

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 20, 1916

NO. 16

AND MANY OF THEM THAT SLEEP IN THE DUST OF EARTH SHALL AWAKE, SOME TO EVERLASTING LIFE, AND SOME TO SHAME AND EVERLASTING CONTEMPT. AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOREVER AND EVER.—Daniel 12:2-3.

IN MY FATHER'S HOUSE ARE MANY MANSIONS; IF IT WERE NOT SO, I WOULD HAVE TOLD YOU. I GO TO PREPARE A PLACE FOR YOU. AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO.—John 14:2-3.

"RESURGAM."

While my mere body may be dust which crumbles and decays and to its like returns, within there is a sense of spirit which exults and cries, "Resurgam." And yet without my Master's precedent I might but dumbly feel that immortality were mine. Now that He has rent the tomb and walked forth conqueror, my hope is strong. Since He has said: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," I believe and by faith in Him shall live. Living, I shall see Him and know Him, and, becoming like Him, shall enjoy His blessed companionship throughout the ages. "Non omnis moriar, sed resurgam." My spirit shall not die, but shall rise again clothed in such a body as Christ may choose for me. Then, "O death, where is thy sting? O grave, where is thy victory?"

THE SOUTHERN SOCIOLOGICAL CONGRESS.

The editor has from its inception been deeply interested in the Southern Sociological Congress, and several times planned to attend, but hitherto has been let. This year, having a place on the program, he made it possible, by forcing his work, to be present at the session at New Orleans.

The attendance was not as large as had been expected, but the men and women present represented the best spirit of the South, and the papers, addresses, and discussions were of a high order. The general purpose is to study and improve the social, civic, and economic conditions of the South. The present object is to enlist the South in a crusade of social health and righteousness. The theme of this session was health—physical, mental, and moral. The slogan was, "The solid South for a better nation." Hon. S. P. Brooks, LL. D., president of Baylor University, Waco, Texas, presided, and delivered a strong address at the opening session. The response to the address of welcome was made by our own Dr. C. H. Brough, nominee for governor, in his usual felicitous manner. He made other timely addresses, and was at the close elected president for the next year. Arkansas may be proud of having such a man to represent the State on great occasions. Rev. J. E. McCulloch, the efficient secretary, and in large measure the organizer and moving spirit, delivered a great address, "A Challenge to Southern Chivalry," much of which we hope to publish later. Dr. C. M. Bishop, president of Southwestern University, who had recently at Birmingham been elected president of an organization for the purpose of suppressing lynch law, made a magnificent speech on "Good Will Maintained Between the Races—The Basis for Law and Order." Rabbi Rudolph I. Coffee, of Chicago, made an eloquent appeal for the abolition of poverty, and gave Scripture, both Old and New, which he interpreted as meaning that poverty should not exist. Dr. Josiah Morse, of the University of South Carolina, gave striking statistics on "Disease as a Destroyer of Labor Values." Dr. C. J. Hatfield, Secretary of the National Association for Study and Prevention of Tuberculosis, ably discussed

"The National Fight Against the White Plague."

Dr. W. F. Snow, secretary of the American Social Hygiene Association, strikingly presented "The Peril of Venereal Disease." Lee K. Frankel, LL. D., vice president of the Metropolitan Life Insurance Company, New York, gave "Lessons From a Scientific Study of Mortality Statistics of Southern Communities." Dr. Arthur P. Herring, executive secretary, State Lunacy Commission of Maryland, lucidly discussed "The Scope of the Mental Hygiene Movement." Dr. Caroline Geisel, of Battle Creek, Mich., dramatically portrayed the effects of alcohol on humanity, and especially upon the man and his child. The above addresses were among those delivered at the general sessions. Many fine papers were read at the section conferences. Among those which would interest our readers on account of the men who presented them were: "The State as the Guardian of the Health of Its Wards," by Rev. W. D. Matthews, secretary of State Board of Charities and Correction of Oklahoma; "Rural Sanitation," by Prof. Leo M. Favrot, Little Rock; "The Physician and the Early Diagnosis of Tuberculosis," by Dr. S. E. Thompson, assistant superintendent of the Texas State Tuberculosis Sanatorium, Carlsbad, Texas; "The Amusements of Negro Boys and Girls," by Rev. A. M. Trawick, Social Service Secretary International Y. M. C. A. Committee, Nashville, Tenn.; "The Necessity of Removing the Causes of Lynching," by Dr. W. D. Weatherford, secretary International Y. M. C. A. Committee, Nashville, Tenn.; a discussion of Prohibition by Rev. James Cannon, Jr., Richmond, Va., and a paper on "Society's Crime of Ignorance of Health Conditions and the Responsibility of the Press," by the editor. As there were nine sections in session at the same time at different places, it was impossible to get the benefit of all. However, all of the papers and addresses will appear later in the volume of proceedings, and extracts may be made from time to time.

The following are some brief paragraphs: "Places where malaria has held sway have been completely freed of it. Within a generation Louisiana may be rid of it. Illinois once had as much malaria as Louisiana. Let not malarially infected people infect the mosquitoes." "The census statistics and mortality experience of the Metropolitan Life Insurance Company show the general death rate in Southern cities, and in particular the death rate from typhoid, pellagra, and malaria, higher than in other sections." "The number of blind people in the United States is larger than our standing army, and one-half of this blindness could have been prevented." "It is a deep obligation of the State to look after its wards, its inmates of reformatories and industrial schools, asylums, and penitentiaries; and it is a solemn duty of State authorities to see that pure air, wholesome food, physical activity, and pure water are provided for their charges." "Justice means that every man shall be given his chance of life, his chance to make his way at a living wage. Poverty will not be abolished until every child has been given the right to be well born." "The economic loss to the Southern States through preventable disease and pestilence is \$500,000,000 a year." "The greatest need of the South is trained men to fight the commonly preventable diseases of malaria, pellagra, tuberculosis, and fevers." Practically every speaker denounced the use of intoxicants as one of the most fruitful causes of disease. It is notable that in the early history of this Congress little was said about prohibition, while now it is the burden of almost every address. It is significant that the New Orleans papers, where saloons abound, failed to report the strong utterances against the liquor traffic.

Of course, in a convention of this kind, bringing together representatives of many churches and various movements, one would not expect to be able to endorse all that was said, and yet the addresses

were singularly free from objectionable claims and statements, and were remarkable for their sanity and general agreement. It would be immensely profitable if our preachers could attend such gatherings in larger numbers. They are advised to secure the volume containing the proceedings of this Congress by remitting the price, \$2, to Rev. J. E. McCulloch, Secretary, Nashville, Tenn. We shall be able to understand many of our church problems better by reading these able deliverances.

"BISHOP KILGO IS RIGHT."

Under this caption Dr. Meek, the brilliant editor of the New Orleans Christian Advocate, pays his respects to our recent editorial in which we regretted that Bishop Kilgo had discredited "the simultaneous evangelistic campaign." He says: "There is no man in Southern Methodism who is giving out sounder utterances or who as a chief pastor is leading more wisely than Bishop Kilgo. In both his preaching and work of administration he is putting the emphasis on spiritual things, where it needs to be placed. With flaming zeal, he is going through the Church, leading hundreds of souls to Christ and kindling the revival flame on many an altar on which it had died out. He is a Bishop of the Asburian type, who cares little for the mere trappings of office, and who counts the accompanying power of the Spirit of God in his work as the thing most to be sought and prized. We would that we had more leaders like him! If we did, we would have more hope of seeing speedily dawn a brighter and better day for Southern Methodism, because of an increasing holiness and spiritual power among our people." We are glad that we provoked Dr. Meek to this deserved eulogy of Bishop Kilgo, whose evangelistic fervor and zeal we genuinely appreciate. The thing which the Bishop and the good Doctor seek we heartily approve. We simply deplored the untimely effort to throw cold water on a movement which has been approved by many of our Bishops and other leaders and adopted by practically unanimous vote of many Conferences. The plan is not ours, and we are not in any way responsible for it, but it seemed good that hundreds of our pastors, who possibly understand the situation better than Bishops and editors, should agree to unite their prayers and efforts for weeks for the outpouring of the Spirit for the very thing which Bishop Kilgo desires. Surely this is in harmony with the Master's suggestion concerning two or three agreeing. Because all are to try to meet the conditions is no reason why revival meetings may not precede and follow the set time. The agreement was never intended to hamper, but to help. Unity of effort, concentration of purpose, and harmony of endeavor are good things. Many preachers who have been discouraged will take fresh courage and start anew when they realize that hundreds of others are working and praying for the same thing. Fortunately our difference of opinion is simply over methods. All want the same results, and we believe that our Conferences are pursuing a course that is Scriptural and reasonable. Our opinion grows largely out of confidence in the many wise, spiritual pastors who endorse the plan. We have uttered no "ipse dixit," as Dr. Meek charges, and we fear that he is standing for a species of individualism which, if generally accepted, would paralyze that concert of effort which our Connectionalism seeks to establish. Carried to its logical conclusion, his theory would justify each preacher in refusing to carry out the suggestions and plans of Annual Conferences, Connectional Boards, and even of the General Conference. Next week we shall publish his editorial in full, so that our readers may judge for themselves.

A man grows angry in argument when he realizes that his opponent has the advantage.

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A. C. MILLAR.....Editor
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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.

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.
L. R. Conference Epworth League Conference at Lewisville, June 22-25.

Texarkana Dist. Conf., at Hatfield, June 29-July 2.
Monticello Dist. Conf. at Hermitage, June 30-July 2.

Prescott Dist. Conf., at Blevins, July 6-9.
Batesville Dist. Conf., at Mt. Home, July 11.
Searcy Dist. Conf., at Heber Springs, July 11-14.
Camden Dist. Conf. at Union Church, July 12-16.

PERSONAL AND OTHER ITEMS.

Rev. Burke Culpepper is in the midst of a great revival at Harrisburg, Ark.

Several splendid articles are held over on account of lack of space this week.

There is a good opening for a capable physician at Cotter, Ark. Write Rev. W. B. Wolf.

Rev. H. L. Wade of Clarksville is to preach the closing sermon for Ozark High School, April 30.

The first institutional church for negroes in Memphis is being erected by the Tabernacle Baptist Church.

The Fayetteville District League Institute will meet at Fayetteville, April 25-26. A rich program is announced.

Under the leadership of Rev. Arthur Moore, evangelist of Georgia, Meridian (Miss.) College has had a great revival.

The debate between representatives of Central College (Mo.) and Hendrix College has been postponed to May 3.

Revs. J. E. Brown and C. P. Curry of Siloam Springs, Ark., are having a great meeting at Charleston, S. C.

The Presbyterians of Arkansas will have a summer conference on general church work at Clarksville, May 29-June 1.

Rev. J. C. Smith of Texas has been employed as financial secretary of the Arkansas Cumberland College at Clarksville, Ark.

Evangelist D. L. Coale of Texas last Sunday began a meeting at First Church, Memphis, of which Rev. T. E. Sharp, D. D., is pastor.

Dr. G. P. Mains, for twenty years one of the publishing agents of the Methodist Episcopal Church, has announced that he will not be a candidate for re-election.

Brother L. M. Harp writes that he is getting along very nicely on the Rowell Circuit. Congregations increasing at each appointment. Sunday school interest getting better and finances ahead of last year.

Recently Judge A. L. Hutchins of Augusta and Mr. L. S. Dunaway of Conway were appointed trustees of the Arkansas State Normal. They are both old Hendrix College students and deeply interested in education.

Married—At the home of the bride's mother, in Holly Grove, April 5, Miss Frances Ables of Holly Grove and Rev. M. N. Johnston, pastor of the Methodist Church at West Helena, Ark., Rev. S. M. Yancey of McCrory officiating.

Rev. R. L. Selle, superintendent of Little Rock District, has been appointed to represent the Arkansas Conference of the Northern Methodist Church at the National Missionary Congress at

Washington, D. C. He will attend this and go on to Saratoga to the General Conference of his church, of which he is a reserve delegate.

Preparing for their General Conference in May, all the Bishops of the Methodist Episcopal Church are meeting near Pittsburg, Pa., at Linden Hall, the home of Mrs. Sarah B. Cochran, whose guests the Bishops will be till April 26.

Married—Sunday afternoon, April 9, at the home of the bride's mother, near DeWitt, Ark., Mr. Murray C. Smith and Miss Mary Childers, Rev. A. E. Jacobs officiating. The Arkansas Methodist will go to their home from the beginning.

Rev. O. E. Goddard, D. D., as the result of his revival, has received 120 into First Church, Galveston, and is planning an addition to his building to hold his growing membership. His people have presented him with an automobile.

President C. B. Larrabee of the Arkansas Conference College (Northern Methodist), Siloam Springs, is leading in a campaign to secure \$100,000 for endowment. Evangelist J. E. Brown indorses the movement and promises his aid.

The American Bible Society has announced Rev. J. W. Lee, D. D., presiding elder of St. Louis District, as its speaker at the centennial program of the Society in the Methodist Episcopal General Conference, May 8, at Saratoga, N. Y.

"The Village Blacksmith," a famous painting of H. De Mareau, valued at \$70,000, has been on exhibition at the Bowser Furniture Company's store in our city. It is truly a superb specimen of genuine art, and those who have seen it are fortunate.

Rev. J. S. Senecker reports progress at First Church, Fort Smith. The evangelistic campaign has been pressed, and finances are \$600 in advance of last year. Some good work has been done for our paper by the Woman's Missionary Society.

Dr. J. M. Buckley, former editor of the Christian Advocate (N. Y.), one of the greatest men in Methodism, who had been a member of every General Conference since 1872, recently refused to allow himself to be elected to the General Conference.

Brother J. R. Cason of Miami, Fla., writes: "I am happy in my Florida work and associations. We have a great State and wonderful opportunities in the work of the church. We are completing at Miami one of the best equipped churches in the State."

Mr. R. R. Ramey of Cotter is making full proof of his office as lay leader of the Batesville District. Though managing a chain of five stores, besides various other matters, he is devoting considerable time to the interests of the district and to his home church.

Rev. S. W. Rainey, who has been on the retired list for two years, has improved in health and is now ready to help his brethren in meetings in city or country on short notice, or to supply a charge till Conference. Address him at 225 Grand Ave., Hot Springs.

In the death of Prof. John M. Webb, co-principal of the Webb School, Bell Buckle, Tenn., the South has lost one of its greatest teachers and Greek scholars, a man of the highest scholarship and character, who has trained and inspired thousands of youth of our land.

President W. A. Webb announces that the commencement address of Randolph-Macon Woman's College will be delivered by Hon. Joseph W. Folk, counsel for the Interstate Commerce Commission, and the baccalaureate sermon will be preached by Bishop Collins Denny.

Rev. S. R. Twitty had 258 in his prayer meeting at Fordyce on March 29 in the midst of the excitement of election. The average for March was 147. Rev. W. P. Whaley, presiding elder, and Rev. W. H. Hansford as song leader, are assisting Brother Twitty in a meeting.

The Westminster Male Quartet brought the Gospel in song in four selections to the Noon Prayer Meeting, Central Baptist Church, Memphis, last Tuesday. One hundred and forty-two people were present and a very enjoyable time was had. After the service lunch was given to 40 unemployed men.

The Wesleyan Christian Advocate says: "Bishop E. R. Hendrix has presented to the Candler School of Theology of Emory University a very valuable Hebrew manuscript of the book of Esther. The manuscript is probably several hundred years old. Bishop Hendrix secured it some years ago in Jerusalem. Perhaps no school in this country of

the same age has so many valuable possessions in its library as has Emory University. The Wesleyan collection in the Wesley Memorial building in this city is said to be perhaps the most valuable of its sort in existence."

The men of our church at Cotter had a banquet at the Royal Hotel last Friday evening. Bro. R. R. Ramey acted as toastmaster. Responses were made by Editor J. S. Goodman, R. M. Ruthvan, C. E. Hopkins, Prof. C. E. Evans, Col. A. Smith, Judge Jones, W. B. Pedlar, and the pastor, Rev. W. B. Wolf. The affair was of unusual interest.

Among those whose articles received favorable mention in the prize contest recently instituted by our Christian Advocate were: Revs. T. P. Clark and Gay Morrison of Little Rock Conference. Dr. Jerome Haralson of Central Texas Conference, one of our correspondents, well known in Arkansas, was awarded the prize for the best article on "Apostasy."

Trinity College, Durham, N. C., is offering a three-hour course in Sunday school teacher training. It is a part of the regular curriculum and counts toward the A. B. degree. Prof. Brooks and Dr. Knight, both of the Department of Education, and Mr. H. W. Brabham, Sunday School Field Secretary for the North Carolina Conference, are giving the work.

Rev. Moffett Rhodes of Stamps writes: "Dr. J. H. Reynolds delivered two splendid addresses for us last Sunday to crowded houses. The people greatly appreciated hearing him. We reached high water mark in our Sunday school; 235 present. Average attendance has increased in three years considerably over 100 per cent. C. L. Cabe is superintendent. We are working for 300 present next Sunday. Everything is moving splendidly."

Supported by the American Boxer Indemnity Fund, one hundred of the finest Chinese youth are maintained in colleges in America. In 1914 girls were first allowed to enjoy the benefit of the fund. In Peking competitive examinations were held open to the girls of the nation. Of the ten chosen, six were graduates of our McTyeire School at Shanghai and one of our Laura Haygood School at Soochow. This shows the character of the work in our schools.

The Asbury Doctrinal Number of the Christian Advocate, which was published last week, is strong, rich, and varied. The articles are nearly all brief, pointed, and remarkably clear. There are sixty pages filled with these interesting doctrinal, biographical, and historical articles, partially illustrated with pictures and documents of rare value. Many extra copies have been sent out, and it is to be hoped that the circulation of our Connectional Organ will be greatly increased.

The spot of greatest historic value to Holston Methodism is unquestionably the site of Stephen Keywood's log house, in which, on May 12-15, 1788, Bishop Asbury met a few pioneer preachers and held the first Methodist Conference ever assembled in the vast region west of the Blue Ridge. In order to preserve this site from oblivion a stone marker bearing a bronze plate is to be dedicated with appropriate exercises on May 12, 1916, the one hundred and twenty-eighth anniversary of the event commemorated.

Prof. C. H. Brough of the State University of Arkansas, who resigned the chair of political economy to make the race for governor, has received the nomination, which in Arkansas is equivalent to an election, won in the primary election by more than 10,000. Schoolmasters are still in the game. Our president of the United States and governors in Pennsylvania, Ohio, Michigan, Oregon and Arkansas, three Republicans and three Democrats in high office as schoolmasters, make a great record.—Journal of Education.

Mr. J. J. Gray, Jr., of Rockdale, Tenn., a Methodist layman deeply interested in Emory University, who believes that it is as much the duty of Methodists outside of Georgia as of Methodists in Georgia to contribute to the institution, gave recently \$25,000 as his contribution. This is a noble gift from Tennessee Methodism, and nothing would please the loyal and generous donor more than to see his example followed by the thousands of Southern Methodists who, like him, have been so blessed of God in a financial way.

While at New Orleans the editor had the pleasure of meeting many old friends. Among them were

Prof. A. H. Shannon, formerly in Hendrix College, now of the Agricultural and Mechanical College of Mississippi; Rev. W. D. Matthews, formerly of Arkansas Conference, now Commissioner of Charities and Correction for Oklahoma; Dr. S. E. Thompson, assistant superintendent of the Texas Tuberculosis Sanatorium, Carlsbad, Texas, a Hendrix College man who formerly practiced medicine at El Dorado, Ark.; and Mr. C. M. Owen, formerly of Conway, now representing the Erie Railroad at Memphis.

THE COST OF PAPER.

On account of the higher cost of paper the Word and Way, the Baptist paper of Kansas City, will advance its subscription price from \$1 to \$2. It claims that the cost of producing has increased forty per cent in recent years. Several of our exchanges have been forced to reduce their size or use inferior paper. The publishers of Bibles expect to charge more. We are fortunate in having a contract which protects us in this emergency. On account of the unexpected conditions arising since the contract was made, we offered to accept a lower grade paper, but the manager of the Western Newspaper Union, Mr. Edward Johnston, cheerfully agrees to stand to the contract, if more unfavorable conditions do not unexpectedly arise. We appreciate this, and trust that our subscribers will show their appreciation by prompt remittances, so that we may keep our part of the contract. In view of all the changes in the expense of making a paper, we would be amply justified in raising the price to \$2. However, it is not our purpose to do this if preachers and people will help to increase the circulation and improve collections. Give us 15,000 prepaid subscribers, and we can maintain the paper and improve it. Now is the time for loyal responses.

A VISIT TO JACKSON, MISS.

On my return from New Orleans I spent last Sunday at Jackson, Miss., the guest of my friend, Prof. W. L. Harrell, of Millsaps College, formerly in the faculty at Hendrix College.

I attended services at the great Galloway Memorial Church, of which Rev. W. G. Henry is the pastor. The morning sermon was by Rev. J. M. Culbreth, assistant Epworth League secretary, who was just closing a fine meeting among the Millsaps College students. The pastor began a protracted meeting at night. I did not have opportunity to meet the pastors of our three other churches in the city, but had the pleasure of meeting President and Mrs. A. F. Watkins at dinner, and also other members of the Millsaps faculty, and was delighted to learn that the college was having one of its most prosperous sessions, with some 250 students in attendance. The new main building, replacing the one which burned two years ago, is handsome, substantial, and commodious. In addition are the Science Hall, Carnegie Library, Academy, Observatory, President's House, and several cottages for students. The campus of 100 acres, a gently sloping ridge, is beautiful and well adapted to the future needs of the college. It was out of the city when the college was located at Jackson, but is now in a fine residence district and has ample street car facilities. The rapid and substantial growth of this college was made possible by the liberality of its founder, Major R. W. Millsaps, who still lives to see the results of his labors and vision. By putting his money into this splendid institution he has built himself an imperishable monument. Would that more men would emulate his worthy example.

Jackson, the capital of Mississippi, is a beautiful, rapidly growing city of some 30,000. Its State House, costing over \$1,000,000 and built within the original appropriation and without graft or scandal, is a thing of beauty. An appropriation has been made to remodel and preserve the old State House. There are many public institutions here, such as the Blind School, the Deaf Mute School, the Insane Asylum, several hospitals, Belhaven College for Girls, two schools for negroes, the Mississippi Methodist Orphanage, another orphanage, a home for the aged, and the State Fair. All of these make it a center of interest for the whole State. Its location is so central and accessible that the concentration of these institutions seems pre-eminently wise. The Galloway Memorial Church, with its splendid new building and large membership, is one of the most important in the State and in our connection.

Mrs. Galloway, the widow of our sainted Bishop, still lives there across the street from the church

named for the man whom all Mississippi delighted to honor.

Rev. W. Fred Long, well known in Arkansas as Sunday School Secretary, lives at Jackson and is successfully engaged in the same kind of work in that State. It was a pleasure to meet him again.

Mr. and Mrs. Rumph, formerly of First Church, Little Rock, are members of Galloway Memorial, and gave me a hearty welcome.

Major Millsaps, though growing old, looks well. He inquired after Rev. Forney Hutchinson, whom he had learned to love several years ago while visiting in Hot Springs.

The day was delightfully spent and will linger long in memory.—A. C. M.

THE EDITOR SEES NEW ORLEANS.

It was my privilege to visit this unique city fifteen years ago. Last week, attending the Southern Sociological Congress, I again enjoyed the opportunity to see this old, but growing city. Founded in 1718 by Bienville, a French-Canadian, and largely populated for a century by French people, New Orleans is different from every other city in America. Of course, now its citizenship of 375,000 is American, but it is tinged and flavored with French and Spanish elements. In the original portion of the city many of the buildings are old and of the French type, built out to the street with areas in the rear, and windows and doors securely protected by heavy shutters. Two-story houses usually have two-story galleries with iron railings and much ornamentation. Even in the newer portions of the city the architecture is affected by the prevailing influences. Some streets are very narrow and crooked, and are paved with immense stone blocks imported from Belgium and France. Other streets are wide, and often parking is found on both sides of the street railway tracks. This adds to safety, and the effect is pleasing. As Romanism is strong, its churches and schools abound. The most interesting and notable is the St. Louis Cathedral. The Cabildo, erected during the Spanish regime, was the building for the lawmakers and executive officers of the Spanish province of Louisiana. The Presbytere, or house of the Capuchin priests, was used by the courts. It and the Cabildo flank the St. Louis Cathedral, and all front on Jackson Square, where is found the equestrian statue of General Jackson, the hero of the battle of New Orleans, fought a hundred years ago a few miles below. Tulane University, in the western part of the city, fronting the beautiful Audubon Park, is one of the greatest universities of the South. Many of its new buildings have been erected since my former visit. On an adjoining campus the new buildings for the Jesuits' College are going up. Not far away is the Sophia Newcomb College for Women, affiliated with Tulane. It is a great school for girls. There are some excellent ward and high schools, separate buildings being used for boys and girls in high school. The different kinds of palms and other semi-tropical trees and vines are luxuriant and weirdly beautiful. Buildings are often covered with ivy or other vines. As the Mississippi River is frequently higher than the city, levees reinforced with concrete are necessary, and from a steamboat one looks down on the city. The sewage is pumped over the levee into the river. The drinking water is filtered and treated, and is considered very wholesome. The old, decaying houses, narrow, dirty streets, and low ground suggest unsanitary conditions, and yet it is claimed that great improvements have been made and that health has been wonderfully promoted in recent years. On account of the water, burial is usually above the surface in vaults, and, of course, the cemeteries are unique.

Occupying a strategic position near the mouth of the Mississippi River, New Orleans enjoys the distinction of being one of the greatest ports in the world. The channel is so deep that sea-going vessels of the largest size are found at the splendid wharves. Many vast improvements have been started and will, when finished, give New Orleans increased commercial importance as the metropolis of the lower Mississippi Valley. The curse of this quaint city is its saloons. They are found at every turn, and are so connected with restaurants and cafes that one needs to be exceedingly careful if he would avoid entering them when he seeks an eating place.

During the session of the Congress the weather was ideal.—A. C. M.

THE ORPHANAGE.

Since my last report I have received special contributions as follows:

From Mr. and Mrs. Ben F. Hooker, Route 3, Pine Bluff, \$10; from the Missionary Society at Foreman, by Mrs. R. G. Rowland, \$3.50 and a box of boys' clothing; from the Missionary Society at Wilmar, by Mrs. A. W. Judd, one box containing four pairs shoes; from P. H. Ruebel & Co., undertakers, their services free in the burial of our boy, Vernon Moody. (These gentlemen made no charge for anything except the actual cost of the coffin.)

In the Methodist of April 6 I expressed the hope that someone would give us money with which to buy a cow, and in a few days I received from my old friend Richard Jackson and his good wife, of Paragould, a check for \$50.00 with which to buy the cow. This is not the first gift Brother Jackson and his wife have made to the Orphanage. They have been good friends of the institution since its beginning.

I note in the New Orleans Christian Advocate an appeal for the Mississippi Orphanage. It says: "The Mississippi Orphanage is in urgent need of funds at this time. We need a boiler to heat the building, and we need at least one thousand dollars to make needed repairs. The roof of the building needs attention. Leaks are causing the plastering to fall off. The front porch is decayed and needs to be made almost new. These needs are urgent, and yet we are not getting as much money as is necessary to meet unavoidable running expenses. It is true that there are many other demands, but we should not let anything keep us from providing for these children who have only the Church to look to for care and support. No other cause will be hurt by what may be done for this one."

Will this ever be the condition of the Methodist Orphanage in Arkansas? I hope and pray not.—Geo. Thornburgh, President.

REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,218.70
Amounts received since last report:	
April 11—Wynne	4.30
April 12—Bexar	3.90
April 14—Peach Orchard Circuit.....	3.00
April 14—Russellville	25.00
Total	\$1,254.90

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,771.21
Amounts received since last report:	
April 12—Stephens	5.25
April 12—St. Charles	5.50
April 12—Lonoke	20.00
April 12—Malvern	2.00
April 14—Strong	10.00
April 14—Snyder and Montrose.....	5.00
April 14—Eudora	5.00
April 14—Waldo	6.00
April 15—Hot Springs Circuit.....	5.00
April 17—De Queen	15.00
Total	\$1,849.96

ATTENTION, CLASS OF FOURTH YEAR, NORTH ARKANSAS CONFERENCE.

The Committee of Fourth Year earnestly requests every member of the class to attend Summer School at Hendrix College prepared to stand examination on course of study. The examination will be conducted by the teachers, and they will also grade the examination papers.—T. Y. Ramsey, Chairman.

PRESCOTT DISTRICT CONFERENCE.

The Prescott District Conference will convene at Blevins, July 6-9. Opening sermon by Brother G. M. Yearwood, Wednesday night, July 5. Further notice later. Let us have a full attendance.—W. M. Hayes, P. E.

TEXARKANA DISTRICT CONFERENCE CHANGE.

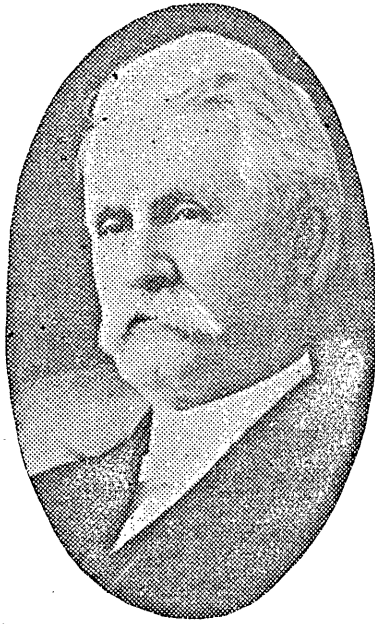
Change in time of holding the Texarkana District Conference from May 25 to June 29-July 2. This is for the accommodation of the farmers.—J. A. Biggs, P. E.

Gospel Talks



By

BISHOP H. C. MORRISON



THE RESURRECTION BODY.

How are the dead raised up? And with what body do they come? 1 Cor. 15-35.

Shall we rise from the dead? is not the question of this hour. That is a settled question—settled by the logic of St. Paul, by the Word of God, by the resurrection of Christ. Nor is it a question as to whether this veritable body shall arise. There is nothing else buried, and hence nothing else to rise. If there be a resurrection, it must be a resurrection of this body.

This entire fifteenth chapter of 1 Corinthians is a chapter upon the body. It relates to the body and to nothing else. Christ redeemed the body as verily as the soul. And this lengthy chapter is given wholly to this subject.

Then the question before us is, What manner of body shall we have? "How are the dead raised up? and with what body do they come?"

It is a matter of moment with us as to what manner of a body we live in here. And it is proper that we preserve and perpetuate, as long as we may, whatever of physical excellence God has given us. Gathering wrinkles and whitening hair are not cause for special rejoicing, save to such as are weary of life, and to whom they are the tokens of coming release. Then, if it be matter of concern for the body wherein we are here to dwell for a brief season, there must logically be profound solicitude to know what manner of body we shall have in the eternal state.

Observe, the apostle does not employ the word "buried," but "sown"—clearly implying no idea of annihilation or an ended existence, but rather (as the term implies) a continued and increased life. Sowing implies natural, confident expectancy of new and multiplied life. Among the Germans the cemetery is called "God's acre." As the husbandman sows the seed in God's soil, and under his rain and sunshine, expectant of a new and beautiful life to that grain, so we lay the body of our loved one down in the same earth and under the eye of the same God, confident of a new and glorious resurrection life. God gives the wheat grain a resurrection from year to year to feed and sustain our bodies. That is the sole purpose painted upon every golden field and grooved into every tiny grain that falls from the sower's hand. It is to feed the human

body. Then if he keep these bodies living for seventy years, by seventy annual resurrections, will he, after all, allow the body itself to perish for lack of a resurrection?

Identity holds in the resurrection. Not the body in particles, but in identity. We bury the little nut-brown acorn. Then appears the slender, watery sproutlet, then the graceful sapling, then the grand and lordly oak—the same in reality, but not the same in quantum of material. The oak of two tons the same in reality with the acorn of a fraction of an ounce.

We see the dull worm, as it crawls in the dust, feeds upon the lowest matter, weaves itself into a winding sheet, makes its own coffin, sinks down in the earth, and "waits all the days of its appointed time until its change come." At the rising hour it comes forth from its broken chrysalis, throws off its grave-clothes, and rises a thing of beauty winged for its higher and happier sphere. We behold it in its new and lovely life as it floats amid the flowers; we recognize in it the repulsive worm we saw feeding in the dust; but how changed! We cannot reason upon it. Reason will not reach it any more than it will the mystery of the resurrection body. But there is the fact. A happy, sunny, soaring creature—just as mysterious as we shall be when we arise from the dust of death.

Come with me to yon lofty cliff, and there in the nest of rude material we see an eagle's eggs. This is life in its lowest form—nay, not yet life, but the possibility of life. A few weeks pass, and we come again, and lo! the eaglets, downy, unfledged, helpless, uncouth things, but living. Life in a low form, but it is life. It is an advance upon the mere possibility of life which we saw at first. We wait another year and then revisit the eyrie on the cliff. There are no eggs, no helpless eaglets, nothing save the old nest in ruins. But hark! a shrill cry comes down from the distant upper deep. We look up, and lo! the proud king of the air is soaring toward the sun, at home in his own higher realm. Here is life in possibility, life in incipency, life in full development, but identity preserved all through.

Brethren, we are yet in life's lower stages. We beat heavily and helplessly about in this old earthly nest; but the time of full fledging approaches. The time is near when we will leave the old nest and ascend to the higher, grander, and immeasurable realm wherein the expanding nature shall

have room, shall find its throne, and be with its God.

2. "He giveth it a body as it hath pleased him." Giveth what a body? Not the soul. The soul is not in the question. But he giveth to this risen identity a body. He giveth it a corporeity. How? "As it hath pleased him." Here we note the past tense—not as it shall but as it hath pleased him. To get clear views of what is to be, we must go back to the original design; stand at the beginning and look down through the connections of the Creator's work, and we see clearest what is to be; stand at the beginning if you would understand the end.

God had all futurity before him when he made man. The fall, the atonement, death, and the resurrection body. The fact of sin was no surprise, and the plan of redemption no after-thought with God. He was not so short-sighted as to have to make after-provision for any disaster that might occur in the roll of the ages. God never had to form any new plans or revise any old one. He does not form a plan today and change it tomorrow. "The gifts and calling of God are without repentance." Life with us is a series of formations, revisions, changes, and regrets. We fall upon a plan and run it half a life-time before we find it wrong. But the life of God knows no such change. He abides by the first constitution of things. What pleases you today may disgust you tomorrow. Not so with God. "He is the same yesterday, today, and forever." And what pleases him at first will please him forever.

3. Identity a changeless principle. The great law lines of identity running through and through the universe are simply God's first thoughts. They run through bodies celestial and bodies terrestrial; through the glories of the sun and moon and stars; through the flesh of men, of fishes and of birds. But while there are different kinds of glories, each holds its identity. Identity is God's law, and changeless as God himself.

There has never been the slightest change in this principle, even in the minutest part of nature. He gave to the wheat grain its peculiar oblong, semi-oval and semi-concave form; and through the dust and darkness of six thousand deaths and resurrections, there has been no semblance of change. But the wheat grain that made bread for the pyramid builders is the wheat grain of today. He gave to the ape his peculiar, unique, but quadrupedal form, and all the scientists of all ages have not been able to develop and elevate him into a man. So he gave to man, at first that bipedal, upright, and noble form that "pleased him," and there has been no change in it to this day, save where sin has marred and maimed it.

Then, if all things hold their identity, despite the ravages of death and time, and if this be God's plan and a law of his universe, is not the argument strong that the body we are yet to have will be of the same mold as the body we now have?

If there is to be a change in its form there is no precedent for it—nothing in all the economy of God to indicate it. God will have to reverse the universal order of things, or else the resurrection body will be in the likeness of the body we now wear.

4. How is identity preserved without deformity? This difficult question finds its answer in this line of

thought. You ask, "If this veritable body be raised, will it not be raised with all its natural and unhappy infirmities? Will not the deformity be raised a deformity; the cripple be raised a cripple; the feeble old man be raised a feeble old man?" We answer: There will be no deformity, no decrepitude or infirmity in the resurrection state. And why? Because these things rest upon the material particles; and hence they pass away. If infirmities were based upon the true substance or identity, then they would not pass away, but would appear in the resurrection. But you can easily see that they belong to the material particles. For example: You can scar the identity. Let the broken limb of your little child be amputated. It is scarred and changed. What is changed? Only the material form; the identity is the same. Amputate both limbs, and it is still the same little unchanged identity.

Thus in death, while the personality remains the same, the outward man shall perish. The outer and coarser phenomenon will pass away, carrying with it the scars, deformity, infirmity and imperfection that belong to it in the natural life.

We go to the grave to get free from these things. We go there to leave the cumbrous elements that burden and oppress. We go to the grave "in weakness" we leave it in power. "We go in dishonor, we leave in glory." We go bent, limping, tottering, crippling our way into the cemetery; but we shall leave it in the beauty of perfection—in the glory of resurrection power; marching to the music of an eternal triumph. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

5. Christ's work was typical resurrection work. He said: "I am the resurrection." Note how they come to him. They come from every compass point, and with every infirmity known to humanity. They come by multitudes—some bowed to the earth, some hobbling on crutches, others blundering in blindness and others borne upon beds, "and he healed them all." See them returning! Crutches and canes are left unneeded and lying at his feet, while they are "rejoicing, leaping, and praising God." They come with groans, but return with songs.

This is the final resurrection in miniature. The race is now groaning its way down to the death valley. I see the millions on the march—some in blindness, others palsied, and others infirm in divers forms. I see the strong in effort to aid the feeble. The old man is leaning on the arm of the son. Fond parents are tenderly bearing their afflicted and helpless child onward to the sleeping-place of the worn and weary. Ah! I more than see them. I am one of the multitude helping to carry the helpless, laying away the tired ones as they fall on sleep. Almost weekly I commit some new trust to the bosom of your beautiful city of the dead—"dust to dust." But though the multitude "groan and travail in pain," they are moving toward Him who is the resurrection and the life. That is to be the arena of Christ's grandest triumph. His most stupendous miracle is yet to be performed. His first was at Cana's marriage feast, where he gave the company gladness by his presence and his power. But this last and grandest of miracles will be at his own marriage feast, when he shall receive his bride, his own redeemed and glorified Church. We are but going—

to the dust for his glory, that he may glorify himself in our resurrection.

The spring-time Sabbath, with its flowers is the type and prophecy of that coming day. Riding with a friend at the head of a funeral procession, we came into the quiet cemetery. An April shower had just passed over. The fresh drops from heaven were still clinging and quivering, like liquid silver, upon the grass spears and the new-blown flowers. It was a scene of beauty, freshness, and life. Simultaneously we remarked, "How beautiful" I thought, how appropriate the culture of flowers here—to have them grow and bloom along the path where the mighty Conqueror ere long shall walk in resurrection power! I shall never forget the moment, the scene, the impress. The flowers had a language to me before unheard, as, lifting their heads they declared, "We are decking the pathway of Him who is coming from Edom, with dyed garments from Bozrah, mighty to save."

I was lifted up in spirit, and for a moment could almost hear the distant roll of the advancing resurrection host.

Brethren, weary, toil-worn marchers in life's dusty way, take courage; you shall be present and share with him in his last and grandest triumph.

BECAUSE HE ROSE.

Because He rose, a glad new day is breaking,

White lilies blossom by the open tomb,

O'er vale and hill a golden light is gleaming,

The sleeping earth awakes to joy and bloom.

The violets in quiet nooks are hiding,

The ice bound streams in sunlit meadows run,

The robins sing upon the budding branches,

The victory of life is fully won.

Because He rose, the winter of our sadness

Has passed away before the breath of spring;

The prisoning ice has melted from our heart-doors,

The living Christ new hope to all doth bring.

His touch of grace has lifted us triumphant

Above the doubts and fears that would enthrall;

Because He rose, we see the heavenly vision,

Respond with joy unto His loving call.

Lizzie De Armond in Zion's Herald.

AN EASTER MEDITATION.

I deny that man is nothing more than matter organized, born of earth and doomed to die; for I find within myself that which earth did not give and therefore cannot claim.

When I read of saints and heroes contending for the faith, and sealing their testimony with their blood, why does my heart beat fast within me? If heroism is anything more than an empty name, then is man free. And if man is free, then is he more than dust. When I stand out under the night sky, or sit beside the vast and measureless sea, or look up toward the summit of some heaven-reaching mountain, why does a feeling of expansion and of elevation lift up my soul? O mountain, O sea, O sky, ye are great, but man is greater! When I read the sweet, musical lines of "In Memoriam" why do the tears suffuse my eyes? When I have spent a morning with Robert Browning, why do I

seem to have been breathing tonic air? And, most of all, when I hear the words of Jesus, "Let not your heart be troubled," why is my heart troubled no more? Does not the eye, tired of darkness, know the light? Does not man when hungry welcome bread? Does not the thirsty soul know and welcome the water which alone can satisfy its thirst?

And this Bible, this Word of God—why does it take such living hold on the hearts of men? The Bible lives not because of its worth and beauty as literature, but because we hear in it the very voice of God. And what, indeed, were literary worth and beauty if man were but a lump of clay? And why do men build churches? For centuries some have been prophesying that the Church would soon pass away, while still a myriad heaven-pointing spires proclaim man's home to be on high. And why do earnest worshippers bow every day to God? And why have the tears of penitence been evermore the bitterest tears and the sweetest tears that man has shed? And why will millions of faces this Easter Day look up to the minister who tells of Christ, risen and alive for evermore? Why do flowers send their roots down toward the water and turn their faces toward the light?

What power is this which has set man free from the bondage of earth and the slavery of sin? Sainly men there are and holy women who already walk with Him in white. Their senses are their servants, and the earth is beneath their feet. They are sure that heaven is over their heads, for it is already in their hearts. To deny this is to deny facts which are as open as the day. To affirm this is to affirm with emphasis that man is more than a grain of sand.

What, indeed, are the real things of life? Not eating and drinking, not the satisfaction of the senses. These are merely incidental. The things that are not seen are eternal. The things that are true, things that are nobly serious, things that are just, things that are pure, things that are lovely, things that are of good report—these are the real things of life. By these things men live; without them they die.

Wherefore I do deny that man is nothing more than matter organized, born of dust and doomed to die; for I find already within me that which earth did not give and which, therefore, earth can never claim.—Bishop E. D. Mouzon in Central Christian Advocate.

CHURCH EXTENSION FUNDS.

By Bishop Collins Denny.

One of the greatest movements in the Church, within our life time, has been the organization and the work of the Board of Church Extension. We did not begin this work too soon. It is surprising that we did not begin it sooner, because the day has long since passed when we could do our work effectively without church buildings. This is a matter that ought to interest every member of the church. Even a little help from each one will bring surprising results. It is cheering to think that each of us will have some part in all the success that will attend the work of the Church in every one of the buildings into which our gifts may go. We shall have an interest in every conversion that shall take place in each of these churches, and indeed in all other good work done in the Church. Only eternity

can reveal how much our gifts to this cause will mean.

Very earnestly I hope that each of our people and preachers will give hearty co-operation to the effort to increase the funds to be placed at the disposal of the Board of Church Extension.

A CHURCH EXTENSION LOAN FUND OF ONE MILLION DOLLARS!

By Bishop W. R. Lambuth.

A Church Extension Loan Fund of one million dollars! Who can estimate the potentiality of such an amount? It is only by reviewing the splendid achievements of the past that we can make some forecast of what this would mean for the future. We are nearly within reach of the goal. Last year, during a time of widespread financial stringency and economical retrenchment, the splendid sum of \$110,853 was added to the Loan Fund capital. It was decided at the last annual meeting of the Board to organize a campaign which within this quadrennium shall round out the desired million. The observance of Sunday, May 7th, as Loan Fund Day—the day for the dedication of the new Church Extension office building in Louisville—should result, by a supreme and united effort, in achieving our aim. Let every Ifesiding Elder, preacher and member in our connection co-operate in an effort which may set forward church building for a generation to come. It ought to be done and can be done.

LOAN FUND DAY.

By Bishop H. C. Morrison.

It was a happy, if not a providential, thought on the part of the committee in arranging for a "Loan Fund Day" on the same day of the dedication of the new Church Extension Building.

This subject, so vital to the success of our Methodism, coming from the pulpit upon the minds and hearts of all our people, can but produce a result that will be memorable in the history of the church. The money given on this Loan Fund Day, May the seventh, will work while the donors live and continue its work when they are gone, and will not cease from its work until the church militant is taken up into the church triumphant.

This May 7th—dedication day for the new Church Extension Building—and a Loan Fund offering from 2,000,000 of our people, will constitute a historic day in our Zion.

THE GLADDEST DAY.

By Bishop James Atkins.

May the seventh will be the gladdest day in the history of the Church Extension Department of our Church. On that day will be dedicated the new office building in Louisville.

This great and ever-growing department of the Church has been without an adequate house from the beginning of its existence. Under Dr. McMurtry's masterful hand the business has grown into such large proportions as to demand quarters of a convenient and permanent kind.

The house which has been built is the product of the business ability and taste of the General Secretary. He has built a house admirably adapted to the uses which called it into being, and as beautiful as a dream without the waste of a dollar in gaudy ornamentation.

An element of gladness that will enter into the occasion will be the

fact that this has been one of the best years in the history of the Board. In some respects the best by far.

It was eminently fit that this day of dedication should be fixed by the Board as the day for the proper celebration of the event throughout the Church. The form of the celebration is also the best. It is that in every pulpit in the communion a sermon on Church Extension shall be preached and a collection taken to increase the Loan Fund. We are needing a million dollars to lend on churches. We have about half that amount. Proper attention to this collection on May the seventh on the part of all the Presiding Elders and pastors of the connection ought to yield a large part of the other half million.

Let all the congregations conspire to make this occasion an illustrious success.

"ESTABLISH THOU THE WORK OF OUR HANDS."

By Bishop E. R. Hendrix.

A generation ago our Church proposed to celebrate the first hundred years of American Methodism by raising \$2,000,000. At that time we had no Church Extension work so that a considerable part of the two millions that were raised went to meet urgent local needs. The aim to secure at least \$500,000 for Church Extension was kept in mind, and that sum is now in the Loan Fund of the Church. It is expected that an additional \$100,000 will be secured this year. It is earnestly desired to increase the amount to One Million Dollars during the quadrennium. Part of this will doubtless come on the annuity plan, whereby the donor pays the principal and receives interest during his life time and that of his wife. The wise management of the Loan Fund has inspired great confidence in those who would create a memorial for themselves or others, and at the same time establish a fund that will be of untold help in building churches or parsonages.

The completion and dedication of the new Church Extension Building in Louisville seems an opportune time of calling attention to this work. That was a wise remark made by a noble philanthropist recently when making a gift that will yield \$35,000 a year to Church Extension, Home Missions and to the Superannuates, "The Church is the only thing that lasts."

LOAN FUND DAY.

By Bishop W. B. Murrah.

I have observed with deep interest the announcement that Sunday, May 7th, has been designated as Loan Fund Day. This is eminently fitting, and I trust that the day will be memorable in our history because of fruitful results.

The work of Church Extension has been so wisely directed by our General Board that it relates itself, in a way most vital and influential, to all of our interests.

Our new building will be dedicated on the day named, and it is to be hoped that the inspiration of that great occasion will be felt throughout

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.

our widely extended connection.

If our Loan Fund capital could be largely increased it would stimulate every worthy cause, and put forward all of our church enterprises. Loan Fund Day will give opportunity for informing our people of the great and far-reaching work of our Board, and, if the day is properly observed, the resources for future beneficence largely augmented.

NIGHT THOUGHTS.

They amaze me, these people almost persuaded to be Christians. I have known several in my day who found it hard to break the spell of self-righteousness, in theory perfectly sound as to the articles of the Christian faith, born of Christian parents, reared to manhood amid religious influences and associations; dear mother gave them Bibles and baptized with tears and loving prayers. In morals scrupulously correct, gave substantial support to the institutions of the church. One of them said to the steward, "Your pastor has been to see me three times. Here are fifteen dollars I wish to contribute to his support." In the capital of his State two splendid monuments tell of the exceeding riches of his liberality. This and much more might be said in praise of this worthy moralist. Yet, so far as I ever learned, he never assumed either church or baptismal vows.

How many such will read these lines? You have been preached to, prayed for, and witnessed exhibitions of divine power enough to convert a hundred Sauls of Tarsus. Man, awake! Sound judgment and an inviting gospel bid you awake, and rest not till you are not only almost, but altogether persuaded to be a Christian man. Nothing short of this will answer what the Lord requires of thee. May God help you to say, "Lord, I believe; help thou my unbelief." That is the sort of church members needed all over the world now and evermore, and I humbly but earnestly submit that every pastor should be honestly and conscientiously solicitous to know the genuineness of faith of every accession to membership in the church of God in his charge. We must learn that mere numbers amount to but little. Efficient service, good soldiers of Christ on the firing line, I humbly opine is the desideratum now, henceforth and forever.—James E. Caldwell.

BIRMINGHAM CONFERENCE OF EDUCATION.

At the recent Educational Conference of our Church held at Birmingham, President Reynolds of Hendrix delivered an address on a closer relationship between the church college and the congregation, in which he presented as one of the means of securing a closer bond of union, the establishment of College Day periodically in the Sunday schools and Leagues. It will be remembered that President Reynolds presented the same subject to the two annual Conferences last fall, and that both adopted the plan. In his Birmingham address he suggests the advisability of making the day church wide, and

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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.

growing out of the discussion the Birmingham Conference sent up a memorial, through the Board of Education to the Sunday School and Epworth League Boards, asking that they set aside two or three Sundays out of each year to be devoted to Christian education, and that the Sunday school and Epworth League literature for these Sundays present the educational policy of the Church and the ideals of the Church in education.

It is to be hoped that the Epworth League and Sunday School Boards will adopt the idea. It is rather remarkable that a great church should devote twelve Sundays in the year to the cause of Missions and yet never have a place in its Sunday school program for a systematic presentment of the claims and ideals of the church college, the source of supply of the men for both the home and foreign fields. It is equally remarkable that the Sunday school, the great popular religious institution of the Church has never had as part of its program the instruction of the young people in the policy and ideals of the Church in the field of education.—Reporter.

COLLEGE DAY IN OUR SUNDAY SCHOOLS AND LEAGUES.

Sunday, May 14, has been set apart by the Boards of Education of the two annual Conferences in Arkansas as the first College Day in our Sunday Schools and Leagues. They have also agreed upon material for the program. Catechism No. 1, issued by the Publishing House at Nashville, Tenn., gives information about our church schools. This catechism is to be sent out to the Sunday schools and to be read responsively in the classes that day instead of the Sunday school lesson. Moreover the September Hendrix Bulletin prepared on the subject of College Day is also being mailed out for use in the opening and closing exercise. This bulletin is not devoted to Hendrix College, but contains articles by some of the leading educators on the educational policy of the Church and the ideals of the Church college. From this bulletin material may be drawn for short talks. It is to be hoped that the day will be observed by all of our churches, Sunday schools and Leagues.

SHAKESPEARE'S PLACE—THE HOME.

In this article there is nothing new, startling, or original. Its only purpose is to help create a keener interest in the immortal Shakespeare—an interest vital enough to bring his works from the dust-covered (?) shelves and place them on the living room table by the side of the Bible, to be read and loved by every member of the family.

"Not with scholars and their brain-worn scripts,
Nor behind the footlights' fading glow
Shakespeare survives—Ah no!
But deep in the passionate reality of
raging life

His theater is the soul and man and woman

His infinite repertory. * * *

His wardrobe is the world, and day and night

His many mirrored dressing room."

The human value in his writings has made them live. He seems to have lived everybody's life and felt with them everything from the depths of despair to the heights of the most exalted aspirations. When we once enter the presence of his living mind we find ourselves in the company of a

man so full of human sympathy and fellowship that we instinctively claim him for our friend and counselor. Indeed, what better friend could youth or age, man or woman, want than one who saw things as they were and shaped life accordingly, one who found it worth his while to be practical and positive?

The age in which Shakespeare lived was not one of high moral feeling or lofty principle, but was eminently positive and practical, and Shakespeare was of it as well as for all time. Its ethics demanded development of human character for active uses; its science attempted to understand the world as a positive fact by observation, experience and inference; its religion tended toward moderation and good sense; its drama presented men and women in action. Shakespeare drew profit from every phase of his environment. His eyes saw, his ears heard, his brain meditated over the results until he was able to depict every worldly experience and every personal emotion. As he grew in wisdom and knowledge he attained a most wonderful self-control, which enabled him to hold in perfect balance his interests in the material world and in the world of thought and feeling. The even tenor of his way is attested by both the quality and the amount of his work.

During the Elizabethan age lyric poetry was the learned toy of the court, and the love and knowledge of music was prevalent among the English people. Shakespeare, possessing a natural lyric gift, began his career as a poet. His deep feeling, his exquisite sense of beauty, his affectionate love of nature, his fancy, and his imagination as manifested in the sonnets and early poems, assured England of his genius before he attempted to become her dramatist. These reacting in the crucible of his profound and energetic mind upon the materials of his observation and experience, together with the demand of the age for human action everywhere forced him into the field of drama with all the world for his stage and the men and women therein the actors.

That creative imagination was the main implement in Shakespeare's workshop is attested by Dumas' statement, "Next to God, Shakespeare created most." The visualizing property of his imagination seems possessed of magical sensitiveness when we think how, in presenting the essential feature of humanity at large, he held the mirror up to nature, as it were, which "both at the first and now was and is" the end of drama.

Elizabethan London supplied most of the material upon which his imagination worked. Nearly all types and races of mankind gathered within the city walls to represent foreign governments or to follow some pursuit of science, commerce, or art. The enormous receptivity of his mind and his assimilation of the knowledge obtained from his observation of the life about him have given rise to volume after volume on Shakespeare's technical knowledge of law, medicine, the arts, diplomacy, etc. But this is only secondary to the dramatic and human interest with which his imaginative faculty mirrored the broad variations of racial temperament from Caliban and Othello to Henry V.

His imagination was also fed by the "airy nothings" to which he gave "a local habitation and a name." Ariel, Puck, and the ghost of Hamlet, and the witches of Macbeth have almost

as much reality as the men and women for whom they maneuver the footlights, so to speak.

The reading of books reinforced his observations of life and his investiture of "airy nothings."

"All the learning that his time could Make him the receiver of, * * * he took

As we do air, fast as 'twas administered,

And in it spring became a harvest."

The results of his readings he used over and over, but never except for inspiration. Just here a word in behalf of the master dramatist to those who criticize him for not inventing his own plots: Shakespeare wrote primarily for the theater-goers of his own age, and it was to his advantage not to wander too far from the traveled thoroughfares of their thoughts. Besides this, familiar stories with characters from all the walks of life gave him his best opportunity to stir man's pulses and to reach their souls.

Had he left nothing from his extensive readings, but his studies in English history the world would still have ample proof of his creative imagination as well as convincing evidence of his exact interpretation of life's issues. In these plays he makes inquiry into the sources of power and weakness, success and failure. In these and in the other great tragedies success is the perfected life of the soul; failure, the ruin of the soul through passion or weakness, through calamity or crime, and the calamity invariably and inevitably arises from a flaw of character. In them, as in real life, the transgressor only, but upon all consequent suffering falls not upon the transgressor only, but upon all who are connected with him in any way.

The gift of poetic expression with which he clothes the creations of his colossal mind is little short of miraculous. Without it his dramatic vision, his handling of characters, his worldly and other-worldly wisdom would have failed. Here again he was peculiarly fortunate in the period of his birth, for the English language was still plastic and not so hampered by long, traditional use but that its manner and style could still seem a spontaneous taking of shapes and colors rather than a studied artifice.

His works show his mastery of the myriad tiny and delicate tools with which he worked. He loved words both for their own sake and for the use he could make of them. With youthful enthusiasm he let them outweigh the thought in his earlier works; in the more mature plays words and thought balance, while in later dramas the thought is far in excess of its expression. Action and thought alike, concrete objects, immaterial dreams and airy fantasies take on their proper form and color and motion because of his happy use of words which combine atmospheric power with pictorial and musical suggestiveness.

The verbal alchemy that bathes in strong gold in all his plays is seen nowhere better than in the moonlight scene of the last act of "The Merchant of Venice." "The morn" that "in russet mantle clad walks o'er the dew of yon high eastern hill" is still Shakespeare's. In short, there is nothing we have thought for ourselves that he has not put in better expression than we could frame. Nay, there is little in our other loved poets, however great or deep or lovely, that this Prince of the Kingdom of Thought and Expression has not put in more pow-

erful words. More than this, the impressive phrases that fell from the lips of his characters are deep rooted in the every-day speech of civilized humanity.

What subjects did his imagination choose and his magical diction clothe? The range is as vast as the sea of humanity itself into which he cast "deeper than ever yet plummet has sounded." The pure heart, vital, confident and joyous, the sacrifice of soul for soul, the malign activity of evil, the vindication of right, and numberless other things were treated without hesitancy or prejudice. The love of parents and children, the comradeship of youth, the devotion of man and woman to man and woman—in fact, every issue of life, both here and for the hereafter, Shakespeare divined. Not one play is built on anything but the surest foundation, and his characters are permanent because they stand on what is absolutely necessary to our existence.

Modern impressionist critics would lead us to believe that Shakespeare was himself the prey of all the passions he delineates; that his plays are transcripts of his personal experiences. How absurd! His private opinions and sentiments are found in his pictures of all sorts and conditions of life, but they are so fused with their environment as to defy critical chemistry to precipitate and isolate them. Even in the sonnets which are generally considered autobiographic there is more of the dramatist's art than of his heart. The murder of Duncan or of Desdemona proves that his dramatic sentiment lay outside the scope of his personal activities. His success lay in his capacity to imagine passion rather than to feel it.

To critics of Shakespeare there is no end, for it is his privilege to be born again to each generation. Bones of critical reputations whiten the way from Ben Jonson to Bernard Shaw, and their works may be called a ver-

GIRL COULD NOT WORK

How She Was Relieved from Pain by Lydia E. Pinkham's Vegetable Compound.

Taunton, Mass.—"I had pains in both sides and when my periods came I had to stay at home from work and suffer a long time. One day a woman came to our house and asked my mother why I was suffering. Mother told her that I suffered every month and she said, 'Why don't you buy a bottle of Lydia E. Pinkham's Vegetable Compound?' My mother bought it and the next month I was so well that I worked all the month without staying at home a day. I am in good health now and have told lots of girls about it."—Miss CLARICE MORIN, 22 Russell Street, Taunton, Mass.



Thousands of girls suffer in silence every month rather than consult a physician. If girls who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion would take Lydia E. Pinkham's Vegetable Compound, a safe and pure remedy made from roots and herbs, much suffering might be avoided.

Write to Lydia E. Pinkham Medicine Co., Lynn, Mass. (confidential) for free advice which will prove helpful.

itable Comedy of Critical Errors. The luxuriant Elizabethans, the early seventeenth century cavaliers and Puritans, the formal dramatists and poets of the Eighteenth century, the romantic revolutionaries of the Nineteenth and the intellectual realists of today have extracted from his works what appealed to them as immortal and censured the rest. Still his greatness is by no means exhausted, for his works cannot be brought before the bar of any merely contemporary standards for final judgment. All acknowledge that his plays are incomparable, yet their revisions and criticisms show they wish he had written differently—a fact as evident in the stage versions of today as in Dryden's preface to Troilus, in which he says, "I undertook to remove that heap of rubbish under which many excellent thoughts lay buried." Coleridge is perhaps the best of English critics of Shakespeare. His piercing intelligence in approaching the poet in a spirit of proud and affectionate reverence set the standard for us today.

The one question on which all the critics agree is that Shakespeare is the greatest dramatist that ever lived. On this their voices are lost in the divers accents of the world which apply to the master his own words: "How noble in reason! How infinite in faculty! In apprehension, how like a god!"

To commentators and editors of Shakespeare there is also no end. The scholars of the different nations have written more books about the life and works of this one man who died three centuries ago than have been written about any one nation, probably, in the same length of time. Some of these books are of superior merit, being to the Shakespearean scholar what the English common law is to the lawyer. They have created for their authors a little Shakespearean Hall of Fame in which America has already placed many able men, such as Grant White, Hudson, Rolfe, the Furnesses, and others. There is much pleasure in reading many of them for themselves; more for the added interest they give to the plays.

But for genuine pleasure and profit that which comes first-hand is best. Take down your Shakespeares, gentle readers, and as you open your minds to him, open your hearts also and let him teach you to "Find tongues in trees, books, in the running brook, Sermons in stones, and good in everything."

The beauty of his teaching is that it is done as if he taught not, which alone would entitle him the world's greatest poet. His morals are not obtrusive, are not abstract statements of truth, but a body of concrete impulses, tendencies, and habits. His faithful presentation of facts and his revelations of the inevitable results of sin, crime, and errors of all kinds, instead of leaving you indifferent to good and evil, will arouse in you an inextinguishable loyalty to good.

Give him his rightful place in the home. His songs and melodies will soothe the babe in its mother's arms. His plays will give to the children two of their inalienable rights—fair-land and story-land. Let him teach the youth and maiden that

"Good name in man and woman Is the immediate jewel of the soul."

Let him teach them that "The fault, dear Brutus, is not in the stars,

But in ourselves that we are underlings."

Let his beautiful poetry, human

characters, thrilling situations and poignant emotions help keep the mind and sensibility of the parents developed, both for their own sakes and for the sakes of their children.

Let us all learn from him that "Readiness is all," and take from him his best gift—the strength and courage to pursue our own paths, through pain or through joy, with vigor and resolution letting all the ends we aim at be our country's, our God's, and Truth's.—Stroud Hall.

Galloway College for Women.

PROFESSOR WOMACK'S "SUNDAY SCHOOL AND THE CHURCH."

In last week's Methodist Professor Womack of Conway has an article on "The Sunday School and the Church," which is interesting. His Sunday school reminds me of the boy who got too big for his breeches and wanted to whip Dad. If his general purpose in writing four columns on the subject is to awaken greater interest and greater efficiency in the the Sunday school department of our Church, I am with him heartily—so is our whole Church. But he has raised some questions which might be looked at again.

He makes three accusations against the Church with reference to the Sunday school which I think are unfair. He says: "In the first place the Church leaves the Sunday school to shift for itself."

"In the second place the Church makes a convenience of the Sunday school. It makes it a money getter."

"In the third place the Church does practically nothing to help the Sunday school meet the demands made upon it."

With Professor Womack's vast stock of knowledge, and with his familiarity with the Church, and with his keen insight, I can hardly understand how he can make any of these statements. But knowing as I do his ability to take care of himself, I do not hesitate to criticize these expressions freely.

First, does the Church leave the Sunday school to shift for itself? Let us see.

In the first place the Church has created the Sunday school, has organized it, and has raised it as its own child. The Church has established a great publishing house at a cost of hundreds of thousands of dollars, the principal work of which is to provide literature for its Sunday schools. The Bishops of the Church, as well as the strongest preachers and laymen contribute to the production of this literature without a charge of one cent. It is true the Sunday school pays a nominal price for the cost of publishing the literature, but it is a mere pittance compared with its value on any sort of meritorious basis. This is something.

Again, the Church has for years kept a Field Secretary for Sunday schools, whose business it is to look after every interest of the Sunday school work—to look after its literature, to gather and give to the schools all sorts of helps, to arrange and conduct Sunday school conventions, lecture to Sunday School Conferences, and, in fact, to do for the Sunday school what the Superintendent of Public Instruction does for our public schools. And for many years past we have had a most efficient man in this work. This is something.

And again. Every Conference has its Sunday School Board, whose business it is to look after the local Sunday school interest. This Board is recognized in all our Conferences as

of great importance, and is always given an opportunity to present its claims to the Church. Furthermore the Conference course of study for young ministers contains a course on Sunday schools which covers every phase of Sunday school life and every applicant for admission into the Conference must stand an approved examination on the course before he can be admitted into full connection. This provides a ministry which is not ignorant of Sunday school work. Furthermore, the Church at great cost has established its denominational colleges over the country, and has provided for an educated ministry not to preach alone, but to care for the Church in all its departments—one of the greatest of which is the Sunday school. Then again, these colleges were not founded solely for the purpose of producing preachers, but to turn out Christian characters who are to become the teachers and lawyers and business men of the state, and who are expected to be a direct asset to the Church as workers in its various departments—most usually found as Sunday school teachers, officers or superintendents.

And again, the Church through its Extension Board has raised a fund of nearly a million dollars which is loaned to churches at a low rate of interest for the purpose of buildings. If there were any reason for making the division (and there is none as I shall later state) I would say that at least fifty per cent of this fund has been provided for the Sunday school for at least half of the cost of all modern churches is spent for specific Sunday school equipment. No church is considered modern today that does not provide class rooms, desks, chairs, books and other supplies for Sunday school work, and these the Church is providing.

In the face of these facts can we say that "The Church leaves the Sunday school to shift for itself?" I think not.

Second, "The Church makes a convenience of the Sunday school. It makes it a money getter."

Surely Professor Womack does not mean to indicate that the Church is trying to use the Sunday school as a financial asset. The Sunday school has never been able to pay in dollars and cents to the Church what it has cost. The Church does not expect it. It is the Church's Mission field.

It is true the Church is expecting more of the Sunday school today than it ever did before, but we must remember that the greater expectation on the part of the Church was not born in advance of the great awakening on the part of the Sunday school. Yes, the Sunday school is sometimes asked to raise a loan fund—to pay some on a church debt, etc. Why not? The very heart of our gospel on which the Sunday school is based is, "It is better to give than to receive." Shall our large organized classes be encouraged to sit Sunday after Sunday, fifty or a hundred strong, and merely receive—receive the comfortable quarters and equipment which the Church has provided, receive the faithful teachings of a Christian teacher for which he receives not a penny—receive every good thing which the Church has accumulated for ages—and give nothing. This is contrary to the very purpose of the Sunday school. Giving is a necessary part of our Christian development.

Furthermore, most of the giving of the Sunday school is voluntary. In

the first place it is voluntary on the part of the Sunday school, and finally voluntary on the part of each individual of the Sunday school. Babies in Sunday school are not asked to create loan funds. The principal reason for taking a collection from them is to cultivate in them the habit of giving. Now, to be more specific, my Sunday school class of sixty young men, volunteered to raise a loan fund of \$50 this year. Can they do it? If we had half of what they will spend for picture shows and cold drinks during the same period we would have double what we are trying to raise. One of the great works of the Sunday school in the future is to teach its pupils how to save their money, save it to the good things which are worth while, and from the things of passing pleasure.

Again the Sunday school of the Church at Conway volunteered to pay \$400 per year for five years on the new church. Let us see if this is a case of the Church using the Sunday school as a "lemon and squeezing it." Our present Sunday school equipment cost about \$30,000. Four hundred dollars per year for five years makes \$2,000 the Sunday school will pay. This leaves only \$28,000 that the Church is donating to the Sunday school. Rather looks like the Sunday school is squeezing the lemon of the Church.

It helps an organization to do something specific as an organization. We have never reached the place yet in our Church where people are hurt from giving. They usually guard their own purse strings.

It is not an "unrepresented" Sunday school which is assessed at Conference for this that and the other. The pastor of the Church and the lay delegates of the Conference are the representatives of the Sunday school.

"In the third place the Church does practically nothing to help the Sunday school meet the demands made upon it." Under this head Professor Womack goes on to say:

"For her preachers she builds and endows colleges and universities. For her prospective preachers she establishes scholarships. For them tuition is free in all church schools. For her preachers she provides and furnishes homes. For them she raises salaries. For them she provides a fund for them to fall back on."

WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

A new book. Just off the press.

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

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

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

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

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

ARKANSAS METHODIST,
Little Rock, Ark.

Yes, this is true, and this in a large measure explains the fact that we have strong Sunday schools. These preachers equipped and set free to do the church work (not to preach alone) have given the Sunday school a great part of their time and with the men and women converted under their ministry have been able to secure strong and capable teachers who have helped to build up great Sunday schools over our entire Church.

This work done for the preacher is done for the Sunday schools as well as for the Church. Prof. Womack's fundamental mistake in this whole discussion is trying to separate the Sunday school and the Church. It cannot be done. They are one.—W. B. Hubbell.

FINANCIAL NEEDS OF OUR SCHOOLS.

In a paper read before the Educational Conference of our Church, held recently in Birmingham, Dr. Stonewall Anderson, General Secretary of Education, gave a statement of the financial needs of our Methodist schools. These figures were compiled from special reports from those in charge of the institutions, and represent only the immediate needs of the schools. Our A-grade colleges need \$2,269,000; the B-grade colleges, \$1,631,000; the junior colleges, \$565,500; the unclassified institutions, \$2,051,500; the academies, \$293,000—a grand total of \$6,810,000. Dr. Anderson suggests a Church-wide campaign to secure this amount and an additional \$2,000,000 for our universities at Atlanta and Dallas—a total of \$8,810,000. Concerning this plan for a general connectional campaign, he says:

"(1) In order to secure a sum as large as our needs demand it will be necessary to enlist extensively the laity of the Church. Not only so; we must win the interest and secure the co-operation of men and women of large means. We have a task here which our preachers and the rank and file of the church are simply not able to accomplish by what meager contributions they may be able to make. Not that they are excluded or excused, but along with their necessarily small contributions there must be generous gifts from the well-to-do and the rich. (2) The whole amount needed may be apportioned to the several conferences according to the plan adopted for dividing the assessments made upon the Church by the General Conference. If any Conferences or States wish to take a larger sum than such division gives to them, they may do so. (3) Donors, of course, would be at liberty to direct their gifts. Here it is suggested that the workers for the colleges might use their influence to have contributors make all their gifts to the colleges, and workers for the universities might do the same for the universities. I believe this probability may be prevented if we can find a few wealthy and influential laymen who will contribute as much as \$2,000,000 of the entire amount to the common sum, to be apportioned to the several institutions according to the ratio of division adopted. If such men can be found, it is reasonable to believe that the whole Church will fall into line in making contributions to the common sum and not merely to specific purposes. (4) To make this plan succeed, certain connectional agencies of the Church must not only endorse the movement, but get behind it. These are the College of Bishops, the Special Educational Commission, the General Conference Board of Educa-

tion, and the Methodist press. The total amount should be subscribed within two years and paid in equal annual payments in five. Subscription notes should bear five per cent interest, payable annually. (5) The General Conference Board of Education may be used as the agent for collecting the subscriptions when secured. Experience shows that one of the weak points in our method of securing educational funds has been a failure to collect the sums subscribed. The right kind of collection agency would largely remove this weakness. The office of the Board of Education, it seems to me, is in position to serve the whole Church efficiently and economically in such capacity."

"NARROWNESS OF JESUS."

Such is the title of a chapter in a recent book, to discuss which at any length, except from the viewpoint of negation or denial, is an utter impossibility. We might as well discourse upon the littleness of the majestic ocean which rolls its unrelenting billows across every zone and bathes all the islands and continents in its purifying waters. We might as well pour contempt upon the infinite sky, whose burning suns and blazing constellations adorn the upper deep, marching in boundless perspective along their appointed paths.

The charge of narrowness was never thrust upon Jesus by His contemporaries. On the contrary, the leaders of religious thought in His time complained of His liberal practice and teachings. "This man," they murmured, "receiveth sinners and eateth with them." On another occasion they all said, complainingly, that He had gone to lodge with a man that was a sinner.

Christ's interpretation of the Mosaic law was anything but narrow. The Sermon on the Mount clearly reveals His attitude toward the law and the prophets, which He came not to destroy, but to fulfill. He frequently widened the application of the moral code and lifted it to higher level than it had ever held in the conceptions of the great religious teachers of the world.

The theology of subsequent times has lifted no voice of accusation against Jesus because of his narrowness. For two thousand years the genius of history has unfolded to our wondering gaze the splendid triumphs of the cross, and proved beyond any reasonable doubt that the scheme of recovering grace was intended to reach as far as the curse of sin is found.

It is true that Jesus said on one occasion, "I am not sent, but to the lost sheep of the house of Israel." This remark, however, had reference to His personal ministry. As a man, Jesus was subject, for the most part, to human limitations. It was necessary, therefore, that there should be some limits to his personal ministry; and it was proper that these limits should be at the circumference of the circle of Israel. What might have been gained extensively would have been lost intensively. It was of primary importance that he should make sure of a foothold on which He might plant His moral machinery for moving the world. He was about to commit the renovation of the planet to the hands of a few chosen men, and He must discipline and equip them for an enterprise that would tax all their energies and finally cost their lives. Jesus is the universal man, and the universal Savior—not a poet, not a philosopher, not a scientist, but all

of these in one. He was a man growing out of the depths of our nature. Humanity, on the surface, is broken into nationalities and individualities. But go down a little way and you come to a place where differences give place to resemblances; force your way down and you soon arrive at the region of human unities, where every man is like every other man. So Jesus Christ emerges from the profoundest depths of our nature, from the region of unities. No Greek, no Jew, no Roman is He; but man, and the Savior of all men. In His kingdom there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all.

The whole Bible is replete with this pregnant thought. "How sublime the conception," says a modern writer, "as we find it flaming around the lips of the prophets of God, who saw in the distance the mountain of the Lord's house exalted above the mountains and established above the hills; the New Jerusalem coming down, as a bride adorned for her husband; earth uplifted toward heaven; the smoke of its every cottage rising like the smoke of an altar; peace brooding on its oceans; righteousness running in its streams; the very bells of its horses bearing "Holiness to the Lord." In the Hebrew prophets we find it closing every vista, irradiating every gloom, lying, like a bright western heaven, at the termination of every prophetic day; coloring the gorgeous page of Isaiah; gleaming through the willows where Jeremiah hung his harp; glaring on the wild eyes of Ezekiel, who turns from his wheels to show the waters of the sanctuary; mingling with the stern denunciation of Micah; tingling with golden edges the dreams of Daniel, and casting transient rays of transcendent beauty amid the obscure and troubled of the Apocalypse."

At Pentecost Peter preached, "The promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." In the house of Cornelius the same apostle said: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

The apostle of the Gentiles, catching the echo of the great commission, carried the gospel from Jerusalem to Antioch, from Antioch to Ephesus, from Ephesus to Rome. Like his ascended Lord, his vision was worldwide, and his energies knew no abatement till in the Roman prison, just before his execution, he wrote his son Timothy: "I am now ready to be offered, and the time of my departure is at hand."

"The evangelization of the whole world in this generation" is emblazoned on the battle flag of God's militant hosts, looking for and hastening to the time when "the kingdoms of this world shall become the kingdom of our Lord and of His Christ."—Theodore Copeland.
Hot Springs, Ark.

YOUR SCHOOL NEEDS

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

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

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Woman's Missionary Department

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

Communications should reach us Friday for publication next week.

WOMAN'S MISSIONARY COUNCIL.

A most pleasing incident of the first business session was the introduction of the chief executive of the State of Georgia, Gov. N. E. Harris. The governor paid a glowing tribute to the church work of women, saying: "It is a never-fading flower, gathered from the fields of Paradise!" He said "if it were not for the work of the women the altar fires would have long since gone out."

ARKANSAS WELL REPRESENTED.

In the Woman's Missionary Council of the M. E. Church, South, now holding its sixth annual meeting in Atlanta, Ga., the women of Arkansas Methodism are represented by Mesdames F. M. Tolleson and Smith of North Arkansas and Mesdames F. M. Williams and Fred Elza of Little Rock Conference.

We are greatly indebted to Mrs. Tolleson for her interesting letter about the meeting, which we are sure will be much enjoyed by the readers of this department. It is no easy matter to find opportunity to write during the busy sessions of a Council meeting, and we much appreciate Mrs. Williams' and Mrs. Tolleson's kindly remembrance of us. Next week and for weeks to come we shall be having good things from the Council from other friends and the Council Daily.

NOTES FROM COUNCIL MEETING.

Mrs. F. M. Williams, President Little Rock Conference, sends us the following interesting notes from the Council:

"Happy greetings of welcome came from Governor Harris and Mrs. Higginbotham. Recommendations in Miss Bennett's message were for continuation of campaign work; the appointment of a college secretary for field work; the girl's school in Rio; a school for boys in foreign field; training schools in Southern Texas and Louisiana, and circles of prayer in the auxiliaries.

Many men and women of note addressed the Council, among them Dr. Katherine French, Dr. Mary Stone of China, Bishop Candler, Drs. Pinson, Rawlings, Cook, Trawick, Miss Mabel Howell and Council officers.

Mr. Asa G. Candler was introduced and gave an invitation to visit Emory University grounds, which he made good by having sufficient autos to carry 175 out to the ground, some miles out of the city.

Dr. S. D. Gordon conducted the noonday Bible hour and the little wife accompanies him this time.

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.

Bishop Candler preaches the annual sermon Sunday.

This is a good meeting, but Little Rock did well her honors, and many are the pleasant words of the happy occasion a year ago in Arkansas.

Strenuous really should prefix the word Council meeting."

A PEEP INTO THE WOMAN'S MISSIONARY COUNCIL.

By Mrs. F. M. Tolleson, President North Ark. Conf. W. M. S.

Eighty-three of the ninety-nine members of the Woman's Missionary Council met in the sixth annual meeting at Atlanta, Ga., April 12. The first session was a workers' conference, conducted by Mrs. Lee Britt of Virginia. Mrs. McEachem of Atlanta gave details of the six-day whirlwind campaign made in November by the South Georgia Conference. They planned to have a team of workers visit every Methodist home in the Conference, while other squads of women in the auxiliaries assembled in churches to pray, and still others went out where there were no organizations. Conference headquarters were established in a downtown building, where news was received several times a day from the field workers, and prayer meetings were held. One hundred and eighteen new auxiliaries were organized, and enthusiasm awakened, which continued to grow. A membership campaign is to be the principal work planned for this year. "Founders' Night" was a most unique evening. Six of the charter members of both the home and foreign organizations were grouped on the platform. The General Conference which met in Atlanta in 1878 granted the Foreign Society, and the women were assembled ready to organize at once. Mrs. Harrison of Atlanta, who moved to organize, was present at this meeting, as was also Miss Sallie Stewart, who has never missed a single Board or Council meeting in thirty-seven years. Miss Gibson gave the history of the Foreign Society, Mrs. Siler of the Home, and Miss Bennett of the two united. The first morning session opened with the sacrament of the Lord's Supper. Governor Harris welcomed the Council to Atlanta. The president, in her message, commended the gain of 27,000 new members and \$28,000 of last year, but recognizes the need for greater activity when 11,000 churches are still unreached and hundreds in our midst who have not "the gospel preached unto them." She recommends a Council College Secretary, a Normal School for Missions at Laredo, Tex., and the establishment of boys' schools in foreign fields, that our educated Christian girls may not be compelled to marry ignorant heathen men. Dr. Gordon unintentionally overlapped his dates and could not reach us from New Orleans till the afternoon of the second day, so Miss Bennett gave the noon hour Bible lesson on "Acquaintanceship With God," going down to bed rock Christian secrets of growth. The reports all show decided growth during this first year of "organic union."

The Dean of Sue Bennett School gave us "Some Physical and Psychological Factors of Mountain Youth," and Miss Howell of Kansas City "A Child's Program of Rights." But Dr. Mary Stone, a Chinese doctor from the M. E. Hospital in Kin Kiang, proved herself the most unique character of the entire gathering. Christly, keen-witted, versatile and childlike in her simple manner, she captivated the congregation. Her pure English was occasionally enhanced with the odd Chinese arrangement of words. At the close of her address an immense bouquet of white roses was presented to her, and she exclaimed with childish delight, "Oh, you make me indebted to you one upon another."

The meeting is progressing well in business, harmony and religious fervor."

NORTH ARKANSAS CONFERENCE.

Report of Mrs. A. B. Haltom, Conference Superintendent of Study and Publicity.

Number reporting this quarter, 54. Number of new adult Mission Study Classes reported, 25.

Number of members enrolled this quarter, 443.

Number of new young people's Mission study classes reported this quarter, 4.

Number of members enrolled this quarter, 46.

Number of new junior Mission Study classes reported, 17.

Number of members enrolled this quarter, 389.

Number of Reading Circles reported, 6.

Number of missionary libraries reported, 5.

Number of adult auxiliaries reporting organized Bible Study classes, 15.

Number of members enrolled, 333.

Number of auxiliaries using Bulletins in monthly meetings, 42.

Number of auxiliaries sending missionary news to daily papers regularly, 14.

I have been in office only since February 18, but I have done what I could to get in touch with the auxiliaries. The former superintendent, Conference officers and district secretaries have helped me in every way they could.

I have written 45 personal letters and 10 postals.

I have received 24 letters from auxiliary superintendents. I am always glad to hear from the auxiliaries.

Our report should have been much better, but so many auxiliaries, and some reported on the Honor Roll, failed to send me any report of their work. May we not do better in this respect next quarter?

Many splendid suggestions have been received from our auxiliaries, which we hope to publish in the Arkansas Methodist at an early date.

We hope that before the year closes every auxiliary will have been represented in the Methodist.

We are planning for a circulating Missionary Library in every district in the North Arkansas Conference before the close of another quarter. Will you not help to make this a reality?

I do appreciate the help of all our women, and I hope that I may be of service in this department.

OBJECTS OF CHURCH-WIDE DAILY PRAYER.

Exhortation From Miss Belle H. Bennett.

1. Pray that God may fill with his Holy Spirit all whom he has chosen to

labor in the ranks of the missionary society, their co-laborers in the mission fields at home and abroad, our Bishops and ministers and our lay leaders, that they may be kept humble, patient and courageous in the special work to which they have been appointed.

2. Pray that God may guide the Council and Conference members in the church-wide missionary campaign so that every man, woman and child shall be quickened by the power of the great commission and enlisted in definite service.

3. Pray for the coming General Conference, that men of spiritual power, breadth of vision and courage may be chosen as delegates and that the work of this Conference may mean a great forward movement for the church.

4. Pray that we may help to hasten the time when all war shall cease and Jesus Christ, the King of Peace, shall reign in all the earth, and that our nation may stand true to the principles of peace and the great law of the brotherhood of man.—From the Council President's Message, 1916, in Sixth Annual Meeting of Woman's Missionary Council, held in First Methodist Episcopal Church, Atlanta, Ga.

IS THIS THE BANNER DISTRICT OF OUR MISSIONARY SOCIETIES IN ARKANSAS?

Through the Quarterly Missionary Bulletin of Jonesboro District, published by Mrs. Preston Hatcher, District Secretary, we learn: "The Jonesboro District is rejoicing over 171 new members.

Six new auxiliaries have been organized this quarter: Crawfordsville, Lake City, Harrisburg, Blytheville, Second Church, Adult; Fisher St., Jonesboro, Y. P., and Earle Juniors. Marion Juniors and Earle Y. P. have taken on new life.

Harrisburg Auxiliary is to be commended for having 35 members of

REVIVALIST TELLS OF RELIEF FROM PAIN.

St. John the Divine, in his vividly drawn picture of Heaven, as his closing and most convincing argument of its glories states: "And there shall be no more pain." Rev. 21:22. In making this assertion St. John felt that no more glorious prospect could be placed before the human mind.

Pain saps our strength in the battle of life. It is the strongest helper of disease.

Dr. Miles' Anti-Pain Pills bring wonderful relief from all pain. For the past 20 years these pills have been increasing in popularity, until now they are the most generally used remedy in use.

The Rev. R. M. Bentley, of Shelbyville, Ind., the popular revivalist, has the following to say about these pills:

"I feel it my duty to suffering humanity to say something in regard to Dr. Miles' Anti-Pain Pills. I consider them a God-send. For myself I fail to find words to express my gratitude for the relief that they bring. Hundreds of times when it seemed the pain was too great to allow me to go on the platform I have found in them a sweet relief. I have used them for over 10 years and always tell others about the benefit that can be derived from them."

If you suffer from any pain, purchase a box and if you are not perfectly satisfied return the empty box to your druggist and he will be glad to give you your money back.

MILES MEDICAL CO., Elkhart, Ind.

Mission Study Class, when only 20 belong to the society. Splendid work is being done there.

Jonesboro First Church Adult and Junior, Blytheville First Church Adult and Junior, and Osceola Junior are on the Honor Roll this quarter.

In the District there are 18 Mission classes. Harrisburg has the largest Adult class, 35 members; and Nettleton has the largest Junior class, 63 members.

Christian stewardship has been presented this quarter in twenty auxiliaries.

LITTLE ROCK CONFERENCE.

Letter From Conference Corresponding Secretary.

Dear Friends and Co-laborers:

Reports from our seven Districts for the first quarter ending March 31, are full of encouragement. We've made progress in many lines, for our district secretaries have started to work with energy and consecrated zeal. With continued co-operation from our auxiliaries, they will make this the best year in our history. So let's pray for them daily and work with them constantly. Each one has done so well it is hard to decide which is our Banner District. Circumstances have been more favorable to the workers in some communities than in others, but we have cause for rejoicing in every district of the Little Rock Conference.

Our pastors are not only willing, but are ready to help us and our women are becoming more interested in Missions.

A few items from the District Secretaries' reports will be interesting, and they should stimulate us to greater effort.

New Auxiliaries.

Arkadelphia District reports one Adult, Camden one Adult and one Y. P. Little Rock one Adult and Y. P. and one Junior; Monticello three Adult and three Y. P. and Prescott, three Y. P. organizations.

Increase in Members.

Arkadelphia reports eight Adults, 12 Y. P. and 21 Juniors, Camden five Adults, Y. P. and three Juniors.

Camden—Five Adults, seven Y. P. and three Juniors.

Little Rock—Forty-five Adults, 18 Y. P. and 23 Juniors.

Monticello—Twenty-five Adults, 18 Y. P. and four Juniors.

Pine Bluff—Twelve Adults and six Y. P.

Prescott—Twenty-five Adults and 17 Y. P.

Texarkana—Fourteen Adults and nine Juniors.

Finances.

Arkadelphia District	\$ 264.63
Prescott District	273.95
Pine Bluff District	349.25
Camden District	355.57
Texarkana District	362.17
Monticello District	468.42
Little Rock District	708.71

Total\$2,782.70

In number of subscribers to Mission Study Class

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

Sunday School Department

Contributors:

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

SUNDAY SCHOOL LESSON FOR APRIL 30.

By Rev. A. M. Shaw.

Subject: Peter Delivered From Prison. Acts 12:1-19.

Golden Text: "The angel of Jehovah encampeth round about them that fear Him, and delivereth them."—Psalm 34:7.

Outline.—1. Prison and Prayer. 2. The Angel of Deliverance. 3. A Prayer Meeting Gloriously Interrupted. (Peloubet's Notes.)

Introductory: It is interesting to note the connection which this hated family of Idumean usurpers, the Herods, had with our Lord. Herod, misnamed the Great, sought His life in His infancy; his son, Herod Antipas, murdered John the Baptist and was a tormentor of Jesus during His trial; and the grandson, Agrippa I, was one of the earliest and most malignant persecutors of the Church. Their case is like Pilate's; they have no other fame.

1. Prison and Prayer, (Verses 1-5). "About this time," when Barnabas and Saul brought the offerings of Antioch to Jerusalem: "Herod the king stretched forth his hand to vex certain of the Church"—mainly James and Peter, who were recognized leaders. "And he killed James, the brother of John." This James, known as "the Greater," was a son of Zebedee, called by Christ "a son of thunder," and was the first of the twelve to suffer martyrdom. (See Mark 10:35-37). "With the sword." That is, beheaded him, which was both a Jewish and Roman mode of execution.

"He proceeded further to take Peter also." "Because he saw it pleased the Jews." How many crimes petty princes have perpetrated to please a perverse public! "Four quaterions"—i. e., sixteen; a quaterion for each

Missionary Voice Monticello District leads with 166; Little District has 156; Arkadelphia District 128, Texarkana District 125 and Camden 105.

Arkadelphia District leads with 40 subscribers to Young Christian Worker. Monticello District reports 31, Prescott District 22 and Little Rock District 20.

In Mission Study Monticello District leads with 13 classes and 236 members. Little Rock District has 12 classes with 208 members and Texarkana District reports nine classes with 176 members.

Before the year closes we should at least double our number of subscribers to the Missionary Voice, Arkansas Methodist and Young Christian Worker. The number of members in Mission Study classes might be trebled. Other interesting facts might be gleaned from our District Secretaries' fine report and maybe I will find room later to tell which auxiliaries reported—leaving you to discover which auxiliaries were marked—"No Report"—reminding me of demerits given in school reports long ago, greatly regretted by the children who had been careless or indifferent. Sincerely your co-worker, Mrs. W. H. Pemberton, Conference Corresponding Secretary.

of the four watches of the night. "Easter" should be translated "the Passover," for the heathen festival of Easter had not yet been adopted by the Church. "Prayer was made without ceasing," or "earnestly." What sublimity there is in this! The oppressed and decimated Church has no human "friends at court," no earthly resource in this hour of supreme peril when its great leader lies bound and helpless in a Roman prison, awaiting death. They turn to God, the highest of all help. Their praying was effectual because it was prayer with a purpose. They knew the one thing that was the first of all their desires, the release of Peter, and they prayed for that one thing.

2. The Angel of Deliverance. (Verses 6-11). "Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison." He was securely guarded after the Roman custom, being chained by either wrist to a soldier on either side. This occupied two of the quaterion; the other two probably watched either in front of Peter's cell or at points between that and the outer gate of the prison. Another type of prisoner would certainly have spent a sleepless night, but the morrow had no terrors for this prince of men. He was probably the only Christian in Jerusalem who slept that night.

"And behold, the angel of the Lord came," and "smote Peter on the side, and raised him up, saying, 'Arise up quickly.'" How vain were Herod's precautions! God's unseen deliverers care not for prison walls.

"And the angel said unto him, Gird thyself, and bind on thy sandals, and so he did. And he saith unto him, Cast thy garment about thee and follow me." It was evidently the fourth watch of the night, for the escape was not discovered until daybreak, (see V. 18), yet the angel betrayed no haste, but bids the apostle take time to gird and robe himself.

Verse 9. "Wist not that it was true." Peter had probably been dreaming of his execution, and thought this was only a singular turn in the dream. The goodness of God is often too great to be fully realized. They passed the first and second wards—points where guards were stationed, likely—and "came unto the iron gate that leadeth unto the city: which opened to them of its own accord;" that is, by divine power. "And they went out and passed on through one street; and forthwith the angel departed from him." God had done for him what he could not do for himself, and now left him to do the rest.

"When Peter was come to himself he said, Now, I know of a surety that the Lord hath sent His angel, etc." He realized that it was not a dream, but a fact, and no longer doubted.

3. A Prayer Meeting Gloriously Interrupted. (Verses 12-19.) When the full truth flashed upon Peter he hastened to the house of Mary, the mother of John Mark. Very likely the same house where the Last Supper was eaten, in which the disciples were praying when the Pentecostal baptism came, in which Peter now resided

when in Jerusalem, and where the Christians held many of their services. A company was gathered here, praying. Reaching the "door of the gate"—i. e., the outer door—Peter knocked, and a damsel named Rhoda (Rose) came "to harken."

And when she knew Peter's voice she opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said unto her, "Thou art mad!" How often are we unprepared for the answer to our prayers! The maid's story was too good to be true. And when she "constantly affirmed that it was even so," they said "It is his angel." They either thought it his "guardian angel" (in which the Jews believed), or else, thinking he had been slain in the prison, they thought it was his spirit.

"When they had opened the door and saw him, they were astonished." This gracious answer to their hearts' longing filled them with amazement. Truly, God is able to do for us "exceeding abundantly above all we can ask or think." Then Peter related the story to them, bade them tell it to James (the Lord's brother, and author of the Epistle of James), the local pastor, or bishop, and to the church. "And he departed and went into another place."

Herod, confounded and enraged, ordered the guards put to death.

Lessons: 1, There is more safety and power in prison with Christ than in a palace with a godless king. 2. When we can do nothing else for ourselves, our friends, or the cause of Christ, we can pray. 3. It is easy to believe in God, in a way; but it is hard to believe in a God who is so powerful, so good, and so near at hand. 4. They who pursue their ends, leaving God out of their reckoning, whether kings, communities or churches, are destined, sooner or later, to come to confusion.

Valedictory.

With this lesson my two months of service in furnishing these notes, end. My experience in connection with the work will lead me to follow these notes hereafter with greater interest. I thank the editor for his courtesy, and a number of brethren for kind expressions regarding the "notes." The work has been a genuine source of joy to me. I would that it might

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.

have been better done. May God continually bless our great and growing Sunday school work.

THE GOOD WORK GOES ON.

Rev. John W. Shackford, superintendent of teacher training work for our church, reports the following classes enrolled from the Gulf Division during the month of March: Alabama Conference, one, at Castleberry, with 10 students; North Alabama Conference, two, at Athens and Albertville, with 19 students; Louisiana Conference, five, at First Church, (New Orleans), Eros, First Church (Mansfield), Harrisonburg, and Maryville, with 48 students; Little Rock Conference, three, at Texarkana, Hope, and Mount Prospect (Stephens), with 38 students; Mississippi Conference, five, at South Side (Meridian), Andrews Chapel, New Chapel (Latimer), Washington and Fayette, with 72 students; North Mississippi Conference, two, at First Church, (Tupelo), and Ackerman, with 22 students. Total for the division, 18 classes, 209 students. The total church-wide enrollment for the month was 77 classes, 1,007 students, including eight individual students).

The latest announcement from Brother Shackford is to the effect that all Methodism in America will probably be using the same teacher training course shortly, with identical text books. All pastors should secure a copy of the first text book in the course—"The Pupil, the Teacher and the School," by Barclay, examine it, and as fast as possible have classes organized in all their Sunday schools. There is no doubt at all about the beneficial effect it will have on the future work of the church.—A. L. Dietrich.

SUNDAY SCHOOL NOTICE, LITTLE ROCK CONFERENCE.

Dear Sunday School Folks of the Little Rock Conference:

The past three weeks have been about the busiest of my life. I have put the entire time in working in the

CALOMEL SELDOM SOLD HERE NOW

Nasty Drug Salivates, Makes You Sick and You Lose a Day's Work.

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine. No biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

field, both day and night. Ere another issue of the Methodist reaches you, our "Seven-in-Seven" Campaign will be ended and our District Institutes will be on. I hope that you have had a great Campaign and that you will meet us at your Institute with a good report. From all reports the Campaign has been a great one, and I think we will reach the goal of seven thousand new pupils in our Conference by next Sunday.

Children's Day. Indications are that we are going to have the biggest observance of Children's Day ever had in our Conference. We are prepared to fill all orders, free, for Children's Day programs the day that the order is received. If you have not ordered yet, do so today. Remember the second Sunday in May is Children's Day. Don't fail to give the "Kiddies" the benefit of this, the best day in the year for them.

Sunday your last chance. If you have neglected to arrange for your school to be represented at your Institute next week, please do so next Sunday, as this is your last chance. If your name has not been sent in come on anyway and we shall look after your entertainment. Remember that we are expecting all pastors, superintendents, teachers, and as many others as are interested to come to the Institutes.

Report of Treasurer, Little Rock Conference Sunday School Board:
Amount previously reported...\$311.00
Pulaski Heights Sunday School 5.25
Wesson Sunday School..... 3.00
Fairview Sunday School..... 6.00
Monticello Sunday School..... 20.00

Total received for this year's work\$345.25
Clem Baker, Field Secretary.

EPWORTH LEAGUE. LEAGUE ANNIVERSARY.

Dear Epworth Leaguers of the North Arkansas Conference:

May 14 is Epworth League anniversary. This is our privilege to help in the League finances. The General Conference gave us this privilege, and we ought to use it. Your pastor will be glad to give you the evening hour if you will put on a good program for the evening. We Leaguers often grumble that we do not have a chance and that our pastors have not enough interest in us. If we will bring the goods we shall be sure of recognition. If you cannot furnish a program equal to the occasion, then ask your pastor to speak on some appropriate subject and let the League members stand at the exits after the congregation has been dismissed. Have the collection plates and ask the congregation to give you an offering. Almost every congregation will give you from \$5 to \$10 when they know that it is to be used to further the interest of the young people. If you cannot have it May 14, have it another Sunday. Then send this amount, whatever it is, to Howard Johnston at Conway, telling him what it is. Please let every League take this offering. We need the money so much in pushing the work. The Conference officers need some now, and the Conference Epworth League Board wants to do some building work for the young people.

How go the plans for the Newport meeting? Are you going to send delegates? Be active, dear young people, and let us show the world the effective service there is in young life.

May God bless you every one. Let us not forget to pray for each other.—Truly, J. J. Galloway.

CHILDREN'S DEPARTMENT.

SPRING MILLINERY.

"How do you like my Easter hat?"
Whispered a voice one day,
And when I looked 'twas a daisy fair,
Blooming beside the way.

"Tell me," I said, where you got your hat,
Fashioned of white and gold?"
And if you listen you shall hear
Just what the daisy told.

"First we are shaped at the wholesale house,
'Way underneath the snow;
Later we're trimmed by the rain and sun,
Artists who really know.

"Nature's own milliner decks us all,
Fashions with loving care,
Out in the meadow, field and wood
Bonnetts and garments rare.

"Oh, it takes time, but we're always here,
Ready for opening day;
And could you find in the costly shops
Lovelier spring display?"
—Eleanor Allen Schroll in Ex.

AN EASTER STORY.

"They're going to be grand doings at our church on Easter, I understand," said Mrs. Burwell, who had dropped in to have a chat with her neighbor, Mrs. Foster.

"They've been practicing their music for weeks, and are going to take great pains with the decorations. You know, my Ruth is in the choir, and so I hear all about it."

"Well, that's all right," answered Mrs. Foster. "If there's ever a day when we ought to feel joyful and do all we can to show it, that day is surely Easter."

"You'll go, won't you?" asked her neighbor. "You were always so fond of music, Sarah?"

"Yes, I know," rather nervously answered Mrs. Foster. "And I'm still fond of it, but somehow I don't get much chance to hear any lately. As for going to church Easter, why it's

this way—I would not say this to any one but you, Emily. The plain truth is, I really haven't anything fit to wear to church on a bright Easter morning. I can manage pretty well on ordinary Sabbath, but it's only human nature to want to look a little freshened up on Easter. Of course, Margaret and Helene must have new things, for they can't look different from other girls, and by the time they're fitted out there isn't much left in my pocketbook. Maybe I'll slip into a back seat in the evening; it doesn't seem right, I know, to stay away from church because one is shabby, but I don't want to mortify the girls.

In the next room, lying on a sofa, with a hot-water bag pressed to her aching head, was one of "the girls."

Margaret Foster could not help hearing this conversation, as the door was ajar. She was supposed to be asleep, as her aching tooth had kept her awake the night before. So interested was she that the pain had mysteriously disappeared.

"The ache in my heart is all I can feel," she said to herself, her eyes full of tears.

Then, jumping up from the couch in her impulsive fashion, she tossed the pillow in one direction and the bag in another, and standing before the fire clasped and unclasped her hands nervously, a habit she had when worried.

"How selfish we have been! How selfish I have been!" she was thinking over and over.

"Why didn't I realize it before? But it's not too late yet;" and quietly leaving the room she rushed upstairs, where her sister was busy with some sewing.

"You come like a whirlwind, Mar-

WARNING ORDER.

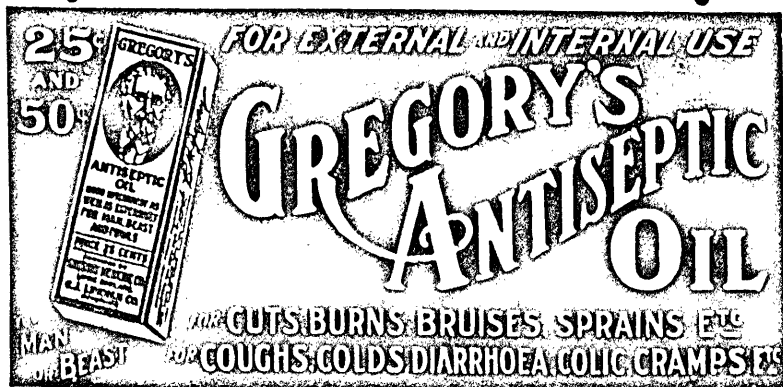
Circuit Court, Pulaski County.
L. E. Hinton, Trustee, Plaintiff,
vs.
Mrs. J. R. B. Moore et al., Defendants.
The defendant, Mrs. J. R. B. Moore, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, L. E. Hinton, Trustee.
March 22, 1916.
DAN D. QUINN, Clerk.
By O. L. McNAIR, D. C.
S. W. Rogers, Attorney for Plaintiff.
O. J. Ferguson, Attorney Ad Litem.

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garet," said Helen. "And you positively look wild. Is your tooth worse? Why in the world don't you have it out?"

"It isn't my tooth, Helen," answered Margaret, dropping on a hassock by her sister's side. "It's my conscience that's hurting now. Oh, Helen, did you ever think that you and I are selfish pigs?"

"You do use such coarse expressions, Margaret," said her sister, in annoyance. "No, I can't say that I ever thought anything of the sort; what's the matter now?"

But even matter-of-fact Helen became intensely interested when Margaret repeated the conversation she had just heard. "And now, Helen," she said, in conclusion, "there's going to be a reform in this family, and you and I are going to start it. Father'll help us, I know; while he's as good a man as ever lived, you know he never notices what we wear. Mother might wear a night-cap to church, and he'd think it all right as long as her head was covered. But he shall notice after this, as sure as my name's Margaret Foster."

"Mother's so pretty, too," said Helen, thoughtfully. "Much better looking than her daughters, Margaret, and she's only forty-six. It's pathetic to think she has been so unselfishly denying herself to give us new clothes."

"It's more pathetic to think we've let her do it and never given it a thought," Margaret answered. "Coarse or not, pig isn't too strong a word, Helen. I'm so thankful that I heard that conversation; I mean mother shall have a different Easter this year."

"And I'll help you with all my heart," said Helen, now thoroughly aroused.

That evening the girls persuaded their mother to make a call in the neighborhood, and then, deliberately taking the newspaper from their father's hands, asked him to listen to them for a few minutes.

Their little story took the good man entirely by surprise.

"You must be mistaken," my dear," he said to Margaret, who was spokesman. "I'm sure your mother always looks very well—very decent indeed."

"So does old Barbara look decent when she comes after the washing," retorted Margaret. "Father, when do you think mother has bought herself a new dress or new bonnet?"

Mr. Foster hadn't the slightest idea. "These things are not in my line," he said. "I remember when we were first married she wore a bonnet with a sort of pink color in it that was very becoming—very becoming. But I suppose she's too old for that now?" he asked, hesitatingly.

"Old!" exclaimed Margaret. "Why, father, mother's only forty-six, and she'd look ten years younger in pret-

RELIEF SURELY COMES.

The use of "RENWAR" surely brings immediate relief to sufferers from rheumatism. The makers of this remarkable remedy have hundreds of letters testifying to this fact. Copies of these letters will be sent to any one on request. No matter how long you have been suffering from rheumatism, nor how many remedies have failed to relieve you, try "RENWAR." It is guaranteed to give satisfactory results or money will be refunded. Get a fifty cent bottle from your druggist today. If he does not have it we will send a full size bottle postpaid upon receipt of price. Warner Drug Co., Nashville, Tenn.

FOR MOTHER.

Do see my little Easter bloom,
The first one I have found;
I saw it near the apple tree,
Just peeping from the ground.

And then I looked, and looked, and looked,
But could not find another;

And now, because I love her so,
I'll give it to my mother.
—Ethel K. Behrman in Ex.

ty clothes. Just give Helen and me leave to do some shopping, and you'll be surprised at the result."

Matters were satisfactorily settled when Mrs. Foster returned from her visit, and she found her husband and daughters in the best of spirits. Several times during the evening she caught her husband gazing at her over his paper in an unusual manner. He was thinking how pretty she used to look in that bonnet with a "pink color."

"Why, girls—why, girls!" was all their mother could say when she was escorted into the parlor that bright Easter morning and presented with the pretty bonnet, dainty gloves, and several little "accessories" so dear to a woman's heart, and told she was to make herself look as nice as possible for church.

Of course she was pleased. Who wouldn't have been? The little touch of pink in the bonnet suited her dark hair and eyes to perfection, and the "big touch" of happiness brought the prettiest color to her cheeks, and made her look years younger. After she was all ready for church she was led triumphantly downstairs, where her husband was waiting for her.

"Sarah, I wouldn't have believed it!" he ejaculated slowly, as he looked at her. And then, as bashfully and awkwardly as a schoolboy, he handed her a lovely bunch of carnations. "The florist told me these were the correct things," he said.

There were tears in Mrs. Foster's brown eyes as she pinned on the flowers, but they were happy tears.

"Come," she said to the rest, "let us go to church; I want to thank God for this happy Easter.—Blanche Bailey King in 'The Lutheran Observer'.

MISS LOVINA'S EASTER.

"I've borne with him and borne with him," Lovina Karsters averred, keeping grim watch over the kettle wherein her Easter eggs were boiling. "I tell you you haven't any idea how I've borne with Billy."

"Haven't I?" said the minister. Miss Lovina looked up suddenly, and dashed away an angry tear.

"I didn't mean that," she said. "If there's a living being next to almighty God, in all these camps and prospect-holes and ranches out here, that knows all about us, it's you. But you haven't ever been a single woman keeping house in a log cabin, and you don't know what it is to be a sister of Billy Karsters."

"No," said the minister, "I don't."

He left the plaid-cushioned rocking-chair where he had been sitting beside Miss Lovina's workbasket, and walked across the room to the window, peering out between the geraniums blossoming there to the shaft houses of the Kingfisher mines, across the gulch.

"I don't know all that it means to be a sister of Billy Karsters," he went on, after a moment. "I know a part of what it has meant. It has

meant patience, and self-denial, and fortitude, and the charity which suffereth long and is kind—"

Miss Lovina whisked the kettle or eggs to the back of the stove, and slammed the griddle into place with ferocious energy. "Don't! Don't you say another word! I've told Billy he shouldn't live under this roof again, and there's an end of it. I've borne it when he went off to Mullins' and gambled away every cent of his month's pay in one night," Miss Lovina continued. "I've borne it when he got so intoxicated he fell off the seat of his wagon, and the superintendent fired him, and only took him back because I went and pleaded for him. I've borne it when he skipped out, and was gone for days and nights together, nobody knew where. Folks say he's been better since I came out here to look after him, and he had a home to belong to; but land knows what he must have been like before I came, if that's true! But I got to the end of my patience, last night, when he sat down in that basket of eggs I was all ready to color."

"Billy wants to ask your pardon," the minister remarked after a long silence. "He wants to come back. I saw him down on Main street just before I came up here."

"He can't come," said Miss Lovina.

"I think if I were in your place I would let him come back. Billy is only a boy, Miss Lovina. He's been doing better lately. It was an accident about the eggs, I'm sure. Suppose you let me go and find him, and tell him to come up here to supper?"

"He can't come," Miss Lovina repeated. "When I say a thing, I mean it."

The minister knew Billy Karster's sister well enough to say no more. He stayed at the cabin a little while longer, praising the vivid blue and crimson eggs which Miss Lovina displayed, and asking her whether she was going to spare a few of her geraniums to decorate the room above Thompson's store for the services which were to be held next day. Then he took his way down the hill again, a royal figure, between the stumps of half-cleared pines; and Miss Lovina looked after the white hair beneath his hat as it moved away, and cried again.

"You're a prince of God," she said in her heart. I'm not worthy to have you set foot in my cabin, nor none of us are, except you've looked after us so long you'd miss it if there wasn't some cantanker to settle somewhere. If you'd been here before I said it, I'd never have said it; but I've never gone back on my word to Billy, not since I used to tell him I'd spank him, when he was a little fellow in dresses."

The afternoon was growing late, and the minister was walking slowly along the upper hill path toward the company boarding house, when somebody working on the flume, a few rods to the right of the path, waved a cap toward him in greeting. He struck off toward the flume, looking forward to a chat with some one of his friends among the workmen. His heart sank when he saw that the man was Billy Karsters.

"I didn't mean for you to come over here," said Billy. "I was just a-saying, 'How d'ye do?' Been up yonder yet?" He waved his cap again toward the cabin of Miss Lovina.

"Yes, I have been there. I'm afraid you must wait a little longer, Billy."

The boy turned back to his task, with disappointment in every line of his face. He was working with another man up on the roofing of the flume, a large covered wooden trough which carried an unusually large volume of water, swift and strong in current from its heavy fall, down the gulch.

"That flume is larger than I ever realized," said the minister. I reckon a man could drown in it if he happened to fall in."

"You bet he could," Billy answered. "Go slow there, Robinson. That plank isn't safe."

There was a sudden splash, and a cry. Robinson struggled shoulder-deep in the water, clutching wildly at the plank above his head. His hands were slipping as the fierce current swept him on, when Billy Karsters caught his wrists, and dragged him up. Just as Robinson grasped one of the uprights at the side of the flume, the loose plank upon which Billy stood turned and slid away beneath his feet. The boy dropped out of sight in the water, whirled on under the roofing.

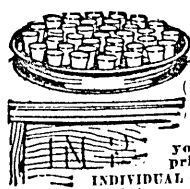
Robinson drew himself up to safety, half dazed by the suddenness with which it had all occurred. The minister was running southward at the edge of the flume where it hugged the hillside, shouting and waving his hat toward another workman who was busy on the roofing some hundreds of yards below. Comprehending in some way from the signals what must be done, the man threw aside the planks which he was preparing to nail down, and, stooping over, grasped Billy's blue blouse as the current whirled it past. He could do no more than hold the boy's dead weight until the minister reached him, and helped him lift the lad, unconscious as he was, to the moss and pine needles on the hillside.

There was a gash on Billy's forehead where the fierce water had hurled him against some projecting beam.

"He's not drowned," said the doctor.

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tor, reaching that strange group on the hillside. "He's beginning to breathe again. If there was any water in his lungs, you've got it out. I don't know about that gash. It looks bad, on the temple there. We'll have to take him somewhere."

"To his cabin," said the minister, although the boarding house was nearer.

They carried the boy up the hill to Miss Lovina's door. At sight of him she put her hands before her eyes for one moment, retreating dizzily toward the inner room of the cabin. Then she came forward, practical and collected as ever, bringing out of her scanty supplies such restoratives as were at hand.

The minister stayed at the cabin that night, while the doctor worked over Billy. Once, in the evening, Miss Lovina caught sight of the basket of Easter eggs, set aside in readiness for the morrow; and the quiet, firm woman cried out with an exceeding bitter cry:

"Oh, my boy! my little baby brother! I used to make them for him when he wasn't out of his little short dresses, and it was because of them that I sent him away."

"Hush!" said the doctor's voice at the door of the other room. "I may be wrong, but I think he's coming to himself."

Billy's sister crept up to his bed, and dropped on her knees. The boy stirred, and put out one hand feebly.

"Lovina," he said.

"He'll be all right," the doctor told her an hour later. "You'll have to keep him quiet for a while. You can have him to yourself, and nurse him, and pet him. That will suit you, I know. What in the world are you crying about? Brace up here, and make us a cup of tea."

It was twelve o'clock when the minister went down the hill again. On one arm he carried a basket of blue and crimson Easter eggs; upon the other, a big blossoming geranium wrapped in newspaper.

"If you'll take them now, I'll be certain that you'll have them in time tomorrow," Miss Lovina had said, pressing them upon him apologetically. "I might not have anybody to send them by, and I wouldn't miss their being there, not for worlds. I can't be in church myself tomorrow, but the Lord knows I'll be keeping Easter up here beside Billy's bunk."—Mabel Earle. In Ex.

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JIM'S EASTER.

Jim had been "one of the boys," and a favorite, because he was always so cheery and on the lookout to "help a fellow." There were many sides to Jim's character; he was a hard worker, a fine story-teller between working hours, and in his soul was a great love for the beautiful, especially for flowers. He longed to see the country with its stretch of hills and field, its clear blue sky and the woods where the violets grew.

"Just think," he said to his little friend Bob, "you can pick 'em right off the ground without payin' or even askin'; mother said so."

Jim had no anticipation of seeing the outside of the busy city streets, but he did, and it all came about in this way:

There was a large fire and the boys were rushing headlong after the engines, when a little fellow stumbled and fell in front of a moving car. Jim saw the danger and made a hurried leap to his rescue, fairly throwing the child from the track, but he had no time to save himself, and when he opened his eyes again it was in the hospital ward.

The weeks went by and Jim was sadly missed. He said to one of the boys, "Seems to me, if I could get to the country I'd be well again," and then his voice grew husky, "but I couldn't sell papers there, could I?"

Easter was very near, and Jim began to ask the boys how the flower stores looked.

"Lots of fine lilies, ain't there? My! but they're fine; I thought sure I'd have one this year, all my own! been saving up for it a long while, but now I'll forget it."

There was a special meeting of the boys that night, and it was decided that Jim was to go to the country, but how?

The boys had planned to buy an Easter lily for him, but it had not entered their minds that they could do more, but when the heart is in the work it usually wins, and it did this time. They decided to tell Jim's story to his old customers; they knew many of them by sight, and were sure they would listen, for they had often asked for him. One old gentleman was especially interested in him and after asking many questions he said if one of the boys would go with him he would go to the hospital to see Jim.

Bob was chosen to go. When Jim saw Bob and the old gentleman his face brightened with pleasure.

"It's very kind of you, sir, to come to see me."

"I have missed you, my boy; you have sold me my evening paper for a long time."

He then talked of many things, drawing out the story of Jim's life. He promised to come again soon, and when he and Bob were alone, he said earnestly, "Jim is a worthy fellow, and I will help you to get him to the country, but you must do your best first."

The boys did their best, and their fund grew steadily, nickel by nickel, and sometimes a dime found a home in the box. The day before Easter the boys again counted their money, and the old man stopped on the corner.

"Well, boys, what have you by this time?"

"Five dollars—will that pay his fare, do you think, sir? We could send him more after a while."

"You're a plucky lot of boys; but what about the lily you were going to buy? That will cost you something."

"Oh, we've bought it."

NEWS OF THE CHURCHES.

NORTH ARKANSAS LAYMEN.

Allow me to call your attention to the Triennial Conference of the Methodist Laymen, Lake Junaluska, August 1-6. Look up your Arkansas Methodist of March 16, page 4, for its first announcement.

Bishop Atkins assures us the big ("Junaluska") Hotel will be ready for use, and other small hotels are going up, and the problem of entertainment seems solved. The program will include some of the greatest convention speakers in America, and will be published later.

The district leaders will be called on by our office in Nashville to assist in getting a large delegation from Arkansas. I trust they will all heartily co-operate with Dr. Rawlings and Brother Tippens. If all the Conference leaders, district leaders, presiding elders and such other laymen and preachers as can be there will be on hand at the sessions August 1 to 6 and get the inspiration sure to be had by waiting on our Lord on the mountain tops, we can bring great things to pass in our Methodism. There is no thought of a collection being taken, but we are not afraid of one. At the great New Orleans Missionary Conference, Bishop Galloway, assisted by Bishop Hendrix (the David and Jonathan pair of our church) took up the great collection, and at Junaluska, 1913, the offering just started

Inquiry told that the boys had gone without their dinners to buy Jim's lily.

"Well, boys, tomorrow morning, if you will come to my house and bring the lily along, I will contribute my share to the fund."

The boys were puzzled, and yet they believed in the old gentleman, and Easter morning, with as clean hands and faces as they could muster, they wended their way to the beautiful house on Lowell street.

A colored servant opened the door and treated them as politely "as if we were real gents," Bob said, afterward. He led them upstairs and through a long hall, and opened a door into a beautiful sunny room.

"Come right in, boys," the old gentleman said cheerily, but they stood motionless in the doorway; there sat Jim in a big wheel-chair.

Bob nearly dropped the lily, but Jim put out his hand and said, "Now, boys, did you bring it to me? How good of you!" And then such a visit as they had!

The old gentleman slipped out of the room, and then Jim told them how he had been to see him each day, and finally had brought him here.

"He lives alone, boys, and hasn't a child in the world," and here Jim broke down, but the old gentleman was there to finish the story.

"Yes, Jim is to be my boy now, and he has you, his true, staunch friends, to thank for what has come to him in the time of misfortune, and the sacrifice you have made for him will some day be rewarded."

The boys' faces were radiant, and no jealousy found a place in their hearts, for, as I said before, they would stand by Jim.

He shook their hands warmly, and some color stole into his face. "I thank you more than you know for the lily and all the rest."

With lighter hearts the boys went into the world again.

Jim's lily nodded, and the Easter bells rang on.—Selected.

of itself, and Bishop Hendrix stepped up and gave the congregation a further chance, until the giving amounted to nearly three times the amount of the New Orleans offering. Let us all pray for a great meeting, in which the Holy Spirit may have the right of way, and as many as possible of us Arkansas people go.—Your brother, F. M. Daniel, Lay Leader, North Arkansas Conference.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Harwell—Out of town for some time. Doing what I can at the Capitol View Church.

Dr. Wilkinson is planning for a great revival at First Church, Argenta. Had good services Sunday and excellent prayer meeting. Brother Gee has been in a meeting at Capitol View all the week. Had a fine day and large attendance at all the services Sunday. The Junior and Senior Leagues held prayer meeting at Pen Sunday afternoon.

Brother Fitzhugh had a normal Sunday school Sunday, and the best congregation Sunday morning he has had in his pastorate at Henderson. Has had twelve conversions in the meeting that is still in progress. He is being aided by Brother Hively of Argenta.

Brother Hively of Gardner Memorial had a good Sunday school and good congregations Sunday with one addition.

Brother Hammons reports his Sunday school above the normal, and 21 additions, mostly on profession of faith. Having prayer services this week.

Brother Hundley reports his services well attended at Pulaski Heights, with Sunday school above normal, and meeting doing much good.

Brother Wilson reports the work at Forest Park is hopeful. Sunday school has doubled since he has been there.

Brother Hutchinson reports a splendid prayer meeting. Large number in Sunday school, and a great crowd at the morning service. Is holding services each evening this week. Three additions, and nine infants baptized.

Brother Rodgers reports good service at Highland; crowded house Sunday evening; 293 in Sunday school. Brother Clark is helping him in the meeting; three additions.

C. N. Baker reports that he has been having a good time on his rounds. Had a great meeting at Arkadelphia and also at Monticello. Is now helping Dr. Richardson at Asbury.

Brother Clark reports the best day at DuValls Bluff last Sunday that he has ever had there. Preparing for a meeting at Hazen in near future.

J. D. Baker reports the largest number in Sunday school this year;

YOUR HEART

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

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58 in prayer meeting, and the largest crowd he has ever seen in Twenty-Eighth Street Church Sunday evening. Now in revival campaign.

Dr. Monk was on the Bryant Circuit Saturday and Sunday. Fine crowds and rich spiritual services.

HOT SPRINGS METHODISM.

Present—Robertson, Steele, Bulkley, Forsythe, Swartzbaugh, Holland, Rainey, Lindsay, Dr. Few, Hughes, Duckworth.

Holland—(Third Street)—Had great day yesterday. Two great congregations. A very fine Sunday school. Closed a very successful revival Sunday night. Rev. Z. D. Lindsay preached two great sermons Sunday, which set the people on fire. There was shouting at the morning service; four additions to the church and the church greatly revived.

Hughes—Was with Brother J. F. Taylor on Friendship Circuit in the Sunday school institute Saturday and Sunday. Had an interesting time. Brother Taylor is one of the most consecrated men in our church, and is in many respects doing a great work. If more of our men had Taylor's consecration with their manipulation, this Conference would be turned up-side down this year.

Duckworth—We had a great day; 177 at Sunday school; \$6.54 collection. We have 196 enrollment. We are working for 250 next Sunday. The old skating rink is proving to be the very place for our work. We had two packed houses yesterday; 28 accessions on profession. Bulkley is doing some strong preaching, and is attracting large congregations. Mr. Swartzbaugh is sweet spirited, gentle, consecrated, and efficient as a leader of song. We are looking forward to great things.

Forsythe (Ussery Circuit)—Have nine appointments; six Sunday schools. All doing good work. Increased attendance of about 40 per cent. We have a missionary spirit and our people are happy and doing well. Brother Forsythe is doing his best, and that means a great deal.

Dr. Few—Still at work in the district evangelistic campaign and getting good results. Held three quarterly conferences last week of two days' duration each. Dr. Few is a tireless worker, and we all love him and appreciate his work. Every interest in the district received especial attention from him. We expect a great year on the district.

Robertson (Park Avenue)—Had very

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Siloam Springs



Arkansas.

fine day. Good Sunday school; good congregations at both hours. Dr. Few preached two very fine sermons, very pertinent to the hour. We needed it and it did us good. We will begin a revival next Sunday with Brother Holland to help. The One-to-Win-One plan is helping us.

Lindsay (Nashville)—Am delighted with the outlook at Third Street. I think we will have a great church there some day. Delighted with the association I had with Brother Holland. Everything at Nashville is moving on nicely. We have overflow congregations on Sunday night, and the work is growing along every line.

Bulkley (Evangelist)—Have been delighted with the work being done at Oaklawn. The Sunday school is doing great work. Best organized work I have seen.

Rainey (Superannuate)—Enjoyed my day. Heard Dr. Few preach a great sermon on One-to-Win-One. It will result in great good.

Steele—Was at Third street yesterday morning and enjoyed the service very much. The old-time revival fire has broken out and I have been made to feel its effect as I have not in years.

Swartzbaugh—Is happy in his work. He is the best singer the pastor of Oaklawn has ever known. His work has been most satisfactory to pastor and people.

Copeland—Could not attend, but phoned his report to the secretary. Had two great congregations. Two accessions on profession, one by letter. Large attendance at prayer meeting. Great Sunday school. Sunday school doing some very fine work. Things are on the hum.—R. L. Duckworth, Secretary.

BEXAR CIRCUIT.

I have seven regular appointments each month. About two months ago on my round I got my good women to pledge their Sunday eggs on the Conference assessments. All my churches responded, save one. We have from four to eleven at each church. We have twelve or fifteen dollars in cold cash, besides what we have sent you, and there is no telling where it will end. Some children told their mother that the old hens have caught on to it. Our hens are becoming religious. I have two Sunday schools that are doing some specials for China. Had two good services today. We are expecting a helpful quarterly meeting on the fifth Sunday.—J. W. Johnston, P. C.

FORREST CITY.

Our work goes forward here. Our congregations are steadily growing, our Sunday school is also making progress, and, best of all, people are finding Christ and coming into the church. The first Sunday in April Bishop Hendrix was with me, preaching morning and night, to the great delight and profit of our people. He was here primarily in the interest of our new church project, the subscription to which has now approximately reached \$16,000, and we expect it to grow to \$20,000 this spring. We expect to begin work in about ninety days.—J. F. E. Bates, P. C.

BRIGHT STAR CIRCUIT.

Ever since I came to my work I have been reading good letters from the brethren about their work, but haven't done any writing myself, so I thought I would write to let the brethren know how we are getting along on the Bright Star Circuit. I left Hot Springs on December 10,

1915, for my work. I was taken down with pneumonia at Belton on Sunday after I left Hot Springs. I was there about ten days. Dr. Gentry came to see me on Sunday and told me that it would be several days before I could travel again. I was taken care of by Brother and Sister Pickett of Belton. They are good people. May the richest blessings of God rest upon them. Dr. Gentry's father is a local preacher. He came to see me and prayed for my restoration. Brother Armstrong, the preacher, came to see me during my illness. Brother Armstrong is liked by his people. They say that he is a good man. As soon as I was able to travel I started for my work. I arrived at Bloomburg, Tex., on the 22d day of December. My household goods arrived first. My good people heard of my illness, and they had hauled my household goods to the parsonage, and everything was here ready for housekeeping when we got here. After we got everything put up I began to look around to see what I had to do, and found plenty to do. I found one Sunday school and just lots of good people. I began to visit as soon as I could. My people were willing to work with me. I have six Sunday schools now, and they are doing good work. I have people to preach to living in three states. We have good churches in this country and lots of good people to stand by us in the work. Such men as Brother Barney Sexton, Dr. A. E. Adcock, Brother Tidwell, Brother Scott Brown and Brother Clarence McKelvey, and many others that I could mention if space would permit. Rev. J. A. Biggs, our presiding elder, is loved by all who know him. He is a fine elder. He is willing to help his men do anything to help the work and the cause of Christ. We are needing a revival all over the work. All who may read this, we ask an interest in your prayers, that we may do more and better things for our Master this year than ever before.—S. B. Mann.

MONTICELLO DISTRICT.

The dry weather during February and March made the roads fine for our country congregations. The circuit preachers have had good congregations and are hopeful.

Rev. W. C. Lewis, who has the camp work in our district, moves along in his even tenor. A beautiful church has been built at Southern Camp to accommodate the growing congregations. The writer had the privilege of spending a Sabbath in that elegant camp, and occupied the pulpit in the commodious and lovely church. I hope the time may come when I will have the opportunity of another visit. Happy pastor, delightful place, intelligent congregation.

Rev. J. C. Williams and his junior preacher have their work well in hand on the Hermitage Circuit. It is one of the best circuits in the district, with large and loyal membership. Rev. R. W. McKay of Warren is a much loved pastor. He has had some desirable improvements made in the basement of his church. Brother "Mc" is a fine preacher, gifted in sociability, and does not know the meaning of the word fail.

Rev. J. A. Henderson of Crossett, as pastor and worker, is surpassed by no one. He has a hold on his people that commands admiration. Labor seems to be his slogan. Success has always crowned his efforts. Rev. A. M. Shaw, who serves Arkansas City and Lake Village, is laboring under difficulties caused by the recent overflow of the Mississippi River. His are

a noble and generous people, and with fair conditions will meet expectations. Their lands are enriched by the overflow, and will doubtless have an abundant harvest of cotton this fall.

Rev. T. O. Owen of Monticello is serving his first year in the district, after an absence of several years. He and his cultured family are valued assets everywhere. Truly favored is the congregation that has his services. He is a perfect fit in the finest church in the district and the wealthiest congregation. He is true steel to the country pastor who needs his services. The measure of life with him is service.

Rev. Roy Farr is a polished shaft, and is in good favor at Portland. We hope he will be in our district for many years. Brother Davidson is a very busy man. He is a leader in the pulpit and in the affairs of the church. His place will be hard to fill. The present outlook seems truly optimistic. No note of discord is heard. All are at work all the time.—Truly, R. Spann.

PINEVILLE, MO.

I am stationed at Pineville this year. I have a splendid people to serve. They are taking care of their pastor, and I believe he is highly appreciated. I am sure the preacher appreciates all the kindnesses the people have shown him since he came here as their pastor. I am proud of the Arkansas Methodist. I wish every family in my charge would take it. I am sure it would do them good. I often think of all my old friends in Arkansas; wish I could meet them all, and especially the dear itinerants, by whose side I fought so long in the dear Arkansas Conference. We are having a very successful and pleasant year. My dear boy, Floyd, came and preached for us one week in one of my meetings. The people liked him. We had a good meeting. They all say he is a fine preacher. I would love to attend one more conference in Arkansas. My mother is living with me. She is 87 years old and has been sick most of the time for three months. I am expecting her to cross over the river most any time. This keeps me

When the Baby Is Fretful,

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

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

very anxious all the time, but, thank God, I will know where to find mother when she is gone. I ask an earnest prayer from everyone who reads these lines.—J. N. Villines.

PROGRAM.

Fifth Sunday Meeting for the Western Section of the Prescott District, at Bingen, Saturday and Sunday, April 29-30, 1916.

Saturday Morning.

9:30—Devotional and Announcements—Rev. W. W. Christie.
10:00—"The Church and For What It Stands"—Hon. J. C. Pinnix.
10:30—"The Layman's Part in the Church"—Mr. Burt Johnson.
11:00—Sermon—Rev. S. A. Hill.
12:00—Dinner on the grounds for all.

Afternoon Session.

2:00—Second Quarterly Conference—Rev. W. M. Hayes.
3:00—"Woman's Work in the Church"—Mrs. Jessie Hill.
3:30—"Sunday School and Evangelism"—Hon. A. P. Steel.
4:00—One-to-Win-One, Open Discussion—Rev. Z. D. Lindsay.
4:30—Business Session.

Evening Service.

8:00—Sermon—Rev. J. H. Bradford.
Sunday Morning Service.
9:45—Love Feast—Rev. T. M. Armstrong.

11:00—Sermon and Sacrament of Lord's Supper—Rev. W. M. Hayes.
Afternoon Service.
2:30—"Epworth Leagues and Prayer Meetings"—Rev. W. W. Mills.
3:00—Sermon to the Children—Rev. J. M. Hamilton.

Evening Service.

8:00—Sermon—Rev. W. W. Mills.

MEETING AT RUSSELLVILLE.

We have a great meeting in progress in Russellville. Early in the year we began a systematic campaign in our church work, and planned to follow it up with a two weeks' meeting. On Sunday, April 9, Brothers W. C. Watson and James F. Jernigan came to us and the meeting was soon in full swing. The attendance has been the very best, and interest has been good all along. Now at the end of the first week we have had several conversions, and thirteen have given their names for membership. Yes—

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.

WOMEN WANTED

Full time, salary \$15, selling guaranteed hosiery to wear; 25c an hour, spare time. Permanent; experience unnecessary. International, Box 122, Norristown, Pa.

WANTED — Thousand preachers, students, teachers to introduce Fire-side Sunday School; salary eighteen hundred. UNION BOOK COMPANY, Oklahoma City, Okla.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. \$3 per hundred, samples 5c each. 83 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

terday was the greatest day I have ever witnessed. Brother Jernigan carried things before him in the Sunday school hour, and this was followed by a sermon from Brother Watson which was great in spiritual power. At the close of the service there were a number of happy conversions.

At three o'clock in the afternoon we had an old time "Love Feast." It was good to be there. At the night service people were turned away, the house being filled to its utmost.

We are expecting great things this week. My preachers, who are helping me, make the finest combination I have ever known.—Jno. A. Womack.

BROWN AND CURRY IN CHARLESTON, S. C.

We are having the greatest meeting of our lives. This staid old city by the sea is being shaken as God only can do it, and to date we have had 2,150 for prayers. Surely God is working in South Carolina as He has never before. There is a spirit of revival all over the state. Some of the best cities and towns are being won to God. Mr. Brown has been at his best in this city. Yesterday (Sunday) with more than 2,000 men packed in the Tabernacle there was the hush of death over the great crowd as Mr. Brown appealed to the hearts and consciences of the men. Two hundred responded to the call eagerly, and we are rejoicing that Charleston is going to be a greater city religiously.—C. P. Curry.

MEETING AT THIRD STREET, HOT SPRINGS.

We have just closed a very successful meeting at Third Street. It began April 9 and closed Sunday night, April 16. One week before the revival we held prayer meetings each night at the church preparatory for the work. Six weeks before the revival began we began the One-to-Win-One campaign. A study of the subject of prayer was conducted each prayer meeting night several weeks before the opening of the revival. Rev. Z. D. Lindsay of Nashville, Ark., was with me, and did the preaching for a week. It was never my pleasure to be with Brother Lindsay or to hear him preach before. But my joy was great when we began the work together. I never worked with a more congenial man in a revival in my life, and I never heard any man preach such strong sermons as he did. His preaching is doctrinal, Scriptural, forceful, pointed, and carries with it the force of authority. He does not preach in a patronizing way, telling the people that this or that, perhaps, is so, and I would advise you to think over the matter, but he preaches with definiteness and with great authority. Every sermon was just what we needed and just what the people desired. The house was packed from the second night of the meeting, and on Sunday night the house was crowded. The people said that they had never seen such a congregation at Third Street Church before. Great good was done by Brother Lindsay. There were four additions to the church, but that was scarcely the beginning of the good that was done. Our people are grounded in the fundamentals of the teachings of Christ, and the work that was done will show for itself in months to come.

The last night of the service Brother Lindsay preached on the theme "Christian Perfection," and the people said, many of them, "I have had several questions settled in my life," and one person said, "You have

straightened out my life once and forever." This means something in Hot Springs, where we have all kinds of doctrines and theories of the Christian life. This work done by our beloved brother is the most solid and permanent work yet wrought in Third Street Church.

We rejoice greatly over the results of this revival. We recommend Rev. Z. D. Lindsay to any congregation anywhere, and know that the work done by himself wherever he goes is work such as the Methodist Church needs everywhere in these latter days. We are going on with our One-to-Win-One campaign through Easter. Pray for us that we may have many souls added to the church.—R. M. Holland.

OBITUARY.

GILES.—Mary E. (Ballew) Giles was born June 10, 1848, and died March 22, 1916. She was married January, 1876, to Simeon W. Giles. Sister Giles was reared in Dallas county, Arkansas, near Hunter's Chapel. When a young woman she was converted and joined the Methodist Church. Eight children were born to her, four of whom preceded her to the great beyond. Her husband, three sons and one daughter remain to mourn their loss. Sister Giles was a good woman. She was kind and charitable. She was ready to help, and often gave assistance in material and other ways to the poor and needy. Sister Giles loved her church and gladly welcomed her pastors into her home. She took an interest in the religious work of her community, this being more especially true in her last days. Her greatest concern was about her children. Her last conversation with the writer was about them. A good woman has left us. The children and husband who were so devoted to her are lonely, but not alone. The Master will comfort them and help them in the hour of sadness and grief. Some sweet day we'll all go home, never more to part again.—Her Pastor, Jesse L. Leonard.

STATE-WIDE EVANGELISTIC CAMPAIGN.

(Continued from Page 16.)

fishes? It was not the quantity of food he had that made it feed the five thousand, it was the hands into which he put it. Last of all, may be, you have not considered the eternal values that hinge on the efforts of this campaign. Webster said: "If you put yourself into marble it will crumble; if into bronze it will succumb to the erosion of time; if into costly buildings they will fall into dust; but if you put of yourself into the character of men you will live throughout eternity." The prophet saw this when he lifted the veil and said: "They that turn many to righteousness shall shine as the stars forever and ever!"

Redeem Your Pledge.

Friend, you have a few more hours in which to redeem the pledge you have made to win a soul to Christ by Easter. You will be surprised to find what you can do in that short time if you will undertake the task in Jesus name.

Then when you have won the first soul make it a life principle to win one each week. That is not much, but suppose all of our church members of Arkansas were to undertake that? In one month's time three-fourths of our churches would have to be constructing new church buildings. Whatever success we may have

had in this six weeks' campaign of One-to-Win-One, let us strive to make it a permanent asset that will continue fifty-two weeks in the year. A boy looking intently at the setting sun was asked by his mother to tell her of what he was thinking. He said: "Mother, I was wishing that I were an artist that I might help God to paint his sunsets and color his clouds." That is a beautiful thought, but the Lord does not need us to help Him tinge his sunsets. He does need us though to paint his likeness in the hearts of men. If we could paint the clouds, they fade with each day, but when we paint the likeness of our Lord in the hearts of men those colors live through all eternity.

A Word of Thanks.

The editors of this page have to love its thousands of readers by being kept for these several weeks in touch with them, as we have tried to inspire the Church, and ourselves, to greater activity in winning men to the Christ of God. We thank all who have so kindly co-operated with us in our work, and as we retire we shall feel a sort of sad loneliness, for there has been the consciousness on our part that our hearts were throbbing in unison with thousands of other hearts over the state. As we have received the assurance from the pastors of their hearty interest, we have been encouraged and cheered. It is our parting prayer that Easter, April 23, may prove the greatest single day in the history of the mighty host of Christ and Wesley in Arkansas.

The Page Closes.

And, now the curtain falls on this page in the Arkansas Methodist. The editors of this page have tried to contribute their humble share to this state-wide campaign of One-to-Win-One. Dr. Millar has not only co-operated in giving us this page, but in many editorials and much space in other parts of the paper. A few of the brethren have sent in notes, but most of them seemed to be so well satisfied with the prolific pens of the editors they did not feel disposed to interrupt the flow of such wisdom.

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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.

These are the words on the lips of many today. If you have not, why haven't you brought some of these inquiring souls to a personal knowledge of Jesus Christ?" Is it because of the consciousness of your own inconsistent life? Then out with an honest confession of your shortcomings to your friend, and that will be the finest opening wedge to split the gnarliest knot. Is it because you are so timid? If so, and your friend discovers it is such a cross for you to speak to him, it will do more than anything else you can do to melt his cold heart. Have you refused to co-operate in this One-to-Win-One campaign because you have felt of so little importance? How do your talents compare with that boy who had five loaves and two (Continued on Page 15, 3rd Column.)