

# 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 18, 1916

NO. 20

NOT THAT I SPEAK IN RESPECT OF WANT; FOR I HAVE LEARNED, IN WHATSOEVER STATE I AM, THEREWITH TO BE CONTENT. I KNOW BOTH HOW TO BE ABASED, AND I KNOW HOW TO ABOUND; EVERYWHERE AND IN ALL THINGS I AM INSTRUCTED BOTH TO BE FULL AND TO BE HUNGRY, BOTH TO ABOUND AND TO SUFFER NEED. I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME.—Colos. 4:11-13.

## METHODIST UNION.

The secular press reports indicate that the Northern General Conference in session at Saratoga Springs has by practically unanimous vote approved the idea of union. Whether this means that the plan which our own General Conference ratified has been ratified, or simply that the fundamental principle has been approved cannot be determined from the reading of the telegraphic reports. That it must, at least, have been a substantial approval of the plan may be inferred from the expressions of Bishop Cranston and Bishop Hendrix, who clasped hands and wept with emotion. Bishop Cranston, who has been the leader in his Church for unification, said: "This is the supreme moment of my life." Bishop Hendrix of our own Church said: "A marvelous result has been achieved. I pray that the whole Methodist body throughout the world may more and more see eye to eye, and that Bishop Cranston and myself may live to preside jointly over the General Conference of a united Methodism in America." It is devoutly to be hoped that this action may make speedy unification possible.

## A SUCCESS AND THE REASON.

The Pittsburg Christian Advocate, for many years edited by the late Dr. Wm. Hunter, brother of our own honored Dr. Andrew Hunter, is in many respects the best paper of the Northern Methodist Church. It has always been ably edited and is financially successful. It is one of the few church papers which is self-sustaining. Indeed, it usually has a surplus and contributes annually to the superannuate fund. Its editor gives the following explanation: "The Methodist people who have sympathy with the evangelistic, benevolent, reformatory and world-wide enterprises of the Church, who have the connectional spirit and the broad outlook, are the people who read the Church papers. Now this task of placing such a paper in Methodist homes demands the co-operation of editors, publishers, general superintendents, district superintendents, and pastors. The main reason why the Pittsburg Christian Advocate has a larger subscription list than any other of our Church papers, and has never cost the Church a cent, but has contributed largely to the building up of the business of the Book Concern in this city, is to be found in the fact that in this region just such co-operation has been secured. In this intensely cultivated area more homes by far are reached by the Advocate, a denominational paper, than are reached by any interdenominational religious paper, however popular or persistently advertised and circulated. The same result could be achieved for every like area in the whole Church, and Methodism would hold the lead in reaching the homes of its people with the Church paper." It is easily possible to put the Arkansas Methodist on the same kind of foundation. We have a splendid, compact, homogeneous constituency. A paper that pleases any considerable part will be fairly satisfactory to all. Our people are united on our Church enterprises, and the paper stands foursquare for all that Arkansas Methodism represents. Our pastors are live, loyal, and capable. They are working in harmony for the progress of Methodism in Arkansas. What they undertake they can do. They have agreed to buy the paper and make it

fully and strictly the property of the Church. They are raising the purchase price, and next year will have paid it. All are interested in the circulation. Many are already working diligently. Some have had other objects which of right took precedence, but they expect at the proper time to do their full share. Let every pastor definitely plan to represent the paper before his people. Let arrears be speedily collected, so that we may not lack during the summer months, and let careful canvass be made for new subscribers. Our circulation approximates 10,000, but to reach every family it should be 20,000. It is not vain to expect an increase to 15,000 this year. Let every pastor analyze his membership roll, see exactly who are not taking the paper, and then adopt wise plans to secure all. We need not suggest methods, because they may properly differ in various charges. Each pastor knows best what will suit his conditions. If new subscribers cannot pay till fall, report the names, state the facts, and we shall gladly send the paper, expecting collections to be made before Conference. If we can help the pastors in any way, let them write freely. We appreciate suggestions. We publish every item of news that comes, and want more. Brethren, with your complete co-operation we can parallel the record of the Pittsburgh Advocate. Let us put Arkansas at the head in making and maintaining a good paper.

## THE AMERICAN BIBLE SOCIETY.

It was intended that all of our churches should, on May 7, celebrate the one-hundredth anniversary of the organization of the American Bible Society, but as our Church had already arranged to use that date for the benefit of Church Extension, it was agreed that next Sunday, May 21, should be Bible Society day. Our preachers have doubtless received much literature on the subject, and we have already exhorted editorially, but we now emphasize all that has been said. The American Bible Society is one of the greatest instrumentalities under the hand of God in the propagation of the gospel of Christ. All of the Protestant churches have been helped by it in their work, and all are in a measure dependent on it, especially for the translation of the Scriptures into foreign tongues and the circulation of the Word in heathen lands. Out of sheer gratitude we should contribute liberally to its support. We trust that all of our preachers will remember the occasion, present the cause and give their people opportunity to make a thank offering to this great cause.

## INOPPORTUNE.

In his message to the Arkansas Press Association our Governor suggested the removal of the State University as a proper subject for the editors to advocate. While we have always regretted that the University was not more centrally located, still we deplore the agitation of the question. There is scarcely the remotest possibility of removal, and it is very unfortunate to hinder the substantial progress of the institution by constantly reopening the issue. Arkansas needs a truly great University. The Legislature should plan to strengthen it and improve it. While new professional departments may very properly be opened in Little Rock as they may be needed, it should be understood once and forever that the undergraduate departments, and especially the agricultural and pedagogical departments suited to the needs of the great Northwest are to remain at Fayetteville permanently. Aside from its remoteness, the location is admirable. When the rest of the State was unwilling to encourage the University, Washington County made what was then a liberal donation to secure it. Faith must be kept. The University must be liberally supported, and demagogic suggestions concerning it should be promptly and severely rebuked. It is impossible to eliminate

politics absolutely from the affairs of any State institution, but the people should quickly resent the unnecessary injection of personal or political issues into the management of our chief public institution of learning. Let every movement to weaken the University or minimize its legitimate influence be looked upon with suspicion. We would not erect a wall around the State to prevent our youth from patronizing great institutions elsewhere, but we cannot have a truly great State in this age unless we have also a great University. Let us make it so strong and attractive that it will not merely hold our own youth, but draw many from other States. There ought to be free interchange of students among the great institutions of the land, and we hope to see the day when Arkansas will draw as many students from the outside as it sends to institutions in other States. Let us have strong professional departments at Little Rock, but let us improve everything which the State has at Fayetteville, and, above all, let us consider the question of removal evermore out of order.

## WATCHFUL WAITING VINDICATED.

The Bishops of the Methodist Episcopal Church make reports to their General Conference of the foreign fields under their administrative care. Bishop F. J. McConnell, one of the ablest of these Bishops, who has had supervision of Mexico and has made personal visitation and investigation, reports that there is no foundation for the charge that hundreds of Americans have been wantonly slain. He said: "Whatever may be said or thought of President Wilson's Mexican policy, this much at least is true, that his policy has done more to convince Mexicans that the United States does not want Mexico than have all other Mexican policies combined." That is fortunate. Mexico is weak and helpless and suspicious. However exasperating may be the situation, it behooves us to be patient and considerate. It would be unfair to demand of the Mexican government what might properly be exacted of a strong, self-sustaining government. We must help and not hinder Mexican self-control. In case of further complications let us exercise Christian charity and restraint so that we may not become involved in an unholy war with an almost helpless people. For the sake of our Christianity we must maintain the respect and confidence of Latin America.

## CALL ON OUR COLLEGES.

During the next two months school boards will elect the teachers for another scholastic year. Well trained, vigorous teachers should be selected, but above all things in the selection of instructors of our youth character should be considered. Though they have all knowledge and bear divers diplomas, if they have not character, they are nothing. We do not discount the output of other schools; we know that from them many worthy teachers have come, but we have no hesitancy in recommending the majority of youth who successfully pass through our Christian colleges. They have the discipline of the heart and the highest and holiest purposes. If they are fully recommended by the trusted professors who have trained them, these young graduates of our colleges may be expected to meet expectation. The strong Christian factor is imperatively needed in our public schools where the moral influences largely originate in the life and conduct of the teachers. We suggest that school directors apply to the presidents of our colleges for qualified teachers. Write to President J. H. Reynolds at Conway, President J. M. Williams at Searcy, and President J. M. Workman at Arkadelphia, stating definitely the kind of teachers needed, the work to be done, and the salary, and these men who know their students will put you in touch with competent men and women ready to meet your requirements.

# Arkansas Methodist

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A. C. MILLAR.....Editor

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## METHODIST CALENDAR.

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.

N. Ark. Conf. Ep. Lg. Conf. at Newport, June 26.

Prescott Dist. Conf. at Blevens, June 29-July 2.

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.

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

Searcy Dist. Conf., at Heber Springs, July 11-14.

Camden Dist. Conf. at Union Church, July 12-16.

## PERSONAL AND OTHER ITEMS.

Rev. G. B. Griffin reports that all things are going well on Springfield Circuit.

The Methodist Episcopal Church has forty-four hospitals in the United States.

Wesleyan College, the college for women of Georgia Methodism, has decided to abolish its sub-collegiate department.

Massachusetts has just adopted a more stringent law to protect dry communities against the unfair inroads of the liquor traffic.

Rev. J. M. Hughey of Central Church, Fort Smith, preached the closing sermon for the High School at Bentonville last Sunday.

President J. H. Reynolds of Hendrix College delivered the graduating address to the Lake Village High School the evening of May 11.

\*Rev. L. E. N. Hundley, pastor of Pulaski Heights Church, is assisting Rev. L. J. Ridling in a meeting at Douglassville Church, on Nineteenth Street Pike.

It seems to be generally agreed that the General Conference of the Northern Methodist Church, with over 800 delegates, is too large for a deliberative body.

After spending a week with relatives, Rev. H. P. Bond has returned to El Paso, Texas. He is looking well and enjoys his pastoral work, but is deeply concerned over the Mexican situation.

"There is probably no other single test whether the love of money or the love of God is stronger in a man's life than the test of his willingness to give habitually to God at least a tithe of all his income."—J. Campbell White.

The West Oklahoma Conference will give Bishop Morrison a royal welcome. He has not been this way for several years, but is not unknown by many. He will give us a great administration.—E. R. Welch, in Texas Christian Advocate.

The thirty-ninth convention of the North American Young Men's Christian Association was held at Cleveland, Ohio, May 12-16. Because of the questions under consideration and the critical world conditions, the meeting was epochal.

While in the city last week, attending the Grand Lodge of Knights and Ladies of Honor, Rev. J. A. Sage, presiding elder of Pine Bluff District, called. He is looking unusually well and reports prosperity and progress in the bounds of his district.

Rev. J. W. Black, sending the renewal of "Uncle John M. McCollum of Zion, says that at eighty-six he is hale and hearty. He joined the Methodist Church in 1842, two years before the division, and hopes to see the two Methodisms reunited.

Rev. E. L. Shettles, the irrepressible collector and student of Methodist history, has issued a four-page pamphlet containing the words and music of

Bishop Asbury's favorite hymn. The price is \$2 per hundred. Address him at Navasota, Texas.

At the National Missionary Congress recently held in Washington City, 1287 delegates were registered representing practically all Protestant denominations in the United States. There were 47 from our Church and three from Arkansas.

Prof. J. P. Womack wishes to make a correction in the article which we published last week. The sentence reading, "Let all collections in the churches be voluntary" should have read, "Let all collections in the Sunday school be voluntary."

Mr. M. E. Dunaway of Little Rock delivered the oration for the United Sons of Confederate Veterans at Birmingham, and it was pronounced a strong, masterly deliverance. He is a Hendrix graduate, and now is prosecuting attorney for Pulaski County.

Rev. Moffett Rhodes of Stamps preached the graduating sermon for the schools at Fort Towson, Okla., May 14. On June 4 he will preach the sermon for the high school at Stamps. His Sunday school has made a wonderful record this year. On April 23 the attendance was 391.

Rev. J. W. Hall, pastor of the Pine Bluff Circuit, was married to Mrs. Mary Louise Schaefer of Memphis Thursday evening, May 4. The wedding occurred in our First Church, Memphis, of which the bride is a member, Dr. T. E. Sharp officiating. They are now at home in Pine Bluff.

On his way to the Confederate Veterans' Reunion at Birmingham Rev. S. S. Key called. He has a new uniform with buttons from a Federal general's uniform captured just at the close of the war. Brother Key is well, but is very sad on account of the recent death of his son.

Dr. B. A. Few, presiding elder of Arkadelphia District, has prepared an elaborate form of report to be used by his pastors in reporting to district conference. If it is carefully used, much valuable information will be elicited. His district conference convenes at Sparkman, May 18.

A great revival has just closed at First Church, Memphis. The pastor, Dr. T. E. Sharp, was assisted by Evangelist D. L. Coale. There were about 250 conversions and 125 additions to the church. Five young men offered for the ministry and one young lady offered for missionary service.

Rev. W. T. Wilkinson has just issued a very complete and valuable directory of First Church, Argenta. It contains much information and worthy suggestions to his members. With the impetus derived from the recent successful meeting, this church will enter upon a new career of usefulness.

Under the will of Mrs. Willis D. James of New York, Hampton Normal Institute gets \$100,000, the Presbyterian Board of Relief for Ministers \$750,000, and an equal amount goes to the Board of Conference Claimants of the Northern Methodist Church, and a like amount to the Congregational Board of Ministerial Relief.

We acknowledge receipt of an invitation to the silver wedding anniversary of Rev. and Mrs. W. D. Sharp, which is to be celebrated at Junction City, June 4, in connection with the marriage of their daughter, Miss Grayce, to Mr. William S. Butts, and regret that it is not possible to be present on that pleasant and auspicious occasion.

Count Okuma, one of Japan's prime ministers, though not a Christian, said that diplomacy, the courts and commercial interests are powerless to maintain peace and good will. The only hope is in the power of Christianity and the influence of Christians to maintain peace and righteousness in the spirit of brotherly love.—S. Miss. News Bureau.

Rev. L. T. Rogers writes that at his second quarterly conference May 6 and 7, both Presiding Elder Whaley and Sunday School Secretary Baker were present and everything was favorable—good weather, good attendance, unusual interest, excellent reports, and fine preaching by Brothers Whaley and Baker, and good lectures on Sunday School by Brother Baker.

Farmers should insist that their teachers attend the teachers institutes in June. The teacher has a great work and a great responsibility, and at the teachers' institute new ideas may be gained and new inspiration for the work. The Extension Division of the University of Arkansas and U. S. Department of Agriculture will probably have a speaker at every institute, and many county agents will give five lectures at the local institute. All

this will mean that agriculture will be emphasized at all institutes, and hence be better taught in the rural schools next year.—Bulletin.

Rev. A. H. Sutherland, for forty years a missionary among the Mexicans, is now publishing a paper called "El Libertador," in order to advance the cause of Christ among those people. In order to carry on this good work he needs money. Let those who wish to contribute to this worthy cause address him at 407 S. Campbell St., El Paso, Tex. Copies of the paper will be sent on request.

The Candler School of Theology, Atlanta, Ga., has provided for a summer term of ten weeks, to begin June 21. The term is divided into two equal parts, and courses so arranged that work may be completed in them and credit secured. This is an admirable arrangement. Many young preachers can get a vacation and spend it at the School of Theology. Persons interested should write to Dean P. T. Durham.

On his return from the meeting of the Board of Church Extension at Louisville, Ky., Dr. James Thomas characterized the Board as the finest business organization with which he had ever been connected, and, as he is a man of large experience, that is a very high compliment. He thinks that most of the big corporations would be better managed if they had boards equal to the Church Extension Board.

Arkansas farmers should write to the director Agricultural Extension Service, old State house, Little Rock, Ark., for bulletins on subjects of interest. The following are timely, and will be sent free: Spraying Manual, Cowpeas, Soy Beans, Sweet Potatoes, Care of Food in the Home, Houseflies, the Sanitary Privy, Canning Peaches, Home-made Silos, Silage and Its Uses, Home Gardens in the South, Care of the Baby.

A year ago the Church Extension Board offered \$250 in prizes for church extension messages, in the form of sermons, addresses and stories. Announcement of the awards has just been made. Dr. J. E. Godbey, former editor of this paper, now of Kirkwood, Mo., received a prize for an essay, "The Message of the Church," and Rev. W. B. Hays, also a former editor of the paper, now pastor at Newport, received a prize for a sermon on "The House of God."

Rev. W. B. Johnsey of San Jose, California, writes: "I received W. L. Young and family into the church in Missouri in 1891, baptized some of the young children, and buried his first wife. I never knew a more whole-souled nor a more faithful man. Later I found him in Arkansas in the lumber business. We were always fast friends. I feel a sense of personal loss in his passing away. I want to extend my sincere condolence to his family whom I love tenderly."

Hon. John G. Woolley, at one time candidate of the Prohibition party for the presidency of the United States, and Rev. Sam Small of Georgia delivered the addresses at the anniversary of the Anti-Saloon League Friday afternoon. Mr. Woolley said that the "Prohibition party has served an indispensable function in arousing the conscience of the nation. The Anti-Saloon League is now the indispensable agency for securing national prohibition with the people behind it."—Zion's Herald.

Last Sunday night the editor enjoyed the opportunity of preaching at Asbury Church in this city. The congregation seemed to be about the usual Sunday night crowd. A part of an interesting Epworth League service was witnessed. Dr. W. R. Richardson, the faithful pastor, is rendering appreciated service. This is one of our best located churches in the very center of the city. With careful management it must grow. It has a wonderful future. Its faithful members will some day be glad that they were permitted to toil and suffer in laying its foundations.

At Little Rock last Saturday the schools of the city united in presenting a beautiful pageant in celebration of the Shakespeare tercentenary. About 1,500 children took part and the exercises showed careful training. The purpose, to impress upon our youth the greatness of Shakespeare's genius, was good, and the effect was beautiful, hence we hesitate to criticize. However, we feel constrained to say that it is hardly consistent with our Christian profession to dress high-school girls in short skirts and exhibit them as ballet dancers. There are some limits which should be regarded, and the tendency even in some of our church

schools to ape the theater should bid us pause and consider whither we are drifting. It is our duty to protest against abuses.

In Arkansas a nomination by the dominant party is equivalent to an election, hence the great joy over the success in the primaries of J. L. Bond, rural State supervisor, as candidate for State superintendent. George B. Cook, after many years of leadership, is not a candidate for re-election. Mr. Bond combines the elements of vision, devotion, energy, and personality in rare proportions. In the office and in the field he and those whom he selects as his associates are sure to exalt and realize all the best ideals of the American school.—*Journal of Education* (Boston).

It was the editor's privilege to preach at Winfield Memorial Church last Sunday morning to a large and very attentive congregation. The closing exercises of its splendid Sunday school were witnessed. Rev. J. D. Hammons as pastor and Mr. C. E. Hayes, as superintendent, assisted by live and loyal helpers, are doing magnificent work in this great church. It is always an inspiration to attend any of their services. Their greatest need is a building adequate to their expansion. With a large modern Sunday school building this might become the largest Sunday school in our Connection. Many old friends were met and the occasion was enjoyed. Brother Hammons is in high favor.

I have no hesitation in saying that our Galveston churches now have the best outlook in their history—as I have known that history. Dr. Goddard has received more than 600 members into First Church in the two and a half years of his pastorate. This church now has the largest membership and the largest Sunday school and the largest congregation of any Protestant Church in the city. It has outdistanced both the First Presbyterian and the First Baptist churches, each of which was larger and more influential in my day in Galveston. First Church now has a thousand members and a Sunday school enrollment of more than 700. The church furnishes the pastor a splendid parsonage and pays a salary of \$3,000—more than double the salary paid me. Recently, in addition, it has bought an automobile for the use of the pastor. Sunday morning an audience (perhaps twice as large as I usually preached to during my pastorate) filled the beautiful and spacious auditorium. It was a gracious hour. My poor heart was enlarged and the people were appreciative. Dr. Goddard has done, and is doing, a remarkable work in Galveston.—*Editor Texas Christian Advocate*.

#### "OVER-CHURCHING" AGAIN.

In our issue of January 20, under the caption, "Overchurching—Who Is at Fault," by way of illustration we gave statistics from the Minutes of the Northern Methodist Church in Arkansas, which had just come to our desk. Some weeks after that Dr. R. L. Selle, superintendent of Little Rock District, in a very brotherly note called our attention to certain facts which he thought our readers were entitled to know. His Annual Conference last year met nearly two months earlier than usual, so that the ecclesiastical year had only ten months, and the two months which were elided are the best months for collections and ingathering. Then he is sure that the decrease in membership was due to poor bookkeeping, and that there was in reality a substantial gain. In his printed report to the Conference Dr. Selle says: "Whatever may or may not come as a result of the organic union problem now pending among the Methodisms of this country, and anxiously awaiting the action of our own General Conference at Saratoga Springs, so far as the work of Methodism within the bounds of the Little Rock District is concerned, much of it can, should, and must be made permanent. We now have organizations in thirty towns and country places where we are the only Methodism represented. There is therefore a field, an opportunity, and a demand, and always will be, for Methodism in the localities where these churches have been established." In that editorial we said: "We are not finding fault with the noble preachers of the Northern Church in Arkansas. Their self-sacrifice is worthy of a better cause. In some of the densely populated cities of the North, with few Methodists and many foreigners who need the Gospel according to Methodism, their labors would not be more severe and their rewards would be vastly greater. We in the South can stand this waste of Northern men and money, but is it fair to Methodism in the

North?" We may add that in every one of these thirty places referred to we will guarantee to occupy the ground adequately, if the other Methodist Church withdraws. The question is not whether there will be any Methodism in these places, but simply shall it be the Church North or South? We would have made this explanation some weeks ago, but we were waiting for the publication of another article in another paper, according to agreement. We trust that the action of the Northern Church may make further discussion of this subject unnecessary.

#### THE ANTI-SALOON LEAGUE.

On account of the long continued illness of Superintendent Thomas C. White of Pine Bluff it has become necessary for President Geo. Thornburgh, by request of the Headquarters Committee, to serve as acting superintendent. The principal work of the League now is law enforcement and co-operation with the National League, in creating sentiment favorable to the submission of a prohibition amendment to the Constitution of the United States. Funds are needed. All persons who have subscribed or who wish to assist should remit direct to George Thornburgh, Masonic Temple, Little Rock. Other organizations may seek money and support, but it should be remembered that the Anti-Saloon League, a strictly non-partisan organization, has given us the best results and we are under the highest obligation to stand by it and co-operate in securing national prohibition through constitutional amendment. Do not be diverted by others, however good their motive, from the one movement which has brought success to the temperance cause. Division now will be fatal. It is the only thing that can save the brewers and wholesalers. Beware!

#### ARKANSAS METHODIST.

I am now to the place where I must publish the charges not paying anything on the Arkansas Methodist apportionment. Also charges paying only in part.

It is manifestly unfair for any charge to fail to do anything when a majority of the stations and circuits so promptly and loyally responded to the plan and action of the Conference. In the Little Rock Conference we have thirty-two charges that have paid nothing. In some places we are informed no effort has been made. We can only report the matter back to the Conference if the condition remains thus. The writer sincerely hopes that each one will speedily raise the apportionment and send it in.

Thirty-nine charges have paid only a part of the apportionment. We submit that the balance, if at all possible, should be collected in fairness to the charges making a clean record.

The tardiness of the non-participating charges has embarrassed the Commission very much. We have not had money with which to meet the payments which we as a Church agreed to meet. If all would pay the apportionment made, our obligations would be less next year.

I will wait awhile before making another report through the Methodist. Brethren, I beg you to send in your money.—James Thomas, Commissioner for Little Rock Conference.

#### BOOK REVIEW.

**Engineering as a Career: A Series of Papers by Eminent Engineers;** edited by F. H. Newell and C. E. Drayer; published by D. Van Nostrand Co., New York; price, \$1.

The authors say: "The choice of a vocation is perhaps one of the most difficult of modern problems, and at the same time, like many other far-reaching and difficult matters, has been given relatively little thought. It has been left largely to chance or to individual initiative. The boy or young man tries to make a choice at a time of life when his personal judgment is unformed, and before he has had the opportunity of acquiring any considerable amount of information. The attempt of this little book is to present to youth, to teachers in the high school, and to parents or advisers, some of the facts concerning the engineering profession in general, and of different branches of engineering in particular." Each chapter was prepared by an experienced engineer or expert eminent in some branch of engineering, and each had in view some question asked concerning the possibilities and probabilities of success of the youth

who chooses some special line of engineering. As this is pre-eminently the age of the engineer, and as the average high school boy is unable to choose wisely, it would be worth while for parents and teachers to consult this book and put it into the hands of perplexed youth. The reading of it will help to a better understanding of the present situation.

#### CAMDEN DISTRICT CONFERENCE COMMITTEES.

**Local Preachers**—A. Turrentine, A. G. Cason, W. D. Sharp. All local preachers of the district should make written reports to or appear in person before this committee. The committee is to make all recommendations for passage of character, renewal of license, for deacons' or elders' orders. It is important that local preachers take notice. Pastors will please call attention of local preachers. Committees and local preachers are referred to Discipline, 76, 77, 746, 747.

**License to Preach, Admission on Trial, Readmission**—J. J. Mellard, R. H. Cannon, D. C. Holman. Discipline, 76, 77, 730.

**Lay Activities**—J. H. Waters, district lay leader, and all the charge lay leaders. Committees will please confer among themselves and divide their work and prepare for it. Pastors are expected to have their general claims provided for in subscription by District Conference, and stewards are supposed to try to have at least half the pastor's salary paid by that time. A written report will be turned in covering those and other items. Let us all prepare for a great District Conference.—W. P. Whaley, P. E.

#### PINE BLUFF DISTRICT CONFERENCE.

As has been previously announced, the District Conference for the Pine Bluff District will convene at Humphrey Tuesday afternoon, May 26, at 3 o'clock. The opening sermon will be preached by Rev. H. F. Buhler at 8 o'clock Tuesday evening.

The following committees of examination will be appointed: For license to preach and admission on trial, R. R. Moore, E. R. Steel and W. C. Watson; for deacons' orders, J. J. Colson, J. R. Rushing and W. F. Rogers; for elders' orders, M. K. Irvin, L. W. Evans and J. R. Rhodes.

If any member of the conference expects to bring his wife or other member of his family, he should notify the pastor at Humphrey, Rev. F. G. Roebuck, at once.

The editor of the Methodist and representatives of our schools and the various conference boards are cordially invited to be present.—J. A. Sage, P. E.

#### PRESCOTT DISTRICT—SPECIAL NOTICE.

I have revised the third round, as published; have made several changes. The melon crops, peaches and cantaloupes are very forward, so I had to change a number of these appointments to accommodate several pastoral charges. Brother pastors, please look to the round as now published and begin at once to notify your charge, if any change is made in it. These changes were necessary.—W. M. Hayes, P. E.

#### THE JUNALUSKA CONFERENCE.

The railroads "east of the river" have made special rates for the various Junaluska meetings this summer. Tickets for the Laymen's Conference are to be on sale July 28 to August 1, and the round trip rate from Memphis is \$17.70. We hope to get a concession on rates west of the river. If not, we can buy local tickets to Memphis and round trip there. Let us plan for a big delegation.—F. M. Daniel, L. L., North Arkansas Conference.

#### TO THE PASTORS OF THE TEXARKANA DISTRICT.

Please notify me at once the number of delegates that you expect to attend the District Conference at Hatfield, Ark., and, if possible, give me the names of the delegates. Your wives are cordially invited, and if you will notify me if they are coming, it will greatly assist me in making arrangements for their comfort.—W. B. Arnold, P. C.

#### PRESCOTT DISTRICT NOTICE.

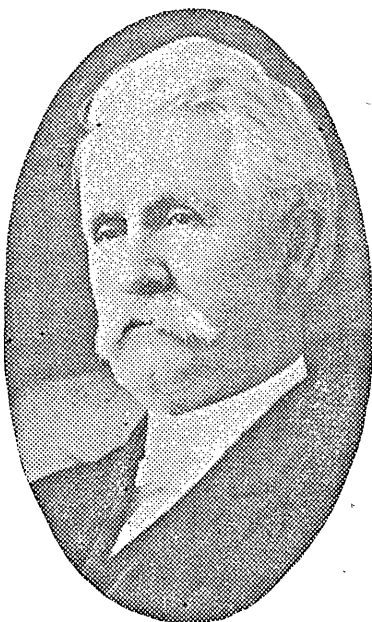
The Prescott District Conference, which was announced for July 6-9, has been changed to June 29-July 2. Blevins is the place.—W. M. Hayes, P. E.



# Gospel Talks



By  
BISHOP H. C. MORRISON



## MATTHEW'S CALL.

Text—"He saw a man, named Matthew, sitting at the receipt of custom, and he saith unto him, Follow me. And he arose and followed him.—Matt. 9-9."

It is remarkable that the leading evangelist was taken from the class of government officials. The Master found him tending the government mill and collecting the tolls. Being a Publican, or tax-gatherer, he was hated of the Jews. Perhaps we would have passed him unnoticed. But Christ sees deeper than men see. He looks deeper than circumstances or environment, and sees men as they are in the core of their being. He did not see the tax-gatherer, he saw the man. God sees the man, whether he gather tax, or wield a scepter, or carry a hod. He sees the man as he is, and for what he is.

**The World Weighs Men by Vocation.** Custom attributes certain character to certain vocations. We form ideas of men by what they follow. We say a man is a farmer, mechanic, merchant, gambler, man of leisure; and we give to each a certain character determined by their vocation.

Had Jesus thus judged, Matthew had never been called. Some other name would have led the list of the Savior's historians. The caprices of fortune often drive men into such manner of life as is wholly unsuited to their nature. The knave is sometimes on the throne, while the true king is his servant. All kings are not on thrones. We often wrong men when we reckon them in their right place, simply because they are in the place.

There is nothing more out of joint than the character and condition of men. The nobleman would bless humanity; but poverty has bound his hands. His great soul chafes under it, as the bird that beats its wings against the bars of its cage. Another man, with fortune and facilities, is too small in soul to feel a want or woe that is not his own. There is soul enough, and means enough, among men, if they could only be merged, to help the infirmities of humanity but Satan sees to it that the two are kept apart.

**Christ Sees the Man Apart from the Multitude.**—The multitude following did not prevent his clear insight into the man at the "receipt of custom." The multitude idea hides nothing from Christ. He sees men in the singular; though they dislike to be seen in this way. The man in the godless trust or combine; which combine would

rob a widow and children of their bread consoles himself with the thought, "It is not I, but the combine that is doing these things." Christ doesn't see the combine; but he sees each man in that heartless compact, just as he is, and will attend strictly to his case at the final judgment. No combine will ever get to the judgment; but every poor self-deceived creature that ever robbed or oppressed the poor will answer for his conduct severely alone.

Speak to a sinner about his sins, and he will say, "yes, we are all sinners." "I am one of the multitude." This multitude idea is a snare. Men in battle have it. They think, "some of us are to die; but out of the multitude I will escape." But every poor victim in battle dies for himself and by himself. Oh, if you would only shake off this fatal delusion, this multitude idea, and realize your soul standing out and alone before God; how soon you would come to repentance.

**There Is a Warning in Aloneness.**—There is a mysterious quickening of the sense of danger when we are alone. When is it we are most cautious? Most careful to latch down the windows and put the hand on the door-bolts before we retire at night-time? It is when alone. The very consciousness that we are alone, makes us alert and watchful.

When a man can shake off the multitude idea, and feel that he is alone before God; that consciousness will make him thoughtful, and silent, and serious. It will quicken the sense of danger and move him to fortify against that danger. It will cure him of carelessness. He will no longer be the thoughtless, reckless, indifferent man that he was in other years.

**The Command.**—Christ said to the tax-gatherer, "Follow me." How simple. How direct. How unconditional. He did not say, "Matthew, if you can leave your office, or get a substitute, or settle up by the end of the month"; but he simply said, "Follow me." No conditions. God's commands are unconditional. Not a conditional command in the Decalogue or in the Book. It may or may not mean loss of position, money, comforts, luxury; the command is "Follow me." Reader, this is his command to you at this hour. It is to you, and now. Simply this. Nothing more. This epitomizes our Christianity. It is all in these two words. What they mean to you I do not know. With me it matters little what they mean. Whether self-sacrifice, self-denial, cross-bearing or

suffering; only so I know I am following him. This is enough. May you, as you read, hear not my words; but the words of the Son of God, saying to you, in tones, too deep and tender for rejection, "Follow me."

**His Obedience Was Prompt.**—"He arose and followed him." The obedience like the command, is simple and beautiful. He did not say, "I will go as soon as I have done something else." I have heard a child answer the call of a parent by saying, "I will, as soon as this game is out." I have seen another child drop its playthings and fly at the summons. How tiresome are those second and third callings! Parents who know how to train children are not thus annoyed.

This Publican—like the obedient child—needed no second telling. What went with his books, or who took charge of the money-drawer, we shall never know. Some one, I dare say, was ready for the place. Some child of the world is ever ready to drop into the place, or office, left vacant, either in the state or in the church. If the hunger for office was as great as now, I am sure there were a pious few (very pious) who were glad to see Matthew get out of his office, and would have willingly put him out sooner if they could have done it.

**Are You In Hesitation?**—I ask you, as you read, are you saying to yourself, "something else first?" That is the way men are damned. Not by saying "No" but by putting other things first. Though Christ comes to you with a free pardon, borne in bleeding hands; yet you say, "wait"—bleed on and plead on—but "wait." "Wait until I have made a little more money, enjoyed somewhat more of the world, indulged the flesh yet for a while. Wait until I have played this game out." The charm is too strong; the fascination too great; the pleasure too exquisite to be broken off so soon." Thus the sinner plays the game of life. Heaven bending in solicitude above him; Christ waiting and pleading before him, while hell yearns beneath him, with increasing hope for his destruction.

**There Was No Questioning.**—Matthew did not ask the Master where he was going? What it would cost to follow him, or what he should have if he did follow him? This is the world's first question. "How much will you give?" "What are you paying now?" That was the question of Judas to the chief priests. "How much will you give me and I will deliver him unto you?"

And the Son of God has been in the market from that day. Men are constantly selling their interest in him. Some for more and some for less than was paid to Judas Iscariot. Men put their religion, their principles, their honor, on the market, like potatoes and turnips.

But to follow Christ, a man has, first of all, to realize that he has nothing to sell. That, of himself, he is nothing. Then he will fix no price and ask no questions; but simply follow the Master to do his commandments.

**He Arose to Follow Him.**—Every man rises when he follows Christ. Men go downward to follow the world. Like the road from Jerusalem to Jericho, the world's roads are all downhill and full of dangers. You cannot serve the world, or yourself, or the devil, and go upward at the same time. I never heard of a man making moral improvement on any of these routes. I have heard of thousands who struck bottom, and went to wreck; but never of one who gained an up-

ward inch. But following Christ is upgrade all the time.

But says one, "I knew a man who was quite well off in the world, and he quit the questionable business that paid him so well, and became religious and joined the church; and now he is so poor that he has to work for his bread. Do you call that rising?"

See that train in yonder valley at the base of the mountains? It is in the fog and smoke of the low-lands, and amid the orchards and vineyards. Now it begins its devious and serpentine ascent of the mountain. Follow it in its upward zigzag course. See it now in the midst of the barrenness of the mountain. No orchards, no rich soil—only rocks and shrubs. But is not the air thinner and purer? Is not the view broader and grander? Is not the train nearer the Summit-House?

There is your man who seemed to lose by serving God. He is on that train. Not among the orchards and earth-fruits as before; but he is in a higher and purer life. His moral manhood—like the mountain view—is broader and grander, and he is nearer the celestial Summit-House than ever before.

**Never Mind the Territory Which We Have to Traverse.**—If we are following Christ we are rising all the time. Christ never took a step that was morally downward. We may yet have to pass some of the most forbidding places in all the route. But what matters it whether we go through fire, or flowers, or flood, so Christ is leading? I should not wonder if some of the most barren points in the pilgrimage are just above earth's timberline, and just before we reach the Summit-House. Some of the severest trials just a station or two this side of heaven.

Let us, like Matthew, arise up and follow him. And following him, we shall continually rise, until we reach the immortal heights and rest in his presence, "where there is fullness of joy."

## GENERAL CONFERENCE LETTER.

Another week of the big Conference has slipped away. The standing committees and many special committees are well organized and hard at work. Literally, hundreds of memorials, resolutions and reports, touching every part of the activities of the Church, have been referred to these committees and are receiving the most careful attention. It has been said frequently by men who have been careful observers of General Conference work for many quadrenniums that the delegates to this General Conference, as a class, are giving exceptionally close attention to all matters which are referred to them. As a result of this consideration, it is expected that the work of this General Conference will be done most thoroughly. The question of organic union is the upmost one at this session of the General Conference. It is the chief topic of discussion in the hotels, on the streets, in the parks, and everywhere else. A committee of 60, including five bishops—Cranston, McDowell, McConnell, Leete and Thirkield—has the matter under consideration, to whom all papers relating to the subject of union have been referred. This committee is a representative one, and its deliverance on the subject of union is awaited with prayerful interest. Your correspondent may state that he has not heard a word from any delegate or visitor at the Conference derogatory to organic union of

American Methodism. All are glad for a working basis to which all the commissions agreed, and which was subsequently adopted by the General Conference of the Methodist Episcopal Church, South. It is certain that something will be done at this General Conference which will be of greatest importance on this vital subject, and which will command the attention of Christendom. Drs. J. M. Moore, W. W. Pinson, E. B. Chappell of Nashville, Tenn., and J. W. Lee of St. Louis, Mo., are here, mixing and mingling with the Bishops and delegates in a way which indicates that they feel about as comfortable and as much at home as they would if this were a General Conference of the M. E. Church, South. Why not? Dr. Chappell delivered the fraternal address to an interested audience of 3,000 people. He was well received and heartily applauded. His address was a statesmanlike deliverance. It was published in the Daily Christian Advocate.

The Commission on Finance, Book Concern, Board of Sunday Schools, Epworth League, Board of Home Missions and Church Extensions, Board of Foreign Missions, W. H. M. S., W. F. M. S., have exhibits of their work which are pronounced the finest ever displayed at a similar Conference. These exhibits are daily visited by many hundreds of interested and admiring people, who will carry to their homes an inspiration and an enthusiasm for the work of the Church which they never could have without the advantage which they get here.

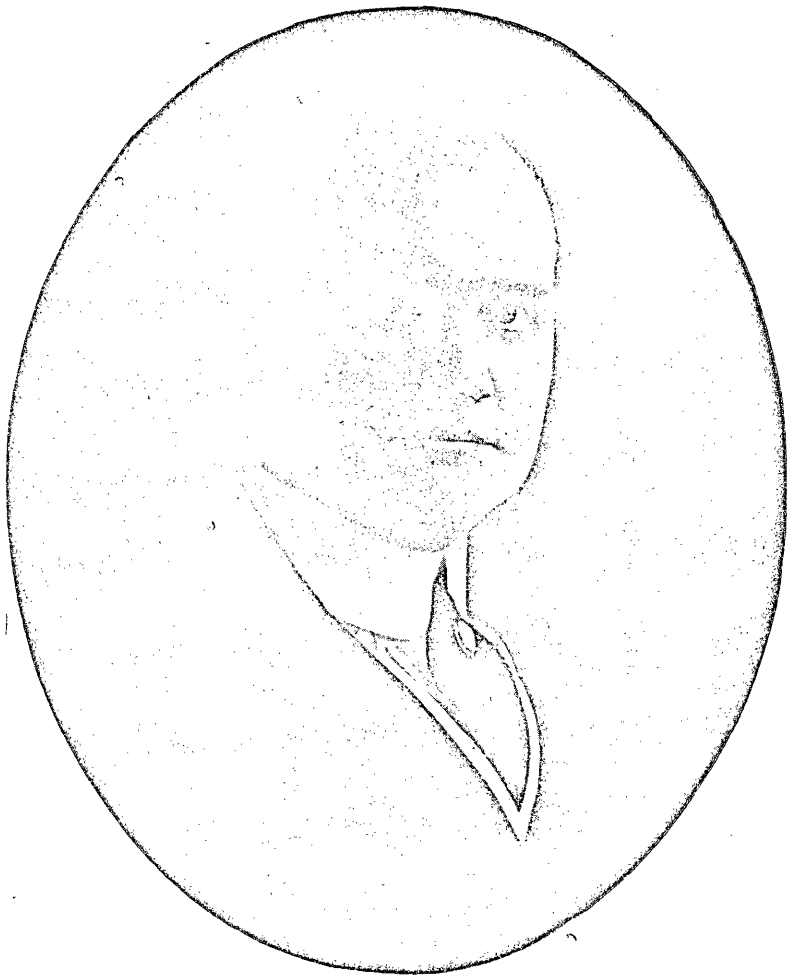
The ends of the earth have met together in this General Conference, and are sitting side by side in prayerful council in the interest of the Master's kingdom. Natives of all nations and of many islands of the seas who have been brought to Jesus Christ through the instrumentality of the Methodist Episcopal Church are here in the interest of the Church in the lands from whence they come.

Such work cannot be accomplished without the expenditure of large amounts of money. The sum of \$5,000 is required to pay the expenses of this General Conference every 24 hours it is in session.

Saratoga Springs, in some respects, is an ideal place for the holding of a General Conference. While it is a small town, its population being only about 15,000, still it has hotel accommodations for 100,000 people, and it is said that number frequently is here during the summer months. It has large and well kept parks, many springs noted for their healing qualities throughout the civilized world. It is also rich in historic value. Saratoga and the surrounding country are eloquent with evidences of the Revolutionary War.

It may be of interest to your many readers to state that your correspondent delivered his lecture on "The Fallen Prince" on the night of May 9, at Schuylerville, N. Y., 12 miles from Saratoga, in a big tabernacle, on grounds which were once enclosed by Burgoyne's army, and not far from the spot where he surrendered his whole army.

It makes one's blood boil with patriotism to walk over these revolutionary battlefields, look at the still high ridges which were used as breastworks, and then see the unmarked graves of the brave men who fell during these stormy days, giving their lives as sacrifices for the freedom of the United States, and that, too, only four generations ago. "What hath



BISHOP FRANCIS J. McCONNELL, Ph. D., D. D.

Bishop McConnell will be a power in the Summer School for Ministers at Hendrix in June. He is one of the ablest men in the American pulpit today. Moreover, the Bishop is a ripe scholar and will represent the best religious thought of America. He has a great theme, "Christ in the Life and Thought of Today." Bishop McConnell, a native of Ohio, is a B. A. of Ohio Wesleyan, and Ph. D. of Boston University. He served in the pastorate from 1894 to 1909, was President of De Pauw University 1909-12, and became Bishop in 1912. He is distinguished as an author. The following are from his pen: The Diviner Immanence, Religious Certainty, Christian Focus, The Increase of Faith.

God wrought" since that day!

Also, your correspondent preached in what is known as the "Yellow Meeting House," in Stillwater, N. Y., not far from Saratoga, which has a history as follows: "This old house of worship is one of the oldest buildings in the upper Hudson Valley. Members of a Congregational assembly in Canaan, Conn., moving to the site of Stillwater in 1762, brought the materials of their church with them and re-erected the building on the west bank of the Hudson, opposite the mouth of the Hoosick River. Subsequently the building was taken down and again erected on its present site two miles to the west, and the historic old burying ground at one side of the building was also laid out." This house is kept in good repair. Preaching and Sunday school are maintained in it regularly. I walked through the cemetery by its side and saw a number of graves whose stones marked the dates of deaths which occurred before the year 1800.

In a number of towns in this part of New York State church bells ring responsively. The sextons of the different churches understand each other. Each is at his place at the appointed minute. The Methodist bell will ring five taps, the Baptist bell will follow in quick succession, the Presbyterian bell will follow the Baptist, etc., each ringing the same number of strokes, and all keeping perfect time. The first time I heard this responsive church bell ringing I stopped and listened attentively at the tones of the different bells, not one of which conflicted with any of the others. To me it was impressive and prophetic of the harmony which one day will exist among the Christian workers of all denominations in the world. Amen!—R. L. Selle.

Saratoga Springs, N. Y., May 12.

#### HENDRIX AND MINISTERIAL EDUCATION.

To this problem I have given much thought since my connection with the college and aided by the counsel of others, I have formulated and presented at different times the following program for the education of the ministry:

a. Summer School for Ministers.—Two sessions of this school have been held. One hundred and twenty-five ministers attended last summer. The program for next June is rich, and we hope for an increase in attendance. It is our hope through the Summer School to reach in a helpful way preachers now in active work and to raise the educational standard of the ministry in the state. The plan and scope of the school have been so broadened as to include the rural and city church problems, the Sunday school, and all forms of efficient church work.

b. A College Education For All Young Men Looking to the Ministry.—In addition to the Summer School as an agency in the education of the ministers now in the active work we must provide means for the education of young men who enter the ministry in the future. If we as a Church see to it that young men looking to the ministry secure a college education before taking work, it will only be a short time until we will have our rural and small town charges, as well as our city churches, well manned. What a tremendous power would our churches wield in Arkansas if all of her ministers were highly trained, as well as consecrated men. At its last session the North Arkansas Conference adopted the following resolution:

"That the Presiding Elders and Examining Committees insist upon young men securing college education be-

fore they begin the regular work of the ministry."

The Little Rock Conference approved the same principle. The success of such a program depends in part upon the attitude of the ministers themselves. If the Presiding Elders and the Examining Committee will insist upon the candidates for the ministry taking a college education before joining the Conference a long step towards the realization of the plan has been taken.

3. Ministerial Loan Fund.—But when we insist upon candidates for the ministry securing a college education we must provide the means; for most of them are poor boys. Our sister Church at the North has created a large loan fund with which she gives a college education to candidates for the ministry unable to educate themselves. The minister repays the loan either in money or in service. If he is assigned a charge paying a good salary, he repays in money; if a charge paying a small salary, he is credited with the difference between his salary and what he should receive.

The two Arkansas Conferences last fall committed themselves to the policy of creating such a ministerial loan fund and until this is realized, they recommend that Sunday schools, Sunday school classes and individuals take over the education of young ministers. Several Sunday school classes are now assisting in sending students. Others are preparing to do so.

The business manager suggests the following general plan for administering such funds when a given Sunday school agrees to it: Let the notes executed by the beneficiary of any Sunday school loan be made payable to Hendrix College. When paid let the College open a separate account with the loan fund of that Sunday school, as for instance, "The Ministerial Loan Fund of the Caughey Hays Bible Class of Winfield Memorial Church." Let the loan committee of the college in turn loan this money to some worthy young minister.

In this way the money will be kept constantly in use, the class donating it is given credit for it, and the fund will be administered by the college, which is so much better organized for a wise administration of it than is an adult Sunday school class.—Extract from Report of President Reynolds.

#### CHURCH EXTENSION AND ELSE.

That was a notable gathering of preachers and laymen of the Methodist Episcopal Church, South, in Louisville, Ky., last week, on the occasion of the dedication of our new building for Church Extension. I am not a member of my Conference Board, nor of the General Board, but I elected to accept an invitation to attend, with a point on my pencil, and my eyes open for observation. Through the kindness of Dr. McMurtry, the "driving-wheel" Secretary of Church Extension, I was hospitably domiciled at the "Seelbach" Hotel, where accommodations were good enough for the Kaiser.

Our new building for Church Extension headquarters is a "beauty," and no mistake, built of stone, after perfect Greek architectural design and proportions, with solid white columns in front, and stately stone steps. It is most pleasing to the eye. For modest but substantial and elegant equipment and convenience of arrangement, I have not seen its equal. Our efficient General Secretary had planned it in his mind's eye a hundred times,

built it in his dreams on Pullman sleepers, and elsewhere, and worked out its details of convenience while wrestling with the cramped and wholly inadequate quarters of the old place. So the competent architect had only to put the secretary's ideas into steel and stone, into concrete and fumed oak, into the complete fire-proof, roomy structure which elicits only admiration from those who see and believe. In the basement is a gem of a chapel that seats 140 persons. The third floor is a temporary apartment, used by the secretary and his family, but so constructed as to be easily converted into business rooms, when the increased volume shall demand it. The money to put up this admirably arranged structure did not come out of Church Extension funds, but was raised on the outside by Dr. McMurtry, not a dollar having been solicited publicly, or by congregational appeal. The building cost \$67,167.42 and stands as a monument to the energy and ability of our General Secretary. How did he do it?

Thursday morning, May 4, the representatives of Annual Conference Boards of Church Extension met, about fifty of them, and deliberated for two days on how to improve the efficiency of their work. Rev. E. G. Stanley, a pioneer of Church Extension organization in Montana, (anteceding any general organization) led the opening devotional services, by special request, and made a talk on the beginning of things out there. The discussions which followed were informal and intensely practical, embracing such subjects as loans, donations, mortgages, debts, efficiency of presiding elders and pastors, etc.

Judge M. E. Lawson, of Liberty, Mo., read an important paper at the first night's session, on "Some Legal Phases" of Church Extension Property. He cited numerous court decisions on wills, deeds, mortgages, etc., and concluded with the following practical suggestions, in substance: 1. Secure a good lawyer to prepare a deed or will. 2. Do not expect him to write it in a hurry. 3. In every business venture, consult a good lawyer to prevent complications. 4. Put all custodians of funds under bond, and every year or so re-examine securities. 5. Do not use the form of will, or deed of gift set out in our Discipline without careful investigation as to its legality in each particular state. 6. Insure all property against loss or damage by fire. 7. If property is sold, see that all of the provisions of our Church are followed. 8. Be careful to see that all taxes are paid, especially taxes for benefit assessments. All of this I call vitally important. Thus the representatives, sent by Annual Conference Boards, went to the heart of matters.

Among other conclusions of moment were these: Encourage persons to give to the Loan Fund, they to receive interest annually while they live; the money thus given can be used in their own home territory, and will be handled by the General Board. The fact was brought out that every dollar thus left to the General Board is now held intact, a record to encourage every would-be giver, and everybody else. Each treasurer should be bonded, to which all the rest of us say "Amen." A department of architecture was recommended to the General Board, and will, no doubt, be established. An exhibit of Conference record book, keeping an alphabetical list of each district, and each charge in the district, having received

donations or loans from Church Extension funds, elicited such hearty approval that the General Secretary agreed to furnish each Annual Conference Board with such a book to be especially made for the purpose. Brother Foard of the St. Louis Conference, was the originator of this invaluable plan to "keep tab" on all charges that may again want help. Dr. McMurtry was requested to bring before the General Board the importance of preparing a manual setting forth the requirements of different states in cases of deeds, bequests, etc. The meeting of the Annual Conference representatives was so satisfactory that they decided to hold such a meeting soon after the next General Conference, and thereafter twice in each quadrennium.

Saturday morning, May 6, the General Board of Church Extension convened in the new chapel, with Bishop Hendrix presiding. It was a notable hour. Talks were made by Bishop A. W. Wilson, our honored superannuate Bishop; Dr. E. Y. Mullins, of the Baptist Theological Seminary; Dr. Landrum, president of the Louisville Pastors' Association; Captain Davis, the architect; Dr. Irvin, of the Presbyterian Church; Dr. Eason, of the Trinity Methodist Episcopal Church. Appropriate words of tribute to the memory of Miss Lucinda B. Helm were spoken by Dr. W. F. McMurtry. When Dr. Landrum of the Baptist Church had finished talking, he said he would show his love for all the Methodists by hugging Bishop Warren A. Candler, his old-time friend, which he proceeded to do with great warmth; whereupon the presiding officer, Bishop Hendrix, said, "That is what I call close communion." Of course everybody was in a happy humor.

Our department of Church Extension has received, since its organization in 1882, from all sources, a grand total of \$5,859,657.07. Three millions of this came from assessments on Annual Conferences; \$274,000, from special donations; \$644,000, from contributions to loan funds; \$231,000 from interest on loan funds; over a million from principal repaid on loans; nearly \$39,000, from donations refunded; a little over \$38,000, from miscellaneous sources; and nearly \$300,000 from parsonage aid. During that time the General Board has aided 9,488 churches and 2,532 parsonages to the amount of nearly \$5,000,000. The past year, in spite of the world wars and financial flurries, has been the best in our history, showing total receipts of over \$571,000 a gain over the preceding year of over \$175,000. Let us take a breathing spell from figures and sing the doxology—not to conclude consideration of the subject, but as an expression of rejoicing at all this. The goodly half million dollars, which was fixed by our fathers in the beginning, was passed in 1913; the next one-half million should be secured in 1918.

Of the automobile ride over the city, the banquet, the Sabbath, and the business of the Board, I shall have to write in another letter. Church Extension has made a distinct impression on Louisville. The city is taking notice that something is doing. Dr. McMurtry is in high repute among business circles and could easily command a lucrative place there. He has wrought well, and is making his department one of the most efficient in any church in the land.—J. A. Burrow, Midland Methodist.

#### MEETING OF BOOK COMMITTEE.

The Book Committee held its annual meeting in Nashville May 8.

The report of the Publishing Agents for the year ending February 29, 1916, gave the following exhibit of the year's business:

Sales at Richmond .....	\$ 113,942.84
Sales at Dallas .....	249,914.26

Total sales .....	\$1,029,906.31
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Sales for year ending February 28, 1915 .....	993,136.11
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Increase in sales .....	\$ 36,770.20
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#### Profits.

Gain at Richmond .....	\$ 15,093.71
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Gain at Dallas .....	21,447.07
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Gain at Nashville .....	84,631.02
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Total gain .....	\$ 121,171.80
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Deducting all losses, depreciation in stock and machinery, and dividends paid to the superannuates, the net balance added to the capital was \$85,715.83. The total net assets of the House at Nashville and the branch Houses at Dallas and Richmond are \$1,548,749.51. The combined deficit on the connectional publications was not so large as for the previous year, and the Publishing Agents say that "each of these publications has an asset in uncollected subscriptions which, if paid, would largely decrease its deficit."

The gratifying showing of the year's business was made in the face of unprecedented advances in the prices of materials used in the publishing business.

The Book Committee ordered the payment of a dividend of \$15,000 to the Annual Conferences for the benefit of the Conference claimants. A committee was named to secure plans and estimates for a building in Richmond for the use of the branch House there. This Committee will report to the Book Committee at its meeting in 1917.

#### THE BIBLE AND WHAT IT REVEALS.

Since consciousness is conditioned upon that which is without, upon that which is other than self, since self is known only by means of that which is not self, it follows that he who knows no relationships and has no avenues for such knowledge is lost. This is true whether in a physical, social, or spiritual sense. He who knows not where he is nor where to go is lost to physical relationships and circumstances. He who knows no social relationships and has no avenues for such understanding is lost to society and the world. And he who knows not himself in a spiritual sense nor any spiritual relationships, no God and no Christ, and knows no avenues for such knowledge is in the highest and broadest sense lost—lost to everything great and good, and hence in a measure is unable to properly adjust himself to any conditions or circumstances whatever.

But it is the natural impulse of man to know, to find himself in all of his possible relationships, whether physical, spiritual, social, or otherwise. And yet this cannot be without the Bible. Man can know himself and his place in the world in a true sense only as he knows God. And this knowledge is attainable in all of its fullness only by means of the Bible and what it reveals. Hence whatever excellencies are found among men in all stations and conditions, life are due to the Bible. Therefore, as it relates to the individual, to home life, to society and the nations, it is worthy of

man's greatest consideration under all circumstances.

Notwithstanding the many national and social disturbances of the present day it is difficult to believe but that the Bible with its revealed truth is having much to do with world affairs as well as national questions and social customs and problems; that the Bible is doing much toward moulding sentiment for the right and determining the issues of the day, political and social, as well as religious.

The Bible as it relates to the individual and home life in this consideration is specially noteworthy. Not only are all excellencies, as such, due to the Bible, but practically all excellencies are due to the Bible as it relates to the individual and home life. Organized Christianity is not underrated in this matter, because the Bible sustains a vital relationship to the great work of the Church. But it must be remembered that the home is the unit of society and that the individual makes the home what it is. If home life is good, society is good. If society is of a low type it is because home influences are so in a measure.

No doubt there are many homes where the Bible is honored and read in a measure, but not practiced to the extent of religious living. No one would say but that such a home has some excellencies and good influences in general. Yet, it cannot be called a Christian home. As such it may be alive to all relationships natural, and it may be keeping pace with all functions, social and otherwise, but it knows not God and His Christ, which "is eternal life." As such it knows not itself in its most important relationships. The father can provide food and raiment for the physical well-being of his children, but, alas! they are suffering and dying for spiritual food and religious atmosphere. Such is a sad picture, but the failure is that of the individual, that of the father and that of the mother. As individuals they know not God nor themselves and are therefore not able to adjust themselves to home and social conditions and responsibilities, particularly with reference to spiritual well-being.

The one thing needful for the individual is a true vision of God and thereby a real vision of self. There needs to be a vision of God in all of His holiness, in all of His justice and mercy, and in all of His goodness and boundless love, as well as His forgiving grace. There needs to be a vision of self in all the sinfulness of the natural man and in the needs of a new life, just such a vision as Isaiah had when he said, "I am a man of unclean lips." This vision the individual may have from the Bible, as it is the one book which reveals unto man "his true self."

When this has taken place new relationships are sustained not only to God, but to the world as well; and consequently the request, when God is heard calling, "Here am I, send me." He can now be what he ought to be to himself. He is ready to be commissioned from another source. He offers himself as a volunteer in a new realm of activity. He is ready to be what he ought to be in home life, moulding sentiment and shaping character for Christ through his own personal influence and instruction. He is ready to meet society and the world as a messenger of peace and salvation. Oh! it means much for a man to find God and then to find himself, as he is really related to God, to His Church and to His world. Isaiah



thus found himself; so did Saul of Tarsus; so have all the great and good of all generations. But it is the Bible, the revealed will of God which helps to this new realization and moves men out in the name of God to bless humanity and lead the world to Christ. Therefore the estimate placed upon the Bible should be great. Of all books it should have the first place with all men everywhere.—M. K. Rogers.

Bradley, Ark.

#### A SUMMER COURSE AT EMORY UNIVERSITY.

Desiring to be of the largest service to the ministry of our church, we have decided to offer work in the Candler School of Theology through the entire year, adding a fourth, or summer term to the three terms which now constitute the academic year. This is done for the convenience of these students who wish to make use of the time ordinarily spent in vacations, and of those active pastors who wish to take courses during the summer months.

Credit will be given for work done to those who are prepared to enter for the degree. There will be courses of special value for active pastors.

The summer term will begin on June 21st and continue ten weeks. It will be divided into two half terms of five weeks each, and courses will be so arranged that those who can be present only during half the term will be able to finish three half courses. Those who can be present during the whole term will be able to finish three full courses. The courses cover a wide range of subjects.

There will be no charge for room or tuition and a limited number of scholarships are available for students who are unable to pursue their theological work without financial assistance.

We know, of course, that all our ministers cannot avail themselves of this opportunity, and we are writing in the belief that those who cannot come into residence as students will be glad to help us get into communication with others who can.

We shall be glad to furnish full information with reference to the summer term, upon application.

Your brother,

P. T. Durham, Dean.

#### THINGS AS I SEE THEM.

The man is more important than the method. If the pastor is thoroughly furnished for leadership, he can achieve good results with almost any method, and even the most approved methods are dependent for their highest efficiency in action on their being wielded by a competent hand.

The pastor should adopt a plan or policy each year with reference to improving his own efficiency as a missionary teacher and leader. The fact that so little is accomplished in this direction by some men is due, not so much to the difficulties in their way, as to their failure to take time and thought to fix upon a definite plan, no matter how simple, and resolutely to follow it. What part of his work is

more worthy of careful planning and preparation? And what part can be more important? As missions are the chief end of the Church, and therefore of its ministry, one of the chief aims of the pastor should be to fit himself for this great work.

A pastor who does not look out broadly upon the great movement of Christianity in the world, and is not qualified by knowledge for the task of enlisting Christians in the present work of the Lord, does not truly represent Christ to his people.

If the pastor is to preach not twenty, or twelve, but even one missionary sermon each year it will require not a little reading. If he is to lead the people properly in public intercession each week for the extension of the Kingdom he must be reading constantly. Unless he knows the burning needs and the splendid triumphs of his day on the foreign field, he is not competent to lead aright in this important ministry. If he is to guide the missionary activities of the church, he must keep his own interest fresh and vigorous by missionary reading.

But simply reading on missions is not enough in these days. The pastor should each year pursue a thorough study of some missionary theme. It is best for every man to have some subject on which he specializes. What subject could a minister choose for this purpose which would yield more profit for his own life and work than world-wide missions?

The pastor must be filled with the spirit of missions. Then every discourse and prayer and personal conversion will give forth missionary impulse and life. He knows that to achieve any purpose among the people, that purpose must be made a part of his own being. If the pastors are on fire with the missionary passion the churches will be kindled.

The history of the church shows conclusively that there is a vital connection between the spirituality of the Church and the origin and development of missionary movements.

How may the home pastor promote the spiritual power and fruitfulness of the movement for the world's evangelization? First of all by making his own church a spiritual church. The greatest spiritual power and efficiency of the missionary enterprise abroad is dependent on the spiritual life of the church at home. It will eventually share the general standards and characteristics of the home church. What the spring or the fountain is to the stream, the home church is to the foreign mission enterprise.

The energy, volume, and quality of the missionary activity of the church depend upon the purity of its own life. The missionary movement today is not sufficiently widespread to make the knowledge of Jesus Christ readily accessible to every human being because the life of the home church is not what it should be.

We must, then, have a Christian faith and Christian life of such purity as to be worth propagating, if they are to have propagating power. Before there can be any great outflow of the life-giving missionary currents, there must be an increase in the life of the church itself.

A church with an arrested life cannot send forth and properly support living missionaries. Only the church filled and energized by the Holy Spirit can evangelize the world. By multiplying the number of Christians who are open and unobstructed channels of the Spirit of Christ, the pastor must certainly increase the missionary possi-

bilities and power of the church. By making his own church a praying church, he opens these channels.

Jesus Christ, by precept, by command, and by example, has shown with great clearness and force that He recognizes the greatest need or the enterprise of world-wide evangelization to be prayer. This is the keynote to it all. Suffer with me for speaking plain.—W. A. Biggs.

#### GIVE THE CHURCH GREAT BISHOPS.

We are well within the facts in saying that these are critical days for the episcopacy of the Methodist Episcopal Church. Upon the choice of men made for this office at the General Conference the future nature of the episcopacy itself largely depends. We are solemnly convinced of this fact. If it should happen that unfortunate selections were made, that men were elected who would fail to impress the church as being of commanding ability and of conspicuous qualities of leadership, the episcopacy would become the subject of severe criticism and we are certain that the movements, incipient now, but none the less well defined, to limit the tenure of office and otherwise change the nature of the general superintendency, would most certainly gather momentum.

The episcopacy has been the subject of serious examination during the past few years, resulting in some rather radical changes in the system of administration. The supervisory methods of other days had become inadequate, and the church demanded that something be done. The episcopal area was the result. The success of the new system has been most marked. What is needed now is that the idea shall be still further developed and enlarged, that the church may receive the benefit of intensive leadership and close supervision of work. And along with it there must be wisdom in the choice of men for the episcopacy.

The General Conference must give us big men for the office. We must have none but the very best, men of tried ability, virile, with vision and courage, and capable of commanding the following of the church wherever placed. The times call for none other. Neither political manipulation, nor friendly consideration, nor the gratification of personal ambitions must be allowed to stand in the way of securing to the denomination the leadership that is imperatively demanded for the critical days through which we are passing and the trying period into which we are about to enter.

It has become quite commonplace to refer to the days of demonstration that will follow the war. It is true that it will never be the same Europe again that it was before August, 1914. But is equally true that it will never be the same America. The world is a vast neighborhood. While our sons may not be dying in the trenches, while we may not be pouring our resources of men and money into the vortex of war, all of life is being transformed. It will be a different America into which we shall awake when this nightmare of bloodshed shall have passed. And the Methodist Episcopal Church must be prepared to take its part in that new day.

Much will depend upon our leaders. If we have placed any but the strongest in command, sorry will be our plight. We are not discussing the past. But we are facing squarely the future. We do not know how many

men will be selected for the episcopacy this year. That has not been decided at this writing. It would appear that probably six or seven, or perhaps more. The exact number is not germane to the point now at issue. Whether there be six or seven, or more or less, this is the important thing—that they be big men, men of the largest possible caliber, statesmen.

The church has such men within its ranks. It is the duty of the General Conference to find them and elect them. If it fails at this point it will handicap the church and it will subject the episcopacy itself to serious attack. Who can be ignorant of the criticism that is rife when inadequate leadership manifests itself? There is unrest at this point that is not to be ignored. They are few as yet those who would abolish the life tenure, electing the general superintendents for a period of years only, remanding the men to their Annual Conferences after the expiration of their terms of office. We do not believe there is today any serious danger here. The church is not ready to convert the episcopacy into a modified form of the district superintendency. But the remedy for the danger that lies in this is a general superintendency that meets the demands of the age. And the problem, now that the area system has been adopted, giving intensive leadership to every section of the church, is one of personality. The church must have big men for bishops.

The Methodist Episcopal Church as the largest Protestant body on earth is called to a place of peculiar leadership in all parts of the world. And its vast interests cannot be entrusted to any but the best and the strongest. The world is a seething caldron today. America, with its problems of city and country, its industrial unrest, its immigrant populations, facing race prejudice North and South, and torn

#### MINISTER TELLS HOW HE WAS RESTORED TO HEALTH.

The splendid restorative powers of Dr. Miles' Nervine were never better demonstrated than by the experience of the Rev. W. J. Houck, of Greencastle, Pa. We will quote from a statement that he made recently:—

"Several years ago I experienced some severe nervous shocks, which came at a time when my nervous strength and vitality had been greatly taxed by a severe season of work. My health was affected and I was seriously threatened with nervous prostration. I could not sleep at night and was so nervous that I would start at every little noise. My appetite was poor and it seemed almost impossible for me to gain strength. Through the advice of a friend I began taking Dr. Miles' Nervine and Liver Pills. I soon saw that my health was improving. Instead of that tired and worn-out feeling which had so oppressed me, I felt strong and cheerful. I could sleep soundly all night and would awake in the morning feeling rested and refreshed. Since that time whenever I am overworked or feel "run-down" I find a bottle of Dr. Miles' Nervine is a wonderful help in bracing me up and in giving me renewed strength and health."

Dr. Miles' Nervine will prove equally beneficial to others who are nervous and run-down from overwork or from any other reason, and if it fails to benefit you your money will be cheerfully refunded. It can be purchased at any drug store.

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by factional and racial strife; Europe, bleeding to the white, writhing as in a death agony; Asia, awakening from a long sleep, startled, wondering, and ambitious; South America, nervous, looking for a place in the sun, jealous—the world in upheaval.

But today, as ever, man's extremity is God's opportunity. It is the opportunity of the Christian church. The church must awaken to the responsibility of the hour. And according as she meets the testing time so will be the future. What a vast difference it has made in China that we have had in that country in these critical years such a Christian statesman as James W. Bashford! Weakness would have been scorned. But our leadership was such in this princely bishop that Ypan Shi Kai himself, and the statesmen of other nations there, found in him one upon whom they could rely in the hour of need. And in it all he was always the Christian leader. It was Christianity that was exalted. For in Christianity, and in that alone, is the solution of the world problems.

It is this that we mean. We have come upon the most critical period in the history of the world. Are we to play the part that should be ours in these trying days? Is Methodism to meet the test here in America and out yonder in Europe, and in Asia and down in South America and elsewhere? If she is, she must have adequate leadership. None but the very best must be trusted with the task, we repeat, men tried and true, who will command the respect and following of the church because of their achievements. Give us great bishops.—Zion's Herald.

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## Woman's Missionary Department

Edited by

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

Communications should reach us Friday for publication next week.

#### BRING IN THE TITHES.

We cannot expect to prosper if we are dishonest to the Lord. He can easily enough measure back to us as we measure out to him. Hence happy are they who, being saved by grace, bring him all their tithes, for peace and prosperity shall be their portion.—Spurgeon.

#### NOTES FROM MISSIONARY COUNCIL.

Resolution on Tithes and Offerings. Whereas, "Tithes and Offerings" are God's plan for financing the kingdom, we urge this plan be taught and practiced in our work.

We further urge that rummage sales, silver teas, festivals, suppers, bazaars and plays and such devices, which bring the Lord's work before the public as a money making institution or as a mendicant, be condemned by this body.

#### WEEK OF PRAYER, 1916.

Be It Resolved:

That the subject for study during the Week of Prayer, 1916, be "Latin America," and that the offering during that week be applied to the support of the Holding Institute and the completion of the purchase of the property for the Girls' School in Rio.—Council Daily.

#### DEACONESSES SENT US.

Jonesboro First Methodist Church is to have Deaconess Ida Stevens, and Deaconess Frances Mann was again appointed to the Lumber Camps at Warren. These good workers are well known and much beloved in our State, and they will be cordially welcomed by members of the Woman's Missionary Society.

#### NEWS FROM DISTRICT SECRETARIES.

Three New Organizations in Monticello District.

For the first quarter Mrs. W. H. Anderson, Secretary Monticello District, reported new adult auxiliaries at Montrose, Snyder and Lake Village, and she saw signs of promise elsewhere. We are grieved to know Mrs. Anderson has been sick recently, and many friends unite in prayers for an early restoration of her health.

##### Macedonia Organizers.

Mrs. James Patterson, Secretary Arkadelphia District, is seeing the fruits of her labors. Through correspondence and the kindly co-operation of Rev. J. H. McKelvey an adult auxiliary was organized recently at Macedonia. She and Mrs. Gillman attended Quarterly Conference at Caddo Valley, and through the courtesy of Rev. J. F. Taylor, had the privilege of telling an enthusiastic congregation about our woman's work in Missions. A few days later Mrs. Patterson and Mrs. W. E. Barkman, Little Rock Conference Superintendent Social Service, presented our work to the women of Friendship congregation. Under the leadership of Rev. Jno. F. Taylor and his good wife, we may expect the organization of Missionary Societies at these places in the near future.

#### Holly Springs

With Mrs. J. H. Glass as President, the women of Holly Springs recently organized an adult auxiliary with eight members. Ten years we knew the faithful women of Holly Springs as energetic Home Mission workers, and it is good to see them now taking up the work for world-wide missions.

#### In Prescott District.

Mrs. R. M. Briant of Hope, Secretary Prescott District has recently visited Amity, Glenwood, Gurdon and Womble in the interest of Missions. She was made glad in the new organization at Womble with 12 members and the early prospect of others joining these. With Mrs. W. W. Busby as President and Mrs. D. W. Rowton for Corresponding Secretary. She predicts good work will be done there.

#### AROUND IN HELENA DISTRICT.

By Mrs. H. B. Trimble, Dist. Sec. "No country, after all, produces any better crop than its inhabitants," and the church, after all, has produced no better crop than the Woman's Missionary Society. It is this fact that makes it delightful to be a district secretary. In this position one comes to know these crops so intimately, to rejoice over the good ones, to grieve over the bad ones and to pray for more abundant ones. These crops speak for themselves.

Helena sent in dues for each of its 35 members and almost one-half the year's Pledge this past quarter. The Y. P. M. S. added eight new members to its roll.

La Grange is one of the new crops and gives promise of an excellent harvest. Finances were in full for the quarter. The Junior Society is new, but has gained a place on the Honor Roll.

That Marianna is growing is shown by the fact that eleven new members were added during the quarter. Women do not join a dead organization.

Parkin's report is too good to keep. Number of members, 15; number of new ones, 3; number of subscribers to Missionary Voice, 8; number in Mission Study class, 15. They have social service and local work committees; have presented Christian stewardship, and the auxiliary is on Honor Roll. Amount sent conference treasurer, \$18.75. The J. M. S. has just as good a report.

Moro has as many members in Mission Study class as in the society. A Junior Auxiliary has recently been organized.

All dues were paid by Brinkley Auxiliary. The social service department was especially active during the quarter.

Wynne has two-thirds of its members enrolled in a Bible Study class which is conducted by the pastor. With ninety-four points to its credit the auxiliary now has a place on the Honor Roll. The Y. P. M. S. is fairly alive with interest and zeal. Its membership consists of twenty of the church's finest young men and women.

Wheatley has a small membership, but is striving to become more abundant in labors. Finances were in full.

McCrary's women have a most ex-

cellent plan for getting the Pledge. Envelopes are distributed to all women members of the church and collected once each quarter. The offering is absolutely a free will one and goes on the Pledge and for necessary local work. With this plan their Pledge was more than paid last year and they are ahead with this year's Pledge. The Y. P. M. S. uses the same method with the same success. Their new Junior Missionary Society of three months' standing has 32 members and 18 babies in the Baby Division.

Mrs. L. J. McKinney, our former Conference Superintendent of Mission Study and Publicity Work, is the chief worker at Marvell, which is showing signs of abundant harvest.

More than half of Clarendon's members are thoroughly enjoying The King's Highway in a union Mission Study class.

Forrest City's report speaks for itself. Members 40, new members 8, subscribers to Missionary Voice 17, in Mission Study class 20. Amount sent conference treasurer, \$45—dues and Pledge in full for quarter.

#### Midland.

Mrs. R. A. Bishop writes the ladies of the church at Midland recently turned an Aid Society into a Missionary Auxiliary through the encouragement and assistance given by their pastor, Brother Campbell, and says we may expect to hear from them again soon.

#### LITTLE ROCK CONFERENCE.

Comparative report of Young Peoples' Auxiliaries, Little Rock Conference, for first quarters of 1915 and 1916.

Number of Members—First quarter 1915, 202; first quarter 1916, 452; gain 1916, 250.

Number Added During Quarter—First quarter 1915, 12; first quarter 1916, 160; gain 1916, 148.

Subscribers to Missionary Voice and Young Christian Worker—First quarter 1915, 17; first quarter 1916, 51; gain 1916, 34.

Mission Study Classes—First quarter 1915, 4; first quarter 1916, 10; gain 1916, 6.

Membership Offering—First quarter 1915, \$25.37; first quarter 1916, \$59.15; gain 1916, \$33.78.

Pledge—First quarter 1915, \$32.50;

## FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

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

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

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

#### 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.



first quarter 1916, \$48.30; gain 1916, \$15.80.

Reported Sent to Conference Treasurer—First quarter 1915, \$62.27; first quarter 1916, \$114.85; gain 1916, \$52.58.

Reported on Local Work—First quarter 1915, \$32.30; first quarter 1916, \$190.76; gain 1916, \$158.46.

Total For All Purposes—First quarter 1915, \$94.57; first quarter 1916, \$305.61; gain 1916, \$211.04.

Mrs. C. F. Elzer,

First Vice President Little Rock Conference Woman's Missionary Society.

#### NOTES FROM MISSIONARY COUNCIL. Deaconesses.

The following deaconesses were consecrated at the Council meeting, April 19, in Atlanta, Ga., by Bishop McCoy: Mrs. Seldon Bryan, South Carolina Conference, Kingstree, S.

#### DON'T RISK YOUR LIFE.

Don't let a wound or bruise or sore go neglected. A neglected skin wound often leads to blood poisoning, a disease hard to cure and sometimes fatal. Treat the afflicted spot with Gray's Ointment; it quickly allays the pain, heals the wound, and frees you from all danger of troublesome after-effects. For nearly a century Gray's Ointment has been an indispensable family remedy for all abrasions or eruptions of the skin; boils, ulcers, sores, burns, cuts, bruises, etc. "I have used it in my family for more than fifteen years and have not found any ointment equal to it," writes Mrs. E. E. Coleman, Mt. Jackson, Va. Only 25 cents a box, at druggists. For free sample, write W. T. Gray & Co., 830 Gray Building, Nashville, Tenn.

#### WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

A new book. Just off the press.

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

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

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

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

Write a post card for the book. If you do not like it, return it. If you do like it, send \$1.75. Address

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#### THE BEST CATECHISM.

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

#### 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.

C.; Miss Jennie Harvey, Southwest Missouri Conference, Kansas City, Mo.; Miss Della Pearson, South Georgia Conference, Richland, Ga.; Miss Mary Schleyer, Southwest Missouri Conference, Circleville, Ohio; Miss Mattie Wike, St. Louis Conference, St. Louis, Mo.; Miss Ada Wilkinson, North Texas Conference, Dallas, Texas.

#### Missionaries.

These are the new home missionaries accepted at the Council meeting: Miss Birdie Breeden, Virginia Conference, Roanoke, Va.; Miss Minnie Lee Eidson, North Arkansas Conference, Jonesboro, Ark.; Miss Ida May Fishburne, South Carolina Conference, Waltersboro, S. C.; Miss Mary Lee, Tennessee Conference, Clarksville, Tenn.; Miss Emma Olmstead, Louisville Conference, Louisville, Ky.

#### BRIEF SKETCHES.

Miss Mabel Head, Secretary Foreign Department of the Missionary Council, sends us brief sketches with the names of our foreign missionaries who were recently consecrated for service on the foreign field, at our annual meeting in Atlanta, April 12-20.

MISS MARY AGNES BLACKFORD, St. Louis, Mo. She was born of Christian parents and reared in a Christian atmosphere. Miss Blackford joined the church when she was nine years of age. After going through public schools, the Wendell Phillips High School in Chicago, University of Arkansas, and a special course in the University of Chicago, she was brought to Scarritt Bible and Training School for further equipment. She was appointed to work in China.

MISS LELA M. PUTNAM, Lockhart, Texas. She was born in a Christian home and being environed by such influences it was but natural that she joined the Methodist Church at ten years of age. She has always been interested in the work of the church. She has diplomas from Lockhart High School and Southwest Texas Normal School. She graduates in the class of 1916 at Scarritt Bible and Training School. She was appointed to work in Brazil.

MISS ETTA LEE WOOLSEY, Bay City, Texas. Miss Woolsey was trained from early childhood in the church, her father being a Methodist minister in the Texas Conference. When she was nineteen she began active service, but did not answer the call to definite work until 1912. She completed the course in the Gonzales High School in Texas and had one term in the University of Texas at Austin. Miss Woolsey finished the course in Foreign Missions at Scarritt Bible and Training School in 1915 and will go out to our new work in Africa this year.

MISS NANCY REBECCA HOLT, Norfolk, Va. Miss Holt became greatly interested in Christian service in the college through the influence of the Y. W. C. A. Later she entered Scarritt Bible and Training school to prepare herself for foreign missionary work. She will complete her Bible training at the Bible Teacher's College, New York, this year. Miss Holt was reared by Christian parents and gave her life to God at fourteen years of age. She will sail for Brazil during the summer to take up the work to which she was appointed.

MISS KATHREN WILSON grew up in Dodd City, Texas, a small town. At an early age she lost the care of mother and father and she and her brother kept house together. The longing came to give herself to definite service for the Lord. Almost un-

surmountable difficulties were in the way, but through the providence of God she was able to have two years of training in Scarritt. Miss Wilson was accepted by the Woman's Board of Home Missions, appointed to Galveston, Texas. The need for a nurse to go out to Africa this year was so pressing that Miss Wilson was appealed to, and gladly consents to go. A woman strong, true, tender, faithful. She will enter work in the Belgian Congo in the fall.

MISS ETHA MILLS is from the Virginia Conference and a graduate of Blackstone Institute. She came to the Methodist Training School, where she took her first year of training. A very close friend of hers was under appointment to Africa, but on account of war conditions this friend went to Japan and when the appeal was made for one to take the place in Africa, Miss Mills responded with joy. She has spent the past year in Peabody College getting ready for this sacred task.

#### COMMITTEE ON YOUNG PEOPLE'S WORK.

##### Report No. 1.

The Committee on Young People's work submits the following report:

It is recommended that the following special rules now in force shall be made standing rules:

Items 2 and 3 of Report No. 1 of the Committee on Young People's Work page 142, Council report for 1915.

Item 2, That members of the Council at large, in giving pledges for their conferences, give those of the Young People separately from those of the Adult Society.

Item 3, That the offering given the afternoon devoted to the Young People's Work during the Week of Prayer go through the channel of the Young People's Society.

Item 1, of Report No. 3 of the Committee on Literature, page 121, Council report for 1915.

That a leaflet on Christian Stewardship for Young People be prepared and distributed in time for the stewardship meeting in January.

We further recommend:

1. That the Council grant to the Young People the privilege of raising a fund of \$25,000 as their pledged share of the Council work, such funds to be used for the Oriental work on the Pacific Coast and the Japan Mission.

2. That the Young People take as their membership goal \$10,000 of the proposed \$50,000 increase by the Council.

3. That the Young People shall be definitely represented in the proposed campaigns, first, by a Young People's Rally Day in each district.

#### A MILLION FOR MISSIONS FROM METHODISTS SOUTH.

Actual Figures For 1915 Were \$1,308,928—Divided Between Work at Home and Abroad—Women Raise \$566,157 of the Total—\$60,000 Paid on Mission Board's Debt.

One million, three hundred and eight thousand, nine hundred and twenty-eight dollars was the substantial sum given by Southern Methodists in 1915 for the various forms of connectional Home and Foreign Missions, as shown at the annual meeting of the Board of Missions of that church, held in Nashville, Tenn., May 2-5. \$627,282 of this amount was for foreign work, of which the Woman's Missionary Societies raised \$292,341.

For connectional Home Missions the total was 389,303, of which the women gave \$273,816.

Of the grand total it will be seen that the Woman's Societies raised \$566,157, while the balance, \$742,771, came from assessments, individual contributions, specials, and the like.

The total shows a gain of \$76,419 over the income for 1914 and made possible a reduction of about \$61,000 in the Board's indebtedness.

The expense of administering the Board's affairs, as shown by the auditor's report, figures a fraction over seven per cent, which is considered a very satisfactory showing, much lower than the expense account of the average business concern.

## "I DON'T SUFFER ANY MORE"

"Feel Like a New Person," says Mrs. Hamilton.

New Castle, Ind.—"From the time I was eleven years old until I was seventeen I suffered each month so I had to be in bed. I had headache, backache and such pains I would cramp double every month. I did not know what it was to be easy a minute. My health was all run down and the doctors did not do me any good. A neighbor told my mother about Lydia E. Pinkham's Vegetable Compound and I took it, and now I feel like a new person. I don't suffer any more and I am regular every month."—Mrs. HAZEL HAMILTON, 822 South 15th St.



When a remedy has lived for forty years, steadily growing in popularity and influence, and thousands upon thousands of women declare they owe their health to it, is it not reasonable to believe that it is an article of great merit?

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

#### COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski county, made and entered on the 4th day of May, A. D. 1916, in a certain cause (No. 19515), then pending therein between People's Building and Loan Association of Little Rock, Ark., complainant, and A. W. Berry et al., defendants, the undersigned, as commissioner of said court, will offer for sale at public vendue, to the highest bidder at the east door or entrance of the county court house in which said court is held, in the county of Pulaski, within the hours prescribed by law for judicial sales, on Wednesday, the 14th day of June, A. D. 1916, the following described real estate, to-wit: East 33 1/4 feet off of Lots 1 and 2, and east 33 1/4 feet off of the north 40 feet of Lot 3, Block 30, Wright's Addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said court in said cause, with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 15th day of May, A. D. 1916.

J. S. Maloney,

#### 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.

## Sunday School Department

### Contributors:

A. L. DIETRICH.....Field Secretary, Gulf Division  
1414 Twenty-third Ave., Meridian, Miss.  
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### SUNDAY SCHOOL LESSON FOR MAY 28.

By Rev. C. J. Greene.

The Council at Jerusalem.—Acts 15:1-35.

Golden Text.—Stand fast therefore in the liberty wherewith Christ hath made us free.

Time.—About 50 A. D.

Place.—Antioch in Syria, and Jerusalem.

Luke wrote the record of the council at Jerusalem as we have it in the lesson, and it is believed that in Gal. 2:1-10. Paul gives some account of the same event. In Galatians we have a few facts not given in Acts, and the events are given from the standpoint of Paul's personal experience.

Paul and Barnabas found that Jewish Christians from Jerusalem had gone to Antioch and taught that in order that Gentiles might be saved it was necessary for them to be circumcised. This meant that they were to take on themselves the obligation to keep the entire Jewish ceremonial law.

This teaching had deeply influenced the church at Antioch, and the clash between Paul and Barnabas on the one hand and the judaizing teachers on the other, were so vigorous that the church thought it necessary to send a committee to Jerusalem regarding the matter. This committee, composed of Paul, Barnabas and certain others, was received by the brethren at Jerusalem. Their report of the work among the gentiles was heard and the question as to the standing of gentile believers was presented. Two conferences were held, one with the entire church and one in which Paul conferred with Peter, James and John privately. The result of the conferences was that the Jerusalem church decided that gentiles need not be circumcised, but that they should abstain from meats offered to idols, from blood, and from fornication, marriage with near relatives, forbidden by Jewish law.

The decision was embodied in a letter to the church at Antioch, and Judas and Silas were sent along with the committee to confirm the words of the letter. The letter brought forth joy to the multitude of believers at

### RHEUMATISM CONQUERED.

R. L. Eastman, Sec. Nashville Board of Trade, Nashville, Tenn., writes: "My attention was called to your remedy, 'Renwar' for rheumatic troubles. I gave it a trial and have been permanently relieved. It is with pleasure I endorse the merits of 'Renwar' for rheumatism."

"RENWAR," the new, scientific remedy relieves quickly and permanently rheumatism, by removing from the blood the cause of the trouble, uric acid. Many wonderful cures of cases of long standing are being reported. If you suffer from rheumatism you cannot afford to miss this opportunity to be well again. "Renwar" is sold by all druggists, price 50c per bottle or sent, postpaid, on receipt of price. WARNER DRUG CO., Nashville, Tenn.

WHEN WRITING OUR ADVERSISERS  
PLEASE MENTION THIS PUBLICATION

Antioch, and Judas and Silas exhorted and confirmed the brethren. After a time Judas returned to Jerusalem, but Silas remained with Paul and Barnabas in Antioch.

### Significant Facts and Events.

1. No Small Dissension and Disputation. Note that the early church was not free from dissension. Each side to this dispute had apparently firm ground to stand upon. The Judaizers urged that Jesus himself said that he came not to destroy but to fulfill the law; that he had observed the law, keeping the Passover, paying the temple tax, and bidding the healed leper offer the prescribed gifts; the disciples in Jerusalem, including the apostles, had not separated themselves from the temple. Those in favor of gentile freedom urged that Christianity was from God as well as Judaism, and the authority of Christ was higher than that of Moses; that God had poured out his Spirit upon gentile believers without circumcision; that in Sabbath keeping, washing hands, and the like, Jesus had laid down a law of liberty which had abrogated Jewish formalism; that the true glory of Judaism consisted in its insistence upon inward holiness and not in its outward observances; that to insist upon outward forms as necessary was to substitute these for that faith by which they had been saved. Free and full discussion was allowed to both parties, and a spirit of fairness and eagerness for the truth is shown by the appeal of the younger to the older church for counsel.

2. And When There Had Been Much Disputing. The Pharisees who laid greatest stress upon the apparent difference between themselves and others spoke first. They represented tradition, or religion in the form in which it had been handed down to them. Then Peter and Paul and Barnabas gave their experience in preaching to gentiles and seeing them saved. The deepest impression was made by the words of Paul and Barnabas. Finally, James "spoke from scripture. These three parties represent the three-fold basis of all sound religious teaching. We can disregard no one of them without danger. Tradition said, make the gentiles keep the ceremonial law; experience and scripture said, let light and life flow free to all.

3. Then It Pleased the Apostles and Elders, With the Whole Church. The decision was in favor of the position held by Paul and Barnabas. The restrictions that gentiles abstain from meats offered to idols, blood, and fornication, formed a basis of social intercourse between Jew and gentile.

This whole event records the first formal break in the old bottles of Jewish ceremonialism which could not hold the new wine of free and abounding life. Its message to us is that Christianity is a universal religion. Its one essential is drinking of the spirit of Christ. This spirit may flow freely through any characteristic channel of national, racial or individual peculiarities. No wonder Paul urged the Galatians to stand fast in the liberty wherewith Christ had made them free.

### THE CAMDEN DISTRICT SUNDAY SCHOOL INSTITUTE.

Fordyce had laid plans for the entertainment of one of the best Sunday School Institutes ever held in the Little Rock Conference and the session opened Wednesday morning, April 26. Secretary C. N. Baker opened the institute and made some explanations, after which R. L. Cabe was elected Secretary and instructed to write the proceedings of the institute for the Arkansas Methodist. Rev. Baker reported that only seven Sunday schools in the Little Rock Conference measured up to the standard set by the Board, and not one school in the district measured up to the proper standard.

Mrs. Ferguson's Address.—Mrs. Ferguson of Little Rock addressed the institute at some length, making some far-reaching statements. "All children are Christians till they go astray," "Until we change our methods the boys are going to know more about baseball and the sporting pages of the dailies than they know about the Bible." "In the old-time schools I learned practically nothing till I was a woman."

She advocated departments separated from each other and told how by means of curtains hung on wires a country church could be cut up into several rooms. She said, "A Christian's life is a life of service and not of ease and that one simply must work in order to do things for the Master." She very strongly advocated the graded literature, but advised that it be not introduced till October, and that a study of it be made prior to introducing it. She advocated a mother's class and the teaching of tithing in all classes.

### Presiding Elder Whaley's Address.

—Rev. W. P. Whaley addressed the institute on the subject, "What the Sunday school should teach the children regarding the doctrines of our Church." He said there are two objectives in the Sunday school work. One to bring the children to Christ and the other to bring them into the Church. He said in part: "Teach the child the mind and spirit of Christ. Fill the children literally full of Christ and then fill them full of the doctrines, history, polity and the work of the heroes and heroines of the church. The Bible is the finest literature God could write, and three-fourths of the Methodist people do not enjoy it."

Mr. A. L. Dietrich.—Mr. A. L. Dietrich made a remarkable address at the evening hour. He quoted a great Frenchman as saying that the secret of our greatness could be found in our churches and Sunday schools. "Out of three thousand inmates in a Virginia prison, not one was baptized in infancy." The Sunday school is the most cosmopolitan of any institution. That nation that fails to train her youth in morals will some time fall. "We shall maintain our liberty and freedom by the religious education of our youth."—George Washington. "He who helps a child helps humanity." "The time to help humanity is in its childhood." "If the world is to be saved it must be saved by its childhood." "If we can save one generation of children the devil will have to go out of business."

He said that the child is much like a block of marble ready for the sculptor's chisel and we may make it largely what we wish. The child should be developed in the physical, mental and spiritual, and it is our business to make conditions so that the powers within may develop properly. "Let us

put into the first of life what we would wish were there at the close of life. The responsibility of the parent is greater than most people really think, and let us remember that neither money nor mental training will save the child, but if he is saved at all he must be saved through his moral training."

Dr. John W. Shackford.—Dr. Shackford spoke with great power and eloquence on the subject of teacher training, and many went away with the determination to take up the study of the course. He said in part: "Teacher training work is a task equal to the best in any of us. We must not only preach but teach, and not only formally, but in a way that will be effective. Let us link all the Sunday school onto the purpose of our Lord, and establish Christ as King. We must learn that we are citizens of the world, and remember that China must be made Christian or else she will make us trouble. The same is true of Japan. This is a time when America should rise up in defense of our homes. Political ideas are becoming commercialized. We are called upon just now to show that Christianity is sufficient for our own nation. God has stretched the battle line through the entire earth and claims all things for his Kingdom." He argued that the state could not live up to the highest purpose of education and asserted that education will not make a man under the present methods. The Church has not risen to the heights to which it should. He argued for a religion that is life and that will make us bigger, better men.

C. E. Hayes, president of the Sunday School Board, was present and lent much interest and profit to the meeting. Brother Hayes is making considerable sacrifice to make the work of the Sunday school a success. In his splendid address he said in part: "There is nothing more beautiful than a real man, and there is no place where a man can be more thoroughly developed than in an organized Bible class." He argued that our denominational literature is equal to the best published. He spoke at some length of the finances of the Sunday School Board, and insisted that if all will continue to do as well as they have started there will be no difficulty along that line.

All in all it was a great occasion from the opening sentence to the singing of the parting ode at the Baraca banquet given by the Baraca Class.

There were 140 in attendance and the Kingsland charge had the largest number present and received the prize offered by Fordyce to the charge bringing the largest number of delegates. Thornton was a close second with 16 delegates, and Bearden third, with 13. The institute is under obligations to Mrs. Bow, Mrs. Matlock, Rev. S. R. Twitty, T. D. Wynne and C. D. Kenneson for the splendid entertainment and welcome. None who attended will soon forget the kindnesses shown by the automobile owners in showing the town and surrounding country, and the hospitality of the splendid people who welcomed the delegates into their homes.—R. L. Cabe, Secretary.

### 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.

## EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON  
NOTES FOR MAY 28.

By Rev. H. C. Hoy.

How Missions Blessed the World.  
Scripture Reference, Luke 4-18.

Missions is the term used by the Church to denote the propaganda of Christianity among the heathen nations. The history of the Christian Church is made of missionary triumphs. The great hope of the progress and life of "Christianity lies in the missionary zeal of the Church.

First, Missions Derived From Its Founder.

1. There can be but little doubt that the Christian Church derived its missionary impulse from the teachings of its founder. Even though we may feel a hesitancy, in the light of modern criticism, it must be admitted that the injunctions ascribed by Jesus, Matt. 28:19; Luke 24:47; Acts 1:8, are compulsory. It must be admitted that Jesus laid emphasis on the fatherhood of God and the brotherhood of man, and that this was bound sooner or later to break away from the trammels of Judaism, and assert itself in the form of Christian missions. The triumph of this universalistic element in the teachings of Christ is vividly portrayed in the Acts of The Apostles. At the beginning of the Acts the Christian Church is a little Jewish sect; long before the end is reached it has become a world-conquering spiritual force. The transformation was due in its initial stages to the broad-minded men like Stephen, Philip and Barnabas, who were the first pioneers of missionary work. Their efforts, however, were soon completely eclipsed by the magnificent achievements of the Apostle Paul, who evangelized a large part of Asia Minor and the most important cities of Greece. The success which attended the work of the great apostle to the gentiles stamped Christianity as a missionary religion forever. From this point onwards Christianity pushed its way into all the great centers of population. We know very little

## STOP! CALOMEL IS QUICKSILVER

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

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

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

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

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

about the missionaries or the first three centuries. We suddenly find province after province Christianized though there is nothing to show how and by whom the work was done. By the time of Constantine Christianity had practically covered the whole empire.

2. The history of mission fields shows a continuous progress. The continuity of missionary enthusiasm maintained through the primitive, the medieval, and the modern periods of the Church's history, operating at every critical epoch, and surviving after periods of stagnation and depression, is a very significant fact. It is true that other religions have been called missionary religions, and that one of them long held first place in the religious census of mankind. The missionary activity of Buddhism is a thing of the past, and no characteristic rite distinguishing it has found its way into a second continent. Mohammedanism indeed is active, and is the chief opponent of Christianity today, but the character of its teachings is too exact a reflection of the race, time, place, and climate in which it arose to admit of its becoming universal. It is difficult to trace the slightest probability of its harmonizing with the intellectual, social and moral progress of the modern world. With all its deficiencies, the Christian Church has gained the nations of the future, and whereas in the third century the proportion of Christians to the whole human race was only that of one in a hundred and fifty, this has now been exchanged for one in three, and it is indisputable that the progress of the human race at this moment is identified with the spread of the influence of the nations of Christendom.

3 Side by side with this continuity of missionary zeal, a noticeable feature is the immense influence of individual energy and the subduing force of personal character. Around individuals penetrated with Christian zeal and self denial has centered not merely life, but the very existence of primitive, medieval and modern missions. What Ulfilas was to the Gothic tribes, what Columba and his disciples were to the early Celtic missions, what Augustine or Aidan was to the British Isles, what Boniface was to the Churches of Germany, and Anskar to those of Denmark and Sweden, that, on the discovery of a new world of missionary enterprise, was Xavier to India, Hans Egede to Greenland, Eliot to the Red Indians, Martyn to the Church of Cawnpore, Marsden to the Maoris, Carey, Heber, Wilson, Duff and Edwin Lewels to India; Morrison, Gilmore, Legge, Hill, Griffith-John to China; Gray, Livingstone, Mackenzie, Moffat, Hannington, Makay to Africa; Broughton to Australia, Patterson to Melanesia. At the most critical periods such men have ever been raised up and the reflex of their lives and self-denial has told upon the Church at home, while apart from their influence the entire history of important portions of the world's surface would have been altered.

If from the agents themselves we turn to the work that has been accomplished, it will not be disputed that the success of missions has been marked amongst rude and aboriginal tribes. What was true in the early missions has been found true in later times. The rude, barbarous Northern peoples seemed to fall like full ripe fruit before the first breath of the gospel. The Goths and the Vandals who poured down upon Rome were

evangelized so silently and rapidly that only the fact here and there relating to a conversion is mentioned. This is exactly analogous to modern experience in the South Seas, Asia and Africa.

## Second, Results of Missions.

Now, since the Christian Church bases its missionary zeal upon the teachings of its founder it must have regard to its duty as loyal to the spirit of its founder. This must be had whether the results of the efforts put forth are large or small. Thus, if the Moslem needs to know Christ he has a right to be told of Him. The responsibility, if there be any, of believing, rests with the individual told, the responsibility of telling him rests with the Christian Church. On this view of the matter the results, however desirable, are no certain test of a mission doing its work. A mission in Persia, with its handful of converts, has on this view, as much right to support and appreciation as a mission in Southern India with its tens of thousands. Again, on the hypothesis that Christianity is true, the statistics at a particular period are no test of success at all. For in them the dead are not counted; and the converts who are already dead are—at least in respect of individual salvation the surest of results. If, however, we are to take statistical returns for what they are worth, it is estimated that the Christians in heathen lands gathered by all Christian denominations run up into millions.

Missions are, however, a far greater thing after all than simple proselytism. It would require many a volume to tell of what they have done for civilization, freedom, the exploration of unknown regions, the bringing to light of ancient literatures, the founding of the science of comparative religion, the broadening of the horizon of Christian thought in the homelands, and the bringing of distant peoples into a brotherhood of the nations. These results cannot be put into figures. While it is true that very diverse opinions are held concerning missions, it is indisputable that the most favorable testimonials come from those who have really taken the pains to examine and understand their work. The one discouraging feature from a Christian point of view, is the backwardness of Christendom in its great enterprise.

FAYETTEVILLE DISTRICT LEAGUE  
INSTITUTE.

The annual institute of the Epworth Leagues of the Fayetteville District was held at Fayetteville April 25-26. Sixteen Leagues were represented with about fifty delegates. The theme of the meeting was, "Efficient Service," the program being planned to inspire and teach the Leagues of the district to become more efficient in their work. The institute work was conducted by Dr. Forney Hutchinson of Little Rock, and he together with Mr. E. H. Thomas, President of the North Arkansas Conference League, who had charge of the "Question Box," brought out many of the most important points in regard to League methods.

Other speakers on the program were Dr. W. E. Boggs of Fayetteville, who gave a series of short Bible studies; Rev. Jefferson Sherman, of Bentonville, who spoke on "Our Individual Responsibility to Jesus Christ"; Rev. W. H. Neal, of Green Forest, whose subject was, "The Ministry of Jesus a Challenge to the Present Church," and Rev. Julian Lark of

Springdale, who had been assigned the topic, "The Hunger for Righteousness." Miss Minnie Webb of Prairie Grove had charge of the Junior Institute work.

A special finance committee made up a budget of \$400 for the coming year and made the assessment upon the different chapters. The report was accepted by the institute. Half of this sum will go to the "African Special" and the other will be used for work in the home district.

The officers for the coming year are: J. N. Jordan, president; Mittye Van DeVert, Eureka Springs, vice president; Superintendent First Department, Velma Brown, Centerton; Superintendent Second Department, May Ruble, Viney Grove; Superintendent Third Department, May Smith, Fayetteville; Secretary, Rachal Gulnn, Fayetteville; Treasurer, J. M. Henderson, Rogers; Superintendent Junior and Intermediate, Minnie Webb, Prairie Grove.

## ATTENTION, LITTLE ROCK CONFERENCE LEAGUERS!

We wish to thank those who have been so prompt in forwarding the Epworth League Anniversary Day Offering to the Treasurer, Mr. John H. Pierce, 1317 Chester street, Little Rock, Ark., and we trust that the rest of our Leagues will do the same as soon as possible.

Some of you were not able to hold your anniversary last Sunday, but I trust that you will make your arrangements to do so at an early date. Your pastor will be glad to give you the morning or evening preaching hour, and this will give you an opportunity to bring the Epworth League more forcibly before those who attend the preaching services, but perhaps do not get to the Epworth League. Do not let this opportunity go. If you will write me I will furnish you enough programs to hold your service. We want you to take advantage of this day.

One-half of the offering received at this service is used by the Epworth League Conference (and this is the only source of income that we have) and the other half is sent to the Central Epworth League Office at Nashville, Tenn.—Clyde C. Arnold, President Little Rock Epworth League Conference.

HAS A CURE  
FOR PELLAGRA

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

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

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



## CHILDREN'S DEPARTMENT.

## A SONG FOR SCHOOL.

Some boys, when they come into school,

(And some girls, too!)

I grieve to be obliged to say

That this is what they do:

They wiggle,

And jiggle;

They hang their heads,

And giggle;

They titter,

And twitter;

They bounce and flounce

And flitter;

Whatever thoughts their minds may fill

They've no idea of keeping still.

Some girls, when they take up their books

(And some boys, too!)

I weep to be obliged to say

That this is what they do:

They batter them,

They tatter them,

They crumple, rumple,

Scatter them;

They scrawl them,

They maul them,

They snatch and pull

And haul them;

It makes me very sad to state

A school book's is a wretched fate.

—Selected.

## BERTRAM'S BADGE.

"What is that?" Bertram asked, coming up close beside his brother and placing one finger on a penant-shaped something of silver upon his coat.

"That's our new class pin," Richard answered. "How do you like it, Solemn Face?"

"I'm not a solemn face," Bertram returned, soberly. "I wish I could have a little flag like that and pin it on my coat."

Richard laughed. "Wait until you

## A FAMOUS PHYSICIAN'S WONDERFUL DISCOVERY

After a series of careful experiments and tests at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., covering many years—Dr. Pierce, the medical director of that hospital made announcement that he could prove that a medicine which he called "ANURIC" was the best uric acid solvent now to be had. As a remedy for those easily recognized symptoms of inflammation—as scalding urine, backache and frequent urination, as well as sediment in the urine, or if uric acid in the blood has caused rheumatism, lumbago, sciatica, gout, it is simply wonderful how quickly "Anuric" acts; causing the pains and stiffness rapidly to disappear.

Swollen hands, ankles, feet are due to a dropsical condition, often caused by disordered kidneys. Naturally when the kidneys are deranged the blood is filled with poisonous waste matter, which settles in the feet, ankles and wrists; or under the eyes in bag-like formations.

It is just as necessary to keep the kidneys acting properly as to keep the bowels active.

The very best possible way to take care of yourself is to take a glass of hot water before meals and an "Anuric" tablet. In this way it is readily dissolved with the food, picked up by the blood and finally reaches the kidneys, where it has a tonic effect in rebuilding those organs.

Step into the drug store and ask for a 50-cent package of "Anuric," or send Dr. Pierce 10c for trial package "Anuric"—many times more potent than lithia, eliminates uric acid as hot water melts sugar. A short trial will convince you.

are a dozen years older," he suggested, "then you can have one."

"Pooh—that old pin isn't in it with the one I'm going to have when the Boy Scouts are organized," Fred scoffed. "You wait until you see mine, Bertie."

"Can I belong to the Boy Scouts?" Bert asked, hopefully.

Fred snickered. "We don't have infants in the Scouts," he returned. "You're not much bigger than an inch."

"I am, too," Bertram returned, trying to keep the tears out of his eyes.

"Children, children," Mrs. Morse called out from the other room; "stop teasing Bertram, and someone get me some wood."

Richard snatched up his hat, "I can't," he muttered, "I've got to go and practice football. So long!"

He swung out of the door, quickly followed by Fred, who also suddenly remembered an errand of vast importance. But Bertram went out to the wood shed.

"Somebody has to do things," he remarked, sagely, as he filled his short arms with wood, "I can't carry big loads, but I can carry lots of them."

His mother was not in the kitchen when he returned, and when he had filled the wood box full clear up to the top, he went in search of her.

She was in the front room fitting a dress upon Mildred, Bertram's sister. Her old dress lay upon the floor, and Bertram picked it up. Something shining upon the front of it attracted his attention.

"That's my badge," Mildred said, proudly. "We have a club something like the Camp Fire Girls, and that's my Fire Maker's badge. Isn't it a beauty?"

"I wish I had a badge," Bertram sighed.

His mother slipped one arm around him. "Why, what's this?" she exclaimed, as she looked down at a round, dusty spot upon his shoulder.

"That's from the wood," Bertram explained. "I wish I had a badge, mother."

His mother touched the dusty spot with her fingers.

"I think you have," she said softly. "The little badge of the Wood Gatherer. I think it is nicer than any of the others."

"Do you, really?" Bertram whispered, happily. "I'll wear it whenever the wood box is the least bit empty."—The Child's Gem.

## HARRY.

I was staying for one night with some friends, and when I came down to breakfast at 8 o'clock I was surprised to see a boy of about fifteen in the sitting room, reading a book.

"How do you do?" he said as soon as I came in, getting up from his chair at once and coming across the room.

"Why, where do you come from?" I asked. "You were not here last night."

"No," he said, laughing; "but I am at school nearby, and we broke up this morning, so I have come to see my aunt on my way home."

All through breakfast I watched him. He was a real boy, as hungry as a hunter. "I had one breakfast before I started, but I'm quite ready for another, if you don't mind, auntie," he said.

However, all the time he was enjoying his own egg and bread and jam he was not forgetting other people. He watched every other plate

## NEWS OF THE CHURCHES.

## BOONEVILLE DISTRICT CONFERENCE.

The Booneville District Conference met at Belleville at 9:30 a. m. April 18. The Presiding Elder, Rev. J. H. O'Bryant, called the Conference to order, led in the devotional services, perfected the organization and had the Conference at work in a very short time. The usual committees were appointed, the pastors began their reports, and the business of the Conference was well under way when the hour came to adjourn for preaching at 11 o'clock, at which hour Rev. E. S. Harris preached on the immortality of the soul. In the afternoon others of the pastors reported their charges. A strong address was delivered by Dr. J. H. Reynolds, President of Hendrix College, on the needs of the school, the value of the Summer School for ministers, the need of educating the young men who are to enter the ministry, and urged the observance of college day in the Sunday schools. Rev. W. T. Thompson, Secretary of Education of the North Arkansas Conference, presented the claims of Gallo-way College and made a plea for the observance of College Day in the Sunday schools. At night he preached a strong sermon the work of the Holy Spirit. On the second day the pastors completed reporting their charges, the various committees made their reports, Danville was selected as the place of meeting for the next session of the Conference, delegates were elected to Annual Conference, the character of local elders and deacons was passed, and the license of local preachers renewed, and the general miscellaneous business attended to. Clarence Holland was licensed to preach. I. N. Claud, H. K. Stewart and J. B. Carter were recommended for admission. I. N. Claud and H. K. Stewart were recommended for deacon's orders. The committee on Sunday schools reported in favor of substituting the college League for the Y. M. C. A. and Y. W. C. A. in our church schools, and the report was adopted. The ground urged for this request is—

1. The college League meets every requirement that is now met by Y. M. C. A. and Y. W. C. A.;

2. It will bring the colleges and the masses of our young people closer together, since they will meet in the

and was quick to cut his uncle some more bread, or to give his aunt the butter, or to go and get the hot water. We all sat still through breakfast, just because Harry was there ready to do everything.

They were all very little things—there were no great things to be done. But, as I watched him, I thought:

"Harry has a careful mother. He has been taught to look after other people, instead of expecting others to wait on him. He has been taught to get up from his seat when any one comes into the room, instead of lolling in an easy chair, and leaving them to find places where they can. He has been taught to answer simply and brightly, and to conquer that foolish self-consciousness which makes some boys so shy and silly."

After breakfast his aunt told me what a joy and comfort he is to his mother. She said he was just the same at home—always seeking a chance to help and serve those around him. And the result is that Harry is welcome everywhere.—Young Soldier.

League Conferences where the young people who are not in college will learn that college life is not a foreign world into which none but the favored few can enter;

3. It will train our young people during the formative period of life, their school days, into a knowledge of the workings of our own church and develop loyalty for it and its institutions;

4. The present system trains them in loyalty to a movement that, while interdenominational, yet lacks the power to train in church knowledge and loyalty, rather having a tendency to cause the young life to regard lightly the young people's organization of the church.

5. When young men and women now leave college they have to learn the work of the League, whereas they ought to have learned it during the time of their religious activity as students in college.

6. Because of this they are not always dependable as leaders in the religious work for young people which their home church needs so badly when they return from college.

Rev. E. T. Wayland preached a strong sermon at 11 o'clock.—W. T. Martin, Secretary.

## LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

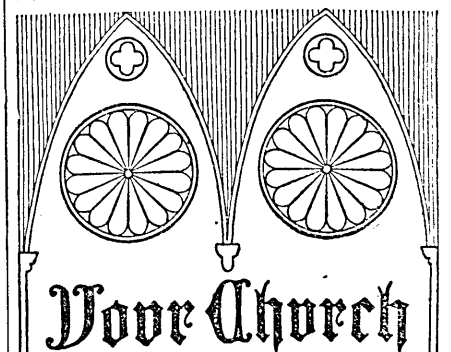
Present: Monk, Hutchinson, Richardson, Hively, Fizer, Hundley, Fitzhugh.

Devotional conducted by Dr. Monk, who used the third chapter of John as a lesson.

Brother Fizer is pastor of Hunter Memorial Church, located on the east side of the city. He has a splendid people there to serve, and is doing a great work. Sunday was Children's Day with him and everything went well.

Dr. Richardson serves Asbury Church and reported a good day in all departments. League, Sunday school and prayer meeting were good. Dr. Millar preached a great missionary sermon at night. This church is having a good year under Dr. Richardson's leadership.

Brother Hively reported a good day at Gardner Memorial, Argenta, with everything looking good for his church. This church is in North Argenta and serves a splendid class of working people. He also reported



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good services for Brothers Wilkinson and Mitchner.

Brother Fitzhugh is at Henderson Chapel and is doing good work there among that splendid people. He reports good congregations and two new members added to the church. Mother's Day was observed.

Brother Hutchinson reported for First Church and stated that everything made a good showing Sunday. Prayer meeting was followed by quarterly Conference, which was well attended and with good interest. Mother's Day was observed and great congregations attended this splendid church.

Brother Hundley reported everything encouraging at Pulaski Heights Church. Four adults were baptized and three infants at the morning service. Mother's Day was observed through the services of the day.

Brother Baker and Brother Hammons were not present, but reported good congregations and everything going fine at these two splendid churches.

Dr. Monk was at Des Arc Sunday and preached the sermon to the graduates of the school. He held the quarterly Conference, and in the afternoon went to Hazen and preached at night to a good congregation. Held quarterly Conference for DeVall's Bluff and Hazen Monday morning.—Secretary.

#### HOT SPRINGS METHODISM.

Hughen and Copeland could not attend, but phoned their reports to the secretary. Drs. Few and Copeland were present last Monday and their names were left off the list of those presence because they came in late.

Present: Steele, Holland, Hughes, Duckworth.

Hughen: At Gum Springs yesterday. Had Children's Day; very fine program; \$6.85 collection. Morning hours were devoted to the program and the afternoon was given to the discussion of special Sunday school work. Mr. Corley of Oaklawn and Mr. Disharoon of Park Avenue were present and made very fine speeches and helped us very much. Dinner was served on the ground and everybody enjoyed the day very much. We are doing a great deal of repair work on the Circuit. Built a new barn, painted the parsonage, etc. Finances are up in full. As a feature of the Children's Day everybody brought flowers and marched through the cemetery and placed flowers on the graves of their friends and loved ones. It was quite sympathetic and touching.

Steele: Was at Park Avenue and preached for Brother Robertson. Had fairly good congregation and sweet service.

Brother Robertson was kept away on account of the serious illness of his wife. Sister Robertson has undergone a very serious operation and

there is much hope of her recovery. The prayers of all the brethren are with these dear good people.—R. L. Duckworth, Secretary.

#### LUXORA.

Rev. F. M. Tolleson was with us May 7-8, preaching a great sermon Sunday evening. He held our second quarterly Conference Monday. Among the things done at the Conference was the confirmation of a deal made by the trustees and pastor to transfer an old church and parsonage property to the C. M. E. Church, the consideration being \$2,250. Possession of the church was given at once, while the parsonage will be retained till the Annual Conference, if necessary.

The building committee will secure, as soon as possible, a suitable lot, and begin the erection of a new building as soon as arrangements can be made.

We expect to build a modern brick church, costing about \$10,000, and a parsonage that will compare favorably with any other residence in town.

At present we are holding sessions in the Floyette Theater, which is a very good substitute.

The One-to-Win-One campaign resulted in the addition of several members to our church. Easter Sunday was a great day. At 11 o'clock special Easter services were held, closing with the Sacrament of the Lord's Supper; at night the regular annual children's service was held.

We have just closed a special campaign for new members in the Sunday school, which resulted in more than 50 per cent increase in attendance and more than 100 per cent increase in enrollment, including the Home Department and Cradle Roll. The superintendent tells us we have the largest Sunday school we have ever had in the history of the church here.

Mother's Day was observed last Sunday, each one present wearing a flower in honor of mother, white for the dead, and red or pink for the living. The sermon and hymns were in keeping with the spirit of the day, making the session very impressive.

The Woman's Missionary Society recently purchased a beautiful "Individual communion service," which has added very manifestly to the attendance upon the Sacrament of the Lord's Supper.

The Jonesboro Woman's Missionary Conference will convene here June 7-8. We are expecting a great Conference.

All in all we are going forward in all lines of church work. But what we need, above everything else, is a real soul-stirring revival of religion that up-roots sin and inspires men and women, by faith, to fully consecrate themselves to Jesus Christ, to expect great things of Him, and to undertake great things in His name for the promotion of His Kingdom. I have prayed and am still praying to this end. Brethren, pray for us, that our vision may become a reality.—A. H. Dulaney.

#### WARREN.

We have just closed a very fine meeting. Seventeen were received into the church and thirteen infants baptized. The whole town was stirred and great good done.

Brother M. S. Monk did the preaching. He is a very fine preacher, clear, strong and attractive. Great congregations heard him from day to day. Everybody was delighted with him. I feel that many others will come into the church in the near future. Every department of the church is well organized and new ones are coming in-

to the Sunday school and Missionary Society. We are growing. We have just finished a large balcony. This was a necessity because of the large growth in the Sunday school. We shall grow faster now.—R. W. McKay.

#### IMBODEN.

Our presiding elder came to us on April 23 and held our second Quarterly Conference. The reports were very satisfactory. I have one of the best little churches here in the district. The Sunday school is growing in numbers and in interest. Our revival meeting began on Easter Sunday and closed Friday night, May 5. Brother Watson preached the opening sermon on Easter Sunday, and we all knew when he was through that there was a risen Lord that walked and talked among us.

Brother Bearden came on Monday and stayed with us through the meeting, and of course you know we heard some good preaching. Each morning Brother Bearden addressed the students of Sloan-Hendrix Academy, and their many expressions of appreciation show that he inspired them to seek the high ideals of life.

Brother Watson is doing his district work with a steady hand, and makes his preachers and people feel like each one has a part in the work of the kingdom. We are going to build a new church about next year. Our Sunday school is overflowing our building now. We will observe Mothers' Day next Sunday.—Elisha Dyer, P. C.

#### OKLAHOMA AND ELSE.

I have just returned from Hugo District Conference. It was well attended.

Rev. C. L. Brooks, one of the greatest preachers we have in Southern Methodism, preached the opening sermon Monday night, May 8. His text was Colossians 3:3. It was a great theme. He also preached one of the greatest sermons Sunday night at Fort Towson that I ever listened to, on "Charity," from the thirteenth chapter of First Corinthians. I only got to stay one day, but heard most of the preachers report. What I heard was very good. About 25 per cent of their salaries had been paid, and their Sunday schools were very well attended, but the spiritual condition was not so good. It was low.

One of the saddest things I find today in the Methodist Church is the small percent of families that have the old-time family altar in their homes. There were only about 3 per cent reported of the membership up till the time I left. My honest opinion is that unless we get back to the old-time custom of having family worship in the homes, around the fireside, we are going to raise children, both boys and girls, who will go out into the cold world poorly equipped for the great battles against sin and the devil. It was around the old-time family altar, which my father erected during the civil war, that I was taught the great lesson of loving the fireside. It was there I caught the first idea of home religion. I have held only a few meetings this season, as it has been a very unfavorable year. There have been many hindrances.

I want especially to mention the meeting in which I helped Brother S. L. Durham at Shawmut, Ark. We have only 15 or 18 Methodists there, and no church; had to hold our services in a small school house, and it wouldn't hold the congregations. But we made out the best we could for

eight days, and had a very fine meeting. The good Baptists joined in with us and were as good workers as we had in the meeting. They rendered good service all through. One of the best things we did there, so Brother Durham writes me, is that he has secured a good lot and is going to build a parsonage and church at that place. We also had a very fine meeting at old Mount Tabor, ten miles out from Glenwood and 25 miles south of Hot Springs, up in that mountain country. We laid the foundation for what we all think will be a great revival, which we expect to hold either in July or in August. The people are going to build a large arbor for the occasion.

Pray for that work, for it has been greatly neglected for some cause, which I am not able to say now, unless it has been because those who have been sent there didn't have the financial means to stay on the work long enough to accomplish what could have been done. Brother Durham certainly has and is doing fine work there, and he never grumbles when the time comes to go to his appointment, no matter how far it is to walk. He often walks from 18 to 20 miles from Saturday till Sunday evening. His people are all in love with him, too, and they feed him old-time country hams and good shoulder meat, and give him some money. I am now at home for a while, getting ready for my summer work.—J. A. Hall.

Fort Towson, Okla.

#### MOUNT IDA.

Having come from the Texas Conference in December, 1915, stopping at Mount Ida, in the Prescott District, I am well pleased and well-fixed, and am being cared for royally. My people are a lovely people, and know how to do things. Being a new man in the Conference, and serving a new people, has made it a little hard, but I am getting somewhat acquainted with the work and ways of the Arkansas people. I will be glad when I can meet my brethren in the Conference and get acquainted with them. On account of the illness of my P. E., Brother Hayes, I had to be P. E. and P. C. both for the first quarter. This made it a little awkward for a new man. So on the second round Brother Hayes came on time. Well, I don't know just what kind of a man I was looking for, but when he came I found him to be a loving, also a lovable man and a good P. E. He will spend a week with me next time, and I am expecting a good time. I shall show him some of the rockiest mountains on my charge. As I am not expecting to move this fall, I am sorry that Brother Hayes is serving his fourth year. The people of Mount Ida gave us a royal reception when we came. They have proved to be good. On March 9 we began a series of sermons on Methodist Theology, which drifted into a good meeting which ran ten

#### CHILLS

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days, with 14 additions up to the present. Our prayer meeting is doing fairly well; 22 present last night. Sunday school doing fine work. League building up nicely. Some increase in membership. Washita Sunday school has doubled its membership. Rocky Valley has fine attendance. Oden and Oak Grove have fine Sunday schools, but do not use our literature. Everything is moving on fine. We turned one of our places (Butram's Chapel) over to Brother Gentry, with a new church house half finished and lumber paid for to complete it with. I think his people are well pleased. I have six churches, one of them a half station. This keeps me moving. I am believing that we will come to Conference this fall with a good report. Pray for us, brethren, in our new field. We are hoping, praying and expecting a good year from the Lord.—G. M. Yearwood, P. C.

#### EAST SIDE, PARAGOULD.

Our second Quarterly Conference was held on the 10th ult. Our popular and efficient presiding elder, Rev. H. H. Watson, was in the chair to the profit and delight of us all. Reports show that East Side and Griffin Memorial are on the map with all the colors of the rainbow. Our women are doing a noble work, having raised about \$140 and sent in \$25 on our benevolent claims. Our congregations are good and we are on the eve of an old-time revival. We open our campaign next Sunday, the 14th, with an initial "Fathers' Day." I know it is "Mothers' Day" in turn, but we decided to give "poor old dad" the day and have our good mothers wait a week. If there is anything original about the "Fathers' Day," we claim it for East Side, as I have never seen it in a book, paper, or magazine. We have no patent on it. Rev. J. G. Parker of Mountain View will be with us in our meeting.—James F. Jernigan.

#### MELBOURNE.

We are getting along fairly well on the Melbourne Circuit. Have had four conversions and received 15 into the church up to date. Have six Methodist Sunday schools on the work, with an enrollment of 275, all doing good work, hence we are expecting some good revivals this year. Faithful work in the Sunday school means much to the church. We have five church houses and seven organized classes, with an enrollment of 337 members. We claim the oldest church house in the country—old Philadelphia Church, five miles northeast of Melbourne, which was completed in the year 1858. We are repairing this grand old structure this year, and then it will be by far the best church house in Izard county. There are many prominent men in Arkansas and other places who have been connected with old Philadelphia Church, and who have relatives and loved ones buried in the cemetery near by, or who were at one time members of said church, who would doubtless like to assist in repairing the same. If so, please send your contributions to J. A. Byrd at Larkin, or to John M. McCollum at Zion, or to the writer at Melbourne.

I do not want to make this commu-

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nication too long, but one thing more I must mention. A few nights ago the good neighbors of the town came rushing into the parsonage, about 40 in number, on into the dining room and kitchen, and proceeded to unload flour, coffee, sugar, lard, and, in fact, so many good things to eat that the parsonage looks very much like a retail grocer's store. So we feel sure that we are not going to starve. We are serving a noble people, and are trusting the Lord for great results.—J. W. Black.

#### NEW LIBERTY CIRCUIT.

Our second quarterly Conference convened May 6 at New Liberty. Our Presiding Elder was with us and did some able preaching. His visit to us was a profitable one. Saturday we had fairly good attendance and Sunday a large audience greeted Brother Watson. Our second quarterly Conference was an inspiration to us. We felt like we had been sitting together in heavenly places in Christ Jesus.

Financially we are getting along nicely. We raised our assessment to the Methodist and hope to do more for our much loved paper in the near future.

Our Sunday school work is taking on new life. Our outlook just now is promising for some genuine old time revivals. Spiritually we have made progress in the past three months. Our church workers are becoming more interested in their work, and signs of spiritual growth and life are more easily seen now than a month ago.

I feel now like we were going to meet everything in full this year with our motto, Each service better and each member a worker.—T. H. Wright, P. C.

#### FROM BROTHER RIDINGS.

I wish to express my appreciation for weekly visits of the Methodist during the last 14 years. I wrote to Brother Thornburg and told him I was not able to pay for it, and asked that it be discontinued. He wrote me a card and told me that I must not be without my church paper, and said they would fix it so I would not have to pay only when I was able and wanted to. I have that card yet in my Bible. I have often breathed a warm prayer for him, because it was through his loving kindness that the dear old "Methodist" still comes to me. And now I am alone in the world, and not able to earn a living by labor, and not able to preach but a very little from the pulpit, but am doing some good in a private way. I hear so much profanity of late years that I have become almost cranky about it. It is not confined alone to sinners, but members of the churches indulge in it. And not the men only, but women are guilty.

When I saw the announcement of the "One-to-Win-One" campaign in the Methodist, I asked the Lord to enable me to win more than one, and He answered my prayer. I had a friend that had a large family, mostly girls; he and his wife belonged to the Baptist Church, and yet he was the worst to take the name of God in vain, that I ever saw almost. And, of course, what the father does the child is apt to follow. I wrote to four of the girls and gave them a text to work, and told them when they heard any one using the name in vain to repeat the text in their hearing. "Thou shalt not take the name of the Lord thy God in vain."

So in a few weeks I went down there

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#### OBITUARY.

HARRISON.—Mrs. Fannie Harrison (Barlow) was born near Princeton, Dallas County, Arkansas, January 1, 1850. She professed religion and joined the Methodist Church at the age of fourteen, and lived a very devoted Christian till the time of her death a few months ago. She was first married to Robt. Stevenson in 1872. After his death, which occurred in 1876, she was married to Henry Harrison, February, 1896. They were permitted to live together only three years. After the death of her second husband, Sister Harrison lived with her daughter, Mrs. W. R. Green, until her death, January 30, 1916.

We know she was a good woman because of the family she reared. She was afflicted for the last thirteen

and remained nearly three weeks, and I heard nothing of the kind from one of the large family that had been so bad about it. The man told me that it was a bad habit, and that he "cut it out." He claimed that he never swore an oath in his life, simply because he used "my" instead of "by." I have written to others and sent literature on the subject with good returns. Praise the Lord! The One-to-Win-One campaign ended on my 75th birthday. I felt like I had something by which to remember my birthday the rest of my life. I would love to see many of the brethren in the ministry.

May the dear Lord bless them all as they go about doing good. God bless the dear Methodist, its editor, and readers till we all shall meet in that beautiful home over there.—H. H. Ridings.



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That she was wholly resigned times to the will of God n doubts, that she was fully pre to meet God in peace, nobody tions; and that she is today i Paradise of God, everybody be She met the conditions of salv she lived according to the Chr standard; she died a trium death, and is now wearing the of life which is promised to the ly faithful. It was an inspirat anybody to know "Aunt Fanny." cheerful spirit during her sore

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tions would make a person ashamed to complain of any ordinary trouble. I feel, as hundreds of others, that I have been made better by her having lived in our midst. She is gone not to return, but in the hearts of her children, her grandchildren, and her many friends, she still lives. The memory of such a life will help to cheer us along the way, and when we are sad, the thought of her life will make us glad. May many of us imitate her in our lives in order that we may follow her as she followed her Lord and Master.—Her Former Pastor, T. F. Hughes.

**STRICKLAND.**—Mrs. Mary Anne Strickland (nee Gillespie) was born in Alabama July 5, 1835, and departed this life March 20, 1916. She was married to J. F. Strickland in 1858 and for above fifty-seven years the devoted couple lived happily together. They came to Texas in 1885, and lived for a few years near Paris. Since then they have lived in the White Rock community near Honey Grove in Lamar County. She leaves a husband one son, R. B. Strickland of Paris, Texas, and four daughters, Mesdames J. W. Curtis, J. C. Farr, and J. G. Land, all of Hot Springs, Ark., and Mrs. L. T. Lovell of Honey Grove, Texas. She leaves fourteen grandchildren and three great-grandchildren besides a host of personal friends.

These few facts by no means tell the story of the illustrious life just ended. I have called Sister Strickland's life "illustrious." According to the way the world counts greatness she perhaps would not be entitled to this appellation, but I sincerely believe that according to the way God counts greatness her achievements were glorious beyond human description. Three things about her life impressed me. First, she gave her whole life to God. She was reared in a typical

#### 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.

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Methodist home of the pioneer days, was converted and joined the Methodist Church at about the age of twelve and for nearly seventy years she was a devoted follower of the Christ, who saved her in childhood. In the next place her unselfish devotion to her home and her loved ones deserves mention. She gave her life for those about her and bore her trials and pains with a fortitude that was born only of faith anchored securely to the cross of Christ. In the last place she was a faithful mother. Of the eight children committed by divine love to her care she could say as the shadows fell, "Of those whom thou gavest me I have lost none." Three of her children we have every reason to believe are safe in the Father's heavenly home and the other five are all living noble Christian lives. One of her grandsons, Rev. Roy Farr, of Portland, Ark., is a member of the Little Rock Conference. What greater work could any mother do than to guard the lives committed to her care and train them for the Kingdom of God? Verily "she rests from her labors and her works do follow her."

Our heart goes out in sympathy for those bereaved ones.—Her Pastor, Arthur T. Bridges.

**WARD.**—W. T. Ward was born in Tennessee, December 14, 1855; moved with parents to Arkansas when young; was married to Miss Jane Lloyd December 24, 1876. Joined the M. E. Church, South, at Hopewell Church in 1876 under the pastorate of Rev. Jno. Dunaway. Died February 22, 1916, of pneumonia.

Brother Ward had served the church long and faithfully as superintendent and steward. Every preacher who has served the old Martinville Circuit, then later called the Bee Branch Circuit, now known as the Damascus Circuit, will remember Brother Ward and his good Christian wife and their hospitable home. His home was the preacher's home, a haven of rest for the weary itinerant. He leaves three boys, Garland, Oscar and Henry, and one girl, Dora, and a sweet-spirited wife to post the wearisome path of life fatherless and husbandless.

May the Father of mercies be a father to the fatherless and a husband to the widow. His remains were buried in the old Hopewell Cemetery. The funeral services were conducted by his pastor, Rev. R. P. Bates.—His Friend, W. W. Wood.

**HALTOM.**—S. E. (Young) Haltom was born in Madison County, Tenn., October 21, 1834. She was married October 8, 1853, to J. S. Haltom and died in the home of her son, Dr. N. F. Haltom, Buena Vista, Ark., April 22, 1916. Sister Haltom was a member of the M. E. Church, South, more than 62 years. This long and eventful life was spent in devotion to God and the church. Her trust in God beautifully dominated her life and actions, filling her with sweet content as she softly walked through the evening shades waiting the summons to come up higher. After seven days' illness without pain, she had only to draw the drapery of her couch about her and lie down to sleep until Christ shall come "to be glorified in his saints." She was buried in the cemetery at Emmet, Ark., beside her husband, who preceded her nineteen years.

Rest in peace loving and beloved one, for the Word of God which liveth and abideth forever hath promised thee a glorious resurrection. She

leaves three sons, two daughters and a host of grandchildren, beside many loving friends to mourn their loss.—Her Pastor, A. G. Cason.

**WOODS.**—Mrs. Virginia Bird Woods, nee McKenney, was born in Phillips County, Ark., January 5, 1884, and passed away at Rondo, Lee County, Ark., January 13, 1916. Christmas day, 1901, she married John H. Woods, and to this union five children were born, two of whom preceded their mother to the better land. Of the three children left the baby girl is only a little over two years old. Besides the husband and children Sister Woods leaves a father, one brother and one sister, many relatives and a host of friends to mourn her departure. Sister Woods was only sick a few days and was unconscious a good part of the time, but she was ready for the summons, having professed religion several years ago. Last summer at our meeting at Rondo her husband also professed faith in Christ and I baptized and took them both into our church. Sister Woods was a quiet, unassuming Christian lady, whose, humanly speaking, untimely death is a mystery to us. But we all bow in submission to the will of Him that doeth all things well, and some day we shall understand.—Jno. Score, P. C.

#### RETIRING THE BISHOPS.

In the Northwestern Christian Advocate, Rev. Edgar Blake, Secretary of Board of Sunday Schools of the Methodist Episcopal Church, under the above caption writes in part as follows: "One of the most distressing questions that the General Conference has to consider is the retirement of the bishops when they have reached that point in their lives where they are no longer able to render full and acceptable service. Those who participated in or who witnessed the retirement of any of these bishops (whom he had named) were impressed by the mental distress attending that action. There was always a feeling of sorrow, even among those who felt that the interests of the Church required the retirement of certain bishops and who acted according to their convictions. Frequently the bishops themselves have resented retirement, and have complained bitterly at what they considered their ill-treatment. Some have even threatened reprisal against those who favored their retirement. Families and friends have sometimes been estranged from the Church and have withdrawn their allegiance. There are few delegates who have participated in the retirement of a bishop who have not desired a means that would avoid the distress that always attends the compulsory method." After describing the automatic method adopted by the last General Conference, and referring to the criticism that has arisen, Dr. Blake continues: "It is complained that the retirement from the active episcopate is a hardship to the bishop so retired. One writer asserts that it leaves him naked and old and comfortless. Such language is too silly for serious consideration. If to be released from all official burdens and responsibilities and given a pension of \$2,500 a year for life is to be left naked and old and comfortless, there are very few Methodist ministers of the writer's acquaintance who would not welcome that kind of destitution at seventy-three. We can conceive of nothing more alluring to one who has given a life time to the service of the

Church than a period of freedom from responsibility at the end of life with an assured competence to provide for all of one's wants to the end of one's days." Discussing the loss to the Church, Dr. Blake says: "It is true that the retired bishop is released from the obligation to travel throughout the Connection at large, and he is also released from the responsibilities of residential and presidential supervision of areas. He remains, however, an advisory member of the Board of Bishops, he has a voice in all of their deliberations. He is a member of all connectional boards and committees of which the bishops are ex-officio members, and is eligible for any other committees and commissions that the Church may care to appoint him to. His pen and his voice are free. He has access to the press, the platform, and the pulpit. He is at liberty to travel as he wills. All the influence and power that inhere in him as a man inhere in him still, and he is at liberty to use them to their fullest extent in the service of the Church." Is it not true then that a retired bishop may render large and valuable service? Is his hardship in any sense comparable with that of the old preacher who superannuates on a pittance doled out of meagre funds? The Church should care for its aged bishops and also provide well for the superannuates from the ranks.

#### 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.

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#### 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 & Willis, Attorneys for Plaintiff.  
Wm. W. Threlkald, Attorney Ad Litem.

## GOD REIGNS.

Never was it clearer that a supreme moral Ruler presides over the actions of men. God is visiting the world in judgment. If the world could live on, escaping the inevitable issues of militarism, materialism and utter godlessness, then indeed faith would have been put to an awful test. If nations could sow to the flesh and not reap corruption, all apologetic for the Christian religion would seem to have broken down. But as the situation throughout the world now stands, the moral order of the universe is having complete vindication. It is apparent that God is not mocked. "The Lord reigneth; let the people tremble. \* \* \*

In what sense is God visiting the nations in judgment? By giving them up to the inevitable results of all their unchristian philosophies and creeds. By letting them try, as they wished, to work out their national salvation through force of arms. By allowing them to do as they have for years prepared to do and surrendering them to the fruits of their own worldly ideals, God has withdrawn his restraining hand so that the nations might demonstrate to themselves and to the world the baneful effects of reckoning without the holy imperatives of Sinai and Calvary. The nations have paid small heed to the message of Christianity. They have marshaled the forces of acute scholarship in the effort to break down the authority of this message. As sure as there is a living God, this thing could not go on. God who spared not his own son, but freely delivered him up for us all, will not suffer the course of human events to terminate in universal atheism and world-wide godlessness. A race with a Christ in its history and a Cross whereon the Lord of life made the supreme sacrifice for sin, will not be suffered to pour perpetual contempt on all that is holy and divine. The very constitution of things rebels against such denial of God and hastens to bring men to terms.—Christian Intelligencer.

## JAPAN METHODIST CHURCH.

The third General Conference of the Japan Methodist Church convened recently and was well attended and exceedingly interesting. The personnel of the delegates was striking. Like its American parent, the Conference is made up of equal numbers of preachers and laymen. "Among them," writes a missionary, "the smallest in stature but highest in position and best known throughout the country, was the Hon. S. Ebara, a member of the House of Peers and one of the political leaders of the empire. Near him were two other distinguished men. One was Dr. Ohosuke Sato, president of the Sapporo Agricultural College and second exchange lecturer to the United States. The other was Hon. Taro Ando, once Consul-General in Honolulu, but now president of the National Temperance Society. In the back row was Judge Miyakoshi, perhaps the sharpest debater in the whole company, and at his left sat Mr. H. Nakamura, a prominent real estate dealer of Kobe. A high school professor, three middle school principals, two teachers, and a doctor upheld the standard of professional men, while the little company of business men brought to all the proceedings their practical experience and hard business sense. Of the twenty-three ministers two are college presidents and two

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

QUARTERLY CONFERENCES  
NORTH ARKANSAS.BOONEVILLE DISTRICT.  
(Third Round.)

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.....

are professors in theological schools. Bishop Harris, honorary Bishop of the Japan Methodist Church, was present.

Reports showed that the church has a membership of 15,364, a growth of 2,909 since the last general conference. The Sunday schools show a total of 28,438, a gain of 1,204, and the Epworth Leagues now have a membership of 3,103, a gain of 1,403.

But the most striking gain has been in finance. The giving of the church has doubled in four years, advancing from a yearly total of \$33,278 gold to \$63,548.

When the Japan Methodist Church was organized there were but sixteen congregations that were self-supporting. At the time of the second general conference there were twenty, and now there are twenty-five. In addition there are eighty aided churches, sixty-eight preaching places in charge of missionaries, a total of 269 places from which representatives of this Conference proclaim the gospel throughout the empire.

The fraternal delegate from the Methodist Episcopal Church, South, stated that his denomination plans to erect thirty new church buildings in Japan in the next ten years, and the announcement was received with great applause.—Southern Missionary News Bureau.

## THE SALOON AN ECONOMIC LOSS.

"I most emphatically believe in the work you have undertaken. There is nothing more absurd than the belief that the closing of the saloon will cause workingmen to lose their jobs. There are few things more important to our social advancement than the loosening of the grip of the liquor interests upon the labor movement. The saloon represents economic loss. Of course, there may always be dislocation of a temporary kind in the labor world, because of any change, such as the closing of saloons; and this must be met, as you propose to meet it, by, among other things, the establishment of temporary labor exchanges to find work for those thus losing their jobs. One of the points in your program that especially attracts me is the attempt to promote the organization of adequate social centers as substitutes for the saloon, these to be conducted upon the broadest possible basis—so broad that any citizen may avail himself of their privileges. At present the saloon does, although too often in vicious fashion, supply a real recreative and social want which is not met in any other fashion. Unless this want is met in the right kind of way, it will find gratification in the wrong kind of way."—Theodore Roosevelt, in a letter to Dr. Charles Stelzle.

If we would endeavor, like men of courage to stand in the battle, surely we should feel the favorable assistance of God from heaven. For He who giveth us occasion to fight, to the end that we may get the victory, is ready to succor those that fight manfully and do trust in His grace.—Thomas A. Kempis.

Walnut Tree Ct., at Egypt.....July 25-30  
Waldron and Cauthron Ct.....Aug. 5-6  
Waldron Sta. ....Aug. 12-13  
Waldron Sta. ....Aug. 13-14  
Danville Sta. ....Aug. 19-20  
J. H. O'BRYANT, P. E.

CONWAY DISTRICT.  
(Third Round.)

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 22-23  
Dover .....July 29-30  
Atkins .....Aug. 5-6  
Plumerville .....Aug. 12-13  
Springfield .....Aug. 19-20  
Hartman and Spadra .....Aug. 26-27  
London .....Aug. 26-27  
JAS. A. ANDERSON, P. E.

FORT SMITH DISTRICT.  
(Third Round.)

Midland Heights .....June 3-4  
Hackett Ct., at Jenny Lind.....June 10-11  
Fort Smith Ct., at Oak G.....June 24-25  
Dodson Ave., Fort Smith .....June 25  
Van Buren Ct., at Bethel.....July 1-2  
Van Buren Sta. ....July 8-9  
Ozark Ct., at Pleasant G.....July 15-16  
Beech Grove Ct., at Oak G.....July 16-17  
Mulberry and Dyer, at M.....July 22-23  
Central, Fort Smith.....July 23  
Huntington and Mansfield, at H.....July 29-30  
Hartford and Midland.....July 30  
Greenwood Station .....Aug. 5-6  
South Fort Smith.....Aug. 6  
Charleston Ct., at Oak G.....Aug. 12-13  
Ozark Station .....Aug. 13  
Kibler Ct., at Kibler.....Aug. 19-20  
Alma Station .....Aug. 20-21  
First Church, Ft. Smith.....Aug. 27  
WILLIAM SHERMAN, P. E.

LITTLE ROCK.  
ARKADELPHIA DISTRICT.  
(Third Round.)

Willow Ct., at Sparkman.....May 20-21  
Hot Springs Ct., at Morning Star.....June 3-4  
Third Street .....June 4-5  
Malvern Ct., at Clear Creek.....June 10-11  
Benton Station .....June 11-12  
Arkadelphia Ct., at Hart's Chapel.....June 17-18  
Malvern Station .....June 18-19  
Friendship Ct., at Midway.....June 24-25  
Traskwood, at Lonsdale.....July 1-2  
Central Avenue .....July 2-3  
Leola and Carthage, at Leola.....July 8-9  
Cedar Glades, at Gladstone.....July 15-16  
Ussery Ct., at Piney Grove.....July 22-23  
Park Avenue .....July 23-24  
Holly Springs Ct., at Mt. Carmel.....Aug. 5-6  
Princeton Ct., at Hunter's Chapel.....Aug. 6-7  
Dalark Ct., at Friendship.....Aug. 12-13  
Arkadelphia Station .....Aug. 13-14  
Oak Lawn Station.....Aug. 26-27  
B. A. FEW, P. E.

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  
DeVall'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, at Sardis.....May 27-28  
Hope .....May 28-29  
Okolona, at Center Grove.....June 3-4  
Delight, at Saline.....June 10-11  
Shawmut, at Smyrna.....June 12-13  
Caddo Gap, at County Line.....June 17-18  
Amity .....June 18-19  
Washington, at Sardis.....June 20-21  
Emmet, at Holly Grove.....June 24-25  
Fulton .....June 25-26  
Blevins (Dist. Conf.).....June 29-July 2  
Orchard View, at Bethel.....July 8-9  
Murfreesboro .....July 9-10  
Mt. Ida, at Oden.....July 15-16  
Columbus, at Saratoga.....July 22-23  
Center Point, at Trinity.....July 29-30  
Gurdon .....Aug. 5-6  
Mineral Springs .....Aug. 12-13  
Nashville .....Aug. 13-14  
Harmony .....Aug. 19-20  
Bingen .....Aug. 26-27  
Prescott .....Sept. 2-3  
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.

## NERVOUS DISEASES

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

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