

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 27, 1916

NO. 17

AND NOW, BEHOLD, I GO BOUND IN THE SPIRIT UNTO JERUSALEM, NOT KNOWING THE THINGS THAT SHALL BEFALL ME THERE; SAVE THAT THE HOLY GHOST WITNESSETH IN EVERY CITY, SAYING THAT BONDS AND AFFLICTIONS ABIDE ME. BUT NONE OF THESE THINGS MOVE ME, NEITHER COUNT I MY LIFE DEAR UNTO MYSELF, SO THAT I MIGHT FINISH MY COURSE WITH JOY, AND THE MINISTRY, WHICH I HAVE RECEIVED OF THE LORD JESUS, TO TESTIFY THE GOSPEL OF THE GRACE OF GOD.—The Acts 20:22-24.

QUARTERLY CONFERENCE RECORDS.

The law of our Church requires that quarterly conference records should be submitted to the District Conference for examination. Usually one-third of the records are missing. Pastors and recording stewards should co-operate to have the records on hand and in good condition. If there is any doubt about ability to present them in person they should be mailed several days in advance to the presiding elder at the seat of the conference. All should be in the hands of the committee as soon as it is announced so that the work of examination may promptly begin and be thoroughly done. The committeemen should be chosen on account of their known ability to discover errors and make suggestions, and then they should kindly and conscientiously perform their duties, preparing an extra copy of the report for the benefit of the recording steward. By pursuing this course records would be much improved and the law of the Church better enforced. The General Conference should so amend the law that a penalty may be imposed upon those who are responsible for failure to present the records. The penalty might be the disfranchisement of the representatives of the delinquent charge during the session of the district conference or the reporting of the preacher by the presiding elder at annual conference. We can improve present careless conditions.

THE EVANGELISTIC CAMPAIGN.

The simultaneous evangelistic campaign, suggested by our two Arkansas Conferences and conducted under the direction of a joint committee, has closed. It is yet too early to know the results, although several cheering reports have been received. We feel sure that the purpose of this campaign, originating in the minds of our leading pastors and approved by many bishops and editors, was good, and we believe that the concentration of the prayers and thought of practically the united church in Arkansas will produce deep and far-reaching results. However, it is devoutly to be hoped that the efforts already made are but the beginning, a preparation for the greatest spiritual upheaval which has ever been experienced among our people. As long as there are multitudes unsaved the work must go on. While there are members of the Church unmoved and uninterested pains should not be spared to arouse them to a sense of duty toward the lost, both at home and abroad. The Holy Spirit is evidently moving upon humanity as never before. The awfulness of the world tragedy being enacted in Europe is bringing men to a realization of their need of God. Zion should be ready to heed the promptings of the Spirit in the day of opportunity. In churches where the campaign has been successful the battle should still be pressed for a deepening of the spiritual life. The best Christians need a deeper consecration; the indifferent Christians need to be reclaimed and put to work. In the churches where the campaign has not accomplished its purpose there should be agonizing by the faithful until revival breaks forth and fire consumes the dross. In churches where local conditions made it impracticable now to join the movement, pastor and peo-

ple should be praying and planning for the appropriate time and seeking to hasten its arrival. Failure this year to have a revival, when all Christendom is stirred, may be fatal. The possibility of such catastrophe should excite profound concern. Then the evangelistic activity should be followed by careful training and indoctrinating. A weakness of our people is that they are not sufficiently fed and exercised after conversion, and their spiritual life suffers from arrested development. Believing in the doctrine of the possibility of apostasy, we are determined to prove it by concrete examples. Let us definitely plan to conserve results, and, profiting by the momentum already attained, strengthen the life of our people by pushing them promptly into suitable forms of spiritual activity. Let this spring campaign be merely the beginning of large things.

A PUERILE POLICY.

The theory of nominating all candidates in popular primaries dazzles and captivates the voters. It seems so democratic to provide that each elector may vote for every officer from constable to president, from local committeemen to delegates to national conventions. But the pretty theory breaks down in practice. It is impossible for each voter to know all candidates sufficiently to vote intelligently, and the wisest and most conscientious men choose wildly and at random. The palpable absurdity of the plan appears in the selection of delegates to the national convention. As there is no pay, nothing but the empty honor, only men with money and ample time can afford to make an active canvass. Any man who can pay the fees may announce, any two-by-four amateur may run, and he may perchance be elected. Issues are not clearly defined, and the candidates are not pledged nor instructed, hence they may utterly misrepresent their party. The men who are running for governor and senator, who when nominated become the accredited leaders of their party, cannot afford to complicate their campaign by becoming also candidates for delegates. The really big men do not care to take the chance of being defeated by some unknown nonentity, hence they do not allow themselves to be candidates for convention delegates. The result is that, when the national convention meets, the leaders in the several States, the governors and senators, and others of proved and recognized ability, are absent. Arkansas, with the president pro tempore of the United States Senate, will not have him in the National Convention. Nebraska, with the long-time unofficial leader of Democracy, will not be represented by him in the national council of his party. The State Convention meets, but is not composed of the men who fought the battles and formulated the issues. The State Convention may agree on principles and plans to be submitted to the National Convention, but has no right to select the men to present its measures. Such a policy exalts mediocrity and eliminates organization and party efficiency. It is not strange, then, that it is already discredited, and mutterings of discontent are heard. Perhaps it is expecting too much to hope that a Convention constituted of the beneficiaries of such puerile policy should provide for their own extinction, but protests so clear and vigorous and emphatic may be made that they may become positive mandates that may not be disregarded. Democracy, the right of the people to rule, is good, but the machinery for registering and applying popular opinion must be so constructed that it secures wise and good men as rulers or government becomes weak and inefficient and fails. The ignorant man does not want to be represented by an ignorant man, nor does the weak man desire to have weak men in authority. Give the people a chance to elect the best possible men, and do not limit their choice to the impotent and incompetent. Let provision be made for the rule of wisdom and experience.

RECOMMENDING AND LICENSING PREACHERS.

As the district conferences are held, they license local preachers and recommend men to the annual conferences for admission. Much emphasis has of late been laid on schooling, literary training. This is right, provided sufficient attention is given to determining whether the candidates really are called to the ministry and have spiritual gifts and ability to exhort and preach. It is questionable whether any committee should recommend for license unless the pastor and other good men testify with no uncertain sound concerning these things, nor whether an annual conference should admit on trial any applicant unless his presiding elder has heard him preach and is prepared to witness to his personal piety and spiritual gifts. Pastors and presiding elders should feel obligated to know well the men whom they recommend. If this suggestion were followed, the Church would often be saved from unfortunate complications and the candidates from humiliation and failure. When preachers are licensed and appointed they go forth with our guaranty of certain gifts and characteristics, and mere examinations on books and presentation of certificates and diplomas are not sufficient. Every candidate should be required to relate his religious experience and give reasons for announcing his call. Then, too, care should be taken to inquire into the candidate's acquaintance with his primary and ultimate text book, the Bible. Let these things be emphasized, and we shall have better preachers and fewer failures.

LOCAL PREACHERS, ATTENTION!

The Discipline requires you to make written reports to your district conference and indicate your desire to have your license renewed. This is not unfair. When you receive license, you assume new responsibilities and the Church may justly require you to give an account of your labors. As you applied for license, you should also express your desire for its renewal and not impose the whole responsibility on the conference. Local preachers are needed. As every itinerant preacher must come in through the local ranks, it is absolutely necessary to encourage the licensing of local preachers. But the latter should know the law and keep it, and should have sufficient respect for themselves and the conference to make the reports required. If their conditions have prevented them from making and filling preaching appointments, they should frankly and fully state the reasons, as a preacher who does not preach is an anomaly. The district conference is pre-eminently the local preacher's conference. Here he may speak and make himself felt as fully as the itinerant. If men responded to the call to preach, the local preachers would far outnumber the traveling preachers in district conference. In view of these facts local preachers should make it a point to attend their district conference and take an active part in its proceedings. Unless they do this, the Church has a right to feel that local preachers do not appreciate their privileges and responsibilities. Local brethren, may the Church have the evidence of your loyal, hearty co-operation?

While Jesus Christ wages war with evil, who can imagine Him mowing men with a machine gun or torpedoing ships laden with women and children?

Hard tasks are challenges and compliments. Shun them not, but master them and acquire strength for harder and greater achievements.

The purse-proud parent pours pelf upon pampered puppets and perforce pays a pernicious price for pestilent profits.

If the Lord withholds his blessings, it may be to bestow in larger measure.

Arkansas Methodist

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A. C. MILLAR.....Editor

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

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

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

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. L. T. Rogers reports that everything is moving on well on Hampton Circuit.

Mr. J. F. Cloar of Sweet Home called last Saturday. He has been a constant subscriber for thirty-two years.

It is announced that a nameless donor had given \$1,000,000 to the Methodist University of Southern California.

The American Branch of the League to Enforce Peace will meet at Washington, D. C., May 26-7, Hon. W. H. Taft presiding.

Several of our papers east of the Mississippi are publishing a picture of the proposed buildings and the campus of Emory University.

Rev. J. W. Thomas, pastor at Marked Tree, is in the midst of a good meeting, and is assisted by Rev. A. E. Holloway of Marianna.

Dr. Lyman Abbott, editor of the Outlook, will lecture at the Northern General Conference on "Religious Education in a Democracy."

It is announced of date April 12 that Bishop Waterhouse continues to improve and expects to take some episcopal work this year.

Governor Whitman of New York has announced that he would approve certain prohibition measures pending, if passed by the Legislature.

Rev. V. A. Godbey, D. D., presiding elder of Austin District, has been elected president of Coronal Institute, one of the schools of Texas Methodism.

Bishop Mouzon has lectured before Candler School of Theology on "The Bible as the Source of Theology," "Reconciliation," and "Francis Ashbury."

Married—At the home of Robert Braiden, in Black Oak, April 19, Miss Amy Flannigan of Monette to Mr. Lester Braiden of Monette, Rev. C. F. Wilson officiating.

The Cole Lectures were delivered at Vanderbilt University, April 23-29, by Rev. Herbert B. Workman, D. D., D. Lit., president of Westminster Training College, London.

Presiding Elder F. M. Tolleson is co-operating with his preachers in preparing for a meeting at Jonesboro to begin Friday after Easter with Rev. Burke Culpepper in charge.

We regret missing a call last week from Rev. W. M. Hayes, D. D., presiding elder of Prescott District, but we hope to attend and enjoy his district conference at Blevins.

Married—At the home of a friend, Mr. Dan Duncan, in Black Oak, March 16, Miss Rosia Varner of Monette to Mr. Wilford Flannigan of Monette, Rev. C. F. Wilson officiating.

The editor of the California Christian Advocate suggests that the coming General Conference (North) should consider the United Brethren

Church when plans are being made for Methodist union. He is right. We want a plan that will make it possible for all branches of American Methodism to come together.

Rev. J. L. Leonard writes: "Easter was a great day for us at Leola. Seven were received by certificate. The Sunday school interest on the charge is better than for some time."

Rev. L. C. Beasley of Fairview Church, Texarkana, reports a great occasion Sunday, adding 60 members as a result of the "One-to-Win-One" campaign, a total of 68 for the year.

It has recently been reported that Bishop Key was in bad health, but the editor of the Texas Advocate, who spent a day in his home, states that the Bishop is enjoying his usual good health.

Rev. Frank Simmons of Little Rock Conference suggests in the Nashville Christian Advocate that each quarter a lesson on the Discipline be given in our Sunday school literature. A good idea.

Rev. Z. T. McCann, formerly of Little Rock Conference, now of St. Louis Conference, expresses his appreciation and pleasure on account of the many Easter tokens received from old Arkansas friends.

The Texas Advocate gives a picture of the Pauline Vaughan Building of the Methodist Orphanage, Waco, Texas. It is a splendid structure, and will enable the Orphanage to take care of more than 300 children.

Rev. J. M. Hughey, Central Church, Fort Smith, last Sunday had the largest Sunday school in the history of the church, and received thirty-three members into the church, making 233 received during his pastorate.

A church of some two hundred members has been organized among the students of Southern Methodist University, and a gracious revival is now in progress under the leadership of Bishop Mouzon and Dr. Paul Kern.

Rev. C. B. Cross, after a pastorate of only five months at First Church, Muskogee, Okla., has raised the debt of \$5,400 which has long hindered the progress of that church, and it has been dedicated by Bishop Hoss.

It is reported that Alabama Presbyterians will close their schools for girls at Talladega and Marion, make their college at Anniston co-educational, and concentrate financial strength and patronage to make it a great institution.

At New Orleans the editor had the pleasure of meeting Rev. R. M. Archibald, who is the very efficient missionary secretary of North Alabama Conference. He is a half-brother of Rev. L. M. Powell of Little Rock Conference.

The editor regrets that he cannot accept an invitation from Rev. and Mrs. Julian Foster of Elm Springs to visit them in strawberry season and enjoy the luscious fruit, as he admits a pardonable fondness for that kind of edible.

Zion's Herald says that it remained for the Christian Advocate, of the Methodist Church, South, to make the finest Asbury number we have seen. In scope, characterization, and illustration it easily surpasses anything yet published.

The New Orleans Christian Advocate reports that Rev. H. G. Henderson, once pastor at Helena, Ark., now at Holly Springs, Miss., has been stricken with what is feared to be a stroke of paralysis, and that he is now confined to his bed.

According to the Arkansas Gazette, Rev. M. N. Waldrip of Lakeside Church, Pine Bluff, addressed the Arkansas Bankers' Association on "Good Cheer in Business," and was given an ovation when he concluded at 1 o'clock in the morning.

Dr. Stonewall Anderson deserves great credit for the splendid program of the Educational Conference. Most of the speakers were on hand with well prepared addresses, and the whole meeting was a great success.—Alabama Christian Advocate.

Rev. G. S. Wyatt, writing in the Texas Advocate about the recent educational meeting at Birmingham, says of Dr. S. Anderson's plan for curing rivalries and jealousies amongst our schools that it sounds like the suggestion of a great statesman.

The editor of the Baltimore and Richmond Christian Advocate, commenting on the New Orleans Christian Advocate's discussion of the time limit, gives strong reasons for its removal. He also discusses in a frank and illuminating manner the selection of bishops, suggested by certain things that are taking place in the Northern Church.

In a private letter Rev. John T. Self, formerly of White River Conference, now of Potosi, Mo., St. Louis Conference, expresses appreciation of the paper, which he has been reading for eighteen years, and reports pleasant conditions in his work.

Mr. W. M. Harton, who graduated from Hendrix College in 1915 and has been teaching at Southern University, Greensboro, Ala., has received appointment to a teaching fellowship in Columbia University. He will pursue courses on a M. S. degree.

Rev. F. M. Winburne, one of our well known correspondents, after much recent roaming, is now at home at 308 North Frio street, San Antonio, Texas. He is in fine health and enjoys preaching here and there on Sundays. He has more calls for service than he can accept.

Rev. R. L. Selle, D. D., superintendent of Little Rock District of the Methodist Episcopal Church, who left this week for the National Missionary Conference at Washington, D. C., will report for our paper that conference, and also his own General Conference at Saratoga Springs.

We acknowledge receipt of an invitation from the Board of Church Extension to the dedication of its new building at Louisville, Ky., May 7, and regret that we cannot be present on that auspicious occasion, in connection with which an interesting program is to be executed, including May 4-9.

President J. M. Williams of Galloway College last week attended the Southern Educational Conference at New Orleans. He authorizes the announcement that Dr. J. M. Moore will preach the baccalaureate sermon, Rev. C. M. Reves will preach the sermon before the Y. W. C. A., and Dr. Edwin Mims will deliver the graduating address.

Returning from Russellville, where he and Rev. W. C. Watson had assisted the pastor in a good meeting, Rev. J. F. Jernigan, in company with Mrs. Ben Hamilton and little daughter, of Russellville, and Mrs. T. J. Wheat of our city, called Monday and cheered the office with his genial presence. The meeting closed Sunday with 41 additions to the church.

One hundred and sixty-six members were received by our churches in Pine Bluff Easter Sunday. Of this number, 108 were received by Rev. H. F. Buhler at Hawley Memorial, 31 by Rev. M. N. Waldrip at Lakeside, and 27 by Rev. E. R. Steel at First Church. A considerable majority of all those received joined the church on profession of faith. Fifty-two of the number received at Hawley Memorial were baptized at the morning service.

Recently at the New York East Conference, Dr. J. M. Buckley, after fifty years in that Conference and fifty-seven in the itinerancy, having been in eleven General Conferences and served thirty-two years as editor of the Christian Advocate (New York), on his own request was granted the superannuate relation. Resolutions of appreciation of his long and distinguished career were adopted, the whole Conference standing during the reading as a mark of respect.

Rev. P. C. Fletcher of Texarkana writes: "A great class of 71 persons united with our First Church on Easter morning, making 89 persons who have joined as the result of our Lenten revival. The scene was one which we shall not soon forget. A large number of those who united with the church are splendid men who came to God by the scriptural route of repentance, confession, and renunciation of sin. There are many evidences that there has been a deep work of grace."

Our three Conferences in Missouri report church and Sunday school membership gains to date this Conference year as follows: St. Louis Conference, 2,683 new church members and 9,636 new Sunday school scholars; Missouri Conference, 3,820 church members and 6,527 Sunday school scholars; Southwest Missouri Conference, 3,248 church members and 6,791 Sunday school scholars. The totals for the three conferences are, 9,751 new church members and 22,954 new Sunday school scholars.

Rev. E. N. Evans of Biloxi, Miss., has been preaching at the Methodist Church in this city every night this week, and will preach tonight. Fairly good congregations have attended each service, considering the fact that there has been a revival in progress at the Christian Church, and other attractions in the city nearly every night. The preaching has been of a high order, dealing with the fundamental principles of the Christian religion, and those who have attended have been

greatly benefited, we are sure. Mr. Evans is a lovable man, and, while he preaches a full gospel, it is a gospel of brightness and encouragement.—Star of Hope.

Beginning this week, the meetings of the various connectional boards, except the Sunday School and Epworth League Boards, will be held during the next few weeks. The places and dates of meetings are as follows: Board of Education, Nashville, Tenn., April 26; College of Bishops, Nashville, Tenn., April 28; Board of Missions, Nashville, Tenn., May 2; Conference Boards of Church Extension Representatives, Louisville, Ky., May 4; Board of Church Extension, Louisville, Ky., May 6; Board of Trustees, Nashville, Tenn., May 9; Book Committee, Nashville, Tenn., May 10.

In the death of Mr. George Winship, Sr., our Atlanta Methodism loses one of its most useful laymen. He was active in church work and in his service to all worthy causes. He was for many years a trustee of Emory College and made many generous donations to the institution. When the new university was located in Atlanta he gave \$25,000. Some of the bequests provided in his will were: Emory University, \$10,000; Wesley Memorial Hospital, \$10,000; Wesley Memorial Church, \$5,000; North Georgia Conference Orphans' Home, \$5,000; Reinhardt College, \$5,000; Young Harris College, \$5,000.

The Lamar School of Law of Emory University will open with one of the best law libraries in the South. Already Methodist lawyers have given the Supreme Court Reports of Alabama, Tennessee, and Georgia; and a few days ago Hon. W. A. Trawick of Cedartown, Ga., gave a complete set of "American Decisions," consisting of one hundred handsomely bound volumes. The Georgians are manifesting no little enthusiasm in the campaign for Emory University. Already some \$25,000 has been secured from the Georgia Methodists outside of Atlanta, where over \$500,000 was recently given. The campaign has scarcely begun, but it starts most hopefully.

The death of the wife of Rev. W. B. Johnsey, a superannuate of the North Arkansas Conference, living at San Jose, Cal., has already been noted. He writes: "I have been through deep waters again. The one who had cheered my declining years has gone on before. She said that there was a bright place for her on the other side. The end was peaceful. I have a nice cottage home and a nice young couple to keep it and care for me. My neighbors and church folks seem to vie with each other in acts of love and sympathy. Then I have a friend that sticketh closer than a brother, so that I am never alone. I can sing with the saintly McKendree: 'All is well; all is well.'"

It is gratifying to know that the School of Theology of Emory University is laying emphasis upon missions. Bishops Wilson and Lambuth have each recently delivered a series of lectures on missions, and Dr. Young fills the Chair of Missions, giving courses which are taken by a number of the students. In the School of Medicine is a Korean preparing for medical mission work in his own country, and in the School of Liberal Arts are Chinese, Koreans, Brazilians, and Spaniards. Several of the theological students are volunteers for foreign mission work, and a Japanese preacher is preparing himself for more effective service on his return. A special missionary training course is to be inaugurated as soon as quarters can be provided.

Bishop Collins Denny sends out the following message to our pastors: "The American Bible Society on May 7 will celebrate its hundredth anniversary, and has asked the churches to observe that day as Centennial Universal Bible Sunday. As one of the representatives of the Methodist Episcopal Church, South, on the Co-operating Committee, I have been requested by the officers of the Society to call the attention of our preachers to this date and to urge them to bring to the attention of all our congregations the claims of the Society. The usefulness of the Society, its hearty co-operation with the church, its great and growing work, and its needs are well known to all our preachers and people. It would be altogether appropriate, and indeed it could be made a spiritual uplift to all our people, if our preachers on that day would select some theme connected with the influence of the Bible on the lives of the people of our country and of the world—the Bible as the Word of the living God, the Book that reveals man to himself and God to man, and our blessed Lord as the only

and sufficient hope of salvation for all who repent of their sins and believe on Him. I am glad to bring this matter to the attention of my brethren, and I hope that the celebration will be general in our churches. Any of our preachers proposing to observe this day will receive literature helpful for that purpose by writing to the secretaries at the Bible House, Astor Place, New York City."

Rev. T. P. Clark of Hazen being in Little Rock assisting in a meeting at Highland Church, the editor filled the pulpit at Hazen last Sunday. The congregations were good, the Sunday school interesting, and the Epworth League profitable. Pastor and people seem to appreciate each other, and church conditions are favorable. The greatest need is more room, so that the Sunday school may respond to modern requirements. The town has improved since the editor was last there, six years ago. The school building is a substantial brick, concrete sidewalks have been laid, a new depot built, the railroad square parked, many comfortable and substantial houses erected, and an efficient light plant installed. Diversified farming is followed, and the country seems prosperous. Many old friends were met and gracious hospitality thoroughly enjoyed. Brother Clark's son, having had a slight relapse, is recovering slowly from the effects of his surgical operation.

CONCERNING THE CIRCULATION.

The preachers have been unusually busy for weeks in the evangelistic campaign, so busy indeed that very properly they have had time for little else. Consequently the work of securing subscribers and collecting for the paper has not been pressed. We are glad that the spiritual movement was put first and emphasized, but it will not do to neglect the business activities of the Church. The paper has helped in the evangelistic campaign, and is now entitled to full consideration. Those who have joined the church should be secured as subscribers, and the members who have been restored need the help of the religious paper. Many backslidings may be prevented if good literature is promptly placed in the hands of new converts and reclaimed members. Pastors are strengthening their members and building up the church when they increase the circulation of the paper. May we not expect active and vigorous co-operation now? We are committed to the proposition of 15,000 circulation. Old subscribers may materially help. Let all unite to secure the result.

REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION. North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,254.90
Amounts received since last report:	
April 21—St. Francis Circuit.....	5.00
April 22—Blytheville	18.00
Total	\$1,277.90

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,849.96
Amounts received since last report:	
April 18—Fouke	3.00
April 18—Horatio	10.00
April 18—Crossett	10.00
April 19—Hot Springs, Park Avenue.....	8.00
April 21—Pine Bluff, Lakeside.....	10.00
Total	\$1,890.96

James Thomas, Treasurer.

UNITED STATES LIQUOR LICENSES.

Since my last report in your paper the following parties have taken out United States liquor licenses, to-wit: Gray Campbell, Joe N. Lemley, Atkins; Turkey Creek Club (E. B. Baker), Hoxie; Dessie Jackson, Rush; E. H. Butler, Hatfield; Gem Drug Store, Beasley Pharmacy (J. W. Beasley), Brown Drug Store (B. E. Brown), Eudora; Greek Club (Louis Mogar and George Vergos), 217½ Main street, Little Rock; J. H. Tolaver, Joe Ward, Grady; George Fultz, 127 Washington street, Argenta; Charlie Richardson, 1820 Ring, Pine Bluff; West Longley, Alport street, West Helena; J. C. Cook, Ola; Bobbett & Daney, 120 Main street, Pine Bluff; Leachville Drug Co. (E. E. Byrd and B. B. Grover), Leachville; F. B. Coffin Drug Co., 700 West Ninth street, Little Rock; Rover Club (B. E. Robinet), Tupelo; Nall Drug Co. (W. B. Cooper and E. E. Shepherd), Armorer; Walker & Co,

(Henry Charles Richardson), 1818 King, Pine Bluff; Wm. E. Golden, Arkadelphia; Chat Cummings, Augusta; Addie Wallace, 412 South Div., Forrest City; White River Trading Co. (B. H. Burton), on boat, Georgetown; Charlie Lewis, Ola; George Aikin, Melwood; G. A. Hogaboom, 605 Central, Ave., Hot Springs; Palace Drug Store (M. E. Bell, J. W. King and E. P. Govan, Jr.), 529 Cherry, Helena; Stewart & Longest, Wynne; Carrie Butler, 414 Mo., West Helena; J. W. Angles, 508 Central, Hot Springs; Crescent Pharmacy (E. C. Harden), Ken-sett; Fred Crawford, Griffithville; Maud Williams, 322 E. Barraque, Pine Bluff; Ellison Drug Store, 323 E. Washington, Argenta; George Kolb, 208 Garland, Hot Springs; W. J. Ketchum, 365 Elm, Hot Springs; C. C. Jenkins, Gould; Cole Bros. Dining Car, Hot Springs; J. Cochran & Co., 314 East Third, Pine Bluff; W. H. Taylor, Gould; A. C. Kemp and J. T. Tucker, Marked Tree; Majestic Drug Co., Hot Springs; D. Brignardella, 402 Whittington, Hot Springs; T. M. Johnson and Charles E. Wright, 174 Cedar, Hot Springs; Louis Legon and L. T. Asbohr, 202 Central, Hot Springs; Floyd Bolt, Wheelen Springs.—Geo. Thornburgh, President Anti-Saloon League.

BOOK REVIEWS.

Profitable Vocations for Boys; by E. W. Weaver and J. F. Byler; published by The A. S. Barnes Co., New York and Chicago; price, \$1.

With the multiplication of occupations it becomes increasingly difficult for boys with limited observation and experience to choose. It is easy to select the wrong occupation or to drift from one to another. This book undertakes to provide a summary of available information relating to conditions for entering different gainful pursuits and to present suggestions by which workers may advance themselves. Being brief, it can not minutely survey the whole field of activity, but it suggests other sources of information to those who would investigate more fully. This book is the result of careful study, and should prove very helpful to boys who are trying to decide on their life work. Parents might with great profit put it into the hands of their boys over twelve years of age.

Pollyanna Grows Up; by Eleanor H. Porter; published by The Page Co., Boston; price, \$1.25.

Those who were glad while they read "Pollyanna: The Glad Book," will be glad that they can again be glad as they read another "glad book." This book begins with Pollyanna about a year after the events of the first story, and after a year's experiences passes over six years and introduces Pollyanna "grown-up." While she still "plays the game," it is in a womanly way, and she is just as attractive and helpful as ever. This story has a somewhat intricate plot. It revolves around a wealthy widow who was mourning and would not be comforted because of the mysterious disappearance of a little nephew, "Jamie." Pollyanna finds a lame boy who might be Jamie, and the widow finally adopts him, and in her relation to him and his environment enters into a new and nobler life. The real Jamie finally appears in the Jimmy Bean of the former story, who had developed into a wholesome young man. Out of regard for the adopted "Jamie," the real Jamie, after establishing his identity to the satisfaction of the good widow, refuses to allow himself to be known as the real Jamie, and thus permits the lame boy to enjoy the relation which he had sustained. Jamie becomes an author and marries the widow's efficient secretary. The widow and Jimmy's foster father fall in love, and Jimmy and Pollyanna become lovers. Before the denouement there is a comedy of errors which keeps the reader in delightful suspense. While there are sorrowful episodes, yet all ends well, and every character acknowledges indebtedness to Pollyanna for the suggestion to play the game. It is a genuinely delightful story and a very proper finale to the first.

LITTLE ROCK DISTRICT CONFERENCE COMMITTEES.

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CONTRIBUTIONS.

NOT FOR SELF.

"An old man, going a lone highway,
Came at the evening, cold and grey,
To a chasm vast and deep and wide.
The old man crossed in the twilight
dim,

The sullen stream had no fear for
him;

But he turned when safe on the other
side

And built a bridge to span the tide.

"'Old man,' said a fellow pilgrim near.
'You are wasting your strength with
building here;

Your journey will end with the end-
ing day,

You never again will pass this way:
You've crossed the chasm deep and
wide,

Why build you this bridge at even-
tide?"

"The builder lifted his old grey
head—

'Good friend, in the path I have come,'
he said,

"There followeth after me today,
A youth, whose feet must pass this
way.

This chasm, that has been as naught
to me,

To that fair-haired youth, may a pit-
fall be;

He, too, must cross in the twilight
dim—

Good friend, I am building this bridge
for him." —Selected.

BISHOP KILGO IS RIGHT.

[This is the editorial upon which
we commented last week.]

The following is from the Arkansas
Methodist of March 30:

"We regret that our good Bishop
Kilgo wrote an open letter to the Ra-
leigh Christian Advocate belittling and
discrediting 'the simultaneous evan-
gelistic campaign.' He says: 'I pray
daily for a genuine revival of religion,
and labor as I pray, but I would have
vastly more hope if I heard the note
of deep agony throughout the Church
and the renewal of vows to God, than
I do when I hear of dates and pro-
grams and shares and slogans.' If the
good Bishop is so situated that he
can know and feel what is taking
place in the Church, he will soon
realize that there is in connection
with this campaign a real agony of
soul among our preachers such as has
not prevailed for many years. He
says: 'One thing is finally settled,
and this you may as well adjust your-
self to, namely, if we ever save sin-
ners abroad or sinners at home, it
will be through penitential prayer,
complete consecration, and agonizing
labors inspired and governed by the
Holy Ghost. He may move you to
start a meeting in your church next
Wednesday night at prayer meeting,
and I advise you to do as he directs
regardless of the state of simultane-
ity.' Surely that is exactly what our
preachers will do. By agreeing to
work and pray together they are seek-
ing the help and guidance of the Holy
Spirit, it has never been intimated
nor suggested that the campaign
could or would succeed without divine
guidance. It is in effect a tarrying
at Jerusalem for an endowment of the
Spirit. It is scriptural and rational."

We differ with Dr. Millar concern-
ing Bishop Kilgo's utterance, which
we think was wise and timely. It
may be that there are times in a sin-
gle city, within the bounds of which
conditions are much the same, when
it is advantageous to bring on a si-
multaneous group of revival meetings;

but to undertake by any kind of gen-
eral pressure to impose such a pro-
gram at one and the same time upon
an entire Annual Conference, em-
bracing hundreds of churches in
which the circumstances widely differ,
is so obviously impracticable that ar-
gument to show the inexpediency of
such a scheme is scarcely needed.
The opportuneness of the time at
which a meeting is held, as everybody
knows, has much to do with its suc-
cess or failure, and since, as a rule,
a church undertakes to have but one
series of revival services a year, it is
a matter of large importance to make
this special effort at a season when
the local situation is favorable. To
dragoon or entice a pastor into at-
tempting such a special work in the
face of adverse conditions just to
have him in a "simultaneous cam-
paign," when it perhaps means to
throw away an opportunity that could
be made to count for much later in
the year, is an injustice both to him
and his church. Something more
than Dr. Millar's ipse dixit is needed
to show that such an indiscriminate
procedure is either "Scriptural or ra-
tional."

The occasion when it is best to
hold a meeting is a matter that should
be left to the pastor and his congre-
gation, seeking, as it is their privi-
lege to do, the leadership of the Holy
Spirit in the determination of that
question. Our General and Confer-
ence Evangelistic Committees should
learn to keep within their proper
bounds and not undertake to inter-
fere with the prerogatives of the indi-
vidual pastor and church. Already
the rights of the preacher in charge
have been encroached upon until he
scarcely has any left. Dr. Frank M.
Thomas, the brilliant pastor of our
Fourth Avenue Church at Louisville,
Ky., did not overstate the case con-
cerning the present situation of the
pastor when in a recent address he
gave vent to the following slightly
varied) parody:

"Boards to the right of him,
Boards to the left of him,
Laymen in front of him,
Superintendents behind him
Volleyed and thundered.
His not to make reply,
His but to work and sigh,
While all the Church wond-
ered."

We do not like to preach a doctrine
of insubordination, but if we were a
pastor and these outside agencies, no
matter what their entitlements, were
to come to us, telling us when we
must do this or that, we would re-
spectfully say to them: "Gentlemen,
I am in charge of this work; under
the law laid down in the Discipline, I
am responsible to God and the Church
for the proper and successful admin-
istration of its affairs; and since I
must bear this responsibility, I must
be free to meet it by the faithful use
of my own judgment and other gifts
as best I can. If I can not be trusted
to take care of the interests of the
Church in this field, let the authori-
ties take me away and put some one
else here who can." We are, for the
most part, against the multiplication
of organizations in the Church, but
we are rather inclined to think that
we would be willing to join a society
for the protection of the rights of the
pastor in the management of his
charge.

Another objection to the "simultan-
eous evangelistic campaigns" that are
being conducted in Southern Metho-
dism is that they have adopted the
Lenten Season as the one time of the

year when these meetings shall be
carried on. That this arrangement
will ultimately fasten upon our Church
erroneous notions concerning the
value of Lent and perhaps line us up
with the Roman Catholic and Episco-
pal Churches in a formal observance
of it every year, is a probability that
we may well fear. Already the Fed-
eral Council of the Churches of Christ
in America, with which, we regret to
say, our Church is connected, is try-
ing to get all the religious bodies re-
lated to it to adopt the observance of
"Holy Week," and certain "days" and
various kinds of prayers and forms
appropriate to them are being paraded
in Methodist journals. We have for
decades been criticising the liturgic
Churches for their much ado about
Lent and the ridiculousness of the
views which have sprung up among
their followers concerning it—are we
at last about to come to their posi-
tion and to celebrate its return an-
nually with special religious cere-
monies or services? As we see it,
the present trend is undoubtedly
strongly in that direction.

There is no man in Southern Meth-
odism who is giving out sounder, ut-
terances, or who as a chief pastor is
leading more wisely, than Bishop Kil-
go. 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 Asburyan
type, who cares little for the mere
trappings of office, and who counts
the accompanying power of the Spir-
it of God in his work as the thing
most to be sought and prized. 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 Metho-
dism, because of an increasing holi-
ness and spiritual power among our
people.—New Orleans Christian Advo-
cate.

AN INCIDENT IN BISHOP MAR-
VIN'S SERVICE DURING THE
WAR.

Following is an extract from the
Journal of Lieut. Jno. T. Crenshaw of
the First Missouri Regiment in the
"Army of the Mississippi and East
Louisiana," an outpost near Camp
Rogers, Tallahatchie County, Miss.,
on the Yollabuskee River, 17 miles
below Grenada, at Duggin's Ferry.

I am in possession of these notes
through the kindness of the Rev. N.
M. Ragland and the courtesy of Mr.
William Nash Crenshaw, son of the
journalist. Mr. Ragland is a minis-
ter of the Christian Church. Both
these gentlemen live in Fayetteville,
Ark. W. E. Boggs.

Under date of January 14, 1863,
Lieut. Crenshaw says: "I was much
interested on Sunday last, (the 11th)
in a sermon delivered by the Rev. Mr.
Marvin, from St. Louis, Mo. He is a
man of peculiarities—an elegant, not
eloquent speaker. His style is simple,
plain, and has no appearance of pride,
or ostentation. His eyes bespeak
little interest in the subject while he
is in the midst of the most exciting
and feeling discourse. They look
rather sleepy. His text is found in 73
Psalm, 24th verse. 'Thou shalt guide
me with thy counsel, and afterwards
receive me to glory.' I must confess
that although his reverence had been
preceded with a brilliant reputation,
as a great speaker, I felt like, as he

arose to unfold the laws of God to
the old soldiers here, that there was
a good prospect for a big disappoint-
ment, or as the boys say, "we were
sold."

He commenced calmly, after hav-
ing introduced the subject, by com-
menting upon our position here as
Missourians away from home and
friends, and speaking of the unjust
and unprecedented reign of terror in
Missouri while under the government
of our enemies.

He approached the subject, made it
a mighty theme, hung it out before
us as the most important work of man
to find out what is the counsel of
God; and in one of the most plain
and simple styles, the most artless,
natural and unpretending manner, per-
suaded his hearers to follow that
counsel.

His systematic arrangement of his
subject was perfectly natural and
easy, his conclusions unavoidable. He
held the audience entranced without
the least appearance of effort, and
the willing ear drank up every drop
that fell, with delightful interest. He
deceived me, he deceived many by
his appearance and simple style. At
times some seemed to be restless, as
if they would try to escape his con-
clusions, but the "charm was upon
them," and they were all attention
again, and many weeping big tears
before they were aware of the mighty
influence of this most powerful,
(though simple and smooth) preacher.
There were hundreds weeping.

I have not heard so able and feel-
ing a sermon in many years. The
body of his sermon was powerfully
impressive, but when he came to the
conclusion of the subject, the meeting
between him and his God at the hour
of death, his style was inimitable
and overpowering to the human feel-
ing. He had pictured himself seek-
ing the counsel of God—he had found
it—he had gotten the Bible, "Heav-
en's will, Heaven's code of laws en-
tire"—he found out what God coun-
seled him to do—he had labored to
be guided by that counsel—he had met
difficulties innumerable—he had suf-
fered untold ills—he had often, (as
did the Psalmist) seen the wicked
prosper—he had often seen the right-
eous suffer much pecuniary loss, and
much corporeal punishment. He still
determined to be guided by that coun-
sel. He did so until death approached.
His friends came to try and save his
life. His wife and children all came
to the death bed. His neighbors, who
had always helped him along the jour-
ney of life, all tried to help. He was
leaving them all behind, they could
not help then. He pictured himself
as starting on this journey of death,
and as sight dimmed his friends and
family were left far behind. He
could see them no more in the dim
distance, but he turned his eyes heav-
enward and saw his God come to
meet him to take him to glory. Great
God! what a meeting!

This beautiful and awfully sublime
picture of himself passing the portals
of eternity, his adieu to family and
friends, his going to the very verge
of earthly things, and ALL, ALL
alone, between time and eternity, and
as he stepped off, O! what unuttera-
ble bliss to discover his God and fall
in His arms.

The appearance of the man and the
electrifying effect of this feeling pic-
ture were overpowering. There was
simplicity, beauty, natural feeling,
eloquence, and true sublimity in it.
It was terribly grand and gloomy,
and then it was so gloriously bril-

liant that imagination plainly saw time, eternity, and God receiving man into glory.

I was much pleased with the sermon. There is no doubt that if we could have such men to preach every Sunday, much good would be done to the army. It is a great relief to hear a good sermon. It tends to divert the mind of the soldier from war, from suffering and privations in camp; to carry the mind back to scenes of home and friends and comforts enjoyed in our country before the enemy commenced his aggressions on our constitutional rights. It tends to point out a pleasant future when we shall be permitted to assemble and worship God, according to the dictates of our own conscience in peace and quiet under a constitution and laws of our own choice. It tends to reconcile the soldier to his condition. It consolidates the affections of the soldiers, one to another, and last, though not least, it aids to clothe the army in a garb of morality and virtue, which we believe is well pleasing in the eyes of Him who holds in the hollow of His hand the destiny of nations.

HENDRIX SUMMER SCHOOL FOR MINISTERS.

Features of the Program.

1. For Undergraduates.—Provision is made for each of the four classes of undergraduates to recite daily in each of three different subjects. Examinations on these subjects will be held at the close of the Summer School. Undergraduates who desire to pass off the other books of the course can do so either through the Correspondence School or by arranging with their respective conference committees for special examinations. Undergraduates should read the books of their respective classes before June.

2. For Graduates.—At 9 o'clock each of the first four mornings a lecture will be given to the graduates on Schaff's John Huss and Speer's Christianity and Nations, books recommended for graduates by the Bishops. Graduates should read these books before June.

4. Work Common to All Who Attend.—All devotional Bible readings, round table discussions and public addresses will be attended by all graduates and undergraduates alike. The more important subjects of these discussions and addresses are evangelism, the rural church, the Sunday school, education, and the message of Christ to our age.

All Presiding Elders of both Conferences are invited to attend the whole time of the school, but they are especially asked to attend Tuesday and Wednesday, June 20 and 21. The program for these two days is rich in subjects of special interest to elders. In addition to attending the regular addresses, the elders will hold a conference each day, at which they will consider questions of special interest to themselves.

Speakers.

Bishop Francis J. McConnell, one of the ablest Christian thinkers on the American platform, will bring six great messages on Christ in the Thought of Today.

Dr. E. B. Chappell, our foremost Sunday school leader, will give us the best thought in the field of the Sunday school.

Rev. Luther E. Todd, one of our ablest leaders in personal evangelism, will bring us some helpful messages on this allimportant theme.

Dr. Ivan Lee Holt will speak on the Prophets of the Old Testament. Dr. Holt is a brilliant scholar and is in great demand at summer conferences.

Dr. Stonewall Anderson, our brilliant educational secretary, will deliver several addresses to the graduates on Missions and on John Huss.

Dr. John M. Moore will deliver some helpful addresses on the rural church problem, and will conduct some round table conferences on the subject.

Rev. John A. Siceloff, who has done a high order of work on a circuit at Jarrell, Texas, will give the school the benefit of his experience and study of the rural church question.

Dr. Henry F. Cope, secretary of the Religious Education Association, is one of America's clearest thinkers in the field of religious education and his addresses alone will fully repay one for attendance on the summer school.

General Information.

Reduced Railroad Rates.—The railroads have kindly offered a fare of one and one-third for the round trip, tickets on sale June 13 and 14, and good for return up to June 23.

The necessary expenses are a \$2 fee authorized by the Annual Conferences as a means of assisting in defraying the expenses of the summer school and \$1 a day to cover board at the Dormitory or at a private house. Those desiring board at the Dormitory should write W. B. Hubbell in advance, asking him to reserve a room. The Dormitory will furnish everything.

The commencement address at 10:30, June 14, by Dr. E. B. Chappell closes the college year and opens the summer school. The program is so rich that every minister in Arkansas should attend.

Sunday school officers and teachers are especially invited to attend and hear the addresses by Dr. E. B. Chappell and Dr. Henry F. Cope.

For further information address the President's Office, Conway, Ark.

Alonzo Monk,
James A. Anderson,
J. H. Reynolds,
Executive Committee.

LOAN FUND DAY.

By Bishop John C. Kilgo.

The Board of Church Extension at its next session, to be held in Louisville, Kentucky, May 6-9, will dedicate the new handsome building which has been provided for the needs of the work of this Board. It is a striking coincidence that this achievement occurs during the one hundredth year since the death of Bishop Asbury, the incomparable prophet of American history. He was in himself a church extension which turned back from these shores the tides of French infidelity and saved this nation to Protestant Christianity. It is eminently fitting that the Board of Church Extension should at this time do something to celebrate the faith and labors of this good man in a permanent way. It has been decided by the Board to observe May 7 as Loan Fund Day, when our preachers will present the great work of this Board and call upon our people to make a contribution to the Loan Funds of the Board. It is not the wish of the Board to urge the collection upon our people, but it is the desire of the Board that all our people be given a chance to make a voluntary contribution to this most important work.

Our Church is a very busy Church.

God has called us to very large tasks, and at no time in our history have there been such pressing needs upon us. In all this we should greatly rejoice. It is an unmistakable sign that God is still with us and that He still appoints us to hard fields of work. In all the many lines of work we are carrying on at this time, none is larger and more pressing than the work of the Board of Church Extension. With more than two thousand congregations without houses of worship, the demands for larger houses of worship adapted to the larger work of the Church, and the needs of new congregations which are constantly being formed, this Board is burdened far beyond its resources. Dr. McMurry has achieved wonderful success in all the work of the Board of Church Extension, but in the matter of increasing the Loan Fund he has gone far beyond anything the most hopeful could have expected. Yet every year the pressure for larger available funds to care for the smallest needs of the church increases and is far beyond present resources. It is desirable that all our people on the day set apart to this work will gladly make a contribution to this fund both meeting a vital need and celebrating the memory of Bishop Asbury in a worthy and abiding manner.

SOME FINANCIAL POINTERS.

The total income of the Board of Missions for 1915 was \$1,308,382.33. This was divided as to departments into: General income—Foreign \$626,791.18, Home \$115,433.19; Woman's Work—Foreign \$292,341.20, Home \$273,816.76. The increase over 1914 was in good part from irregular sources, such as bequests, annuities, and emergency fund. This emphasizes the importance of putting emphasis on the assessments and budget specials for 1916.

The gross deficit was \$42,193.15 less in January, 1916, than at the same time in 1915. Bills payable showed a decrease of \$41,000. This, notwithstanding \$17,000 paid on the debt in Brazil, which was not hitherto reckoned in our bills payable.

A reserve fund is being accumulated. More than thirty thousand dollars has been set aside for that purpose. Some have expressed a desire to contribute to such a fund. Bequests and annuities are to be so directed until \$100,000, at least, is accumulated. One-third the amount the first year is a fine beginning.

A brother in South Carolina has offered to donate a farm valued at \$15,000, the proceeds of which are to go to the perpetual support of a foreign missionary. He has learned the luxury of supporting his own missionary and wants to provide for its perpetuity.

Interest in our annuity bond is increasing. We have received several of these "conditional donations" for which we have issued bonds, since the first of January. A good sister, in taking an annuity bond, said, "I wanted to will my property to some good cause, but when I saw your plan, it seemed to me a wiser and safer way. When we consider the fact that a will has just come to light whose settlement has waited fourteen years, all unknown to the Board of Missions, which was the beneficiary; that in another case a lawsuit has for years been pending involving a good sum of missionary money; in another a lawyer has just been employed; and in another there are questions in

equity undecided, the annuity plan commends itself as direct, safe, and free from complications of any sort.

A gift of \$1,000 from a Cherokee Indian woman, Mrs. L. A. Clark, of Vinita, Oklahoma, has just come to the Board. It goes to swell the "Training School Fund" for the special training of missionaries. Sister Clark writes that she is happy to be able to help this good work of training missionaries.

We have just ordered the building of a \$5,000 church at Sungkiang, China. Four thousand dollars of this comes from our churches in Ashville, N. C., and \$1,000 from the native congregation and missionaries—one-half of the amount from a young Chinese woman, the first graduate and first convert of the Susan B. Wilson School.

New specials assigned from the annual budget from January 1 to April 1, 1916, amount to \$30,599.66. This is the largest amount for any three months of our history. We now carry 625 of these budget specials, and they are multiplying.

The Executive Committee has ordered the erection of the building for the Primary School at Songdo, Korea. With furnishings and equipment it will cost \$5,000. The money has been furnished by the Lynchburg District, of the Virginia Conference. What a relief and blessing to that overcrowded institution this additional building will be.

We recently received a \$3,000 annuity from a gentleman in Florida, and another of like amount from Kentucky, both because those interested in missions had called their attention to our annuity plan.

The Executive Committee recently ordered the building of a \$15,000 church in Shanghai, to be located on the site of the old Trinity Church, our oldest church in China. We very much need another church in Hong-kow, in Shanghai, to cost \$10,000, which should not have to wait much longer.

We have had two of the hardest years financially that we have experienced in many years. The Board has found difficulty, but has maintained its work without serious embarrassment or increase of deficit. This year, it now appears, is to be one of our best years financially we have known in many. There will be no excuse left if we fail to greatly increase our missionary income. There is every reason why we should. It is clear that we can, and the unmistakable indications are that we will. But it will require a whole year's work by the whole Church on the lines of our whole missionary policy.—W. W. Pinson.

BETTER GO SLOW.

Either I have shriveled up as I have grown older, or I am a much bigger man than I used to be. A natural inclination to think well of myself, of course, makes me prefer the latter alternative. I say this because a careful study of myself shows that I have changed my opinion about a great many things, and have not changed my opinion about a great many other things. I thought, for instance, that there was a bag of gold at the end of the rainbow. I have given that up. I thought the Yankees had horns. I have given that up. I expected to make a million dollars and live like a lord. I have given that up. And so on. Besides there are a great many things I don't understand. I don't know why a horse gets up

first on his fore feet and a cow on her hind legs; or how the Mississippi River runs up hill and empties into the Gulf of Mexico; or how it is that my sciatic leg can anticipate a change in the weather that the most delicate barometric instrument cannot detect; and a thousand other mysteries. But one thing I do know, and that is that I am opposed to the union of the Methodist Episcopal Church, South, with the Methodist Episcopal Church, on any plan that surrenders our independent control of our affairs.

And so are a million, or more, other Southern Methodists opposed to it. I do not oppose union on a federal basis, like the Federal Union of the national government, that leaves to the separate states the control of their own internal affairs; and I am surprised that our leaders do not take lessons from this splendid example, and devise some such scheme of Church union. Here are a hundred million people, representing every race and nation under heaven, all living together in harmony under a government that allows full liberty, under the Constitution, to the State to regulate its local interests; and yet four or five million Methodists cannot get together. It don't speak well for the "broad statesmanship" of Frank Thomas and Jimmy Lee, and Jack Moore, and Brother Tillet that they can't suggest a plan of union that will work, with the model of our national union before them. I'm afraid they are tinkers at the business of government.

The plan they adopted is far from satisfactory. One trouble about all these problems is that the General Conference is not a representative body. Yes, sir, this is one of the things I know. I'll prove it. Take my own Church as an illustration. We claim six hundred members. Including all the officers we have a Quarterly Conference of about twenty-four members. Now, that Quarterly Conference is the unit of government. It is a self-perpetuating body, and has gone on re-electing itself from year to year. Now and then a death makes an opening for a new man, but the same set hang on, and some of them

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have been here nearly forty years. They elect the delegates to the District Conference, the District Conference elects the delegates to the Annual Conference, the Annual Conference elects the delegates to the General Conference. So the delegates to the General Conference represent that Quarterly Conference. Take twenty-four from six hundred and you have five hundred and seventy-six; and these five hundred and seventy-six members have no more representation in any way, or anywhere, than the people of Timbuctoo! A liberal estimate would probably give the Southern Methodist Church an official roll of one hundred thousand members of Quarterly Conferences. The General Conference represents that one hundred thousand; and the other one million nine hundred thousand members have no more to do with what the General Conference does than the man in the moon. Let it be granted that these are representative people who compose our electorate in the Quarterly Conference; still, in no sense, can we claim that we have a representative form of government. How long would the national government stand if Congress had such a narrow basis for its authority? Believe in this sort of ecclesiastical oligarchy? Indeed, I do not; and if I were twenty years younger I would try to agitate for a change to a truly democratic form of Church government.

Now, when it comes, as this matter of organic union does come, to a question of whether we will continue to exist, or will surrender our distinct and separate existence, and be swallowed up by a larger body, I think we ought to hear from the one million nine hundred thousand unrepresented Methodists in the Methodist Church South. The only way this could be done would be to do just as Washington, and the great founders of our nation did, call a convention that would represent the masses of our people.

For let me tell you, this one million, nine hundred thousand Methodists who have no voice in the matter are not going to take the medicine handed to them by Drs. Thomas, Tillet, Moore, et al., etcetera, and so forth. O, I know I am not a representative man, like they are; but you see they don't represent as much as some folks think; and I expect I am better acquainted with Brother Corn-tassel than they are. I know that I have talked with a large number of our members since the action of the General Conference, and I have not found one who is in favor of union with the Methodist Episcopal Church. Bishop McDowell was at the great Laymen's Convention held here some time ago. He made one of his strong and tender addresses. As he left the hall, and while I was speaking with him, one of our Circuit preachers came up. I introduced him, and with tears in his eyes, he said, "Bishop, I have been opposed to the union of the churches, but from this on, I am in favor of it." "For some reasons, yes," said the wise Bishop. For some reasons, yes, so am I in favor of it; but for many more I am opposed to it. At any rate, I want it to be the action, not of the oligarchic General Conference, but of the whole body of Methodists. At present, not one in a hundred understand it, and not one in twenty have any voice in the matter.

A good story is told of a dark baptizing 'befo' the war." The preacher

was very awkward, and came near drowning one of the dusky catechumens. As he escaped he said, "Look here, preacher, ef you ain't more keerful somebody is gwine to lose some valuable property." If Dr. Thomas, and those dear and exalted brethren, who are engineering this business, are not "keerful" somebody may "lose some valuable property." Better listen a little to us folks who are in the sticks, for when it comes to a show down, we are here.—S. A. Steel.

Columbia, S. C.

THE LIFE, WORKS, AND INFLUENCE OF WILLIAM SHAKESPEARE.

[This article was intended for our issue of April 23 as a contribution to the celebration of the three-hundredth anniversary of the death of Shakespeare, but was received too late to find space.—Editor.]

William Shakespeare was born in the town of Stratford, Warwickshire, in April, 1564. It is not known upon what day of the month he was born, but the records tell us that he was baptized on April 26. At that time Stratford was a town of about 1,400 people, and was composed chiefly of scattered timber houses. The two most noted buildings in it were a stately church by the river Avon, and the Guildhall, where companies of players often performed. Floods and fires were the chief enemies of this quiet English hamlet, very often causing misery and suffering to be scattered among its people. Shakespeare was probably born in a low-ceiled house in Henley street. His father, John Shakespeare, was a Burgess; a farmer, and a maker of gloves. He married Mary Arden in 1557, the daughter of his landlord, who had died the year before, leaving Mary considerable landed property. The first two children born to this union were girls, who died while they were infants. The third child was their son, William, who was destined to become the world's greatest dramatist. There were two other daughters, one who died early, and another who survived Shakespeare himself, for we find her mentioned in his will. Besides William, there were two other sons—Gilbert, who lived until the Restoration, and Edmund, who became an actor and died in London in 1607. William attended the free grammar school at Stratford, where, in the words of Ben Johnson, he learned "Small Latin and less Greek." There he also acquired some knowledge of English, and it is practically certain that he knew his Latin Grammar by heart. In 1578, when he was only fourteen, his father's declining fortunes forced him to quit school. It is not known what line of work he followed in the interval between 1578 and 1587, the time of his going to London. Some think that he taught school, while others think that he helped his father in the glove-making business. In 1582, at the age of nineteen, he was married to Anne Hathaway, the daughter of Richard Hathaway, a sturdy Yeoman, who lived at Shottery, a beautiful little hamlet hardly one mile distant from Stratford. The bride was eight years older than her boy husband. The friends of the bride—her father had been five months dead—seemed to have urged the marriage on that Anne's child might be born in lawful wedlock. Their first child, Susanna, was baptized May 16, 1583. Whether the marriage proved to be a happy

one or not is not known, so little do we know of Shakespeare's life. For four or five years he resided in Stratford, and in 1585 became the father of twins, Hammet and Judith. He seems to have been fond of poaching about this time, for he was brought to task more than one time for deer stealing. This was probably the cause of his going to London in 1587. There is a tradition which says that he held horses in front of theaters to earn his bread when he first went to London, but this is probably mythical. The first mention of Shakespeare by name after his arrival in London occurs in accounts of the Treasurer of the Chamber, from which we learn that he appeared twice with Burbage as a member of the Lord Chamberlain's company before Queen Elizabeth, in Christmas time, 1593. In 1597, he bought for sixty pounds, New Place, a goodly dwelling in Stratford. It is not known definitely, but the best authorities think that Shakespeare visited his family at least once a year while he was in London. In 1598, Francis Meres wrote a book entitled, *Palladis Tamia*, in which is enumerated twelve of Shakespeare's plays. In 1602 he purchased for three hundred and twenty pounds a tract of land consisting of one hundred and seven acres in the parish of Old Stratford. This shows us that Shakespeare could work in the material world as well as in the world of the ideal. In 1607 his eldest daughter, Susanna, married Dr. John Hall. His brother, Edmund, died in London the latter part of the same year. Elizabeth, the daughter of John and Susanna Hall, was the only one of Shakespeare's grandchildren that he ever lived to see. In September, 1608, his mother, Mary Shakespeare, died, his father having died in 1601. Between 1610 and 1612 there are reasons to believe that Shakespeare returned to Stratford. At this time he had an income of 200 or 300 pounds. He lived cheerfully and on good terms with his neighbors, caring nothing for his literary glory. The Globe Theater in London continued to be a source of profit to him. In 1613 he bought a house near Blackfriar's Theater and leased it to a tenant for ten years. On February 10, 1616, Judith, his youngest daughter, now aged 31, was married to Thomas Quincey, a wine merchant of Stratford. Elizabeth Hall, Shakespeare's granddaughter, was his last living descendant. She married a Mr. Nash, who soon died. Elizabeth then married John Bernard, who was knighted by Charles II. in 1661. On April 23, 1616, Shakespeare died and was buried in the little parish church yard at Stratford. A rough stone was placed at the head of his grave, bearing this inscription, which Shakespeare is said to have written himself:

Good friend, for Jesus sake forbear
To dig the dust enclosed here:
Blest be the man that spares these
stones,

And curst be he that moves my bones.

It is absolutely necessary to have an understanding of Shakespeare's life in order to appreciate fully his great productions in the world of literature. Shakespeare's period of literary activity is divided into four parts. The first period extends from 1586 to 1593. This period is characterized by his development as a dramatist, but mostly by the character of the plays that he wrote. During this period he wrote two tragedies, *Titus Andronicus* (1588), and *Henry VI* (1590). The *Comedy of Errors* appeared in 1591; A

Midsummer Night's Dream, in 1593; Two Gentlemen of Verona, in 1592; Love's Labors Lost, in 1590. Romeo and Juliet, one of his early tragedies, was written some time between 1591 and 1596. Richard III., one of his early historical plays, was written in 1593. Venus and Adonis (1593), and the Rape of Lucrece (1594) were written between the first and second periods. The second period extends from 1593 to 1600. This period is characterized by the fact that the author is depicting the lighter and more cheerful aspects of life, while the first period, being a period of apprenticeship, was noted for its mistakes and for its variety of subject matter. The Taming of the Shrew appeared in 1597, also King John; and The Merchant of Venice. Richard II. was written in 1598. Four rollicking comedies appeared during the period, namely, Merry Wives of Windsor (1598), Much Ado About Nothing (1598), As You Like It (1599), and Twelfth Night (1600). The third period begins in 1601, and continues until 1608. This was the period of his greatest tragedies. During this period the aspects of life are stern and tragic to the author. Julius Caesar was written in 1601; Hamlet, in 1602; Othello, in 1604; Macbeth and King Lear, in 1605, and Timon of Athens, in 1608. All's Well That Ends Well, Measure For Measure, Coriolanus, Antony and Cleopatra, and Troilus and Cressida were also written during this period. The fourth period extends from 1608 to 1612 or 1613. All the plays of this period end happily and are free from bitterness. They are hardly equal to the great tragedies of the preceding period. Cymbeline was written in 1609; Winters Tale, in 1610; Henry VIII, in 1612 or 1613; Pericles, in 1608; The Tempest, in 1610, and the Two Noble Kinsmen in 1612. While Shakespeare was in London he had access to a library, where he secured much of the historical data that he used in writing his great dramas. As early as 1592 lines from him had been heard on the stage. At the age of thirty-four his tragic genius had unfolded itself in such plays as Romeo and Juliet. There are three sources of Shakespeare's plays, namely, historical, legendary and fictional. For historical and legendary material he depended upon North's Translation of Plutarch's Famous Lives, and Hollingshead's Chronicles of England and Scotland. The plots of the Merry Wives of Windsor and Love's Labor Lost are original. Shakespeare also wrote four poems and one hundred and fifty-four sonnets which are non-dramatic.

Now, let us look at Shakespeare's style, for the style explains the man. He imagines with copiousness and excess, scattering metaphors profusely over all he writes. In his mind abstract ideas are changed into images. Picture upon picture, and image upon image crowded themselves into his mind and he gave expression to them with such picturesqueness of detail that no one can appreciate them fully except the lover of beautiful imagery and elegant language. Take, for

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example, Romeo's speech when he sees Juliet appear in an upper window of her father's mansion:

"But, soft! What light through yonder window breaks:

It is the east, and Juliet is the sun. Arise, fair sun, and kill the envious moon,

Who is already sick and pale with grief,

That thou, her maid, art far more fair than she is.

Be not her maid, since she is envious; Her vestal livery is but sick and green,

And none but fools do wear it; cast it off;

It is my lady; O, it is my love! O, that she knew she were!

She speaks, yet she says nothing; what of that?

Her eye discourses, I will answer it. I am too bold, 'tis not to me she speaks;

Two of the fairest stars in all the heaven,

Having some business, do entreat her eyes

To twinkle in their spheres till they return."

Every one of Shakespeare's metaphors is a convulsion. His style is a mixture of frenzied expressions. We find thrown together into the same line mingled contrasts, tremendous exaggerations, apostrophes, exclamations, confusion of ideas and accumulation of images both horrible and divine. The Queen asks Hamlet: "What have I done?" Hamlet answers:

"Such an act

That blurs the grace and blush of modesty,

Calls virtue hypocrite, takes off the rose

From the fair forehead of an innocent love,

And sets a blister there, makes marriage-vows

As false as dicers' oaths; O, such a deed

As from the body of contraction plucks

The very soul, and sweet religion makes

A rhapsody of words; Heaven's face doth glow;

Yea, this solidity and compound mass, With trustful visage, as against the doom,

Is thought-sick at the act."

This is the style of frenzy. The metaphors are exaggerated, the ideas all border on the absurd, and all is transformed by the storms and whirlwinds of passion. It is needless to say that Hamlet, here, is Shakespeare, for Shakespeare never says things tranquilly. He brings us to the brink of an abyss, where we can see and hear the wild dashing of the waves, carrying and swallowing up whatever objects they meet and bringing them to light again transformed and mutilated. All objects were taken into his mind organized and complete. He thought in the lump, whereas we think piecemeal. He lets justness and clearness look out for themselves, and attains life. None of Shakespeare's words or gestures mark ideas, but they all suggest images. None of them express and define ideas either partially or in a limited way. Herein lies Shakespeare's strangeness, obscurity, and creative power which are superior to those of any other writer who ever lived. Shakespeare was an immoderate violator of language, a marvelous creator of souls, was very far removed from logic and classical reason. Yet he is the one writer who is most capable of exciting within us

a world of forms and of placing before us real human beings.

Lowest of all of Shakespeare's characters are the stupid folk, babbling or brutish. They blindly follow the phantoms which exist in their own benumbed or mechanical brains. Examples of these are Caliban, Ajax, and Cloten. The mechanical imagination produces Shakespeare's fool-characters. A quick, dazzling, unquiet, venturesome imagination produces his men of wit like Mercutio. Shakespeare's women are charming children who love passionately and feel in excess, like Juliet. There is something about their grace and beautiful words of friendship, which makes one think of the warbling and the prettiness of birds. Nearly all of Shakespeare's women love at first sight. When Juliet first looks upon Romeo she says to her nurse:

"Go, ask his name; if he be married? My grave is like to be my wedding bed."

It was easy for such a poet as Shakespeare to create such perfect villains as Iago, a soldier of fortune, who was destitute of principle altogether. It is the manner in which Shakespeare handles his tragic characters, however, that makes his genius shine forth in all its brilliancy and majesty. There are scenes in Hamlet which arouse some of the deepest emotions of the human soul. When Macbeth's crimes have found him out and he sees that death is inevitable, he breaks forth into a soliloquy which is true yesterday, today and forever: "Tomorrow and tomorrow and tomorrow

Creeps on this petty pace from day to day,

'Till the last syllable of recorded time,

And all our yesterdays have lighted fools

The way to dusty death. Out, out brief candle

Life's but a walking shadow, A poor player that struts and frets

His hour upon the stage and then is heard no more.

'Tis a tale told by an idiot, Full of sound and fury, signifying nothing."

There is one other fact concerning the influence that were brought to bear upon Shakespeare's writings which must be mentioned. One of the secrets of the power of the Elizabethan age in poetry lies in the combination of two facts, the fact that England was a small and solid island, and the fact that the sea surrounding her had suddenly assumed an aspect of almost daily deepening mystery. The sea with its tidal rhythms, its restless waves and its fading horizons had a tremendous influence upon Shakespeare. Of his sonnets it might be said that they are themselves waves which furnish eternal music to the human soul.

"Like the waves make towards the pebbled shore.

So do our minutes hasten to their end."

We feel the mighty power of the surging sea in all his poetry, whether he refers to the sea directly or not. More than that of any other poet his music has caught the rhythm of the waves, and at times we can almost hear their lapping on a far-off distant shore.

Shakespeare is a universal poet. He will live in the minds and hearts of men as long as time shall endure. He is a poet of nature, one who holds up human life as it really is. In the writings of other poets a character is

too often an individual; in those of Shakespeare it is commonly a species. What makes his drama the mirror of life is the fact that he recognized that there are other passions besides love which could bring about happiness or misery. His comic scenes are just as effective today as they were a century and a half ago, because his personages act upon principles arising from genuine passion. Other writers since Shakespeare's time have been tremendously influenced by his works. Ben Johnson called him the "sweet swan of Avon." Milton said of him: "Dear son of memory, great heir of fame,

What need'st thou such weak witness of thy name?

Thou in our wonder and astonishment,

Hast built thyself a livelong monument."

In closing I quote from Dr. Samuel Johnson: "The sand heaped by one flood is scattered by another; but the rock always continues in its place. The stream of time, which is continually washing the dissoluble fabric of other poets, passes without injury by the adamant of Shakespeare."—David Pierce.

Hendrix College.

THE RESURRECTION OF CHRIST.

[This was intended for our Easter number, but was received a little too late, but we are glad to give it a place now on account of its merit.—Editor.]

"And if Christ be not raised your faith is vain; ye are yet in your sins." 1 Cor. 15:17.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

The success or failure of the mission of Christ stands or falls with the doctrine of his resurrection. Upon this supreme test hinged all that had gone before and all that followed after. This was the key stone which made the whole scheme of redemption forever secure, or without which its ignoble collapse was absolute.

Upon the settlement of this question depends the final issue of the forces of Christ and the forces of infidelity. This brings us to the direct consideration of the most momentous question that ever confronted the world in which we live, and possibly the world above. One involving the destiny of our race and the solution of a thousand questions that are related to it as a sequence to its cause.

On the third morning after the resurrection the tomb in which his body had lain was vacant. How was the body removed? The guards set to watch the tomb said while they slept his disciples stole the body. Let us consider this theory for a moment. It implies that the whole guard slept soundly and at the same time regardless of the death penalty for sleeping on the post of duty. It involves the absurdity of supposing that they could know what was transpiring about them while they were in unconscious sleep. His enemies did not confront the apostles with this story while they were stirring the whole city with the proclamation of his resurrection. And could any sane man believe that his disciples now completely frightened and demoralized, and who had never seemed to grasp the idea of his resurrection would have the hardihood to attempt to overpower the guard, break the king's seal and remove the body?

And this they must have done in the absence of any rational motive for such an act. There was nothing to be gained and everything to be lost. So the theory of the guard was absurd and worthless. But there was another theory by which the absence of his body from the tomb was accounted for.

The angel who had rolled away the stone from the door of the sepulchre said to the women who came to embalm his body, "He is risen."

The church has accepted the angel's theory for accounting for the absence of the body of Christ from the tomb. The validity of this theory is amply corroborated by human testimony. Paul says he was seen after his resurrection by above five hundred persons at one time. This number of witnesses is sufficiently large to establish any fact that may be substantiated by human testimony.

And now if it can be shown that these witnesses were both competent and reliable their testimony must be accepted as absolutely conclusive.

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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.

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Now let us proceed to examine these witnesses. As to their competency. First, many of them were his close and intimate associates for three years. They were familiar with his personality, mannerisms, his habits and his teachings and every phase of his life.

They saw and talked with him repeatedly after his resurrection, and it had only been a few days since they saw him last, and he bore the scars received on Calvary. Thus they had every possible opportunity to identify him. These witnesses, it is fair to presume represented all the ordinary types of intellect and intelligence. Hence their competency.

2. Were they reliable? That they were will appear from the following considerations: First, they were not prepossessed in favor of the resurrection to which they bore testimony. In fact they had failed to understand that his resurrection was a part of the program of his life and essential to the completion of his mission. They did not expect him to rise and would not accept the fact of his resurrection until it was established by the most irresistible evidence.

Second, they could have had no sane motive for testifying falsely. They testified at the risk of everything, even their lives, and so thoroughly did they believe in his resurrection that they continued to proclaim it under the most painful conditions until the day of death, and cheerfully laid down their lives for the glorious hope of eternal life based on this fact.

Third, they did not go into some remote corner to preach this doctrine, but began in Jerusalem, where the tragedy of his crucifixion had been enacted, and while the whole scene was fresh in the minds of the people, and filling the city with excitement.

Fourth, such was the power of their preaching that thousands, including priests and other enemies, accepted the message and identified themselves with his despised followers in the face of the greatest peril.

If the foregoing facts do not fully attest the absolute sincerity and reliability of these witnesses then we cannot conceive of any array of facts that would. And now if they were both competent and reliable witnesses, the fact of his resurrection follows as a logical sequence.

But there are other sources of evidence which go to fortify the testimony of these witnesses. Notably, the baptism of the Holy Ghost on the day of Pentecost. He had said to his disciples, "It is expedient that I go away, for if I go not away the Comforter will not come, but if I go away I will send him unto you."

Again he had commanded them to tarry at Jerusalem until they should be endued with power. So the pentecostal baptism was a direct fulfillment of his promise to them and stamped the divine seal of truth upon his words. Therefore the presence of the Holy Ghost in the world in convicting and converting power is abiding evidence of Christ's triumph over death, and every converted soul has the assurance of his resurrection in conscious experience.

Thus the cloud of witnesses has grown into multiplied millions. No fact in the world is so fully established by human, angelic and divine testimony as the resurrection of Jesus Christ.

"Whereforeth God hath highly exalted him, and given him a name which is above every name, that at

the name of Jesus every knee should bow, of things in heaven, and things in earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. 1:9:11.—C. O. Steele.

Hot Springs, Ark.

\$50.00 PRIZE OFFER.

The undersigned will pay \$50.00 for the best article not to exceed 2,000 words considering the following questions:

(1) Are there in the spiritual sphere laws governing faith and prayer and their results?

(2) What are the reasons and evidence that such laws exist?

(3) What method of inquiry would be best adapted to ascertain the operation of these laws and what are the best methods of application in furtherance of Christian work and ideals?

Manuscripts should be sent to the undersigned before August 1st. Three competent judges will pass upon the merits of the articles submitted. Each manuscript should be sent unsigned but accompanied by a sealed letter containing the author's name and address.

If those who desire to compete will write me I shall be pleased to send them a copy of the original article which explains the reasons for making this offer.—Layman, 143 N. Wabash Ave., Chicago, Ill.

COURT DELAYS OUTDONE BY CONGRESS.

Chairman Pou of the House Claims Committee said to me that the honor of the Nation is involved in the failure of the House of Representatives for many years to concur with the Senate on repaying those who, at the invitation of Secretary Hay and on his moral guarantee, in behalf of the Nation, provided the \$66,000, which was paid for the ransom of Miss Ellen M. Stone. The facts in brief are as follows:

On October 3, 1901, Hon. John Hay, then Secretary of State, telegraphed to the Rev. Judson Smith, of the American Board of Commissioners for Foreign Missions, as follows:

"It seems imperative that the amount (of the ransom) should be raised or pledged, so as to be available by your treasurer at Constantinople in season to save Miss Stone. Statutory prohibitions make it impossible for this Government to advance the money or guarantee its payment. If paid by Miss Stone's friends, every effort will be made to obtain reimbursement from whichever Government may be found responsible under international law and precedent. In the event of its proving impossible to hold any foreign Government responsible for the capture and to secure the repayment of the money, this Government is willing in the last resort to urge upon Congress as strongly as possible to appropriate money to repay the missionaries."

This word of our famous Golden Rule diplomat has been endorsed by all of the successive Secretaries of State, including Elihu Root, Wm. J. Bryan, and Robert Lansing. Their appeals to Congress to refund this money have also been endorsed by Presidents Roosevelt and Wilson, and the Senate has just passed the act for the fifth time. In four preceding cases it failed of passage in the House chiefly through the opposition, so far as can be ascertained, of only two or three men which was made effective partly because of the difficulty of get-

ting up any Claims bills except by unanimous consent.

It would be a reflection on the intelligence and justice of any patriotic statesman or good citizen who values the honor of the Nation to add any further argument to these facts except perhaps to note that the case is fast becoming one of the scandals of delayed justice.

Miss Stone, a woman of great ability, in loyalty to those who saved her, has given up her position as missionary and her salary and has lived in the simplest fashion near the doors of Congress most of these sixteen years in constant anticipation that this wrong would be righted. Some of her friends who gave their all for her ransom and then borrowed all that could be borrowed on the security of the Government's promise, have been driven to bankruptcy by this delay, but the most serious part of the story is the National dishonor involved which should become the concern of every citizen and arouse an irresistible protest as this story is now published to the Nation to secure redress.

Surely the honor of the Nation in this case should not be subject to the veto of a single Congressman. Let each citizen ask his own Congressman to insist it shall be brought to vote as involving deeper principles than any ordinary claim.—Wilbur F. Crafts.

MODERN METHODS vs. MOURN- ERS' BENCH.

In the Arkansas Methodist, under date of April 13, Brother W. B. Hays writes under the headline, "Serious Mistakes." He says that he "is very much grieved at the little interest that is being taken in the One-to-Win-One campaign; * * * that this lethargy indicates death." I, for one, am not surprised at this little interest, for it is not Methodist plans. It is true he cites a case where some governor got religion by correspondence, but such cases are so rare they are the exception to the rule. The fact is, the mourners' bench is the Methodist way of getting people saved. It has always been so, and I hope will ever be. John and Charles Wesley, Whitefield, and Asbury, in their journals, give the account of the mourners' bench, and tell us many times the people would mourn so loud that they could be heard at a great distance, and at times people would say they were mad, and again they would think the people were dying because of the great agony the sinner was in because of his sins, and the same is true of today. The people (not all) would go away and say the people had gone mad, and that is where the lethargy is. A church that has adopted a new plan has, as a result, lost the old-time power. Too many have been brought into the Church on purely an intellectual basis, for I have heard preachers talking to sinners, and sometimes the conversation would go something like this: "Are you a sinner?" "Yes."

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

"Are you sorry of your sins?" "Yes." "Have you repented?" "Yes." "Do you believe that Christ died for you?" "Yes." "Well, get up, now, and tell the people, for you must confess Christ to the world." Now, if we are going to follow anything like this plan, the only suggestion I would make is, to make it a little shorter (as some other churches have), and say to the sinner, "Do you believe that Jesus Christ is the Son of God?" And if he says "yes," then thank God for this noble confession. I would hate for the Bishop to send me to a place, as pastor, where all the membership was composed of men and women of this type, for I know I would have a "dead church." A church that, on an experience like that, could not sing that old hymn, "Amazing Grace, How Sweet the Sound, That Saved a Wretch Like Me." Brother Hays says, "We are one-sided as to methods; * * * that some are one-sided as to the mourners' bench; that we refuse to believe a man is converted if he does not come through shouting." I am bound to confess I like just a little noise about the conversion, for we all know what a still birth means in our homes. It means that the child is born dead. And so it is in the spiritual birth, a fact too keenly felt with most pastors; too many still births in the church. Brother Hays raises another question for us, the "Married-to-Custom-brethren," by asking, "Does not the man we corner in the office and explain our business to, coolly and deliberately, stick better, than the things done in excitement?" It is owing to what he pleases to call excitement. I do not call it excitement to get a hard-hearted old sinner down on his knees at a Methodist mourner's bench under some old brush arbor among the mourning pines, and let him cry and pray to God, for I think I have got him doing just what God wants him to do; for the Bible tells us: "Be afflicted and mourn and weep, let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." (James 4:9-10). Now if you can get a sinner to mourn and weep in his office, or on the streets all right, I'll take it, but this just mere assenting intellectually to a lot of well framed questions, I fear will not do. Granting that we are "One sided as the mourner's bench," it seems to me that we had better go the long-trodden path of our fathers, for it sustained them in life and in death, than to take a long shot at a plan that has failed in life and in death in so many cases, for I doubt if the profit would justify the investment for the Church. Now one has suggested that we could hit a happy medium, (which some have tried to do) between the mourner's bench and the correspondence scheme, ask who will be the judge as to this happy medium? I know there is in this day a mighty pressure being brought to bear against

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.

the old-fashioned mourner's bench, and if we as Methodist preachers are not mighty careful we are going to compromise with our enemies at this point. We know the mourner's bench has been fought for these years, and as for my part I will not compromise on one point.—J. E. Snell.

CONFERENCE OF CHARITIES AND CORRECTION.

"Religion in Life" is the title of the sermon to be preached before the annual gathering of social workers of the United States and Canada May 10-17 at Indianapolis, at the Forty-third National Conference of Charities and Correction. The preacher will be Rev. Worth M. Tippy of the Madison Avenue Methodist Church, New York City. This is a gathering of representatives of all faiths.

The commission on federated movements of the Federal Council of Churches of Christ in America is arranging for a special meeting during the Conference of representatives of churches and others interested in the social side of church work. The president of the Conference is Rev. Francis H. Gavisk, LL. D., of Indianapolis, a member of the Indiana Board of State Charities. He is the first representative of the Catholic clergy to be president of the Conference. This organization has at times devoted itself largely to the consideration of the church and social service.

An incisive attack on the drink problem will be made by a special committee on Inebriety. At one of its several sessions Arthur Hunter of New York will speak on "Life Insurance and Drinking Habits," and Rev. Charles Stelzle upon the relation of the workingmen to the alcoholic problem. The committee report will relate to the attitude of large employers toward the use of alcohol. A lively bit of social description is expected when the Conference enters into a discussion of the theme, "What we do when the breadwinner is intemperate."

The Conference lasts eight days and brings together about 2,500 delegates. It is divided into nine sections covering the major fields of practical social work. Churches and other religious organizations are cordially invited to send delegates.

ANENT SIMULTANEOUS EVANGELISTIC CAMPAIGNS.

The communication of Bishop Kilgo to the Raleigh Christian Advocate some weeks ago on this subject has set the brethren to wrangling. The Arkansas Methodist takes the Bishop to task, while the New Orleans Christian Advocate comes strongly to his defense. We are not disposed to enter the controversy on one side or the other. We know the Bishop is amply able to care for himself, if he feels that the occasion demands it; but the subject itself is a very vital one. As we understood the Bishop's communication, he was sounding a note of warning against putting too much emphasis upon organization and schemes and human devices to effect a revival, and putting too little emphasis upon the work of the Holy Spirit upon the hearts of men through the preaching of the Word. Whether or not we rightly interpreted him, there is a tremendously vital truth here. Religion never has been propagated by methods devised by the "wisdom of the world." An arraignment of forces which we think ought to bring men to their knees and almost compel them to become religious some-

Woman's Missionary Department

Edited by

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

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

Communications should reach us Friday for publication next week.

NOTES FROM MISSIONARY COUNCIL.

The Council meets in New Orleans in 1917.

The Spirit of the Meeting.

In the Sixth Annual Session of the Woman's Missionary Council reports have shown a year of efficient work and a decided advance in auxiliary membership and in offerings. The evening inspirational services have been the best we have ever had and the business is moving off with unprecedented alacrity. There is a high note of hope but as never before there is a spirit of earnestness and feeling of responsibility for the present need of a sorrow-stricken world. Last year the forward step of entrance to Japan was made. God had blessed and prospered the women of the church in this forward movement.

Three workers will be sent to Africa this year by the Council. They are Misses Etha Mills, Kate Wilson and Etta Lee Woolsey. The plan of Forward Movement includes a church-wide whirlwind membership campaign. The membership goal is 50,000 new members. The financial goal: Dues and offerings to the amount of five hundred thousand dollars. To the Missionary Voice, thirty thousand new subscribers; and for Young Christian Worker, ten thousand subscribers.

Great Good News.

During the progress of the reports from Brazil, Miss Head appeared on the platform with a cablegram from Rio, stating that the property selected for our "Girls' School" there could be bought for \$150,000.00! The necessary two-thirds of the price is in hand, and negotiations for the purchase will be begun at once. Miss Head reminded the Council that amidst the general rejoicing at this dream come true, we must not forget that the other one-third of the price was subject for prayer and work.—From Council Daily.

how or other never quite succeeds, while the agencies that the "wisdom of the world" derides as ineffective have wrought religious revolutions. The secret of the thing is that we are dealing with spiritual forces; and the less dependence we put upon the merely mechanical and the more absolutely we put ourselves at the disposal of the Holy Spirit the greater will be the results accomplished. It is still true that "it is not by might nor by power; but by my Spirit, saith the Lord."—Raleigh Christian Advocate.

A GOOD BOOK.

In the last few days I have read for the second time, "What Is the Matter With the Church," by Rev. W. P. Whaley. I try to keep pace with the current literature of the age, and buy many new books. This is one of the best in my library. It is good and interesting from the beginning. There are eight chapters, 246 pages. It is well worth the price, \$1.35.—R. Spann.

NORTH ARKANSAS CONFERENCE. On Honor Roll.

Mrs. A. B. Haltom, Conference Publicity Superintendent, received from the district secretaries of Batesville, Booneville, Helena, Jonesboro, Paragould and Searcy Districts the following lists of auxiliaries which attained the Honor Roll for the first quarter, and she hopes soon to hear from the remaining districts of the Conference Society:

Adult Auxiliaries—

Batesville, First Church.
Booneville.
Dardanelle.
Paris.
Parkin.
Wynne.
Blytheville.
Jonesboro, First Church.
Imboden.

Young Peoples' Auxiliaries—

Batesville, First Church.
Paragould, First Church.

Junior Divisions—

Batesville, First Church.
Brinkley.
Clarendon.
La Grange.
Marianna.
McCrory.
Parkin.
Blytheville.
Jonesboro, First Church.
Osceola.
Imboden.
Walnut Ridge.
Searcy.

New Auxiliaries—

Adult—Blytheville, Second Church; Lake City, Crawfordville, Harrisburg and Argenta Gardner Memorial.

Young People's—Jonesboro, Fisher Street Church, and Walnut Ridge.

Junior Divisions—Earl, Argenta and Augusta.

LITTLE ROCK CONFERENCE.

A splendid report from Mrs. S. W. C. Smith, Treasurer Little Rock Conference Woman's Missionary Society for first quarter 1916.

Receipts.

To balance on hand	\$ 650.38
Amt. dues first quarter....	1,276.51
Conference Pledge	1,288.43
Relief and Retirement Fund..	31.78
Scarritt Bible School.....	6.10
Week of Prayer	15.10
Special—	
Bible Woman	60.00
Scholarship	1.00
Korean School	5.00
Total	66.00
Conference Ex. Fund.....	245.32
Hotchkiss Scholarship.....	59.05
Total	\$3,538.67

Expenditures

By Time Cert. Ark. Trust....	\$ 233.22
Amt for Conf. Expenses.....	373.90
Amt. sent Council Treas.....	2,683.92
Balance on hand	347.63
Total	\$3,538.67

The time certificate is the Hotchkiss Fund, drawing 4 per cent interest.

Mrs. S. W. C. Smith, Treasurer,
L. R. Conference W. M. S.

Report By Districts.

Arkadelphia—Adults \$300.68, Y. P. \$6.10, and Juniors \$22.15. Total \$328.93.

Camden—Adults \$337.75, Y. P. \$14.75, and Juniors \$10.02. Total \$362.52.

Little Rock—Adults \$661.71, Y. P. \$4.25, and Juniors \$34.20. Total \$700.16.

Monticello—Adults \$489.14, Y. P. \$12.70, and Juniors \$18.31. Total \$520.15.

Pine Bluff—Adult \$328.10, Y. P. \$2.10, and Juniors \$3.91. Total \$334.11.

Prescott—Adults \$276.77, Y. P. \$6.30, and Juniors \$13.83. Total \$296.90.

Texarkana—Adults \$395.47, Y. P. \$18.70, and Juniors \$23.35. Total \$437.52.

In her report Mrs. J. M. Hawley, Conference Corresponding Secretary, says:

The reports of the nine district secretaries for the first quarter of 1916 compare so encouragingly with those of the same quarters in 1915 that in this case the "comparison is—far from odious"—Shakespeare and his saying notwithstanding.

First of all out of the 108 adult societies, 21 Young People's and 50 Juniors, 179 in all which belong to us, only 13 failed to make some sort of a report to their district secretaries.

Last year in the first quarter, nearly one-half of the societies were unheard from. It would seem that there are now very few of our societies which are not on "speaking terms" with their district chief.

Twenty-five societies have been added since the close of last first quarter, and about 400 to the total membership, adult membership now standing at 2,400, Young People at 386, Juniors at 1,300.

Nine hundred and sixty subscribers to the Voice shows 100 new subscribers since last year; 285 readers of the Young Christian Worker means 75 added.

There are 230 babies enrolled in the Baby Division against 50 in April, 1915.

The number presenting Christian Stewardship has been doubled, as has been also the number enrolled in Mission Study Classes.

Very likely there has not been actually the advance indicated by the reports, but at least the improvement in the fullness of the statistics is so marked as to make a study of figures in last year and this most interesting.

All of the nine fine district secretaries have been very active since the annual meeting in Jonesboro last February and auxiliaries have had visits from them in every district, perhaps, helpful all-day institute meetings have been held in a number of the districts, and more are planned for in others.

Eight new adult auxiliaries have been organized, two young people's societies, six juniors. Jonesboro leading in number of new organization with six, Helena coming second with four.

Nineteen societies have said that their names should have a place on the Conference Honor Roll for first quarter:

Batesville, Booneville, Dardanelle,

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.

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

Paris, Conway, Fayetteville, Blytheville, Jonesboro, Imboden Auxiliaries. Batesville and Paragould Young People.

Batesville, Conway, Blytheville, Jonesboro, Osceola, Imboden, Walnut Ridge and Searcy Juniors."

LITTLE ROCK CONFERENCE.

Exhibit at the Annual Meeting.

Mrs. H. C. Rule, Conference Superintendent of Mission Study and Publicity, writes:

The Publicity display at the Conference at Warren gave evidence of the fact that our Auxiliary Publicity Superintendents are not only making good use of our space in the Arkansas Methodist, but of the secular press as well, and are reaching the eye gate of the members by the use of placards and posters. The Auxiliary Superintendents responded to the request for samples of their work in this department with a large number of posters and clippings. Space could hardly be found for all of them in the large Sunday school room set apart for the display.

Mrs. B. W. Lipscomb, Home Base Secretary of the Missionary Council complimented many of the posters and said some were worthy to be copied and sent out through the M. E. Church, South. Not only was the quantity large, but the quality was most excellent. There were five posters showing thought and skill, illustrating all phases of the work from the Baby Division to the Adult Department, and illustrating many of our study books. Many of them were very clever. The clippings, taken from secular papers, covered several yards of cambric, though they represented the work of only the last few months. At one Conference there was an exhibit covering seven yards, and the Little Rock Conference could have made quite as good a showing for the year.

I wish to thank you Auxiliary Superintendents for the work you have done in all your departments this year, and urge that you realize more and more the importance of your work in the auxiliary.

NORTH ARKANSAS CONFERENCE.

Quarterly Report of Superintendent of Social Service.

The Conference Superintendent has been kept busy answering the numerous questions regarding different phases of the work and sending out extra literature.

A great many Superintendents failed to get the regular supply because I did not have the 1916 list of names in time for the usual mailing.

Three-fourths of the Superintendents were new this year, and yet I believe the following report taken from their letters will show an unusual amount of work done.

Fifteen auxiliaries reported to whom the work was new.

Batesville, besides a Social Service Committee of six members, has sub-committee consisting of 35 members, and an account of all the work that has been done this quarter shows how such a large number can be kept busy. The sub-committee on Negro Work unites with the W. C. T. U. in conducting Bible classes for Negro women. This auxiliary has a sub-committee on Community Uplift; relief work is done, they help in evangelistic services at the mills, hold cottage prayer meetings among non-church going people; work in the Sunday school at the Odd Fellows Home, and do a great deal of friendly visiting.

Swifton is planning to use the

church as a community center and to have a playground for the children.

Imboden is clothing three little boys so that they can attend Sunday school, and has given to the "Widows and Orphans Fund."

Walnut Ridge is visiting the Negro Missionary Societies, distributing literature to them, and giving talks along lines most needed. It plans a clean-up campaign for all classes.

At Blytheville the Colored woman's community club has been working for civic betterment, and has pledged \$25 to help out in the general clean-up day campaign.

Marion is taking an active part in the health crusade. They had a lecture on the Feeble Minded and sent a delegate to the Anti-Malaria meeting in Memphis.

Jonesboro has a practical way of getting magazines to rural people; they take them to the stores and give them out. They have organized a Civic League, which has put on a Clean-Up Campaign.

Brinkley sent a woman to the Sanatorium at Booneville.

Forrest City has been active in relief work.

Marianna has appointed a sub-committee on Negro work, and gives out literature to prisoners.

Marvell reads the Survey. Prof. Rauschenbusch says if anyone studies the Bible and the Survey they are well equipped to do Social Service work.

The four Methodist churches at Fort Smith have organized a union composed of all the Social Service Committees to do community work and hold the quarterly program meeting together. The first meeting was held at Central Church with a very interesting program and good attendance. The Science teacher of the High School addressed the meeting on the Homemakers' Part in the Community. He has 75 pupils in his classes studying Community Welfare. This union co-operated with the Federated Clubs in Better Babies Week.

Oakley's Chapel, Rogers, a newly organized society in a country district, is studying community conditions; being small in numbers the society as a whole is doing the work.

Clarksville has taught sanitation by cleaning up some dirty houses and trying to get the families to keep them clean.

Russellville works through a Union Clarity committee and the Citizens' Civic Club.

Booneville has called attention of the City Council to the condition of the streets.

Danville will have Clean-Up day, and the women have beautified the cemetery. They have appointed a committee on Negro work.

Belleville is working for playgrounds for the children. They hold cottage prayer meetings.

Dardanelle has a Story Hour for children.

The following auxiliaries are using the Social Service study or studying community conditions for the first time: Alicia, Bergman, Beebe, Cabot, Hoxie, Earle, Harrisburg, Mansfield, and Ozark. Reports were received from Tuckerman and Lake City this quarter.

Fort Smith District sent in the largest number of reports.

The following Young Peoples' Societies reported, many of them for the first time: Searcy Young Ladies, Paragould, Fort Smith Central, Fayetteville and Batesville (this society has reported regularly each quarter).

—Nellie Denton, Conference Superintendent.

GOOD NEWS AND WISE SUGGESTIONS.

Mrs. S. W. C. Smith, our Little Rock Conference Treasurer, writes:

Reports came in from every Adult Society of the Arkadelphia, Monticello and Texarkana Districts, Princeton, once a fine society, still being represented by one conscientious Christian woman, who sent in her year's dues.

The total amount sent to the Council Treasurer this quarter, exceeds that of the first quarter last year by \$499.57, and if one Junior report, which came in just one day too late, had been included, I could have reported an excess of over \$500.

The pledge sent in this quarter is \$1,288.43, which is \$272.70 more than the first quarter of last year.

I looked very longingly for reports from Thornton, Capitol View and Twentyeighth Street Auxiliaries of Little Rock, Smyrna, Hawley Memorial of Pine Bluff, Greenwood and the newly organized society at Wesson. Good reports came in from Snyder, Carr Memorial, Montrose Adult and Junior, all new organizations. The local work reported was \$2,516.81, which shows that work not neglected.

There were 14 reports from the Young People with \$64.90 total, while the 28 Junior organizations sent in \$125.77.

Listen, Local Treasurers!

If I could have the ear of the local treasurers, I would thank them for their well made reports, and would ask them:

First, to be sure they receive and keep their receipts. If after a reasonable length of time has expired, they have not received a receipt for their remittances to notify me.

Second. If their receipts do not correspond in every item to the report sent me, please to notify me at once.

Third. Be sure that their remittances correspond with their reports they send me.

Fourth. A society which strives for a place on the Honor Roll will report quarterly dues, pledge conference ex-

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.

pense, retirement and relief, and other pledges which their local or conference society has made. A small society which reports an unreasonably large amount as dues, and nothing else, is making a fine report as to the amount, but other funds which have to be met, suffer, when all funds go to dues.

Fifth. It is important that the auxiliary treasurer specify the amounts for dues, Conference expense and retirement and relief and other funds, as the Conference Treasurer cannot do this unless given the authority on each report.

Sixth. A report sent in promptly is always thankfully received and appreciated.

Two Mistakes in Reporting.

I noticed from the Arkansas Methodist of last week \$30.00 reported as having been sent to the Conference Treasurer from our Young People's Society. That was a mistake, as the \$30.00 was sent to assist in the education of a girl in Arkansas, a very worthy cause, but showing an unevenly balanced work. I wrote them asking for a report for connectional, and they had only local work to report.

One of our Adult Auxiliaries sent \$75.00 to Nashville, Tenn., in February for a Bible woman, which was fine, but as I did not receive it or handle it I could not report it. That, also, is not included in my report, and is not on my books at all.

If you can embody any of these six suggestions in your writings, they might be helpful to some auxiliaries, and may be more to me, although the ones who need it are the ones who seldom read the paper."

Withholding some names, the above valued personal letter is published in the hope that some member of every auxiliary in the Little Rock Conference Woman's Missionary Society may read Mrs. S. W. C. Smith's own forcible words, and then see to it that the treasurer of the local auxiliary reads it carefully.

Another hope is that the Young People's Auxiliary who are doing splendid work in helping to educate a girl in Arkansas may begin now to do something in the connectional work in the Women's Missionary Society. It is a pity our Little Rock Woman's Missionary Society (as such) gets no credit for the \$75.00 reported sent to Nashville, Tenn., for a Bible woman by one of our Adult Auxiliaries. Every dollar contributed by missionary auxiliaries for connectional work should pass through the hands of their Conference Treasurer. Once more we ask the readers of this page to "pass on" information they may gain through it.—Sincerely, Mrs. W. H. Pemberton, Conference Corresponding Secretary.

BOOK BARGAIN.

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

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

WOMEN WANTED

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

Sunday School Department

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SUNDAY SCHOOL LESSON FOR MAY 7.

By Rev. C. J. Greene.

Subject—The Missionaries of Antioch.

Text—Acts 11:19-30; 12:25; 13:12.

Golden Text—Go ye therefore and disciple all nations.—Matt. 28:19.

Time—In the spring of 46 or 47.

Place—Antioch in Syria and the island of Cyprus.

Antioch, situated on the Orontes River, at the northeast corner of the Mediterranean Sea, about sixteen miles from the coast and a little more than two hundred miles north of Jerusalem, was in Paul's time an illustrious and wealthy city, the seat of learned men and liberal sciences. Its population is estimated to have been a million; its chief street, broad, straight, and running about four miles through the heart of the city, was paved with polished marble and ornamented with colonnades on both sides. The city had a large Jewish population, and their synagogue, having among its ornaments gifts of brass carried from the temple at Jerusalem, next to that in Alexandria in Egypt, was the most magnificent in the world. Many Gentiles were attached to this synagogue as proselytes.

The mother church of the Gentiles was founded in this city. The martyrdom of Stephen and the persecution that followed scattered all the Christians from Jerusalem, and those who lived elsewhere returned to their homes, some to Phœnicia and Cyprus and Antioch. Wherever they went, they preached Jesus as the Messiah, as a rule to the Jews only, for they had not yet risen above their Jewish exclusiveness and come to see that the gospel was for all men. However, some who were near natives of Cyprus and Cyrene preached in Antioch to Gentiles also; many were converted, and the report of this work reached the church at Jerusalem. Barnabas was sent from Jerusalem to Antioch, where he labored for more than a year, aided most of this time by Paul, whom he went after and brought from his mission work somewhere in Syria or Cilicia. During the period of this ministry, or at its close, Paul and Barnabas, at the request of the Christians of Antioch, went to Jerusalem to carry relief to the famine-stricken Christians of Judea.

When they returned from Jerusalem they took with them John Mark, a cousin to Barnabas. While Simeon, Lucius, and Manaen, prophets or teachers at Antioch, "ministered to the Lord and fasted," the Holy Spirit impressed them to set apart Barnabas and Paul for work in other fields. This was doubtless in harmony with impressions and purposes already formed in the mind of Paul and Barnabas. These prophets fasted, prayed, laid their hands on them, and sent them away on what is called Paul's first missionary journey. Taking John Mark with them, they probably walked from Antioch to its harbor, Seleucia, sixteen miles distant, and there they took a boat for Salamis, the eastern part of Cyprus, which lay about 140 miles to the southwest.

Barnabas was a native of Cyprus; some of the men who had labored in Antioch before the arrival of Barnabas and Paul, and who had perhaps labored with them, were Jews of Cyprus; these facts, being the means of special acquaintance with the needs of Cyprus, no doubt helped to determine Barnabas and Paul to select that island as their first missionary field. They began their work at Salamis, preaching to the Jews in the synagogues, and then went through the whole island to Paphos, a distance of about a hundred miles. Here they met a Jew, a false prophet, named Bar-Jesus, who called himself Elymas, which means wise. This sorcerer was retained by Sergius Paulus, the Roman proconsul, and he probably informed the proconsul of the presence and teaching of the missionaries. The proconsul sent for them that he might hear their teaching. Elymas opposed their teaching, Paul spoke words of judgment against him, and he was struck with temporary blindness. Sergius believed the gospel preached by Barnabas Paul and became the first Gentile convert, so far as the records show, of these apostles to the Gentile world.

Significant Facts and Events.

The Gospel to the Gentiles—Foreign missionary work was clearly of divine origin. There were so many unconverted Jews and foreigners in Judea, and there was such stubborn disinclination to mix with foreigners, that there is no telling how long the disciples and their successors would have confined their labors to that small region. Prosecution scattered them, and divine impulse opened their mouths to preach where they went. Philip preached to the despised Samaritans, some Jews of Cyprus to the Greeks at Antioch; the church at Antioch heard of it and sent helpers to Samaria, and Barnabas and Paul to preach to him. Providence in circumstance, the divine urge in the soul, and the call of the foreigner's need, originated foreign missions. God's plan to save the world, alive as it is with divine energy, waits on a type of religious experience deep enough to save the soul, and thorough going enough to burn away indifference and prejudice, and wake the soul up to a consciousness of responsibility and brotherhood to the human race.

2. Dealing With Opposition.—Elymas withstood Barnabas and Paul before Sergius, and was struck blind at the words of Paul. This miracle has been criticised as contrary to the spirit and practice of Jesus and the disciples. Note (1) that blindness led Paul to think and pray till celestial light kindled in his soul; (2) blindness of the sorcerer startled Sergius and led him to hear and believe the gospel; (3) when Paul spoke he was filled with the Holy Ghost.

3. New Names.—(1) The disciples were first called Christians at Antioch. They called themselves "disciples," "brethren," "believers;" the Jews called them "Nazarenes" in contempt; the Greeks heard them preach

Jesus as the Messiah, the Christ, and most beautifully and appropriately called them Christians, or followers of the teaching of Christ. (2) After the conversion of Sergius, the Roman proconsul at Paphos, Saul is called, and calls himself Paul. He doubtless had the two names from childhood. While he worked with Jews he was called by his Hebrew name, Saul; when he led the Romans to salvation he took the Roman name, and is known by that name, which today calls to mind the colossal character and career of the Apostle to the Gentiles.

WOMBLE AND CADDO GAP.

Report in brief of what the Seven-in-Seven Campaign has done for a mountain circuit of Sunday schools.

We here show per cent and number of increase by schools:

County Line—193 1-3 per cent gain, with 58 new pupils.

Black Springs—68 4-7 per cent gain, with 48 new pupils.

Womble—34 1-2 per cent gain, with 40 new pupils.

Caddo Gap—16 18-49 per cent gain, with 16 new pupils.

Total Circuit—51 93-157 per cent gain, with 162 new pupils.

Present enrollment on circuit after revision, 516.

One Wesley Bible Class organized at Womble, with Horace Biggs, president; George Watkins, vice president; J. L. Pinkerton, teacher; Charley Montgomery, secretary; Mrs. Ellen Fry, treasurer; C. C. Welch, superintendent of school. This class is in good hands and is registered. An effort is to be put forth to have every member present on next Sunday to hear report of campaign, and for the winning school to receive banner.—Jesse Galloway, P. C.

DON'T USE SOAP

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse and scanty then you are not giving it proper treatment. The hair needs food just as the rest of your body and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole", Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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

Gentle Laxative—One 2 1/2 in. a Dose will relieve biliousness, constipation, sick headache, indigestion and restores your appetite by gently regulating your liver. Free sample on request. At your druggist's or by mail 25c.

A TRIAL WILL PROVE THEIR WORTH
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EPWORTH LEAGUE.

THE EPWORTH LEAGUE NOTES
FOR MAY 7.

By Rev. H. C. Hoy.

The Consecration of Talents.

Scripture Reference. — Matt.
25:14-30.

That we are Christians is not sufficient. Christ is our Lord. We must be under the sway of Christ. This involves the absolute yielding unto God of the lives which we may have tried to direct and control. It means voluntary offering of ourselves to God to do His will instead of our own. Christ should dominate our lives not merely because He is Lord, but because of what He has done. He has rescued us from sin and given us eternal life.

First. Talents should be cultivated.

1. Each person has one or more talents. Talents are a person's greatest asset. They are the measure of life's possibilities, the forces that transform life's material into success. The value of one's life is found in his own regard and the manner in which he used his talents. A talent is a possession that no one can take away from you, only personal neglect can rob you. Talents develop by use, and decay by disuse. Talents kept bright by employment are worth more than gold or fame, for they are the tools to be used in the garden of life, and no one is content unless he is busy with the tools his creator gave him.

2. All people do not possess the same talents. God had provided us with a world of diversified needs, and has given individuals different talents so that there will be no confusion nor duplication of work. Further, he has given each one something to do that he may be employed towards the development of the race for the kingdom of God. The diversification of talents also mark men dependent upon one another for the supply of their needs, thus gradually eliminating selfishness, and linking the world together in common interests. The higher the development of civilization the greater the number of talents, and the specialization. People will become more proficient in their labor and more dependent on others for their needs. This greater division of labor means greater individual opportunities, and hence more real happiness in life. Talents aid each person in the development of a higher type of individuality, and this means a truer and a higher conception of life, liberty, and of God.

3. Every one should take stock of himself and seek to discover what his talents are, and his talent best fits him for. It would be a great blessing if each person would follow the work for which he has the greatest aptitude. The world would be saved of many failures and disappointments. It is wrong to follow a plow when one ought to be a surgeon, or to be trying to preach when he ought to be a mechanic. Men have realized late in life that they were failures because they started wrong. This is a great waste. Something should be done for the purpose of aiding people to find their talents and then to fit into life, before it is too

late. Consecration realizes the need of eliminating such waste. The seeking to get all to follow what God intended when he endowed them with talents. The person who is adapted to his work is contented. The great number of failures is caused by misfits. They as a rule failed to determine whether they were fitted for the undertaking. They went into it because some one else succeeded, little realizing that the other person's success lay in himself. Many excuse their failures because of circumstances, but it would be well if they remembered that we get out of life that which we determine to have.

4. Discover your talents and develop them to the utmost. Every young person should first study himself and try to discover just what their best talent is, and then do not be ashamed to follow the occupation they are fitted for. No work is a disgrace. God has never given one a talent for an unworthy work.

It is one's duty to bend every effort to the development of his talent. Do not allow anything to hinder your development for that is a requirement of consecration that every one be fitted to do his best. God wants you to give the world the best there is in you, and you are not a success until you have done this.

Second, Talents Should Be Dedicated to God.

1. Our life is not entirely consecrated until we dedicate our talents to God. A person who is a good singer is obligated to use that talent for the cause of the Lord, and not for mere selfish pleasure. Anything that a person has or does should be with the idea that it belongs to God to be used for man. If people would realize that they should consecrate their talents to the service of the Lord, the problem of church efficiency would be solved and the work would move along much better.

2. Every calling should be regarded as divine. Too many people think that the minister is the only person who has a Divine calling, but such is not the case. Every person has a Divine calling. And they should realize that their talents are to be used for Divine work, just as much as the minister, and that the Lord is going to hold them accountable. If a preacher wastes his time the people are ready to hold him to account even though neglecting their work, but God is not a respecter of persons, and hence expects of them their best. Your work is not your affair, but the Lord's, and he will make you answer for your doing nothing. You, who waste your talents in pleasure or indulgence will be punished, and that which you have will be taken from you and given to another. You may bury your talent, but the Lord will require it of you, and punish you for being fruitless. A person who is consecrated cannot be contented to sit down in the kingdom of God doing nothing. People are dishonest who have not given the Lord any service. We have at least learned that the great thing about the gospel of Christ is the fact of service. That we are not genuine Christians until we have learned to serve Him, and that means the right use of our talents. The

CHILDREN'S DEPARTMENT.

THE TRAVELER.

I've been around the world today;
At first I saw my Auntie May,
She lives two blocks straight down
our street—

She gave cookies for a treat.
My granma's house is farther still,
And just a little bit uphill.
She held me comfy in her lap,
And there I guess I had a nap.
I last to father's office ran;
He said: "My little son's a man."
I'm back here now, and tired of play—
I've been around the world today.

—Christian Observer.

THE NEW TEN-CENT PIECE.

It was bright and shining, fresh from the mint, and Nora Haynes had watched it being made with hundreds just like it. Nora was on a visit to Philadelphia with her parents, and the mint was an interesting place.

"When we go out," her father said, "we will ask them to give us a few dimes and quarters in exchange for our old ones." So a bright, shiny dime was put away in an inside pocket of Nora's little red leather purse, "for a lucky piece," as she said, "and I'm never going to spend it."

But alas for Nora! That very next month, on a rainy day, she took the trolley for school. On opening her red purse she found that she had forgotten to ask father for her weekly allowance; the conductor was stopping in front of her, so she had to open that inside pocket and give up her precious lucky dime into the outstretched grimy paw. It was quite a shock to the new ten-cent piece to find itself transferred from a little red leather purse, where it could move around easily, to a dirty leather pocket, where it was crowded and jammed against five-cent pieces and even copper cents; but the new ten-cent piece was plucky and wasn't going to begin its career by being a snob, and pretty soon it was being given in change to a pretty young lady, who smiled as she saw it, and said, "Oh, there's a new dime, right out of the mint!"

It stayed in her pocketbook some time, in grand company—halves, quarters, and crisp new bills. But one day when the pretty lady was boarding a prepayment car, in her hurry to find ten cents the little ten-cent piece fell into the mud near the car track, unnoticed by the pretty lady.

It lay there some time, until the bright eyes of a boy spied it.

"My!" said he as he stooped down and wiped the mud off it, "what luck! Just in time to buy that agate I

greatest asset that the Church has today is the consecrated talents of its members. The Church is lost if it does not get its members to work. It is wrong to merely delegate the work to the ministry, and a few others while the rest of the Church squander their talents. People need to know that God is not a beggar, but the owner of all things. A working Church and a working league is the ideal. Further, we should understand that the work of every day life is God's work, that we are stewards in his vineyard, and thus we are serving Him in the store, shop and field. Every one should be impressed with the fact that their work is Divine, and that they are not consecrated until they have done their best in whatever field they find themselves employed.

wanted!" He ran back to the newsstand, where he had been gazing in the window, and longing for a special glass marble, a perfect beauty, marked for ten cents. It was soon in his hands, and the ten-cent piece was so happy to see the pleased look on his face that it didn't mind being thrown into the till with a lot of dirty pennies. It didn't stay there long, however, for it was given in change to a man who came along to buy a paper. The man was a good man, but not very fond of parting with his money, so the ten-cent piece thought it would be a long time with him, and it was. But one night a kind man came to the house to ask for a little help for a family who had been burnt out. He asked only a small sum from every one, and almost every person on the street had given at least a quarter. The stingy man hesitated and wasn't going to give at all; then he slipped his hand into his pocket.

The new ten-cent piece tried its best to force its way into his fingers, for it wanted to help that poor family; but the stingy man took out a five-cent piece and said, "That's all I can find now. Good night."

The ten-cent piece was so cross it just worked around in the stingy man's pocket until it made a little hole.

"I wouldn't stay with a mean man a moment longer," it said as it dropped through next day and landed on the sidewalk.

This time it was picked up, strangely, by a little girl, one of the burnt-out family. Her sister, Louise, had been hurt in the fire, and had lost all her playthings, which were not very many anyhow, as they were poor people. Poor little Louise had to lie in bed with a lame ankle, at a kind neighbor's, and she had cried all night for her doll's tea-set, burned up in the fire.

When Mary, the big sister, found the ten-cent piece, her first thought

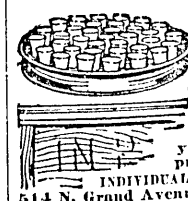
FRECKLES

Now is the Time to Get Rid of These
Ugly Spots

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

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

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



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

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THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 E. Sixth street, Little Rock, Ark.

MOTHERS' DAY THIS YEAR

Comes on EPWORTH LEAGUE ANNIVERSARY DAY, MAY 14. Therefore—

Epworthians celebrate the natal day of the LEAGUE by Remembering Their Mothers.

Programs at \$2.00 the hundred; 35 cents the dozen, as well adapted to all other young people's societies as to Epworth Leagues.

Order of Smith & Lamar, Nashville, Tenn.; Dallas, Texas; Richmond, Va.

was, "Oh, joy! I can buy a new pink ribbon at the ten-cent store to replace the one I lost." So she hurried off to the ten-cent store, and the first thing she saw was a darling little tea-set, almost as pretty as the one Louise lost.

Mary thought how pleased Louise would be if she could have this one, because when people are burnt out and have lost everything they can't spend money on playthings. Poor little Louise, crying with her broken ankle—the only one who had been hurt! "After all," thought Mary to herself, "I can wait for my new ribbon." She looked down at her braid, tied with a shoestring. "I'd rather Louise should have this lovely tea-set."

The ten-cent piece fairly sang with joy, and only wished it could have been near to see Louise's look of joy when the tea-set was spread out on her bed.

Mary lived to be an old lady, but she never quite forgot that moment, when the joy of giving instead of getting came to her for the first time, and the pleasure of a pink ribbon for herself faded into nothing beside the joy she could give to one she loved.

The ten-cent piece, too, lived many years, and was passed from hand to hand, and grew dark and dingy, but it never had a happier moment than when it was spent in a self-forgetful way to give to another happiness.—Esther G. Babson.

GRANDMA'S SAND SLATE.

"Just look, grandma," said Doris, "at this picture on the cover of my new tablet. It is a real beauty."

Grandma examined the new tablet and agreed with Doris that the picture was "a real beauty." "It seems to me," she said, "that boys and girls of today should find true pleasure in preparing their lessons. The books, tablets, pencils, and other things they use are all so very pretty. Why, Doris, when I was a little schoolgirl the only slate I had was a box of sand, and I never did have a pretty tablet."

"Tell me all about your sand slate, please, grandma," pleaded Doris, who was always eager to hear what grandma did when she was a little girl.

"Of course," said grandma, "a box of sand was not really a slate, but some way or other it came handy to call it a slate. Such a wee bit of a schoolhouse was ours," grandma went on. "And it was our church house, too. The greater number of the little folks that went to that school had neither real slates nor the money with which to buy them. Our schoolmaster told us to bring to school with us long, narrow boxes well filled with sand, as he wished to teach us how to write and cipher. We children were much puzzled to know how our teacher intended to teach us to write and cipher by means of boxes of sand, but we obeyed him to the letter and came promptly with the sand. Then our schoolmaster with his knife fashioned us neat, sharp pointed writing

HELP IN MEETINGS.

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

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

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Dr. Monk led the devotional service.

Dr. Richardson reported a fine day Sunday. Very large attendance at both services. Sunday school largest in history of his pastorate at Asbury; one infant baptized and 16 additions to church. Had good meeting. Brother Baker did good preaching, but there was a disappointment in results of meeting.

Brother Harwell doing all he can as junior pastor at Capitol View.

Brother Fitzhugh reported a great day at Henderson; large attendance at Sunday school; 17 additions to church; 14 additions to League. Had good meeting. Brother Hively of Argenta doing the preaching.

Brother Gee reported a good meeting, and a fine day Sunday. Largest attendance at Sunday school since he has been there. Two infants, three children and two adults baptized, eight additions; Sunday school collections improving.

Brother Hammons reported a splendid day Sunday. Church building taxed to its capacity at both services. Baptized six infants and received 58 into church.

Most of the additions were on profession of faith. The League had a sunrise meeting at church, one of the sweetest meetings of that character that it has been his privilege to attend. Over five hundred in Sunday school.

Brother Hively, reporting for Brother Mitchner said that they had a fine day at Methodist Mission in Argenta; largest attendance at Sunday school this year.

Dr. Wilkinson not being present, Brother Hively also reported for him, saying that the meeting at First Church is starting off fine; good day Sunday. Great interest in Sunday school.

sticks, and set us copy, and we wrote it in the sand with our pointed writing sticks."

"Wait a minute, grandma!" chimed in Doris. "How did you erase your work?"

"The schoolmaster soon saw that we must have erasers for our sand slates, so he put on his thinking cap and invented little brushes with which to smooth the sand when we so desired. When we had advanced far enough to write sentences the schoolmaster again used his knife and made little rulers for us, to aid us in making straight lines across our sand slates. Then we wrote on the lines, and our work was quite neat. So it was, Doris, that I learned to write. I was almost a young woman before I owned a real slate and pencil. I well remember my first slate pencil. It was decorated about half-way down its length with gilt paper, and I thought it very beautiful indeed."

Doris picked up her new tablet and looked at it very thoughtfully. Then she slowly turned the leaves of her reader that was full of beautifully colored pictures. She slipped her arm about grandma's neck and said: "I am not going to be cross and fussy any more about going to school and getting my lessons. I am going to be more—more—more—help me say the word I want, please, grandma."

"Appreciative," suggested grandma.

"That's it! I am going to be more appreciative."—The Visitor.

Brother Hively reports a fine day at Gardner Memorial; large congregations. Sunday school had largest attendance. One conversion at night service. A gain of 65 in Sunday school in last month.

Brother Rodgers reports a good day at Highland Sunday; house full and more at both services Sunday. Brother Clark did great preaching; 40 additions to church; 326 present in Sunday school.

Brother Fizer reports that his meeting did much good; fine crowds at both services Sunday; fine League service; largest Sunday school attendance.

Brother Hutchinson was away at Fayetteville attending League Conference. His report was handed in. Received 34 into church; large congregations Sunday; almost 500 in Sunday school.

Brother Hundley sends in report, 16 additions to church; fine day Sunday.

J. D. Baker reports largest crowds Sunday in history of his pastorate at Twenty-eighth Street Church; \$28.04 collection in Sunday school; three conversions at night service; 17 additions to church; two infants baptized.

Dr. Monk reports being on Tomberlin Circuit Saturday and Sunday; preached to large congregations; baptized three infants; administered sacrament and took collection. Was at Carlisle Sunday night; baptized one infant.

Brother Fitzhugh reported near three hundred at Epworth Union, which met at Henderson Monday night.

HOT SPRINGS METHODISM.

Present—Robertson, Steele, Childers, Raspberry, Duckworth.

Raspberry (Local Preacher)—At Oaklawn all day yesterday and enjoyed the day very much. Held three prayer services last week. Good interest.

Robertson (Park Avenue)—Good Sunday school. Very fine Easter service, under charge of Mrs. Rigsby. She did fine work and gave us a good program. One accession to the church; one came for prayer. The League was fine, led by Elmer Riley.

Steele—Was at Oaklawn in the morning and baptized 31 adults for Brother Duckworth. Enjoyed the day. Was at Park Avenue at night; enjoyed the services very much.

Hughen—Great day at New Salem yesterday. All day meeting with Sunday school and League programs. Good service at Gum Springs.

Copeland—Large Sunday school; unusually large congregations; 19 accessions on profession; three by letter. Finances in fine shape. Have much to encourage us along every line; 108 accessions this year. Everybody seems to be in a good humor and hard at work.

Duckworth—One hundred and eighty-seven at Sunday school; 47 received into the church. Large congregations at both services. We had packed houses at both services. Very fine League service led by Mr. Swartzbaugh. We have grown in our Sunday school from 124 to 206. We have faith to believe that we will reach the 300 mark by the end of the campaign, the first Sunday in July. Our people are all rejoicing over getting into the new building. Our meeting will go on another week, and may be longer. Bulkley and Swartzbaugh are doing some very fine work. The meeting is doing an untold amount of good.—R. L. Duckworth, Secretary.

CULPEPPER-ROBINSON MEETING AT HARRISON, ARK.

One of the greatest meetings in the history of the little metropolis of Poinsett county has come to a close, and left in its wake a better citizenship—men who loved God and loved each other. For two weeks Rev. Burke Culpepper, that matchless little "scrapper," has stood before the people of Harrisburg and has told them of their sins, and while at times some have thought him harsh, yet with a heart full of love for humanity he has won the people for God, and there have been some 200 conversions and reclamations. Services were held on the streets, in the garage, stores, and in his room at the hotel; in fact, just any place where he could reach men for God. Did he reach them? Just one incident in the meeting will satisfy the most skeptical. One of the most substantial men in town, Mr. Harry Holmes, was converted in the meeting, and is the subject of one of the most beautiful stories ever told of Christ's power to save. On Good Friday Mr. Holmes invited the evangelist and some eighteen of his friends and former associates in sin to go with him to the country. The party were taken in automobile to Mr. Holmes' farm, some three miles distance, and there the host took his guests to the stable and said: "My friends, we have come to the manger. Nearly two thousand years ago Jesus Christ was born in a stable. Today is Good Friday, the day of his crucifixion. I have brought you out here to tell you I have accepted this Christ as my Savior, and I intend to reverse my life and live better, and I want you men who have been with me in sin to be with me in this new life."

Amid tears and handshakes every man present promised to try and live better lives. No more beautiful or touching scene has ever taken place

REV. A. B. MOWERS ADVOCATES NERVE REMEDY.

Nervous indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanished entirely.

Every ailment must have a cause and the cause is what should be removed. When the cause lies in the nervous system Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:—

"Nearly 10 years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day, with a dizzy, dull feeling. I was extremely nervous, confused and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained.

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since the star appeared in the east and the angels announced the birth of the King of all kings. And I think the angels must have looked down on that scene, and the heavenly choir sung "Glory to God in the highest, peace on earth, good will to men." The scene beggars description. At the night service many who had gone out to the "manger" lined up with the church. One noble young man said, "I have followed my father in sin; now I will follow him into the church." Heaven seemed nearer, and all Harrisburg will be better for this meeting.—John A. Robinson.

A GLIMPSE OF THE PELICAN STATE.

I left my home at Pine Bluff Tuesday, April 18, for Alexandria, La., where on the morning of the 19th it was my privilege to officiate at the marriage of my very dear friend, Mr. Winfred L. Wozencraft, of Crossett, Ark., and Miss Dorothy Moore Stanley of Alexandria. The groom is a son of the lamented Rev. R. L. Wozencraft of the Little Rock Conference, who passed to his reward on high some years ago, while in the very zenith of his usefulness and popularity as a minister. The lovely bride is the daughter of Mr. and Mrs. J. R. Stanley, now of Alexandria, but formerly of Camden, Ark., and a granddaughter of Mrs. W. K. Ramsey, of Camden. She is a product of Galloway College and an honor to her alma mater. Mr. Wozencraft is a graduate of Henderson-Brown, and holds a responsible clerical position with the Crossett Lumber Co., with whom he has been associated in business for several years. They will make their home at Crossett, and thus Arkansas wins back one of her daughters whom she had loaned to Louisiana for a time.

My stay in Alexandria was short, but I had time for a glimpse of our splendid First Church building, and for a few moments' conversation with the pastor, Rev. W. H. Coleman, who had just been called to resign the position of Conference Sunday school secretary in order that he might take charge of the church at Alexandria, which had been left vacant in the middle of the year by reason of the failing health of the former pastor. I also had the privilege of taking a meal in the home of my much esteemed friends, Mr. and Mrs. Harvey H. Morgan, formerly of Stephens, Ark. It was my privilege to have received both of them into the church at Stephens in the days of their childhood, and this chance meeting, after the lapse of many years, was most delightful, and called up a flood of blessed and tender memories. I was gratified to find them both active in the work of the church, Brother Morgan being an honored member of the board of stewards. They have three bright children, whom they are bringing up in the way of the Lord. I also had the pleasure of meeting Mr. and Mrs. F. B. Chidester, Jr., formerly of Camden. Like all the other Arkansas folks whom I met on the trip, they are an honor to their native State.

From Alexandria I went to DeRidder, La., to visit a brother and his family whom I had not seen for 15 years. En route, my schedule required me to spend the night at Oakdale, where I enjoyed the gracious hospi-

not only in Warren, but throughout our Conference. As was to be expected, I found them heartily enlisted in all the work of the church. Brother Douglass has a very responsible position as manager of a large mercantile business, and is doing well. He expects to remain in Louisiana for several years, but he and his good wife have their hearts turned toward Arkansas and are looking forward to the time when they can return to the State of their birth, and which they so dearly love.

The only thing which marred the perfect pleasure of my stay in DeRidder was its brevity. An important quarterly meeting engagement at home made it imperative for me to return after a visit of little more than 24 hours. The reunion with my brother, his good wife and four children was tender and joyous, and the memory of it will linger in my heart for many days to come. Here also it was my privilege to meet a number of old Arkansas friends, among whom were Mr. and Mrs. J. K. Lagrone, at whose marriage it was my privilege to officiate 23 years ago; also Mrs. Lagrone's mother, Mrs. J. P. Hendrix, who was for many years a member of our church at Waldo, and who, with her now sainted husband, will be most kindly remembered by the many preachers in our Conference.

Of course I had little opportunity for observation concerning our church work in a hurried trip of only four days, but it was my privilege to meet the pastor at Oakdale, Rev. F. M. Freeman, and to worship with him and his people in their Wednesday evening prayer service; also to meet our pastor at DeRidder, Rev. Mr. Henry, and to attend one service of a revival meeting in his church, where I heard an unusually good sermon by Rev. R. W. Tucker of Noel Memorial Church, Shreveport, and, I judge, one of the staunch men of the Louisiana Conference. The preachers and people whom I met impressed me as being a faithful and heroic band who are standing for Protestant Christianity in the face of much opposition and many difficulties. Sabbath desecration is common, worldliness abounds; the masses seem indifferent to the claims of God and the Church. Our people at DeRidder have undertaken to build a very handsome and commodious church, but have only been able to complete the exterior of the building. They are worshipping in it as it stands, but the skeleton-like appearance of the interior cannot but have a depressing effect on the worshippers. A block away the M. E. Church has a modest building, and, I learned, a struggling organization. I looked on the situation with sadness of heart and wondered when those who bear the common name of Methodists would cease to build altar against altar. But these rambling notes are already too long, and I must stop abruptly here.—J. A. Sage.

Pine Bluff.

BEECH GROVE CIRCUIT.

Second quarterly conference was held at Mineral Springs, on the Beech Grove Circuit, April 13, 1916, Rev. William Sherman, presiding elder, in the chair. The day was well spent in talking about God and his work. At 11 a. m. the presiding elder had a large audience to preach to, and at 12 m. there was dinner on the ground.

just suits this charge. We are building a new church at Cass, Ark.—A Member.

HERMITAGE.

Our second quarterly conference was held at Vick, March 26-27. The presiding elder and preacher in charge drove ten miles through the downpour of rain. Reaching Vick and placing the team in a dry barn, we immediately went to the school building, and, finding 17 persons present, and being assured of the fact that others would be at the service, notwithstanding the fact that it was still raining, we waited until 11:45, when 14 more came in. Brother Davidson, our well informed presiding elder, commenced preaching at 12 sharp, and, as is his custom, preached one of his soul-stirring sermons—one that was full of clear logic and holy fire. It made one think of the days when people observed fasting and prayer on Friday before the conference on Saturday. After the sermon a fine dinner was spread in the study room of the building, which was very much enjoyed by the little congregation. Immediately after dinner the session of conference was called, six answering to the roll call. The regular routine of business was gone over. The P. C. received \$2, the P. E. \$11. The junior preacher left for his appointment at Palestine, six miles away. It continued to rain till after sundown. We drove into the country two miles and took supper, and then back to the school building, finding nearly all the 11 o'clock congregation waiting for the night service, together with others who had come in, until the congregation reached more than 100. The P. E. preached another very fine sermon. On Sunday at 11 a. m. we gathered again, our congregation increasing to more than 300. I am sure that the P. E. preach-

ed one of the best sermons that I ever listened to. It was simply the gospel of Jesus Christ accompanied by the power of the Holy Ghost. Such preaching will stand the test when the world is on fire. After the sermon we drove out to Brother Clanton's, where a splendid dinner was served; thence to the Arkansas mill camps, twelve miles away, reaching it on time. We held a short service for Brother W. C. Lewis, the P. C. We had no auto, but a span of mustang ponies that go on down the road. All the P. E. had to do was to hold on to the buggy seat and the P. C. and the mustangs did the balance. Leaving the Arkansas mill camp at 6 p. m. for the Southern camps, where Brother Lewis' conference was to be held at 8 p. m., the P. E. and Brother Lewis, the P. C., together with others, were transferred to the motor car to make the trip of 12 miles while Brother W. L. Smith and myself drove through the flat woods seven miles, beating the motor car about five minutes. Brother Smith was riding a two-wheel cart, while the writer was in a hack pulled by the mustangs. Sometimes Brother Smith was in sight, sometimes he was not, but he managed to hold on to the cart until we arrived at the place of service. However, he said it was not a real pleasant ride. Here at the camps we enjoyed a fine supper, after which we went immediately to the beautiful church, where the elder preached another very fine sermon, at the close calling mourners. Several strong men became serious and presented themselves for prayer. Closing the service with a heart-searching prayer from Brother Lewis, a spiritual conference was entered into, after which Brother Smith and myself drove seven miles to his home, reaching it at 12 o'clock at night. We were ready to retire. In conclusion, let me say that those

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a number of articles by Dr. Biggs treating on Nervous Debility, Melancholia, Sexual Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

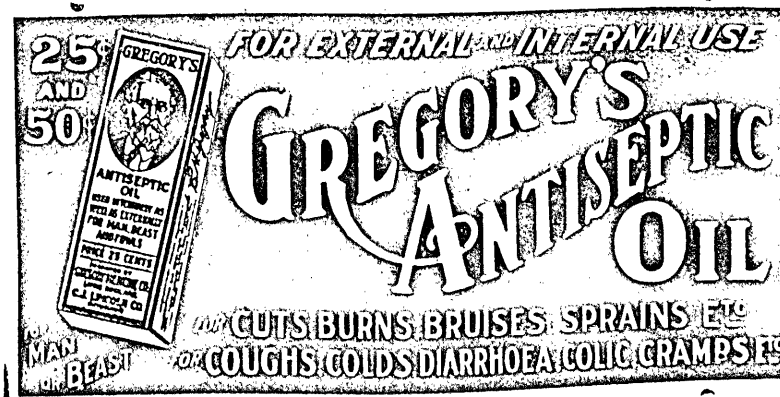
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two conferences were the most spiritual conferences that I have attended in a long time. We did not discuss State or county politics, neither did we vote on the road tax, nor organize any canning clubs, but did sow the seeds of righteousness.—J. C. Williams, P. C.

LETTER FROM MISSISSIPPI.

Since the latest North Mississippi Conference I am at Strong's and Prairie, on the I. C. and M. & O. railroads. Mulden also, at the Aberdeen Junction, is important, and of this three-cornered station. Many choice people out here, and not a few fine homes and big plantations. The great American country is not fully known until you have traveled the splendid sections of the Aberdeen District. A captivating enthusiast suggests that the Garden of Eden was perchance located at some point in this favored territory, and several preachers are impressed, no doubt, that a place even more interesting may be found in some of these good stations. Anyway, most of them, so far as known about, "want to go there too." The post of duty, however, with the favor of Almighty God, is always not so distant from the border lands of the City of Mansions, even though it lead "over the cold, dark mountains, seeking his sheep," or to the pulpit and homes of the city congregation, as the providences may indicate. St. Paul was aspiring and "pressing toward the mark" from whatever place of service, and greatly desired to "preach at Rome also."

The latest North Mississippi Conference was of interest above common. The large delegation and a year of gains, with Bishop Atkins in the best of kelter and the presence of the Highest, naturally made a great occasion. New Albany entertained amazingly well, and the pastor, Rev. S. L. Pope, affirmed that many prayers had gone to God by his congregation for rich blessings upon the annual coming together.—A. H. Williams.

N. B.—The above notes were written in January, and the springtime is now at hand. A violent illness came to me and delayed all notes and goings. Mrs. Williams also was seriously sick at the same time. We are fortunate to have had so little of such delays in recent years, and were greatly favored this time by being so generously cared for by those immediately interested and by the people at Strong's. Others also took interest, and the physician was of great skill. We are thankful, and look to the future with cheering hope and with recuperating strength.—A. H. Williams.

HICKORY PLAINS.

Our work goes forward here. Our congregations are steadily growing. Our Sunday school is also making progress. I have eight regular appointments and a good Sunday school at each appointment, doing a very fine work. We have one Ladies' Aid Society doing fine work. We feel proud of our work, and the progress that is being made by the good people of the Circuit. We are repairing some of the churches of the charge, buying two new organs for our circuit, one at Hickory Plains, one for Providence Church. Also building one new church at Bethlehem, with five rooms for the Sunday school. We have one of the best schools at Bethlehem I ever knew of in the country. On April 23 we had 116 in classes, 50 visitors. The superintendent, Brother R. E.

Cochran is a wide-awake man for the place he holds in this prosperous Sunday school.

Also we have one of the best Leagues at Bethlehem in the country, doing a very very fine work, 65 members in the League. All of them are very busy just like a bee hive, very spiritual in all of their work, of great help to their pastor. E. E. Williams, the president of the League is very spiritual in the management of the work of the League. He is a promising young man. I am certainly delighted with the Sunday school and League of my charge. This is my fourth year, and I can say it is the sweetest and best of the four.

I am looking forward for great revivals during the revival of the summer. Pray for us over here, for we need your prayers.—J. W. Nethercutt, P. C.

A LETTER OF APPRECIATION.

It is so nice to have someone, unsolicited, to intercede for you in time of need. Rev. Eli Meyers, my pastor, having learned that Gen. Jonathan Kellogg had placed me on his staff as chaplain of the Arkansas Division of the U. C. V., to meet in reunion at Birmingham, May 16, 17 and 18, kindly conceived the idea of looking after my expenses, so he wrote to a number of my friends, stating the facts, and solicited a contribution for that purpose, with the following results:

Dr. James A. Anderson, P. E.	\$1.00
Rev. James A. Womack	1.00
Hon. T. M. Neal, Russellville	3.00
Rev. J. M. Hughey	1.00
Rev. C. M. Reves	1.00
A Friend at Morrilton	2.00
Judge R. T. Compton	1.00
Bro. T. A. Johnston and wife	2.00
Rev. F. M. Tolleson, P. E.	1.00
Hon. D. L. Pound	1.00
Hon. H. M. Jacoway, M. C.	2.50
Rev. F. S. H. Johnston	1.00
Dr. M. D. Howell	1.00
Rev. J. W. Crichtlow	1.00
A Friend in Augusta, Ark.	1.00
Mrs. B. L. Wilford	1.00
Mrs. J. M. Hunt	1.00
Rev. W. F. Evans, P. E.	1.00
Rev. J. M. O'Bryant	1.00
W. L. Lee	1.00
S. G. Catlett	1.00
Mr. M. Kaufman	1.00
Mr. J. E. Bryan	1.00
Mr. Walter Maxey	1.00
Mr. W. J. Pendergrass	1.00
Rev. Eli Meyers	2.00
W. T. Thompson	1.00

My friends in Dardanelle, who incidentally learned what Brother Meyers was doing, gladly contributed without any solicitation. I pray heaven's richest blessings upon Brother Meyers and every friend who so kindly contributed, and I pray the good Lord to reward them a hundred fold.—Lovingly, S. S. Key.

RISON.

Easter Sunday was a great day with us at this place. Had 101 in Sunday school. The choir had well prepared music for Easter service. The pastor baptized four children at the beginning of the service, and preached on the resurrection to large and appreciative congregation, after which he presented the general claims of the church and received in subscriptions the nice sum of \$123. The preacher and his family had been invited the day before to take dinner with our highly esteemed Sunday school superintendent, Brother Watt Harlow. After dinner we had the privilege of baptizing another infant, their youngest, Gertrude. At the evening service we were given an additional \$10 to our

collection by the League. Others have given without being asked, and who were not present when the collection was taken, but heard and wanted to contribute, and thus the good work goes on. God bless them all. I am praying for a great revival, that sinners may be saved from their sins. Pray for us.—J. J. Colson.

MONTICELLO.

We closed our "One-to-Win-One Campaign" yesterday; 75 were received into the church at the close of the 11 o'clock service. Only about a dozen in our Sunday school of nearly 300 above the Primary Department are not church members. Had 280 in Sunday school. More than 100 in the Epworth League service. Our people are happy over the great victory. They co-operated splendidly. It could not have been done otherwise. Brother Clem Baker was with us six days and was a great blessing to our people. This is the most satisfactory of the three campaigns of this kind attempted in my pastorates. This is apostolic.—T. O. Owen.

THE ONE-TO-WIN-ONE CAMPAIGN AT BLYTHEVILLE.

Our special campaign closed yesterday (Easter) with very gratifying results. We received into the church a class of forty-five members. We had already received seven during the campaign and have seven or eight more to receive, making in all sixty members received. Beside the direct results, in conversions and accessions, the church has been wonderfully quickened. We have the largest and most efficient Sunday school in our history and the greatest prayer meeting I have ever known. All our organizations are doing well. I have received seventy-five members since Conference. This is a great field for Methodism. We are on the way to greater things. Ours are a loyal and earnest people.—R. E. L. Bearden.

MAGAZINE.

Yesterday was a good day in our church here. Two splendid Easter services. Received six members at 11 o'clock service, making 28 names placed on roll since Conference. The work otherwise is looking up some. Have organized one Wesley Adult Bible Class and applied for certificate of registration. Brother Peyton Castling, our superintendent at Magazine, is preparing to observe Children's Day, and also is organizing a teacher training class. Rev. G. L. Horton, a supernumerary of our Conference, lives here and is proving good help in our work.—D. H. Colquette.

AUGUSTA.

At the close of a week of special services held by the pastor himself, Rev. Henry Hanesworth of Augusta received fifteen new members into the church at that place on Easter Sunday. Thirteen of these were adults, the other two being children aged 12 and 13 respectively. Three others are to be received later, being providentially kept from church on Easter Sunday. Brother Hanesworth is doing a great work at Augusta, and the people all love him and his excellent wife, whom he called his assistant preacher. And she is an assistant in every sense of the word. We are looking for great things before the end of the year, and feel that our church will come into its own spiritually, and that the church as a whole can soon begin to count us as an active religious force.

Brother Morehead, our enthusiastic

presiding elder, gave us a splendid sermon on his last visit Sunday before last.—A. L. Hutchins.

STAMPS.

It may be a matter of interest to the Church to know of our Sunday school work. Easter Sunday we had 391 present at Sunday school. Our enrollment is 320, and only 22 members out of that number were absent. There were 93 visitors present. This is creditable to our leaders, when it is remembered that we have less than 200 members of the church. We have outgrown in three months our enlarged capacity, and are now needing more room. Dr. Briggs held our second quarterly conference. He is doing a great work in our district.—Moffett Rhodes.

ELM SPRINGS.

Just a word from Elm Springs Circuit. Excuse us for being late, for we are so busy doing things that we haven't had time to write. The first thing we received on our arrival was a hearty welcome, and were met at the station with a conveyance by our worthy Brother Hellstern, who never forgets the preacher. Next we were surprised with a splendid pounding to the amount of \$15, and the good people are still pounding. Have received two hens and 20 young chickens. Can you beat it? Next we had Rev. I. D. McClure of Pocahontas with us for seven days in a revival, which resulted in two accessions to the church. We feel wonderfully blessed to have had a worthy brother reclaimed and added to our list of efficient and proficient workers. Pastors and people were all made to regret that Brother McClure was called away suddenly on account of the illness of his daughter in Little Rock.

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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.

The beautiful orchards in bloom remind one of a beautiful flower garden. And we would not forget to mention the beautiful strawberries on a tract of forty acres, near Steele, which is simply picturesque.

We are expecting great things in the future. Our Sunday schools are all going as usual. Have a splendid League at Elm Springs. We are going to have some good, old-time meetings this fall, and we hope to have Brother McClure with us again, and we are planning to win many souls to Christ. Pray for our success, as we expect great things of the Lord.

We are still working very earnestly in behalf of the Arkansas Methodist. We had Brother Tucker with us recently, and we appreciate the worthy brother's good work.—Julian Foster, P. C.

BRIEF MENTION.

Rev. James Anthon Parker, D. D., was born in Alabama on July 23, 1837, and died in Lafayette, La., April 17, 1916. The deceased was for some years a member of the Little Rock Conference, and will be remembered by Horace Jewell, J. E. Caldwell, E. N. Watson and others. He preceded the writer to this Conference and was soon recognized as one of its strongest members. He was thoroughly well informed and was the author of some strong Methodist literature. His manner of preaching was quiet and deliberate, and indoctrination and fruits followed. I followed him at Opelousas, and found the impress of a man who was called an intellectual giant. For several years he had been almost blind and in poor health, and his going was not a surprise. He fell on sleep as he had lived, sweetly trusting in his Lord. Battles fought and victory won.—H. Armstrong.

Olla, La.

OBITUARY.

BROWN.—Mrs. Annie Elizabeth Hatley Brown was born on the old John Hatley place, about 18 miles west of Camden, Ark., August 30, 1847. In 1866 she was happily married to the late Dr. J. W. Brown. God blessed this union with five children, two of whom are still living. About the year 1870 Dr. Brown, with his family, moved to Camden, engaging in business. Eminently successful, in a few years his store became one of the most prosperous in this part of the state. Mrs. Brown is survived by two children, J. W. Brown, Jr., of Camden, and Mrs. Stella Taylor of Pine Bluff; one sister, Mrs. W. B. Waller of Prescott; two brothers, W. A. Hatley of Prescott and Dudley Madden of Oklahoma.

The last several years of her life Mrs. Brown resided with her daughter, Mrs. Taylor, where every attention was given her by this faithful and devoted daughter and other loved ones. Only occasionally has she visited Camden during the last few years, but with what joy and happiness did her loved ones and friends receive her on these occasions! At 2 o'clock on the morning of February 1, "God touched her with His finger, and she slept." On the afternoon of February 2, after a service held in the First Methodist Church, attended by friends who filled the auditorium, she was laid to rest in the cemetery at Camden.

It is impossible to measure or describe a life and character such as the one lived and possessed by our departed friend. When only six or seven years of age Mrs. Brown gave

her heart and life to God, and to the day of her earthly departure she was in every sense of the word a consistent and devoted member of the Methodist Church. No time was too precious, no talents too rare, no requirements too exacting; at any and all times she was ready and anxious to serve her Master and humanity. And how that beautiful, Christlike life of service has cast its golden rays into every home and heart of this community! Her Christian life and charitable disposition may well serve as an example for even the purest and holiest. Human heart cannot be more wholly given over to love and charity than was hers. Blessed with material possessions, she counted it a privilege to place a portion of her means wherever it could be used in helping others. Liberal and loving, she was, indeed, one of God's choicest saints. Few are the homes in Camden and this community which have not in some way been touched and influenced by her beautiful life of love and service. She gladly and freely gave to those in need; she promptly ministered where ministry was required, and through her tenderness and devotion has helped to brighten many lives, and to "bind up many broken and bleeding hearts."

As a wife and mother, she readily assumed the responsibilities of home life. No queen ever sat with more grace upon her throne than did Mrs. Brown as the queen of her home. Faithful and loyal as a wife, tender and devoted as a mother, the home was a haven of joy for the members of her family. As the children grew in years, the home of Mrs. Brown soon became a favorite gathering place for the young life of Camden. Many were the happy and enjoyable evenings spent in this hospitable Southern home. In church life, in social life, as well as in her service to others, Mrs. Brown will be greatly missed. Truly, one of the sweetest and brightest and most loved characters has been taken from us. The entire community feel this loss and extend to the loved ones their deepest and tenderest sympathy.—Marion S. Monk.

BEARDSLEE.—Mrs. O. J. Beardslee, wife of Rev. O. J. Beardslee, was born in Geneseo, Ill., December 23, 1856. She married O. J. Beardslee November 20, 1878, in Moline, Ill.; died at Clarks, La., February 9, 1916. This faithful Christian woman was closely identified with the Methodist Church in Arkansas in most efficient service for fifteen years, eight as a member of our church at Redfield, Ark., and seven as an itinerant with her husband in the Little Rock and Arkansas Conferences. Those years at Redfield were years of hard and trying service. It was in the days when the town was new, whiskey was sold, the country rough and the church weak. She was one of three or four good women who stood by the church in faithful, prayerful service, building up what afterwards became a strong Christian community. She was modest and retiring in her nature, but there was in her character an uncompromising devotion and an unflinching courage. As organist, Sunday school teacher, or for any work, she gave herself in unstinted service. She made a good preacher's wife. In this position she was the same cheerful, cheering and brave spirit. She had a genius for friendship and was unflinching in her thoughtful kindness. All who came within the circle of her influence were made to feel the

warmth of her love. In her character were combined, in rare strength and beauty, those elements that adorn true Christian womanhood. She is survived by her husband, son and daughter, and three grandchildren, but to them she is not dead, only gone on before.—T. D. Scott.

CARDEN.—Prof. Allen D. Carden was born at Estill, Tenn., September 22, 1860. His father was killed in battle in the Southern army and he was left to the tender care of a loving mother. Under her care he grew to young manhood and gave himself to the preparation for his life's work. He continued his studies in Vanderbilt University, and later in the University of the South at Sewanee, Tenn. He went to Louisiana, and there took up his chosen life's work of teaching. After teaching there for five years he came to Arkansas, where he has spent the remainder of his life, having had charge of the schools at Mena, Camden, Greenwood, Ozark, Benton, Pea Ridge, and at the time of his death the schools at Bentonville. Prof. Carden was happily married to Miss Georgia Owen, August 21, 1894. To this union were born

five children, two of whom preceded him to that better country. He joined the Methodist Episcopal Church, South, in boyhood, and has ever remained a devout and active member of this church. He was ever found in his place in the work of the church, and always manifested the spirit of the Master in his kind and generous dealings with all alike. At an early hour Tuesday morning, March 21, he closed his eyes on earth and opened them in heaven. He no longer calls the roll in the school room; he has answered the roll call on high. He leaves to mourn his departure a companion, three children, Elizabeth, Euladine and Owen; two brothers and two sisters, besides other relatives and many friends. Truly a good man has gone from us, but his works live after him. He has left to his children and to the students to whom he has given his life in training, the heritage of a good life. May God's richest blessings and comforting grace be given in abundance to the family and other relatives and friends.—Jefferson Sherman.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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