

# 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 13, 1916

NO. 15

JUDGE NOT, THAT YE BE NOT JUDGED. FOR WITH WHAT JUDGMENT YE JUDGE, YE SHALL BE JUDGED; AND WITH WHAT MEASURE YE METE, IT SHALL BE MEASURED TO YOU AGAIN. AND WHY BEHOLDEST THOU THE MOTE THAT IS IN THY BROTHER'S EYE, BUT CONSIDEREST NOT THE BEAM THAT IS IN THINE OWN EYE? OR HOW WILT THOU SAY TO THY BROTHER, LET ME PULL OUT THE MOTE OUT OF THINE EYE; AND, BEHOLD, A BEAM IS IN THINE OWN EYE?—Matthew 7:1-4.

#### RIGHTEOUSLY REWARDED.

Our readers will recall that we repeatedly warned the people of the State against the traitors who in the last Legislature betrayed the cause of righteousness by supporting the infamous Race-Track Gambling Bill, and we advised that, unless they repented and promised to amend, they should be refused another opportunity to disgrace the State. It is with much satisfaction that we are able to announce that most of these men have been disappointed in their ambitions. When the people understand men and issues they usually deal with them as they deserve.

#### THE TEXAS ADVOCATE AND OUR QUESTIONS.

In last week's paper we published two articles from the Texas Advocate, which we desired our readers to see; and we announced that our reply must be postponed because of the fact that much matter was then in type and space could not be found till this week.

The editor of the Texas Advocate, after giving much publicity to certain differences of opinion and having had the benefit of the reproduction of his illuminating editorials in our columns, balks when we seek to clarify the issues by isolating them through asking definite questions, which he as the interpreter of the Educational Commission had forced to the front. We regret that our confere takes refuge in personalities. From the start we have been trying simply to secure the calm, unimpassioned, and unprejudiced consideration of principles. In his last article, by quoting such fragments as "self-appointed censors" and "close our mouths," he puts us in an improper light before readers who may not have seen our editorials. But we are not concerned, as our readers will certainly remember that our discussions have ever been of fundamental principles. Arguing now that we propose new issues for discussion, he says: "We solemnly protest against the methods 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."

Answering this, we simply ask the Texas editor to show that we have discredited the Bishops before the Church.

After noticing our two direct questions of February 10 and March 16, he claims that we are proposing new issues, but allows us to infer that he might answer our first question if we would "produce in our 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."

To this we reply that, while we would be glad to comply, if it could be done legally, we are stopped by the fact that legal authority ruled that the report presented to the North Arkansas Conference by Dr. James A. Anderson could not be read before the Conference, and respect for properly constituted authority forbids the production of that which could not be legally read. We are at liberty only to discuss the principle, and that the

Texas Advocate can do as well without the document as with it. Would the Texas editor publish that which a Bishop acting as the president of an Annual Conference ruled should not be read? We personally have little interest in this document, but the question involved in the ruling is one in which the whole Church is profoundly interested.

If our confere cannot discuss this principle without the document, surely he can discuss the second question, because he has access to all the papers involved. After he has answered, or declined to answer, these questions, we shall make a few more direct inquiries on issues which the Texas editor has raised, but which we prefer to present one at a time for the sake of clarity.

#### "A SOUTHERN SURVEY OF UNIFICATION."

Under the above caption in Zion's Herald, Dr. Edgar Blake, secretary of Sunday Schools of the Methodist Episcopal Church, gives the results of a questionnaire applied to the white preachers of his Church in the South. The conclusions which he reaches are as follows: "First, it may be safely said that the sentiment of our Southern and border pastors is overwhelmingly in favor of union with the Methodist Episcopal Church, South.

"Second, the proposed plan of union is not understood. But with an imperfect understanding of the proposition, only 35 per cent of our pastors, or a little more than one-third of them, are opposed to it in its present form; 52 per cent, or the majority, are in favor of the plan, either as it now stands or with modifications.

"Third, approximately 30 per cent of our Methodist Episcopal Churches in the Southern and border areas are located in communities where the Methodist Episcopal Church, South, is also located. Nearly one-third of our societies are competing with the societies of our sister church in the same communities. It is probable that the Methodist Episcopal Church and the Methodist Episcopal Church, South, have more than \$12,000,000 invested in church properties that duplicate each other's efforts in the same communities, and are spending fully \$750,000 a year for the support of pastors and district superintendents whose efforts are competitive. This includes the duplications not only in the South, but also in the North where the Methodist Episcopal Church, South, is at work.

"Fourth, with very few exceptions the work that is now being done by the two churches in the same community could be cared for as well, if not better, by one church. Much of the duplication represents a waste of men and means, and is frequently a hindrance to the work of God.

"Fifth, with 50 per cent of our Methodist Episcopal churches reporting not a single Northern member, and 21 per cent reporting less than one-fourth of their membership as Northern, it can no longer be said that our work in the Southern area is necessary to care for Northern people who have gone into the South to live."

#### THE PROFIT OF SELF-DENIAL.

True self-denial means the subjection of the lower elements in our natures to the higher, and consequently the enthronement of the higher and truer self. The student reduces the amount of unnecessary food consumed in order to meet the expenses of education, and thus subordinates the body to the mind. The spiritually minded man limits his intellectual pursuits to those that are consistent with the true interests of the soul, and thus subordinates the mind to the spirit. In each case the thing eliminated may have had a value, but it was minor as compared with that which was chosen. By thus identifying one's self with higher values, one grows in real worth. Hence self-denial is properly the overcoming of the lower, which is often the more clamant and insistent, by the intrinsically higher, and the development of the

spiritual and immortal self. If men had not so fully identified themselves with their carnal natures, they would not consider the giving up of a portion of food or drink or raiment as self-denial. It should be considered self-development. Even in the submission of the human will to the divine the result is the growth of a self that is godlike, a purer and nobler self. There are obvious gains in the simplest forms of self-denial. Money is saved, health improved, and thrift and economy are promoted. There is a very positive gain in self-respect as one realizes that he has become comparatively free from petty and troublesome wants. Life becomes simpler and saner when one achieves independence of many useless things which he had supposed were necessities. Much of the worry of life is over trivial troubles. Few men are really fearful lest they lack bread. The fear is that the butter and the pie may fail. Few are in danger of nakedness. The haunting dread is that fashion may not be followed. How happy is he who is above these gnawing cares! Let us practice the holy art of self-denial that true manhood and womanhood may be produced. Trampling upon the carnal, let us grow into the spiritual.

#### THE AMERICAN UNIVERSITY.

With my friend, Principal Ramsay, I visited the American University, which is beautifully located some five miles north of the heart of Washington, on a picturesque suburban tract of 92 acres. Two buildings have been erected, but only one, the Hall of History, has been completed. The site is valued at \$800,000, and offers wonderful possibilities for development. The total value of buildings is \$500,000, and the library, apparatus, and equipment are worth about \$50,000, while the endowment amounts to nearly a million, of which more than \$100,000 was added last year. The university is organized to do only graduate work. It is the realization of the dream of the rare scholar and educator, Bishop J. F. Hurst, who knew that the capital of our nation was the best place in the world for a genuine university. Washington is really the intellectual center of our country. In the employ of the government are nearly three thousand of the leading scholars and scientists, most of them specialists. The Congressional Library, the National Museum, the libraries and laboratories of the different departments, and the actual presence of the heads of our government, and the embassies of the world, combine advantages elsewhere impossible. The Roman Church, always seeking strategic points, has two great schools, and the George Washington University and other schools are already there. Confining itself strictly to graduate work, the American University has its own field, and is in position to become the central university of a great Methodist system. As there is no Methodist university near it, when American Methodism is united, this unique institution will be ready to command the support of 8,000,000 Methodists in doing what no other institution is specifically attempting. It opened last year, and is only offering a few courses, but by the use of graduate fellowships it seeks to aid advanced students to find exactly what they need. A vision of usefulness and scholastic service looms large before it. Dr. F. W. Collier, who is now lecturing and who spends most of his time on the campus, showed us every courtesy.—A. C. M.

The saloon power is defiant and destructive. It proposes to rule or ruin. It must be overcome or it will overcome. It is entitled to no quarter, but must be relentlessly destroyed.

The man who expects to become a Christian without changing his manner of life, would hope to gather figs from thistles and grapes from thorns.

The slothful worker is akin to the spendthrift.

## 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 Belleville, April 18.  
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.  
Texarkana Dist. Conf., at Hatfield, May 25-28.  
L. R. Conference Epworth League Conference at Lewisville, June 22-25.  
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 churches at Tampa, Fla., are in a great evangelistic campaign.

There has been a great revival at our Southern College at Southerland, Fla.

In the campaign for funds for Grenada College (Miss.), \$30,000 has already been secured.

The campaign for endowment for Athens (Ala.) College for Women is progressing satisfactorily.

Monday Bros. Glasscock and Merritt of Concord Church, Cato Circuit, paid our office an appreciated visit.

Bishop Lambuth has just held our Korean and Japanese District Conferences in San Francisco, California.

On March 29 the buildings of Seth Ward College, Plainview, Texas, were destroyed by fire. The loss is estimated at \$50,000.

Rev. E. A. Townsend of East Oklahoma Conference recently preached at Benton, his old home, to good congregations.

March 30, at his home in Benton, Dr. J. K. Bell passed away. He was a noble Christian gentleman and a pillar of our church at that place.

Rev. Forney Hutchinson announces that a woman, a member of his church, has just made a pledge of \$1,000 to Galloway College endowment.

On account of illness of Dr. W. F. Wilson Sunday night, the pulpit at Forest Park was filled by Rev. A. C. Graham, who reports a good congregation.

Married.—At the Methodist parsonage, Roe, Ark., April 5, Mr. A. W. Porter of Cassco, Ark., to Miss Ruth Gean of Roe, Ark., Rev. David Bolls officiating.

Hon. J. S. Utley, who has been nominated for the State Senate to represent Grant, Saline, and Hot Spring Counties, is a graduate of Hendrix College.

Rev. W. D. Parish, of West Oklahoma Conference, has resigned as commissioner of education and withdrawn from the ministry and membership of the church.

President J. M. Williams attended the educational meeting at Birmingham, delivering an address, and returned in time to attend the State Teachers' Association in our city.

Rev. J. A. Sage, presiding elder of Pine Bluff District, has appointed Rev. Grover Cleveland, a Hendrix College student, to Altheimer and Wabbaseka, and he has begun his work.

Rev. W. D. Sharp, our pastor at Junction City, who has also been editor of the Junction City Herald for a year and a half, has disposed of his interest in the paper and retired from editorial work. He was making a good local paper.

Dr. T. N. Ivey, editor of the Nashville Christian Advocate, and Dr. J. A. Burrow, editor of the Midland Methodist, are having a spicy discussion over the question of "preparedness."

Hon. M. E. Dunaway, who has been renominated for prosecuting attorney of Pulaski and Perry counties, one of the most important offices in the State, is a Hendrix College graduate.

Last week Rev. T. P. Clark of Hazen brought his son from Hendrix College to St. Luke's Hospital, this city, for an operation for appendicitis. The latest report is that the patient is doing well.

Special attention is called to the announcements by Secretary Baker on our Sunday school page this week. The splendid institutes for which he has arranged should have great crowds in attendance.

The editor left yesterday for New Orleans, where before the Southern Sociological Congress he will read a paper on "Society's Crime of Ignorance of Health Conditions and the Responsibility of the Press."

It was Rev. C. N. Baker, and not Rev. M. N. Waldrip, who held the meeting at Arkadelphia last week. The error was due to the press report. It proved to be a very interesting and profitable meeting.

Dr. James Thomas returned Tuesday from the Educational Conference at Birmingham, where he delivered an address on college endowments. He reports a great occasion and many splendid addresses.

We appreciate an invitation to the celebration of the twenty-fifth anniversary of the marriage of Rev. and Mrs. J. W. Harrell, to be given April 25 at the residence of Col. and Mrs. E. H. Vance, Jr., Malvern, Ark.

Double Wedding—At the Methodist parsonage, at Colt, Ark., March 29, Otto M. Satterfield and Addie L. Null and T. J. Montgomery and Effie Sharp, Rev. F. H. Champion, pastor of the M. E. Church, South, officiating.

Recently the new building, soon to be occupied by the Florence Crittenton Rescue Mission, was burned. The loss was \$14,000, only partially covered by insurance. It is expected that steps will be taken to rebuild.

The minutes of the Cuba Mission Conference, just received, show progress and prosperity in our work there. The total membership is 4,066, the net increase being 172. The value of all church property is \$374,042.

President J. H. Reynolds spent Sunday, March 26, at Searcy, then attended the educational meeting at Birmingham, Ala., and the Arkansas State Teachers' Association at Little Rock, and last Sunday was at Batesville.

The governor has appointed Mr. Steve Carrigan, Jr., as one of the attorneys for the Arbitration Commission to settle the claim of Caldwell & Drake against the State. He is a Hendrix College boy who has succeeded as a lawyer.

During the session of the State Teachers' Association our office was honored with calls from Supt. J. P. Womack of Conway, Supt. J. H. Baker of Rison, Principal C. G. Hughes of Nashville, and Principal J. W. Best of Tuckerman.

Rev. W. A. Lindsay, Sunday School Secretary for the North Arkansas Conference, delivered a forceful lecture at the Methodist Church Sunday. Rev. Lindsay is a talented speaker and a fine Sunday school man.—Franklin County News.

We acknowledge invitation to marriage of Mr. Frank Hogan Love and Miss Rhea Tipton, to take place at the home of Dr. and Mrs. E. T. Tipton, Mountain Home, April 27, and to the reception the same evening at the home of Mr. and Mrs. B. F. Love.

Prof. J. T. Bucholz, professor of Science at the State Normal, Conway, has been awarded a fellowship in the University of Chicago, and will be granted leave of absence next year in order that he may complete courses for the degree of doctor of philosophy.

Rev. C. L. Brooks, presiding elder of Muskogee District, has announced a very remarkable program for his district conference at Vian, Okla., April 20-23. If he can get together one-half of the distinguished men announced it will be marvelous.

Prof. J. L. Bond, who has received the nomination for State Superintendent of Public Instruction, is a graduate of Hendrix College. He is a fine character, and, having had a variety of experience

in school work, will come to this important office with unusual preparation.

A vote on prohibition has been taken in Newfoundland. The vote in favor of it was 24,965; that against was 5,348. There is province-wide prohibition in Nova Scotia, Prince Edwards Island and Alberta. Saskatchewan prohibits all sales at bars or in clubs till after the war.—Ex.

The thirty-three student volunteers for foreign missions in the Southern Baptist Theological Seminary challenge the two and a half million of Baptists in the South to furnish the money for their support. They say: "Our lives against your money." Will the church respond?

Senator J. T. Robinson has introduced in the United States Senate a bill to establish a bureau for the study of the criminal pauper, and defective classes. It is a worthy measure, but has been delayed by emergency legislation. People interested should write for a copy of the bill and use their influence in its behalf.

Dr. Alexander Graham Bell, inventor of the telephone, was a teacher in Boston University, a Methodist institution. He says that the telephone was a by-product of his work in the university. He said recently: "It was Boston university that gave me a standing in scholarly circles, and led to my recognition by the scientific world."

Hon. J. L. Wadley, editor of the Texarkanian, has arranged for members of the Arkansas Press Association to fill pulpits in Texarkana on Sunday, May 7, before the regular sessions of the Association begin. It is a unique and happy arrangement. This editor has been assigned to First Methodist Church and First Presbyterian Church, both on Texas side.

Rev. M. Columbus Hamilton is holding a meeting for Rev. H. M. Bruce, at Selma. Under date of March 20, Brother Bruce writes: "Having a splendid meeting; eight conversions to date; meeting will continue over next Sunday. Had 176 at Sunday school yesterday morning. Hamilton is a gospel preacher. Our preachers will do well to keep him in the Conference all the year."—Pacific Methodist Advocate.

As evidence of the esteem in which he is held by his congregation and citizens of Conway generally, Dr. F. S. H. Johnston, pastor of the First Methodist Church of this city, late Saturday afternoon was presented with a new Ford touring car, the gift being made by contributions from the minister's friends in the city. At yesterday's service Dr. Johnston heartily thanked the donors.—Conway Log Cabin-Democrat.

Rev. Ray R. Ramey, district lay leader of Batesville District, delivered two great addresses to the laymen in a union meeting at Newport Sunday afternoon and to the congregation at the Methodist Church at night. Mr. Ramey is a busy business man, and has the power of leadership in the church as well as in the business world. Any pastor is fortunate to have him to speak to his congregation. Every church in the district should have him.

Rev. M. A. Fry of Mountain Home reports that the presiding elder, Rev. B. L. Wilford, held a twelve days' meeting in his charge and had twelve accessions. The Sunday school is growing. The pastor teaches a new Wesley Bible class of business men and their wives, who have recently been enrolled. He began with three and now has sixteen. He expects to spend fourth Sunday in a meeting in the mountains, and his laymen will fill his pulpit.

The Central Methodist comments on our recent editorial concerning Bishop Kilgo's criticism of the simultaneous campaign. It is possible that we did not make our meaning clear. It was our purpose, not to criticize what Bishop Kilgo advocated, but simply to deprecate his disparagement of the simultaneous campaign. We candidly believe that these campaigns indicate a growing spirituality and deeper interest and deserve encouragement. We feared that the good Bishop had not fully appreciated their true significance.

America is the richest country in the world today, and its wealth is increasing by leaps and bounds. These are statements which business publications are making. And when we look about us and see the increasing evidences of money spent for comforts and luxuries we can well believe it. Is this increased wealth going to be a blessing or a curse? It will depend entirely upon how it is used. It will be a blessing if the Lord is given His

proper share. Otherwise it will be a curse. Are we, as a Church, giving to Him the portion that He is entitled to, when, with all of our riches we fail to provide the comparatively small amounts asked for to do the work which the Church has undertaken to do for Christ? Brethren, think on these things.—Presbyterian of the South.

Bishop Naphtali Luccock of the Methodist Episcopal Church died last week, aged sixty-two. He was born in Ohio, educated at Ohio Wesleyan University, taught in Allegheny College, and was pastor at Pittsburgh, Pa., and St. Louis and Kansas City, Mo. He was elected Bishop in 1912, and thereafter lived at Helena, Mont. He was a great pastor, spiritual, fraternal, and tireless in service. Having been closely associated with our Dr. J. W. Lee and others in St. Louis, he was greatly esteemed and loved by our people. His death seems untimely.

"Tipperary," a song with very little meaning, was the most popular song among the British soldiers as they gathered in the organization camps. Now we are told that in the trenches and in camp the old hymns of the Church have largely displaced all such songs. We are told that the most popular hymns with the British soldiers are "Holy, Holy, Holy," "Abide With Me," "Jesus, Lover of My Soul," "Lead, Kindly Light." Few things will make men as serious as their experiences on a battlefield. We have no doubt that God is using even the war to accomplish His purposes.—The Presbyterian of the South.

Although Dr. C. H. Brough, the successful candidate for governor in the recent primary election, is without experience in public office, he is expected to make a good governor, because he is a man of high moral character, of large information, of lofty ideals, who has made a careful study of State questions, and who will enter upon his duties with the sole purpose of rendering the State efficient service. We believe that the interests of all the people will be safe in his hands.

"I would hate to have some of the most up-to-date dressers in our large American cities parade through Skagway or Fairbanks. I'm afraid they would put immodest ideas into the minds of our Eskimo women," says Mrs. Mary E. Hart, president of the Alaska Cruise Club and one of the best known women of the far North country, who passed through St. Louis recently. Mrs. Hart glanced thoughtfully down Olive street, where women in short skirts and open neck coats were making headway against the breeze. "Once a steamer captain's wife wore a pair of flannel bloomers into Alaska," she said. "Ever since then a lot of the Eskimo women have been wearing bloomers made out of deerskin. As you can imagine, they are anything but graceful." Mrs. Hart has been in Alaska sixteen years. Her husband was one of the Alaska judges.—Ex.

Last Sunday was spent by the editor at Bigelow, in the hospitable home of the pastor, Rev. E. S. Harris. The Sunday school was visited and found to be prospering. The morning congregation was fair and the night congregation considerably larger. Additions were built to the church several years ago, but more room is needed, and a new brick church is in contemplation. The school house was burned in the winter. Bonds have been issued, a beautiful four-acre campus secured just across the street from the parsonage, and a \$25,000 building will be ready for occupancy this fall. Our church is prospering under the care of the new pastor, for whom the salary has been increased, one-half being paid by the Fourche River Lumber Company. Brother Harris, who transferred from East Oklahoma last fall, and who is the son of the late Dr. Harris, long one of the leaders of Memphis Conference, is appreciated by his people and is well pleased with the outlook. He expects to identify himself with Arkansas, and is a valuable acquisition. His brethren will love him when they know him.

At a meeting of the Executive Committee of the Boards of Education of the North Mississippi and Mississippi Conferences, held recently in Jackson, Miss., there was launched the movement to secure fifty thousand dollars for the erection of a building for the Lamar School of Law of Emory University. At its last session the North Mississippi Conference pledged its support to this enterprise in the adoption of the following: "Inasmuch as it is proposed to name the Law Department of Emory University the Lamar School of Law, after Mississippi's great-

est lawyer and statesman, your Board of Education recommends that the suggestion be indorsed with appreciation by our Conference and that jointly with the Mississippi Conference a campaign be launched to erect a building for this department to bear this name. It recommends that the Executive Committee of the Board of Education, assisted by the Conference Secretary of Education, and in conjunction with a like committee from the Mississippi Conference, be authorized to inaugurate a campaign to this end." A committee representing the two Conferences now has in hand the work of securing the full amount suggested.

#### DO LIKEWISE.

Some of our preachers and subscribers are doing their best for the paper. Others have forgotten us. We would stir up their pure minds, and urge them to emulate those who have already shown themselves faithful. May we hear from you soon?

#### ARKANSAS STATE TEACHERS' ASSOCIATION.

The annual meeting of the State Teachers' Association, held in our city last week, enrolling over 2,000 members, was by far the greatest in its history. The rich program and large and enthusiastic attendance reflect great credit upon President Sidney Pickens and Secretary W. E. Laseter and their colleagues. The sectional meetings, where appropriate papers were read and vigorously discussed, were unusually interesting and profitable. For the general sessions some of the most prominent educators in our land were on the program. Nearly all appeared, but most of them disappointed their hearers. They are very indifferent speakers and did not properly prepare themselves for the immense crowds that were present. Their alleged humor was stale and superfluous, and the matter of their addresses was crudely prepared and weakly delivered. It often happens that great men are poor speakers, and future committees should bear in mind and try to find those who not merely have a reputation, but who can prepare and deliver strong and inspiring addresses. The Association appropriated \$1,000 to be used in prosecuting a vigorous campaign for the adoption of the constitutional amendment for a twelve-mill school tax. Dr. C. H. Brough, just nominated for governor, delighted the teachers by espousing the cause of the amendment and offering his services in the campaign for its adoption, and by his plea for the spiritual element in education and the proper recognition of the Bible. Supt. R. C. Hall of Little Rock was elected president for the ensuing year.

#### BOARD MEETING.

The Henderson-Brown Board of Trustees held its regular spring meeting April 4. Rev. J. M. Workman, A. B., LL. D., was re-elected president, and the Executive Committee, with Dr. Workman, was instructed to make up the faculty.

The report of the president shows a very satisfactory and gratifying year's work. The enrollment reached 203, an increase of 46 per cent over last year. Eighty-four per cent of this enrollment is there at the close of the school year; 101 of the student body are doing regular college work. The graduating class numbers 33; of these 19 are in the regular literary courses and 14 specials. The Domestic Science department has been a great feature of the school this year, surpassing, perhaps, anything of its kind in the State. Mrs. Dr. Bell has developed the Art Department beyond anything in the history of the institution. Miss Brannas has again had charge of the Business Department, which has assumed its former popularity and strength. The school is characterized by an intelligent religious atmosphere. There are classes in the Bible, Sunday school work, missions, Conference course, etc. The student body takes active part in the work of the local church. Two of the students, a young lady and young man are looking to work in the foreign field.

The school has been about self-supporting. There has been but little raised on indebtedness, but satisfactory arrangements have been made with the larger creditors by which we are given three and five years to raise this money. This arrangement has been made through some business men in Arkadelphia. Let us take note of this. They do this because they have confidence in the church and believe the church will do what it agreed to do. I hope that we will not abuse this confidence, but when commercial matters become adjusted we will pay the debt on this property. To go forward,

some small debts must be adjusted now, and some money is needed in getting ready for next year, which we feel sure will be a greater year than any in the history of the school; so the Board planned to push the campaign for \$10,000 in cash by June 1. This amount is absolutely necessary for the carrying on of the work. We feel that the friends of Christian education will respond to this appeal and come to our help. Your Board is doing its best. We must have the co-operation of the people, and, above all, we want your prayers.—T. D. Scott.

#### BLIND TIGERS AND BOOTLEGGERS.

The enforcement of our statewide prohibition law is the thing of importance for the moral forces of Arkansas just now. The Anti-Saloon League has organized for this work, and under the lead of Senator T. C. White is seeking, with a number of detectives, to assist in the enforcement of our statewide law by discovering and convicting blind tigers and bootleggers. Much of this kind of work has already been done, but there is much more to be done. In some places the citizens pay the expenses of the detective work, but there are other places where work needs to be done that we cannot expect the expense to be borne on the field, and hence must pay for the work out of funds coming to the office. Besides this, office maintenance must be met by voluntary gifts. The Anti-Saloon League must depend on its friends to meet this expense, or else not do this work.

For six weeks now Senator White has been a sick man, with fever. He has been unable to get out on the field and raise money for the work. As a result, we need several hundred dollars now to meet urgent needs. For this reason we make this appeal through our denominational papers, and ask every friend of the cause, who at all can do it, to please send a contribution to T. C. White, Masonic Temple, Little Rock. The earlier this is done, the better it will be for the cause.—Geo. Thornburgh, President Anti-Saloon League.

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

##### North Arkansas Conference.

|                                     |            |
|-------------------------------------|------------|
| Amount due, 1916.....               | \$2,000.00 |
| Amount reported previously.....     | \$1,186.20 |
| Amounts received since last report: |            |
| April 6—Gainesville Circuit .....   | 12.00      |
| April 6—Lake City .....             | 10.00      |
| April 7—Mountain Home .....         | 10.50      |
| Total .....                         | \$1,218.70 |

##### Little Rock Conference.

|                                     |            |
|-------------------------------------|------------|
| Amount due, 1916.....               | \$2,000.00 |
| Amount reported previously.....     | \$1,741.21 |
| Amounts received since last report: |            |
| April 6—Amity .....                 | 20.00      |
| April 6—Leola and Carthage.....     | 2.50       |
| April 6—Tomberlin .....             | 5.00       |
| April 8—Kingsland .....             | 2.50       |
| Total .....                         | \$1,771.21 |

James Thomas, Treas.

#### THE METHODIST REVIEW.

The April number of our Quarterly Review is rich and varied in its contents. While it appropriately celebrates the Asbury centenary, yet ample space is devoted to other subjects. If it is a fair exponent of the editor's capacity and plans, we may count upon a magnificent review under the management of Dr. Du Bose. Published by Smith & Lamar, Nashville, Tenn., at \$2 per annum, it is worth the price and should be in the hands of many of our people.

#### CHANGE OF BOONEVILLE DISTRICT CONFERENCE.

Please announce that the Booneville District Conference will convene at Belleville instead of Branch, on April 18, at 10 a. m. Opening sermon by Rev. E. S. Harris of Bigelow at 11 a. m. on the 18th.—J. H. O'Bryant.

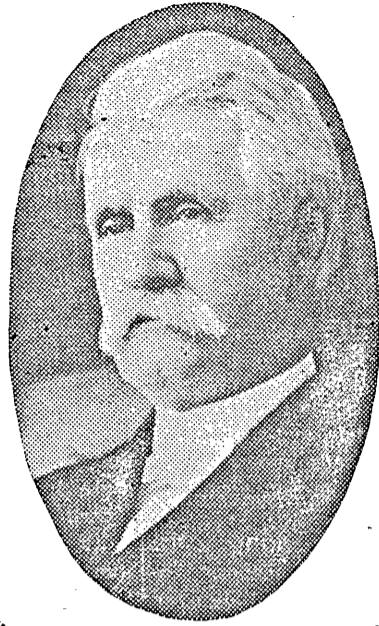
#### CLASS OF FOURTH YEAR, LITTLE ROCK CONFERENCE.

The Committee of the Fourth Year would like to meet all the members of the class of the fourth year at the Summer School, Hendrix College. The teachers will conduct the examinations and grade the papers.—W. R. Richardson, for the Committee.

# Gospel Talks



By  
BISHOP H. C. MORRISON



## SPIRITUAL HEAVINESS.

Text:—"Though now for a season, if need be, ye are in heaviness through manifold temptations."—I Peter, 1-6.

Lack of knowledge is a fruitful source of inconvenience and error. The man without knowledge of his own physical structure and the laws of its existence, is often alarmed at sensations which mean nothing, and again in danger, when not aware of it; and he is surprised when the skillful physician explains his trouble and gives him the cause and cure.

Christ is the "Great Physician," and the Bible, of which he is the sum and substance, is the great Book of "family practice" for our fallen and ruined race. This Book gives a clear diagnosis of every disease of the soul, and the remedy in every case. Its recipes are so simple that "the wayfarer man, though a fool, may not err therein."

We are sometimes alarmed without cause, and again in danger of which we know not; simply because of our ignorance of this Book, this great medical work for the sicknesses of the soul. We fail to study the scriptures which can "make us wise unto salvation." The text gives us a phase of religious experience which is frequent and much misunderstood.

**What Is This Heaviness?** — This word is not of frequent use in the scriptures. It is peculiar, in that the mind feels a sense of burden by its very utterance. "HEAVINESS!" It exactly describes a state of soul that no other word can describe. It is different from "restiveness," which indicates a wrong inward condition. Restiveness is that chafing and fretting which marks the desire to throw off the yoke of Christ. He says, "my yoke is easy"; but it is easy only to those who have the spirit of Christ. And there are many who are trying to wear his yoke without his spirit. Such a life is miserable and its bondage is complete.

Heaviness differs also from weariness"; which is the soul in exhaustion. Its forces down and its powers expended. It is that state in which the desire to get to heaven is principally to get out of this world. The soul does not "pant" so much to get closer to God; but to get away from the world and men. It is in this territory of weariness we find the suicides. It is in this gloomy part of the pilgrimage that people kill themselves, and in so doing become more

keenly alive to their own wretchedness.

**Heaviness Is Between These Two.**—It is not a very sunny land; neither is it a place of despair. The soul in heaviness, has none of the alarming features of weariness or restiveness. No desire to throw off the yoke of Christ, nor any painful wish to get away from the world; but simply an accumulated weight that bears the spirit down, and makes the progress slow. No Pisgah views; but a constant plodding along the low-lands. No sunshine, and what light we have is the lingering twilight of some brighter sunset in the past; and we have to look back to see that.

It is that part of the journey where God extinguishes the light to give us a chance to "walk by faith." What headway we make in this state is made by stern, stubborn, unyielding faith in God. Yet like the train in the nighttime, we may make heavenward headway as rapidly as in the brighter experiences. We miss the landscapes in the night travel, and hear only the clatter of the wheels; but it is as safe and as rapid as the day-run.

Christian life is more pleasant in the sunny seasons; and yet, in heaviness, with all the beauty and joy shut out, we have but to keep to the faith track; hold on to Christ, and we are just as safe and our progress as rapid as in the joy-seasons.

**The Cause of Heaviness.**—"Through manifold temptations." Through manifold trials—not solicitations to sin. The original word means trials. Heaviness is no evidence of sin. We often pass these seasons of heaviness with no feeling of condemnation whatever. The Master had these experiences, in which, "he began to be very heavy;" and said "my soul is exceeding sorrowful;" and yet he was without sin.

The sources of heaviness are "manifold trials." The idea is that of variegated colors. The hues and shades so numerous and varied that you can neither separate nor number them. It is thus with the trials of God's children. Like migratory birds, they seldom come along, but in flocks. And again, unlike these birds, there are all colors and kinds in the flock. As the word signifies, variegation. Such a mingling and shading of one trouble into another, that it is impossible for the soul to describe its points of trial, or even tell which is chief.

The following picture does not belong to Florida; but farther north. I have seen a bush by the path-way in winter time. Its outspread branches received the falling snow-flakes, which

adhered and silently continued to accumulate until the branches, yielding to the burden, gradually bent downward until their tips rested on the ground, obstructing the path-way, while the passers-by had to walk round it.

There stood the bush; a beautiful snow-white obstacle in the way of men. Let it stand untouched, and when the sun comes back its snowy burden will slowly dissolve, and its branches will rise again to their proper place. But let some rude hand strike it with force, or a strong wind wrench it, and suddenly its burden drops and its limbs are lifted out of the way in a moment.

There you see the soul "in heaviness through manifold temptations." The petty trials, the small perplexities, the little raspings, the manifold duties; all falling upon us and accumulating, like the snow upon the bush, and our powers yield to the pressure until we are weighed down and our activities die. There we stand, without actual sin—just a snow-bush in somebody's way for them to walk round.

Leave us alone, and we come out of this state after a time into a sunnier condition. But if God does but give us a sudden stroke, or send some perverse wind to reach us for a moment; how quickly the burden drops, while the soul lifts its arms to God and stands out of the way of the passers-by.

**The Duration of This Heaviness.**—"For a season." The parent language says, "For a little season." The Christian life is but a little season, and these times of heaviness are but a little season within that little life-season. All the life-journey is not heaviness. There is much sunshine and gladness; much country for singing, and some places for shouting. Some Elam wells, where we may sit under the palms and drink and rest. The times of heaviness are only the shaded places where the sun is shut out for a time. But how small these places are after all. Count up all the time you have ever spent in that state, and it will not make a fourth of your life. Then take your whole life, and multiply that by all the dead centuries, and it will make a morning twilight for that glorious eternity soon to dawn upon the soul. Hence he bids us "rejoice, though we be in heaviness for a season." It is but a season, a little season, less than a little season; if we do but let one ray from the eternal fall upon it. Blessed all-consuming light! Designed to swallow up all the shades and sorrows of the present and the past!

**Sometimes Heaviness is Needful.**—"If need be." How strange that God's child must endure such states of soul, and suffer from the hidings of the Father's face." Yet God's only Son suffered in this way.

It is needful for the trying of your faith. Tried gold is the precious gold; and "the trial of your faith is more precious than that of gold tried in the fire."

God delights to try the things of his own hands. He tries the trees of the forest. The frosts try the foliage and the autumn winds try the branches. Then the winter's ice and snow and storms try the trunks. Where there is inward unsoundness or decay the storms find it; while the rotten limbs lie broken upon the ground. Walk through the west in the rage of a storm and you can see for yourself every unsound tree that is touched.

Thus God tries us. When we have

stood the reverses that affected us outwardly and despoiled our worldly ambitions, or prospects—like the trees stripped of their foliage—then he often sends the heavier burdens—which, like the storm in the forest, twang the heart-strings and cause the ribs of the soul to crack. Things that reach in to try the soundness and purity of the inner and deeper nature. How many the souls—like the unsound tree—which have given way and fallen under these crucial tests.

Men walk in the wake of these storms and see for themselves, our soundness or decay. Who could not walk in the wake of the Civil War of the Sixties, and tell who were sound and who were bankrupt in morals?

**Standing the Tests We Please God**—It is faith that pleases God; because it proves our love to Him. This is why that "without faith it is impossible to please him."

You love to hear your darling little one reiterate its love. When the little prattler climbs upon your knee, your question is almost instinctive, "Whom do you love?" Though it may have answered that question a hundred times, you are never weary of hearing it.

Our Father in heaven loves to hear the avowal of our love; even from the "least of his little ones." He asked Peter three times in succession, "Lovest thou me?" He asks us by a thousand voices. You hear the echoes continually. They speak out from the clouds above us, and from the graves that have opened beneath our feet. Tried one—loved and blood-bought—"Lovest thou Me?"

## CHURCH EXTENSION LOAN FUND DAY.

At the last Annual Meeting of the Board of Church Extension, held in St. Louis, Missouri, May 6-8, 1915, a Loan Fund Campaign Committee, consisting of Bishop John C. Kilgo, D. D., Bishop A. W. Wilson, D. D., Bishop James Atkins, D. D., Bishop W. R. Lambuth, D. D., Rev. R. H. Cooper, Rev. S. H. C. Burgin, D. D., Rev. James Thomas, D. D., and the Corresponding Secretary, was appointed, and by a unanimous vote. It was the mind of the Board that this committee should lay plans, looking to the presentation of the work of the Board of Church Extension, and with particular reference to its Loan Funds, on the dedication of the new office building, which date has been fixed for May 7, 1916.

This special committee met in Dallas, Texas, on November 1, 1915, at the Methodist Publishing House, effected an organization, fixed May 7, 1916, as Loan Fund Day throughout the Church, and instructed the Corresponding Secretary to prepare a program, and call upon all our pastors to preach on the subject of Church Extension on that day, and to give our people an opportunity to contribute to the Loan Fund Capital of the Board.

It was the judgment of the committee that a call should be made for contributions aggregating \$100,000, but that no pressure should be placed upon any pastor or congregation beyond the earnest request that a message on the subject of Church Extension be delivered, and that opportunity be given every congregation in Southern Methodism to contribute in cash or in the form of subscription to the increase to the Loan Fund Capital of the Board.

This proposition has received the hearty and almost unanimous endorse-

ment of the Conference Boards of Church Extension. The Bishops who are members of the Board of Church Extension have not only endorsed it as such, but also added their individual endorsement of the proposition.

The contributions made by the congregations, or by any individual members of same, may constitute a separate Loan Fund, or be added to the Conference Loan Fund, or to any other Loan Fund now in existence. If a separate Loan Fund is established by the congregation or individual, the donors or donor may have the privilege of naming such Loan Fund. If it is established by the congregation, the name of the congregation would be an appropriate one for the Loan Fund to bear. Or, the congregation might properly honor the name of some worthy brother or sister. The amount secured on Loan Fund Day, undirected by the donors, will be used to create Loan Funds in honor of our two retired Bishops, Joseph S. Key and A. W. Wilson.

After the message has been delivered, and the cause presented, and the people have made their contributions, the list of contributors, giving name and address of each, together with check covering all cash payments, is to be mailed to this office. Care should be taken to give the name and address of every contributor, as it is the desire of the Board to receipt each individual for the contribution made, thereby giving credit where it belongs. Subscription may be made payable in installments or all in one payment at a future date. This office will assume the responsibility of collection, and the duty of the pastor will have been discharged after preaching on the subject and giving his people a fair opportunity to make their contributions.

At the close of the thirty-fourth year of Church Extension history, during which time we have had our home in hired houses, old residences, and temporary quarters, all of which have been inadequate and inconvenient, we are moving into a first-class, up-to-date, modern, fire-proof office building, a building the Church may well be proud of. The cost of this building has been provided, and the gathering of the funds for its erection has not been child's play. Not one dollar of the cost has come from the receipts on Church Extension assessment from public collections in the congregations. The entire amount has been secured by personal solicitation on the part of the Corresponding Secretary.

That should be a glad day for the whole Church when on May 7, we assemble to listen to the dedicatory address by Rev. Samuel A. Steel, D. D., of Columbia, South Carolina, following which the formal dedicatory services will be conducted by the Bishops. We feel sure the pastors will join us in spirit in the dedication of this new Church Extension home by complying with the request of the Board of Church Extension to deliver a message on the subject of Church Extension, with due emphasis upon the Loan Fund feature, and by

#### 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.

giving our people an opportunity to contribute to the increase of the Loan Fund Capital.

At the close of the last quadrennium, March 31, 1914, the Loan Fund Capital stood at \$560,562.63. The General Conference made a call to increase it to \$1,000,000. One-half of the quadrennium is gone, and we have reached \$802,091.58, considerably more than one-half of the amount needed. The two remaining years must witness the addition of the balance to make up the \$1,000,000, or \$197,908.42. If the Church upon May 7, Loan Fund Day, will lay upon the altar the \$100,000 called for, the task of gathering the balance will be very much lightened.

If for any reason any congregations cannot observe Loan Fund Day on May 7, they are requested to do so as soon thereafter as possible. It will also be well to give the Epworth Leagues and Sunday schools a chance. The amount contributed by the Sunday schools should be added to the Sunday School Loan Fund.

We are sending to every itinerant minister in the church a pamphlet entitled, "Church Extension Loan Funds," which gives the history of this Church Extension Loan Fund movement, describes the several kinds of Loan Funds, and goes somewhat into detail on the subject of Memorial and Annuity Loan Funds. It also contains illustrations and examples of the practical working of these funds. A booklet entitled, "The Gospel of Church Extension," which sets forth the work of the Board in a more general sense and from a somewhat different angle, has also been sent. A card from any layman in the Church will bring to his door a copy of both of these publications, and other Church Extension literature as may be requested.

We are confident that the Board of Church Extension will have the cooperation of the preachers and laymen throughout our connection in the observance of Loan Fund Day.—W. F. McMurry, Louisville, Ky.

#### EDUCATIONAL CONFERENCE IN BIRMINGHAM.

The Educational Conference of the Methodist Episcopal Church, South, met April 4, at the First Methodist Church, Birmingham, Ala., and continued for three full days. The membership of the Conference was made up of representatives from the Annual Conferences, our universities, colleges, and schools, and other educational workers. There were twenty-seven Conferences represented and thirty-nine institutions of learning, and not less than one hundred and fifty persons attended and participated in the Conference.

The Conference has no legal standing whatever. It simply gives an opportunity to our educators and others engaged in educational work to discuss freely our educational principles, methods, and problems.

The Conference took action concerning a number of things. Such actions of the Conference were taken after full and free discussion and simply express the judgment or opinion of a majority of those present upon the matters involved.

The following are the resolutions adopted:

"Resolved: 1. That we express our appreciation of the work of the Department of Ministerial Supply and Training, and we suggest that, if the revenues of the Board of Education will justify, a series of pamphlets

concerning the claims of the Christian ministry be printed for free distribution.

"2. That we request the General Conference Board of Education to confer with the Sunday school and Epworth League Boards as to the advisability of setting apart one or more Sundays each year for the consideration of Christian education and the call to the ministry.

"3. That we recommend that each institution of learning in our Church consider the question of celebrating Benefactor's Day, or Commemoration Day, in memory of those who have made contributions to the institutions.

"4. That this Conference memorialize the next General Conference to order an assessment on the Church, equal to one per cent of the assessments for pastor's salary, for the purpose of creating a Ministerial Student Aid Fund. We suggest that this fund be administered by the General Conference Board of Education as follows: Sixty per cent (60 per cent) to be used by the Annual Conference Board of Education, and forty per cent (40 per cent) to be used by the General Conference Board of Education.

"5. That it is the sense of this Conference that our Annual Conferences should maintain their schools of academy grade not only as feeders of their colleges of liberal arts, but also as necessary to the proper training of boys and girls who are at a critical period in the development of their character and religious life.

"6. That it is the sense of this Conference that a standard college of liberal arts must have a four-year course, and we recommend that such institutions should heartily co-operate with the junior colleges in working out their mutual problems.

"7. That we recommend that the Boards of Education of our Church and the officers of our schools, colleges, and universities co-operate as far as possible with the State in the development of the educational work in the various States.

"8. That it is the sense of this Conference that our pastors should be required to distribute the amount collected in a lump sum in exact proportions to the amount assessed for various claims, so as not to discriminate against the educational assessments.

"9. That this Conference is thoroughly in sympathy with the view that only Christian teachers should be employed in our Methodist schools.

"10. That this Conference requests the publication in the Bulletin of the paper read at this meeting by Dr. Stonewall Anderson, and that we recommend to the General Conference Board of Education the consideration of the plan there proposed.

"11. That we have heard with pleasure Rev. D. E. Camack's address on the Textile Industrial Institute, and that we assure him of our prayers, sympathy, and support in his great work.

"12. News of the death of Mr. John M. Webb, of Bellbuckle, Tenn., having been brought to the notice of the Conference, we desire to express our great appreciation of his pre-eminent ability and his devoted life and service as a teacher and of his imperial Christian character. We extend to his family and brother, Mr. W. R. Webb, our sincere sympathy.

"13. That this Conference return its thanks to the people of Birmingham for the hospitality and courtesies

extended to the members of this body and to the pastor and the officials of the First Methodist Church for the use of their building.

"14. That we heartily approve the action of the Secretary of Education in calling this Conference, and we believe that further Conferences of this character will be beneficial to our educational work."—Methodist News Bureau.

#### THE SUNDAY SCHOOL AND THE CHURCH.

I have no desire to be conspicuous, but the following article, written before the publication of my last one, contains some food for thought which I wish to offer the church. Had an opportunity been given the laymen at the section meeting to which I made some reference in my recent article, I should have said what I am now writing. I say "now writing;" I should say "now submitting," for, as a matter of fact, this article was written a week before the Little Rock meeting; it is the substance of a talk made in the Sunday school teachers' meeting of our church in Conway.

It may seem that it is little, if any, less caustic than the criticism made in the Little Rock meeting. But there is this difference; the speaker who, in the meeting in question, criticised so sharply the teachers in our Sunday schools, would let all blame rest on them. I write to place the blame where, in my judgment, it clearly belongs.

Let me say just here that I leave to those who were present the decision as to the truth of whatever assertions I made about that meeting. I expect those who know me to take my word for any statement I desire to make; others are at liberty to investigate if they care to. At any rate, I "stand pat."

Some one has said that government is like a cow which nobody is willing to feed, but which everybody insists on milking. I am tempted to make some such statement about the Sunday school, though, of course, I could not afford to do so. But there is enough analogy between the church and the Sunday school on the one hand and "everybody" and the "cow" on the other to make a comparison interesting.

For, without controversy, the attitude of the church toward the Sunday school is open to criticism at at least three points. Let me indicate and briefly discuss them.

In the first place, the church leaves the Sunday school to shift for itself. If it were true, as we are so often told, that the Sunday school is merely "the church studying the Bible," there would be no point to this charge—in fact there would be no charge to make, for both arms of the service would be one and the same.

But the Sunday school is not the church. It is a part of the church, I grant, but it is a very small part of the adult membership of the church, and a still smaller part if we take into account the money-raising power of the church. Look at the membership of the average Sunday school; a few women, still fewer men, a sprinkling of young people—particularly of the big girls—and a small army of children. Oftentimes there is not a capable leader in the entire Sunday school membership, and a force of trained teachers would be as hard to find as a woman preacher. The children come from all sorts of homes. Many contribute little if any money for the support of the school because they have

none to contribute. Very few of them have had adequate religious instruction; the great majority of them have had practically none. They come chiefly because there is no nowhere else to go. They must be herded into classes, supplied with literature, kept in some sort of order, if possible, interested in the lessons, and saved to the church and to God.

A public school board, the least progressive to be found anywhere, would not expect a corps of teachers to do anything worth while under such circumstances. It would provide, at the least, books, desks, blackboards, crayon and authority. If all else failed to secure the ends sought, the power of expulsion would be invoked to rid the school of those who should seem hopelessly incorrigible. In all our public schools where there is even a semblance of progress, there are to be found helps of various kinds and a corps of trained teachers with a competent supervisor constantly on the job to direct and to assist.

But the Sunday school, depending as it must upon the good-will and the generous impulses of its members for all it asks for, with such a pastor as the Bishop sees fit to send, with few if any class rooms, with little if any apparatus, and with such teachers as it may pick up who are willing to deny themselves of much and endure more for the sake of the little ones who come to them to be fed and trained, must undertake the work without these helps. Does it need song books? A blackboard? An organ? A library? A sand table? Lesson helps for pupils or teachers? Why, then, let it raise the money and buy what it will. But let it not forget that in so doing it must not lose sight of the collection ordered by the church for other ends.

In the second place, the church makes a convenience of the Sunday school. It makes it a money getter. I do not mean that it makes no other demands of it, but that it pushes that industry to the utmost limit. At almost every Conference some arm of the service reaches out and lays the unrepresented Sunday school under further tribute. Does the church wish to increase its mission funds, to build or endow a college, a rescue home, an orphanage, a hospital; to establish a chair in a college, a loan fund, a scholarship; to foster a mission in outlying territory, or to send a "special" somewhere, it has but to mark off a certain number of Sundays on the calendar and take over the collections on those days. In the North Arkansas Conference, for example, the collections on nineteen out of the fifty-two Sundays is taken from the school unless the school refuse to abide by the requirement of the Conference. And loyal Methodists do not relish doing that even in self-defense.

In the third place, the church does practically nothing to help the school meet the demands made upon it. For her preachers she builds and endows colleges and universities all over the field covered by the church; practically every Conference has its Commissioner on the road soliciting funds for this purpose. For her prospective preachers she establishes scholarships and loan funds. For them tuition is free in all church schools, and will be free for their children. For her preachers she provides and furnishes homes. For them she raises salaries which, while seldom liberal in the worldly sense, are as a rule sufficient to secure for the preacher and his

family a more liberal share of the comforts of life than is to be found in the average home of his flock. For them is provided a fund to fall back on when their days of active service are over—a fund which, while seldom adequate, is at least ample enough to insure against actual want.

But for the teacher what? Absolutely nothing. He is expected to prove himself in the succession by adding to his faith virtue, to virtue knowledge, to knowledge self control, and to self control, self support.

Suppose the teacher feels that she must have books, maps, pictures, inspiration, meetings, travel; why, let her provide herself with them and send the bill to—herself.

But, it is countered, the teacher is not in the same category with the preacher; the latter gives all his time to the church, while the former gives only a part of his.

Very true. On the same theory let the church sexton provide his fuel, oil, etc., gratis, and throw in his work for good measure. For does he not work for himself the rest of the week? Do we refuse to pay the doctor for his call because he gives us only a part of his time? If it is right and proper that I, who support myself, should give freely of my time and means during the week to fit myself for my duties in the Sunday school on Sunday, why should not my pastor do the same thing?

Again, there are those who say, and believe, that the preacher is the real working force of the church. Once when I expostulated with my Presiding Elder for recommending that a misfit be retained in a certain church much against the wish of the church, he defended himself by saying: "Of course he should not have gone back. He cannot do anything there, but I had no other good place to send him. And when I repeated the conversation to my own pastor, he defended the Presiding Elder, saying: "He is right about it. If you don't take care of the preachers you will soon have no church to take care of."

I would not say a word against the ministry. There is no work I should more dearly love than preaching the gospel. I love the gospel and I love its ministers. I would not wittingly put the weight of a single straw upon their already heavily laden backs.

But there are other workers in the church. There is other work to be done, too, besides the formal preaching of the gospel. The gospel must be taught as well as preached. Yes, I see the opening for a controversy, but will ignore it and finish the main argument. I have written what I have written just to get ready to write what I shall now write.

What do I want? This: as a Sunday school worker, I want less restriction from above; less demanding and more giving. The Sunday school is doing the work of the church, the best work that can be done. It gathers in and teaches the children—a work no other agency can do. It furnishes the membership of the church—nobody knows what per cent, but everybody who knows anything about the church knows that practically all its active workers came through the Sunday school and owe their preparation to it. It is not only the recruiting office of the church, it is the training camp of it as well. It feeds the church. Let the church in turn give it the recognition it deserves. Let its needs be supplied by the church. Let the church play the part

of the lemon instead of that of the squeezer.

To be specific. Let chairs of Sunday school pedagogy be established in all our church schools and let the theory and practice of Sunday school work be required of all who enjoy free tuition in those schools. Let the same requirement be made of all who take the Conference course, so that all our preachers shall come to their work with the fullest possible equipment for this, the main part of the work as a pastor. Let training schools for teachers be maintained at points accessible to all Sunday school workers, and let the church bear the expense of a few weeks at least of training for all who can avail themselves of the privilege. And let those workers who show special aptitude for the work, be supported at least for a part of their time to enable them to train others in the art of teaching or superintending.

Just here let me add a personal word. Some one is ready to say that I want to be paid for my Sunday school work. I do not. One reason why I am not a preacher is because I do not feel that I could accept pay for my work. I speak for no one else. I pay my preacher as willingly as I pay my grocery bills. And I would pay my Sunday school superintendent or teacher no less willingly, if he were as well worth the money as my pastor is. Furthermore, I should feel small if I accepted the services of my teacher or superintendent without remuneration, if he rendered that service at a financial loss. Pay for teaching is as legitimate as pay for preaching, conditions being equal. And the church has no right to ask more sacrifice from the layman than from the preacher.

As I said, I speak only for myself. I have never heard a teacher or other lay worker admit that he would accept pay for doing the Lord's work. Teachers, like stewards, have learned to sacrifice and toil without pay or thanks. They are used to it and expect nothing. But can a big, rich church accept service on such terms and maintain its self respect?

But there is another side to the question. I am not espousing the cause of the teacher solely for the teacher's sake. I am thinking also of the interests of the church. It is merely playing at the work of training its young. That is what makes the situation really serious. Our homes have all but ceased to exist as nurseries of the church. Our children and young people do not attend church. What they get at Sunday school is about all they get anywhere. To neglect the Sunday school is suicidal. Brother Hutchinson insists that the "latest figures" show that not more than fifteen per cent of the Sunday school scholars ever get into the church. If that be the case, it is all the worse for the church. A fifteen per cent efficient factory would be shut down as wholly unprofitable. A fifteen per cent efficient public school would close within a week. Parents would not allow their children to be identified with such an unprofitable thing. It would be a pest-breeding school. I have no patience whatever with Brother Hutchinson's figures, but let him insist on their accuracy if he wishes. By so doing he but makes my case the stronger.

What would be thought of the contractor who, in building a house into which he meant to put the best knowledge and skill of which he was capable—the house by which he was to

succeed or fail as a contractor—provided the finest artisans for the superstructure, but left the foundation to unskilled and unsupervised voluntary labor? The laborers thus obtained may have all necessary enthusiasm and devotion, but enthusiasm and devotion cannot make up for skill.

Is the analogy clear? Is our church neglecting the foundation work and putting her interest and her money into other and less vital portions of the work? The question is open for discussion.—J. P. Womack.

#### SERIOUS MISTAKES.

I have been grieved more than tongue can tell at the little interest that is being taken in the One-to-Win-One Campaign. Spiritual lethargy makes the church like drift-wood float upon the crest of the current. This is following the line of least resistance. It indicates death. It takes a live fish to go up stream. Dead ones float down.

Why are conditions like this when there is so much to do and such a little time in which to do it? Some say they do not believe in the method. I ask, what method is it that you do believe in? Some of you answer like the good Bishop Gilgo, "I do not believe in getting religion by correspondence." That reminds me of some of our friends in other communions who ask us to their meetings, who take converts from under the instruction of some Methodist teacher or preacher, and then refuse to acknowledge these same teachers or preachers as children of God by refusing them the privilege of the church, unless they conform to certain outward customs. Our good Bishop, too, will receive today any one who asks for church membership, and never demand that the "dust of the mourner's bench" be upon that person's garments. All the Bishop wants and all he is asking for it is to get the sinner saved. He does not stop to ask whether he was converted by long or by short distance, in the home, on the street, in the inner chamber or at the public place of worship.

The sooner the church ceases to be married to custom such as God has not ordained, the better it will be for its own health. If you will watch people walk, you will observe that most of them are one-sided, or they will show defect or weakness in some movement of body or limb. How much better it would have been for them if they had trained all the muscles of the body to bear each its proportionate part in life's activities. But custom or habit has developed an abnormality and they must suffer. The church is abnormal. We are offended as to methods. Some believe one way is the only method and some believe another is. A number are one-sided on the subject of the mourner's bench. They refuse to believe a man genuinely converted unless he gets down on his knees and comes through shouting. Now, the mourner's bench is a mighty good place to get religion, but the reason such a great number are saved there is because the church has centered its forces there more than elsewhere, yet we acknowledge that God will save a man anywhere when the conditions of salvation are met. If the church would for a half century center its forces around the homes of sinners as it has around the public altar, it would doubtless lose sight of the public altar as the most likely and most suitable place to be con-

verted just as it has now almost lost sight of the home as a place to win souls to Christ. I believe this is one reason there is such a great dearth in home religion now. The family altar is now the exception rather than the rule.

While our Lord had respect for the places appointed for worship by the church in His day, yet in doing good, in hearing the sick and forgiving sins and calling people to repentance, there was no choice of places for Him. Neither was there anything stereotyped in his method of work.

Our Lord preached to the masses and to the individual, performed miracles behind closed doors and in the open. He used messengers to carry words of truth to those who needed it. Had he lived in our day, there is no doubt but that He would have made free use of the printing press and of the mails to declare the "Kingdom of Heaven at hand."

People can get religion by correspondence. A governor of one of our Southern States was said to be a moral derelict. A letter from a Methodist preacher led him to the Christ, and now he is a terror to the evil about him and a devout follower of Christ his Lord. A "correspondence school" would be a good thing in many churches. Would God the church could awake to the fact that there are as many ways of leading people to Christ as there are individual Christians. Every one to succeed best must use his own methods. Had David used Saul's armor he must have fallen under the blow of Goliath. Let us lay aside all customs that do not fit, as David did Saul's armor, and go out with our sling of individuality. With it, in the fear of God, we cannot fail.

Another question raised by these married-to-custom-brethren. I answer: When you want to sell a man an automobile, does the man you corner in your office and to whom you explain every good quality of your car, and give a personal demonstration, stick? Does the man to whom you go to sell insurance, stocks, bonds or lands, stick? Does not a man stick to things done coolly and deliberately better than he does to those things done in excitement.—W. B. Hays.

PASTOR AND PEOPLE.

In the Arkansas Methodist of March 30 appeared a communication (touching the relation of pastor and people, by T. F. Hughes) which in the main I endorse. This relation should be mutual, and the standard of Christian virtues ought to apply equally to both pastor and layman. But the world is quicker to criticize the preacher than the layman, and therefore the former ought to be very careful in his habits and conversation. He fills the ideal in the minds of the little people, of all that is good, right and holy, and being the leader of the flock, the little lambs will, of course, try to follow him.

Not long ago, one cold day a pastor in the presence of his Sunday school pupil, threw a quid of tobacco under the stove. As the pupil did not know that his preacher used the weed; he was greatly surprised. I am afraid this preacher has lost his influence for the greatest good to this boy.

The preachers do not read the general rules of the church as often as the Discipline requires. Since it is the duty of the pastor to lead, it is the duty of the people to follow. We need more members of the church who

will try to be as good laymen as their pastors are preachers. At Warren we are at work, and Brother McKay is planning for a revival in the near future. The enrollment of our Sunday school is about 400, and the average attendance 275.—W. H. Blankinship.

NORTH ARKANSAS CONFERENCE —MEMBERSHIP FIGURES.

The minutes show the following figures:

Batesville District— Added by faith ..... 823 Added by Certificate ..... 529

Total .....1,352 Removals ..... 501

Total gain ..... 851 Members reported last year.....6,461

Present total membership...7,312 The minutes show present total..7,881

Error— 569

We carry assessments on the 569 members that we have not in the Batesville District.

Booneville District— Added by faith ..... 571 Added by Certificate ..... 244

Total ..... 815 Removals ..... 536

Total gain ..... 299 Members reported last year....5,752

Present total membership...6,031 The minutes show a total.....5,617

Error— 414

We carry no assessment on the 414 not accounted for. They should be.

Conway District— Added by faith ..... 374 Added by Certificate ..... 473

Total ..... 847 Removals ..... 271

Total gain ..... 576 Members reported last year....6,756

Present total membership...7,332 The minutes show a total of...6,697

Error— 635

We carry no assessment on the 635 members in this District not reported.

Fayetteville District— Added by faith ..... 529 Added by Certificate ..... 440

Total ..... 969 Removals ..... 609

Total gain ..... 360 Members reported last year....5,475

Present total membership...5,835 The minutes show a total.....6,242

Error— 407

We carry assessment on 407 members in this District that are not there.

Fort Smith District— Added by faith ..... 522 Added by Certificate ..... 603

Total .....1,125 Removals ..... 950

Total gain ..... 145 Members reported last year....6,035

Present total membership...6,180

The minutes show .....6,112

Error— 68

This District has 68 members somewhere.

Helena District is the only one that proves itself.

Jonesboro District— Added by faith ..... 461 Added by Certificate ..... 363

Total addition ..... 824 Removals ..... 420

Total gain ..... 404 Membership reported last year..6,378

Present total membership....6,782 The minutes show a total of...5,871

Error— 911

We carry no assessments in this District on the approximate one thousand members.

Paragould District— Added by faith ..... 527 Added by Certificate ..... 343

Total additions ..... 870 Removals ..... 870

Total gain .....None Membership reported last year..7,456

Present Total members..... 7,456 The minutes show a total of...7,756

Error— 300

This District has 300 members that it does not have.

Searcy District— Added by faith ..... 775 Added by Certificate ..... 380

Total addition .....1,155 Removals ..... 670

Total gain ..... 485 Membership reported last year..5,907

Present total membership...6,392 The minutes show a total mem-

bership of .....7,524

Error—1,132

If I am not correct I want to be, for I, for one, would like for our great church to be able to credit herself with what she does. Think, will you, 4,436 members in the North Arkansas Conference unaccounted for. If I figure this table wrong I will be glad for some of the brethren to correct me.—M. A. Fry.

E PLURIBUS UNUM.

I come to vindicate the circuit, for they tell us that Methodism is drifting toward the town. But there are some that say the city church is "all vanity and vexation of spirit," and with this band I cast my vote. So while the city pastor runs the gauntlet of the week, settles his choir troubles and pacifies erratic members, I will take you to Ponce De Leon's fountain of youth. The dusty pavements that blister your feet are not here, and the roar of traffic is unknown. Commerce with her thousand feet and the battery of linotypes, becomes here "The books one finds in running brooks." The turmoil of voices and the rush of men, that makes "wisdom utter voice in the street," becomes here the "sermons in stones." Just let me give you a couple of days of this life.

Let us begin after the typical Saturday of rural life. The world is tak-

ing on a calm preparatory to the Sabbath. In the manse plans are past laid and the preacher's ecclesiastical habiliments are spread about for Sabbath decoration. As the week's labors move in panorama, eyelids grow heavy and we are off to bed. Good sound sleep, too. The city, the woodland, and the meadow are visible from the raised window. Old "nature's soft restorer" begins "knitting the ravelled sleeve of care," without competition. Slowly old Sol swings beneath us until he crimson the east. Far and near the "cock's shrill clarion" echoes and the sun is well on his way to the meridian, but still the parson slumbers.

"Get up, get out of here," are the shrill feminine words that bring him to corporal reality, "You've got a long way to go today." And, oh that breakfast that followed, composed of rural delicacies. Old Dan is jerked from his doze by the shed and the good domine finding all necessary ammunition and artillery in the shay—He is off.

It is spring down here—something like Indian summer. The southwind waves the creative wand. Meadows are voicing the resurrection, and down in the glens and deep hollows, the green life is running riot. Only the bird disturbs the calm. Then, too, the drip of the choked spring falling, falling from the moss and ferns is heard.

Alternating with the glen is the oft reached crest of the hills which come like the lifting of a curtain, portraying a panorama of hills radiating with the stimulus of spring. The air is warm, farmers doors swing open and the embers burn low. With the contraction of the shadows comes the haze of summer and the call of the birds across new plowed fields.

Old Dan jogs on. The rays of heat are coming warm when the church is sighted. The woods are full of wagons—some with their tenants near. There is a buzz among the crowd at the door, heads peer out through the windows, and like church bells ringing in a gale, there comes the sound of the singers rising and falling. As a matter of habit the parson dusts his coat, smooths his flowing locks, grips the strong hands of his bystanders and goes to the pulpit. He also goes to the window and drinks long from the bucket of cold water from the spring, looks with peace at the valleys below him, with the moving spots of cattle and the approaching wagons.

His vision lifts to the purple horizon and a poem comes to mind: "A haze on the fair horizon, An infinite, tender sky, The rich, ripe fruits of the corn fields, And the wild geese sailing high. And all over upland and lowland, The charm of the golden-rod. Some men call it springtime, But others call it God."

The bell taps, an eager crowd rushes in. And we are busy about the Master's business. God was with us in that sermon to the end and the people listened. The service over, their hearts open, the people talked—yes, and for a half hour or more—the short and simple annals of the poor. With the "Amen" of the benediction there stood beside the preacher his host, boyish in his desire to invite—because someone had stayed at

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home that day - to fix that dinner. There was no quarter-sawed table there, nor was there a sideboard or buffet. But when we crossed our legs under that table we "et." Through an open window we could see the smokehouse and the hams, and through the open door behind us there came the sad notes of a thrifty hen calling for her brood, who, bilious around the legs, had gone into eternity and the ministry. We heard the flutter of wings and the rattle of the coffee grinder as we sat on the porch. We were then sniffing the air and watching the boy draw the milk from the well at the same time. There was no sparing at that table. With gastronomic ecstasies we pull our chairs to the front yard trees. In the one syllable speech of our host history, past, present and future, ecclesiastical and secular, is told.

Old Sol is now rolling in splendor down the declivity to his cradle in the gap of the mountain. Our urgings to depart clash with urgings to remain. And well do we remember that room—large and sacred for its history; the great open fireplace and the vast bed, whose fleecy depths have never been fathomed. But the last words from our host are words of sadness. Over the way a child is clinging to parental fingers while listening to the rustle of angel wings. It is dusk, but we see the shadowy home through the trees. We enter. The only light is that of the hearthfire. At a distance from us sits the breadwinner of the home, his eyes showing the result of his vigil through the long watches of the night. Near him in weakness a mother holds her child, unskilled hands following puzzling instructions. We speak of their sorrow, we try to comfort, lastly we pray. Here our hearts are kindled by coals brought by unseen hands. Eyes are moist as we arise. Like the cured Jew before the Nazarene we receive servile homage.

As we drive on our thoughts are of God and eternity. Our hearts are transfigured. Oh, to be a true ambassador of him who said, "Inasmuch as ye did it unto the least of these." As the darkness deepens we journey slow. The scene now is of life at its best. Lights beckon from distant farm houses and the will o' the wisp moves in its phantom-like way. The marshes sound with the myriad voices of the frog. Far back in the darkness of the glens we hear the notes of the whippoorwill. Farther still, borne perhaps on the deep-encumbered wind of evening, comes the patient barking of a dog. It is dark. Through the gloom we scarce can see the form of Dan as he trudges on. Above us the man of Galilee has unrolled the blue scroll, and upon its frontispiece there shines from unfelt depths the gleams of immortality. While we were musing, unseen hands had lit the candles of heaven. There comes to us heaven's greatest blessing—"Peace."

Our thoughts were high, Dan's were low. He knew at the top of the hill he was near home and the crib. He jogs on with a right good will. We are again in the cluster of homes where we live. Eager hands hold the gate open wide. The fire is low and our festive board is waiting.

What did I tell her? I said: "We had a good day today, good crowd,

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some money coming in, together with that"—and I pointed to the packages. "Kinder glad we didn't go there, aren't you?" I said. I knew she was thinking of those picayunish saints of the metropolis, and I understood when she said, "Yes."—Tom Rorie, Jr.

#### EDUCATION FOR SOCIAL WORK.

Recent progress in training for a new profession, that of social work, is described by Miss Edith Abbott of Hull House, Chicago, in a publication just issued by the Bureau of Education of the Department of the Interior.

According to Miss Abbott there are now five professional training schools for social workers, the first professional school of philanthropy having been established at New York in 1905. The example of New York in founding the first school for social workers was quickly followed by Chicago and Boston. In Chicago the settlements took the lead in this work, as the Charity Organization Society had done in New York City. In 1903, Dr. Graham Taylor of Chicago Commons, and Miss Julia C. Lathrop, of Hull House, in co-operation with the extension department of the University of Chicago, organized lecture courses in practical work, which became in the following year the Chicago Institute of Social Science, and in 1907 the Chicago School of Civics and Philanthropy. In 1904, the Boston School for Social Workers was organized under the joint auspices of Harvard University and Simmons College. In St. Louis a School of Social Economy, which originated as a series of round-table meetings for local social workers, was organized in 1905; it was affiliated at one time with the University of Missouri and later with Washington University. Similarly, in Philadelphia, courses of lectures on the practical aspects of social work became in 1910 a fully organized training school, which is now called the Pennsylvania School for Social Service.

Two events have had much to do with the successful growth of these schools, according to Miss Abbott. The first is the series of grants of money made by the Russell Sage Foundation, which was organized and endowed for "the improvement of social and living conditions in the United States." In the autumn of 1907 the trustees of the Sage Foundation made what might be called substantial "grants in aid" to the four professional schools of philanthropy then organized—those in New York, Chicago, Boston and St. Louis. The grants to the schools were in the first instance specifically given for organizing departments of social investigation, no doubt in the belief that the work of investigating and studying adverse social conditions might be in some measure delegated by the foundation to the schools of philanthropy. The Russell Sage Foundation "grants" meant for all the schools the appointment of additional members of the faculty, and through the facilities for granting studentships, fellowships, or scholarships to promising university trained men and women, an improvement in the quality of the student body.

Another fact of importance in the recent growth of the schools was the generous endowment of the New York School of Philanthropy during the year 1909-10 by the will of the late John S. Kennedy of New York, by which the school was assured of

an income from a sum which will ultimately amount to more than a million dollars. The endowment of one of the professional schools, giving it an assured position of permanency and growth, has been of assistance to all the other schools in sustaining the growing public confidence in the importance of their work and the necessity for providing them with the equipment needed to do that work well. Whatever has made it possible for any one of the schools to improve the character of its work has reacted favorably upon all the schools by setting a new and higher standard to which the level of work in each school must be raised.

The report lays emphasis upon the development of "field work" in connection with the professional training of social workers. Miss Abbott declares:

"The most characteristic feature of the school curriculum, the feature that has most sharply differentiated the work of the school of philanthropy from that of the department of sociology in the university, has been the organization of field work, and upon this a growing emphasis has been laid. Field work in this sense has come to mean a system of social apprenticeship. From the first, the professional schools have realized that social work could not be undertaken without actual practice work in the office of a good social agency; that students could learn how to do only by doing under expert supervision."—U. S. Bureau of Education.

#### AGENT FOR HOMES FOR SUPER-ANNUATES.

The Board of Trustees for the Little Rock Conference, acting on the authority granted them at our last annual session, has appointed Rev. T. F. Hughes Agent for Homes for Superannuates. Brother Hughes needs no introduction to our people. He is known as one of the most popular and successful of our younger preachers. It was a source of much disappointment to the Presiding Elders and to all the members of the Conference when it became known last fall that his health was such that he would be compelled to retire for a time from the active ministry. His health is well nigh restored, and his physician, who is one of the best, encourages us to hope for complete and permanent recovery.

In a general way Brother Hughes will endeavor to awaken an interest among our people in the matter of providing a number of homes for our superannuated preachers at suitable points in our Conference territory, but his special work will be the collection of funds to complete the payments due on the one such home which we have, thus far, undertaken to secure. This is known as the Riggan Home because our honored and lamented Dr. J. H. Riggan and his family were the first beneficiaries of the home. It is still occupied by Sister Riggan and her family, but as the children are nearly all grown now and the boys are finding employment elsewhere it is altogether probable that the Home may soon be available for the use of some other worthy and needy occupant. In any case, it would be the height of business folly for us to fail to complete the payments on this property which is easily worth one-third more than it has cost us.

I feel that it is wholly unnecessary for me to ask that our preachers and people will give to Brother

Hughes an open door and a helping hand. He is entitled to this both for his own sake and for the sake of the cause which he represents.—J. A. Sage.

#### NO SIDE-STEPPING UNIFICATION.

That very excellent publication of the Church South, the Wesleyan Christian Advocate, of Atlanta, Ga., referring to the discussion that is now taking place in the Methodist Episcopal Church concerning the unification of Methodism, and the opposition that some have to the plan as proposed by the Methodist Episcopal Church, South, remarks: "Our brethren 'up yonder' are evidently getting ready to side-step in May—when their General Conference meets at Saratoga." Not in the least. There will be no side-stepping on the question of the unification of Methodism. The bishops of the Methodist Episcopal Church will have a clear cut deliverance on this question, if reports are to be trusted as they come from the reading of the episcopal address before the bishops at San Diego last fall, and the Conference itself will be absolutely committed to the whole question. Of this there can be no doubt. The attitude of the majority of leaders, both of the ministry and the laity, as expressed in many public utterances, is unequivocal. The Methodist Episcopal Church is out-and-out for the union of Methodism.—Zion's Herald.

#### RHEUMATISM DISAPPEARS.

We would not guarantee to refund the money if we were not confident that "RENWAR" would relieve every case of rheumatism. No matter how many remedies you have taken or how many doctors you have consulted, if you are a sufferer from rheumatism, get a fifty cent bottle of "RENWAR" and commence taking it right away. If you cannot get it at your drug store, do not take a substitute, but send fifty cents for a full size bottle postpaid to the Warner Drug Co., Nashville, Tenn., and remember, you get your money back if it fails to prove satisfactory.

#### 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  
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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.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

## Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

### ANNUAL REPORTS.

It is always a pleasure to look over Annual Reports of Conference Missionary Societies, and it is most gratifying to note the record of progress in the various branches of our work for missions.

It is with peculiar pleasure now that we commend to the women of the church the recently published Annual Reports of the Conference Societies of Arkansas. Our Recording Secretaries, Mrs. B. P. Elliott of Little Rock Conference and Mrs. Henry Hanesworth of North Arkansas Conference, have wrought well and we are under obligation to them for very helpful and attractive Reports.

The pleasure in reading these Reports is almost equal to that of being present at the annual meetings, so clearly are the proceedings reported. Our hope is that every auxiliary will distribute these annuals among friends as well as members that the good news may be spread abroad and many new workers may be enlisted for our Lord.

### REMEMBER THE MISSIONARY COUNCIL.

As our Woman's Missionary Council meets in Atlanta, Ga., April 12-20, let us remember to pray daily for these women who labor together with an eye single to the glory of God. They did not leave their homes and families for pleasure nor the many privileges which they will enjoy, but for service to humanity and the upbuilding of God's kingdom.

They are the chosen representatives of the womanhood of the Methodist Episcopal Church, South, and upon them rests the responsibility to plan for the betterment of missions already established and, if possible, to provide for the extension of our work in the homeland and across the seas.

Not only during these days, but through the years the burden of responsibility has rested heavily upon them and in humility with thanksgiving and praise, they have been enabled under the blessing of God to carry the work steadily forward through the guidance of the Holy Spirit. By sympathetic co-operation it is possible for everyone of us to make glad their hearts and help lighten their burden. In His name let us stand behind them, not forgetting to speak the word of commendation, of which they are full worthy to write and daily in loving, earnest prayers for them and their work.

### 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.

### INCREASE.

Everywhere we are hearing the word "increase." In 1915 there was an increase of one thousand new auxiliaries, an increase of twenty-one thousand members, and an increase of \$28,266.31 in collections from the Conferences. Did your society help to make this increase possible? And will you not stand behind the Council and your Conference while we plan for even a larger increase for 1916? It may be that the forward move was made without your help, but you have an opportunity to help this year. Do not fail your Lord.—Bulletin.

### 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 321,875 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.—Bulletin.

### London.

Mrs. Mollie Hines, Publicity Superintendent, writes of newly organized Missionary Auxiliary at London, and hopes good work will be accomplished this year. A recent visit there from several members of the auxiliary at Russellville was appreciated and much enjoyed by all.

### MISSION STUDY AND GARDENING.

By Mrs. L. J. McKinney.

With the coming of spring we usually begin work in our flower and vegetable gardens, but I wish to present to you the Mission Study as a garden. This garden not only suggests fruit and flowers, but the work necessary to keep out weeds and get results. The woman who labors in Mission Study we shall call a gardener, who should strive to cultivate well her own plot of ground. There should be, first, a place of rest for weary mothers who need relief from the routine of home duties. Second, a place of refreshment for the young people who clamor for cool and shady spots that they may enjoy together. Lastly, a large part of the garden must be laid out in beds of information. Thus divided, it will not only attract other gardeners, but the uninterested who are passing may stop and enjoy this beautiful garden. The Mission Study books will be the walks that lead "beside streams of living water," through gates trellised with the vine and fig tree, and lighted with lamps of faith and inspiration. One walk should lead to "the churches at work," wherein we see the difficulties confronting the gardeners; also the variety of ways in which the work may be done. Another will bring you

out on the "King's highway," "along old mission trails in Europe and Egypt." A step further and you see a "nation at school," and then is revealed the "Hidden Leaven, Japan's response to the Gospel." A very lovely walk takes one "around the world with Jack and Janet," charming Junior twins, who are staying out of school for a season in order to take this interesting walk. When we liken missions to a garden we see cause and effect better, and that Christ really depends on us to work. To get results, the garden must first be plowed with thought and irrigated with prayer, lest the best seeds fail to grow. Our best chest must be full of tools, each one sharpened with prayer. They are tact, diligence, patience, earnestness, perseverance, punctuality, and personality. The flowers the Master has entrusted to the gardener's care are the adults, young people, and children. Oh, let Him not see these choice ones suffer! That good work may be done among the lovely flowers, we need some of the tools, perhaps, that we are using in our socials or our dinner parties. To get people to work in the garden, give brief sketches of missions, short talks on rescue work, the immigrant, Koreans, Cubans, or Chinese. An informed gardener will root out the weeds of indifference and neglect, overcome difficulties with enthusiasm, and lasting work will surely be done, never forgetting that constant irrigation by prayer is most important of all. The work will become so interesting when one prays often about it that she will get up each morning with the golden thread of our Lord's last command running through her life. The seed we are to sow in the garden we call the seed of knowledge, for we must know the work in the home and foreign fields. Pictures of our missionaries at their work for the Master will reveal the fact that they not only hope to be joint heirs with Him some glad day, but that they are joint gardeners with Him today. God has given us so many things to help us in this work. There is nothing lacking but laborers. "The harvest truly is plentiful, but the laborers are few." What a field of service is open to us here! What a wealth of bloom and beauty! And when we consider the fact that so many women in Southern Methodism are not enlisted in this garden of Mission Study, it is a challenge to greater effort on the part of those who are interested. Women, read their local papers, so plant the seed of Publicity and Study; your garden will grow and God will be glorified.

### ITEMS FROM AUXILIARIES.

#### Fort Smith.

A union social service meeting of Missionary Societies of all Methodist churches of Fort Smith was held at Central Methodist Church. Mrs. Morgan, chairman of the social service committee of the Central Missionary Society, presided. Mrs. J. L. Brady led devotions. Prof. Otto V. Martin of the high school spoke on community welfare, preventive measures, etc., stressing the home makers' part in insuring sanitary conditions.

Mrs. J. A. Golden read a paper on the unsanitary conditions in heathen lands and the lack of precautionary measures to prevent disease.

The musical program included a vocal number by Mrs. Nance, with Mrs. Garrison accompanying; vocal duet, Mrs. M. H. Reed and Mrs. Howell, with Miss Deden at the piano.

The social service union meetings are to be held every quarter during the year. The next meeting is scheduled for June, when the union will meet at Dodson Avenue Methodist Church.

#### Cotton Plant.

Mrs. A. Brown, Superintendent of Study and Publicity of the auxiliary at Cotton Plant, writes:

"In our Bible study we use Torrey's Life of Christ and find it helpful. Our prayer circle meets each Thursday in the homes, usually with the 'shut ins,' or those who cannot or do not attend church. We are studying our mission fields, and each member is assigned some field or school for special investigation. These papers are given at the monthly meetings."

#### Camden Young People on the Honor Roll.

These energetic young workers gained seven new members during the first quarter; have ten subscribers to Young Christian Worker, and 25, their entire membership, are enrolled in Mission Study class. They sent \$13.25 to Conference treasurer.

#### Pine Bluff.

Lakeside young people have 44 members. They have gained six new ones and sent \$30.00 to Conference treasurer for the first quarter.

#### Amity.

With seven members, Amity has four subscribers to Missionary Voice and sent \$14.40 to the Conference treasurer for the first quarter. The Juniors of Amity are doing good work, too.

#### Hope.

Hope has had a great increase in membership. The adult auxiliary, with 61 members, has committees on Social Service and local work, 28 subscribers to Missionary Voice, 25 members in Mission Study class, and has gained 14 new members. This auxiliary reports \$92.75 sent Conference treasurer for first quarter.

#### Danville.

Mrs. Eugene Scisson, Superintendent of Publicity, writes:

"We have a membership of 39 in the Danville Auxiliary, and have had new members to join at every meeting but one this year. We meet regularly twice a month, and the attendance is good. Much interest has been manifested in all the meetings. We have 23 members in our Bible Study class. We are making a systematic study of the Bible, which is very in-

**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.

#### WANTED.

A widow with a young son, employed constantly during the day, would like to place him with a country family, minister preferred. Will pay \$10 per month—more (\$15) if taught at home. Address X 3210 High Street, Little Rock, Ark.

#### FOR SALE—HOME IN CONWAY.

Eight-room house, with bath; hot and cold water upstairs and down. Electric lights. Seven lots; beautiful location, half-way between State Normal and Central College. A bargain at \$3,000.00. G. A. Freeman, Conway, Ark.

**WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION**

## Sunday School Department

### Contributors:

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

### SUNDAY SCHOOL LESSON FOR EASTER, APRIL 23.

By Rev. A. M. Shaw.

Subject: The Risen Christ.—1 Cor. 15:1-28.

Golden Text: "Now hath Christ been raised from the dead, the first-fruits of them that are asleep." 1 Cor. 15:20.

Outline: 1. The Fact of Christ's Resurrection. 2. The Witnesses of His Resurrection. 3. The Meaning of His Resurrection.

Introductory.—The proofs of Christ's resurrection as an historical fact are of six principal kinds. (1) The testimony of good, faithful and intelligent persons, who saw Him after His resurrection. (2) The absence of successful contradiction by His enemies, who had the will and the ability to disprove it, had it not been true. (3) The transformation wrought in the lives of the disciples, who, from being a trembling, cowering, impotent band, suddenly became fearless and heroic martyrs of the gospel of the Risen Savior. (4) The conversion of Saul, the greatest, most brilliant and most malignant of all the enemies and persecutors of the faith. (5) The marvelous triumphs of the Church in history. (6) The regenerating

power of the gospel in our lives today. I know of no other fact of ancient history that is so well attested as that of the life, death and resurrection of Jesus Christ.

#### Bearden.

For the first quarter, ending March 31, Bearden, with 29 members, reports \$32.00 sent Conference treasurer and 12 members in Mission Study class.

#### Stephens.

With 16 members, Stephens reports 14 subscribers to the Missionary Voice, 13 members in Mission Study class and \$13.35 sent Conference treasurer.

#### El Dorado.

With 47 members, El Dorado sent to Conference treasurer \$80.05, has 33 subscribers to Missionary Voice, 48 in Mission Study class, and gained three new members.

#### Pulaski Heights, Little Rock.

Mrs. H. E. Olive, Publicity Superintendent, writes that at a meeting of the Woman's Missionary Society of Pulaski Heights "plans were completed for a parcel post sale to be held Friday and Saturday of this week. Interesting reports from all the officers were given, and a great deal of enthusiasm shown. The Mission and Bible Study class will meet next Monday afternoon after the revival service."

#### 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.

power of the gospel in our lives today. I know of no other fact of ancient history that is so well attested as that of the life, death and resurrection of Jesus Christ.

1. The Fact of Christ's Resurrection.—(Verses 1-4). Paul begins by an appeal to the experience and consciousness of the believer. No other form of argument is so convincing to the Christian, for the reasoning is from known premises to conclusions which are inferential. His argument is, If you deny the resurrection you deny the very gospel by which ye are saved. "I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved." I will expound and interpret to you the very gospel which you have accepted, and which has so graciously saved you. "Wherein ye stand"; wherein your present experience of salvation rests.

"For I delivered unto you first of all that which also I received"—the same glorious gospel that saved me. "How that Christ died for our sins according to the scriptures." His vicarious offering of Himself was in fulfillment of the promises, prophecies, types, symbols and preparatory teaching of the Old Testament. Scripture has no spiritual meaning apart from this; there is no gospel apart from this. "And that He was buried." This is an essential fact, being one which friends and foes alike admit. If He did not rise, why did not His enemies, who saw to His burial, explain that empty tomb or produce the missing body? "And that He hath been raised on the third day according to the scriptures." All this has transpired in harmony with, and in fulfillment of the scriptures. And no other theory of the death and disappearance of the body of Jesus harmonizes with, or fulfills the law and the prophets.

2. The Witnesses of His Resurrection.—(Verses 5-11). Paul omits the very first witnesses who had seen the risen Lord, probably because he names only those from whom he personally had heard the story. "He was seen of Cephas," Peter. This appearance of Christ to Peter is recorded elsewhere only incidentally. See Luke 24:34. "Then of the twelve apostles." Rather, of ten of them, as representing the entire college. Judas being dead, and Thomas absent.

"He was seen of above five hundred brethren at once." There is no other record of this appearance. But the testimony of Paul is sufficient. He was sure of his ground, for he adds, "the greater part of whom remain until now," and can be questioned about it. "After that, he was seen of James." "Then of all the apostles." They who were commissioned to bear this gospel story to others, and to be the founders of the Church of Christ, were strengthened for their testimony and labors, by seeing the risen Redeemer. "And last of all, He was seen of me also, as one born out of due time." This is the great fact. "I, who bear this testimony, know whereof I speak. I am least of the apostles, unworthy of the name, haunted by the memory of my cruelties and bitterness

against Christ and His people. Yet, he was seen of me, and thenceforward my theme has been, for me to live is Christ. This is the gospel which ye have received to your present salvation; supported by the scriptures and witnessed by the living Church."

3. The Meaning of His Resurrection.—(Verses 12,28). In verses 12-19, Paul points out the consequences to faith and religion, which follow the denial of the doctrine of the resurrection. We, as disciples, are "in Christ," our lives are inseparably bound up with His, His fate will be ours; for He incarnates our humanity, and is its Representative Head. If there is no resurrection for us, there was none for Him. If there is to be no resurrection, Christ is not risen, and, since the gospel hangs upon that fact, we are found false witnesses; our preaching is vain, your faith is vain, ye are yet in your sins, and religion is a farce. Destroy the doctrine of the resurrection, and you overthrow the faith and hope of the world. Not only will we not live again, but our dear ones, who are "fallen asleep" have perished. And darkness and the shadow of death enshroud the earth.

In verses 20-28, he declares the resurrection of Christ, which he has proven by the scriptures and a multitude of witnesses, and by their own spiritual consciousness; and points out the blessings which flow from this supreme fact. Just as a ripened sheaf was offered in the temple, as the first-fruits—the token and earnest of the approaching harvest—so Jesus has risen and gone up to the Father, as the first-fruits of our redeemed humanity. And since the man, Adam, brought death upon all, the Man, Christ, by His resurrection, conquered death for all; and, since, as the natural sons of Adam, we inherit death, we, as the spiritual descendants of Christ, inherit eternal life. All that was lost in Adam has been regained in Christ. If sin triumphed over the human head of our race, the Divine Head has gloriously triumphed over sin. "At His coming, they are Christ's," robed in glorified bodies like unto His own, will be forever united to Him.

In the meantime, He reigns, fights and conquers. God hath given Him "the heathen for His inheritance, and the uttermost parts of the earth for His possession." The inheritance is His by right. He must, and will, gain the possession by conquest. This is the mission of the Church in the world. We are soldiers in Immanuel's own land, pressing the crown-rights of the Christ-King! However, the battle-lines may waver, He will one day conquer. Then, with glorious pageant will the triumphant Prince bear the fruits of His victory to His Father, the King of Kings, that God may be all in all!"

#### MISSISSIPPI CHALLENGES ARKANSAS.

Mr. J. A. Lewis of Houston, Mississippi, who was for over forty years its superintendent, gives me the following facts about Friendship Sunday School, a small school in the southeast corner of Chickasaw County, Mississippi. It is now a part of Montpelier Circuit, Aberdeen District, North Mississippi Conference. The school was organized in 1865 in an old log cabin, (later a log meeting house being erected and still later a frame church) by Rev. J. A. Fife, and was thirty miles from a railroad.

Brother Lewis says that nearly everyone in the community went to Sunday school and church and that often good women would teach classes with babies on their laps. They believed in prayer in those days and at one time there were forty out of one hundred members who would pray in public.

Brother Lewis, who is the father of Rev. T. W. Lewis, pastor of St. John's Church, Memphis, Tenn., and Rev. E. S. Lewis, pastor at Oxford, Miss., in summing up the results of forty years of the work of Friendship Sunday School, gives these figures: Eight preachers, two lawyers, two doctors, and over twenty teachers given to the world. A few years ago Brother Lewis visited Texas and in a Sunday school there he found that the superintendent and all the teachers but one had been members of Friendship Sunday school. In addition, Brother Lewis says, that no man or boy member of this school was ever arrested for violating the laws of the country, and that in the whole community there never was a murder, suicide or divorce.

The avowed aim of Friendship Sunday School was to give the world a class of men and women who would prove a blessing to the people wherever their lots might be cast—and it would seem that they had been eminently successful.

This brief history of this little Mississippi Sunday School is published here as a challenge to our Arkansas Sunday schools. If any Arkansas rural Sunday school has such a record, will not someone please write me the facts about it.—A. L. Dietrich.

#### SUNDAY SCHOOL INSTITUTE NOTICE.

The greatest opportunity ever offered to the Sunday school workers of Little Rock Conference is upon us. Mr. Dietrich, with his team of expert Sunday school workers, is to be here April 24 to May 2. District institutes will be held as follows: Monticello, April 24-25; First Church, Pine Bluff, April 25-26; Fordyce, April 26-27; Prescott, April 28-29; Arkadelphia, May 2; Little Rock, May 1-2. Let all pastors, superintendents, teachers and others interested in better Sunday schools for our Conference prepare at once to attend their district institute.

#### 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.

**EPWORTH LEAGUE.**

**THE EPWORTH LEAGUE LESSON NOTES FOR APRIL 23.**

By Rev. H. C. Hoy.

**The New Life in Christ.**

Scripture References. Rom. 6:1-23.

Little more than eighteen hundred years ago, as the light was breaking around the walls of Jerusalem, there was a guard placed about a sepulchre. Some strange scenes had taken place Friday. A man they had taken who had claimed to be the Messiah and they had crucified him. He said that on the third day he would rise from the dead, hence the precaution.

1. The third morning was coming, and as the light in the east began to burst forth two women came silently up to the grave to offer their last respect to the dead. They, too, had given up all hope of ever seeing the Lord alive again. The Christ was dead. It seems that these few women were almost the only people on earth who really loved the Lord. They loved Him deeply. Thus we see the conditions on that first Easter morning.

More than 1800 years have passed since that time, and the world has changed its attitude towards that anniversary day. The eyes of princes and of statesman, the eyes of the poor and humble in all parts of the earth are turned towards that sepulchre. All through the world men and women are thinking of that grave and of Him that lay in it. The song of Jubilee has gone forth, and the old men are saying, "The Lord has risen from the dead." The young men and matrons catch up the glowing theme, and little children around the festive board, scarcely comprehending the source of their joy, with glad hearts are now joyful, because Jesus has risen from the dead.

2. Why This Change? What has produced such a wonderful difference in public feelings? The malefactor once cursed, now honored; the obscure and despised, now sought for; the rising Redeemer, not then regarded by men, now universally worshiped. What is the cause of such a change? It is important that we know something of the reason for such days as this are remembered in church and nations; for our faith rests on facts, and the mind should clearly embrace the facts that we may feel that we are standing on firm ground. The resurrection of Christ is the foundation of the Christian system. If Christ be not now risen our faith is in vain. We shall never see those we love.

3. The first point is the fact of Christ's death. His death is the antecedent of His resurrection. God allowed the wrath of men to become the instrument of praising Him, in that He suffered Christ to be taken under what were legal processes and then to be condemned by the authorities. Not only was this permitted, but the time of the occurrence was wisely arranged. It was at the feast of the passover. Jews from every land were present to witness the scene. The death was a public one and one of torture so that many might witness it, and it was in the day when they might all see the things that took place as a consequence of this death.

The death was the challenge of all men and the forces of nature as in the hands of men. He sent forth His voice of challenge and all the earth rocked in response. Not only is there a voice of earth, but the sun

hid its face from the scene. And for three hours there was total darkness upon the earth.

4. The angels waited until permission was given them from heaven to show forth the power of heaven unto men, and the Lord should come forth in glory triumphant over death and sin. When the time comes Christ girds Himself with all the power of the divine and comes forth from the grave. He leads captivity captive, tears the crown from the head of death and makes light in the darkness of the grave. Hell was preparing for its jubilees and then consternation overtakes the powers of darkness, for they realize that they have lost the fight. Christ has been proven to the world that He is the Son of God.

Christ became the first fruits of them that slept. He lingered on earth to be seen of men. He wished to show that He was still the Savior of men. He was gracious to Mary Magdalene in order that the world might know that He was the Savior and that He stooped to the needs of the lowliest. The power that enabled Him to heal the guilt of the guiltiest, that power and compassion were still with Him.

Though now raised above the danger of death He had still the heart of the Savior. I see Him when Peter had run with anxiety to tell the news. Mary remained there; she could not fully comprehend it; the grave was open, the napkins were there; it was said He was not there, but He was risen. And yet there was darkness upon her. She stood wondering, when a voice from behind said, "Woman why weepst thou?" And then when she finally recognized Him she threw herself at his feet in gratitude that she had found her Lord. The Lord that had given her a new hold on life. The Lord that had enabled her to break away from sin and that filled her heart with holy love, here He was again before her.

In that resurrection we are pledged our own resurrection. As Christ was resurrected from the dead, so shall

men and women from every part of the universe be raised from the dead. From every mountain top and from every valley and out of the seas shall come the multitudes of the dead living again. But the greatest hope of all is the resurrection of hopes in the hearts of people as they live here in this world.

The resurrection of the Lord means that the world has been resurrected from the grip of sin and is moving forward towards a better life here on earth. People everywhere are living happier and more comfortably as the result of the Christ. The spiritual nature of man is destined to triumph over all the material. The spiritual nature of men is destined to lead the material.

We can well thank God for the hopes of the spiritual body. We have a triumph over nature. We may know that we are known of God and that Jesus is our teacher and instructor. We know that there is an eternity for Jesus has lived and proven it by His own life. We need not doubt anything in regard to the power of the Lord since the world has had him in His glory.

Thus if any are downcast let them hope in Jesus. We are heirs of glory. There is a mansion ready for every one. There is a reward for all. God

**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.**

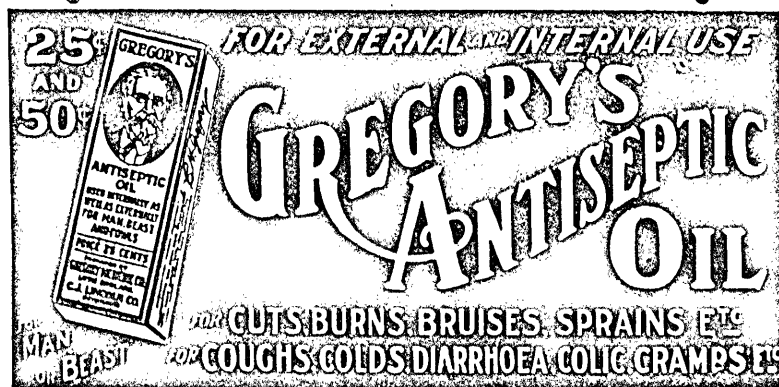
Little Rock Municipal Court, Second Division.  
E. N. Davis, Plaintiff,  
vs.  
G. A. Bergen, Defendant.  
The defendant, G. A. Bergen, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, E. N. Davis.  
F. M. OLIVER, Clerk.  
GEO. A. STRATMAN, D. C.  
March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

**JAMES BUSINESS COLLEGE**

Solicits the patronage of ambitious young men and young women who are seeking the best in commercial training. Bookkeeping, shorthand, typewriting, salesmanship, civil service, and machine-shorthand.

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A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over \$165,000 paid to widows, orphans, and disabled. Over \$50,000 reserve fund. Specially desirable for the young. Write J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.

Remember that free entertainment and a good program will be provided. Two thousand public school teachers attended the public school teachers' meeting in Little Rock last week. May we not show the same interest in our Sunday school by turning out in great mass to these district institutes. Write at once to the pastor of the church where your institute is to be held, that he may provide for your entertainment. It is very important that each school be represented at its institute, as the secretary will arrange his summer schedule at this time.—Clem Baker, Sunday School Field Secretary.

**CHILDREN'S DAY NOTICE.**

Sunday school superintendents of Little Rock Conference will please take notice that May 14 has been set as Children's Day for our Conference this year. We are confidently expecting that every Sunday school will observe Children's Day. Programs will be sent free. Let all orders be sent immediately to my office, 207 Masonic Temple. Many Sunday schools have not ordered programs. Please do it at once.—Clem Baker.

**RECEIPTS BY TREASURER OF LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD.**

|   |                 |
|---|-----------------|
| Previously reported .....                       | \$248.60        |
| New Salem S. S., Hot Springs.                   | 1.00            |
| First Methodist S. S., Arkadelphia .....        | 12.50           |
| Holly Springs S. S. ....                        | 1.50            |
| New Salem S. S., Prescott....                   | .75             |
| Mountain Valley S. S. ....                      | 2.00            |
| Manchester S. S., Dalark.....                   | 1.00            |
| Ghent Sunday School.....                        | .50             |
| Nashville S. S. ....                            | 1.50            |
| Seydall S. S., Waldstein.....                   | 2.00            |
| Mt. Olivet S. S., Holly Springs                 | 1.00            |
| Olive Hill S. S., Mabelvale....                 | .50             |
| Washington Sunday School....                    | 5.00            |
| Sardis S. S., Stamps.....                       | 4.00            |
| Okolona Sunday School.....                      | 3.00            |
| Gurdon Sunday School.....                       | 5.00            |
| Orchard View S. S. ....                         | 1.00            |
| Tillar Sunday School.....                       | 8.00            |
| C. H. Goodlett, Gurdon.....                     | 5.00            |
| McGehee S. S., \$7.50, less exchange, 15c ..... | 7.35            |
| <b>Total .....</b>                              | <b>\$311.20</b> |

**CALOMEL TODAY,  
SICK TOMORROW**

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

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

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

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

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

will never forget any one. Let not sin conquer, for remember that you will be victor over all sin as the Lord was conqueror of the devil. You have a crown of eternal life. I sincerely trust that every person will be resurrected into a new life on Easter. That those who are not saved will be saved and that as the grass and flowers are coming forth from the dead of the winter that human souls will come forth from the deadness of sin into the life of eternity. That they may rejoice in the knowledge of a living resurrected Christ who is not dead, but now lives.

**SUNDAY, MAY 14, ANNIVERSARY DAY**

I wonder how many of our Leaguers realize that the Anniversary Day is only one month away. What preparations have you made? If you have not ordered your program for this meeting, do so at once. You can get them from Smith and Lamar, 810 Broadway, Nashville, Tenn. Our Constitution provides that an offering shall be taken on this day and the amount raised is to be sent to the Conference Treasurer. Our treasurer is Mr. John H. Pierce, 1317 Chester street, Little Rock, Ark. This money is divided between the central office and the Epworth League Conference, so fellow Leaguers remember, when you are making your offering, that we have no other source from which to get the expenses of the Conference. We have been running short for some time, but I hope that the Leagues will come to our rescue this year. The officers have been giving their time and also paying the postage for all the letters which they send out. You may think that this does not amount to very much, but I would like to see some of the rest of you try it awhile. We should have \$300 from Anniversary Day this year.

Our next meeting of importance will be the Conference at Lewisville, which will be held June 22-25. We expect to have some of the best talent obtainable and we need your presence, and you need the Conference.

Yours for a greater Epworth League Conference.

Clyde C. Arnold,  
President Little Rock Epworth League Conference.

**FRECKLE-FACE**

Sun and Wind Bring Out Ugly Spots. How to Remove Easily

Here's a chance, Miss Freckle-face to try a remedy for freckles with the guarantee of a reliable dealer that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of othine—double strength from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

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

**TRY THE OLD RELIABLE**

**WINTERSMITH'S CHILL TONIC**

For MALARIA CHILLS & FEVER  
A FINE GENERAL STRENGTHENING TONIC

**CHILDREN'S DEPARTMENT.**

**HOW TO MAKE OTHERS HAPPY.**

A sparrow came a-hoppin'  
In de chilly time o' year.  
By de window he was stoppin'  
Foh to chirp a little cheer.  
His head was tilted slightly  
An' he winked an' shook his wing,  
An' he seemed to say politely,  
"I is g'ineter try to sing."

Now, he wasn't no canary,  
Nor no robin trillin' free.  
His tune, it went contrary,  
Always slidin' off de key.  
But de chorus dat he started  
Spread aroun' de neighborhood,  
An' he made us feel light-hearted  
'Cause he done de best he could.  
—Washington Star.

**WHEN EDWARD SOLD WATER LILIES.**

When the children's father died there was not much for them. Their mother said it would be all that she could do to get along until the children were old enough to help. Edward used to think about it a good deal.

"I wish I could help now," he said to Mark Lane who lived just down the road. Mark was a big boy, but a great friend of Edward's. His father was a florist, and Mark helped him about the greenhouses.

"Well, perhaps you can," returned Mark.

"Oh, how?" asked Edward eagerly.

"Well," said Mark slowly, "I'll have to think about it."

A few afternoons later Edward ran down to the greenhouse where Mark was potting plants. "Well, kiddie, I was jus. thinking of you."

"Oh, Mark, have you thought of something?"

"Say, how would you like to sell water lilies in the village? There are lots of them on Duck Pond, and I guess, likely, all those summer boarders in the village would buy them."

"But how would I get them? Mother won't let me go to the pond, you know."

"I'll manage to get them for you. I have to be down that way every day anyhow."

Edward jumped up and down in delight. "Oh, Mark, you're just splendid."

Mark laughed. "I don't believe I am, but I am glad you think so, kiddie."

"When can I begin?"

"Tomorrow, if you like. You come down here right after breakfast, and I'll have some for you. I sold them myself one summer when I was a kid, and I made a right smart. You can, too."

"But if you get them, Mark, you ought to have some of the money," said Edward, earnestly.

"Oh, no kiddie. All I want is to see you sell them."

The next morning bright and early after breakfast Edward ran down to Mark's. His mother at first was unwilling for him to do it. At last she said that he might try.

Mark had a basket of lilies ready for him. They were beautiful, large ones.

"Just hold two in one hand and keep the others covered. Ask people politely if they would like some lilies. Give three for ten cents. Good luck to you kiddie."

Edward started on his walk to the village in high glee. When he reached it he met two young ladies out for a promenade, who each bought three lilies. Then a man coming along in a

buggy stopped when he saw the lilies in the little boy's hand. "Water lilies? My wife wants some. Here, how many have you?"

Edward handed him the basket. The man counted the flowers and said:

"Thirty-six, and they are extra fine. How do you sell them?"

"Three for ten cents," answered Edward.

"Very well. Just take them to the big white house next to the church at the end of this street. Say I sent you and they will pay you for them. Will you be sure to do it?"

"Oh, yes, sir," said Edward, earnestly. The gentleman drove on.

Edward was only a short distance down the street when he met a lady who exclaimed, "Water lilies! Oh, I must have them."

Edward told her they were sold. She offered him nearly twice as much as he was going to receive for them. But, of course, he couldn't let her have them for he had promised the gentleman that he would be sure to take them to his wife. The lady insisted, but he still refused, and walked on down the street to the big white house. The lady there was delighted with the flowers. She paid him the dollar and twenty cents.

"And I would like you to bring me some three times a week if you can. My daughter is sick and is very fond of water lilies. Be sure to bring them." And Edward promised.

Of course his mother was much pleased with his success. So was Mark.

When Edward told him about the lady that wanted to pay him twice the price if he would let her have the lilies, he said, "That was good business, kiddie; you must always keep your word with people. Now you see you have a sure sale three times a week as long as lilies last."

Edward was so glad that he could help his mother before he was a big boy.—Presbyterian Banner.

**GREAT GRANDMA'S SABBATH SHOES.**

"What a funny little block of wood! The top of it all prickly with little points."

Eric turned it over and over in his hand, curiously.

"And see what a funny little sofa this is, Eric Bunce!"

"Sofa! It's just a bench, made out o' nothing but pine wood!"

"Well, it's got a running, deep-down seat in one end, with leather over it. I guess the other end's a table. It's queer."

"Everything's queer up in this old attic. Let's go and ask great-grandma. She knows everything."

"An' maybe she'll say, 'It reminds me.' An' that'll be splendid. I do think great-grandma's 'reminds' are just as nice, Eric Bunce!"

"So do I, Annis Em'ly! Come on!"

And away the children scampered to great-grandma's sunny room.

"A bench, dearie?—bench?—bench? Why that must be father's old shoemaker's bench, that old Uncle Nehemi' Marlin used to sit on when he came round shoemaking. Oh, yes, and that's the old block of shoe pegs you've got in your hand, Eric. Bring it here, dearies. See, he used to cut off a slice, and then break off the pegs like matches. That's the way shoe pegs were made when I was a little girl. The shoemaker came round once a year, and stayed long enough to make up shoes for the whole family."

"Oh, my! How funny!" laughed

Annis Em'ly. "Just the way mother's dressmaker does. Did he make your boots, too, great-grandma?"

"Everybody's. The men folks had heavy cowhide boots, and we girls had calfskin ones that we thought were nice enough for anybody. Uncle Nehemi' made them very daintily, we thought."

Great-grandma's tone had a hint in it. Annis Em'ly—she was named for great-grandma—tucked her feet up under her petticoats hurriedly, and wished she hadn't complained because her new boots were so homely.

"Tell some more, please do," she said, hastily. "Tell 'bout how they buttoned 'em or laced 'em."

"Laced always. Uncle Nehemi' used to make his own lacings out of leather. He cut off thin strips and then rolled them hard between boards to make them round. We children always used to be standing round, watching him do everything. It was a great treat. And that reminds me—"

"Oh, goody! A 'remind'!" shouted Eric. And Annis Em'ly ran to call the other children.

"Come quick!" she shouted. "Great-grandma's 'reminded'!"

Great-grandma took off her spectacles to laugh. She shook so hard they would tumble off.

"That reminds me of what happened to my Sabbath boots once. How I cried! It meant a good deal to lose your Sabbath boots in those days. You see, in summer we children went barefoot. And Sabbaths we carried our shoes and stockings in our hands, and put them on under Deacon 'Bial Peter's big oak, and then took them off again to walk home. Church was three miles away; and it would have worn them out too much to wear them all the way—dearie me, yes! Well, this Sabbath we got there early, and thought we'd leave our shoes under the oak and run down to the cranberry creek for a wade. Mother never allowed us to on Sabbaths, but we went."

Great-grandma's sorrowful gaze rested on Annis Em'ly with a dreamy look, as if she thought Annis Em'ly were her own long ago, naughty self.

"We went. When we came back Deacon 'Bial's old ram was just chewing up my second shoe. Oh, dearie me!"

That was the end of great-grandma's "remind." There wasn't any moral.

"Great-grandma never says morals. She looks 'em!" Eric said.

"She wasn't laughin' when she got through. She looked sorry," Annis said, thoughtfully. "Most a hundred years is a long time to stay sorry in, Eric Bunce."

"Well," Eric said, wisely, "then you must mind your mother!"—Annie Hamilton Donnell, in Zion's Herald.

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**NEWS OF THE CHURCHES.**

**FORT SMITH DISTRICT CONFERENCE.**

The Fort Smith District Conference will convene in the First Methodist Church, Van Buren, April 26, at 2 p. m. The opening sermon will be preached at 8 p. m. the first day by Rev. F. E. Dodson of Greenwood.

We have tried to plan a very helpful program and would like for every member to be present if possible. A local preachers should have their reports in at the beginning of the Conference and men whose licenses are to be renewed must make application for same.

The committee on examinations as follows: W. V. Womack, W. Campbell and J. P. Wheeler.

All morning trains into Fort Smith or Van Buren will arrive in time for the Conference. Persons getting on trains at Fort Smith should take Van Buren street car, getting off after it crosses the viaduct to the church where you will be met and directed to your Conference home.—Wm. Sherman, P. E.

**LITTLE ROCK AND ARGENTON PREACHERS' MEETING.**

Dr. Monk led the devotional service.

Hundley reported good congregations both hours Sunday. Both Junior and Senior Leagues had good and well attended services. He started meeting.

Rodgers reported good and well attended services Sunday at Highland Sunday school fairly well attended.

D. Baker preached Monday night a good sized Monday night crowd.

Dr. Richardson reported a good Sunday, with the largest congregations of the year. Sunday school attendance fine; four new pupils in last two or three weeks.

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Tell Others How They Were Carried Safely Through Change of Life.

Durand, Wis.—"I am the mother of fourteen children and I owe my life to Lydia E. Pinkham's Vegetable Compound. When I was 45 and had a Change of Life a friend recommended it and gave me such relief from my bad feelings that I took several bottles. I am now well and healthy and recommend your Compound to other ladies."

—Mrs. MARY RIDGWAY, Durand, Vt.

A Massachusetts Woman Writes: "Blackstone, Mass.—"My troubles were from my age, and I felt awful sick for three years. I had hot flashes often and frequently suffered from pains. I took Lydia E. Pinkham's Vegetable Compound and now am well."

—Mrs. PIERRE COURNOYER, Box Blackstone, Mass.

Such warning symptoms as sensibility, hot flashes, headaches, back aches, dread of impending evil, timidity, sounds in the ears, palpitation of heart, sparks before the eyes, irritability, constipation, variable appetite, weakness and dizziness, should be heeded by middle-aged women. Lydia E. Pinkham's Vegetable Compound has carried many women safely through this change of life.



Fitzhugh reported ninety in prayer meeting at Henderson; good services Sunday; large congregations; 137 in Sunday school; good League service. Brother J. D. Hammons preached Monday night.

Dr. Wilkinson reported good prayer meetings and fairly well attended League and Sunday school at First Church, Argenta. Extra day Sunday in church attendance. Dr. Morehead, the Presiding Elder, preached at morning hour.

Brother Hively reported banner day Sunday, with 144 in Sunday school; rich, spiritual services; many men in the congregation; 23 additions to church. Dr. Morehead preached at night.

Brother Fizer had a good prayer meeting at Hunter. Sunday school above the average; good congregation morning hour and the best congregation of the year at night. Good League.

Brother Hammons reports about two hundred in prayer meeting; fine congregation at both hours Sunday. Sunday school best this year; good League service.

Brother Hutchinson reports a satisfactory day Sunday; fairly good crowd at prayer meeting; two additions, one on profession of faith.

Brother Gee reports a good prayer meeting at Capitol View. Sunday school better attended, 182 being present. Sweet spiritual service at 11 o'clock hour and a good service at night.

J. D. Baker reports over fifty in prayer meeting; large number attended the Friday night circle prayer meetings. Fine congregations both hours Sunday. Sunday school about normal.

Dr. Monk was on the Oak Hill Circuit Saturday and Sunday. Good attendance at the services. Oak Hill making the best reports this year that he has known of them.

Brother Lowry was present and made a short talk. Glad to have him.

**HOT SPRINGS METHODISM.**

Present: Robertson, Rainey, Steele, Hughen, Duckworth, Rasberry, Holland.

Duckworth—One hundred and twenty-six at Sunday school; \$4.86 collection; large congregations at both hours. People were turned away at night. Brother Buckley preached two very fine sermons. Mr. Swartzough is a very fine leader of song, and the people are delighted with him. Two accessions. We have secured the old skating rink for an indefinite period to hold our services in. We are greatly encouraged. The One-to-Win-One plan has been a great blessing to us. Many people have been made to realize the importance of this work.

Hughen—Gum Springs in the morning. Have a model Sunday school there for the country; 80 present; \$2.10 collection. Teachers have high conception of their work. Had good service at the 11 o'clock hour; 14 came forward for prayer. New Salem at night. Congregation somewhat off; good service.

Rasberry—Oaklawn at morning hour. Had good services. Daniels school house in afternoon. Discontinued Sunday school there on account of no attendance. Had two conversions in cottage prayer meetings last week.

Rainey—Oaklawn in the morning. Enjoyed the service very much. At Central at night. Had good congregation and heard good sermon from Dr. Copeland.

Holland—Two fine congregations

yesterday. Sunday school good. The League was dispensed with on account of prayer and praise service before evening service. We had prayer service each night last week preparatory to the beginning of our revival services yesterday. The services were held by the different departments of the church in turn, and every service was good. Rev. Z. D. Lindsay will be with us during the revival.

Hughes—Was on the Ussery Circuit last week with Dr. Few in his evangelistic round and spent two days with him at Grant chapel. Had good meetings, and Dr. Few preached some good sermons.

Steele—Oaklawn in the morning, and enjoyed the services very much.

Robertson—Sunday school fine; have fine superintendent. Elmer Riley is capable and consecrated, is adding many new features to the work, and makes our work much more efficient. Good congregations at both hours. Good League; making good progress in the One-to-Win-One campaign. We are looking forward to having Dr. Few with us next Sunday. Some serious sickness in the congregation.

Holland made a motion that all the Methodist churches in the city hold a religious rally at Central Church on Easter Sunday afternoon. It was unanimously adopted, and all of the preachers are to bring their people in a body for a praise service.—R. L. Duckworth, Secretary.

**HORATIO AND WILTON CHARGE.**

We have just had our second quarterly conference, and as we have made no report of our work to the Methodist, we will do so now. The first work that we did was to get the church registers corrected. Some had not been corrected in several years, and were in bad condition. The minutes of the last Conference give the membership of this charge to be 257, but after we made more than fifty corrections and then counted the membership we found that we had by actual count 283 members. We dropped several by church certificate and wrote several church certificates to others, and still had more members when we got through than we had at the beginning. Can you beat it?

From the reports at our quarterly meeting of all the different interests of the church, we find that we are making steady and permanent progress. The progress of the Sunday school work is especially good. The school at Wilton has almost doubled in attendance. The percentage of attendance is about 90. The school at Horatio is also making steady gains. The enrollment has increased 21, and the average attendance has increased about this amount over the first three months of last year. The schools at Walnut Springs and Montrose are doing good work also. We have three Leagues, two senior and one junior, and all three are real live, progressive Leagues. The attendance is perhaps 80 per cent of the enrollment. The League services are very spiritual, and most all the young people take part. We are planning to have a meeting of the laymen at Montrose the fifth Sunday in this month. I have found in the past that a meeting of this kind is very helpful. Instead of the preacher doing all the talking, let the members have a chance. The meeting is in charge of the lay leader, I. W. Holmes, of Wilton. The following is the program: The Duty of a Steward, as Given in the Discipline;

The Importance of Church Literature in the home; The Place Missionary Interest Should Have in our Church; How Can We Better Finance Our Church; The Importance of the Sunday School to the Life of the Church; What the League Can Do for the Church; What the Church Can Do for the League; What Part Should the Women Take in the Work of the Church. If Judge Steel of Ashdown is able, he will also have a prominent part on the program.—J. F. Simmons.

**DALARK.**

As my last note to the Methodist was lost in the mail, I will not try to reproduce it. Will say everything moves on hopefully at Dalark. Congregations good. Sunday schools growing; one new one organized. Everybody is good to us. The Lanins, Richardsons, Littlejohns, Atchleys and Joe Hunter have shown us special favors. At the first quarterly Conference Dalark paid about one-third of its assessment for P. C. and P. E., Manchester and Bethlehem one-fourth each. We are so well pleased that I hope the year will be extended before my four years are out. I would like to spend the rest of my days here. We are seeking to "Win One" and are expecting a revival all over the work.—T. O. Rorie.

**ALMA.**

We closed one of the most successful meetings in the history of this town on last night. There were between 40 and 50 conversions and reclamations and the churches were deeply stirred. Rev. Chas. Henson, district evangelist for the Fort Smith District, with his singer, Prof. Van Laudingham of Olatha, Kans., conducted the meeting. Brother Henson is really a powerful preacher—not a great preacher, but earnest, convincing and powerful. He was converted less than six years ago, and in that time he has made most astonishing progress intellectually and spiritually. He would be a safe man for any pastor in the Conference to call to his assistance for revival work. He reaches men as well as children and others. Prof. Van Laudingham is strong in three lines of work, viz., as soloist, as chorus director, and as a personal worker. He is deeply religious. We have already received 13 on profession of

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is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

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faith, and others will probably join Sunday, and the Baptist and Presbyterian churches will receive a considerable number as a result of the meeting. One delightful feature of the meeting was the deep interest taken by the Baptist and Presbyterian churches.

Our finances are in good shape. We will do some good work for our paper during the year.—Geo. E. Pat-  
chell.

#### SHERRILL.

Just a word in regard to this good work. We are on the upward way. Have overpaid the Arkansas Methodist assessment though a little late about it. These good people are willing to do, and are striving to find more to do. Our Woman's Missionary Society is doing excellent work though there are but a few members. The Sunday schools are both—yes, all three—doing excellent work. We have one Wesley class organized and will have it registered at headquarters at an early date. We have recently organized two wide-awake Epworth Leagues, which we are looking to for great things. Brother Clyde Arnold of Little Rock was with us at Sherrill and gave good service in the organization of the League at that point. We have wide-awake, efficient officers and they have pledged themselves to unstinted work.

Our One-to-Win-One campaign is in progress. Several persons have already applied for membership in the church, and not all are coming by letter.

We are praying a great deal and exercising our faith by working some, so we hope for a great revival and spiritual uplift this year. Pray for us.—Jas. R. Rhodes.

#### REV. C. N. BAKER AT ARKADELPHIA.

Brother Baker has made a deep impression on the church, and especially on the students of Henderson College. He was with us for a week launching our "One-to-Win-One" campaign. As a man for the field work of the Sunday School Board he is making good. He has inspired our young people with the idea of service. The church and college were together as they have never been before. A contribution of \$150 was given Brother Baker for the extension of the Sunday school work of the Little Rock Conference.—J. M. Workman.

#### M'CRORY.

We have just closed one of the best, if not the best, meeting ever held in this town, so say the old people of the town. Our meeting lasted a little over two weeks. Rev. Harty Neal of Green Forrest, Ark., did the preaching. Brother Neal is a fine Christian character, a good strong preacher, and one who knows how to carry on a revival in a way so that the church members will be brought together, and souls will be won for Christ. All the people of our town are glad that Brother Neal came this way, and that God was with him in great power. God gave us many souls for our hire, for which we are

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thankful. A large number have united with the Church, and others are coming into the Master's fold. We praise God that the great gulf that has been flowing so deep and wide between some of the people of our town, and I might say members of the church, has been removed, and the strong ties of love have been united, and they are now one in Christ Jesus.

Our church is in good shape both spiritually and financially. One of our stewards, Brother W. E. Jelks, passed around among the people of the town and they with a willing and cheerful heart handed him \$207.75, which was turned over to Brother Neal for his service. No public collection was taken for him.

We expect to begin our new church about the first of June. Will complete and pay for a \$10,000 church before Conference. God is on our side, and our good people are standing by Him. We hope to be true and faithful to the Master, and this being true of us, we know the work of our church will prosper.—S. M. Yancey, P. C.

#### BROKEN ARROW, OKLA.

Broken Arrow is in the Tulsa District, East Oklahoma Conference, a small town possibly of 2,500. The Tulsa District is presided over by Rev. J. H. Ball, a real, live, unselfish presiding elder like unto whom there are few in Southern Methodism. We have the two Methodisms in this town, and both are strong. Broken Arrow is the best station of its class on earth. Recently we held a two weeks' meeting. Practically all the other churches united under our leadership. We closed the meeting very sad over our defeat. A few days after Rev. R. F. Campbell of the Southwest Missouri Conference dropped in to visit a brother-in-law. He came on Wednesday. I called on him and prevailed on him to preach that night, and on until the next Sunday night. I billed the town, the people were hiding out like a lot of birds that had been flushed by the hunter. We got out about half a house that night; only the old veterans, however, and not all of them, by any means. They were charmed, comforted, encouraged and inspired by Campbell's Christly spirit and manner and the old story of Jesus and his love.

Thursday night the crowd had considerably increased. By Sunday morning we could scarcely seat the congregation, and at night we brought in chairs and filled every nook and corner, and then many were turned away. A rare man is R. F. Campbell—so rare that there is hardly another like him. He impressed himself upon the teachers and students of our school and the general public as no man had ever been able to do. He can hold a meeting in anybody's church, speak entertainingly and instructively in anybody's college or university. In four days he had saved the situation. Sunday morning I received eleven members on profession of faith, as many more were given to the M. E. pastor and some to others. The two Methodisms worked together like one church. One of the brethren, a lawyer and member of my board, raised money enough to perfectly satisfy Brother Campbell and then enough over to send the pastors of the two churches to Billy Sunday's meeting if they desired to go; and, listen, I have found a debt of \$1,000 hanging like a nightmare over the parsonage here more than six years

#### OBITUARY.

**CRABTREE.**—On February 29, 1916, soon after the shadows of night had draped this part of the world with sable garments, the spirit of Brother B. F. Crabtree was gently released from its tenement of clay to find companionship in the spirit-world. He was born January 8, 1854, thus his earthly pilgrimage had been three-score and two years. Most of his life had been spent in Arkansas, his native state. Some twelve years ago he came to Chicot County, where he lived until the end came. December 10, 1908, he was married to Mrs. S. E. Douglas who still lives to mourn her loss. By a former marriage he leaves six children, three stalwart sons and three splendid daughters. The sons, John, Talmage and Shelby, live near Eudora, Ark., Mrs. B. L. Ross at Eudora, Mrs. McKee at Lake Providence, La., and Mrs. Grossner in New Orleans. All the children were with him during his last illness, except Shelby, who arrived a few hours after his death. As their pastor I often visited in their home and always found these two old people as devoted to each other as two loving children. When advised that he could not recover, his testimony was: "I do not fear death, the way is clear." Be of good courage sorrowing ones, God careth for you. After funeral services in the home, March 1, we laid his body away to await the resurrection morning.—J. C. McElhenney.

**HOGAN.**—Mrs. Mary Mallissa Hogan (nee Perkins) was born in the State of Illinois May 15, 1840, fell on sleep and rested in Jesus March 8, 1916, age 75 years, 9 months and 25 days. She was married to Andrew Hogan in Illinois in 1856. The fruit of this union was 11 children; five preceded this mother to the spirit land, six remain to mourn the loss of an affectionate mother. Sister Hogan sought and obtained faith in Christ when quite young; she united immediately with one branch of the Protestant church. Some 25 years ago she joined the Methodist Church and remained faithful in this communion until God called from labor to reward. She came with her family to Newport, Ark., in 1887. From there she moved to Ravenden Springs. Her husband died in 1890. She remained a widow until God took her to that long long home. Children, mother waits at the beautiful gate beckoning on, bidding you have mother's faith, walk mother's upward winding way and meet her beyond the eternal blue. Her funeral was preached by Rev. Ira Miller. Her body was laid to rest in the cemetery near Ravenden Springs, Ark.—H. G. Summers, P. C.

**GARITSON.**—Mrs. S. E. Garitson was born June 11, 1874, and departed this life the morning of March 23, 1916, at Mulberry, Ark. She was converted when about fifteen years old, and joined the Methodist Episcopal

old, and I have nearly all of that secured and we are preparing now for a great hallelujah day.

Rev. R. F. Campbell is a safe, sane, sensible evangelist; preaches a great, clean, wholesome gospel. He verifies the Master's declaration "If I be lifted up I will draw all men unto me." The people with one voice invited him to come back at a future date and hold a meeting for us, which he has promised to do.—J. C. Hooks.

Church, South, and has ever remained a faithful member of the same.

Her father moved to this state from Mississippi, Winston County, when she was three years of age, and settled near London, Pope County.

Mrs. Garitson was married to William Garrison in December, 1891. They have lived most of the time in the town of Mulberry. There were five children born to this union, three of whom are living to mourn her loss.

Mrs. Garitson was a patient sufferer, having been afflicted for many months. She realized that she could not get well, and was perfectly resigned to the will of the Great Father. She trusted Him to the very last. Those who saw her die were inspired by her faith and confidence in the resurrection. Among her last words was a prayer to the Almighty to receive her spirit.

She has been a faithful Christian, a good neighbor, and a tender, loving mother. The one fact that draws the curtains aside and permits us to rejoice in this hour of grief is that she has gone to a better home; in the city where she dwells "there cometh no night"; it is one eternal day. God is there. And the most glorious thought of all is that if by faith we live, we, too, may one day dwell there.—F. G. Villines.

**JOHNSON.**—Little Zora Hazel Johnson, daughter of Brother Sam and Sister Corda Johnson, was born January

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8, 1916, and died March 16. She was apparently well at bedtime, as she played and laughed until she went to sleep. At 11 o'clock the mother found little Zora asleep in the arms of Jesus. She has gone to live with Jesus to die no more. May we all submit to the will of Him who is able to save and live to meet her.—E. H. Hook, P. C.

BREWER.—James H. Brewer was born in Tennessee November 6, 1848, and departed this life at the home of his daughter, Mrs. W. H. Purvis, in Walnut Ridge, Ark., March 28, 1916. Brother Brewer leaves ten children and a host of friends to mourn his death. He was converted and joined the M. E. Church, South, at Walnut Ridge in the spring of 1907. About five years ago he came to Alicia, Ark., and identified himself with the same church, which was a struggling congregation, and largely through his leadership this church (with Swifton) has become one of the best small charges in the Conference. He was chairman of our official board and teacher of our Wesley Bible Class. Truly it might be said of Brother Brewer, he was in the mercantile business to pay expenses, but his real business was to serve the Lord. Much we might say if space would permit, but this only we will say: We knew him and loved him, and we shall miss him until we meet in a better land.—His Pastor, J. M. Harrison.

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BATESVILLE DISTRICT. (Second Round.)

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

FAYETTEVILLE DISTRICT. (Second Round.)

Viney Grove Ct., at Rhea's Mill. ... April 23-24 Prairie Grove Sta. ... April 22-24 Elm Springs Ct., at Robinson. ... April 29-30 Springtown Ct., at Mt. Tabor. ... April 30-May 1 Osage Ct. ... May 6-7 Berryville Sta. ... May 7-8

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.

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

Gentle Laxative—One Pill a Day will relieve biliousness, not entail 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.

Green Forest ... May 8-9 Berryville Ct., at Concord. ... May 13-14 Eureka Springs Sta. ... May 14-15 War Eagle Ct. ... May 20-21 Huntsville Ct. ... May 21-22 Marble Ct. ... May 24-25 Winslow, at Brentwood. ... May 27-28 District Conference will meet at Green Forest, July 5. G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT. (Second Round.)

Ozark ... April 16-17 Kibler Ct., at Mt. View. ... April 22-23 South Fort Smith. ... April 23 Van Buren ... April 30 First Church, Fort Smith. ... April 30 Hartford and Midland, at H. ... May 6-7 Central Church, Fort Smith. ... May 14 Greenwood ... May 14-15 Charleston Ct. ... May 20-21 Alma ... May 28-29 District Conference at Van Buren, April 26-28. WILLIAM SHERMAN, P. E.

HELENA DISTRICT. (Second Round.)

Keevil, at Shilo ... April 15-16 Cotton Plant ... April 16-17 Wynne ... April 22-23 Parkin ... April 23-24 Holly Grove, at Marvell. ... April 29 Turner ... April 30 Colt, at Smith's Chapel. ... May 5-6 McCrory ... May 10 Howell and DeView, at Gray's. ... May 13-14 Mellwood ... May 20-21 Haynes, at Haynes. ... May 27-28 Hamlin, at Union Grove. ... May 30 The Helena District Conference will be held at Marvell. The opening sermon will be preached Thursday, April 27, at 7:30 p. m., by Rev. V. T. McCaffery of Parkin. Conference will open Friday, April 28, at 9 a. m., and will continue until Sunday evening, April 30. Let every pastor plan his work to spend Sunday with us. All lay leaders are requested to be present on Sunday. Our connectional men are cordially invited. W. F. EVANS, P. E.

JONESBORO DISTRICT. (Second Round.)

Marked Tree and Lepanto, Lepanto. ... April 15-16 Nettleton and Bay, Truman. ... April 22-23 Marion ... April 23-24 Manila and Dell. ... April 29-30 Blytheville ... April 30-May 1 Blytheville Ct., D. Ridge. ... May 6-7 Luxora ... May 7-8 Osceola ... May 13-14 Wilson ... May 14-15 Whitton and Tyronza, W. ... May 20-21 Gilmore and Joiner, G. ... May 21-22 Vann Dale, C. Valley. ... May 27-28 Monette and Macey. ... June 3-4 F. M. TOLLESON, P. E.

PARAGOULD DISTRICT. (Second Round.)

Salem ... April 15-16 Mammoth Spring ... April 18-19 Imboden and Smithville Ct., Hardy. ... April 20-21 Ash Flat, Corinth ... April 21-22 Imboden ... April 22-23 Black Rock, Portia and Hoxie, at P. ... April 23-24 Peach Orchard, Moark ... April 29-30 Corning ... April 30-May 1 New Liberty Ct., New L. ... May 6-7 Paragould, East Side. ... May 7-8 Pocahontas Ct., Oak Grove. ... May 13-14 Pocahontas ... May 14-15 Reyno, Success and Biggers, at Reyno. ... May 20-21 H. H. WATSON, P. E.

SEARCY DISTRICT. (Second Round.)

Augusta Ct. ... April 15-16 Augusta Station ... April 16-17 Auvergne and Weldon, at Tupelo. ... April 22-23 Judsonia and Kensett, at K. ... April 23-24 Clinton Ct., at Archie. ... April 29-30 Higden and Shirley, at H. ... April 30-May 1 Cato Ct., at Bethel. ... May 6-7 Cabot and Jacksonville, at J. ... May 7-8 McRae Ct., at Copperas Spgs. ... May 13-14 Griffithville Ct., at G. ... May 14-15 Heber Springs Ct. ... May 20-21 Heber Springs Station. ... May 21-22 Vilonia Ct., at Cypress V. ... May 26-27 Beebe and Austin, at A. ... May 27-28 Bradford and Bald Knob, at Russell. ... May 28-29 Searcy Ct., at Gum Springs. ... June 2-4 Pangburn Ct., at Letona. ... June 10-11 Searcy, First Church. ... June 18-19 R. C. MOREHEAD, P. E.

LITTLE ROCK.

ARKADELPHIA DISTRICT. (Second Round.)

Holly Springs Ct. ... April 13-14 Park Avenue ... April 16-17 Cedar Glades ... April 19-20 Dalark Ct. ... April 22-23 Princeton Ct. ... April 29-30 Oak Lawn ... May 6-7 Arkadelphia ... May 14-15 The entire round of the rural charges will be made, excepting Princeton Circuit, within the forty days' Evangelistic Campaign, beginning March 12 and closing April 23. Two days will be given to revival efforts in connection with each Quarterly Conference. Let the pastors organize their local preachers, lay leaders, evangelistic committees and working forces and press the work of soul winning especially during that period. District Conference will be held at Sparkman, May 18 to 21. B. A. FEW, P. E.

CAMDEN DISTRICT. (Second Round.)

Huttig ... April 15-16 Fordyce ... April 22-23 El Dorado Ct., at Parker's. ... April 29-30

Hampton, at Harrell\* ... May 6-7 Bearden, at Millville ... May 13-14 Stephens, at Mt. Prospect. ... May 20-21 Eagle Mills, at Lakeside\*. ... May 27-28 Kingsland, at Camp Springs\*. ... June 3-4 Magnolia Ct., at Logan's\*. ... June 10-11 Camden ... June 13 Waldo, at Buckner ... June 17-18 Chidester, at Carolina\* ... June 24-25 Beuna Vista, at Two Bayou\*. ... July 1-2 Atlanta, at Atlanta\* ... July 9-10 District Conference at Union Church, near Camden, July 12-16. What is a STAR Quarterly Meeting? See notice to Camden District in another place. W. P. WHALEY, P. E.

CAMDEN DISTRICT NOTICE—STAR QUARTERLY MEETINGS.

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

LITTLE ROCK DISTRICT. (Second Round.)

Oak Hill Ct., at Spring V. ... April 15-16 Henderson Chapel, p. m. ... April 19 Tomberlin Ct., at Hamilton. ... April 22-23 Carlisle, p. m. ... April 23 Highland, p. m. ... April 26 DeVall's Bluff and Hazen, at H. ... April 29-30 Des Arc, p. m. ... April 30 Asbury, a. m. ... May 7 Forest Park, 3 p. m. ... May 7 Hunter Memorial, p. m. ... May 7

Benton Ct., at Ebenezer. ... May 13-14 England, a. m. ... May 21 Keo, 3 p. m. ... May 21 England, p. m. ... May 21 Dear Brethren: Push the "One-to-Win-One" Campaign. Be ready to make good reports on your missionary collections. Also, be ready to elect your delegates to District Conference. ALONZO MONK, P. E.

MONTICELLO DISTRICT. (Second Round.)

Ark. City and Lake Village. ... April 15-16 Snyder and Montrose, at M. ... April 22-23 Hamburg ... April 23-24 Hamburg Ct., at Locke's. ... April 29-30 Crossett ... April 30 Wilmar ... May 6-7 Warren ... May 7-8 Mt. Pleasant, at Selma. ... May 13-14 Portland and Blissville. ... May 20-21 Parkdale and Wilmot. ... May 21-22 Lacy, at Prairie Chapel. ... May 27-28 Monticello ... May 28-29 District Conference at Hermitage, June 30-July 2. W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT. (Second Round.)

Swan Lake Ct., at Cornerstone. ... April 16 Gillett Ct., at Haller's C. ... April 22-23 Star City Ct., at Cornerville. ... April 29-30 Sheridan Ct., at New Hope. ... May 6-7 Rowell Ct., at Shady Grove. ... May 13-14 Stuttgart ... May 21-22 Redfield Ct., at Marvin's C. ... May 27-28 Altheimer and Wabbaseka, at Altheimer, 11 a. m. ... June 4 Pine Bluff, Hawley Memorial, 8 p. m. ... June 4 Grady Ct., at Douglass. ... June 11 Pine Bluff Ct. ... June 17-18 Pine Bluff, First Church, 8 p. m. ... June 18 Sherrill and Tucker, at T. ... June 25 Pine Bluff, Lakeside, 8 p. m. ... June 25 The Pine Bluff District Conference will meet at Humphrey Tuesday, May 23, at 3 p. m., and will continue in session from day to day until the following Friday at noon. The opening sermon will be preached by Rev. H. F. Buhler of Pine Bluff.—J. A. Sage, P. E.

PRESCOTT DISTRICT. (Second Round.)

Mineral Springs ... April 15-16 Blevins, at Friendship. ... April 18-19 Columbus, at Bethany ... April 22-23 Pleasant Grove, at Pl. G. ... April 34-25 Bingen, at Bingen, 5th Sunday meeting ... April 28-30 Orchard View, at O. V. ... May 6-7 Murfreesboro ... May 7-8 Harmony, at Moscow. ... May 13-14 Prescott, at Prescott. ... May 14-15 Gurdon, at Wheelan ... May 20-21 W. M. HAYES, P. E.

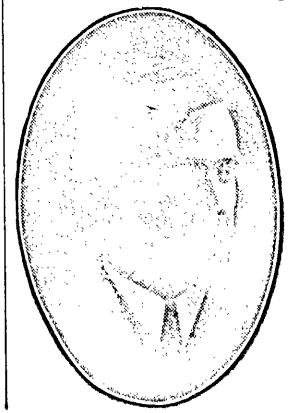
TEXARKANA DISTRICT. (Second Round.)

Richmond ... April 15-16 Patmos, at Mt. Ida. ... April 22-23 Stamps (at night) ... April 23 Foreman ... April 29-30 Ashdown (at night) ... April 30 First Church, Texarkana ... May 7 Cherry Hill. ... May 13-14 Mena (at night) ... May 14 Umpire ... May 20-21 Vandervoort ... May 27-28 District Conference at Hatfield. ... May 25-28 J. A. BIGGS, P. E.

Sister: Read My Free Offer!



I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living, I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, MRS. M. SUMMERS, - - - - Box 205, SOUTH BEND, IND.



Chronic Diseases CURED WITHOUT DRUGS. If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book, which tells all about a new and better way. Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment. THE BIGGS SANITARIUM, - Asheville, N. C.

# 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.

The editors of the Evangelistic Page in the Methodist have been calling for reports from the brethren, but they have been slow to send them in. We are sure you are active in the work and that Easter is going to witness more souls won to Christ than Arkansas Methodism has ever known in one day. If the preachers from over the state will report promptly we would be glad to give the results of our labors during this One-to-Win-One Campaign.

## Arkansas Methodism's Greatest Week.

Let us make this next week the most intensive week of service that we have ever spent in the Lord's work. Let every preacher and layman roll on his heart the awful responsibility of lost souls. Let us realize that many will be lost, who might have been saved, if we do not do our best during these next few days. The battle against sin is on. We are at the crisis. Is there a single deserter in the ranks? Let all the Methodist churches in Arkansas move in solid phalanx during this last week of the campaign.

## Field Notes.

All the Methodist preachers of Little Rock will have special services in each of their churches next week.

Rev. R. E. L. Bearden of First Church, Blytheville, issued a card calling all of his people to church last Sunday.

Rev. S. R. Twitty of Fordyce has issued a letter to the membership of his church calling upon them for their support in a meeting begun last Sunday, in which Rev. W. P. Whaley is to do most of the preaching and Rev. W. H. Hansford the singing.

## Look After the Children.

The hope of the world lies in the young life of the world. The hope of the kingdom of God lies in the child-life of the world. Let's hold the children to God and the Church. Out of an audience of 4,500 people it was found that only 26 persons became Christians after the age of 30. Out of 500 ministers nearly all of them came to Christ under 16 years of age. This writer joined the church at the age of 9 years. His father joined the church at the age of 67. Which was best?

## A Silly Excuse.

Sometimes we hear parents say: "I do not want my child to join the church. I want him to wait until he can decide the whole matter of church membership for himself." The parent allows the child to choose in nothing else. Was the child allowed to choose his parents? Was the child allowed to choose his food, his clothes, his education, his associates? No. Then why should the parent wait till the child has become matured in years and hardened in sin

## 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.

before he is asked to choose his church?

## Did Not Spare the Pastor.

A few years ago I knew a pastor who was severely "dressed down" by a certain father because the pastor persuaded his 12-year-old son to join the church. That same father's 14-year-old son was sold whiskey by a saloonkeeper and was made beastly drunk. But the saloon-keeper escaped the wrath of the father. The church saves, shelters, protects, instructs, inspires the child. The saloon enslaves, degrades, and damns the child. Yet we hear simple-minded parents say: "I don't want my child hurt by taking it into the church." Oh! father, mother, encourage your children to definitely commit their lives to Christ.

## Now He Wears a Crown of Rejoicing.

Last summer this writer was in St. Louis, and he telephoned the Rev. Hampton R. Singleton, the devoted and much beloved pastor of the Scruggs Memorial Church, to come to see me at my hotel, I not being well enough to leave my room at the time. He came and there we talked for a long time about things relating to the kingdom of Christ. I found him glowing with interest in his work, and he went on to tell me about a meeting in which he had recently helped the pastor and of the great results. He loved to call the unsaved to the great Savior. On the 22nd of March this precious man of God ascended to the Father's House. Now he wears a crown of rejoicing, for he was instrumental in winning thousands to "the way of life." Let us get the soul-saving passion and we will get the souls.

## The Next Two Weeks Will Count.

The next two weeks will count for much if the work is thoroughly organized, if the workers have the matter at heart, if the church is really praying. May "the Lord of the Harvest" give us a great day in Arkansas Easter Sunday, April 23.

## "Tearless Repentance."

The sinner who is deeply conscious of his sins and who greatly desires the pardoning love of God manifests the fact in "groanings which cannot be uttered." We used to hear Dr. J. W. Boswell speak of "goose-eyed religion." He had reference to the man who never feels any great religious emotion—who has a "cold-blooded piety."

## "Christianity a Failure."

Some years ago the statement, "Christianity is a failure," was printed in a number of magazines in this country. Later there was a reply to it in which the writer said it is not a failure, because it has never been tried. There is much truth in this statement. The little trial that has been given to it shows that it is not only not a failure, but a rousing success. Christianity is a system which contains all of the principles and elements of goodness, and opposes everything that is not good. It "abhors that

which is evil and cleaves to that which is good." Is it not strange, then, that it has never been fully tested, save by the few? Why is it that Christian people, when together, will talk of everything else more than they will of the Christ who saved them?

The work of winning souls to Christ is not only essential to the saving of souls of others, but it is essential to the building up of our own character. It may be truthfully said, therefore, that our own salvation depends largely on how we try to save others.

## Get Right With God First.

"Most of our Church members should dare not go out after the unsaved until they themselves have righted some matters with the God whose commission they bear. The pitiful manner in which most of us have been living will necessitate the scalding of our cheeks with tears and the bruising of our knees with kneeling before our words will have much weight with our sinful fellows."—Rev. R. P. Shuler.

## Small, but Powerful.

"Your little prayer meeting crowd will be a pretty safe host with which to go down upon Midian. They may look rather small compared with the rest of your bunch, but they have the qualities that count. We understand that there were only 300 regular attendants on prayer meeting in all Israel about the time Gideon was spreading out his sheepskin and making that dew test we have read about."—Texas Advocate.

## Rev. J. A. Sage Forcefully Says:

"The 'One-to-Win-One' plan is sane and Scriptural. It will prove successful wherever it is faithfully followed by men and women who have the mind of the Spirit and who love the souls of men.

The preachers of the Pine Bluff District have given the movement their hearty endorsement and they are endeavoring to enlist their people in the work. Some of them are meeting with a measure of success and others are still hopeful of success. But we have become so thoroughly absorbed with the temporalities of the church and with the ecclesiastical machinery of our system that we have almost lost sight of this primal duty of personal effort for the souls of men and women.

If the present campaign shall result in awakening us to a sense of our spiritual weakness and inefficiency, and if this awakening shall lead us to repentance of our sins and to a fresh consecration of our lives to God for his service in leading others to Christ, it will bring a larger measure of blessing to the church than its most ardent promoters have dared to expect."

## Intensive Culture.

If a man can raise ten bales of cotton on ten acres by intensive farming, is it not folly to continue the old way and raise only half a bale to the acre? I knew a man in the hills of Arkansas who raised as much corn on

ten acres as his neighbors did on twenty-five. He did it with much less labor and expense. Who was the best farmer? The One-to-Win-One plan is like intensive farming—it is the process of using the material at hand and making the most out of it. It does not give to the sinner any short cut to heaven, but it sends out Christian workers to show him the highway. It centers the church's activities not upon form, customs, methods, locality, or class, but upon the one divine object of redemption—the salvation of man. In this work it is obeying the divine injunction. While it goes into all the world, it "begins at Jerusalem."

What this campaign proposes is to the church just what diversified farming is to the farmer. By diversifying the crops the farmers are adapting themselves not only to the market, but also to the climate, soil and conditions about them. What they can grow to the greatest profit on one kind of soil they cannot on another. In like manner, this movement is to get the church to adapt itself to all the conditions. It is going out into the highways and hedges. It is the Christian studying his own family, his friends, his neighbor, his enemy and business associates, and discovering how to win them to Christ—and then doing it. As Dr. J. W. Lee, of St. Louis, would say: "It is just good old common sense used in every-day religion."

## Life Is a Partnership.

No one enters the arena of life by accident, and no one lives unto himself. We are all partners in the struggle. Religion is an adjustment to that partnership. Therefore he alone is redeemed whose salvation incorporates the problem of another's destiny. It seems that the minimum basis on which we may expect God's approbation is the gain of at least one soul as evidence of our faithfulness. The God-man has shown us how this is to be done. He first called one at a time—one apostle, one Zaccheus, one woman at the well.

It is a fatal mistake to circumscribe our activities to customs that are of human origin even though they be true and tried. It is also a fatal mistake to discard them or take them lightly when they can be used successfully.

## A Severe Rebuke.

One of the severest rebukes that Jesus ever gave to the church was His statement: "The children of this world are wiser in their own generation than the children of light. Why should it be said of the church today? The church instead of following at a distance should be the leader in every aggressive and progressive movement that is for the betterment of humanity. The terrible charge should never be brought against us that the world is wiser than we. May God send an angel with a coal of fire from heaven's altar and touch it to the lips of every Methodist in Arkansas! Then will they no longer hesitate to do His bidding, but will be ready in the 'day of His power.'"