Church take a position which absolutely penalizes consecration?

The Methodist itinerant system is in reality a compact. The bishop and his cabinet are arbiters of mutual rights. The right of the Church to a pastor of blameless character and of ability to instruct and lead the community properly and the rights of the preacher to a field of labor where his gifts, grace, and experience shall count most for the kingdom of God are matters too sacred to be ignored or lightly treated. These are to be adjusted so as best to fit into and serve each other, and they cannot with innocence be sidetracked or overridden by the whim or fancy of charge or preacher.

Eloquence and popularity on the part of the preacher and good salary and congenial surroundings on the part of the charge (considerations too likely to be made prime when each chooses for itself) are most unworthy and uncertain guides. The preacher is not so much an orator and entertainer as he is a physician, and his value is not determined by the delicious flavor of his prescriptions, but by the improved spiritual health and quickened activity of the church and community where he ministers. And the charge is not a picnic ground or commercial enterprise or even an educational institution for the preacher and his family, but a field in which to toil intelligently and strenuously for a owning harvest or, perchance, on which to battle heroically for God and right. Our system seeks to eliminate the insidious temptation to make personal profit or pleasure the real ground of choice of pastor or charge. But the plan must fail if the present tendency continues.

But why not abandon the solemn secrecy and Santa Claus mystery way of making appointments? It is this which is mainly responsible for lack of candor and fairness. In spite of all the reminders of fervent prayer by the cabinet, we see misfits becoming

## FRECKLES

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Ugly Spots**

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

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

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

more frequent, and after-Conference adjustments are more common and necessary. If this mystery veil were lifted, better adjustments could be made, for the simple reason that new and larger light would be secured. Why not the open method and all the available light? The Church is dealing with men (not children) and conditions. There is nothing inherent in our system demanding this secrecy. It affords opportunity to duplicity, prejudice, and ignorance, all of which every sane man knows are unconscious possibilities for human nature as long as it is this side of heaven, and either of which may easily defeat a fair adjustment and work injustice to preacher or charge. It is a handy tool for the politically inclined presiding elder and a screen for the one who lacks courage. Here is a real weakness in the administration of the itinerant system. It is the point of greatest possible danger—one that has been inherited and wears the sanctity of tradition. It is the immediate cause of most of the unfairness existing and of the increasingly frequent confessions of error, ignorance, and failure.

Is it not time for methods of darkness to be laid aside? We are not playing a game of chance, and there is no necessity for the hidden hand. Why should not we, the children of light, do our work openly and in the light? He who insists that better work can be done in the dark invites suspicion of his own genuineness or ability. And is not the new law requiring the bishop to disclose all appointments to the presiding elders before announcing them on the Conference floor the glimmering rays through the first wee crack in the door that is finally to be thrown wide?

We shall probably continue for some time to make appointments "as our fathers did," but churches and preachers should certainly be fair and play the game according to the accepted rules. Whoever yields to the temptation in the Santa-Claus-come-down-the-chimney method violates the sacred compact and takes his place with the "nigger" who goes into a crap game with loaded dice.

(I have been in the position of the observer for several years; and it is from this viewpoint, with no personal grievance whatever, that I write).—Rev. H. M. Ellis in Christian Advocate.

#### PROSPERITY IN 1916.

There are no longer denials that America is enjoying a boom in general trade, although it is noticed that owing to the feverish and uneven stimulation of the war, the gains in industry are very unequally distributed. In the first week of January corporation disbursements were \$263,447,928, more than \$20,000,000 in excess of the dividends and interest paid for the corresponding period of 1915. It is notable that of the \$13,800,000 of this gain which is represented by dividends, \$13,700,000 was paid to the stockholders of industrial corporations, showing that the increase in the steam railways, street railways and

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

banking institutions was not appreciable. The output of petroleum reached a new high record in 1915—291,400,000 barrels. The great mining states of the Rocky Mountain region showed a production of copper, lead, zinc, silver and gold that has never been equalled, the gain in value over the preceding year being \$115,000,000. The opening months of the new year find practically every mill in the country running at full speed and an unexampled amount of new construction under way. Builders of motor cars turned out last year 710,000 automobiles as against 515,000 in 1914, and the present rate of production indicates over a million to be completed in the current year. The savings banks are crowded as they have not been for many years in consequence of more general and remunerative employment. Retail dealers are pressing manufacturers for fresh stocks of goods and are selling them as fast as they can be secured. Bank clearings have increased notably and building records are mounting month by month. The last report of the United States Steel Corporation showed unfilled orders of over seven million tons, the largest figure reported since 1913. It seems certain that this year will establish a new high record in the production of iron and steel. There are constant additions to our shipbuilding plants, and all of them are hives of activity; for, with ocean freight rates at their present level, a ship can sometimes earn its entire cost in a single round trip.—From "The Progress of the World," in the American Review of Reviews for February.

#### A BAD YEAR FOR RAILROADS.

The railroads were the last important industry in the country to show the effect of the revival of trade, and they have shown it least, while the prices for railroad securities on the exchanges have lagged far behind those for industrials. The simple reasons for this are found in the many repressive laws of the last few years and, even more importantly, in the rate situation. Ocean freight rates have, under pressure of the law of supply and demand, advanced from 500 to 700 per cent. Prices of several metals and manufactured chemicals have advanced as much. Steel and iron products are sold at constantly higher quotations. So standard a commodity as copper is now selling for 24 1-2 cents per pound, as against 11 cents before the boom set in. But whatever the cost of their product or whatever the demand for it, the railroads cannot ask any more return for it. It is in consequence of this situation that the railroad mileage constructed in 1915 is actually the smallest since 1864, and that in October, 1915, a greater mileage of railroads was in the hands of receivers in the United States than at any time in our history. With the outgo of the roads increased constantly by advances in wages and taxes and special prescriptions of the state and national governments, and with their earning absolutely restricted by both state and national authority, their income available for interest and dividends has tended to decrease during recent years. Few people doubt that government regulation of the railways has come to stay, and that much good has been done through it. It is a fact, however, that investors will put money into anything that looks hopeful rather than railways.—From "The Progress of the World," in the American Review of Reviews for February.

## Woman's Missionary Department

Edited by

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Communications should reach us Friday for publication next week.

#### REST.

"To step out of self-life into Christ-life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfill; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," a single note of praise, as do the seraphim of the heavens, if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self and for self, and to live in Him and for Him; to love His honor more than your own; to be a clear and facile medium for His life-tide to shine and glow through—this is consecration, and this is rest."

—Mabel Head.

#### SIXTH ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL OF M. E. CHURCH, SOUTH.

The Council meeting in Atlanta April 12-20, 1916, will be a happy anniversary occasion, as the Foreign Missionary Society of the Methodist Episcopal Church, South, was organized in Atlanta in May, 1878. In recognition of this fact the first meeting, Wednesday evening, April 12, will be Founders' Night and will be a historic portrayal of the work. It will be participated in by those who were the pioneers in the several organizations which have come together to form the Woman's Missionary Council. Thursday will be given to home work, Friday to the foreign work, and prominent speakers will be on the program. Sunday will be a feast day; and the climax of the meeting will come on Wednesday evening, April 19, when the missionaries and deaconesses are consecrated.—Bulletin.

#### SUBSCRIBE NOW FOR COUNCIL DAILY OR YOU MAY BE TOO LATE.

"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 twenty-five cents to him before April 12. Address Mr. John Hancock, care of Foote & Davies, Atlanta, Ga."

#### ITEMS FROM AUXILIARIES. A Fine Report.

Mrs. S. I. Quattlebaum, Corresponding Secretary, tells us Sherrill Auxiliary is doing fine work with Mrs. James R. Rhodes, President. Of the nine members there are seven subscribers to the Missionary Voice, a live Mission Study class and an ac-

tive committee on social service. For the first quarter this auxiliary sent \$13.75 to the Conference Treasurer, \$6.00 on membership dues and \$7.75 on the Little Rock Conference Pledge.

#### Lincoln—A Request For Leaflets.

Mrs. J. F. Thornberry writes of a newly organized auxiliary at Lincoln and asks for leaflets and literature. [The Conference Superintendent of Publicity will please supply this need as soon as possible, also the special request from same auxiliary for copies of the leaflet, "Gospel Needs in the United States," and something about our Laura Haygood School in China.—Editor.]

#### LITTLE ROCK CONFERENCE.

##### Paper and Envelopes.

The Conference stationery has been mailed to the Conference officers and district secretaries. If any one of these workers failed to receive her portion she is hereby requested to at once notify the Conference Corresponding Secretary.—Mrs. W. H. Pemberton.

#### NORTH ARKANSAS CONFERENCE. Missionary Institute.

On March 22, Mrs. H. B. Trimble, Secretary of the Helena District, held her annual institute for the Marvell Auxiliary. Her instructive talks always arouse enthusiasm in the work.

Following is the program of the two sessions:

##### Afternoon.

Opening Hymn 349, "Something for Jesus."

Scripture Reading—Matthew, Last Chapter—Mrs. H. B. Trimble.

Prayer—Rev. Mr. Hoy.

Talk—"Work of the Adult, Young Peoples' and Junior Auxiliaries"

#### 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.

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.



Mrs. H. B. Trimble.  
Talk—"Junior Work," Mrs. Hoy.  
Talk—"Mission Study and Publicity," Mrs. L. J. McKinney.  
Explanation of Honor Roll—Mrs. H. B. Trimble.  
Evening Session.  
Hymn by the Choir.  
Scripture Reading and Talk—"Show Thyself Approved of the Lord," Mrs. Willey.  
"Why I Believe in Missions," Mrs. Trimble.  
Hymn.  
Prayer—Mrs. Trimble.

#### SOME INTERESTING FACTS.

In 1915 the Woman's Missionary Society of the Methodist Episcopal Church, South, maintained thirty-six Wesley Houses and other settlements among communities aggregating 231,875 persons. There were thirteen of these institutions among foreign-born people, twelve in cotton mill sections, nine in native industrial centers, and two for negroes. Eighty-five trained workers were engaged in prosecuting this work. There are thirty-eight city mission boards and three district boards helping to direct and finance this important department. In 1915 these city boards expended \$74,584.77 for this work.

#### MISSIONS.

##### Study Book For 1916-17.

The Central Committee on the United Study of Foreign Missions is glad to announce that the study book for the coming year is in press and will be available through Mission Boards March 1, 1916. The title of the book is "World Missions and World Peace." It is written by Caroline Atwater Mason, author of "Lux Christi," "The Little Green God," "The Lily of France" and other books of history and travel.

The study books of the general Home and Foreign Mission Societies and the Woman's Home Mission Boards will deal with "The Two Americas." Since these three books will cover the subject and the Central Committee published a valuable book "The Gospel in Latin Lands" six years ago it did not seem advisable to follow closely this topic. Mrs. Mason's book furnishes an admirable historical background for the study of "The Two Americas" as it portrays clearly and fairly the part of the Church of Rome in the establishment of Christianity in Western Europe, and the beginning of the Protestant epoch. The study of Missions and Peace is timely. The spirit of missions is the spirit of Jesus who provided a plan of spiritual conquest through love and sacrifice.

Mrs. Mason shows that Foreign Missions have provided the "moral equivalent of war" and offer room for hero-

#### 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.

ism, sacrifice, statesmanship and conquest.

The chapter headings indicate the scope of the book.

#### World Missions and World Peace.

"The royal banners forward go,  
The Cross shines forth in mystic glow."

Fortunatus, Bishop of Poitiers  
A. D. 609.

#### Chapters.

Introduction.

I—War and the Kingdom.

II—The Christian Conquest of Europe; East.

III—The Christian Conquest of Europe; West.

IV—The Protestant Epoch of Christian Conquest.

V—Heroism in the Christian Conquest.

VI—Peace and the Kingdom.

Bibliography and Index.

The adventures of early heroes of the cross in Europe bring us valuable material concerning the Greek Church which still dominates Eastern Europe—Russia and the Balkans.

In Chapter III we note the beginning of Missions in Western Europe; in Chapter IV, the effect of the Protestant Reformation; Chapter V is a marvelous record of modern heroes and Chapter VI links up the two ideals of Jesus, Missions and Peace and brings before us great unoccupied territory to be taken for our king.

The book has an appeal for ministers and statesmen as well as for women and girls. It will be illustrated by sixteen fine half tone engravings showing contrasts of Peace and War.

An able critic writes: "This is a mission study book to be proud of." It is certainly one to enjoy since it is written in Mrs. Mason's charming style and with her remarkable accuracy.

Dr. Charles E. Jefferson of Broadway is writing the Junior book on Missions and Peace which will appear in April.

"Well, then,"—she caught his fingers, and never had he felt such a thrill—"go back to the cities; go where the people are gathered, and make them listen to you. Tell them that I, their country, have sent you—I, America, whom they profess to honor. Tell them that many of the things they do in my name almost kill me with shame. I do not want vast wealth and worldly ambition; I do not want smugness and luxury and self-indulgence; I do not want proud, piled up palaces and costly theatres; I do not want display and ostentation. I do not even care about self-defence and the preservation of my rights. Rights! The term humiliates me. It is God who has rights. I have duties and privileges. I am America. I had my birth in implicity and the love of the things of the spirit; and I perish with longing to recover them. I suffocate in the luxury of these latter days. I want the clear vision which I used to have, and the confidence to put away the mistakes of the past as soon as I have seen through them. We have all seen through war now, and we must, we must put it away. I want truth and progress. I want to get my feet out of the mud and set them on high, immortal paths. I want to serve my Christ. Will you go and tell the people all this? Will you challenge them to the use of their ancient birthright of vision and faith? Will you tell them that if we have courage now

## Sunday School Department

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### SUNDAY SCHOOL LESSON FOR APRIL 16.

By Rev. A. M. Shaw.

Subject: Peter and Cornelius.  
Acts 10:1-48.

Golden Text: "There is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him." Rom. 10:12.

Outline: 1. A Heathen Ready to Be a Christian. 2. A Strange Dream and a Strange Errand. 3. How Cornelius Welcomed Peter. 4. Peter's Sermon and Its Result.

Introductory.—The Acts of the Apostles "unfolds the broadening spirit and form of the Church of God." We first see the disciples as a society within the Jewish Church, worshipping in the temple, preaching in the synagogues, and laboring exclusively for the salvation of the Jews. Like the followers of Luther and Wesley they were not "come-outers," but stood by the mother-church until driven out by an expulsive force from within. The conversion of Cornelius marked both the beginning of the separation from Judaism and the mission to the Gentiles.

1. A Heathen Ready to Be a Christian. (Verses 1-8). Cornelius is an interesting character. He was a Roman; a centurian, or captain over a hundred; "of the Italian band," (Romans born in Italy.) Although a heathen, he was a devout man, much given to prayer and almsgiving. These are no substitute for saving faith; but in one who has not been taught "the way of the Lord more per-

to put away greed and self-seeking and to give ourselves to the humble, honest living of a Christian life, we may turn the course of history? But if we have not, then, God help us, we have lost the greatest chance a nation ever had."—Zephine Humphrey in The Forum.

### JAPANESE REVIVAL IN LOS ANGELES.

An interesting story comes of a Japanese revival recently held in the city of Los Angeles. Twenty-five years ago a young man of sixteen was driven from his home in an interior town in Northern Japan because he believed in Jesus. Through the kindness of friendly missionaries he went to the Moody Bible Institute in Chicago and fitted himself to be a lay preacher. Returning to his native country full of purpose and hope, he tried to present Christ to his parents, who had driven him from home. Later he had the joy of seeing his father and mother and two younger brothers accept Christ. As he went about in the towns and villages of Japan, he was often lovingly called the "Moody of Japan."

Recently he came to Los Angeles and held a series of meetings among his countrymen in that city. Fresh from a campaign among the Japanese in Honolulu, where under his preaching more than 1,000 decided to become Christians, he brought his good tidings to the California city with splendid results.—Southern Missionary Bureau.

fectly," they are pleasing to God. Indeed, Cornelius had faith. What he lacked was knowledge. Like Socrates and Cato, and many another devout Greek and Roman, he was serving God to the best of his knowledge and ability. God was preparing him for the light which he was to receive. His conversion, like that of the Ethiopian, was not a change from sin to holiness, but was rather an advance to an enlightened and exalted spirituality and faith.

Prepared for the vision of God, it came to him, as it ever does to heathen, sinner or saint who is thus prepared. The vision did not bring him knowledge, but directed him to a brother-man, whom God was preparing to enlighten him. This is the Lord's way.

1. A Strange Dream and a Strange Errand. (Verses 9-22). When the messengers from Cornelius set out, nothing unusual had happened to Peter. But the Spirit is always on time. "On the morrow," before they arrived, Peter also had a vision. Going up on the "housetop", the flat roof, often used as a place of retirement, "about the sixth hour," noon, one of the regular hours of prayer, "he became very hungry"—probably from long fasting. This hunger gave form to his vision. "He fell into a trance" and saw a great sheet descend from heaven, filled with all kinds of animals. A voice commanded him to "rise, kill and eat." But, narrow and orthodox Jew that he was, he rejected the "unclean" food. Then it was that God informed him that He Himself was

### 6,000,000 SCRIPTURES SOLD IN CHINA.

A little over a century ago it was said that it was impossible to translate the Bible into Chinese. Last year more than 2,500,000 copies of the whole or part were sold by the British Bible Society alone, and more than 3,500,000 by two other societies—over six million copies in all.

### 5,000 CHILDREN IN CHRISTIAN KINDERGARTENS.

There are five thousand little ones in the Christian kindergartens of Japan, according to the Record of Christian Work. The children carry the Christian atmosphere into the homes and prepare the way for the gospel. Parents of such children are, as a rule, more ready to send their other children to the Christian Sunday schools and themselves to attend Christian meetings.

### ONE MISSIONARY SERMON A YEAR.

The Foreign Mission Journal says that it is the custom in many places to endeavor to preach one great missionary sermon in the year and expect that to enlighten and inspire the people. "How would it do to put all the salt we expect to use for an entire year into one dinner?" "Some pastors think that their main business is to keep everything quiet and smooth in the church. It is like rubbing a cat to hear it purr; but let us remember that when a cat is purring it is not catching any mice."

pleased to cleanse and accept the unclean. This thrice-repeated vision prepared Peter for the Spirit's command to go with the messengers of Cornelius, who were waiting for him at the gate: He lodged them for the night, and on the morrow accompanied them to Caesarea to the house of the centurian, where the God-fearing Gentile had gathered "his kinsmen and near friends" to hear what the God-sent teacher might say.

3. How Cornelius Welcomed Peter. (Verses 23-33.) The centurian, Roman-like, would have received Peter as a god; but Peter at once removed this superstition. Then the great apostle and the great heathen each told his experience. Peter told how the God of Abraham, Isaac and Jacob had directed him to break a cherished tradition of his people, and go to one of another nation; while Cornelius related how the Spirit had led him to send for one of an alien religion to be his instructor.

4. Peter's Sermon and Its Result. (Verses 34-48.) In his very brief sermon, Peter declares the universality of the atonement made by Christ, the freedom of all men to accept or reject that atonement, and related in the simplest possible way the story of the life, death and resurrection of the Son of God. But the heart of this wonderful sermon is in verse 43, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." This was Peter's first proclamation of salvation to the Gentiles. How different from the message to the Jews of Jerusalem, at Pentecost. To those enemies, persecutors and crucifiers of Christ, repentance and baptism in the name of the despised Jesus were indispensable to the "remission of sins." But in dealing with this penitent and teachable Gentile, incidentals and non-essentials are dropped, and the one essential, universal condition of pardon is declared. "Whosoever believeth in Him." "Therefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort." (Methodist Discipline, 9th Article of Religion.)

The Result.—"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." How plain is all this to one who is acquainted with the Lord's dealings. The Holy Spirit prepared the hearts of Cornelius and his friends for the truth: He sent Peter to proclaim that truth, and accompanied his words: The hearers believed the truth and trusted in Christ for salvation; the Holy Spirit came upon them, and they were at once pardoned, cleansed and assured of citizenship in

## EPWORTH LEAGUE.

### EPWORTH LEAGUE LESSON NOTES FOR APRIL 16, 1916.

By Rev. H. C. Hoy.

What My Denomination Expects From Its Young People.—Ps. 84:1-12.

The Church expects many things from its young people. They are the dependence of the Church tomorrow. This is a young people's age, and the Church is in good need of its young life.

First.—The denomination expects loyalty from its young people.

I. Loyalty is the backbone of any institution. Loyalty is a necessity, since without it the work will fail because of the lack of zeal. Patriotism is the term for national loyalty. If people lose their sense of national loyalty the nation is doomed. The same is true of all other institutions. Loyalty furnishes the stimulus for spontaneous action. It causes people to forget hardships, making them willing to put their best selves into the effort. It makes the object of their fealty first. The Church of today needs to be moved out of the second rate column.

Loyalty has held families together, even when harassed by internal troubles. The same force has kept churches in existence in the past; institutions alive that should be dead; has allowed the crown to remain on many worthless kings, and many worthless political machines from the junk heap. Hence, loyalty well deserves to rank as one of the great sentiments of the human race; a sentiment that the Church should cultivate.

II.—The Church demands loyalty as a propelling power. The only hope for any church is to be perpetually moving forward. This moving forward means hardships, from which many are inclined to shirk, and their one incentive is loyalty which will lead them to make denials that will react for their spiritual development, thus strengthening church life for another step forward. All growth is made by life overcoming opposition, and thus the Church grows.

The Church must grow by the loyalty of people who will not shirk their responsibility for every pleasure whim. The young people must be loyal enough to have a Church honor and to do what is needed and what is expected of them, even when at a

the Kingdom of God. In this case, water baptism, which often precedes the Spirit's work, came after regeneration. Salvation is a covenant between God and man. The Spirit's baptism is God's signature and seal, while water baptism is man's. Like most covenants, the contract is equally valid and binding, no matter which party signs it first.

Lessons.—1. From the sinners first awakening to the saint's glorification, the entire process of salvation is directed and dominated by the Holy Ghost. 2. Wherever He may lead us, we may be sure He has prepared a work for us, and will see it consummated if we are faithful. 3. The most unwelcome task, performed in the spirit of obedience and sacrifice, often brings the most gratifying returns. 4. The call of God is most frequently heard in the place of prayer. 5. The saint's most illuminating vision is a vision of work to be done. 6. The deepening of spiritual life and the broadening of human sympathy go hand in hand.

disagreeable sacrifice. One great danger is the lack of church honor. Young people will promise to do church work, and then fail to keep their promises. That is the lack of honor, and we must get over such habit and not break our word by a substitute engagement. Young people of today must be loyal in order that the Church of tomorrow may be a greater force than it is today. We are cultivating loyalty for a greater work in the future.

Second. The Church demands that its young people keep in close touch with God.

I.—The fulfillment of the Church's mission depends on fellowship with God. No church has ever been able to save souls or leaven society that has lost the knowledge of God coming from personal contact. Churches have existed on mere husks. Religion like that of the Pharisees has been very formal and dead spiritually, and God longed for those who would worship Him in spirit. At such times the world's vision of God has become very obscure, our morals very lax. But through it all someone found God, and by his personal experience led the world back to a personal knowledge of God that was and is the great mission of Methodism. Methodism must keep alive the fact of experimental religion, not as a historical fact, but as a living, vital experience of today. I see only one remedy for the life of this nation, and that is a close walk with God. We will be swamped by luxury as a result of unbounded wealth unless God leads us out of it. We need you more than ever to be aware of the presence of God through experience.

II.—Spirituality is the Church's greatest asset. We may think a great deal of our wealth, and we may well boast of it if properly used; but great wealth has ruined more churches than it has developed. Wealthy churches lose their spiritual power because they substitute possessions for personal effort. The greatest period in any church's growth is when it is young and poor; when personal zeal makes up for the lack of worldly goods. Then it is that they live in a higher spiritual atmosphere. If I had my way, I would always keep the church in debt and force it to work to sustain its life, and thus make it a real power. Personal service is what is needed to keep up the spiritual thermometer.

The great problems abroad and at home would be solved if the Church, as a whole, really became imbued with the spiritual power of the Christian religion. The spiritual life of the Church is not what it should be. People care too little for the Church, and that is the real measure of spiritual life.

### TO THE LEAGUERS OF THE LITTLE ROCK CONFERENCE.

Dear Fellow-Leaguers: I wish to call your attention to the fact that our Conference meeting is only three months off and we have a great deal to do in our Missionary work by that time. At our Conference last June at Hope, we pledged \$1,000 for Missions, \$500 to Cedar Glades, and \$500 to Africa. We must not fall short on that and I do not believe we will, but to make it, our collections must come in better in the future than they have in the past. Three-fourths of our Conference year has passed, but we have only collected about one-fourth of our money. I know that that does not look good, but you can help us make it an entirely different report.

## CHILDREN'S DEPARTMENT.

### JED AND THE NEW YEAR'S SKATES.

Jed stood at the window, working on the straps of a pair of old skates. Now and then he glanced toward the park, where he could see a number of boys on the ice. He was a-quiver with impatience to join them, but the skates must be repaired first. Because he had needed a new suit Christmas, he had told his mother that he could get along with his old skates this winter. And now, on New Year's Day, the matter looked doubtful.

"There!" he exclaimed, frowningly, as a strap broke. "That settles it!" And at that moment Fred Vincent appeared at the back door and called out: "Want to use my skates this morning? I can't go to the park till afternoon, so you can have them all forenoon if you want them."

There was no question about Jed's wanting them. Five minutes later he dashed out of the little flat and rushed with head-long speed down the stairway, a pair of shining new skates swung over his shoulder.

As he opened the big hall door he saw coming toward him the little old lady who had just moved into the rooms across the hall. He paused and held the door open for her.

"Good morning!" she greeted him, as she came up the steps. "Going skating?"

"Yes; I'm just starting to the park," Jed answered. He did hope this would end the conversation; but not so.

"And I suppose these are your new Christmas skates," smiled the talkative stranger.

"They're new Christmas skates," laughed Jed; "but not mine. I've outgrown and outworn mine. My chum lent me these to use till noon." He hoped the hint in this last sentence was not too broad to be polite.

It was, however, evidently unnoticed. The little woman beamed more happily than ever. "And you will be home at noon?" she queried.

"Yes, of course."

"Perhaps you would help me get a

Some Leagues did not pledge anything at all. If you are one of these, take it up with your Leaguers and send us an offering right away. Do not think we will not need any more, for we will. I already have heard from two Leagues that pledged, but have been discontinued since the time. Of the forty pledging amounts, eight so far have paid in full. These Leagues are North Lewisville, First Church (Little Rock), Atlanta, Hazen, Nashville, Humphrey, Oak Lawn (Hot Springs) and Hawley Memorial (Pine Bluff). Let us have a great many more than this within the next two weeks. Please let me hear from your League as soon as possible.

Yours in the work,

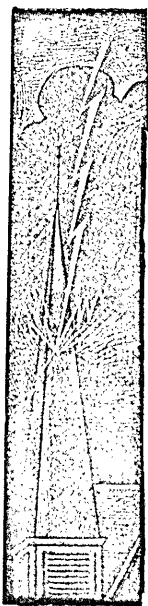
Louie Audigier.

Little Rock,  
800 Marshall Street.

### BOOK BARGAIN.

I have a complete set of the "New International Encyclopedia" in best binding, almost as good as new, that I will sell for half what they cost me. You know what these books are. I am in need of a little money and want some one to have these great and useful books that can use them. Also have some other up-to-date books I will sell at a sacrifice. Write me your wants. Sincerely,

C. C. GREEN,  
P. O. Camden, Ark.



### Destroyed by Lightning. Saved by Insurance

That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

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began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

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Agent M. F. Church South,  
814 Norton Building  
Fourth and Jefferson, Louisville, Ky.

box down from a high shelf in the storeroom. Boys are always good at climbing."

"Why, certainly."  
"I'm going out to dinner at twelve, so if you will come in a little before that I'll be ever so much obliged."

"I'll be there." Jed was too grateful to see his new acquaintance turn toward the stairway to consider at the moment what his words meant. He recalled them as he hurried off to the park. "Before twelve!" he thought, ruefully.

He forgot all about the matter, however, when he reached the park. There were only a few boys out compared with what there would be that afternoon, and at night the ice would be alive with moonlight skaters, but Jed, sliding swiftly over the ice, was too full of joy in the present to think of that.

Something else, however, was gliding by quite as swiftly as were the boys, and that was time. Jed could scarcely believe Ralph when he called out, "It's almost twelve!"

"And I've got to be home by that time!" Jed announced.

"What for? Fred won't be here till one," cried Ralph.

"I know, but I promised." And Jed explained the situation.

"Oh, forget about it!" urged Ralph.

"I might have forgotten it if you hadn't reminded me," answered Jed, with an injured feeling. "Now I've got to go."

"Just tell her you didn't get back in time," suggested Ralph. "You needn't say why. You can get the box down tonight. What's the difference?"

"Maybe she keeps her best dress in it or something else she wants to wear today," answered Jed. He took a few more turns on the ice, meditating on the matter the while. It was certainly very trying. He had started out this morning with a fine new set of resolutions, and here at once was a temptation to break two or three of them. "Why was it always so?" he wondered.

At last he skated slowly up to the bank and began unbuckling the skates. Then, regardless of all urging, he started home. "She's a freaky little woman to spoil my last holiday this way," he said, to himself. She certainly did not look "freaky," however, as she met him at the door. "I was afraid you'd be late," she exclaimed, with her sunny smile. "We've just time now."

Jed mounted the tall ladder, brought down the box and pried open the lid. "It must be her best bonnet she wants," he thought, for he recognized the fact that she was already in holiday gown.

She bent over the box with a pleasant little excited air. "I suppose they're in the very bottom," she laughed, as she hurriedly removed a variety of articles that made Jed open his eyes in surprise. "There!" she at last joyfully exclaimed, as she handed out a pair of gleaming skates, "I want you to have them."

"Me!" exclaimed Jed, breathless with astonishment.

### BETTER THAN SPANKING

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

## NEWS OF THE CHURCHES.

### LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

L. E. N. Hundley led the devotional service, J. D. Hammons in the chair.

Dr. Wilkinson, of First Church, Argenta, reported a good prayer meeting and the services Sunday good, but small attendance on account of rain.

Brother Fitzhugh reported largest attendance at prayer meeting at Henderson in his pastorate. Three additions on profession of faith. Services Sunday not largely attended.

J. D. Baker had over forty at Wednesday evening prayer meeting, and over ninety attended the cottage prayer meetings. Small attendance at services Sunday. Will start meeting at Twenty-eighth Street next week.

Brother Fizer reported a good day at Hunter. Attendance off some, but interest good.

Brother Rodgers reported a fine prayer meeting, with largest attendance this year. Good day Sunday, with attendance off some. Day satisfactory. Meeting to begin Sunday.

Brother Hundley reported a fine attendance at prayer meeting at Pulaski Heights, with two good congregations Sunday, and three additions.

Dr. Richardson had nothing unusual to report but a normal day. Rain did not affect his congregations much. Sunday school about normal; one addition.

Brother Hutchinson reported an unusually large attendance at prayer meeting and good congregations Sunday.

"Yes, you! They're Jack's."

"Who is Jack? I'm—I'm ever so much obliged."

"Bless you," laughed his friend, "I haven't told you yet about Jack. He's my grandson—just such a boy as you. He's traveling in the South with his father, and will be gone another winter yet. There's no skating there, so he wrote me to give these skates to some one who could make use of them. He says he will have outgrown them before he gets back. I didn't know any one here to give them to, and besides—it's foolish, of course—but I didn't like to think of any one but a nice boy wearing Jack's skates."

"How do you know I'm a nice boy?" laughed Jed.

"I know a boy who stops to hold a door open for a lonely, homesick old woman when he's in a hurry to go skating is pretty nice. You can't fool me about boys. I know Jack too well."

At home again he marveled over the gift. "I don't see why I should have got a fine pair of skates just for a little thing like holding a door open for a lady," he said.

"You surely know that we don't receive rewards that way, Jed," answered his mother. "Sometimes they are a long time coming. Then something pleasant may happen that is the fruit of many little kindnesses. For instance, I had a reward today for something I have been patiently trying to do for fourteen years. I have always wanted my boys to be kind and polite, especially to elderly people. This morning Mrs. Agan said to me, 'I've always noticed how thoughtful your boys are to older people.' That was a reward that made New Year's Day very happy to me."

"You don't know how very near I came to spoiling my record this morning, mother," answered Jed, "nor how glad I am that I didn't do so."—Baptist Boys and Girls.

day, with good League service; three additions since last report.

Brother Gee had the largest attendance of the year at Capitol View prayer meeting Wednesday evening. Good day Sunday, but attendance off some. Dr. Monk preached a great sermon for us Sunday night.

Brother Hammons also reported a very large attendance at prayer meeting. Services Sunday were quite well attended, but not as large as usual.

Dr. Monk was out of town, but it was reported that he was at Lonoke Sunday and at Capitol View Sunday evening.

Most of the churches held Asbury Memorial services Sunday.

Brother Hutchinson, with Brother Fizer, announced the Hunter Memorial Church now free from debt.

### MARBLE.

The work on the charge is moving on quite well for a new circuit. I find a good spirit. The preacher has a nice new home almost complete. I feel we are having good interest in the preaching service. The interest in Sunday school and prayer service is growing. We are expecting great things to happen within the bounds of this charge this year. This is a big-hearted people, and I am pleased to have the co-operation of other churches in building the kingdom of our Christ. The pounding started soon after we arrived here, not so much after the style of a storm, but a constant stream of good things.

We pray God's richest blessings, both spiritual and temporal upon the people of this charge. I do pray that I may not betray the confidence that inspired these good people to extend to us such splendid reception.—William A. Biggs.

### DAMASCUS CIRCUIT.

Everything is moving along very nicely on the Damascus Circuit. We have six churches, each are doing very well, some doing extra well. This is a fine farming country and most of the people in the bounds of the circuit are getting along extra well financially. We cannot see any rea-

son why this charge should not be one of the best circuits in the North Arkansas Conference, and we think it will be in the near future.

The parsonage is situated at Damascus. It is a very desirable place to live. In fact Damascus is a beautiful little town, and as to its morals it cannot be excelled. Some of the greatest Christian workers we have ever met are here. There are two Sunday schools at work in Damascus—Missionary Baptist and Methodist. We are in a campaign now to increase our Sunday-schools. We hope to get every person in Damascus, and in the vicinity in one of these schools. We have an extra fine school building here, and also a good school interest. Any who intend to go or send to High School will not find a place where there will be any better environment thrown around them.

There is real harmony between the different denominations. The preacher and wife were surprised last Wednes-

### WARNING ORDER.

Circuit Court, Pulaski County.  
L. E. Hinton, Trustee, Plaintiff,  
vs.  
Mrs. J. R. B. Moore et al., Defendants.  
The defendant, Mrs. J. R. B. Moore, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, L. E. Hinton, Trustee.  
March 22, 1916.

DAN D. QUINN, Clerk.  
By O. L. McNair, D. C.  
S. W. Rogers, Attorney for Plaintiff.  
O. J. Ferguson, Attorney Ad Litem.

### WARNING ORDER.

In the Pulaski Circuit Court.  
Pulaski County, State of Arkansas.  
German National Bank, Plaintiff,  
vs.  
Carrie A. Howell, Defendant.  
The defendant, Carrie A. Howell, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, German National Bank.  
DAN D. QUINN, Clerk.  
By H. S. NIXON, D. C.  
Terry, Downie & Streepey, Attorneys for Plaintiff.  
March 22, 1916.

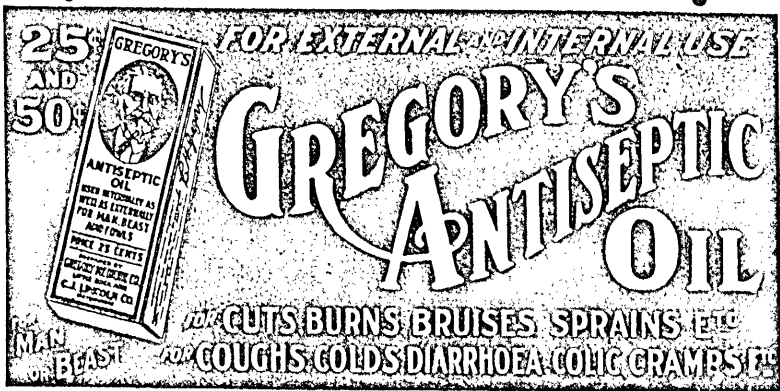
### WARNING ORDER.

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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day night, when about 75 of these good people of all denominations, largely Missionary Baptists, stormed the parsonage and brought lots of good things to eat, and also other valuables. After enjoying speeches made by Prof. Pruett, Prof. Butler and Sister Martha Rollins, and after engaging in prayer, led by Brother Thompson, we sang, "Nearer My God to Thee." The crowd left with a bright smile on each face. We pray the richest favors of God on those people. We ask the prayers of every reader of the Arkansas Methodist for us and our work this year.—R. P. Bates, P. C.

#### EUDORA CIRCUIT.

The water has receded from this part of the state and people are optimistic for the future. My work was high and dry except one place, Readland. Eudora is situated on the highest land in Chicot County, and is destined to be one of the best towns in this part of the state.

Our first Quarterly Conference was held at Eudora, March 18 and 19 by our worthy Presiding Elder, Brother Davidson. He preached four splendid sermons at Eudora, to the delight and uplift of all who heard him. Went out to Concord Sunday afternoon and had good service. Received two members Sunday, one by vows and one on profession. We are always glad to have Brother Davidson with us. Finances are a little in advance of this date last year. This is my third year here. Congregations have been better in the main this winter than usual. Sunday school work about normal, but hope for better things in future.

We trust, by the grace of God, that we may have a great spiritual uplift this year. Brethren pray for us.—J. C. McElhenny, P. C.

#### WILLOW CIRCUIT.

When I was read out Willow Circuit at the last Conference I almost sank to the floor, for I knew what it meant, as I had served some of the work the previous year. Only three houses of worship and seven appointments on the work. This meant that the old parsonage was to be sold and a new one to be built, so we started in a run, and have not let up, and we now have almost completed two splendid churches at Manning and Sparkman and a splendid new six-room bungalow complete with all the furnishings, and before this letter reaches you, we will be living in it. We have been relieved of all of our work but those along the railroad, which are Sparkman, Manning, Willow and Ouachita.

We started in at Willow one year ago with six members, and built a thousand dollar church, and now have about twenty-five members, and this year started at Manning with no

#### OLD SORES VANISH.

Get rid of them with Gray's Ointment—for ninety-four years an indispensable family remedy for all abrasions and eruptions of the skin. It speedily heals cuts, wounds, burns, bruises, boils, carbuncles, sores, poison oak, etc., and effectively prevents blood poison, which frequently rises from a neglected cut or sore. "I have used your Gray's Ointment for ten years or more, and for boils, carbuncles and sores there is nothing equal to it," writes Mrs. G. A. Bolick, Conover, N. C. Only 25c a box, and it will save you many an ache and much trouble. Get it at druggists, or try a free sample by writing to W. F. Gray & Co., 830 Gray Bldg., Nashville, Tenn.

organization and not an acquaintance in the town, and many laughed at us and said we were losing time, and we now have about fifteen members there, and more coming soon and will soon have a splendid house to worship in.

Came to Sparkman and followed in the footsteps of Brother T. F. Hughes, who had done some splendid work, and organized and had about ten in the organization, and we now have a large congregation and great prospects for the greatest year of our lives, and have a new home just about completed that Sparkman and the whole church will be proud of. Now this is new territory and a hard pull to build houses of worship, but there is no greater opportunity than in this new country. I would like to know if there is not a church somewhere that has a good organ or a good piano who would not like to make us a present of it, and in this way make itself a blessing, and do us great good. Would like a good piano or organ that has been discarded.

If you have a good instrument that you would like to sell, write me and I will help you to sell.

We had our second Quarterly Conference on the 18-19th, and Brother Few, our great and good elder, preached two great sermons, and received six into the church and visited our home church and preached to a large congregation on Sunday night, and with the exception of about three men every unsaved person in the house came forward for prayer. On Monday, while waiting for his train, he was called to the pastor's home and baptized two infants and one mother. A good ending for a great Conference. Brother Few indeed is the right man in the right place, for he is bringing things to pass in the District. Brethren pray for us, for we have a great, hard work, and it takes a great deal of praying to keep us going.—Thomas D. Spruce, Pastor.

#### PARKIN.

Through the loyalty and goodness of the people of Parkin we have been able to lift the debt which has been hanging over our church for several years, and will dedicate Sunday, April 23. Rev. W. F. Evans, our presiding elder, will preach the dedicatory sermon at 11 a. m. and place the corner-stone at the close of the service. All the former pastors are cordially invited to be with us on that day, and we also extend the invitation to our good editor.—Vander T. McCaffrey, P. C.

#### ARKADELPHIA DISTRICT.

Dr. B. A. Few, with his flying squadron, during the forty days set for covering his district, is reaching every charge within the appointed time, and great results are being brought forth. At every service there are either conversions or people coming to the altar for prayers. Within the last ten days Dr. Few has gone forth with his squadron with the swiftness of Col. Dodd's troupe of cavalry in Mexico. He is deeply concerned about the One-to-Win-One campaign, and is bringing to bear every influence possible upon every charge in his district. His heart is on fire and he is bestirring his men to this great task. Good reports are coming from every meeting held and at every quarterly conference.

Dr. Few is a man of God, full of the Spirit and awake to all the needs of

his men and his people. We expect great returns during these days of evangelism and are trusting God for the results. The men out in the rural districts are taking to this great evangelistic move in a surprising manner. This shows that when Israel groans after righteousness the people all get interested and begin to work. Dr. Few's flying squadron will wind up its journey this week, and many pastors will begin to gather up the results throughout the month of April. We were never so hopeful in this district, and both presiding elder and pastors are joyful over the outlook. Two revival services begin in Hot Springs April 9.—R. M. Holland, Publicity Supt.

#### OKOLONA.

I feel like I ought to say a few things about Okolona. I spent fifteen years in the Pine Bluff District, in fact, I have never served a charge outside of it till now.

Not being familiar with the geography of any other part of the country except the Pine Bluff District, and a great district it is, my friends over there may be wondering if I ever found Okolona, I just want to say to them that I found it.

I found a fine work and a great people. We reached Okolona on the 16th day of December and were met at the train by W. B. East, one of our good laymen, who took us to his home and treated us royally. For a time I felt like a stranger in a strange land, but the people are so clever and kind that I am getting well of this, and am beginning to feel very much at home. This is a fine country, and no better class of people can be found anywhere. Last Saturday and Sunday we had our second quarterly meeting. It was a good day for us.

Dr. W. M. Hays, our efficient Presiding Elder, was with us and seemed to be at his best. He preached us two great and helpful sermons. We are expecting a great year here, for the possibilities are great.

I have been discussing the Arkansas Methodist with my people some, but I am going to make an active canvass for it some time in the near future. The editor of this splendid paper has a standing and a cordial invitation to visit this work any time he can do so.—M. O. Barnett, P. C.

#### SHAWMUT CIRCUIT.

Well, we are still alive and on the map, but a long way from where we were the last three years. We are still trying to do something. Some things are not looking just as we would like to see them, while others are moving along nicely. Our beloved Presiding Elder has made his second round this year, and had a delightful quarterly meeting. Our delegation was small, but every one seemed to be in good cheer and enjoyed the sermon that Brother Hayes 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 Prescott District. Our work has not made any assessment yet, but they are going to do more for their pastor this year than for many years. The preacher is more than delighted with his work this year. We never met a more loyal people than we have up here. We have been very busy since coming here. We got here the second Sunday in December, and have not missed but one appointment and have held two revival meetings with good interest. The churches were very

much revived and the good part is, I find that these people have winter religion. It is no trouble to have a meeting in the winter where the people have got the old-time religion, and are afire for God. We are planning to do great things this year on this mission. There are great opportunities here in the promotion of the kingdom. This is a new work, just two years old, made by our Presiding Elder, and has been neglected very badly since, but by the power and help of the Master we hope to bring it to the front. We are planning to make it the leading circuit in the Prescott District.

So pray for us while we are up in these lonely mountains—laboring for the master.—S. L. Durham, P. C.

#### SWIFTON AND ALICIA.

We have been very busy since Conference. We have moved from Alicia to Swifton and are hoping and praying for a good year. The pastor and wife were received back on the work very kindly, and soon after we moved to our present home the good people showed their appreciation materially when on their way to prayer meeting. They came by the "mause" and left enough good things to eat to do for many days to come, and, too, I want to tell you about our "Junior Preacher." A fine boy come to our home March 10th. We are getting along pretty well on the work and hope to be able to report growth along all lines.—J. M. Harrison, P. C.

#### BOYDSVILLE CIRCUIT.

Taking into consideration the weather conditions during the first of

## HOW MRS. BEAN MET THE CRISIS

Carried Safely Through Change of Life by Lydia E. Pinkham's Vegetable Compound.

Nashville, Tenn.—"When I was going through the Change of Life I had a tumor as large as a child's head. The doctor said it was three years coming and gave me medicine for it until I was called away from the city for some time. Of course I could not go to him then, so my sister-in-law told me that she thought

Lydia E. Pinkham's Vegetable Compound would cure it. It helped both the Change of Life and the tumor and when I got home I did not need the doctor. I took the Pinkham remedies until the tumor was gone, the doctor said, and I have not felt it since. I tell every one how I was cured. If this letter will help others you are welcome to use it."—Mrs. E. H. BEAN, 525 Joseph Avenue, Nashville, Tenn.

Lydia E. Pinkham's Vegetable Compound, a pure remedy containing the extractive properties of good old fashioned roots and herbs, meets the needs of woman's system at this critical period of her life. Try it.

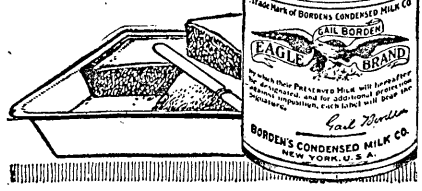
If there is any symptom in your case which puzzles you, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

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

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

### Better than the Gingerbread that Grandmother Used To Make

—that is the kind of gingerbread you can make with Gail Borden Eagle Brand Condensed Milk. You remember how you loved the delicious, crumbly, brown dainty? You'll enjoy it even more if you make it with "Eagle Brand."



the year we are moving off nicely. The pastor's salary has been advanced and the Conference claims have been provided for. We held our Second Quarterly Conference the 18th and 19th inst. Dr. H. H. Watson was with us, holding the Conference and preaching Saturday morning and night, also on Sunday morning, bringing a message freighted with love and power. At the close of the services the large congregation, with the official board, went to their homes feeling the mighty uplift of the spirit, promising to do more faithful and better service.

Brother Watson is indeed a true and faithful man of God. His coming among us was truly a benediction to all. The collection for the Methodist will be sent in a few days.—E. Emmons, P. C.

#### MALVERN.

We have on the "One-to-Win-One" campaign in our church. Our people seem to be taking hold of the work in a good lively sort of way. We expect to close out the campaign with a week or ten days' meeting.

Our church and Sunday school are doing well. The Sunday school is growing every week. Our League is taking on new life and new members every week. We have a regular attendance of from 65 to 80. In other words the attendance has doubled within the last few months.

We have one of the best prayer meetings I have yet seen. Our attendance at prayer meeting is anywhere from 75 to 100 every Wednesday evening. This large increase in attendance is not due to "pulling off some extra stunt," but just plain religious worship, most always led by the pastor. I have been doing some work for the paper. Will send in more later.—J. W. Harrell.

#### MIDLAND AND HARTFORD.

Pounded, pounded, pounded! Yes that is what I said, pounded three times. Twice by the good people of Hartford and once by the good people of Midland, and still the good things come in.

Our church work at both places is

#### TRY IT TODAY.

If you suffer from rheumatism, start taking "RENWAR" today. It makes no difference how many other remedies have failed to give you relief, "RENWAR" is guaranteed to give you satisfactory results or your money will be refunded. We have hundreds of letters testifying to the efficacy of this remarkable remedy, and for that reason do not hesitate to guarantee it. Get a bottle from your druggist right away. If he does not have it, accept no substitute, but send fifty cents for a full size bottle postpaid direct to us. Prepared and guaranteed by the Warner Drug Co., Nashville, Tenn.

### OBITUARY.

**ARMSTRONG.**—Mrs. Elgie Finger Armstrong was the daughter of D. P. and Belle Finger, and was born near Bradford, Ark., on February 9, 1878, and died at Searcy, Ark., November 11, 1915. She was converted when she was 18 years old, and joined the M. E. Church, South, at Bradford, Ark., and lived a consistent member. She was sick eight months, but bore her suffering without a murmur.

We miss her dear, smiling face and her kind words to cheer us on our lonely walk through life. All was done that loving hands could do, but God in His infinite wisdom saw fit to take her to a brighter home, one not made with hands, eternal in the heavens. She was perfectly resigned to the will of God, but said it was sad to leave her loved ones. She bade them all good-bye with a smile. She leaves a husband, two sons, aged 13 and 11, a mother and brother to mourn her loss, but we realize that our loss is her eternal gain. Funeral services were conducted by Brother Thompson, her pastor, after which her body was laid to rest in Smyrna Cemetery.

We shall sleep, but not forever,

That will be a glorious dawn.

We shall meet to part no never,

On the resurrection morn.

By her sad-hearted mother.—Mrs. Belle Finger.

**TARLTON.**—Mrs. Nancy Jane Tarlton (nee McWilliams) was born in Alabama October 17, 1853. Was married to A. J. Tarlton November 18, 1875. To this union were born eight children, but only two live today. In 1886 Brother and Sister Tarlton moved to this state and located at Holland, where they have since lived. In the summer of 1887, at Oakland Chapel Sister Tarlton was happily converted and united with the Methodist Church in which she has lived an exemplary Christian till the day of her death. Her religion was not the spasmodic kind, but the positive, genuine type. She enjoyed old-time religion, was instant in season and out of season. She seldom attended church without shouting aloud the praises of the divine Lord. The beautiful Christian graces which adorned her life combined to make here a woman in whom all had confidence. For the past several years her health had

moving along nicely. The Sunday school at Hartford, under the well organized management of Dr. W. E. Williams, is all that could be expected.

Our Sunday school at Midland, with A. L. Freeze at its head, is a hummer. The Woman's Missionary Society, the Senior and Junior Epworth Leagues and the mid-week prayer meetings are all on the up-grade. The preaching services are well attended. We have received ten members since Conference. Our revival at Midland will be in progress by the time you read this. The salary at Hartford was raised from \$350 last year to \$515. This is a gain of \$165.—W. F. Campbell, P. C.

#### LITTLE ROCK DISTRICT NOTICE.

Little Rock District Conference will convene at Highland Church, Little Rock, at 8 p. m., May 23, and continue in session over Wednesday and Thursday. Opening sermon will be preached Tuesday night, May 23, by Rev. J. A. Parker of England. Further notice will be given.—Alonzo Monk, P. E.

been bad, hence she was deprived of attending church many times. But during her sickness she manifested a patient, gentle, and waiting disposition which characterized her everyday life. At the beginning of the past winter the lengthening shadows indicated that the eventide of her life was approaching. The sun was going down behind the golden hills and the gradual transition was to her spirit a triumphant entry into the heavenly kingdom. February 22, 1916, the weary wheels stood still and Sister Tarlton fell on sleep, and on the 23rd day of February, in the presence of a very large congregation of friends we consigned her body to its earthly bed. Every one present felt that the church on earth had given up a true and faithful member and that the community had lost a friend.

Brother Tarlton is left in his old age heart-broken and bereft of his devoted companion. Together they had walked many weary years, hand in hand. They had shared life's burdens and consoled each other in afflictions. But they will be reunited at the bend of the river. Robert, the only son, manly and strong as he is, will feel the sting of giving up a mother. Mrs. Dora Grisham, the only daughter, who has neglected her own interests to attend and comfort her mother, will receive a reward in the bright after-a-while.

May the grace of God be afforded plentifully to the husband, son and daughter till the boatman's oars be heard, and may the family be reunited in the Father's house above.—Her Pastor, Alva E. Goode.

**DARLING.**—Mrs. Delia (Moore) Darling was born February 4, 1860, and was married to Mr. Willie W. Darling December 19, 1879. Her husband lived only a few years, dying November 23, 1882. Their only child, a son, died at the age of seven years. Both parents, two brothers and four sisters have all preceded her to the grave. Early in life she became a Christian and a faithful member of the Methodist Church. Her sickness was of short duration, and her death, which occurred on December 26, 1915, was a surprise and grief to all who knew her. She leaves three sisters, three nieces and three nephews and many friends to mourn her death, but all are comforted by the fact that she was prepared to meet her God.—A Relative.

**MILLARD.**—Mrs. Martha K. Millard was born in Georgia October 30, 1838, her maiden name being Elliott. She died at the home of her daughter, Mrs. Sarah Horne, in Springdale, Ark., February 12, 1916. In early childhood the deceased, with her parents, moved to Missouri, where on June 4, 1866, she was married to M. R. Poisal. To this union four children were born, namely, J. E. Poisal and Mrs. Sarah Horne of Springdale, Ark., Robert Poisal, deceased, and Mrs. Jessie Abercrombie of Elm Springs, Ark. Deceased was also survived by one brother, Robert Elliott, of near Fayetteville, Ark., and one sister, Mrs. Ruddick, of Garfield, Ark. There are living fourteen grandchildren and one great grandchild. About 40 years ago deceased, with her family, came to Washington county, Ark., and settled on a homestead near what is now Springdale, where her first husband, M. R. Poisal, died on May 6, 1893. On January 23, 1901, she was again married, this time to J. L. Millard, who was taken from her by death January

2, 1908. At the age of 15 she was happily converted and joined the Methodist Church, and during all those sixty-three years she ever remained true to her God and Savior, loyal to her church and faithful to her family and friends. Dear old mother, we loved you so dearly! We will miss you sorely. We can do none other than sorrow and grieve. But we can't complain. You were old and feeble; you were tired; you were homesick for heaven, where all your treasure was. We therefore would not call you back, but your God shall be our God, your Savior our Savior, and your home our home.—J. E. Lark, Her Pastor.

**GLENN.**—In the rush of the affairs of the busy world we seldom stop to weigh the value of those lives that eddy in the quiet nooks of life's great stream; yet they add to its beauty, its restfulness, and even mark its points of greatest depth. We are inclined to take greater notice of those who do than those who are. Doing is good, being is better; and the quiet lives of those who are make the harbors of rest for those who are caught in the rush of the current. Such a life I knew in the person of a student at Galloway College. Lorena Glenn was her name, a Searcy girl, one who came under my own tuition. She had reached the years of young womanhood; she had toiled, denied herself and prepared herself to teach the youth of Arkansas. Day dreams of service and an expression of her own Christian life in the trained hearts of others had been her ambition. With a body frail and delicate, with a mind clean and clear, with a heart pure and strong, she lived out her student days, giving her noble influence to the members of her class and others who passed her way. Graduation came, and out from Galloway she went, a finished college student with the stamp of our approval upon her; but all too soon came the end. Though

#### PASTOR'S SON RELIEVED FROM EPILEPSY.

Epilepsy has long been a bugaboo among American mothers.

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

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

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

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

If the first bottle does not prove the remedy up to your expectation your druggist will refund your money. **MILES MEDICAL CO., Elkhart, Ind.**

shall we say her college days were spent for naught? During her illness she found keenest pleasure in thinking over again those things that had made up her college life, and who knows how much such preparation may mean on entrance into the universities of heaven? Such a life is not measured in terms of years, but in intensity of being and strength of heart-throbs.—J. M. Williams.

**KENDRICK.**—Mrs. Nancy Kendrick (nee Phillips) was born in 1833 and joined the church in 1848. She was among the first who joined the Methodist Church at Chambersville. She was a pioneer and sat at the feet of pioneer preachers, such as Hunter, Jewel, Watson and Caldwell. She was a member of the same church sixty-eight years, and was much devoted to it. Aunt Nancy was always present at her place as long as she could go, but now, of course, her place is sadly vacant. She was married to J. T. Phillips in 1851. To this union no children were born. Her husband died in 1883, and she lived a widow until January 2, 1916, when she was taken away. No near relatives were left to mourn her departure except a niece, but all her friends and kinsmen in Christ silently grieve because of her absence. She is gone and still she is here. Her influence is here. Her life is inspiring to us and she will be long remembered in the minds and hearts of all who knew her. We believe she is now a member of the great Church of God. She is gone, and we can't bring her back, but we can go to her.—J. L. Dedman.

**PIERCE.**—God saw fit on March 2, 1916, to call from our midst our little cousin, Gladys Pierce. Little Gladys was the ten-year-old daughter of Mr. and Mrs. F. H. Pierce. She was sick eleven days, and the end was not unexpected. She was laid to rest in the Pleasant Hill Cemetery, Rev. B. F. Scott officiating. It seemed more than the parents could bear, but "Thy will be done, not ours." Gladys was the oldest girl of the family, and always remembered to help mamma bear the family burdens, and went at her work cheerfully. She was known as a child with a sunny disposition. As a Sunday school pupil she could not be excelled in bringing up her part of any work her class undertook. Gladys leaves a vacant place that can not be filled. She will not only be missed by papa, mamma, brothers and sisters, but by all who knew her. Weep not, dear parents, as those who have no hope, for Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the

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

**TRY THE OLD RELIABLE**  
**WINTERSMITH'S**  
**W CHILL TONIC**  
**For MALARIA CHILLS & FEVER**  
**A FINE GENERAL STRENGTHENING TONIC**

kingdom of heaven." Little Gladys is asleep in the arms of Jesus. We can't call her back, but can go to her, for God also said, "All who will may come."—Her Cousin, Attie Phillips.  
Wesson Camp, Ark.

**CARUTH.**—On the morning of February 8, 1916, the soul of William Hugh Caruth took its departure from earth to glory. Just one week before this date he passed his eighty-first birthday. He was born near Batesville, Ark., but in his early childhood his parents moved to Washington, in Hempstead county. About seventy years of his life were spent here. About ten years ago he moved to Arkadelphia, where the last scene in the drama of his life was closed. He was happily converted in early life. The genuineness of his conversion was evidenced by a long life of active Christian service. For nearly a half century he was one of the leading official members of the church at Washington. He gave liberally of his time and his money to the support of the church. He was absolutely loyal to his church and his pastors. He did not wait for them to report to him their material wants, but kept an eye on their pantry and wardrobe, and saw that they did not want for food or raiment. He was the superintendent of the Sunday school for nearly fifty years. He loved children and young people, and they loved him. In his old age he retained his fondness for the young, and they showed their love for him by many little tender tokens of affection. I became his pastor in 1867, and there sprang up an intimacy between us that was most tender and confidential. At the close of his life I don't think I ever knew any man quite so well as I knew him, and I don't think I ever knew a better man. He was everybody's friend. Both white and colored people loved him and trusted him. His doors were always wide open to the teachers. He never had a pastor who did not love him and lean upon him. No other man ever did as much for me as he. Two members of my family died under his roof, and three of them rest in his family burying ground in the cemetery at Washington. His home life was beautiful. As father and husband he was always gentle, tender and loving. His was truly a Christian home. Family worship was a part of the daily routine. He left a large Testament which he had used in family worship for about sixty years. The atmosphere of this home was not lost on his children, all of whom are church members. Two of his daughters married itinerant preachers. Mattie, the eldest, is the wife of Rev. A. M. Robertson, to whom she has been more than an ordinary helpmate. By her zeal and great force of character she has left a decided impress for good on every charge they have served. May Day is the wife of Rev. T. O. Owen. By her chaste and dignified manner and gentle Christian spirit and unflagging devotion she has been a great help to her husband and the church.

He was twice married. His first marriage was to Miss Mary Cermitta. This proved to be a happy union. She was a devoted wife and mother and a beautiful Christian character. She preceded him by many years to that beautiful home, where they now rest together. His second marriage was to Miss Lulu Morrisette, who had once been one of his Sunday school pupils. This was also a happy union. Her devotion to him in his declining years was beautiful

and almost superhuman. Her faith, patience and fortitude were sublime. To them was born a son, who is now in college at Arkadelphia. During the last ten years of his life he was in feeble health. For several years he was rarely able to get out from his home, and was much of the time confined to his room and his bed. During this period of invalidism he never complained nor murmured, but on the contrary was filled with a spirit of praise and rejoicing. He became completely dead to this world and fully alive to the Spirit world. He longed to go home, but was willing to wait and suffer until the Master said come up higher. His conversation was of heaven and the loved ones whom he longed to rejoin. He fell on sleep without a struggle. The funeral service was held in Arkadelphia by Rev. A. O. Evans, his pastor, and the writer, and interment was in Washington. A large concourse of the citizens attended the burial, where several friends and loved ones paid affectionate and tender tributes to the memory of one who will ever live in the hearts of that community and many friends scattered abroad as one of their best friends and one of God's noblemen.—C. O. Steele.

**CULLUM.**—Lucile Cullum, six years of age, died February 19. On February 18, at school, some time between 2:30 and 3:30, she wrote this: "And now at last the sun is going down behind the woods, and I am very happy, for I know that I've been good." About 5 o'clock she was at play and her clothing caught fire, and her death the following day was the result of the burns. Lucile was kind and lovable to all. Let us all strive to live so that we, too, may be as well prepared as Lucile.—Her Sunday School Teacher.

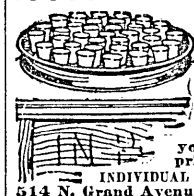
**ROBINSON.**—Sister Wilma Robinson (nee Moore), aged 37, died January 15, 1916. She professed religion when sixteen years of age and joined the M. E. Church, South, at Bay, Ark., in 1912. She lived a faithful and consistent Christian life daily; was loyal to the church and a power in the community for the right. Though well off in the goods of the world, her neighboring families never became too poor for her to visit and help, giving some real necessities, with kind words of encouragement. She thus adorned the doctrine of God. She was taken in the bloom of a happy and beautiful life, leaving a sad husband and host of mourning friends. While she asked her relatives and friends not to mourn for her, and smiled in her victory over death, saying "God's will be done," we mourn her death, yet not as those who have no hope, for we look for a place where no dampened eyelashes are; yea, a city which hath foundations which the ages shall not crumble away, whose builder and maker is God, where the good shall meet again.—O. L. Cole, Pastor.

**MARSHALL.**—Brother W. G. Marshall was born in Mississippi, February 13, 1847; was married to Mary Louise Dyke June 2, 1870, and died February 20, 1916. He came to Emmet, Ark., in 1880, and made it his home until death. He became a member of the M. E. Church, South, under the ministry of Rev. A. D. Jenkins. He was active in church work as long as he could attend public worship, leading in prayer, teaching a Sunday school class, or performing other duties assigned him. His home was a preacher's home. His religious life

influenced all that he said and did. As a man, he was modest and very careful of his speech. He was the father of several children. Four daughters and two sons survive him. As a father he was good and kind; as a husband, true and devoted. For several months before his death he was confined to his room most of the time. It was the writer's privilege to visit him a number of times. For the most part he was cheerful and uncomplaining, always saying he was ready to go. Not more than an hour before he suddenly fell asleep he said he would like to go. We know where to find Brother Marshall. So, with faith in Christ who led him, let us press forward in the Master's cause. May God bless each one of the family left behind, and at last bring them unto himself in the "land that is fairer than day."—F. C. Cannon.

**MATHEWS.**—A son of Mr. and Mrs. J. F. Mathews was born near Tulip, Ark., March 18, 1876, and died in his home at Carthage, Ark., March 7, 1916. He was married to Julie E. Nutt, the one who now tries to write a tribute of the one her very life was welded to. Jim joined the Methodist Church in early manhood and bettered his life to a great extent. As a companion for 15 years I can say he grew to be a more useful man in his home and community. In disposition he was quiet, gentle and a man of few words, but was always found taking his stand for the right. He was loyal to his parents and companion, and while the last 15 or 20 years of his life were years of more or less affliction, the good Lord blessed him to the extent that he was able to contribute liberally to the church and other good causes. The last few years of his life he made it a practice to tithe his income. Physicians, neighbors, friends and loved ones stood with outstretched arms and begged that it be the Lord's will to spare him, but the Lord thought best to take him.

We often discussed our standing in sight of God in our home and his expression was that he was not afraid to die. He also made use of



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### A NERVOUS BREAKDOWN,

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

### 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.



the same expression in his last days, and told us if he were going to die to tell him and not deceive him as to his condition. In the presence of a host of friends and loved ones, Brothers Leonard, McKelvey and Still conducting the funeral services, Jim was placed in the Tulip Cemetery. The Lord shares our sorrow and makes it easier to bear.—Mrs. Julia Mathews.

**KIMBROUGH.**—Oscar Kimbrough was born in Tyler County, Mississippi, August 20, 1883, came with his parents to Arkansas 25 years ago, where he grew to manhood on a farm. Later in life he engaged in the mercantile business, but during the last year had disposed of his interest in the business and gone back to the farm. He fell on sleep December 25, 1915, and the following day his remains were laid to rest by the writer in old Lacy Cemetery to await the resurrection morn. He leaves an affectionate and heart-broken wife and two sweet little children. A fond father, a devoted mother, one brother and a host of friends to mourn his absence. He is greatly missed in the community and for miles around. He had a disposition to make friends and made them by the score. He was never without a good word for everybody, always willing and ready to lend a helping hand to all benevolent enterprises. He professed religion and joined the M. E. Church, South, March 23, 1910. He was not as demonstrative in his Christian life as many are, but went steadily along trying to make everybody pleasant and happy, always cheerful and looking on the bright side. May God bless and comfort the bereaved loved ones. His Pastor.—J. J. Menefee.

**TIDWELL.**—Mrs. Lucy Tidwell, (nee Hughes) was born in Lincoln County, Tenn., December 14, 1830. She was reared by Christian parents and professed religion at the age of 13 and joined the Methodist Church. She departed this life at Quinton, Okla., at the home of her daughter, Mrs. T. J. Wallace, February 21, 1916. She was married to Solathel Ruddell in 1856, and to this union were born two children, one son and one daughter. Her husband had preceded her to the glory land. In 1868. She was married again to Richard C. Tidwell. He departed this life in 1881. The day of her death she called all of her loved ones to her bedside, the writer being present. She gave as sweet a testimony as I have ever heard. She said she had been raised by good parents, and she had no fear of death. We know where to find grandma. Her testimony was a great blessing to me and all who heard it. Our loss is her gain. Her funeral services were held at the Methodist Church in Beebe, Ark. Her body was laid in the Stony Point Cemetery to await the resurrection morn.—Her Pastor, J. A. Grimes.

#### SAMPLE CATECHISMS.

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

**GREGORY'S**  
LITTLE LIVER PILLS  
MILD - RELIABLE - SAFE

Gently laxative—One pill a dose. 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.

#### THE MAN BEHIND THE TEXT.

The text is not a rifle pit behind which one may screen himself and hurl whatever shot he has a mind to into the ranks of an enemy. It is not a canvas upon which the preacher may paint any vagary which appears to his imagination. It is not a weather vane to be whirled this way and that, according as the breath of the speaker may blow upon it.

A text is like the bread which Christ divided and gave to the multitude. By the grace of God and the character of the man behind the text it is capable of infinite division, multiplication, and application.

The few loaves in the hands of Jesus fed five thousand men. In the boys hand they did not feed anything. It depends upon the hands in which the loaves are whether the congregation is going to be fed.

A text is a bit of truth separated from other truths that its meaning may be made the subject of special emphasis. It is not a grab bag into which the preacher may dip his hand and expatiate on whatever he may chance to bring up. A text is a guidepost at the forks of the road. It points in but one direction, and it is the province of the man behind the text to tell what he knows about the way in which it points.

It depends on the man behind the text what the text will teach the man in front of it. To him its horizon may be boundless or as narrow as the cluster of mullens on the hilltop. The things he will find there will depend upon himself. The treasure he will draw from its depth is conditioned upon his reach. The Holy Spirit works through the man in the study, and the man in the study works through the Spirit-given text; and both the Spirit and the congregation will hold the man responsible. God is good, but when the whole head is sick and the whole heart faints, a physician is needed. The text may furnish food or famine, strength or weakness, comfort or grief. God puts it into the preacher's hand and calls upon him to make good.—The United Presbyterian.

#### THRIFT IN LITTLE ROCK.

Little Rock, Arkansas, comes near leading all America in the skillful promotion of Thrift. Superintendent R. C. Hall has been the inspiration of the great movement, which has already led more than sixty per cent of the pupils of the city to open bank accounts, either in school or savings banks. Mr. Hall has received more than 4,000 statements from pupils as to how they have earned money and their purpose in earning and saving money.

In December Mr. Hall's efforts were nobly seconded by the business men of the city, who financed a movement which brought Professor P. G. Holden and C. W. Farr of Chicago, of the International Harvester Company, for a Thrift Campaign. Mr. Farr, who is eminently practical and highly inspirational, remained for six days, holding thirty-six meetings, addressing 6,385 pupils.

The addresses were adapted in application to the various ages of the children, but Thrift was the watchword everywhere. The three slogans always emphasized were:—

Plan something with parents, with teachers, with each other.

Make something. Make money. Make prosperity. Make character.

Save something. Save money. Save energy. Save people.

Mr. Farr's illustrative incidents and explicit directions will never be forgotten by the boys and girls, teachers and parents who heard him. Superintendent Hall magnifies regular daily work, but he is sure that this is greatly advanced when the school inspires and leads the children to achieve things independently out of school. He also believes that there should be some tangible and valuable results from their thought, purpose and labor.—Journal of Education, (Boston).

#### EARLY MARRIAGE CHEATS LIFE.

"I am inclined to believe," says a successful business man in the April Woman's Home Companion, "that the boy and girl who marry too early cheat their lives of a very happy period to which every human being is entitled. We live only once; every period of life is good, and should be enjoyed to the utmost. We have a right to a carefree childhood, and a happy school life. And, in the normal life, there should follow a period between school days and marriage—a span of three or four years—when life is very free and full, devoid of the problems and cares of maturer years. That period in my own life was one of the happiest. Marriage sobers a man; it loads his share of the world's burden on his back. He has a right to a little day of freedom between his school days and his marriage, a period when he is his own boss, paying his own way in the world, but without the responsibilities of later life."

#### A WIFE'S MARKET VALUE.

In the April Woman's Home Companion is an article by a practical business man on marriage as a business proposition in which he has much to say about how the wife should hold down the job that she can't quit or be fired from.

"Unlike all other occupations, the business of being a wife is free from the law of competition. If I have a poor stenographer and Jones has a good one, I discharge my stenographer and hire Jones's. But if my wife is a sickly, listless partner, inefficient in her housekeeping, a constant complainer, while Jones's wife is superbly efficient, I cannot fire my wife and employ Jones's wife. I must carry her through life, a liability rather than an asset.

"I am not very patient with the sick, complaining woman who goes to pieces under the first strain of marriage, who forces her husband to abandon his ambition in mid-life and become a trained nurse. The girl who is allowed to go giggling through her girlhood, destroying her mechanism with dill pickles and cream puffs, who saddles herself and her ills upon the shoulders of some honest, hard-working business man, that girl gets far more sympathy in the world than she is entitled to."

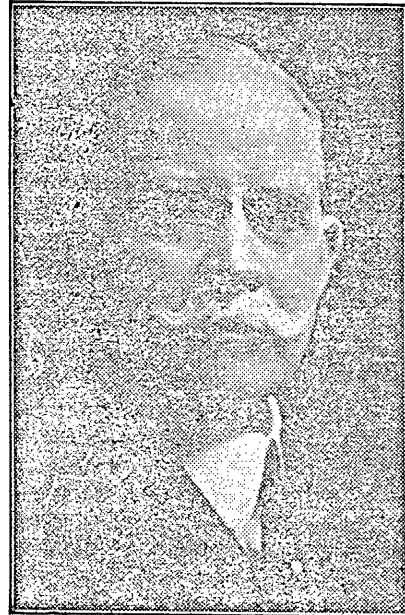
#### IT MAY TAKE SEVERAL SHOTS TO HIT YOUR OPPORTUNITY.

"A young man must often make several trials before he discovers just where the best opportunity lies for him," says a successful man in the April Woman's Home Companion. "Often these ventures must be made in different cities, and few men are really settled before they are twenty-five. The man who is foot-loose can answer the call of opportunity wherever it comes. He can pack his bag and move on an hour's notice from New York to New Orleans; the man with a family finds his movements severely circumscribed."

## JOHN H. PATTERSON "STARS" AS AN AGENT IN BUSINESS DRAMA

PRESIDENT OF N. C. R. COMPANY  
ACTS LEADING PART IN  
SALESMANSHIP PLAY.

THUS HE TEACHES NEW  
METHODS OF SELLING



JOHN H. PATTERSON.

He is one of the most remarkable of America's big business men. As a pioneer in practical welfare work, he has won international recognition. He is 71 years old, but has the physical vigor of a man of 50.

John H. Patterson, president and general manager of the National Cash Register Company, is the "star" in a very clever six-act business play now being produced before audiences of salesmen.

This play, "The Evolution of a Store," is the latest plan of the National Cash Register Company for the instruction of its large sales force in new selling methods. But the most striking feature of it is, of course, the appearance of President Patterson as the "star."

The president is noted for his originality of method in all things, more especially in developing selling talent. He founded the first "school" for salesmen, and he has made "teaching by the eye" an axiom of business training.

In every N. C. R. conference his "chalk talks" are a feature. These consist of rough sketches, hastily drawn by the president in black and colored crayon, to drive home various points brought out. Throughout the cash register plant you will find large paper tablets on easels and an abundance of crayons, and a "chalk talk" is just as likely in the shops as in the conference rooms. The president is also a strong advocate of moving pictures.

In the staging of "The Evolution of a Store" he has resorted to dramatics as an effective means of impressing, as well as interesting his hearers. The play is based on the troubles of a store keeper. Mr. Patterson takes the part of the cash register agent, and when the play had its severest try-out here recently, at the National Cash Register plant, he occupied the stage for a total of three hours.

More remarkable—his "lines" were entirely impromptu, and he gave a masterly demonstration of modern salesmanship.

In the first act he made the "approach" to a retail grocer, inviting the latter's interest and confidence by suggesting in a friendly way improvements possible in store methods. In the second act the agent had interested the grocer in the 1916 model of the National cash register, and had also succeeded in converting the grocer's wife in favor of the proposition.

Next, the agent visited the grocer's banker and the wholesaler, and "sold" them. Then, after the cash register had been installed, two acts were given to explaining "N. C. R. Service." This service, which is a feature of the company's 1916 advertising, included such subjects as the training of clerks, window displays, and the like.

Of course, "The Evolution of a Store" has its "happy ending"—better business for the grocer, an improved financial condition and increased home happiness.

The play affords the opportunity to Mr. Patterson to display those marvelous business traits which have made him a master of business. Both in his acting and in his "lines" he shows the supreme value of enthusiasm, sincerity, intelligence, kindness, courtesy and other factors of up-to-date salesmanship.

The play is intended for the benefit of the company's salesmen, and it will only be produced before audiences composed of salesmen brought to the plant for instruction.



# 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.

## One-to-Win-One.

Rev. Luther E. Todd is the pastor who originated this method of evangelism in our church as we now have it. His evangelistic spirit and success in his own pastoral charges have won for him a position in Missouri Methodism never before occupied. He tested his plans in his own great church—Centenary—then in the city of St. Louis simultaneously in twenty-two churches. Now many whole states have taken it up. The following is what Brother Todd has to say about the plan in the Texas Advocate:

"Individual responsibility for individuals is the prevailing thought of the day. It is gripping the Church of every denomination to the uttermost ends of the earth. It is God's 'burning bush' to his Church which has been too slow in giving his message of life to the people who toil in the bonds of sin. We should 'turn aside and see this great sight' until we can understand the revelation. We should not doubt our ability to respond, or make excuses, or try to shift the responsibility. It is God who speaks, not man. The voice of the Holy One demands a hearing.

1. **One Should Win One.** The Word tells us so. The Old Testament history of the Lord's chosen people is a record of individual work for individuals. The New Testament enlarges upon the program of the Old, making it still more direct and personal. The Bible, taken as a whole, deals with men and their work as individuals with specific tasks. Mass movements are rare, if we eliminate the exceptional cases of organized armies for defense purposes. Even when men wrought in companies for the establishment of a spiritual propaganda, the work was carried forward as man to man. If there was one leader over all, every member of the company was also a leader in his appointed corner.

Recently it was my privilege to sit in a conference of Methodist Episcopal preachers in St. Louis, which was addressed by Bishop Henderson on the subject, "One-to-Win-One Evangelism." In the course of his masterly effort he said, "I do not know who it was that originated this thing, but he certainly knew what he was about." Never in my life have I wanted to "speak out in meeting" as much as on this occasion. I felt like shouting at the top of my voice, "Who could it be but Jesus!" He is the one that started "one-to-win-one." Absolutely every element in the one-to-win-one program has its authority in something that the Master said or did. Note the following: We say, "Make preparation," he says, "Tarry until endured;" we say, "Enlist the workers," he says, "Pray ye the Lord of the harvest to send forth reapers;" we say, "Survey the field," he says, "Lift up your eyes and look on the field for it is white unto harvest;" we say, "Instruct the workers," he instructs the seventy and other alike; we say, "Send forth the workers," he

## 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.

says, "Go and make disciples;" we say, "A reception service on Easter;" he says, "A Pentecost;" we say, "Conserve the results," he says, "Feed my sheep."

If any additional argument is necessary to bring the conclusion that "one should win one," we have only to take notice of the work of the disciples of Jesus. Their effort was almost exclusively individualistic. They learned the desire of the Master's burning heart, then they carried out his program even to the laying down of their lives. They remembered how they themselves were won, and they continued in like manner until the end came.

**One Must Win One.** If, in some degree we have now established the authority for this thing, let us consider its necessity. The business of the world has its foundation in the acts of individuals who carry it on. The farmer borrows money, and the banker lends it; the merchant has something to sell, and his clerk or drummer sells it; the writer has a story, or something to tell, and the publisher tells it; the nation has a disturbance to quell, and the soldier quells it; and Jesus Christ has a lost world to save, and the disciples must save it.

There was a period when the work of evangelism was left almost exclusively to the preachers. They did the best they could, but their progress was backward rather than forward. With the coming of special evangelists and their coterie of trained personal workers, there was a distinct advance. However, any one of these great leaders will tell you that his success has been due in large measure to an organized plan of personal endeavor of lay workers. Usually the special evangelist does the thing that the pastor has failed to do, in the matter of evangelism, by the simple method of powerful organization for personal work. If the pastor would learn the secret of this organization, and do it, the power of the special evangelist would be increased tenfold. Or, in cases where the specialist is not called in, the Church would not have to suffer the lack of newborn souls, because the pastor could lead the work himself.

We talk much to our people about "loyalty to the Church." There can be no loyalty without responsibility. One cannot be faithful to something if one has not something in which to be faithful. If Church membership means only an everlasting saying of prayers and singing of hymns, Church loyalty at its best will end in the doing of these things. But if the duty of those in the kingdom is to get others in, Church loyalty will be measured by the extent of their doing it. The Church member is an ambassador on business for the King. The King's business is that of saving a lost world. When the member realizes the responsibility for his portion of this world that is lost, and will exert himself to save it, he will not only be loyal, but also save himself.

If the time ever comes when all people shall bow the knee to Jesus Christ it will be when all Christians

feel the necessity of urging the people to do it. I believe that this world can be evangelized within a period of ten years, provided that every Christian will win one person for Christ each year. What would this mean in the Southern Methodist Church alone? If we now have, in round numbers, two million adherents, at the end of the first year we would have four million, at the end of the second year eight million, and so on, until at the end of the tenth year we would have two billion, forty-eight million. If all the denominations would do likewise, at the end of the tenth year we would be crying for more worlds to conquer. Do my readers say this is unreasonable, unthinkable? Is it? Is it too much to expect a Christian to win one person each year for ten years? I hear you say that the Southern Methodist Church has two million members, not Christians. In that event we can eliminate the members who are not Christians and still complete the task. However, we must first establish in the minds of those who really are Christians the one big thing that it means to be a Christian, namely, personal responsibility for lost souls.

3. **One Can Win One.** Andrew did it, and he was an unlettered fisherman. Philip did it, so did the woman of Samaria. But why go on, when the Word literally teems with records of people won by individuals. One can win one, or else the Master would not have commissioned one to do it. Our Lord does not order the impossible. Likewise the history of the early Church proves the point for which we contend. Later history but adds to the testimony. The experience of the Church today tells a story in this connection that almost staggers the imagination. Tidings from the various mission fields leave the skeptical and unbelieving without place whereon to stand. It can be done. The little child can win its father, mother, may be the whole family; the young man can win his chum; the young woman can win her friend; the business man can win his associate in business; the man with a shovel can win his comrade with a pick; the street car conductor can win the motorman; the engineer can win the fireman; the preacher can win—whom? It depends on the preacher. If he is God's man, having a heart burning with love and throbbing with the spiritual Presence, he can win a few of every class.

Recently I attended a meeting of leaders in a certain church for the purpose of setting up a "one-to-win-one" campaign. During the discussion a gentleman remarked: "Well, then, do you think it possible for us to convert people? Is not that the business of the preacher rather than the work of laymen?" I replied, "No, you are not expected to convert, but to tell the story of a Christ who will do it. You are to deliver the message and it, under the direction of the mighty God, will do the work that no man can do. Jesus said: 'Ye shall know the truth and the truth shall make you free.' We are responsible for making the truth known to the people; Jesus is responsible for the truth making the people free. The

Master has never failed in his part, but we have."

If we will now, with shame and humiliation, confess our shortcomings and pledge our God to do our part as he has commissioned us, the greatest revival of religion that has ever been known will come to the Church.

4. **Will One Win One?** After all is said, the big questions to be decided is not can we, but will we. It means earnest consecration, patient waiting for enduement, out-spilling for an infilling, and then work—the kind that leaves scars. Are we willing to pay the price? Are the souls or men worth what is demanded of us to possess them? Is the image of God, outraged and besmirched by improper choice, worth our effort to recover? Shall we stand by and argue concerning the value of a God? Shall we consider profit and loss when the divine in our fellowmen cries out for help?

What citizen would fail to respond to the call of his country? What man would refuse to protect his home? Who among us fails to be solicitous about his money in the bank? Is a man's country more to be considered than God's world? Is the call of the President of the United States to be answered, while the call of the Lord Jesus Christ is neglected? Shall we spill our life's blood in defense of our earthly home and take no account of that dwelling place "not made with hands"? Shall we watch our material resources with caution, and our spiritual inheritance with indifference? Is only man to be considered and God forgotten?

Such thoughts turn our faces crimson, and they should. And yet while the god of war, the god of pleasure, and the prince of the powers of darkness are calling today for men to enlist for the carnival of blood, play and iniquity, the God of men is likewise calling for volunteers whom he may send on a mission of peace. The one is a call to death, the other to life. To which shall we respond?

## The Time Is Short.

Do all of our preachers realize that there are only two more weeks now in which to close up the One-to-Win-One Campaign. Our Sunday School Secretaries are asking us to make Sunday, April 16, Decision Day in all of our Sunday schools. To do that successfully much planning for the day will have to be had next Sunday, even though you have already made large plans. In some way get all of your teachers together next Sunday and lay the matter of their responsibility to each pupil full on their hearts. Remind all of your people of their promise to pray and work and let us rejoice with the angels on Easter morning over the largest ingathering of new-born souls that Arkansas has ever known.

## Pastors:

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