

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, MAY 11, 1916

NO. 19

PRAY FOR THE PEACE OF JERUSALEM; THEY SHALL PROSPER THAT LOVE THEE. PEACE BE WITHIN THY WALLS, AND PROSPERITY WITHIN THY PALACES. FOR MY BRETHREN AND COMPANIONS' SAKES, I WILL NOW SAY, PEACE BE WITHIN THEE. BECAUSE OF THE HOUSE OF THE LORD OUR GOD I WILL SEEK THY GOOD.—Psalm 122:6-9.

PHILIPPINE INDEPENDENCE DEFEATED.

The amendment to the Senate Philippine bill, which authorized independence in four years, has been defeated in the House by a vote of 213 to 165, and a substitute was adopted by a vote of 251 to 17, providing for a greater measure of self-government and declaring that the intention of the United States is to grant independence without fixing a date. As we have previously indicated our opposition to immediate independence, we are naturally pleased. Let us now fully realize our responsibility for the development of these islands and carry out the task to its completion.

BISHOP CRANSTON'S PLEA.

Preaching at Saratoga Springs on the Sunday before his General Conference opened there, Bishop Cranston made an earnest and eloquent plea for the unification of Methodism. One writer says: "It was the cry of a soul on fire with a great passion, driven by the irresistible Spirit of the Almighty to give utterance to truths big in their implication with the destiny of the church and of Christendom." The Bishop among other things said: "However awkwardly our leaders stumbled toward fraternal relations at the close of the great war, theirs was a holy venture. Long years have intervened. Slowly, haltingly, distrustfully at times, the two churches have moved towards each other, impelled by a power that neither could resist. Now they stand face to face with beating hearts and extended hands. From this attitude there can be no retreat without shame. Neither can take one step backward or withdraw its hand without renouncing its spiritual ideals. Nor dare they long stand still in mutual distrust lest the fraternal hand become again the militant fist. Both have erred. Both have sinned. Both must repent. Both must fully surrender to the demands of the Gospel they preach. Both must make concessions of preference, of opinion, even of cherished traditions. Both must seek first the kingdom of God as they build—as build they must—the essentials of their own Methodism into twentieth century efficiency. Let the new spirit fashion the new body ecclesiastic. Reorganization is not a patching or mending process. It is reconstruction. God taught our fathers how to build for their day. He will be our architect if we will accept him."

THE LIQUOR TRAFFIC AND POLITICS.

Many politicians try to evade responsibility for the liquor traffic by declaring that it is purely a moral question, and therefore ought not to be injected into political campaigns. Men who are willing to face issues squarely recognize it as a question which must be settled by government, and hence must be met by those who seek to become governors and legislators. Some time ago Hon. W. J. Bryan frankly admitted that prohibition was a political as well as a moral question. Now, ex-Governor Campbell of Texas, who is a candidate for the United States Senate, publicly announces his views, as follows: "I have always heretofore regarded prohibition as a moral question, and one that had no appropriate place in contests for political preferment. But the pernicious activity of the liquor machine in Texas and of the organized liquor associations of America in the politics of the country, and by their efforts to dominate the politics of the State and Nation, to elect our officers and

dictate our laws, have made the liquor traffic a national issue, which cannot be ignored. This issue is at hand, and, as for me, I am ready to meet it. I am for prohibition in the precinct, county, State and Nation." Let no one think that because we have statutory state-wide prohibition the fight is over. Bartenders and local saloonkeepers may enter upon other pursuits and drop out of the fight, but until the traffic is utterly driven out of the Nation, the brewers, distillers, and wholesale dealers will maintain their organizations and continue the propaganda for the saloon. Their literature is pouring into our State, and if its influence is not counteracted it will undermine public sentiment. Let every good citizen be vigilant and active in meeting these subtle currents. We must still agitate and never cease the fight till national prohibition is won. Like the missionary movement the prohibition propaganda must be pressed for the benefit of all who need it. If we become satisfied when we ourselves have the benefits and do not desire to extend the blessings which we enjoy, we shrivel and die morally. To maintain prohibition for ourselves we must be willing to help others to get it.

THE TEXAS EDITOR RETURNS.

On another page appear two editorials from the Texas Christian Advocate, because we want our readers to have the other editor's arguments in full, so that they may for themselves study all the issues involved and reach their own conclusion.

We shall not try to settle the question of responsibility for "personalities," but simply suggest that our readers recall the controversy from its beginning between the Texas Advocate and Dr. Stone-wall Anderson down to the complete demonstration in the editorials herewith reproduced.

The Texas editor wonders why we ask him questions. Solely because he opened the controversy last fall and has seemed to assume to represent the General Conference, the Educational Commission, and the Bishops.

In all of our editorials there is not one criticism of the Educational Commission nor of the College of Bishops, but we have tried to make it plain that their attitude toward Arkansas has been misinterpreted. We have not criticised our much loved and venerated presiding Bishop, but have merely expressed, to the best of our ability, the sense of the majority in our Conferences, who believe that he erred in the application of the law. Only when our words are used out of their connection is it possible to consider them disrespectful. If personal friendship and regard for a good man forbid respectful and dignified discussion of principles, honest mistakes cannot be corrected. A wise presiding officer does not resent the testing of his rulings. If right, he will be vindicated. If wrong, he will be the first to rejoice over the correction. This editor could not make a legal appeal from the ruling because he was not a member of the Conference where it was made.

We have refused to publish the paper which was ruled out, because, after the ruling, we considered that technically it would be equivalent to "contempt of court" for the Conference organ to utter what the Conference had legally been forbidden to hear. The ruling and our refusal are both on technical grounds to observe the forms of law. We willingly concede that the ruling does not "put it under the ban of secrecy." It was filed and may be read by any who have access to the archives. It is almost certain that we would have been criticized for disregard of authority if we had published the paper. We prefer to keep on the safe side. That we desired its publication is evident when we wrote: "We could heartily wish that the Educational Commission itself would call for the publication of these reports to clarify the history of an important period in our Church life." We

now rejoice that the Texas editor, feeling safe with three letters in his possession, "challenges the author of the paper to present it to us (him) for publication in the columns of the Texas Advocate," and we sincerely hope that Dr. J. A. Anderson will comply.

Discussing "The Powers of an Annual Conference," the Texas editor quotes liberally from McTyeire's Manual to prove that we ought to know that a Bishop has a right to prevent questions from coming before an Annual Conference. If he will read our editorial on the question at issue, he will discover that we recognized that fact, but claimed that the reading of this paper by a commissioner appointed by direction of General Conference was an unusual question. This was the feeling of the North Arkansas Conference, and with study of the circumstances it has become our conviction. It was because of the peculiar manner of his appointment and the nature of his commission that we argued, and still argue, that it was unnecessary for the Texas editor to know the content of Dr. J. A. Anderson's paper in order to advise whether he had a right or duty to read it. Without knowing the full content of the paper the presiding officer ruled, and the Texas editor could, in this instance, decide on the same ground the right of the commissioner and of the Conference. There is a principle involved apart from the content of the paper itself.

In regard to the relation of our Conferences to the election of trustees for the University, we admit that we may not have made our position clear when we used the phrase "for conferences," but we entertained the view which the Texas editor more carefully expounds, that trustees were for the Church and simply elected from the Conferences. However, that does not settle the controversy growing out of the failure of our Conferences to elect trustees and ratify the charter. Our Conferences sincerely believed that the form of the charter presented an "option." The word "contumacious" was ours, deliberately introduced to define the issue. We are justified, because it led the Texas editor to state that, as he sees it, "the Arkansas Conference, instead of having failed to exercise an 'option,' refused to perform a duty, and thus showed a lack of co-operation which the Commission and the Church had a right to expect of them." Knowing the absolute loyalty of the Arkansas Conferences, we assert that, if they failed to do their duty, it was because they did not understand it. However, there is ample room for difference of opinion as to whether the General Conference directed the Educational Commission to adopt the details providing for the election of trustees by Annual Conferences, and further as to the intention of the Commission to make it the "duty" of Conferences to elect. The Educational Commission, having met after the Arkansas Conferences had failed to elect trustees, has not yet interpreted this as a failure to do a "duty."

As the Texas editor has himself raised several new issues, for the benefit of our readers we ask him to make his meaning clear on the following points:

1. He says: "The truth is, that Dr. Millar recognizes that the number in Arkansas daily grows of those who feel that their leaders have placed the Arkansas Conferences in an unenviable light before the whole Church." On what ground does the Texas editor assert that we recognize a certain condition?

2. Referring to one of our statements, he says: "This statement we accept at its face value." What is the implication? Have we made other statements which he does not accept "at face value"?

3. He further says: "We suppose that Dr. Millar is one of the few men who know(s) accurately the full content of the 'reports,' and he will par-

(Continued on Page 3, Column 3.)

Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

WESTERN METHODIST PUBLISHING CO.,
Publishers.One Year, Cash in Advance.....\$1.50
To Preachers..... 1.00Office of Publication: 200 East Sixth Street, Little
Rock, Ark.Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879.Make all money orders or drafts payable to West-
ern Methodist Publishing Co.1. All subscribers are counted as permanent un-
less 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.

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.

Paragould District Conf., at Hoxie, June 30-July 2.

Fayetteville Dist. Conf., at Green Forest, July 5.

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.

The church building at Hazen is being repainted
and put in good repair.There is much interest in the campaign for the
constitutional amendment authorizing a twelve mill
tax.Harper's Weekly and the Independent, two of the
oldest and best journals of their kind, have con-
solidated.Married—April 27, near Center Point, Ark., Mr.
John Venable to Miss Lois Epton, Rev. J. H. Brad-
ford officiating.As a result of the Culpepper meeting Harrisburg,
Ark., will fit up a Y. M. C. A. to help take care of
the morals of its young men.Last Saturday Mr. L. M. Culpepper of Marshall
called. He is spending some weeks in our city,
taking a course in optometry.According to all accounts, the Camden District
Sunday School Institute, held recently at Fordyce,
was a great success.Last Thursday Dr. James Thomas and Dr. F. S.
H. Johnston went to Louisville, Ky., to attend the
meeting of the Board of Church Extension.Rev. O. L. Cole of Nettleton writes that his work
is moving along nicely, and he is planning to begin
a new church building at Truman in a few days.The Christian Advocate (New York) of May 4
contained a pictorial directory of about 800 dele-
gates of the General Conference now in session.Rev. E. S. Harris recently suffered from an ac-
cident and was for ten days confined to his room
on account of a sprained ankle and torn ligament.The trustees of the Woman's College of Mont-
gomery, Ala., have authorized the construction of a
new dormitory to accommodate 100 girls and cost
about \$50,000.Rev. F. N. Brewer of De Queen made the literary
address at the close of the Horatio school, April
29, and is to preach the closing sermon for the De
Queen school, May 14.Last Friday, while in our city to help in the cam-
paign for funds for Capitol View Church, Rev. H.
F. Buhler of Hawley Memorial, Pine Bluff, called.
He is, as usual, working hard and looking well.Hon. J. A. Patten of Chattanooga, Tenn., long
prominent in the councils of Northern Methodism,
and a delegate-elect to the General Conference,
died a few days ago in Chicago, after a brief ill-
ness.One of the most unjust things in American so-
ciety is the fact that, while the better class of res-
idence districts are uniformly free from the cor-
rupting influences of the saloon, the negro sections
of our cities, and also the sections where poorer
white people live, have them on every corner.—Ex.Married—April 9, at the residence of the bride's
father, Mr. James Burges, the Rev. J. B. Pickering,
pastor of Umpire Circuit, was married to Miss
Ethel Burges of Umpire, Ark., Rev. A. Watson offi-
ciating.In a private note Rev. H. D. McKinnon expresses
appreciation of the sympathetic remembrances of
the brethren, and wishes it announced that his
present address is 609 Hutchinson street, San Mar-
cos, Tex.According to press reports last week, Rev. J. R.
Ashmore, our pastor at Belleville, while building a
house, stepped on an unsupported timber, which
turned and caused him to fall, sustaining serious
but not fatal injuries.Indictments are reported from many counties
against violators of the prohibition law. This in-
dicates that officers are disposed to do their duty.
With strict enforcement of the law for a year,
violations will practically cease.No education is more needed than the education
for economy and the elimination of waste. The ne-
cessity for this increases, and prosperous conditions
should not blind Americans to its moral as well as
material advantages.—Christian Register.On May 6, in Little Rock, a son was born to Mr.
and Mrs. C. A. Riley, and as Mrs. Riley is the
daughter of Rev. and Mrs. L. C. Craig of Spiro,
Okla., they are now happy grandparents. Mrs.
Craig is now visiting her children in our city.Rev. J. W. Johnson of Bexar writes that his
quarterly conference, April 30-May 1, was very
sweet and profitable. There were four conversions
and three accessions, and a good financial report.
He expects his Sunday schools to observe Chil-
dren's Day.President J. H. Reynolds of Hendrix College has
been invited by President A. Lawrence Lowell of
Harvard University to attend the first annual meet-
ing of the League to Enforce Peace which will be
held at Washington, D. C., May 26-27. Ex-President
Taft is president of the League.Rev. J. D. Kelly of Vilonia and his son, Leslie,
who has employment in our city, paid our office
an appreciated call last Friday. Brother Kelly re-
ports favorable conditions on the circuit. A meet-
ing had just been held at El Paso in which the
church was spiritually strengthened.Since the editor's recent trips he is often asked
how Little Rock compares in prosperity with other
cities. In practically every city visited there
seemed to be far more empty buildings, both busi-
ness houses and residences, and few places look
as clean and thrifty. The more one knows of Lit-
tle Rock, the better he likes it.Acknowledgment is made to the faculty and stu-
dents of Fairmont Seminary, Washington, D. C., of
their invitation to the annual commencement, May
18. Mrs. Philander P. Claxton is the patroness of
the class of 1916. Twelve States are represented
among the graduates. The diplomas are to be pre-
sented by Senator James Hamilton Lewis of Illi-
nois.As we go to press a copy has been received of the
fraternal address delivered by our Dr. E. B. Chap-
pell to the General Conference of the Northern
Church. It refrains from tracing the history of
Methodism, and in a sensible, masterful way pre-
sents and emphasizes the tasks of our common
Methodism. We hope later to quote from it lib-
erally.Last Monday, on his return from board meetings
at Nashville, Rev. H. S. Shangle, presiding elder
of Oregon District, whose home is at Milton, Ore.,
called at our office. The editor was out of the city
and exceedingly regrets that he did not meet this
old friend from the Northwest, whose early min-
isterial life has many ties which connect him with
Arkansas.During the Laymen's Missionary Convention in
Cleveland a Christian man was greatly moved by
the world's needs. He was about to purchase a
limousine which would cost \$5,000, but decided
that his old car would really meet his needs. He
devoted the price of the car to God. Since then
thousands have heard the gospel through his sacri-
fice.—Ex.Receipt is acknowledged of an invitation from
the faculty and senior class of Scarritt Bible and
Training School to attend the twenty-third annual
commencement May 15. Addresses will be given
by Miss Mabel Head, Secretary of Foreign Work,Mrs. R. W. MacDonell, Secretary of Home Work,
and Miss Belle Bennett, President Woman's Mis-
sionary Council. The class numbers seventeen,
and includes Miss Minnie Lee Eidson of Jonesboro,
Ark."When they say that "prohibition don't prohibit,"
what do they mean? They mean that the Amer-
ican people do not have it within them to domi-
nate the liquor evil. "Drink," they say, "is greater
than your laws, greater than your constitutions,
greater than YOU." Little do they know the ex-
altation, hot resolve and burning determination of
Columbia's heart this day.—Ex.Senator Hardwick of Georgia has a bill in the
United States Senate extending military instruc-
tion in schools and colleges. The bill would appro-
priate \$20,000,000 to pay officers as instructors and
for equipment of students. There are nearly 2-
000,000 boys over fifteen years of age in schools and
colleges, and their training would create a large,
intelligent reserve force.—Ex.Dr. Theo Copeland is having a most successful
pastorate at Central Church, Hot Springs, Ark.
One hundred and eleven members have been re-
ceived since Conference, twenty-four of these on
a recent Sunday. With the completion of the
splendid house of worship, Central Church is mak-
ing a new record in growth in membership and in
all of its work.—Christian Advocate.Rev. F. L. Glisson of Central Avenue Church,
Batesville, who has been confined to his home for
eleven weeks, after undergoing a severe operation,
is able again to take up his work. Two men who
had been recommended for license and local
preachers assisted him and kept up his appoint-
ments so that not a service of any kind was missed.
His people were very faithful and helpful.Governor Bilbo of Mississippi has invited certain
educators and trustees of universities and colleges
in his state to accompany him on a tour of visita-
tion to eight institutions in the Middle West with a
view to adopting desirable features. This is an ex-
cellent idea, and it would be well if a State legis-
lature could make such a trip. It would be able to
deal more intelligently with educational problems.Dining with Dr. P. C. Fletcher Monday, the editor
discovered that his great church at Texarkana had
plans almost perfected for the speedy erection of a
\$20,000 Sunday school building adjoining the pres-
ent church. It will be beautiful and substantial,
and modern in all of its equipment and appoint-
ments. It will probably be a pace-maker in our de-
nomination, and Texarkana is to be congratulated
for its foresight and enterprise.At a special meeting at Capitol View Church,
this city, a week ago, under the inspiring leader-
ship of the present and former pastors, Revs. P. W.
Gee and H. F. Buhler, plans were formulated
and partially executed for financing the church
debt. It is hoped that a satisfactory solution has
been found and that the heroic band which has ac-
complished so much will work out the problem.
Fuller details will be given as the plans mature.May 3, at Conway, representatives of Central
College (Mo.) and Hendrix College debated the
question: "Resolved, That the present United
States Congress should take immediate steps to
materially increase our means of national defense."
W. A. Hearn and D. W. Pierce, representing Hen-
drix, had the affirmative and won over A. W. Cran-
dall and R. F. Penn, who represented Central and
defended the negative. The judges were Hon. H.
L. Rammel, S. W. Rogers, and Prof. J. T. Buchholz.
Central won last year when the debate was held at
Fayette, Mo.Two hundred boys in New York have started to
do three years' school work in two years. The plan
is an educational experiment conducted by the
Board of Education and the trustees of Teachers'
College to devise means of saving time for capable
pupils. The boys were specially selected for their
mental capacity. Prof. Briggs of Teachers' Col-
lege will co-operate as educational adviser. The
boys will be grouped according to their mental
ability, and each group will progress as rapidly as
it can. All the boys have completed their sixth
year in the elementary schools, and at the end of
two years they will be ready for the second year
work in the high schools, saving a year.—Journal
of Education.One hundred and fourteen American steel con-
cerns absolutely prohibit drinking during working
hours, and discriminate against drinkers when so

ber men are available. Eighty-three steel and iron manufacturing plants in the United States, besides numerous big concerns in other lines, have adopted the rule to consider for promotion only men who are total abstainers from alcoholic liquors. Sixty steel firms are conducting a careful investigation of the effects of drinking upon their employees, with a view to adoption of regulating measures. Ten large American steel concerns refuse absolutely to employ even moderate drinkers. Business economy has only one voice touching liquor.—Religious Telescope.

Dr. Charles Hillman Brough, who was nominated in the Arkansas Democratic primary recently for governor, was for many years professor of economics and sociology in the University of Arkansas. He was a student at Johns Hopkins, where President Woodrow Wilson was a student, and he is said to be the youngest student of that institution to receive a doctor degree. Dr. Brough was nominated upon a platform advocating education, good roads, economy of state government, special tax for the support of educational institutions, etc. The fact that the people of a state like Arkansas, whose population is rural and where farming is the predominating occupation, selected a university man, trained in economics and government, for governor, shows progress in rural citizenship.—Farm and Ranch.

WHY?

It is a constant source of interest to the editor to read his mail. Most of the personal references are pleasant. But every once in a while a letter comes in, which professes almost superhuman knowledge and Christian perfection, which assumes that the editor is not only in intellectual and spiritual darkness, but perversely and intentionally so. The strange thing is that there is no attempt to kindly and gently try to lead him into the light. No attempt to let the light shine which the professor claims. But instead, insinuations that the editor is in darkness because he loves it rather than the light. He differs in opinion from the critic because he desires to do so. He is utterly without that conscientiousness which possesses the letter writer and is worthy of anathema. Again we say, Why? Why not send in the light? Why not assume that the editor is deserving of the same consideration as other people?—California Christian Advocate.

THE ARKANSAS PRESS ASSOCIATION AND TEXARKANA.

A unique feature of the meeting of the Arkansas Press Association at Texarkana was the assignment of various newspaper men to fill the pulpits in that city last Sunday. As all of the editors except myself are laymen, the churches had opportunity to hear some splendid lay addresses. Few discussed the press, but most of the addresses emphasized the value of religion and good morals. Hon. W. H. Mayes, dean of the University of Texas School of Journalism, Col. J. L. Brady of the Fort Smith Times-Record, and Mr. C. A. Diehl of the Eureka Springs Times-Echo, delivered great addresses at First Church (Arkansas Side). Good reports were heard from other churches, and all seemed to agree that the experiment was successful.

I was assigned to First Church (Texas Side) for the morning, and First Presbyterian Church (Texas Side) for the night, and had a large congregation at the first and fair congregation at the latter, and a good hearing at both. Dr. W. F. Andrews, remembered as pastor of First Church, Little Rock, is pastor of this great Methodist Church in Texas. He has a splendid building, a fine Sunday school and a strong membership, and is doing good work. It was my privilege to dine at his beautiful parsonage on Sunday and renew a pleasant acquaintance formed in Arkansas. I also heard him deliver a virile and timely address at the Y. M. C. A. at 3 o'clock. Dr. Irving Carroll and his Presbyterian Church gave me a warm greeting, and at the close of the service a Methodist handshaking. This church has a beautiful building and a strong and influential membership. I was made to feel at home among them.

At the opening of the regular session Monday, Dr. P. C. Fletcher made the opening prayer, and Rev. J. A. Biggs, presiding elder of Texarkana District, made the address of welcome in place of the mayor of Texarkana, Ark. It was a very felic-

itous and appropriate address. Dr. Mizell of the Baptist Church substituted for the mayor of the Texas city, and Hon. J. L. Wadley, editor of the Texarkanian, spoke for the press of the two cities, and both speakers acquitted themselves well. The response was by the veteran of the Association, Mr. W. W. Folsom of the Hope Gazette, who had been president of the Association at the same place twenty-five years ago. He remarked especially on the improved moral character of newspaper men, saying that a quarter of a century ago many would have been patrons of the saloons, while now all were duly sober.

At the afternoon session a witty oration was delivered by Mr. Burton Bunch of the Lead Hill News; an instructive and illuminating address was made by Hon. W. H. Mayes of Texas; a beautiful paper was read by Mrs. J. A. Livingston of the Russellville Courier-Democrat. Other addresses, more technical and bearing directly on some phase of newspaper activity, were delivered, and several visitors from Texas were heard with pleasure.

At night a splendid banquet was given in the Huckins House by the local press, at which some two hundred were royally entertained. Dr. P. C. Fletcher of our First Church was toastmaster, and it is unnecessary to say that he is a past master in that capacity. Wise and witty responses were made by various distinguished guests. A long-distance talk was made by Governor Hays, in which he unfortunately opposed the constitutional amendment for a greater school tax and advocated the removal of the State University. These infelicitous suggestions were properly characterized by Hon. W. H. Mayes of Texas in his response.

At the banquet and in the regular sessions there was much humorous song, and Mr. Edward Johnston, manager of the Western Newspaper Union at Little Rock, on several occasions sang beautiful and appropriate solos. Although a new man in the state, he is already very popular with the editors.

Monday afternoon the citizens tendered their automobiles and the visitors were given opportunity to see the two cities. Those who had never visited Texarkana before were surprised and delighted to find two such beautiful and substantial cities. Every time I see Texarkana I am impressed with the wonderful progress and future possibilities.

Duties at my office necessitated my leaving early Tuesday morning, and prevented my enjoying the excursion over the Cotton Belt Railway, but I thoroughly enjoyed meeting my fellow-editors and many friends at Texarkana. The occasion will long be remembered for its good fellowship and the spirit of progress and co-operation. If the Arkansas and Texas Associations hold a joint session at Texarkana next year, as is planned, I hope to renew the pleasant memories of this delightful occasion.—A. C. M.

DEATH OF REV. THOMAS MARTIN.

Rev. Thomas Martin, our pastor at Gravette and Decatur, died at his home at Gravette Sunday, April 30. He preached at the 11 o'clock hour with his usual spirit and power; was stricken with apoplexy at 2 o'clock, and died without regaining consciousness at 6 o'clock. His death came as a great shock to his pastoral charge, where he was loved and honored as a great leader. Our Conference has sustained a distinct loss in the death of this earnest, efficient, devout man. On Monday afternoon, in the church where he had preached the day before, we held the funeral services. Rev. J. M. Hughey of Fort Smith, who had been his presiding elder for six years, was called to lead the service. This was a great service—great in its simplicity. His life and labors shone out above and beyond anything that could be said or done. We stood with the grief-stricken family in the midst of a sorrowing church to thank the great Head of the Church for the sacred influences of his servant, which still linger with us. On Tuesday we took the body to Elm Springs, where in the midst of a great concourse of sorrowing friends and relatives a short service was held in that old historic church, out of which Brother Martin, with so many others, had come into the ministry of our Church. We buried him in the Elm Springs Cemetery, according to his own wish, amid the friends of his earlier life, who both knew and appreciated the struggles through which he passed in settling the great question of his life work. A suitable obituary will be furnished later.—G. G. Davidson, Presiding Elder.

REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,301.54
Amounts received since last report:	
May 2—Marked Tree and Lepanto.....	10.00
May 3—Salem	6.00
May 9—Mountain View	8.00
May 9—Central Ave. and Bethesda, Batesville	11.00
Total	\$1,336.54

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,915.96
Amounts received since last report:	
May 2—Stephens	3.25
May 3—Bingen Circuit	12.00
May 4—Bright Star Circuit.....	3.75
May 5—Leola and Carthage.....	2.50
May 5—Star City Circuit.....	9.00
Total	\$1,946.46

James Thomas, Treasurer.

NORTH ARKANSAS CONFERENCE NOTICE.

It was the intention of the Joint Board of the North Arkansas Conference, if we could get the preachers to collect their Conference Claimant fund in the beginning of the year and send it in, to pay the claimants quarterly; but up to the present time only one preacher has sent in his collection, and we have less than 10 per cent on hand, and it is impossible to pay them without money. I hope this will explain to those who are writing for their allowance.—J. R. Metcalf, Treasurer Joint Board, North Arkansas Conference.

BOOK REVIEWS.

Life Abiding and Abounding: Bible Studies in Prayer and Meditation; by Rev. W. H. Griffith Thomas, D. D., Wycliffe College, Toronto; published by the Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago; price, 40 cents.

This is a small book, surcharged with Scripture and sense. It is one of the sanest and soundest discussions of a subject that is usually mystified by theologians and philosophers, but is made easy by common sense and spiritual understanding. The preacher who will use the principles herein discussed will never go empty into his pulpit. The new convert who studies the Bible and prays as here directed will not backslide, and the saint will grow stronger. There are two chapters: "More Than My Necessary Food" and "The Christian's Vital Breath." Under the first are presented: "The Life Faithful to God," "The Word Hidden in the Heart," and "The Methods of Meditation;" and under the second: "Aspects of Prayer," "Subjects of Prayer," "Conditions of Prayer," and "Accompaniments of Prayer."

The Government of Arkansas; by John Gardner Lile, Professor of History and Economics in Ouachita College; published by the Champlin Press, Columbus, Ohio; price, 60 cents; sold by the author at Arkadelphia, Ark.

The subject of civil government is important. In a democracy the need of a knowledge of the constitution and civil processes is imperative. Every Arkansas youth should know the principles and forms of the government under which he lives. In this little book Prof. Lile, an attorney and a reader of experience, has gathered together the things that are needful and expressed them in simple language. It is worthy of a place in our schools, and should be found in every home. The use of this book will undoubtedly give us a more intelligent and efficient citizenship.

THE TEXAS EDITOR RETURNS.

(Continued from Page 1, Column 3.)

don us for saying that we suspect that just this is his real reason for his conjuring up all sorts of pretexts why these 'reports' cannot now be admitted to the light of open day." What is involved in his use of "suspect," "conjuring," and "all sorts of pretexts"?

If asking questions brings as satisfactory results as our former questions, there may be more to follow. Things are clearing up.

CONTRIBUTIONS.

FRIENDSHIP.

Lord, the world drifts further from me,
Day by day,
Early friends are growing fewer,
Day by day;
Many have already gone,
Swiftly I am passing on,
Now my heart is often yearning,
And mine eyes are homeward turning,
Toward a better land.

Lord, there comes sore disappoint-
ment,
Year by year,
Greater need have I for friendship,
Year by year.
Many speak and pass me by,
For their love my heart doth cry,
As I turn and watch them going,
As they leave me never knowing,
How my soul is tried.

Yes, my early friends are scattered,
Here and there,
Some of them now rest in silence,
Here and there;
In the quiet silent shade,
In the little grassy glade,
Each one in his bed is sleeping,
While mine eyes are red with weep-
ing—
They were true to me.

Where I turn there's rush and hurry,
Everywhere,
Friendship's ties are being broken,
Everywhere.
Spirits whisper from the past,
"Friendships few there be that last."
I am in the midst of strangers,
And my way is full of dangers,
That I can not see.

Strangers do not understand me
Quite so well,
Nor appreciate my burdens
Quite so well,
As my tried and tested friend,
Who will faithfully defend
All my rights when I am falling,
Help me o'er my foes prevailing,
Victory to win.

Early friends decrease in number,
One by one,
They lie down in silent slumber,
One by one;
Thus my earthly ties do break,
More alone my way I take,
O'er the path where shadows lengthen,
Who will now my courage strengthen,
Who will be my friend?

Jesus, nearer than a brother,
Is my friend,
Jesus, dearer than a mother,
Is my friend.
When I can not see my way,
He will guide me day by day,
Bear me safe through every sorrow,
In some sweeter brighter morrow,
He will take me home.

—G. N. Cannon.

SEVENTIETH ANNUAL MEETING
OF THE BOARD OF MISSIONS,
NASHVILLE, TENN., MAY 25.

The Board of Missions of the Meth-
odist Episcopal Church, South, held its
seventieth annual session in Nashville
May 25, and enters upon its seventy-
first year stronger and with more en-
couraging prospects than ever before
in its history. The meeting was a
very busy one, a great many import-
ant questions being carefully consid-
ered, involving a vast amount of de-
tail. Reports were heard from the
officials of the Board, from the Bish-
ops in charge of Mission fields, and
from a number of missionaries pres-

ent. From every quarter signs of
progress were reported, and opportu-
nities limited only by the response of
the home church to the appeal of the
world's great need. So voluminous
was the business of the meeting that
only a brief outline of the more sal-
ient features can here be attempted.

Financial Status.—The Church will
perhaps be most interested to know
that the financial status of the Board
shows decided improvement. The re-
port of the commission on finance,
which was presented by Bishop Jno.
C. Kilgo, indicated that \$48,000 of the
Board's standing debt had been retired
during the year 1915 in addition to a
payment of \$17,000, which wiped out
the Brazil debt, making really a net
reduction of more than \$60,000. It
was shown that by careful administra-
tion in the foreign department \$16-
000 had been saved on the appropri-
ations for 1915, and \$8,000 in the home
department. The receipts for the
year were \$76,419 in excess of those
for 1914, and were as follows:

Foreign Department, Gen- eral Work	\$627,282.38
Foreign Department, Wom- an's Work	292,341.20
Total Foreign Work.....	\$919,623.58
Home Department, Gen- eral Work	\$115,487.99
Home Department, Wom- an's Work	273,816.76
Total Home Work.....	\$389,303.75
Grand Total	\$1,308,923.33

The expense of administration,
which was under close scrutiny of the
committee and the Board, figured a
fraction over seven per cent. Adding
perhaps three per cent for interest,
made necessary by the Board's debt,
and by late remittance, would make a
total of about ten per cent, leaving
ninety per cent of every missionary
dollar to go directly into the work it-
self. This percentage of expense, it
was shown, compares quite favorably
with that of other Boards of our own
and other churches.

Readjustment in Mexico.—The pro-
posed readjustment of the work in
Mexico by which nine Boards are
seeking to eliminate competition and
to substitute co-operation as far as
possible, in the interest of economy,
efficiency and a more adequate occu-
pat'on of the field, came up again for
attention, because of a request from
certain of the missionaries who do
not favor the plan that their represen-
tatives should be heard by the Board
in regard to the matter. Almost a
whole day was devoted to a thorough
discussion of the question. Six mis-
sionaries from Mexico were present
and spoke on the matter: Rev. J. F.
Corbin, D. W. Carter and J. B. Cox
opposing the plan, and Rev. F. S. On-
derdonk, Miss Esther Case and Miss
Mary E. Massey favoring it. Bishop
Candler introduced a resolution reaf-
firming the action taken by the Board
last year by which the question of
boundary lines in Mexico was referred
to the General Conference. Bishop
Candler's resolution provided in addi-
tion that all the other questions of co-
operation involved should be deferred
and held in-operative pending action
by the General Conference. The Board
having twice acted on the question,
declined by a vote of thirty-one to
twelve to take further action and the
resolution was lost, after full discus-
sion.

Later, in order to allay any anxiety
that might possibly exist with regard
to the attitude of the administration
to this matter, the General Secretary

read the following statement signed
by himself and the Foreign Secre-
taries, Dr. Ed F. Cook and Miss Mabel
Head: "Inasmuch as rumors have
reached our ears and certain publish-
ed statements have appeared in the
press to the effect that the affairs of
the Board in Mexico were being ad-
ministered in the interest and further-
ance of the proposed readjustment of
boundary lines, we wish expressly to
declare that there is not the shadow
of a basis in fact for such statements,
and it is our purpose to administer
our affairs in Mexico both directly
and indirectly in the letter and spirit
of the Board's action, without refer-
ence to one view or the other con-
cerning this boundary matter, until
the General Conference has acted on
the same."

Appropriations.—The recommenda-
tion of the Estimate Committee's ap-
propriations for the year 1917 were
made, aggregating the following for
the several departments:

Foreign Department, General Work,	\$399,650.00.
Foreign Department, Woman's Work, \$235,011.00.	
Home Department, General Work,	\$117,550.00.
Home Department, Woman's Work,	\$149,213.16.

Space does not permit an itemized
statement of the appropriations in the
several departments, but these will
be given the Church through the con-
nectional organs.

New Members.—The resignations of
Mr. W. R. Cole of Nashville, Tenn.,
and Mr. R. H. Johnson of Bradentown,
Fla., were presented and accepted
with regret. To succeed them the
Board elected to membership Mr. P.
D. Maddin of Nashville and Mr. W. C.
Ivey of Lynchburg, Va.

Missionaries Present.—In addition
to the missionaries to Mexico men-
tioned above, there were present and
addressed the Board Rev. J. A. G.
Shiple and Prof. N. Gist Gee, of Chi-
na and Rev. H. B. Bardwell of Cuba.

The following under appointment
for the Congo, who expect to sail next
summer, were presented to the Board,
and spoke briefly, expressing their
sense of joy and privilege in being
permitted to go to Africa: Rev. and
Mrs. H. P. Anker, Dr. Hugh D. White,
and Miss Etha Mills.

Other Matters of Moment.—Among
the many matters of vital interest
and importance which were acted upon
by the Board, the following may be
mentioned:

A standing committee was appoint-
ed to study the question of self-sup-
port of mission churches at home and
abroad, and to report to the Board at
its next session, the most advisable
step looking to the development of
this spirit.

A similar committee was appointed
to suggest means for securing a more
continuous and effective supervision
of the work in mission lands, a thing
to which the missionaries have for
years been most earnestly calling at-
tention.

A committee was appointed to co-
operate with the Home Secretary, Dr.
Jno. M. Moore, in the preparation of
a series of tracts on the fundamentals
of the Christian faith and of Metho-
dist doctrine.

Centenary of Methodist Missions.—
Dr. Pinson called attention to the fact
that the year 1919 will be the 100th
anniversary of the organization of the
first American Methodist Missionary
Society, and on his suggestion steps
were taken looking to a nation-wide
observance of this Centenary Anniver-

sary by the Methodisms of North
America. Bishop Hendrix was ap-
pointed to lay the matter in person
before the General Conference of the
Methodist Episcopal Church, now in
session in Saratoga, with Dr. Pinson
as alternate.

Missions in the Sunday School.—
China was again assigned to the Sun-
day schools for their special foreign
missionary interest for the year 1917
and the Mexican work in Texas for
their home mission interest. For
1918 the attention of the Sunday
schools will be directed to Japan.

Fraternal Greetings.—The Board,
through Bishops Wilson, Denny and
Hoss, sent fraternal greetings to the
Methodist General Conference now in
session, expressing the hope that
God's blessings might abide upon all
the deliberations of that great as-
sembly.

Boat For the Congo.—The Epworth
Leaguers of Texas were authorized at
their request, to raise as a Special a
sum sufficient to put a boat upon the
upper Congo to operate in connection
with the Africa mission.

The Methodist students of Texas
were given authority to raise a Special
of \$4,000 to build a church at Passo
Fundo, Brazil.

Week of Prayer.—The week preced-
ing Easter was set apart to be ob-
served as an annual Week of Prayer
and Self-Denial for missions.

The operation of the Soochow Law
School for another year was author-
ized. This is located in Shanghai, and
is under the charge of Mr. Chas. G.
Rankin, formerly of Chattanooga.

Tributes were paid to the life and
work of Dr. Jos. H. Pritchett, one time
Secretary of the Board, and to Dr. C.
F. Reid, the veteran missionary, who
passed away last summer.

The translation and publication in
Portuguese of Wesley's sermons and
of Dean Tillett's work on Personal
Salvation were ordered for the use of
the Church in Brazil.

A standing committee was appoint-
ed to consider and recommend a plan
for harmonizing the various Home
Mission agencies of the Church. The
meetings of the Board were presided
over by the President, Mr. Jno. R.
Pepper, and the Vice President, Bish-
op W. R. Lambuth. Very few of the
members were absent. Altogether
the meeting was most satisfactory.—
R. B. Eleazer, Reporter.

THE GENERAL CONFERENCE.

The 1916 session of the General
Conference of the Methodist Episcopal
Church was opened in Convention
Hall, Saratoga Springs, N. Y., May 1
at 10 o'clock a. m. by Bishop Earl
Cranston, of Washington, D. C., senior
Bishop of the Church.

Bishop Bashford of China, Bishop
Nuelsen of Europe, Bishop Neely of
Philadelphia, Bishop Hartzel of Afri-
ca, and others took part in the open-
ing exercises of the great gathering.

Dr. Hingeley, the Secretary of the
General Conference for the last twelve
years, and on the Secretarial force
for twenty years, then began the call-
ing of the roll of delegates. The pre-
siding Bishop asked the Conference to
stand as the names of the deceased
Bishops and delegates were called;
there were seven Bishops who had
answered to the Other-World roll-call
since the Minneapolis Conference, and
two laymen had heard the final sum-
mons since their election to places in
the 1916 General Conference. The full
roll was then called and 777 persons
responded to their names, out of a pos-
sible 835; whereupon the secretary

announced that this remarkable showing broke all records of which he had any knowledge.

Dr. Edwin Locke of Topeka, Kansas, was elected secretary. Nineteen assistant secretaries, nominated by Dr. Locke, were also elected.

Bishop Hamilton read the Episcopal address. When the reader reached the paragraph "Memorial," the Bishops all arose and stood during the reading of the brief reference to those Bishops, wives of Bishops, and members of the General Conference who had died during the quadrennium. Tears were in the eyes of many members of the Conference while these impressive references were spoken. Bishop Hamilton finished reading the first part of the address at 10:25, and prolonged applause manifested the appreciation of the Conference as he concluded, and in fact he was several times halted as the Conference broke forth into hand-clapping. The union of Methodisms was the burden of the last paragraph of the first section read, and Bishop Berry asked for a period of silent prayer, that God may direct in plans for said union.

The following on Organic Union is an extract from the Episcopal address:

"If the river Lethe should quench the thirst of all the disputants who dwell on all the original causes of dissidence and disseverance and all the ensuing differences, including those which are material and voluntary; if the rank and file of the membership of the several families of Methodists should meet with one accord in one place; if another day of Pentecost should come and John Wesley could come with it to stand as Peter stood, and repeat his "Father's Appeal," think you we would wait long to have a Methodist union for which the venerable Wesley prayed: "One throughout; united together under one uniform administration of government; one discipline; one system of doctrine; one spirit in their ministry; one fellowship and spirit in their membership, and one general mode of promoting revivals"?"

The day has not yet arrived for the organic union of all forms of organized Christianity, which differ in doctrine and polity; but would it not require a superman with more than a metaphysical turn of mind, free and fetterless heart, and great dialectical skill in "splitting hairs" and churches to lay before the Great Head of the Church, without covering his face, the real reasons why the Methodists in the United States do not form one communion?

The Bishops of the Methodist Episcopal Church, considering this subject and believing that when a work has a unity it is as much so in the whole as in a part, at their semi-annual meeting in Des Moines, with a sincere desire for such union of all Methodist bodies as will lead them to coalesce in all their interests and administration, adopted the following paper:

"The Bishops of the Methodist Episcopal Church realize that the formal response to the tentative basis of union, as proposed by the General Conference of the Methodist Episcopal Church, South, must come from our own General Conference; none the less our hearts prompt us to the following declaration:

"We are convinced of the essential unity of the two great Methodisms in doctrine and life, and this essential union must in due season express itself in outward and organic form. With-

out presuming to pronounce upon the terms of union, we declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and of such other bodies as may share our common faith and experience. Moreover, we declare ourselves in favor of such a union upon terms that shall provide an ample and brotherly protection for any minority.

"To the great end of this union we pledge our constant prayers, and we call upon all our people to pray constantly and earnestly that God may guide in all negotiations that make for the peace and unity of our common Methodism.

"The Bishops now reiterate with solemn and hopeful emphasis the views expressed in the Des Moines Resolution: and as a further definite step in the direction of union we recommend that this General Conference appoint a committee to make special report to this General Conference."

The following paragraph on the liquor traffic is taken from the Episcopal address also:

"Bishop Merrill cannot be answered when he says, 'The liquor traffic can never be legalized without sin.' And he might have added that the saloon can never be licensed without murder.

"With vodka absolutely prohibited in Russia and absinthe in France, accompanied by such remarkable decreases in crime and such improvement in economic conditions as give promise of permanent prohibition; with unusual progress in official condemnation and legal restriction of the traffic in Germany, in the United Kingdom and in other European nations; with nineteen States and large sections of the remaining States under prohibition; with a recognition of the injury of intoxicants to industrial and economic efficiency; with a growing conviction of all great men that it can never be legalized without sin; and even with the supporters of the traffic in a panic over the handwriting on the wall, we call upon our members to press forward with good hope for the submission of a national constitutional amendment and the speedy outlawry of this execrable traffic."

The following message was received, which elicited prolonged applause, and a suitable reply ordered:

"Nashville, Tenn., May 3, 1916.

Bishop Earl Cranston,
Care General Conference,
Saratoga, N. Y.

The Board of Missions of the Methodist Episcopal Church, South, now in session at Nashville, Tennessee, has instructed us to send to the General Conference of the Methodist Episcopal Church assurances of fraternal regard. It is our earnest hope and prayer that the blessings of Almighty God may abide upon all the deliberations of your great body.

(Signed)

ALPHEUS W. WILSON,
COLLINS DENNY,
E. E. HOSS."

The usual committees and a large number of special committees and commissions have been appointed, places of meetings selected, officers chosen, and floods of memorials and papers of various kinds are being referred to them.

The General Conference has a busy month before it. Every part of its machinery will be carefully scrutinized, and no doubt many, and some of them very radical, changes will be made.

Three-fourths of the delegates are new in the General Conference, a larger per cent, perhaps, than has ever been known before. But they are equal to the heavy responsibilities upon them.

The following are fraternal delegates:

British Wesleyan Church: Rev. Herbert B. Workman, Litt. D., Principal Westminster Training College, London, England.

The Methodist Church of Canada: Rev. James Endicott D. D., Senior Secretary, Foreign Missionary Society, Toronto, Canada.

The Methodist Episcopal Church, South: Rev. E. B. Chappell, D. D., Editor Sunday School Publications, Nashville, Tenn.

The Presbyterian Church: Rev. John R. Davies, D. D., Pastor Bethlehem Presbyterian Church, Philadelphia, Pa.

The African Methodist Episcopal Church: Rev. J. C. Anderson, D. D., Pastor, Quinn Chapel, Chicago, Ill.

The Evangelical Association: Rev. Howard A. Kramer, D. D., Editor Sunday School and Juvenile Literature, Cleveland, Ohio.

The United Evangelical Church: Rev. Daniel A. Polins, Secretary, Young People's Society of Christian Endeavor, Boston, Mass.

The Methodist Protestant Church: Rev. Lyman E. Davis, D. D., Pittsburgh, Pa.
Robert L. Selle,
Saratoga Springs, N. Y., May 5.

THE ARKANSAS METHODIST ONCE MORE.

The answer of the Arkansas Methodist to one of our recent editorials has been carefully read. The editor closes his answer with a promise of yet more questions to "the Texas editor." This is regrettable, for surely there is enough constructive work to be done in the territory of each to more than occupy the gifts of either or both editors. However, we hope now to answer him so convincingly that it will not be necessary for us to take up our pen against him again—for some time, at any rate.

1. The editor of the Methodist says: "We regret that our confrere takes refuge in personalities." This is surprising. The only thing we did in our recent editorial was to remind him of his words to us in which he applied such pleasing epithets as "self-appointed censors" and "close our mouths." We did not even mention other words applied to us in which he said that we had "almost wilfully misjudged" Arkansas. To this day we have refrained from replying to these complimentary things, and when we simply remind the editor of his own words he says, "We regret that our confrere takes refuge in personalities." Well, if the mere mentioning of the compliments which Dr. Millar has paid us constitutes us "personal" in our discussion, what, pray, was Dr. Millar himself when, unprovoked by us, he said these things concerning us?

2. In the issue of the Arkansas Methodist, February 10, Dr. Millar propounded to us the following question:

"After the Arkansas Conferences, following the directions of the General Conference, had appointed commissioners to receive from the Educational Commission whatever title the General Conference held to Vanderbilt University, had these conferences a right to hear the reports of their commissioners, reports which did not contain resolutions, but merely recited

the historical and legal situation as viewed by these Conference Commissioners? If the conference had no right to hear such reports, on what ground does the denial of the right rest?"

(This question refers to the paper which Dr. J. A. Anderson undertook to read to the North Arkansas Conference and which Bishop Morrison ruled as improper to come before the conference). Why, pray, should the editor address his question to the editor of the Texas Advocate? The College of Bishops is the final court for complaints against the rulings of a presiding Bishop. Why did not Dr. Millar at the proper time give notice of his appeal to the Episcopal College? And, having failed to give notice of such appeal, why has he been belaboring Bishop Morrison through the columns of his paper since the adjournment of the North Arkansas Conference? The dignity of our Episcopacy forbids notice of newspaper criticisms, and we submit that every fair man is in duty bound to take his complaints to those tribunals before which our chief pastors may speak in their own defense. Bishop Morrison is now an old man, and, perhaps, is in the last quadrennium of his active service as a Bishop, and we submit that rather than charge him with having "misinterpreted and misapplied" the opinion of the College of Bishops, of having "invoked" the opinion of his colleagues "to prevent a free expression" of the conference, of having used "arbitrary authority"—rather than do this we submit that it would have been far more becoming in Dr. Millar to make his appeal to the Episcopal College, or, having failed to do this at the proper time, to remain quiet.

Well, such being our view of matters, we paid no attention, of course, to Dr. Millar's question. Then the good editor twitted us and asked us still another question, evidently misconstruing our reason for silence. Seeing that answer we must, we wrote Dr. Millar for a copy of the paper which Bishop Morrison had ruled out of order, for manifestly we could not be quired to answer without acquaintance with the character of the document which was declared improper to come before an Annual Conference. Doth our law judge even a Bishop before he is heard? To our request the good Doctor replied thus:

"I would gladly furnish you the report, but it is not in my possession, and I suppose the Secretary of the North Arkansas Conference would not feel free to allow it to go out of his possession."

But he still insisted all the while that we could answer his question as well without the document as with it.

This evasive answer provoked our challenge and to our challenge to produce the document in the columns of his paper Dr. Millar now replies as follows:

"To this we reply that, while we would be glad to comply, if it could be done legally, we are estopped by the fact that legal authority ruled that the report presented to the North Arkansas Conference by Dr. James A. Anderson could not be read before the conference, and respects for properly constituted authority forbids the production of that which could not be legally read. We are at liberty only to discuss the principle, and that the Texas Advocate can do as well without the document as with it. Would the Texas editor publish that which a Bishop acting as the President of an

Annual Conference ruled could not be read? We personally have little interest in this document, but the question involved in the ruling is one in which the whole Church is profoundly interested."

"Respect for properly constituted authority" did you say, Doctor? We confess that we would not have suspected it. Your scathing criticisms of Bishop Morrison, we confess, have not particularly enhanced our idea of your respect for constituted authority. You would furnish us a copy "if it could be done legally," did you say? When did you discover that a paper is put under the ban of secrecy because it cannot be legally read before an Annual Conference? Did you know this on January 13 last when you yourself called for the publication of Dr. James A. Anderson's paper? On that date you wrote as follows:

"As we see the situation, it is a misfortune that these reports were not read. It creates an impression, on the one hand, that something dreadful had to be suppressed, and, on the other hand, that by a technicality arbitrary authority was invoked to deny the conferences the privilege of hearing reports of their accredited representatives. We are so loyal to the Commission and so satisfied with its ability to maintain its position, and so confident of the honorable purposes of our own commissioners and of the conferences, that we could heartily wish that the Educational Commission itself would call for the publication of these reports to clarify the history of an important period in our Church life."

We have had communications from three Bishops since the last editorial of Doctor Millar and all agree that there is no such disability in the case as he alleges. One of them says: "A paper is not put under ban of secrecy because it can not lawfully come before a body. A child ought to know that." No, Doctor Millar, you have simply "balked" (to use your own word in reference to yourself). And we now open the columns of the Texas Advocate for the paper of Dr. J. A. Anderson. We again challenge you to secure the paper and publish it, or, if your "respect for properly constituted authority" still deters you, we challenge the author of the paper to present it to us for publication in the columns of the Texas Advocate.

3. In the issue of the Arkansas Methodist, March 16, Dr. Millar proposed to us his second question:

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

This question of good Dr. Millar shows that he does not yet understand the Southern Methodist University charter. The trustees are not

"conference" representatives. There are no trustees "for conferences." The trustees represent the whole Church and are elected from "the territory" embraced by certain conferences. And since the conferences know best the men within their "territories," the Commission wisely submitted the naming of trustees to the conferences themselves, provided, however, that no man so named can become a member of the Board of Trustees until confirmed by the Educational Commission and, later, by the General Conference

Moreover, this question shows a further misapprehension of the nature of the charter of Southern Methodist University. The charter (Art. VI, Sec. 6) reads: "If for any cause any one or more of the Annual Conferences entitled to elect trustees shall fail to elect trustees," etc. Dr. Millar understands this language to mean that the Commission is placing an "option" before the conferences, i. e., that a conference may or may not elect trustees according to its own choice. That such is his understanding of this provision of the charter clearly appears from his editorial of January 13, for he says, "As the Commission allowed an option, why not choose that which allows the fewest complications?" He says again: "As the conferences (the Arkansas Conferences) were denied the privilege adequately to express themselves, they simply availed themselves of the option allowed by the Commission, and took no affirmative action on charter and trustees."

This is a clear misapprehension of the meaning of this provision of the charter. The Commission, in obedience to the directions of the General Conference, was taking over Southern Methodist University as our connectional institution West of the Mississippi River. It distributed trustees for the whole connection territorially and with a view to their accessibility to the University. It recognized the possibility that some Annual Conferences for one cause or another might fail to elect trustees from their territory and in order that such territory should not thereby be deprived of a representative on the Board of Trustees, it inserted in the charter the clause in question. The Commission thought that the action of the General Conference should make the constitutive conferences interested in the new University. It was, therefore, presuming upon such interest and was extending no "option" as Dr. Millar contends. It was simply providing a method for protecting the interests of certain territory in case the conferences for any reason failed to name the trustees. The Commission certainly could not extend to a conference an "option" not to do what the General Conference (through the action of the Commission) directed should be done. Therefore, as we see it, the Arkansas Conferences, instead of having failed to exercise an "option," refused to perform a duty and thus showed a lack of that co-operation which the Commission and the Church had a right to expect of them.

The Doctor uses the word "contumacious." "Has a conference, without being considered contumacious, the right to take no action?" etc. O, Doctor, sayest thou this of thyself? Certainly no one else has used the word. The Educational Commission used no such word. The Commission was content to express its "regret" that the Arkansas Conferences had

not seen proper to co-operate in naming trustees. And certainly no word of this character has appeared in print from the editor of the Texas Advocate. We, too, have only ventured to express our "regret" that the great conferences of Arkansas have not come up to the help of the Church in this hour of her tremendous need. No, Doctor Millar, the word "contumacious" is your own and you are too manly to even make the impression that either the Educational Commission or a brother editor has affronted the noble men of Arkansas by applying such an epithet to them.

The truth is, that the Arkansas Methodist is lonely and does not enjoy the distinction of being the only paper in Southern Methodism which is caviling over the action of the Educational Commission. The truth is, that Dr. Millar recognizes that the number in Arkansas daily grows of those who feel that their leaders have placed the Arkansas Conferences in an unenviable light before the whole Church and now Dr. Millar hopes that the editor of the Texas Advocate will be simple enough to arrest the growing dissatisfaction by affronting the noble brethren of Arkansas. And he will do no such thing.—Texas Christian Advocate.

THE POWERS OF AN ANNUAL CONFERENCE.

The esteemed editor of the Arkansas Methodist insists that we discuss in the abstract the question of the right of an Annual Conference to hear the reports of its accredited commissioners. He is unwilling that we should have any knowledge of the character of the reports as a basis for our judgment. He is, however, kind enough to assure us that the reports in question "did not contain resolutions." And this statement we accept at face value, for we suppose that Dr. Millar is one of the few men who knows accurately the full content of the "reports," and he will pardon us for saying that we suspect that just this is his real reason for his conjuring up all sorts of pretexts why these "reports" cannot now be admitted to the light of open day.

The assumption of the Arkansas editor seems to be that papers of any character (provided they contain no resolutions) may be brought before an Annual Conference and that the conference itself is the judge of their admissibility. If such is not the editor's meaning, then we confess that we are unable to ascertain the import of plain English words.

Assuming that we correctly understand the position of the esteemed editor, we have no hesitation in saying that his assumption does violence to Methodist history, and this any fairly well informed Methodist should know. Long ago the assumption which our editor now brings forward was torn into bits and was judicially denied by the highest authority in the Church.

During the period from 1836 to 1840 the Church was disturbed by those who contended "that it is the prerogative of an Annual Conference to decide what business they will do, and when they will do it; that they have a constitutional right to discuss, in their official capacity, all moral subjects; to investigate the official acts of other Annual Conferences and of the General Conferences and to pass resolutions of disapproval of those acts; that it is the duty of the President to put all motions and resolutions to vote when called for ac-

ording to the rules of the body," etc. (McLure's Manual of the Discipline, page 22).

Dr. Millar knows as well as we do what the General Conference of 1840 did with the complainants. Dr. Millar knows that the Bishops in their episcopal address to the General Conference in 1844 declared that Annual Conferences are "subordinate organizations, with their powers clearly defined and limited in the form of Discipline." Dr. Millar knows that the Bishops further said: "Their rights and privileges are strictly chartered, and out of the record they have no jurisdiction." And Dr. Millar knows full well that of the conference President the Bishops further said, "He presides not merely to preserve order and decorum, but with an official oversight, to guard against innovations, and to bring forward the business as prescribed by the Discipline, and see that it is done according to the law of the Church." (Manual, page 20).

We will not affront the intelligence of Dr. Millar by assuming that he is ignorant of the fact that for nearly seventy years it has been the historic position of our Church that the "powers, and rights, and privileges (of Annual Conferences) are not derived from themselves, but from the body which originated them" (which is the General Conference).

Now, the General Conference of the Methodist Episcopal Church, South, in session at Oklahoma City, forms an Educational Commission, assigns to it certain tasks and clothes it with authority to act, within the limits of its instructions, as fully and as freely as the General Conference itself could act. After conscientious and painstaking care this Commission announces certain plans and policies. Is there not a very real sense, then, in which the Commission's action is the action of the General Conference itself and can any body in the Church other than the General Conference officially pass upon the acts of the Commission? Can an Annual Conference, in its official capacity, obstruct the work of the Commission? If so, would not such procedure break the unity of action which for so long a period has been the boast of our Methodism? Assuredly so. And would it be in order for any presiding Bishop to allow in any Annual Conference official action which contravenes the action of the General Conference through its Commission? Assuredly not.

Now, the question at issue is this: Did the paper which Dr. James A. Anderson sought to read to the North Arkansas Conference attempt anything which the law of the Church says Annual Conferences cannot do? The editor of the Arkansas Methodist says not; the presiding Bishop said that it did. The editor of the Methodist has such implicit confidence in the judgment of "the Texas editor" that he appeals to him to say whether the Arkansas editor or the presiding Bishop is right. "The Texas editor" is willing to arbitrate but asks first to be allowed to see the document. O, no! says our brother editor, you can decide as well without the document as with it!

Doctor Millar, before the Church will take seriously your charges of "arbitrary power," etc., etc., against Bishop Morrison, you will have to produce the document which he ruled off the conference floor. And your sense of fairness should lead you either to do this or to retract.—Texas Christian Advocate.

NOTES FROM ST. LOUIS.

The matter of chief interest is our "One-to-Win-One Campaign." It is easy to criticize this movement. But those who engaged in it, both preachers and laymen, were constrained by desire to win souls to Christ and to bring before God an acceptable offering. Among the Methodist churches, North and South, forty-two congregations in St. Louis and its suburbs, enlisted in the movement. There were twenty-two congregations of the M. E. Church, South, twenty of the M. E. Church. Two thousand and forty-seven members of these congregations signed "pledge cards" to enter the work, and to do what they could to win some soul to Christ. From our own congregations reports show about 1,300 members added to the church and 3,500 children added to the Sunday schools. Those who have engaged in this work have been blessed in their efforts. They have learned something of their personal obligations, and of the ways and the happiness of service. They will be led into work for the Master which has no limit of time or numbers in its plan, we trust.

Scruggs Memorial First Church is without a pastor since the death of H. R. Singleton. There was not a more loveable man among us than he. Gentle spirited, brotherly, sympathetic, refined, devout, Singleton was without fault among us—a light which was clean and pure. It did not smoke or flicker.

Dr. J. W. Lee, our Presiding Elder, has many calls to serve beyond his allotted field. He acquits himself with honor in these services, and the church is honored in his deliverances.

Our union preachers' meeting of the Methodist pastors, North and South, seems to be appreciated by all parties. The spirit of genuine fraternity prevails, and all seem to be looking hopefully to the M. E. General Conference, now in session, to further the plans now under consideration for uniting the churches in one body.—J. E. Godbey.

Kirkwood, Mo.

HENDRIX COLLEGE.

Eureka! I have found it! After having almost despaired of finding a first-class A-grade college, where heart and head are trained alike, I have at last found it in Hendrix College. So often a young man returns home from college debauched in morals and estranged from the Church until it has become a serious problem as to where father and mother should send their sons to school.

In February it was my good pleasure to go to Conway, Ark., and help that nobleman of God, Brother F. S. H. Johnston, in a meeting, an account of which has appeared in a former issue of the Advocate. I had heard and read much of Hendrix College; but it remained for me to see this school, come in contact with the faculty and student body to appreciate fully what the school really meant to the young manhood of our Southland.

I was impressed from the start with the splendid personnel of the faculty, the men who are training our young men from all over the country.

Dr. Reynolds is a prince among men. First, he is a Christian gentleman. He has all the characteristics that go to make up a really great college president. He shares not only the confidence of the faculty and student body, but the town believes in him. He has a good and wholesome influence upon the entire community. If I were going to illustrate with a

wheel, I would say that, with Dr. Reynolds as the hub, there is not a weak spoke in the wheel. The entire faculty are men of brain and heart.

One beautiful incident of the meeting there was that one of the professors heard the lessons of some of the young men each afternoon after the service in one of the rooms of the church in order that they might attend the meeting.

The teachers co-operated with the evangelist and pastor, and as a result every young man in the entire school who was not a Christian was converted during the meeting.

One thing that will impress mothers and fathers most about sending their boys to Hendrix is that they leave the college not only well educated, but are rich in Christian experience. There is an absence of cigarette-smoking and obscene language that is positively refreshing. The athletics are clean and wholesome, and many of the young men are leading prayer meetings and helping their fellow students to find Christ, and during the recent revival at Conway one section of the balcony was reserved for Hendrix College, and the many young men who testified and did personal work were a great help to the meeting.

I consider Hendrix College the superior of any school I have found for young men in the Southland. I unhesitatingly say that a young man will come back from Hendrix College more religious than when he went there. The atmosphere is conducive to moral and spiritual character.—Burke Culpepper in Christian Advocate.

GREAT IS GALLOWAY.

During a recent visit to Galloway College, Searcy, Arkansas, it was my good fortune to get an excellent insight into the splendid workings of this great institution. Every department of the college shows the presence of a master spirit. The order is almost perfect. The discipline is gracious, kindly, but authoritative. The atmosphere is genial, optimistic, warm and inspirational. It was my pleasure to dine with President and Mrs. J. M. Williams in the great dining room. It was indeed a beautiful scene when the hundreds of young ladies assembled for the noon-day meal. It was an array of queenly, cultured, beautiful young womanhood not often beheld. The noiseless, refined manner in which so large a company of students assembled about the inviting tables was very noteworthy.

It was also my privilege on this occasion to be present when the Board of Trustees met for their annual session. I heard the able, statesmanlike report of Dr. Williams. It was as clear as a California lake. It had to do with big problems. It showed a remarkable record. It was sincere, optimistic, thought-provoking. It was very evident that it made a profound impression upon the members of the board present—such ministers and laymen as Dr. J. A. Anderson, Hon. L. B. Leigh, Dr. Forney Hutchinson, Rev. T. D. Scott, Rev. W. C. Watson, Col. J. I. Porter, Rev. E. R. Steel, Judge Frank Smith, Dr. E. H. Stevenson, Rev. R. S. Morehead, Rev. C. M. Reves, Dr. L. E. Moore, Mr. J. H. Zellner.

It was not surprising that Dr. Williams was elected President of Galloway for the tenth time. He has proven himself one of the leading educators of the South. His work is genuine, constructive, thorough. It was

my pleasure to be on the Board of Trustees when Dr. Williams was first chosen to succeed the now sainted Dr. C. C. Godden. It was my pleasure, with Rev. T. D. Scott, to aid in bringing about the election of this splendid man, which election was unanimous. The wisdom of that first election has been verified for nine years.

The report of Rev. W. C. Watson, the Financial Commissioner, was candid, illuminating, inspirational. Notwithstanding the closeness of money matters, he has done an heroic work. In his quiet, sane, unobtrusive manner, he has moved among the great rank and file of Arkansas Methodism, presenting the interests of Galloway most worthily.

But a greater day for Galloway is yet to come—it must come. To deny her a greater future will be to defeat divine Providence. To deprive her of a broader field of usefulness will be little less than criminal on the part of the 108,000 Methodists of Arkansas. If Galloway College has been able to accomplish so great things in the past of her heroic history, with many limitations, what might she do in the coming years, free from embarrassing impediments? The committee, composed of Hon. L. B. Leigh, Dr. J. A. Anderson, Dr. Forney Hutchinson, Dr. E. H. Stevenson, Judge Frank Smith and Rev. C. M. Reves, to look into certain questions which have to do with "a greater Galloway," will do well to get busy. This is a day of mighty movements, great achievements, gigantic undertakings, broad outlooks, tremendous demands. A child's clothes will not fit an adult. I was especially pleased with Dr. Williams' selection of his faculty, which is second to none in the South.—P. C. Fletcher.

IV.—THE MINISTER AS A RURAL LEADER.

Much has been said and written about the rural teacher as a leader; more ought to be said concerning the rural minister as a leader of country people. The probabilities are that the rural minister will eventually do more towards the solving of the fundamental problems of the country districts than any other public servant.

The status of the rural teacher presents three very serious deficiencies which seriously handicap her in assuming the function of leader among country people. First, a large majority of the rural teachers of America are young women, often immature girls, whose social experience is limited, whose education is quite restricted, and whose insight into rural problems is entirely inadequate. These qualities of youth, still subject to development, cannot command the confidence necessary for enlisting the discipleship of an agricultural people in any serious program that may be projected and championed by her.

The second shortcoming of the rural teacher in the matter of leadership is fastened upon her by her work. She deals almost wholly with children, with immature minds, with the embryonic forces of the community. The rural leader must be a present power, and deal with the developed forces, the adults of his generation. So fully are the rural teacher's energies and attention taken up with the ministry to the child life, that a large majority of them come to think in terms of the child mind and their very actions are often prompted by child-like motives. It is only the occasional teacher that arises above the child level and becomes a power great

enough to mould community sentiment, ideals, and activities. The person in charge of a traction engine, though possibly an engineer in the making, cannot qualify to run a twentieth century locomotive. The rural social engineer will not only need to qualify for his task, but he must be absorbed with the actual duties and deal with the active forces that move the community life, prompt its policies, and secure its achievements.

Young women are apt to marry. About one-sixth of the rural school teachers of the nation leave the profession each year, and a large percentage of them are removed by way of matrimony. One desirable thing in rural leadership is permanency; and this, then, constitutes the third count against rural teachers as community leaders.

In the foregoing discussion the village school principal, the district and county superintendent have not been considered. Some of the foregoing considerations, however, will often apply to these also.

The rural minister, in contrast to the unfavorable circumstances attaching to the rural teacher, is usually a man of maturer years, and broader experience with the life and affairs of matured men and women. He is usually "called," and hence is in the ministry to stay, and while he may be moved from a community, his successor is usually a man of the same type. In these two respects—maturity and permanency—he is far better qualified to lead than the rural teacher. In the third respect, the rural minister deals almost wholly with adults, though the institution through which he labors may reach every person in the community.

Being a minister is almost synonymous with being a leader. He is sent to call sinners to repentance. He leads his people—young and old—to live better lives. His work involves contact with the unit of society and with the social structure as an organization of individuals. His work with the individual life is fundamental. He organizes the whole countryside for the welfare of all its individuals in general and for certain groups of individuals in particular. The economic, the social, the recreational, the industrial, the educational, and the civic life, in fact, every phase of human life in the country is called upon to contribute to the great community forward movement—when a rural minister of the right sort is placed in charge of the church of the country.

Furthermore, the rural minister has a religious basis for his leadership which compels with its authority. The fundamental leadership must be moral; it furnishes the dynamic that compels the upward trend in social life, and through this ministry every agency of every sort may be consecrated to the benefit of human life. The results obtained on any other basis must be insecure. The economic, the educational, the social, the scientific, the modern—all are only sand when the moral principle is left out.

The ground of the farmer may bring forth plentifully and he may reason within himself, saying, "What shall I do, for I do not have sufficient storage room for all my products? This will I do: I will pull down my barns and build greater ones, and in them I will have room enough for all my crops. Then I will say to myself, 'See what an abundance of wealth I have—enough to satisfy my every need and luxury for many years.

Therefore, I will take my ease, and eat, drink, and be merry." This is the final result of a merely prosperous agriculture. But the preacher will here become the moral reminder. He will say, "You fool! you may die in a day and your wealth will be no longer yours. What does it profit a man if he gain the whole world and lose his own soul?" Thus may the minister set an eternal principle against a fact of life, and the latter must be acknowledged as being subordinate to the former.

The preacher must enforce right standards through his Christian principles. On the basis of dollars and cents, a boy, during the first ten years of his life is not worth as much to the farmer as a good dairy cow. The child is a constant source of expense—he must be fed, clothed, sheltered, cared for, educated—and gives back very little by way of financial earnings. Many a farmer does not hesitate to put \$800 into a registered cow, but scolds when asked or required to invest \$80 in the boy. Is this standard ever met among rural people? If it is, it is not a true one, and must be corrected. The minister is the only agent who may compel the fundamental correction.

Only the rural reorganization that is built on the rock of the fundamental moralities will stand. Agricultural practices without a moral responsibility, must eventually fall as a result of their own sins. Right and wrong practices in agriculture will some day be measured, not by the scientific standard alone, but by the moral, which will also determine the validity of the scientific. Rural America is beginning to look toward the new and true rural minister as the master builder; for the system which he represents must eventually become recognized as the foundation rock in the agricultural life of any people.

The intellectual leadership, as well as the moral leadership, of the rural community is by common consent vested in the rural minister. He is one of the keenest thinkers of the country and no one studies and reads more than he. He is everywhere recognized as one of the "big four" of every rural community—the preacher, the doctor, the school superintendent, and the college farmer.

The minister's acquaintance in the community gives him a wonderful opportunity to assume the function of leader. Through his pastoral calls, and otherwise, he comes to know individuals and families as no other man can know them, save the country doctor, and by his religious mission to the people he is in a position to lead and influence them.

A man's religious experience is a very practical matter. It extends to

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all his various functions and relationships of life—to the moral, the educational, the economic, the industrial. Financial conditions are more often the result of religious experience than is commonly supposed. Many an enterprise has been swung financially as a result of the religious experience in the life of a man. Industrial problems are likewise subject to this subtle influence. There is no reason why a better and saner agriculture and rural social life may not be raised up by the same influence. In fact, it is the accomplishment of this service in the lives of men that makes the minister and his church the helpful servants of the community. It is a sad day for the countryside when it is said, "The community keeps the church." But when the community receives its inspiration and its leadership from the church and its pastor, then, we may expect an activity with an upward and constructive trend.

The rural minister differs from his colleagues chiefly in his attitude and understanding of rural affairs and country people. He must know what the new ruralism is and catch its meaning. He must be of the rural mind and, especially, he must know how to deal with it. He must understand the rural problem in general and the peculiar problems of his own church in particular; and have a working philosophy along the broad lines which he expects to work out their solution. He must appreciate the opportunities offered by the rural districts. He must know agriculture, appreciate and understand his people, and, above all, and correlating all, he must be a religious light, preaching the gospel truth in terms of rural thought.

The opportunity of the live rural minister is beyond calculation. His standing in the community, his profession, his education, his training and experience are all designed to fit him for leadership. If he lacks the rural vision and agricultural knowledge, he is, of course, hopeless; but he, who will earnestly seek to qualify in these great essentials of rural leadership, may be a Moses to his people, a master among strong men and a true servant of God.—Garland A. Bricker, Professor of Agricultural Teaching in Syracuse University.

SUMMER SCHOOL FOR MINISTERS

Let all our preachers, and especially our younger preachers, consider seriously the article of Dr. Reynolds in the last issue of the Methodist. It was my privilege to attend this school last summer, and to my pleasure and profit. I think each one who attended would readily say as much.

The program this year is a splendid one, and a large attendance is anticipated. Any charge being served by a young minister who is not financially able to attend this summer school should make it possible for the pastor to attend, and do more, insist that he attend. The cost is small, and any layman who will take the matter up can easily raise the amount necessary.

This should appeal to every undergraduate, and by attending full time, the Conference Course can be largely taken at that time.

To say the least of it, any undergraduate who attends full time can get much help in his course, and be the more sure of passing.

Make up your mind to attend full time.—T. P. Clark.
Hazen, Ark.

SAYS WOMACK TO HUBBELL.

In the Methodist of April 13, there appeared over my signature a criticism of the policy of our church as it relates to our Sunday schools, particularly, as to its teachers. The general thought of the criticism was that the church makes itself, in effect, the beneficiary of the school, asking much of it and giving little in return. A week later, Rev. W. B. Hubbell, in a forceful yet kindly manner, took me to task. In support of his attack, he marshaled about a dozen facts or deductions which I wish here briefly to notice.

He begins by asserting that the church is the parent of the Sunday school. I raise no objection to the assertion; nothing he could have said would have suited me better. But of this, more later.

In the second place he calls attention to our vast publishing house, maintained, as he says, largely in the interests of the Sunday school, and our large corps of experts who produce our Sunday school literature, conduct our teacher-training courses, etc. He considers this proof that the parent is generous toward its offspring.

Whatever may have been the purpose of the church in establishing the publishing house, it is a fact that it has come to exist largely through the support of the Sunday school. Were it not for the publication of our Sunday school literature, the house would operate at a loss. Under the direction and with the assistance of our editors and other able writers, it turns out a vast volume of excellent literature. Equally true is that our Superintendent of Teacher-Training, Superintendent of Wesley Bible Classes, and their helpers, are efficient men who do a vast amount of good work for the Sunday school. But did Brother Hubbell overlook the fact that these men are paid, and well paid, out of the profits arising from the publication of the Sunday school literature? That the expenses of the General Board while attending to their duties is paid out of the same fund? That bills otherwise unprovided for are also paid out of this fund? That, finally, after all these bills are paid there yet remains a margin of profit which, by constitutional provision, is turned to the Superannuate Fund for worn out preachers? I have no disposition to criticize any phase of our policy at this point, but I do object to the view that the church is carrying the Sunday school on its back. As a business proposition, the Sunday school pays cash for all it gets.

Further on the statement appears that our preachers are trained, both in our church schools and in their Conference Course for the work of the Sunday school. Not having taken either course, I am not prepared to accept or to contradict the statement. But as a Sunday school worker of some experience, I submit that our preachers are, as a rule, anything but experts in Sunday school work. They may have been trained, but in most cases the training failed to function. Some are sympathetic, appreciative, helpful; some are indifferent, some are domineering, some frankly given to subordinating the work of the Sunday school to "divine service." The fact is, instead of coming to their pastoral duties enthusiastic and trained for this vital part of their work, they often become imbued with the fatal idea that formal preaching is the one work of a minister of the gospel. It is due to the misplaced emphasis on

that phase of their work—an emphasis which the church has placed there. To a layman a study of the Conference Course explains many things.

Before passing from this point, I wish to say that it has been my pleasure to work under some efficient pastors, under men who were in deepest sympathy with the work I was trying to do in the Sunday school, who either knew something of the work or, what is almost as good, knew how to keep out of the way of a man who does know something. But I have also had the experience of taking orders from a man who, though empowered by law to give them, knew about as much of the workings of a school as the average school director. And that is saying something.

The next two statements I do not care to discuss, not because they are correct, but because they are not sufficiently important to merit discussion.

Brother Hubbell says most of the giving in the Sunday school is voluntary, both as to the school and to the individual. I wonder where he, a Methodist preacher, got his definition of "voluntary." I assume that he means this—that the individual, as well as the school, can refuse, or just fail, to meet the demands made upon it by the book of Discipline and by the Annual Conference. On that ground I accept his statement.

At this point I wish to inject two paragraphs which the laws of rhetoric would rule out. He justifies the principle of asking organized classes to contribute to loan funds, etc., by citing the example of his class of sixty young men who, this year, are pledged to contribute \$50 to such a fund. While I am opposed to such action as a thing required by the Conference, I am willing to admit that in this case I have no particular objection. The fact is, 10 of this class are beneficiary students in Hendrix. The church is paying this year \$448 to enable them to attend school, or \$48 apiece. Why should they not show their appreciation by making some sort of contribution in return?

He refers also to the \$30,000 Sunday school plant at Conway as an ev-

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dence of what the church does here and elsewhere for the school. As a matter of fact, fully two-thirds of the total cost of the church building is being provided for by the members of the school. And I am persuaded that such is the case everywhere. Sunday school rooms are not provided by the church as such, but by the men who, being in the school are awake to its needs and willing to provide for them.

Further on in his article he says the Sunday school is not "unrepresented" as I had indicated. Well, it is represented in the sense that an Epworth League is. The Sunday school superintendent is a member of the Quarterly Conference, which elects delegates to the District Conference, which elects delegates to the Annual Conference, which elects delegates to the General Conference, which makes the laws under which Sunday schools live, move, and have their being. Represented? Yea, verily.

In conclusion he declares that my "fundamental mistake is in trying to separate the Sunday school and the church"—that "it cannot be done"—that "they are one." Suppose we turn once more to his opening statement and compare it with his closing one. He answers himself so well that I need say nothing; he has kicked down his own playhouse.

Whatever else needs to be said on my part I can say over my yard fence, for Brother Hubbell and I are next door neighbors and the closest of friends. But before closing this article, I wish to insist with all the earnestness I am capable of that my suggestions are worthy of the careful consideration of the church. My heart is in the work and I feel that I am justified in offering these specific suggestions. Here they are:

(1) All Sunday school expenses should be paid out of the general budget. It is not right that only the members of the school bear all the financial burden of a work that is so fruitful of good to all.

(2) Let all giving in the church be voluntary. Let all due encouragement be given to giving, but let the idea of assessments and high pressure methods be abandoned. Giving should be incidental to the work of the church just as paying my wife's bills is incidental to my duty and privilege as a husband. If we got less money by that method, it would prove that part of what we now get is in a manner forced and does not function as a means of grace. To say in reply that the money is just as good to the church as if it were given freely, would be to admit my charge that the church makes the school a money-getter.

But we should get no less money. People who love the church love to give. Let the church nurture the school as its child, and the child will not stint its offerings to the parent when the call comes.

(3) Let teacher-training be made prominent, rather than incidental, in our preacher-training. Let no man be licensed to preach unless he is known to be a faithful and efficient worker in the Sunday school. And let no man be admitted into the traveling connection who has not proved his efficiency as a Sunday school worker by actual and ample experience.

(4) Finally, let Sunday school

Woman's Missionary Department

Edited by

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

PRÉSS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

THE BIBLE.

We should love the Bible because it is God's Book, speaks with his authority, and because we can know what is righteous, pure, and elevating only as we learn it from God through the Bible.—Gospel Advocate.

OUR HEARTY CONGRATULATIONS TO THE KING'S MESSENGER.

The years fly swiftly, and now The King's Messenger is celebrating its twentieth anniversary by starting afresh in its Christly work for friendless and broken-hearted girls.

We who have read its messages of love, patience and faith during these years are grateful to its founder, editor and publisher, our well-beloved Mrs. W. H. Johnson.

Through her consecration, infinite pity and amazing love, The King's Messenger has been the means of healing stricken hearts and saving sick souls, for it made possible our splendid Methodist Mission Home in Dallas, Texas. This little paper of great aspiration has been steadfast in its double purpose to help redeem ruined lives and to save innocent youths from the pitfalls of sin.

As Mrs. Johnson pleads for money to pay the debt on this Methodist Mission Home in Dallas, Texas, she urges our pastors to preach sermons on social purity. She says: "Our people do not realize the moral depravity that is wrecking our nation. They need to hear it from our ministers."

Many pastors of our churches in Texas have yielded to her entreaties to preach Purity Sermons and our hope is the ministers of God throughout this land may be moved to do likewise. Sometimes it seems to us, judging from the secular and religious periodicals of today, that Science more than Religion is giving publicity to the absolute need for social purity among men, and to the terrible effects of social impurity upon our nation.

Science seeks to protect and preserve the human body, and does our religion care less for the soul of man?

To save a nation, her men and women must be pure in life. And Jesus said: "Blessed are the pure in heart, for they shall see God."

NORTH ARKANSAS CONFERENCE.

Report from Mrs. W. L. Oliver, Second Vice President:

teachers be trained and equipped with working tools out of the general budget. And when their duties are such that they must sacrifice business interests to attend to them, let them be paid a salary just as the preacher is.

A valued friend told me that he regretted my writing the former articles. He feared my doing so would hurt me—that my spirit and motive would be misunderstood. I hope his fears are unfounded, for certainly I do not court the displeasure of my friends—of my church. But I am sincere in advocating these measures; I believe they would bring good to the Church and glory to God. If my advocacy of them will contribute ever so little to that end, I can afford to be censured.—J. P. Womack. Conway, Ark.

Almost forty Junior Divisions reported the first quarter—sending the best and fullest reports I have ever received. The one reporting first was Cotton Plant. Thirteen reported being on the Honor Roll this quarter. Walnut Ridge made best report on Pledge—\$9.04. Batesville First Church and Jonesboro First Church each paid over \$7. Others did splendidly, and the Junior Pledge for the quarter was \$97.75; last year, first quarter, it was \$54.59, so we are "growing." Junior Dues this quarter \$105.28, last year, first quarter, \$42.40.

A number of new auxiliaries have come into the work. Twenty-one Mission Study classes were reported with 700 members. What will this mean to our work in the years to come?

ITEMS FROM AUXILIARIES.

Forrest City.

Mrs. Thos. C. Guin, Superintendent of Publicity, writes of increased interest in Bible Study and Missions in the auxiliaries at Forrest City. She tells of a delightful missionary program recently given in which their invited guests from the Episcopal, Baptist, Christian and Presbyterian churches represented foreign lands, wearing the costumes of China, Korea, Africa, Brazil and Japan, and of helpful talks on Missions. An offering of \$15 was contributed, which will be applied on Foreign Missions.

Mrs. H. B. Trimble, our District Secretary, was with us on March 27 for one service, and her visit was indeed an inspiration to all. This auxiliary will make an earnest effort to get on the honor roll during 1916.

Bergman.

Mrs. W. P. Jones, Secretary Batesville District, writes:

"The president of the auxiliary of the little town of Bergman lives two and a half miles from the church, but never misses a meeting of the society."

Tuckerman.

The auxiliary at Tuckerman has the largest per cent of their members taking the Missionary Voice, 13 out of their 22 members being subscribers.

Twelve of our fifteen auxiliaries in the Batesville District sent their first quarter's report on time to the District Secretary.

Last quarter 390 Missionary tracts and leaflets were sent out over the district by the Presiding Elder, who is much in sympathy with our work.

Mrs. S. G. Smith, Secretary Conway District, reports a new auxiliary at London, a new Young People's Auxiliary at Conway, and a Junior with Baby Division at Phummerville, organized during the first quarter.

Conway Adult and Juniors on the Honor Roll. The Conway District meeting will be held in Russellville May 15 and 16. Mrs. Lipscomb will be present.

Arkadelphia.

The Missionary Society of Arkadelphia is undertaking great things this year. Our women are studying the

Book of Acts as our course in Bible Study, and "Churches at Work," in the Mission Study.

After completing a Mission Study book we pass it on to a neighboring auxiliary.

Members are visiting unorganized territory and strengthening our cause, as our faithful district secretary asks our aid.

One Monday's meeting is given to definite study of the Missionary Voice by means of question box, talks and contests. A good beginning has been made on the Conference Pledge for this year.

We had fine reports from the annual meeting at Warren. By the help of the Lord we hope to accomplish all we have undertaken.

Pine Bluff.

Mrs. J. C. Fisackerly, Publicity Superintendent, writes of good work being done by the Missionary Auxiliary of First Church, Pine Bluff. She says in part:

"We have sent off \$75 for the support of a Bible woman in Japan whose English name is Lizzie Lanier Mills in honor of our Mrs. R. H. M. Mills, who was a charter member of the society and who has always been a liberal supporter of all of its undertakings. Mrs. Mills still lives to enjoy this honor and to help our auxiliary. Mrs. J. R. Walker of our auxiliary sent \$40 in December, 1915, for a scholarship in Miss Nettie L. Peacock's School in Sung Kiang, China.

The ladies of our church have raised \$305.40 since January, 1916. Our Pledge money for the first quarter, \$80, has been paid in full. We are trying to double our membership this year by the One-to-Win-One method, which is working beautifully. I very much enjoy reading of the work of our sister auxiliaries through the columns of the Arkansas Methodist."

Heber Springs.

Our auxiliary meets at the church every first Thursday and we have the lesson from the Missionary Voice followed by a business meeting. On the third Thursday the afternoon is given to systematic Bible and Mission Study. We are using the topic method in study of "The King's Highway."

The leader in April, assisted by cor-

CALOMEL TODAY, SICK TOMORROW

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

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

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

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

YOUR SCHOOL NEEDS

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

responding secretary, presented Christian Stewardship in an entertaining, appealing, convincing way. In the business session plans were made to send a box to the orphan's home.

The last Thursday in each month social meetings are given at the homes of the members, with two or more assistant hostesses. At this time we invite many who do not belong to the society, and through the program visitors learn of our work. Free-will offerings are made at these meetings.

We work in circles to raise funds and in committees to visit the sick and the strangers.

De Vall's Bluff.

Mrs. Z. H. Maxwell, Publicity Superintendent writes for the auxiliary at DeVall's Bluff:

"About one month ago we made a grand rally for new members by giving the non-members lots of taffy, toasted them with cake and otherainties. Fifteen new members was the result. Our president put them to work.

"It is better to put the women to do the work of ten women. A handsome bazaar was the result of the work. Fancy work, cake, candy, sandwiches and coffee were for sale. Booths were pretty and attractive. The bazaar was well attended, and the sales encouraging."

Harrisburg.

Mrs. A. D. Miller, Superintendent of Publicity writes:

I am very glad to report a most delightful and entertaining, as well as instructive meeting recently held by our auxiliary, in which we carried out very successfully Mrs. Haltom's program for a Missionary-Salad Meeting as follows:

Song By Society—"I'll Go Where He Wants Me to Go."

Scriptural Alphabet. (Walnut Ridge.)

Prayer by Pastor.

Lettuce Salad—Missionary data gleaned from tracts secured at Conference, the bulletin and year book.

Duet—By two of our members.

Tract—"Let Me See It."

Crackers—More Missionary Data and Quotations.

Song By Society—"I Love to Tell the Story."

Tract—Korea, the Flood Tide of Opportunity.

Missionary Powders—Wrapped in green paper. Page 26 of 1916 Year Book.

Sentence Prayers.

Song—"Blest Be the Tie That Binds."

There were 25 members in attendance, and as all entered heartily into the meeting we found it very profitable.

De Witt.

With 34 members De Witt Auxiliary has 16 subscribers to Missionary Voice, has gained four new members and sent to Conference Treasurer \$27.05 for first quarter.

A GET-TOGETHER MEETING AT PARKIN.

Thursday, March 30, was a great day for the Methodist ladies of Parkin, Earle and Wynne.

Mrs. Trimble, Helena District Secretary, was scheduled to hold an Institute with the Parkin Auxiliary, and, these good women extended an invitation to the members of the Wynne and Earle societies to be present, and 25 ladies from the two places arrived by train and automobile.

Mrs. Trimble proved herself an efficient leader by her able addresses, and by suggestions on all topics discussed.

Mrs. Minnie, Superintendent of Study and Publicity for the Parkin Society, lead the discussion on that department of the work.

Mrs. R. B. Robinson, President of the Wynne Society, gave an interesting paper on "World-Wide Evangelization." Other talks and discussions followed.

In the church parlors was spread a truly plenteous and delicious repast, which was faultlessly served by the hostesses and greatly enjoyed by the guests.

Preceded by a general praise meeting, Mrs. Trimble gave another splendid address on "The Why of Missions."

As to the good accomplished at one of these "get-together" meetings, where ideas are exchanged for the better promotion of the great work we are doing, who can tell?

NOTES FROM THE MISSIONARY COUNCIL.

Special Committee on Scarritt Bible and Training School.

Your committee appointed at the mid-year meeting submits the following report:

Whereas: The loss of the endowed scholarships of the Scarritt Bible and Training School necessitates immediate action to provide for the continuance in training of students; and,

Whereas: We are persuaded that a change in the policy of financing the missionary training of our candidates is expedient; and,

Whereas: A Student Scholarship Loan Fund will enable young women to meet the expense of their training;

Therefore; we further Recommend:

1. That each auxiliary be asked to give \$4.00 annually for the purpose of building up a Students' Scholarship Loan Fund for the school. This Loan Fund shall be held by the Treasurer of the Council, subject to investment or loans by a committee, appointed by the Council.

2. That until the Students' Scholarship Loan Fund be adequate to meet the needs of the students requiring scholarships each Conference Society having accepted candidates shall be asked to raise the amount necessary for their training.

3. That all scholarships raised by Conference Societies shall be forwarded to the Treasurer of the Woman's Missionary Council to be loaned according to the law of the Council.

(This need not apply to the class of 1917).

4. That the amount of money \$2025.40 sent to the Treasurer for the Scarritt Bible and Training School by the auxiliaries during the fourth quarter, 1915, be held in the treasury as the beginning of the Student Scholarship Loan Fund.

The Committee further recommends the following regulations concerning loans:

1. There shall be a Standing Committee on Loans for missionary training composed of five members, who shall be the Treasurer, the two Administrative Secretaries and two appointed by the Council.

2. No funds shall be loaned to candidates who have not been accepted by the Committee on Candidates.

3. Students securing a loan shall give a legal note for the repayment of the same with interest at 4 per cent. These candidates shall be allowed to

Sunday School Department

Contributors:

- A. L. DIETRICH.....Field Secretary, Gulf Division 1414 Twenty-third Ave., Meridian, Miss.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference 207 Masonic Temple, Little Rock, Ark.
REV. W. A. LINDSEY.....Field Secretary, North Arkansas Conference Batesville, Ark.

SUNDAY SCHOOL LESSON FOR MAY 21.

By Rev. C. J. Greene.

The Cripple of Lystra—Acts 14.

Golden Text: He giveth power to the faint, and to him that hath no might he increaseth strength.—Isa. 40:29.

Time. Immediately after the last lesson, covering a period of several months.

Place. Iconium, Lystra and Derbe, in Southern Galatia, with a journey backward through Antioch in Pisidia and Pergo in Pamphylia, and thence to Antioch in Syria from which they had started.

Leaving Antioch Paul and Barnabas journeyed eighty or ninety miles southeast to Iconium, an important city in the province of Phrygia. Here their labors met with greater success than in Antioch, for a great multitude of Jews and of Greeks believed. It is not said that they were excluded from the synagogue during all their stay. Their work, however, was not without opposition. A plot was formed by unbelieving Jews against the apostles. Paul and Barnabas were informed of the plot, and left the city.

Going southwest about eighteen miles, they reached the city of Lystra, in Lyconia. No mention is made of a synagogue in Lystra, and it is inferred that few if any Jews lived there. Here Paul healed a cripple, and this miracle furnishes the title of today's lesson. When the people saw the miracle, thinking that the apostles were gods, they brought sacrifices and could scarcely be restrained from offering them to Paul and Barnabas. The work at Lystra went on without interruption until Jewish emissaries from Antioch and Iconium arrived. They stirred up such opposition that Paul was stoned in the streets and dragged out as dead. His disciples stood about him until he revived, and the next day left for Derbe, about eighteen miles to the southwest.

At Derbe the apostles probably remained several months. There is no record of opposition there, and no indication of the number of converts. Among the converts at Lystra was Timothy, and among those at Derbe was Gains, both associated with Paul in later years.

From Derbe the missionaries went back over the way which they had traveled, though it required them to face the enemies from whom they had recently fled. They did this in order to strengthen the converts they had won, and to provide for the future growth of the churches. They appointed elders in each church that they had established. When they reached Perga on the return journey

pay the note in regular installments extending over a period of years determined by the student and the Committee on Loans.

4. Not more than \$50 shall be loaned to any student from the Scholarship Loan Fund for other than scholarship purposes.

NOTE:—The term scholarship is here used to include board, laundry and books.

they stopped for a time and preached, with what results we are not informed. From Attalia, the port of Perga, they sailed direct to Antioch, completing Paul's first missionary journey. This journey covered about 1,400 miles, and occupied not less than three years. At least four churches were organized in important centers, and large adjacent regions were evangelized.

Significant Facts and Events.

1. Speaking boldly in the Lord. In Iconium the missionaries so spoke that a multitude both of Jews and of Greeks believed. As at Antioch, opposition arose from among the Jews, and it grew until the city was divided on the teaching of the apostles. Yet they continued a long time—probably six months—to preach Jesus, the Messiah. However, when they learned of a plot to stone them, Paul and Barnabas left the city. The principles that appear to have governed the apostles in such crises were, (1) where duty called, danger was forgotten; (2) when opposition was so intense that partisan strife threatened to overshadow interest in the gospel message, the messengers moved to new ground. It may be observed also that persecution was the providential means of scattering the live coals of truth.

2. Steadfastly beholding him. The life-long cripple at Lystra heard Paul preach, and attracted Paul's attention. The affliction of the man distinguished him as an object deserving sympathy, but Paul fastened on him that penetrating gaze of the man of God which searches for the deeper help-

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 Baughan'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.

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.

lessness and hunger of the soul. He perceived that the man had faith to be healed. He commanded him to stand on his feet. Faith and obedience in action set aside the experience of a life time. He leaped and walked. The spirit of Christ in the human soul supplied that awakens and sympathy and insight that lead to personal ministries and put many a crippled life on its feet.

3. Men of like passions. The people of Lystra offered divine honors to Paul and Barnabas for the display of divine power, but they were deeply grieved, restrained the multitude, and preached that worship belongs to God, the creator and giver of all good. People are still hero worshippers and God's ministers are sometimes subject to temptation to receive praise that belongs to God. Such honor is dangerous alike to those who give and to those who receive. Before he left Lystra he was stoned in the streets and dragged out as dead. Neither the effort to worship him nor the effort to kill him made any difference with Paul. They were events of no significance, the way of duty was clear, and he went straight forward.

4. Confirming the souls of the disciples. Lystra, Iconium and Antioch had expelled the apostles, but the need of their children in the gospel aroused the paternal instinct, danger was ignored, and Paul and Barnabas returned over the way they had gone to help the young converts.

COLLEGE DAY SUNDAY, MAY FOURTEENTH.

The Conferences of the state have set apart Sunday, May 14, as a day when the young people of our church shall have their attention particularly called to the fact that our Church operates institutions of learning capable of developing the very best possible in their lives. Literature has already been mailed out to the Sun-

day schools throughout Arkansas, and we are urging upon both superintendents and pastors that this day be used as a time to speak to our own people about our church colleges.

We are doing a quality of work of which we are sincerely proud. The young people whom we are turning out are efficient, thoroughly and well-trained. For the most part they have gathered into their lives those principles for which the Christian religion stands. Since we ourselves are advocating the highest type of life, we likewise are asking to come to us young people who themselves shall be willing to lead this type of life in the institutions founded and supported by the Church. We are endeavoring there to make a Christian atmosphere. This can only be done through the means and instrumentality of worthy material on which to do the work.

You may do your Church and your community a great service by pointing some young man or some young woman to one of our institutions where they may gather into their lives an inspiration which will enable them to go out into the communities where their lots may be cast and do a worthy work.

We ask a united and hearty support on the part of the Sunday schools and our ministers toward giving this matter publicity next Sunday.—J. M. Williams.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL PLAN.

The plan of our Conference Sunday School Board to present a chart of the schools of each district at the Annual Conference is looked upon with great favor by the pastors and presiding elders.

That some could not attend the district institutes I am sorry, for I think they were very helpful.

The plan is very simple. A large blackboard is being prepared for each

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON NOTES FOR MAY 21.

By Rev. H. C. Hoy.

The Blessings of Peace and How to Get Them.

Scripture References, John 14:27.

Every one hopes for peace. Peace is sometimes spoken of in the terms of happiness. Jesus came to bring peace. He hoped to lead the individual to the building of peace, and through individuals world peace.

First, The Blessings of Peace.

1. Peace aids one to good health. It is almost a truism, that good health is necessary to the accomplishment of big events. The lack of peace is one of the greatest contributors to ill health and failure. Worry is the absence of peace, and the cause of most break downs. When one has peace in heart and environments all the organs of the body function well, since they are not disturbed by a wrought up nervous system. Nothing shortens life more than anger, which rushes hot blood to the brain. Many people actually die from the lack of peace. If certain persons had the peace that comes from God they would throw off their maladies.

Many are always craving excite-

ment simply because they have no peace within. Excitement shortens their lives, for no person can afford to live under the constant strain of high excitement in pleasure or work. 2. Peace brings contentment. Contentment is the greatest satisfaction that one can know. Not that it kills ambition, but pleases oneself with his position in life so long as he has done his best. The contentment of peace is that which brooks no envy or unholy desires, but causes one to be satisfied with the position thus gained. Contentment after all comes not from possessions, position, or fame, but from the inward calm in one's heart; the peace that is the result of harmony with God and His laws, and in love with men and the earth; that enables him to see the ultimate triumph of good because he believes in a just God with power to bring all things to a proper conclusion. The peace that feels the justice of God, and relies on Him for reward, and gives one the courage to run the race with patience, because he knows God will honor him either here or in eternity. It is the rest that puts new hope in the soul even though disappointed with present conditions.

3. Peace brings social pleasures. The world despises the grouch. The pessimist depresses the world, and consequently soon finds himself friendless. Peace makes one cheerful which brings love and esteem from his fellows. It is an assured part that the community which is the most peaceful is the place where the greatest amount of social pleasure is to be found.

One of the great interests of Christianity is to promote community peace. However, I sometimes observe that church strife defeats the interests of Christianity by dividing the community. This is a disgrace to the Church. The churches above all things should seek to make peace in a community. They should work together in every way possible for community co-operation.

4. Peace gives people spiritual power. There can be no spiritual power where there is no peace. Prayer is unavailing until you first have peace in your heart. God cannot aid the person to reach another spirit with power where he is irritable. The Holy Ghost only works in a peaceful heart or church. I do not wonder at the lack of spiritual power in many churches, especially when the choir is considered, and oftentimes the ill feelings among the so-called Christians. First let peace enter into the hearts of the people, and then they will feel the power of God working unhindered through them.

Second, How to Get the Blessings of Peace.

1. A surrendered life brings peace. The person who has been converted knows what that means. He knows the sharp struggle and the anguish before the surrender. Peace was sought by

district to be hung up at Conference. This chart will show the charge, the pastor, the school, the superintendent, the amount apportioned to apply on the \$300 for each district, the amount paid on apportionment, the amount paid this and last year for Children's Day, the enrollment for 1915-1916. Thus at a glance we can see what the schools are doing. Pastors, talk to your superintendents and urge them to do great things in your Sunday school this year. Who is making this chart? Your school and mine. Are you really interested in our Conference Sunday school work? This chart will reflect your interest in the greatest work of the church.

The Conference Sunday School Board will at Conference present a beautiful banner to the district showing the greatest increase in Children's Day collections and enrollment over last year. Send apportionment and Children's Day collection to our treasurer, R. E. Overman, State Bank Building, Little Rock, Ark.—C. E. Hayes, Chairman Sunday School Board.

REPORT OF TREASURER OF LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD.

Table with 2 columns: School Name, Amount. Includes entries like Bethlehem Sunday School, Arkadelphia, Salem Sunday School, etc.

Total\$487.45

The above amounts are apportionments except those marked "Special." Children's Day collections are now coming in, and in order that I may credit your account correctly, please state for what fund it is intended.—R. E. Overman, Treasurer.

ment simply because they have no peace within. Excitement shortens their lives, for no person can afford to live under the constant strain of high excitement in pleasure or work.

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WANTED—A Methodist dentist at Bigelow, Ark., a town of 2,000 people. There is no dentist in the community. Apply to Rev. E. S. Harris, Bigelow, Ark.

WARNING ORDER. In the Little Rock Municipal Court, Civil Division. Pettit-Galloway Co., Plaintiff, vs. Miss M. E. Spain, Defendant. The defendant, Miss M. E. Spain, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Pettit-Galloway Co. CHAS. F. MARTIN, JR., Clerk. A. L. BUSBY, D. C. Date—May 3, 1916. Troy W. Lewis & Wills, Attorneys for Plaintiff. Wm. W. Threlkald, Attorney Ad Litem.



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every method and not found, but when he gave God his life to be used as God saw fit, then he found a sweet peace. Joy was his and nothing else mattered. It was a peace that made him grateful to God and begot a love for everybody. He had faith in God, the future, and cared for nothing so long as God was near. Now, in order to abide in that state, it is necessary for one to continue the surrendered life, and to be obedient unto God for everything. The great trouble with many is that they have withdrawn their lives from God, and are not living the surrendered life, hence they have lost the peace they once knew, and God is far away, while they are seeking peace in other endeavors.

2. Peace is found in a forgiving heart. The most miserable person in the world is he who cherishes revenge. He is wretched every time he sees or thinks of the object of his hatred. Again, the object of the malice may be happy and content, since he can be unconscious of the others condition, even ignorant of his presence. There is absolutely nothing to be gained by a spirit of unfor-giveness, except wretchedness. A for-giving heart is essential to one's hap-piness. Jesus knew peace because he never cherished ill against any one. His disciples found peace because they could love their persecutors. The forgiving heart is immune to the re-sults that come from a debased mind, even from being misunderstood. The forgiving person is the one who comes from all fights as a victor in soul, since he never loses his temper nor an ounce of good sense. He is calm in the storm and happy in the flurry.

3. The blessings of peace may be had through prayer. Prayer is al-ways a means of telling God our trou-bles. We know God always hears with sympathy, and like a child it brings peace, to be conscious of a sympathetic listener. Again, the chamber of prayer is the refuge of the hard pressed. It is there that God answers one's prayer with help-ful suggestions and enables him to go forth to conquer, as it may be that through prayer one receives strength for forbearance.

When Elijah was discouraged an an-gel ministered unto him. Jesus when in the Garden exhausted was strength-ened by an angel. He had peace in his soul. It does us good to know that God will minister unto us when we make our wants known.

HOW MANY OF OUR LEAGUERS READ THE METHODIST?

The above question has been a puzzle to the officers of the Confer-ence, for we do not know how many see the information that we try to give from time to time. It is impos-sible for us to write a personal letter to all of the Leagues every time we want to request something of the Leagues or make an announcement, and since the Methodist has been kind enough to give us the space, we feel that we should use it, and we hope to make the Methodist a means of communication. Every Leaguer should subscribe for the Methodist. You need the paper and we want you to read it. Perhaps I am getting off of what I started to say, in order that we may know how many Leaguers see this, I want every one of you who read this article to send me a card. Don't forget your Anniversary Day Offering. Send it to John Pierce, 1317 Chester street, Little Rock, Ark.—Clyde A. Arnold, State Bank Building, Little Rock, Ark.

CHILDREN'S DEPARTMENT.

THE BOY AND LUCK.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still,
When effort meets with failure,
Will some day surely win;
For he works out what he wishes
And that's where "luck" comes in.

The "luck" that I believe in
Is that which comes with work;
And no one ever finds it
Who is content to shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not with wishing
But by hard work bravely done.
—Selected.

THE CURE.

She was not an attractive girl in any way, and she knew it. She was restless and cross and unhappy and growing more unattractive in looks and manner as she became older. Then an aunt, visiting at her home after a long residence in a distant city, sized up the situation, and out of pity for both the girl and every-body with whom she came in contact, undertook to prescribe the sure cure.

"Madeline, do you want to be a torment to yourself and everybody about you all your life?" was the blunt and astounding question she put to her niece one day.

"No, of course not," was the prompt and half-frightened reply from the astonished girl.

"You'd rather be sweet and lovely and happy?" came the next question, and it brought a sincere affirmative this time. The aunt handed her a folded paper and smiled as she said, very kindly now: "Follow this magic prescription, and you will be what you want to be." And she was gone.

Madeline read: "Every time you want to frown, smile. Every time a cross thought comes, think a pleas-ant one. Every time something nice is done for you, do something nice for some one else."

For a few minutes she was crosser than ever. Then common sense saved the day. She tried the cure, honestly, sincerely, prayerfully; and to her life-long joy, to say nothing of everybody else, there was soon no happier, more attractive, more lovable girl in the place than she.—Onward.

THE BEST PLAN.

"Mother," said Cliff, "what am I going to do with Joe Blair?"

"What's the matter?" asked the mother, looking up from her work in her lap. The salt air blew freshly in her face, and her eyes roved past the angry little questioner to the shimmer of sunlit waves and the gleam of white sails.

"Why, we are building a fort, mother, and Joe will build it so near the water that in a few minutes it will be all washed out to sea."

"Why don't you get him to build it higher up, then?"

"I can't make him do it," cried Cliff, stamping the pebbly shore in vexation. "I've tried and tried, and I can't."

"How did you try?" asked his mother.

"Why," said Cliff, hesitating a lit-tle, "I first said that he mustn't."

"And then?"

"Why, then I told him that he was a big goose."

"And then?"

There was a little pause before this answer came; "I jerked his paddle away."

"And then?"

This time his mother thought she would not get an answer at all; but at last Cliff said, hanging his head, "Then I knocked him over and made him cry."

"Oh, my, my!" said the mother, shaking her head sadly; and Cliff felt very mean indeed. "You have tried your own naughty way and failed, now suppose you try God's plan. He says that you must suffer long and be kind; go back and try that, little son."

Cliff went back slowly. He didn't like God's plan of treating Joe; but he must have tried it after all, for the two little boys built their fort without any more quarreling, and it lasted a whole fifteen minutes.—Sun-beam.

GRETCHEN'S KINDNESS.

Gretchen was so busy watching the rain trickle down the windows of the school room that she misspelled two words. The fact was she had an um-brella, and was so anxious to begin a plunge homeward, safely housed be-neath it, that she had no mind for les-sons.

To be sure, one of its sides drooped miserably and its handle was broken, but it was an umbrella and it was hers.

When school was out she carried it proudly over Grace Dawson, the little lame girl, till one of Grace's black curls caught on a button of her coat. Gretchen was helping undo the tangle when suddenly a gust of wind swept around the corner and snatching the umbrella, carried it, rolling and tum-bling, down the muddy street.

"Oh, my umbrella! My umbrella!" she shrieked, and darted after it, catching it just as it was starting to roll down the steep bank to the rail-road.

It was too late, for another of its bows was broken, making it unfit, for even Gretchen to carry.

She could not keep back her tears, for she had loved it so, and now it was little better than a wreck.

That night Gretchen's mother was late in coming home from her work, but the little girl was not alone, for when she got home an old woman was crouching on the narrow porch, waiting for the rain to cease.

"I've been very sick, and dare not get wet," she explained to Gretchen, who politely invited her to come into the little house, and pretended not to notice the threadbare coat and frayed dress.

At last the woman decided that she must wait no longer.

"If I only had an umbrella," she said, "I might at least keep my should-ers dry, and maybe I could keep from being sick again."

"Is mine too awfully broken?" ask-ed Gretchen, and the tears streamed over her cheeks as she tenderly opened it.

The woman took it gladly. "I don't mind its being broken, and I'll return it in as good shape as it is now," she promised, and limped away down the street, out of sight.

For days there was a sad weight on Gretchen's heart, but one morning a strange boy came to the door and thrust in Gretchen's umbrella and a note that had been sent along.

Gretchen seized the umbrella and hugged it before she noticed that it was not the old, wrapped handle, but a new, whole one. She opened it cau-tiously, but the side refused to droop. She shook it easily, then harder, but each triangle remained stretched to its fullest size.

"Oh, mother! Mother! Just look!" she exclaimed.

Mother finished reading the note, then looked up. "It was the umbrella mender's mother that you loaned it to," she explained. "He says that mending an umbrella was a very little thing compared with the kindness you showed a poor old woman."

Gretchen stared. "Why lots of peo-ple wouldn't have carried it at all," she stammered.

"It wasn't the umbrella, dear, that she appreciated," said mother, "It was the kindness you showed in offering a stranger your poor, crippled treas-ure. I have no doubt that even she was a little ashamed of the umbrella, but the kindness was a very different thing."

Gretchen was thoughtful. "I guess nobody can tell, then, by looking at a thing, whether there's a kindness in it or not, but it paid my umbrella to carry one that time, and it may do it again," she said, shyly.—Junior Herald.

AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia E. Pinkham's Vegetable Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 178 pounds I went to



118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Com-pound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

It pays for women suffering from any female ailments to insist upon having Lydia E. Pinkham's Vegetable Com-pound.

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Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne**, used internally and externally. Price 25c.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEWS OF THE CHURCHES.

HELENA DISTRICT CONFERENCE.

The Helena District Conference was held at Marvell April 27-30, Rev. W. F. Evans, Presiding Elder. A. E. Holloway was elected secretary. The attendance was good for this season of the year. All of the preachers were present except one. Twenty of the preachers remained over Sunday to enjoy the last "great day of the feast." Thirty lay delegates were present Sunday afternoon to take part in the laymen's meeting.

Rev. V. T. McCaffrey preached the opening sermon and set a high mark for the rest of the brethren. Rev. W. T. Thompson, Secretary of Education for our Conference, brought us an interesting and helpful message on Christian Education.

Dr. James Thomas, Commissioner of Education for Hendrix College, talked to us about our great Conference organ, the Arkansas Methodist. He also stirred our hearts with an earnest plea for Hendrix College and Christian education.

Mrs. H. B. Trimble, District Secretary of the Woman's Missionary Society was given an evening service. She had talks by A. E. Holloway, J. F. E. Bates and herself on the work in which she is engaged. She has her work well in hand. W. A. Lindsey, Sunday School Field Secretary for our Conference, was present and represented the interests committed to his hands. He conducted a model Sunday school for us Sunday morning. On Saturday night Rev. C. M. Reves preached a most helpful sermon to the young people and children. Rev. H. B. Trimble preached a really great sermon Sunday morning at the Methodist Church, and the same may be said of the sermon delivered by Rev. H. C. Hoy at the same hour at the public school building. More than 300 have been added to the church in the District this year, and the preachers and laymen pledged themselves to try to add at least 2,000 to the church this year. May the Lord help us to reach our goal! Norman McKinney, W. B. Masson, M. E. Newbern and E. Hamilton were elected delegates to the Annual Conference, T. G. Trice and L. K. Brown, alternates. Marianna was chosen as the place for holding the next District Conference.

The entire session was marked by the most brotherly feeling. The services all the way through were deeply spiritual. Our Presiding Elder believes in that kind of service and prayed and planned that this end might be accomplished.—A. E. Holloway, Secretary.

HOT SPRINGS METHODISM.

Present: Steele, Hughes, Hughen, Duckworth.

Duckworth—(Oaklawn). Had Dr. Few with us yesterday. Preached two good sermons. Four accessions; 172 at Sunday school. Very fine sacramental service. Almost everybody in the house took sacrament. The services were very spiritual. We have received 82 into the church this year. Finances up to date.

Hughes—(Superannuate). Conduct-

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

ed service at Park Avenue last night. Had a splendid service, crowd attentive and responsive. Closed a three weeks' campaign with 12 or 15 accessions and a general uplift to the church.

Holland—(Third Street). Had fine congregation yesterday morning. Sunday school was first class, and the interest is great. Our prayer meetings are being well attended. Much interest is being taken in the study of the Acts of the Apostles each Wednesday night. The Epworth League was not so good. The evening service was not quite as largely attended as the morning service, but the attention and appreciation were fine. The result of the One-to-Win-One campaign was fine. The love of the church is better.

Hughen—At Morning Star yesterday morning. People are becoming more interested in the work of the church. The camp meeting is an assured fact. We will begin July 28. At Tigert last night. Good congregation, but no hope for a church there. We received two members since last report.

Copeland—(Central). We have had two fine Sundays. Sunday school growing and healthy; 108 at prayer meeting last week. Have had 116 accessions this year; very large congregations. We are going to meet our next payment on the church with all ease. Our finances are in good shape.

Steele—(Superannuate). Park Avenue yesterday. Had good service. Enjoyed the day. Had a number of conversions and accessions during our revival.

Keadle — (Superannuate). Everything at Lonsdale is moving along nicely. Our Sunday school is doing good work. We hope to build a new church. Brother Keadle preaches occasionally. Preached on Easter. We are happy to have Brother Keadle. He has become almost a stranger to us, but we are glad to have him.

Brownell—(M. E. Church). We are doing some good work along the line of Sunday school work. We hope to be in a new church soon. I have four churches in the country and using the local preachers in all the churches. They are doing fine work. We have preaching at all of the churches twice each month.

Dr. Few.—(P. E.) At Oaklawn yesterday and enjoyed the day very much. Administered the sacrament to a large class. Found things moving along well.

The meeting expressed deep appreciation for Bishop McCoy's coming to us. We will extend to him a glad hand.

Brother Robertson is greatly grieved over the sickness of his wife. Sister Robertson is seriously ill, and we are all very anxious about her and are praying earnestly for her recovery.—R. L. Duckworth, Secretary.

LITTLE ROCK PREACHERS' MEETING.

Hutchinson (First Church)—Nine joined church; five children baptized since last report. Good week in all departments of church. Congregations reported swelling at each service.

Fitzhugh (Henderson Chapel)—One hundred and forty-one in Sunday school last Sunday. People attending church well. The prayer meetings especially good, followed by quarterly conference.

Hively (Dye Memorial, Argenta)—One hundred and fifty-two in Sunday school. Pastor has been helping in

tent meeting conducted by First (Argenta) Church.

Richardson (Asbury)—Dr. Monk preached in morning Sunday. Large percentage partook of sacrament at close of service. Epworth League well attended and prospering. About 300 in Sunday school.

Fizer (Hunter Memorial)—The congregations are satisfactory at all services. Sunday night service, at which Dr. Monk preached, was the largest of the year, perhaps.

Wilkinson (First Church, Argenta)—The tent meeting closed Sunday night, which had been in session for two weeks under leadership of Dr. Holder, evangelist; 175 conversions, and large number joined church. The men's meeting in the afternoon was attended by about 500. Eleven converted at the close of an hour and fifteen minute sermon by evangelist. One thousand present Sunday night.

Brother Mitchner reported, through Hively, that his work is prospering and souls are being saved.

Hammons (Winfield)—Reports unusually good congregations the last two Sundays. Prayer meeting and other services well attended. Sunday school institute at beginning of the week a great help to the church. Seven accessions.

Rodgers (Highland)—Reports five accessions. Is beginning to raise missionary money. Also planning to adequately take care of the District Conference which meets at Highland Tuesday night, the 23d. All departments flourishing.

Gee (Capitol View)—Reported that gratifying progress had been made on the church debt problem, and hopes to report some definite steps in the near future. Services well attended; large number take part in sacrament.

Brother J. D. Baker of Twenty-eighth Street Church was absent, assisting the pastor at Amity in a meeting.

Brothers A. C. Graham, J. P. Lowry, Coy Whitten and P. R. Eaglebarger were visitors at the meeting.

A FIFTH SUNDAY MEETING.

At a preachers' meeting of the Prescott District held early in the year it was planned to hold what was termed Fifth Sunday meetings at three different points in the district each fifth Sunday this year. Committees were elected to name places and arrange program for same, and the district divided into three sections. The first meeting for the western section was held at Bingen last Saturday and Sunday, April 29-30. The following pastors were in attendance: Rev. W. M. Hays, Presiding Elder, T. M. Armstrong, Bingen Circuit; W. W. Christie, Murfreesboro Station; J. M. Hamilton, Orchard View Circuit; Y. D. Lindsey and S. A. Hill, Nashville Station; J. H. Bradford, Center Point Circuit; A. M. Youngblood, Ben Lomond Circuit. A goodly number of laymen and women were in attendance from various points. According to the program previously arranged Rev. W. W. Christie, the chairman, held the opening service, beginning promptly at 9:30 Saturday morning with devotional service and announcements. At 10 a. m. Hon. J. C. Pinnix of Murfreesboro read a very able and instructive paper on "The Church and For What It Stands." At 10:30 Brother Bert Johnson, manager of the Highland Orchard Company, and one of our able and efficient laymen, read a splendid paper on the layman's part in church work. At 11 a. m. Brother Hill preached a very helpful sermon from the

text, "We love Him because He first loved us."

A sumptuous dinner was served on the ground by the good people of Bingen, and greatly enjoyed by the large crowd and a great number of fragments were left over. Beginning at 2 p. m. an interesting Quarterly Conference of the Bingen Circuit was held, well attended by the official members. One man was recommended to the District Conference for license to preach. At 3:30 an able paper was read by J. M. Hamilton, prepared by Attorney A. S. Steel of Murfreesboro, who was prevented by sickness from being present, on "Sunday School and Evangelism," followed by a very unique and instructive address by Rev. Y. D. Lindsay on the "One-to-Win-One Campaign."

A short business session was held at which at the request of the pastor, it was unanimously voted to hold the next Fifth Sunday meeting at Center Point. At 8 p. m. a good congregation listened patiently while the writer tried to preach. Sunday a high day for Methodism at Bingen. Beginning at 9:45 a prayer and experience meeting, conducted by Brother Armstrong, was held. After a short intermission, Brother Hays, assisted by Brother Armstrong, baptized two infants.

The sermon by Brother W. M. Hayes at 11 a. m. was a great sermon, and will live in the memory of many who heard him, long years after he has gone home to heaven. The sacrament of the Lord's Supper was administered to a large number of

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This prescription for the removal of freckles was written by a prominent physician and is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold by druggists under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

WHAT IS THE MATTER WITH THE CHURCH?

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

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

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

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

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

ARKANSAS METHODIST,
Little Rock, Ark.

communicants. The large house was packed and many were outside for want of room. Notwithstanding no public dinner had been announced, many families brought their dinners and remained on the ground. Others went to the near homes. At 3 p. m. the house was filled again to hear the sermon of J. M. Hamilton to children and young people, which was good, and we are sure will tell on the future of some who heard. At 8 p. m. the house was again filled and heard a sermon on tithing by Brother Lindsey that I wish could be preached in every Methodist Church in Little Rock Conference. Many pledged themselves to a greater consecration of their lives and many to the service of God. Brother Christie raised \$12 on the purchase of the Arkansas Methodist, and then closed our first Fifth Sunday meeting, and we all felt it was good to be there. Much credit is due Brother Christie and his associates for the wisely arranged program and the selection of those to take part, and also for the promptness in carrying it out, also to Brother Armstrong and the good people of Bingen Valley for the hospitable manner in which we were entertained. For one, I was not surprised. Having lived among them two years I already knew what to expect. May God's richest blessings rest on them and may each pastor go back to his charge with a baptism for service and a greater zeal for the salvation of souls. Now, brethren, we expect you at Center Point July 29-30. We will try to make you feel you are welcome in the name of our Christ.—J. H. Bradford.

REVIVAL AT FIRST CHURCH, ARGENTA.

We are in the midst of a great meeting here in Argenta. We unfurled the standard on Easter Sunday morning and declared war against all forms of sin, but especially the indif-

IF YOU SUFFER FROM BACKACHE, LUMBAGO, KIDNEYS OR RHEUMATISM, TAKE HOT WATER AND "ANURIC."

American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead, when your back hurts or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night, when you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your druggist—"ANURIC." Because of uric acid in overabundance in the system, backache, pains here and there, rheumatism, gout, gravel, neuralgia and sciatica result. It was Dr. Pierce who discovered a new agent, called "Anuric" which will throw out and eradicate this uric acid from the system. Dr. Pierce believes "Anuric" to be 37 times more potent than lithia, and consequently you need no longer fear muscular or articular rheumatism or gout, or many other diseases which are dependent on an accumulation of uric acid within the body. Send Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., 10c for trial package or \$1.00 for full treatment "Anuric."

Dr. Pierce's reputation is back of this medicine and you know that his "Pleasant Pellets" for the liver and his "Favorite Prescription" for the ills of women have had a splendid reputation for the past 50 years.

ference which is characteristic of this community. We have had with us the Rev. Arch C. Holder and J. Douglass Swagerty of Shreveport, La., and both are skilled workers of the very highest type. Dr. Holder's sermon lecture on "Manhood" delivered to men only on Sunday afternoon, was a masterpiece, and will long be remembered. There must have been nearly 500 men present, and it was probably the greatest men's meeting ever held in the city. At the close 11 splendid fellows knelt at the altar and sought the pardon of their sins. Altogether, including a good number from the Sunday school, 175 have professed conversion and promised to unite with some church. I had the pleasure of receiving 70 of them on Sunday, and there are many more to follow. The evangelists left on Monday morning, and our prayers will follow them to their next meeting at Henderson, North Carolina, where they are now due.

During the two weeks, in spite of bad weather, which greatly interfered with several meetings, we raised over \$450 for expenses and practically covered everything. We are greatly indebted to Brother Charles F. Hively of Gardner Memorial, who preached two splendid sermons at the beginning of the meeting, and with many of his people has faithfully helped us throughout. We have decided to continue the meeting at least another week, as many are under conviction, and last night (Monday) we had a fine crowd and several more conversions. Pray for us that we may gain a great victory here for the Lord.—W. T. Wilkinson, P. C.

BEEBE CHARGE.

Our work on the Beebe charge is progressing nicely. The preaching services are well attended. The Sunday schools are enthusiastic and progressive. The school at Beebe is the best in its history. Our superintendent, Dr. Garrett, is competent and is an untiring worker. We have just completed two more Sunday school rooms, making it more convenient for the school, also making the church more attractive.

We have had no special revivals, but have been working and praying for the success of the kingdom.

Have had thirteen accessions since Conference. We are expecting a great revival during the year. All departments of the church are at work.—Edward Forrest.

AUBREY AND MORO.

My second year here has opened well. Church debts that have been troubling us have been cleared or taken care of in such a manner that we can see light. The churches at Aubrey and Moro have had some repairs made. At Moro we have painted and papered and put in electric lights. At Oak Forest we expect to build a new church as soon as we get a deed to the lot. At Aubrey we have two lots for the parsonage and 6,000 feet of lumber and hope to have the building ready by fall. Twenty-two new members have been added since Conference. A \$300 point was taken off the work last fall and yet the salary is only twenty-nine dollars less for the preacher. Aubrey has given us two poundings besides a lot of good things for Christmas. As a Christmas present the preacher received a nice suit of clothes.

We have five acres in cotton for the benefit of our church debt at Aubrey. Sixteen young men have con-

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tracted with the preacher to work the land. And they are working it. The seed was given by Dr. Snipes. The land we are renting for less money than anybody else pays. If we have a good season and get good price in the fall we will have enough to settle all debts and then some. At Rondo we owed \$500 on the church. Three men paid it off without saying a word. All in all we are happy and hopeful and expect to have 125 additions this year.

Our prayer meetings are remarkable. The attendance both at Aubrey and at Moro is sometimes more than the number of members in the church, and 75 and 80 is not an uncommon sight at the Wednesday night services.—Jno. Score, P. C.

DODSON AVENUE, FT. SMITH.

We began our meeting April 9 and continued two weeks. Rev. Chas. Henson, district evangelist, and Prof. Vann Landingham of Olatha, Kan., were with us. The men worked hard, both in sermon and song, and large congregations filled the house nearly every night. Brother Henson is a capable man, doing a good work. He is not ashamed of the gospel of Jesus Christ and does not hesitate to speak out on vital points. We have received 16 members since the meeting began. The entire church has been helped by the services. There were 238 in Sunday school on Easter Sunday. The Missionary Society is very enthusiastic over its work. Our preaching congregations have been increasing in numbers for some time and interest in general is better than at any previous time in our pastorate here.—W. V. Womack, Pastor.

CHARLOTTE CIRCUIT.

Our second quarterly Conference was held April 8. Our Presiding Elder was with us and preached two most excellent sermons. The reports were good. Sunday schools are doing good work. The spiritual state of the church is about on average. Financial report was the largest made at the second quarter for some time. Everything is moving on pleasantly. The thirty-first of March was the anniversary of my advent in the United States and on that evening the good

people of my charge visited us in a body and left our table loaded with good things to eat, and we are still feasting on the results. I have never served a more loyal people than the people I now have, and I pray the good Lord to fully prepare me to serve them.—J. M. Thrasher, P. C.

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings, and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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OBITUARY.

HAMBY.—W. S. Hamby was born in Crittenden County, Kentucky, January 1, 1849, and died of pneumonia in Springdale, Ark., April 22, 1916.

In 1870 deceased was married to Miss Matilda Jane Scott, also of the same county and state, and to this union, 10 children were born, of whom six survive, together with the faithful wife and mother.

About 13 years ago, deceased with his family left Kentucky and located on a farm in Oklanoma, and after three years there he took a homestead in New Mexico, from whence, after a sojourn of years, he moved to Springdale, Ark., where he had resided nearly three years, when the "Lord took him."

At about the age of 30 deceased was gloriously converted, and joined the Methodist Church with his good wife, who was already a faithful member. From then till he went away there was never any doubt about Brother Hamby's inner life. It was an open book, known and read by everyone. The chief business in life of Brother Hamby and his faithful companion was not to accumulate wealth, for they had none, but to train their large family for heaven. How well they succeeded is attested by the fact that all the six living children are true Chris-

SOUTHERN SOCIOLOGICAL CONGRESS.

The Arkansas Methodist has always been in sympathy with the Southern Sociological Congress, which has as its slogan, "The Solid South For a Better Nation." This organization is making an earnest effort for Health, Justice and Community co-operation. Bishop Bratton, of Mississippi, says of the Congress: "It is the sanest effort to study social problems that I know of." The Congress publishes a book each year making a study of social, civic and economic conditions in the South. The volume issued last year, entitled "The New Chivalry Health," is a book of over five hundred pages, brim full of facts and ideas about conditions and the conservation of human life in the South. The volume to be printed this year will be even larger than last year's report. Regular members of the Congress are furnished a copy of the Annual Report, and also receive the bulletins that are to be published hereafter monthly. The membership fee in the Congress is \$2.00 annually.

Purely as a friendly act to this great movement, this office will receive applications for membership during the next four weeks and forward the same to the Congress headquarters. Friends who wish to become members of the Congress should send their names and addresses and \$2.00 to cover membership fee for one year.

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.

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.

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tians. This, in spite of the fact that they have lived during the formative period of their lives in the midst of surroundings that were everything but religious.

So, judged by God's standards, Brother Hamby was a great man, and many, I am sure, will rise up in the next world and call him blessed.

Brother Hamby's going away was doubly sad to us, and especially to his dear wife and family, from the fact that exactly five weeks before he was buried we buried his son, Henry, one of the noblest young men it was ever my privilege to know, and who died so suddenly and unexpectedly that it was almost tragic.

May God make himself very near to the dear old mother and children during these dark hours of their lives.—J. E. Lark.

CLEMENTS.—This is written as a loving tribute to the memory of Mrs. Cora V. Clements, who died suddenly at the home of her sister, Mrs. C. D. Harris, near Farrell, Ark., Sunday morning, April 30. Mrs. Clements was a woman of very beautiful character, ever ready to do good unto others, ever ready to share the sorrows of her friends. She was always thoughtful of others, thereby proving her unselfishness.

She never lacked appreciation for earth's beauties, and never failed to express her appreciation. She always looked for the best in others, and gave the best she had. Her life was an inspiration, her memory a benediction.—Mrs. H. A. P.

BRATTON.—Mrs. Olevey Delnara Bratton (nee Duck) was born in Chattanooga County, Georgia, January 15, 1844, and died at her home near Leslie, Ark., March 12, 1916. She came to Searcy County when she was eight years old, and was married to John Bratton, February 23, 1860. To this union were born fifteen children, six of whom are dead and nine living. All the living are married except two daughters, and these are at home with their father. Sister Bratton has lived the humble Christian life with her husband for fifty-six years—forty-two years of that time on the old home place, where she died. She reared a large family of children all of whom became Christians and joined the Methodist Church as they grew up into boyhood and girlhood. Thus we see the one point of emphasis in this home was Christianity. Sister Bratton has been a member of the M. E. Church, South, at Leslie for the last 58 years. She loved the church and was always a mother to all the Methodist preachers who went into her home. The church at Leslie has been made stronger by this Christian home. Before she was enfeebled by age she was faithful in her church attendance, was a good church worker, and great help in revival meetings. Sister Bratton loved her family devotedly and "looked well to the ways of her household." She was a true mother and companion. One could not visit her without feeling the oneness of spirit and interest of this home. The writer always felt as he made visits with this family and as he went away, that he had been with a Christian home and a family whose devotion was indeed beautiful. The encouragement, the inspiration, and the consecration gained by many Methodist preachers by having gone in and out at this home have strengthened us to go forward preaching the "Good Tidings" of Jesus Christ.

The funeral service was conducted at Sulphur Springs Cemetery by the writer, assisted by Rev. J. W. Griffin, in the presence of a large crowd of relatives and old friends, and "Aunt Nara" was laid to rest. We are glad that the bereaved children find comfort in their mother's Christ and that the godly companion, "Uncle John," simply inspires us by the great faith he expresses as he talks of the home going that must soon be his.—J. A. Reynolds, Pastor.

MORE.—Born in Kanawha County, West Virginia, October 6, 1852, Brother Will More came to Oil Trough, Ark., in the year 1878, and in the year 1890, February 2, was married to Miss Annie Elleson. He departed this life on April 16, 1916. He had joined the Methodist Episcopal Church, South. He leaves a wife, relatives, and a host of friends to mourn his departure. Since he gave his heart to God he has been a faithful Christian. He was a good and loving husband and a friend to all with whom he had dealings.

A good citizen, a good man, a pillar of our church has been taken from us. Oil Trough loses one of her best citizens in the death of Brother More. In his business transactions he was the soul of honor, giving to all men their just dues. God in his infinite mercy has called him home. Look up dear friends and in God's promise of the resurrection we will meet to part no more. Rev. Hankins of Newark preached at the funeral, which was largely attended.—His Pastor, W. A. Williams.

KANSAS AND MISSOURI, WHICH ONE NOW HAS THE LAUGH?

It used to be the habit to ridicule Kansas. Now the tables are turned. Missouri has been a state ninety-four years, Kansas fifty-four. Missouri has a population of 3,300,000, Kansas, 1,690,000. Missouri has \$20 per capita bank deposits, Kansas has \$140. Missouri has assessed property valuation per capita of \$300, Kansas \$170. Missouri has an automobile to every 100 farmers, Kansas 20. Missouri in the panic of 1907 had no money to spare, Kansas loaned \$59,000,000 to New York banks. Missouri spends \$24 per capita for liquor each year, Kansas \$1.48. Missouri, in other words, spends \$38,000,000 more each year for liquor than Kansas does. Missouri has 4,000 saloons and Kansas has none. Missouri has ten criminals to each 3,000 of the population, while Kansas has only one. In Kansas there are 131 towns of 1,000 population, with electric lights, water and sewer plants, while in Missouri scores of such towns have saloons but no electric lights, water or sewer systems. He who runs may read. Missouri is waking up and will follow Kansas.—Baptist World.

REMARKABLE CONFESSION OF A FRENCH ATHEIST.

A remarkable instance of the turning of an atheist toward God under the stress of calamity comes from France. The incident, reported in the Zurich News, is translated for the Presbyterian Witness, of Halifax, Nova Scotia.

"The celebrated French novelist and poet, Lavredau, whose pen up to the present time has had for all faith in God, for every religious emotion, no matter of what creed, nothing but sarcastic mockery and scornful hate, now in an open confession urges his people to return to this faith as the only safe and secure foundation. And rad-

ical papers, even the most radical French papers, publish this avowal with respect. It is a document for the times and reads as follows:

"I laughed at faith and held myself for a wise man. But there was no cheerfulness in my laughter when I saw France bleeding and weeping. I stood by the road and looked at the soldiers. There they marched cheerfully onward to death. I asked: "What makes you so calm?" And they began to pray: "I believe in God." I counted the sacrifices of our nation and saw how the people prayed for strength to make them strong. It seemed to me in my misery that they knew of a heavenly fatherland shining with love, while the earth burns in hate. But such knowledge is a science. a science of children. And I am no longer a child. This is what I lack, and the sense of loss chills me. That nation must despair which cannot believe that the pain of earth will be the joy of Heaven; to hope when all fails. Who can do this without faith? Is not our daily labor torment, is not all goodness an absurdity, if a man does not believe?

"I stand by the bloody streams of France. I see the holy water of her tears. I am in despair * * * How frightful and burning are the wounds of a people in which not a drop of blood of that Mystery flows as a healing balsam! That Mystery—ah! I dare not name Him. He was so good, and I—What is to become of France if her children do not believe, and if her men and women do not pray?

"The past of France is great. It was a France that believed. The present France is distress—a France that

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.

TENT FOR SALE.

As I am going to take a course of lectures during August, and need the money, I have for sale one tent fly 50x70, used only eight weeks last summer, which cost \$125, but will sell for \$75 cash. Tent is in very good condition. Address P. Q. Rorie, 190 Peachtree St., Atlanta, Ga. until May 20th. After this summer's use, the tent can be sold for almost the amount for cotton sacks.

TEACHER'S POSITION WANTED.

Graduate of one of the best academies in the State. One year of college training. Two years of successful work in teaching. Can give good references. Address: Teacher, Box 16, Grays, Ark.

WOMEN WANTED

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

HELP IN MEETINGS.—I desire work in revival meetings this summer, and am open to engagements from June 10 to September 1.

M. Thornburgh Workman,
Arkadelphia, Ark.

SAMPLE CATECHISMS.

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

no longer believes feels it. Will the future be better? It is in God's hand. "O, a nation of the dead covers the field! How hard it is in this national cemetery to be still an atheist! I cannot. I cannot. I have deceived myself and you too who have read my books and sung my songs. It was delusion, an intoxication, a confused dream. I see death, and I cry to life. The hands with weapons are busy with death; the folded hands bring life.

"France, O France, turn again to the faith of your most glorious days. To forsake God is to be lost indeed. I know not whether I shall survive tomorrow. But I must say to my friends: 'Lavredau dares not die as an atheist.' It is not Hell that dismays me, but the thought oppresses me: 'There is a God, and you stand far from Him.' Rejoice, O my soul, that I am permitted to know this hour when I can kneel and say: 'I believe in God; yes, I believe.' This world is the morning song of humanity. Who-so knows it not, for him it is night'."

AN EIGHT-YEAR EPISCOPACY AND WHAT IT MEANS.

It is being reported in certain quarters that serious advocacy is being made of an eight-year term for the episcopacy, the bishops to return at the expiration of that time to the pastoral ranks, as is the case with the district superintendent. Such a radical departure from our regular procedure will probably never find much favor. The agitation has its interpretation, however. It is not useless as a weather vane. In this the agitators are good barometers. The whole movement is a protest against auto-cracy. Now and then there are men who mistake the purpose of their pre-

EXPERIENCE IS THE BEST TEACHER OF ALL.

"The proof of the pudding is in the eating." One is far more apt to believe a man who tells what he has done, than a man who tells what he could do. So it is with medicine. The real proof of the merits of Dr. Miles' Restorative Remedies lies in the fact that they have been used beneficially for over a quarter of a century and thousands have actually testified to benefits they have received.

We know that Dr. Miles' Anti-Pain Pills will relieve all aches and pains because thousands have found this to be proven by actual experience.

The Rev. W. D. Barger, of Hagerstown, Md., has stated:—

"Voluntarily and unsolicited I wish to bear witness to the high character of Dr. Miles' Restorative Remedies. To me personally they have been a great blessing, especially the Nervine, the Anti-Pain Pills and the Liver Pills. In cases of headache or pain of any kind they act like a charm. I have given many of them to the suffering and the results have always proven gratifying."

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

rogative. The church has had instances of it, and it is not all ancient history by any means. It takes a big man to be trusted with real authority. And because men have forgotten the limits of their power, it is being proposed to shear the locks of the Samsons by making eight years the limit that one may sit in the seat of the mighty. But there is a more excellent way.—Spectator in Zion's Herald.

PLAN OF EPISCOPAL VISITATION FOR 1916-17.

I. Bishop Hendrix.

Denver, Mancos, Colo. August 17 Missouri, Fayette, Mo. August 30 Southwest Missouri, Kansas City, Mo. Sept. 13

II. Bishop Candler.

North Georgia, Griffin, Ga. Nov. 8 Upper South Carolina, Greenville, S. C. Nov. 15 South Georgia, Thomasville, Ga. November 29

III. Bishop Morrison.

German Mission, East Bernard, Tex. Oct. 11 Texas Mexican Mission. Oct. 18 West Oklahoma, Wynnewood, Okla. Nov. 1

IV. Bishop Hoss.

China Mission Conference, Huchow, China Sept. 22 Korea Mission, Seoul, Korea. Oct. 13 Japan Mission, Arima, Japan. Nov. 17 Louisiana, Baton Rouge, La. Nov. 22 Baltimore, Roanoke, Va. March 21, 1917

V. Bishop Atkins.

Illinois, Cairo, Ill. August 24 Kentucky, Nicholasville, Ky. Sept. 20 Holston, Bluefield, W. Va. Oct. 4 Tennessee, Mt. Pleasant, Tenn. Oct. 11 South Carolina, Florence, S. C. Nov. 29

VI. Bishop Denny.

North Alabama, Bessemer, Ala. Nov. 1 Alabama, Selma, Ala. Nov. 29 Florida, Ocala, Fla. Dec. 8 Pacific Mexican Jan. 25, 1917 Mexican Border, Torreon, Mex. Feb. 8, 1917 Central Mexican. Feb. 15, 1917

VII. Bishop Kilgo.

Western Virginia, Charleston, W. Va. Sept. 13 Western North Carolina, Gastonia, N. C. Nov. 8 Virginia, Richmond, Va. Nov. 15 North Carolina, Durham, N. C. Nov. 29

VIII. Bishop Murrah.

Louisville, Franklin, Ky. Sept. 27 Memphis, Union City, Tenn. Nov. 15 North Mississippi, Winona, Miss. Nov. 29 Mississippi, Jackson, Miss. Dec. 13 Cuba Mission, Cienfuegos, Cuba. Feb. 13, 1917

IX. Bishop Lambuth.

Montana, Bozeman, Mont. August 24 East Columbia, Walla Walla, Wash. August 31 Columbia, Corvallis, Ore. Sept. 7 New Mexico, Clovis, N. Mex. Oct. 4 Los Angeles, Phoenix, Ariz. Oct. 11 Pacific, Oakland, Cal. Oct. 18 Congo Mission, Wembo Niama, Africa. Oct. 18

X. Bishop Waterhouse.

The announced improvement in the health of Bishop Waterhouse gives his colleagues great gratification. By unanimous vote, to give Bishop Waterhouse the opportunity to recover as rapidly as possible, he is this year left without the burden of the supervision of any Conferences.

XI. Bishop Mouzon.

Brazil, Ribeirao Preto, Brazil. July 13 South Brazil, Uruguayana, Brazil. July 27 West Texas, Uvalde, Tex. Oct. 18 Northwest Texas, Stamford, Tex. Nov. 8 East Oklahoma, Muskogee, Okla. Nov. 22 North Arkansas, Searcy, Ark. Nov. 29

XII. Bishop McCoy.

Texas, Lufkin, Tex. Nov. 8 Central Texas, Waxahachie, Tex. Nov. 15 North Texas, Greenville, Tex. Nov. 29 Little Rock, Malvern, Ark. Dec. 6 The fall meeting of the Bishops will be held in Atlanta, Ga., October 26-29, 1916.

QUARTERLY CONFERENCES NORTH ARKANSAS.

BOONEVILLE DISTRICT.

(Third Round.) Branch Ct., at Lowe's Creek. May 13-14 Paris Sta. May 14-15 Magazine Ct., at Wesley. May 27-28 Bigelow June 3-4 Ola and Perry. June 10-11 Dardanelle Ct., at Delaware. June 24-25 Dardanelle Sta. June 25-26 Gravelly, at Bluffton. July 1-2 Plain View, at Rover. July 2-3 Adona, at Avery's Chapel. July 8-9 Perryville Ct., at Pleasant Grove. July 15-16 Carden Bottom, at Mt. View. July 22-23 Belleville Ct., at Cedar Creek. July 25-30 Walnut Tree Ct., at Egypt. Aug. 5-6 Waldron and Cauthron Ct. Aug. 12-13 Waldron Sta. Aug. 13-14 Danville Sta. Aug. 19-20 J. H. O'BRYANT, P. E.

CONWAY DISTRICT.

(Third Round.) Clarksville May 13-14 Demascus May 20-21 Conway Ct. May 27-28 Quitman Ct. June 3-4

Pottsville June 10-11 Conway June 13 Naylor June 17-18 Quitman June 24-25 Russellville July 1-2 Appleton July 8-9 Lamar July 15-16 Morrilton July 16-17 Dover July 22-23 Atkins July 23-24 Plumerville Aug. 29-30 Greenbrier Aug. 5-6 Springfield Aug. 12-13 Hartman and Spadra Aug. 19-20 London Aug. 26-27 JAS. A. ANDERSON, P. E.

LITTLE ROCK.

LITTLE ROCK DISTRICT.

(Third Round—In Part.) Austin Ct. at South Bend—July 1-2 Hickory Plains, at Rogers' Chapel. July 8-9 Benton Ct., at Sardis. July 15-16 Oak Hill Ct., at Paron. July 22-23 Bryant Ct., at Bryant. July 29-30 Tomberlin Ct., at Hundley's. Aug. 5-6 England, P. M. Aug. 6 Carlisle, A. M. Aug. 13 Lonoke, P. M. Aug. 13 DeVal's Bluff and H., at D. Aug. 19-20 Des Arc, P. M. Aug. 20 Keo, A. M. Sept. 3 In order that all may feel free to attend the Summer School at Hendrix I have not arranged any quarterly meetings for June. Pastors will please urge all local preachers and delegates to be promptly on hand at the District Conference to be held at Highland Church, Little Rock, beginning at 8 p. m., May 23. Also, be sure that all Quarterly Conference journals are on hand for examination.

ALONZO MONK, P. E.

PRESCOTT DISTRICT.

(Third Round.) Pleasant Grove, Sardis. May 27-28 Hope May 28-29

Okolona, Center Grove. June 3-4 Caddo Gap, County Line. June 10-11 Amity, Glenwood June 11-12 Shawmut, Smyrna June 13-14 Delight, Saline June 17-18 Washington June 20-21 Emmet, Holly Grove June 24-25 Fulton June 25-26 Center Point, Trinity. July 1-2 Blevins (Dist. Conf.) July 6 to 9 Mt. Ida, Oden July 15-16 Columbus, Saratoga July 22-23 Orchard View July 29-30 Murfreesboro July 30-31 Gurdon Aug. 5-6 Mineral Spgs., Bluff Spgs. Aug. 12-13 Nashville Aug. 13-14 Harmony Aug. 19-20 Prescott Aug. 20-21 Bingen Aug. 26-27 Committees will be announced later.

W. M. HAYES, P. E.

TEXARKANA DISTRICT.

(Third Round.)

Bright Star. June 3-4 Lewisville June 10-11 Bradley and Taylor. June 17-18 Fairview, Texarkana June 24-25 College Hill, Texarkana. June 24-25 Fouke July 8-9 Patmos July 12-13 Ben Lomond, at Hicks. July 15-16 Horatio and Wilton, at Mt. Rose. July 16 De Queen, at night. July 16 Lockesburg, at Dierks. July 18-19 Stamps July 22-23 Richmond July 29-30 Ashdown, at night. July 30 First Church, Texarkana Aug. 6 Foreman Aug. 12-13 Cherry Hill Aug. 19-20 Mena, at night. Aug. 19-20 Vandervoort Aug. 26-27 Umpire Sept. 2-3 District Conference at Hatfield, June 29-July 2. Committees given later.

J. A. BIGGS, P. E.

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I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, 'Women's Own Medical Adviser.' I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address,

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