Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVI LITTLE ROCK, ARK, THURSDAY, APRIL 26, 1917 NO. 17

NOW THEREFORE LET PHARAOH LOOK OUT A MAN DISCREET AND WISE, AND SET HIM OVER THE LAND OF EGYPT. LET PHARAOH DO THIS, AND LET HIM APPOINT OFFICERS OVER THE LAND, AND TAKE UP A FIFTH PART OF THE LAND OF EGYPT IN THE SEVEN PLENTEOUS YEARS. AND LET THEM GATHER ALL THE FOOD OF THOSE GOOD YEARS THAT COME, AND LAY UP CORN UNDER THE HAND OF PHARAOH, AND LET THEM KEEP FOOD IN THE CITIES. AND THAT FOOD SHALL BE FOR STORE TO THE LAND AGAINST THE SEVEN YEARS OF FAMINE WHICH SHALL BE IN THE LAND OF EGYPT; THAT THE LAND PERISH NOT THROUGH THE FAMINE.—Genesis 41:33-36.

LET US HAVE NATIONAL PROHIBITION.

Prohibition would be best for our nation in times of peace. It becomes almost necessary during war. We must have sober soldiers. Our trainmen and munitions makers must be sober. Our farmers and mechanics must be efficient. Our people will need for food the millions of bushels of grain now annually converted into liquid poison. Our people can use to better advantage the $2,000,000,000 which they have been wasting on drink. Internal revenue will be cut off. Certainly, but the people will have the money with which to pay direct taxes, and the drinking man will be better able to earn money. Thousands of distilleries and breweries have already been converted into factories for other products. The rest can be profitably used as factories or to make denatured alcohol. All things conspire to bring the domination of the liquor traffic to a speedy end. Let every patriot write to his Congressman and Senators to favor national prohibition now. Ages ago God said: "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity," and when we derive our revenue from the drink traffic we incure the "woe" of God for "building with blood." A nation half drunk and maintaining its government on the revenue of blood cannot stand. Let us take heed lest we fall through longer complicity in blood-guiltiness and drunkenness.

DRASTIC ACTION NECESSARY.

Although the food supply has not changed since Congress declared a state of war, and although America is amply able to feed itself, even if our coasts were blockaded by an enemy, the prices of practically all kinds of food have advanced from ten to fifty per cent. This is not due, as is often the case in war, to the use of a depreciated currency. The high prices during and after the war between the States was due, not so much to a scarcity of materials, but to the substitution of paper currency for metal money. Our money today is just as good as it was a month ago, and yet it buys less food, although there is no real scarcity of food. The rise is almost solely due to a feeling of insecurity, to overbuying by those who are able to lay in a supply, and to speculation. While this increased cost is felt by all, it is peculiarly heavy upon the people who depend on small salaries and wages which have not correspondingly increased. Less than ten per cent of the rich man's income is spent for food. while almost forty per cent of the poor man's wage goes for what his family eats. The government expects many of the sons of the poor to become soldiers and many others to continue faithfully at work in shop and on farm to furnish supplies for the nation. The law may be invoked to force men into army and other service, and taxes will be collected to meet expenses. Now the war is waged for the protection of human life and the promotion of real liberty. If drastic measures are justified in raising and maintaining the armed forces of the nation, drastic action may be justified to prevent starvation and other suffering among the poor and unfortunate. We believe that, under the existing conditions, immediate action should be taken by Congress to fix the price of foods, to prevent the hoarding of needed stuffs, and to guarantee fair prices to the producers. Unless this is done, a few conscienceless vultures will take advantage of the situation to promote their selfish interests and exploit the poor and helpless. Even honest and honorable merchants, seeking to protect themselves against loss through rapid fluctuations, may become temporary oppressors of their customers. Under ordinary circumstances we would vigorously oppose such central control, but the situation is unprecented, and the government should adopt measures to stabilize conditions. There is no occasion for panic, but need for far-reaching and wise action by those who are responsible.

THE UNIFICATION PROBLEM OF PROBLEMS.

Zion's Herald of April 18 says: "American Methodism will be disappointed, although it will not be greatly surprised, to learn that the special committee of the Commission on Unification on the status of the colored membership in the reorganized Church, which met in Cincinnati last week, made very little, if any, progress. This question, which is admittedly the most vexed that confronts the commissioners, was discussed by the committee for two days, but without final results being reached. The problem was then entrusted to a sub-committee, which is understood to be composed of members representing the most diverse views, in the hope that a solution may be reached. It will meet in Traverse City, Mich., some time in June. It is well known that the problem centers about the place of the negro in the General Conference—whether or not he is to have a place in that body on a parity with the white membership. The meetings were characterized by mutual good will and brotherliness, and a sincere desire to find a solution that would make possible the union of American Methodism."

We have been and are enthusiastic for unification. It must come. It will ultimately come. But it should not come till the whole question of Methodism and the different races is satisfactorily solved. To Northern Methodists it seems to be largely the relation of their present 350,000 colored members to the reorganized church. To us it is a much larger and deeper problem. If the 350,000 negroes now in the Northern Church constituted the whole problem, it might be easily solved, but we are and ought to be more interested in the 275,000 members of the Colored Methodist Episcopal Church, and equally interested in the two great African Methodist churches with more than a million members. Our commissioners do not represent us if they do not seek to find a plan which looks to the unification of all negro Methodists. However, we have argued, and reiterate it, that the relation to the negro should be a missionary one, and that definite and distinct provision should be made to give Africans, Chinese, Indians, and other races such a relation that they may organize their own racial or national Methodisms whenever they are ready for autonomy. By this method each race will be given opportunity to make its own contribution to universal Methodism and to develop according to its own genius. Thus only will future strife and secessions be avoided. By standing firm for this principle Southern Methodism may delay unification, but will at last secure results that will be appreciated by every race. We stand for the self-development of each and every race with the co-operation, but not the domination of the stronger race.

ACT CONSIDERATELY.

College men, because they usually have high ideals and are well informed on the issues, are naturally the first to offer their services when their country is in peril. We honor their zeal and patriotism, but advise careful consideration lest action be hasty and unwise. General Leonard Wood, one of our highest military authorities, has addressed representatives of leading colleges thus: "Tell your young men to stick to their present duties until such time as the government calls for men. This it will undoubtedly do when its plans are announced. The most important service men can render their country now is to stay at their universities and put in all the time possible under a military instructor in preparing themselves for probable service. There is no reason whatever for the men discontinuing their college work until the government plans are definitely announced." The same advice might be given to those who are thinking of giving up college work in order to rush to the farm. There are thousands of loafers in our cities and towns who ought to go immediately to the farms and shops and the army as the government calls for them. The few thousand in the colleges are a mere drop in the bucket when added to the supply of manual laborers, but they are the source of supply for future leadership in all departments of life. The government should have a complete list of them and know the preparation and qualifications of each student, and at the proper time assign each to the work for which he is best suited, whether in army or navy or shop or field. It is very proper to shorten the college session by eliminating holidays, canceling athletic schedules, and by lengthening lessons and omitting all unnecessary extras. During the next six weeks the students may profitably devote all their time to serious pursuits and none to the usual recreations, and by conference and correspondence determine definitely the best service which each may be able to render his country. Haste and panic now may wreck many a life for little public profit.

AN OPPORTUNITY.

In a recent number of the Christian Advocate is an appeal for aid for Paine College for Negroes by the commissioner, Rev. John W. Gilbert. This is our only school which is doing work for the negroes. It has always been poor in material things, but rich in its faculty and students. It is the nexus between our Church and the Colored Methodist Episcopal Church. It is our greatest opportunity to help a body of worthy negroes who are making a heroic struggle to carry on their educational work. The fact that their Church is peculiarly related to ours is their handicap unless we do our duty. It is supposed that we are helping and encouraging them. If we fail, they suffer. Testimony is abundant that Paine College is achieving large results with small means. The graduates of this school are among the most trusted leaders of their race. Prof. Gilbert was Bishop Lambuth's faithful traveling companion in his pioneer work in Africa. He now asks us to give him fifteen thousand dollars to save the institution from financial jeopardy. Let Arkansas Methodists liberally respond by remitting to John W. Gilbert, Commissioner for Paine College, Augusta, Ga.

Praying for the conversion of a hundred souls is like using a shot-gun, but praying definitely for one is rifle marksmanship.

Time given to the wise selection and proper reading of the hymns and Scripture lessons in the public service is profitable.

The pastor who enjoys the praise of his predecessor may be permitted to preach on sanctification.

Arkansas Methodist

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A. C. MILLAR.....Editor

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1. All subscribers are counted as permanent unless notice is given to the contrary.
2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.
3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers: "I saw your advertisement in the Arkansas Methodist," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

DISTRICT CONFERENCES.

Paragould Dist., at East Side, Paragould, May 7.
Prescott District, at Mineral Springs, May 17.
Monticello District, at Eudora, May 17-20.
Arkadelphia District, at Oaklawn, Hot Springs, May 17-20.
Little Rock District, Hazen, May 30.
Fort Smith District, at Lavaca, May 30.
Pine Bluff District, at Stuttgart, June 28-July 1.
Camden District, at Waldo, July 6-9.

PERSONAL AND OTHER ITEMS.

Rev. A. M. Robertson, our pastor at Sheridan, is issuing a very interesting church bulletin.

Rev. A. E. Holloway of Harrison is assisting in a revival at Gardner Memorial Church, Argenta.

The enrollment in Boston University, a great Methodist institution, is this year about 3,300.

While in the city attending a funeral last Monday Rev. W. C. Watson of Pine Bluff District called.

Rev. C. E. Gray reports that everything on Charleston charge is moving along about normally.

The Alabama Christian Advocate reports a rapidly increasing circulation. It has almost reached 11,000.

Rev. B. E. Mullins writes that prospects on his charge, Washington, are better. There is an increase in attendance at all points.

Rev. S. M. Yancey of Rogers reports that his work is in good condition and the Lord is blessing all the efforts put forth for his cause.

As expected, the Florida Legislature has passed a resolution submitting a prohibition amendment to a vote of the people in November, 1918.

It is announced that Columbia University has registered this year 18,176 students, showing an increase of nearly 3,000 over last year.

Rev. J. D. Hammons of Winfield Memorial Church, Little Rock, is announced to preach the sermon next Sunday to the graduates of Searcy High School.

Rev. J. W. Head, formerly of the Arkansas Conference, now of Central Texas, recently opened a fine new church at Venus, Texas, and is planning for a new parsonage.

On his way to represent the North Arkansas Conference Sunday School Board at Helena and Jonesboro District Conference, Rev. W. T. Martin of Booneville called Tuesday.

Those who are interested in meeting the arguments of Socialism may secure a catalog of the best 100 anti-Socialist books free by writing to American Anti-Socialist, Washington, D. C.

A bill for state-wide prohibition, after a hotly contested fight, has passed both houses of the New Hampshire Legislature, and will probably be signed by the governor before this is read. The law will be effective in May, 1918, and will make New Hampshire "bone dry."

Rev. J. J. Galloway of Earle publishes weekly for his church an excellent bulletin called The Herald. A recent number stressed the value of the Arkansas Methodist and urged members to subscribe.

The attendance of students at the Divinity School of the University of Chicago during the past twelve months was 523. The Divinity School has just received gifts amounting to $250,000 for the erection of new buildings.

Large credit for securing prohibition in New Hampshire is given to two ministers, Rev. J. G. Alton, a Methodist, and Rev. Jonathan Lewis, a Baptist. It is said that New Hampshire Christians literally prayed the measure through.

April 2 the Memphis Noon Meeting celebrated the thousandth day that the meeting has run. It has been a blessing to many weary, sin-sick souls. It is under the direction of Rev. Ben Cox, at Central Baptist Church, Memphis, Tenn.

The Baltimore Southern Methodist, in spite of high cost, has just closed a very successful year, having added 1,500 subscribers and secured on assessment $2,382. It asks for 1,000 more subscribers during the year, and ought to get them.

The Executive Committee of the Federal Council of the Churches of Christ in America has called a special meeting of the Council at Washington, D. C., May 8-9, for prayer and conference, and to prepare a suitable message for this critical hour.

Rev. T. D. Scott of Hope writes: "We received a class of 30 into the church Easter Sunday, which made 50 received during our personal workers' campaign. Since conference we have received 69 members. Our offering for self-denial week was $45."

Rev. Frank Hopkins of Little Rock Conference has in last week's issue of the Christian Advocate a very interesting article on "When I Returned From the Philippines." Brother Hopkins served in our army in the Philippines, and his memory is stirred by the present war activity.

Rev. A. H. Dulaney of Springdale writes that he had on Sunday, April 15, a very solemn and impressive service with the soldiers of Company A, Second Regiment, in the congregation. Every pew in the auditorium was filled, and others in the annex were used. The attendance at Sunday school was the largest this year.

Last Thursday Rev. W. W. Nelson called as he was passing through our city from Deming, N. Mex., to Stamps, to which place he had recently been appointed. He is looking unusually well, and, although he appreciates the wonderful opportunities of the Western country, he is delighted to return to the Conference of his early ministry.

In Farm and Fireside the editor says: "Call to mind a dozen of your acquaintances and compare your personal attitudes toward each of them. You will find that you have the greatest respect for those who, though constantly seeking and receiving expert business advice from many sources, keep their intimate personal affairs to themselves."

In the death of Dr. James H. Moulton of England, which occurred some two weeks ago, on his return to England from India, Christian scholarship has suffered an almost irreparable loss. He was a Wesleyan minister, the son of a Wesleyan minister, and the nephew of Lord Moulton and Prof. R. G. Moulton. His son died in battle only a few months ago.

Ex-President W. F. Warren of Boston University thus writes of Bishop Hendrix's latest book, "If I Had Not Come:" "Felicitous in plan and execution, timely as a promoter of unity, adapted to every latitude, destined to long hold a place of honor in the literature of Methodism." It is for sale by Smith & Lamar, Nashville and Dallas. Price $1.

Rev. J. F. Simmons writes thus about Stuttgart: "We have just closed the second quarter. Our presiding elder, Rev. W. C. Watson, preached a very helpful sermon Sunday night. The Sunday school is growing. The average attendance has increased about forty this year. About the same is true of the morning preaching hour, but not the evening hour. We plan to send in our Orphanage and Foreign Mission assessments this week. Salary paid to date."

It has been decided to locate at Charleston, W. Va., the government armor plate and projectile factories for which Congress made an appropriation of $12,700,000. A special navy board recommended the location as combining ideally military safety and easy access to the materials. Construction work will begin immediately and be hurried to completion.

While visiting our Huntington Sunday school the editor found in use a very convenient loose-leaf record, which had been devised by Brothers W. J. Miller and G. W. Moore. It is a very complete system, and ought to be introduced in other schools. If you are interested, send 10 cents to cover cost to either of the above brethren, and get a sheet for examination.

The entire transportation resources of the United States, representing more than 250,000 miles of railroad, were pledged to the support of the government throughout the war with Germany, at a meeting last week of fifty railroad executives in response to a call of Daniel Willard, chairman of the advisory commission of the Council of National Defense.—Ex.

The theory in our own country that beer is "liquid bread" is well answered in a bulletin recently issued by the German government to her soldiers: "A glass of beer costing 25 pfennigs (about six cents) has no more food value than a piece of cheese that could be bought for one pfennig. To call beer liquid bread is therefore wholly unjustifiable."

Fifteen years ago Dr. Paul Milinkov, who is now the minister of foreign affairs of the new republic of Russia, was a member of the faculty of the University of Chicago. The faculty of that institution recently telegraphed him congratulations on being so instrumental in the achievement of the ideals which he had presented so attractively when connected with the University.

Dr. Caspar S. Wright, vice president of the Southern Methodist University, has presented to the library several copies of the earliest volumes of the Arminian Magazine and the Scott's Magazine, together with several miscellaneous volumes. The University's collection of material relating to the history of Methodism is steadily growing, and the gifts are very much appreciated.

The April number of the Methodist Review, Dr. H. M. Du Bose, editor, Smith & Lamar, publishers, contains many strong and attractive articles. The one on "The Late Bishop Alpheus Waters Wilson," by Dr. Carlton D. Harris, editor of the Baltimore Southern Methodist, and the editorial on "A New Critical Method" are especially timely and interesting. Send $2 and become a regular reader of this review.

Dr. Ivan Lee Holt of Southern Methodist University, whose lectures at our Summer School for Ministers were so much appreciated last year, is in great demand. He is a member of the executive committee of Estes Park Christian Workers' Conference, and is on the program for addresses at the Pertle Springs Epworth League Conference, the Hollister Y. W. C. A. Conference, and Lake Junaluska Assembly, and, in addition to many commencement addresses, he will speak before the five Women's Clubs of Dallas.

The war time platform of the Emergency Peace Federation, just announced by the executive committee of that body from its offices, 70 Fifth Avenue, New York, is "to defend and promote democratic liberties and to work for an early and enduring peace." The fact that war exists has not stopped the activities of the Federation, which rallied thousands of peace advocates in a final protest at Washington, April 2. It declares its purpose now "to urge our government to seize every opportunity for bringing about peace negotiations and establishing an international organization" to preserve peace.

"Commission on Temperance of the Federal Council of the Churches of Christ in America, representing thirty leading Protestant denominations having a membership of eighteen millions, in session in New York City, petitions the President and Congress of the United States to pass a bill for nation-wide prohibition as a war measure, preventing the manufacture and sale of liquor as a means of safety and efficiency, and to conserve the grain and other food products now being wasted in the manufacture of liquor. Under any circumstances it

favors the prohibition of the sale of liquor to soldiers and sailors of the army and navy, by such means as may be most effective."—Telegram to President Wilson.

The German people are the most pathetic people of history. In the grasp of an officer-caste holding them in ignorance of circumstances and events, shamed by atrocities which have been committed not of their will, but by the will to which they are slaves, soddened and exploited by the breweries for a generation, they need rescue no less than the world needs assurance of safety from them. Most of all do they need release from the stupefying flood of malted booze. America will yet welcome them to liberty, but it is doubtful if that day will come until they are clean of beer philistinism.—Prohibition Bulletin.

The editor thoroughly enjoyed his trip between Little Rock and Mansfield, over the Rock Island, Saturday and Monday. The railroad runs up the lovely valleys parallel with the mountain ranges, which are always in sight. They seemed at this time to stand out with unusual boldness and covered with new foliage were masses of verdure. Farming is somewhat belated, but there seemed to be a large acreage of corn, and gardens were larger and better than heretofore. Travelers who have never made this trip in daylight are advised to arrange for it, especially during the spring and early fall, when the scenery is most attractive.

Did you ever hear of a card-playing, theater-going, dancing church member approaching a sinner and urging him or her to become a Christian? Once a minister was talking to a man about becoming a Christian, and he started to tell him that his wife was anxious about his soul. The man stopped the minister before he had finished his sentence and said: "Preacher, I have a good wife; we are happy together; I have no criticism against her as a wife—none whatever. But she plays cards, dances, and gives much time to clubs. I do not believe a Christian will do these things. With all due respect to my wife I can say her religion is no inducement to me to become a Christian." The preacher turned from the man with a heavy heart.—Ex.

Last Saturday night and Sunday morning were pleasantly spent by the editor at Huntington. As it was not the regular day for preaching, and some attended commencement at Mansfield, the congregation was not large. The Sunday school fills the house, and more room is needed. Indeed, a new or remodeled church is almost a necessity. Huntington is a good town, and our church is relatively strong. The high school building is unusually good, but the session is short on account of lack of funds. At three o'clock Sunday a fine congregation was found at Abbott, a nice village three miles east of Mansfield. At night the Mansfield people crowded our church. It has been remodeled inside and has a gallery and opera chairs. Prof. C. J. Greene of Hendrix College preached the commencement sermon that morning at the high school auditorium to a large audience, who considered his sermon a great deliverance. He made an interesting address before the Epworth League. Prof. Greene is in demand as a commencement preacher. Mansfield is a beautiful town, but it is overchurched, as, with a population of 1,000, it has nine denominations, three of them being Methodist. Rev. C. H. Bumpers, who is pastor at the three places visited, is a wide-awake young preacher, who is popular and successful. He has a pleasant charge. Prof. Roger Stevenson, a Hendrix graduate, is the efficient principal of the Mansfield school. He is accomplishing much in organizing and standardizing. The weather was fine and the automobile rides with Mr. Woodson between the towns was appreciated.

A VALUABLE SUGGESTION.

On another page Mrs. Louise Weir Reeves of Helena, under the caption, "Mobilize Our Women's Organizations," makes a strong plea for utilizing the women's societies of our churches to help to bring all the women of the church into intelligent cooperation with the Red Cross movement for rendering service in this hour of national need. The suggestion is worthy of consideration. Let the women of our Church in Arkansas endeavor to understand this great movement and correlate their efforts with those of the larger organization, thus creating a mighty auxiliary force to back the army and the farm.

THE CIRCULATION CAMPAIGN.

The circulation campaign is making slow but sure progress. Pastors are writing, asking us to be patient and promising to secure their apportionment. It is now largely a question with each pastor of fixing a definite date for the work, and then undertaking a personal canvass for subscribers as definitely as for the Conference Collections. It should be recognized that the people who really want the paper are already taking it. Among those who are not now subscribers the desire for it and willingness to pay for it and read it must be cultivated. No one can do that quite so well as the pastor. It is educational work that must now be done. We count confidently on each pastor to do his part.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville Dist., B. L. Wilford, P. E.	38
Booneville Dist., J. H. O'Bryant, P. E.	21
Conway Dist., James A. Anderson, P. E.	64
Fayetteville Dist., G. G. Davidson, P. E.	130
Fort Smith Dist., J. K. Farris, P. E.	37
Helena Dist., W. F. Evans, P. E.	74
Jonesboro Dist., F. M. Tolleson, P. E.	95
Paragould Dist., J. M. Hughey, P. E.	12
Searcy Dist., R. C. Morehead, P. E.	28
Total	499

Little Rock Conference.

Arkadelphia Dist., B. A. Few, P. E.	48
Camden Dist., J. A. Sage, P. E.	40
Little Rock Dist., Alonzo Monk, P. E.	50
Monticello Dist., W. C. Davidson, P. E.	48
Pine Bluff Dist., W. C. Watson, P. E.	39
Prescott Dist., J. A. Henderson, P. E.	32
Texarkana Dist., J. A. Biggs, P. E.	47
Total	304

ARKANSAS METHODIST COLLECTION.

Little Rock Conference.

Amount due, 1917	$2,000.00
Amount previously reported	$1,899.85
Amounts received since then:	
April 18—Hultig	10.00
April 23—Capitol View, Little Rock	10.00
April 23—Lacy	3.00
April 24—El Dorado	45.00
April 24—Wesson	6.00
Total	$1,973.85

North Arkansas Conference.

Amount due, 1917	$2,000.00
Amount previously reported	$ 969.00
Amounts received since then:	
April 18—Conway Station	40.00
April 24—Bexar Circuit	8.00
Total	$1,017.00

James Thomas, Treasurer.

HENDRIX ENDOWMENT.

I saw a statement a few days ago to this effect: That the people of Arkansas lost between two and three millions of dollars in bad investments in 1916. Of course, this is only an estimate, but I am prepared to believe it is approximately correct. Investments in oil stocks, mineral exploitations, worthless stocks, bonds, etc., many speculative real estate investments—all a clear loss. Others have made investments upon which no returns are ever realized, and which are finally a total loss. Oh, the wrecks along the way in these matters!

When we invest in Hendrix College, our own school, where the doctrines of the Son of God are taught and lived by regenerated, saved men, where the church is loved and held up, we are not only safe in the investment, but the dividends from the investment are more valuable than diamonds, than gold, than anything we can think of. One great soul prepared and thrust out into the world from this college is a dividend the value of which can not be computed.

The men and women who have invested in Hendrix College now have interests throughout the world. When I think of my interests as represented by the product of Hendrix College it fires me with enthusiasm, for I am a connected man.

Will we succeed in securing the half-million now being sought? It looks that way. One thing I am sure of, and that is, if our ministers continue to pray, agitate, give, lead, we will succeed; if they do not, the plan will fail. Hendrix is not begging; we are only asking the people to invest in a going enterprise, which is declaring daily immense dividends.

On to $500,000!—James Thomas, Agent.

BOOK REVIEWS.

Luther's Prayers: Translated from the Original and Conveniently Indexed for Ready Use as a Manual of Prayer at All Times and a Companion Book to the Small Catechism; by Rev. Charles E. Kistler, M. A., with an introduction by The Rev. T. E. Schmank, D. D., LL. D.; published by the Pilger Publishing House, Reading, Pa.; price 50 cents, or 35 cents when a dozen is ordered.

Few men prayed as Luther prayed. He literally lived in communion with God. Thus is his spiritual strength accounted for. What he said and did came out from his inner prayer life. In this year, when Protestantism is celebrating the four hundredth anniversary of his epochal act, this little book is peculiarly interesting, because to understand Luther his prayer life must be studied.

Sylvia of the Hill Top; by Margaret Rebecca Piper; published by The Page Co., Boston; price $1.25.

This is a beautiful, wholesome romance in which Sylvia, an orphan boarding school girl, is the principal character. She spends a summer at the family home which has come into her possession. Her cheerful, helpful nature enables her to render many services to her friends and neighbors, so that the summer is full of delightful experiences and ministries. Mysteries are unraveled and two pairs of lovers are made happy. The plot is sufficiently intricate to create and sustain interest, and the moral elements are distinctly uplifting. The story is valuable in showing how wealth and leisure may be made to promote the welfare of many. It is the kind of fiction which deserves to be cultivated.

Justice in War-Time; by Bertrand Russell; published by The Open Court Publishing Co., Chicago; price $1.00.

This is an honest effort to get at the facts from all sources and impartially to interpret them. The book contains a series of essays published during the progress of the present war. While the author is English, he sees England's faults. While he hopes for Germany's defeat, he recognizes the good qualities of the Germans. He writes: "It is important that peace should come as soon as possible, lest European civilization should perish out of the world. It is important that, after the peace, the nations should feel that degree of mutual respect which will make co-operation possible. It is important that England, the birthplace of liberty and the home of chivalrous generosity, should adopt a policy worthy of itself, embodying its best, not deviously deceptive towards the hopes of its more humane citizens." "The truth, whatever it may be, is the same in England, France, and Germany, in Russia and in Austria. It will not adapt itself to national needs: it is in its essence neutral."

Gleig's Wonderful Book Concerning the Most Wonderful Book in the World; by Rev. George Robert Gleig, M. A., with Revision and Introduction by Sylvanus Stall, D. D.; published by The Vir Publishing Co., Philadelphia; price $1.80.

This charming book, written almost a hundred years ago, recently revised by Dr. Stall, is as fresh as if written today. The Bible narrative is followed and the principal events from Genesis to Revelation are properly introduced and interwoven. The style is lucid and strong. The supernatural is accepted and given its rightful place, and is warmly defended. No book can be substituted for the Bible, but this book can be read just as a history and it will enhance the value of the Bible. It is strange that it should ever have been permitted to go out of print, and fortunate that Dr. Stall should have rescued it from oblivion and made it possible for readers of today to secure. Its most marvelous characteristics are its modern style, freshness, and adaptation to present needs.

CONTRIBUTIONS.

YOUR FAVORITE HYMN.

"Just as I Am."

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, though tossed about,
With many a conflict, many a doubt,
Fightings and fears, within, without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come.

Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.

Just as I am! Thy love unknown,
Has broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come.

The great evangelist, Dwight L. Moody, was of the opinion that the hymn, "Just as I Am," was the greatest of all evangelistic compositions, and that "it has done more good to the greatest number, and has touched more lives helpfully than any other hymn."

This beautiful hymn was written by Charlotte Elliott, an English woman. The suggestion for its writing came at a time when she was ill. From the age of thirty-two until her death she was a confirmed invalid. She was frequently visited by Rev. Dr. Caesar Malan, the gifted Swiss preacher.

Upon one occasion Miss Elliott expressed to her visitor that she desired to live more closely to Christ, but did not know how. "Come to Him just as you are," was the reply. He little thought that one day that simple suggestion would be repeated in song by the whole Christian world.

Just when the hymn was written is not known, but it was first published anonymously in "The Yearly Remembrancer" in 1836. Some time after its publication, a philanthropic lady, impressed by its beauty and spiritual value, had it printed on a leaflet and sent for circulation through the cities and towns of the kingdom.

"Just as I Am," said Bishop Charles P. McIlvaine of Ohio, who died in Florence, Italy, in 1873, "contains my religion, my theology, my hope." The hymn was used frequently by a prominent singer in the Bowery Mission, New York. A well known Bowery habitue, who often attended the meetings, presented the singer with a cane one morning, and said, with tears in his eyes, "Keep on singing that hymn; I believe it will yet prove my salvation."

After the death of Miss Elliott, more than a thousand letters were found among her papers thanking her personally for the great blessings which had come to the lives of the writers through the instrumentality of "Just as I Am."

HENDERSON-BROWN COLLEGE.

Henderson-Brown Quartette and I were at Magnolia Sunday, and it proved a "red letter day" for the College. Great congregations gathered at both hours. We were greeted by a full house at Waldo at 3 in the afternoon. Enthusiasm is running high. We have a full week ahead of us. We are at El Dorado Monday night, Camden Tuesday night, Eagle Mills Wednesday night and at Fordyce Thursday night. The pastors and good people are giving us royal entertainment. The future looks good.

How a Vision Worked Out May Redound to One's Personal Good.—It is said of a prominent laymen of Beaumont, Texas, that he had a vision of a much needed new church building, which he related to his associate officials, and at the same time making an offer of $5,000.00 towards the erection of the church. It seems that his proposition was favorably received by the officials, and believing thoroughly in the enterprise, he used the $5,000.00 in securing a block in the center of the city for its location. But sadly to him, the officials and the membership finally failed to respond, and the enterprise went by default, but the lot rapidly increased in value, and along came a college agent of Baylor University who appealed to him for a $10,000.00. He agreed to give the agent his choice between the city block and $10,000.00. The agent accepted the latter. The man some years later, sold the city block for $100,000.00. It paid him to be generous.

An Example Wherein Endowment Holds Where All Else Fails.—A pastor tells me of this incident, which occurred in his church in the state of Georgia. An agent for Wesleyan Female College went to a man of his church, reputed to be worth half a million dollars, and asked for $10,000.00 on endowment. His request was granted on condition that four perpetual scholarships should be given him. His proposition was accepted, and during his lifetime he administered these scholarships in the interest of minister's children, and poor students. He had some seven children, who after his death, aided by the ravages of the Civil War, soon ran through with the entire estate, except the scholarships, which became their only permanent income. This sets forth a safe investment.

A. O. Evans, Commissioner.

MOBILIZE OUR WOMEN'S ORGANIZATIONS.

In these days when the war status of our country overshadows everything else, when the idle machinery of organization is being put in motion and more ponderous organizations are being evolved for the furtherance of woman's part in this wonderful work of constructive patriotism, does it not seem eminently a time for constructive Christianity? The General Federation of Women's Clubs composed of 2,500,000 women has offered its service to the U. S. Government through the Red Cross under which these women will be mobilized for constructive service. This mobilization will be through a card-index system in duplicate and all work will be done through the eleven departments already existing of the General Federation. Now the thought is, to take the hint from this, the largest organization in the world, work our women's church societies up to the highest efficiency in membership work spiritually, and through these societies let them do their "bit", touching the national organizations where necessary. Through the women's church societies we are going to be able to reach the largest number of women, for the greater percentage of the club women are church members, but not all church members are club women. So in this great mobilization scheme of Women's Reserve Service a great per cent of our most splendid women might be left out. The women's organizations of our rural churches, which is the only "come-together" place in their lives, should have a committee to take up this work asking of the churches in larger places for information of the Red Cross work, women's service, dietetics, etc., and these churches must be prepared to give the information, if wanted, to send personal messengers to give out this information.

There is no church too small to take up this work. The conservation of food and dietetics we are made to believe is going to be the ammunition with which this war is going to be fought, and to the women is left the work of mobilizing these forces.—Louise Weir Reeves.

REMINISCENCES.—NO. 9.

The meeting at Hall's school house, in the Petit Jean River Valley, was a union meeting of Booneville Circuit and Danville Circuit. Brother F. M. Moore, afterward presiding elder and editor of Our Brother in Red, was pastor in charge of Booneville Circuit. This was a great meeting, especially when we take into consideration the length of time and the character of the persons converted and uniting with the church. The meeting began the 7th and closed the 10th of August, 1869. Eighteen united with the church, two of them being the leading and the most influential men in the neighborhood, Jonathan Logan and Barnett Hall. All of one family, except one, were baptized. That was the Logan family. Boone Logan had been previously baptized. Mrs. Logan was a member of the church, but from some cause had not been baptized. It was a beautiful sight to see the father and mother and eight children, three of them infants, and the other five having been converted, all baptized at once. Brother Moore baptized them. I had not been ordained. Brother H. Harrison, L. E., of Danville Circuit, went with me to the meeting. He preached twice, Brother Moore three times, and I three times. The meeting was the cause of a church house being built, and they named it Moore's Chapel in honor of Brother F. M. Moore. The Logans were early settlers in that part of the State, and secured and cleared up large farms in that heavily timbered land, and were the leading citizens of the country before the war. During the reconstruction times the Republicans elected a man by the name of Sarber to the legislature, who introduced a bill to create a new county, and they named it Sarber County. When the Democrats were enfranchised and got in power they changed the name of the county and called it Logan County in honor of Jonathan and James Logan, who were brothers, an honor worthily bestowed. A letter recently written by Mrs. Dora L. Havner, one of Jonathan Logan's daughters, and widow of M. B. Havner, who was one of my local preachers when I was on the Danville Circuit, informs me that all of the family, except one sister, Mrs. Florence Nunn, have gone to their reward. She also writes me that she remembers the first text she heard me use in that meeting, which was the parable of the wedding garment, and she adds: "The effect was wonderful. Many precious souls were brought from the power of Satan unto God that day." It is sad to think of all that large family having crossed over the dark river of death, but it is glorious to think of the happy reunion when they all meet around the great white throne and rejoice together forever. I hope to meet hundreds of my friends whom God in his mercy enabled me to lead to Christ during my ministry in that State.—George F. Fair.

ADVANCE ON MANY LINES.

Because of the pressure of debt in 1911 and 1912 the Board of Missions could not make large appropriations for the building needed on all our fields. But at Junaluska the people, in an hour of marvelous illumination, came to the rescue of the Board, laying down for reinforcement and consolidation outside of the regular budget for the year an offering in pledges amounting to nearly $150,000. Then for a year the war frightened us and we did little more than mark time. But suddenly the church recovered heart, overcame her fearfulness, and now is showing such signs of advance as have rarely, if ever, been known in the history of the Board of Missions.

1. The Western Virginia Conference increased last year its foreign mission offering 148 per cent, which is well on toward trebling it, and now for the current year has on a special campaign for China that will probably add from 25 to 50 per cent to the offering of last year. I wonder if the Church in more favorable latitudes knows how well our West Virginia brethren are doing their work. It has been my privilege to work among them during the year, and I have been more than surprised at their pluck and progress. Other conferences had better keep their eye upon our little sister on the Northern border or she will take their crown.

2. The South Georgia Conference, once premier missionary conference of the Connection, lost her high place of leadership, and for some years now has been barely holding her own. But her leaders in deep concern, especially during this year, have been calling her to larger things in missions. And not in vain have they called, for that conference is now raising in its Sunday schools an independent special of $16,000 for the erection of a memorial church in Shanghai to the memory of their great missionary, Dr. Young J. Allen. If South Georgia gets back her old stride, Virginia had better look well to her laurels.

3. Our Huchow Hospital work has been greatly handicapped by its lack of equipment. Especially did it need a building, and $50,000 has been secured for that building. Twenty thousand dollars is given by the China Medical Board, $15,000 is to be supplied by the Northern Baptists, and the $15,000 balance that we are to raise has been practically secured, and largely through the work of Dr. Manget, our doctor at home on furlough from Huchow.

4. We have a splendid congregation at Sao Paulo, Brazil, but for years that congregation has worshiped in a barn of a church. However, through great sacrifice they have been able to secure a lot on which to build a new church, and of the $30,000 of $40,000 needed for that new church, the Mem-

phis Conference is raising a special of $15,000.

5. The Holston Conference is in the midst of a campaign to raise $10,000 for Mexico, which will be advancing their foreign mission offering from $15,000 to $25,000. The campaign opened in Centenary Church, Chattanooga, where on Easter Day $1,328.50 was given as a missionary offering, and the pastor writes that there will be from that church $1,850 to be credited to the Mexican Special.

6. In the Home Department of the Board of Missions a special of $15,000 is being raised for the Wilson Boys' School for Mexicans in San Antonio. The Mexican Day offering in the Sunday school was in the interest of this special, and, while the complete returns are not yet in, enough schools have reported to indicate a very gratifying offering. We hope that during the year the entire amount of $15,000 will be taken, and largely by the Sunday schools of the Church.

7. The Virginia Conference, upon an assessment for foreign missions of $27,000, raised last year about $60,000, but the missionary leaders of that conference have agreed upon an advance of $25,000, making their goal for foreign missions this year not the $27,000 assessed, but $85,000. A large part of that amount is already covered by two churches in the city of Lynchburg. Memorial Church and Court Street propose to raise $20,000 in two years for the building of a church in Kobe, Japan.

8. The Epworth League is carrying the budget for the Congo Mission, pledging the entire amount of $15,000, and this amount our young people are giving purely as free will, since this is a special offering, and no part is given to pay the missionary assessment upon the Church.

The Leagues in Texas, in addition, are raising $10,000 to purchase for Bishop Lambuth a boat for his Congo work, and while they are allowed two years in which to do it, the entire amount has been covered in pledges, and it is believed that the bulk of the amount needed will be raised the first year. Hurrah for Texas Leaguers.

9. We had been somewhat discouraged about the missionary offering in the Sunday school, because churches so largely persisted in using the offering to pay the assessment upon their congregations. But three years ago the Sunday School Board and the Board of Missions agreed to make China the special missionary objective of the Sunday school, with the understanding that money raised in the Sunday schools for China must not count on the assessment of the church, and the first year, under the influence of this definite cultivation for China, the special missionary offering of the Sunday school was nearly doubled.

10. Perhaps no more beautiful thing has been done in the Church than is being done by the Methodist college students of Texas. For several years our students in the University of Texas have been supporting Mr. J. W. Daniel at Uruguayana, and when he needed a church at Passo Fundo, the students in this institution, under the splendid leadership of Miss Mary E. Decherd of Austin, Texas, and the university, rallied the other Methodist students of that great State, and they have already raised in the one year $4,000 for the building of that church.

11. Last year our increase in regular specials was $32,118.70. Our increase upon the assessment was $17,478, so that the Board was able to pay about $100,000 on the debt, and if our people do anything like as well the current year as last, we shall be able to pay off our entire indebtedness. We believe that twenty new missionaries should be sent out by the General Board at once, but as no missionaries are provided for in the budget, we are asking our people and churches to provide for these new missionaries out of the fruits of their self-denial and special prayer. The returns from the Week of Prayer and Self-Denial are just beginning to come in at this writing, and it is hoped that many churches and many individuals not yet included in our specials list will in the next few days, by taking their own special missionaries to support, enable the Board to provide for these new missionaries.

Let no man say the war is on and we must pause, or even retrench. The Wesleyan Method Missionary Society of London asked last year for $885,000 and received every penny of it, and that amount was $49,000 over its record year up to that time. The war is on, but what matters it? It is all the more a time for high thinking, noble daring, and sacrificed living. The hearts of our people are profoundly solemnized. God gets His opportunity with us. He will speak, and I believe His people will hear.—E. H. Rawlings.

SUMMER SCHOOL FOR MINISTERS AT HENDRIX COLLEGE, JUNE 13-21.

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

2. **For Graduates.**—At 9 and 2 o'clock of each day of the school up to Sunday, June 17, Dr. Paul Kern of Southern Methodist University will deliver lectures to the graduates on Gwatkin's Early Church History, and at the same hours of each day from June 18 to June 21 Dr. Stonewall Anderson will deliver lectures on Orr's Christian View of the World, and on Davidson's Indwelling Spirit. At 7:45 a. m. on Friday and Saturday, June 15 and 16, Dr. W. E. Boggs and Rev. H. B. Trimble will lead the graduates in discussing whether in future summer schools they will continue to study the books recommended by the Bishops, or will take a thorough, systematic course of study extending over a period of years and worked out especially for graduates.

3. **Work Common to All.**—All devotional Bible readings, round table discussions and public addresses will be attended by graduates and undergraduates alike. The more important subjects are the Sunday School, the Social Messages of Christ, by Dr. Harry Ward, Church Efficiency, by Rev. A. F. McGarrah, The Rural Church, by Rev. J. A. J. Brock, and Bible Studies, by Dr. Andrew Sledd.

Sunday School Institute.—The program for June 13-15 is given over entirely to the General Sunday School Board. This part of the Summer School is designed for Sunday School teachers and officers as well as for preachers. Pastors are urged to bring the Sunday School Conference to the attention of their Sunday School workers and to arrange for the attendance of representatives from each of their churches. In this way it is hoped to broaden the scope of the Summer School for Ministers so that it may render the church the largest possible service.

Speakers.

Dr. Harry F. Ward, one of the ablest interpreters of the social teachings of Christ in America, will bring six great messages on the Social Principles of Jesus.

Drs. E. B. Chappell and John W. Shackford and Miss Minnie Kennedy are among the strongest Sunday school workers of the South.

Mr. John R. Pepper is one of the first Sunday school superintendents in America.

Dr. Paul Kern will deliver seven lectures to graduates on Kwatkins' Early Church History.

Rev. A. F. McGarrah, the church efficiency expert of the country, will bring some practical messages on church finance and church administration.

Rev. J. A. J. Brock is a pre-eminently successful rural church presiding elder. He will bring direct from the field something practical to both pastor and presiding elder.

Dr. Andrew Sledd is a rare biblical scholar, and will deliver six scholarly addresses on biblical themes.

Reduced Railroad Rates.—Railroad fare, one and a third for the round trip. Tickets on sale June 12 and 13, good for return up to June 22.

Board.—Board at the dormitory, including everything for the entire time of the school, $8; for a shorter time, $1 per day. Board in private families, $1 a day. Single meals at the dormitory, 25 cents. Those desiring reservations either at the dormitory or at a private home should write the president's office in advance, stating what they want. The $2 fee heretofore collected for attendance is abolished.

For further information, address the president's office, Conway, Ark.—J. H. Reynolds, Alonzo Monk, James A. Anderson, Executive Committee.

PROGRAM OF SUNDAY SCHOOL CONFERENCE AT HENDRIX COLLEGE, JUNE 13-15.

The Program of the Sunday School Conference is provided by the General Sunday School Board of our church, and occupies the first two days of the Summer School for Ministers. The program is prepared for both preachers and Sunday school workers, superintendents, officers, and teachers. The public addresses at 8:30, 9:45 and 11:00 a. m., and at 2:45 and 8 p. m., are for the benefit of both pastors and Sunday school workers. The conferences at 9 a. m. and 2 p. m. are for Sunday school teachers and officers only.

Special Conferences.—The two conferences at 2 p. m. on June 13 and 14, led by John R. Pepper, on organization and administration, and the two conferences at 9 a. m. on June 14 and 15, led by Dr. John W. Shackford, on Teacher Training and Methods of Evangelization, will be especially helpful to Sunday school teachers and superintendents. Mr. Pepper is one of the most successful superintendents in America, and Dr. Shackford is an authority on teacher training.

The Elementary Conferences.—The four elementary conferences are ably led. Miss Minnie Kennedy is among the foremost elementary workers in the country, and she is to be assisted by Miss Dove Erwin of Newport, Mrs. W. B. Ferguson and Mrs. Clay E. Smith of Little Rock. During the first twenty minutes of each period Miss Kennedy will speak on Characteristics, all elementary workers being together. During the last 25 minutes of each period the workers will divide into three groups—Beginners, Primary, and Juniors. Miss Erwin will have charge of the beginners, and will discuss at these four periods these topics: (A) A Study of the Beginner, (B) Getting Ready for Work, (C) The Program for a Sunday Session, and (D) The Standard. Mrs. Ferguson will have charge of the Primary teachers, and will speak on the following subjects: (A) Graded Lessons, (B) Home County Operation, (C) Worship, (D) Handwork. Mrs. Smith will have charge of the Junior work, and her subjects are: (A) Memory Work for the Juniors, (B) Worship, (C) The Junior Graded Lessons, and (D) The Junior Teacher.

The period from 3:45 to 4:30 of each day is left open for such special conferences as the leader and the workers may desire to arrange. Miss Dove Erwin, Elementary Superintendent for the North Arkansas Conference, is making this Conference the regular Elementary District Institute for the North Arkansas Conference workers.

Expenses.—Railroad fare will probably be one and a third for the round trip; tickets on sale June 12 and 13, and good for return up to June 22. Board may be had at the College Dormitory or in private boarding houses at $1 a day. The brick dormitories of the College are turned over for the use of men; the Russell Cottage and the Home for Girls are for the use of women. Reservations may be made in advance by addressing the President's office.

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

THE PENITENT THIEF.

This was an exceedingly bad man, viewed from every human standpoint, his chances for salvation were very poor, yet he was gloriously saved, and he was abundantly assured of his salvation.

At first he was under mere suspicion, but soon it was rumored abroad that he was a bad man This came to the officers in the form of a definite, authentic report, which they at once investigated. He was arrested, tried, convicted, sentenced. And while being executed he voluntarily and openly confessed it all. He is more than an ordinary thief. He is a highway robber. One of a kind of brigand, which has and recognizes no sense of obligation whatever, as he wars with his fellowman. He is urged on by the wildest passions of desperation till he sinks to the lowest depths of degradation into which irresponsibility can plunge a man. We can not doubt this when we see his conduct at the first on the cross. But especially when from his own lips we hear this confession: "And we indeed justly; for we receive the due reward of our deeds." Surely, nowhere can we find a more desperate character and one with a poorer chance of salvation. Every circumstance surrounding him is unfavorable. His past is all dark. He is friendless, penniless and helpless. The rulers are mocking, the soldiers are scoffing, the other thief is cursing.

There is no time for reformation, no chance to make restitution, no opportunity for baptism, no encouragement to prayer, no aid to faith.

There is the confusion of a profane and clamorous mob, the wildest excitement, the most excruciating pain and agony of a cruel crucifixion, the dread of an immediate death and the fear of an unending eternity.

He is himself a dying man, and if he prays he must pray to a dying man, and one, too, whom just a few moments ago he was cursing and reviling.

Did any poor sinner ever have a poorer chance?

Was he saved? And was his change thorough and complete? How did it come to pass? He has been at last thoroughly overtaken by his sins. He is looking death and eternity squarely in the face. He sees the Master as he never saw him before. He sees the great streams of light as they flow in blended agony and peace from the divine face. He hears a note of heavenly melody, infinite tenderness and thoughtful love as Jesus utters that sweetest of all human words, "Mother." He sees the inscription above him "This is the King of the Jews."

He hears that most wonderful of all prayers: "Father, forgive them for they know not what they do." It was all too much for him. It won him. He said in his heart, He is a good man, and if he is a good man, he must be more than a man. He is the Divine Man, the Promised Messiah, the Son of God, the Savior of men.

Every act and word of this man henceforth proves conclusively that he was thoroughly changed. . At once he begins to rebuke and then persuade his former partner in sin. He speaks right out for Jesus He confesses his own sin, the justice of his punishment and declares his willingness to die.

He prays, and prays aloud to Jesus. He goes at once to the right source. He is pointed, direct, intensely earnest and devoutly reverent. He addresses Jesus as Lord. Every movement of his faith bears the marks of genuineness. He recognizes the kingship of Jesus. He is coming into his Kingdom. He believes that memory and soul are immortal. There are future rewards and punishments. He believes in the goodness and mercy of Jesus and asks and confidently expects forgiveness. There is no uncertain note in his faith. He does not say, "If," but "When thou comest into thy Kingdom." He has no further scruples on that point. He has at last a tender conscience that felt and owned its guilt. He pleads no merit, asks no earthly favor. He pleads only for mercy. He is honest, brave and courageous, or he never would have lifted his voice above the blasphemies of the mob in penitent confession of sin and willing testimony for Jesus. He longs for eternal fellowship with Jesus. To be with him and favored of him is heaven enough. His faith was stronger than all the power of sin, death and hell. It lifted him therefore out of all his dark past. Lifted him far above the world. Soared with mighty leaps and bounds beyond the tomb and entered into and revealed and illumined the unknown and unseen world. Beyond a shadow of doubt his faith was genuine, and of its acceptance he was abundantly assured, Jesus heard him, loved him, and answered him at once. "Today shalt thou be with me in paradise."

The very order of the Master's words make them more emphatic. He had other assurances. He heard the very last words of the Master. He witnessed his triumphant death. Heard him say, "It is finished." He witnessed the darkness, felt the shock of the earthquake, heard the testimony of the centenarian and others, and had two hours of that sweet inward peace that comes to those only who trust in the Lord.

But if still there is doubt as to his salvation, compare his life with yours, his opportunities with yours, his change, so sudden so great, with yours, his assurance. Compare his praying and personal work with yours. How does his marvelous growth of three hours compare with your three or thirty years. Compare his testimony before an angry mob, a scoffing world, a criticizing church, with yours under the most favorable circumstances. Compare his theology with yours. Jesus though dying has power to save, to save a poor wretch like me. He will hear my prayer and forgive my sins if I but ask in faith.

Here is one of our best illustrations of the power and willingness of Jesus to save. Here, written in letters of blood is a living gaurantee of the right of a sinner to pray and a blessed assurance that his prayer will be heard. Here is definite proof that heaven is not far away. Though three o'clock in the afternoon. "Today shalt thou be with me in paradise."—J. J. Mellard.

OUR FIRST ORPHAN.

The first orphan to enter the Arkansas Methodist Orphanage was Jessie Miller, placed by Rev. F. E. Taylor, then pastor at McCrory Station. She soon developed a case of incurable rheumatism. She early gave her young heart to God and was the most patient and happy Christian I ever saw. She had a radiant smile, a cheery heart and a grateful word for everyone. In answer to any intimation of pity for her she would promptly say that God was so good to her, and that she was so happy.

Not long ago Jessie wrote me a leter from her Incurable Home, and in answer I requested her to write for the Methodist something of herself. She has done so, and it is just like the dear girl, so full of love, gratitude and sunshine. The most eloquent pen could not write a sweeter story. Here it is, just as she wrote it.—George Thornburgh, President.

An Orphan's Experience.

By Jessie Miller.

In the northeastern part of Arkansas, in the year of 1902, a little girl who was an orphan (her father and mother having died when she was very small), was having a hard time, as orphans often do in this world. It was just an ordinary case of an ordinary little girl, but oh, how the little girl's heart did ache and long for her mother, who seemed so far, far away, and without whom the world seemed so empty. The child had lived with different families since her parents' death. The people allowed her a place to sleep and something to eat for what work she could do. The work was often too hard for the child, but what did it matter? It was only an orphan, and had no one to take her part. From this life of hardship the little girl's body was weakened,

Jessie Miller, Our First Orphan, as She Looks Now.

and from exposure in all weather she took articular rheumatism, which is very painful and usually affects the joints permanently, making them stiff for life.

Day by day life grew harder for the child. Then a Methodist minister came and told her about a home for her and all little boys and girls who are orphans. It was the new Methodist Orphanage that had just been opened in Little Rock that the minister told her about. The child listened eagerly to every word while her eyes filled with tears. When he had finished speaking she looked up wistfully into his face and said, "Please do take me there. I can't believe it, but I know you are good, 'cause you are a minister, and they never tell stories, so it must be true."

The good man took the child as soon as he could to Little Rock, where Mr. Thornburgh met them and took them out to the Orphanage. Mr. Thornburgh was so kind that the little girl knew she had found a friend. Just try to imagine how pleased this little girl was when she reached the orphanage and found such a comfortable place. It was just like a fairy story come true. The child was the first in the Orphanage, and for quite a while none other came.

In her new home the child was so happy, but she suffered with rheumatism. They had a doctor treat her, but she grew worse. Then they sent her to Hot Springs(, where a great many people who have this trouble are benefited, but God had other plans for this child. All her joints became stiff, so they took her back to the Orphanage and cared for her. There she learned how God loved her and all people, so that He sent His only Son to save them (St. John 3:16). She was baptized and taken into the church by Rev. James Thomas, pastor of Winfield Church. The child gradually realized that she would never be able to walk again, and, although it grieved her terribly, God sent His grace to help her and teach her to help others.

The time came when it was no longer best for the little girl to stay at the Orphanage, for they had no way to care for an invalid, so they took her to a Home for Incurables in St. Louis, where she has since lived. She is now 22 years of age, and has never been able to walk a step since coming here, but when God takes her to be with Him, she won't have to sit in a wheel chair, for she will be strong and well.

She has never forgotten how much she was helped when a child by the Orphanage, Mr. Thornburgh, and all those who heard and obeyed His words, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

GAIN IN SPITE OF LOSS.

In a recent interview General Joffre has said: "It is strangely interesting to see the results as they now begin to show themselves of Germany's hatred of those countries which she has forged into a league against her. We must never forget what Germany has taught us all. When she began the war, France was given over to things unworthy of her. She seemed to have forgotten her aspirations and her destiny. See her now, purified and made new. She has saved her own soul. Then England, whom Germany hates most of all. She had grown light-minded, unstable, a prey to civil discord. Now she is unified and made whole. Her young men will begin life anew, and the nation will take on the vigor and enthusiasm of youth. Think of Italy, after fifty years, fulfilling the visions of Mazzini and Cavour! And Russia—Russia to settle whose account Germany began this enormous war—will profit more from it than all other countries of Europe combined. Not only has the Russian nation been reborn, but her material greatness will be vastly enhanced. No; whatever we may think of Germany, we must never forget all we have learned from her."—A writer in September (1916) Atlantic Monthly.

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

Woman's Missionary Department

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PRESS SUPERINTENDENTS:
North Arkansas Conference.....Mrs. A. B. Haltom, Newark, Ark.
Little Rock Conference.....Mrs. H. C. Rule, Crossett, Ark.
Communications should reach us Friday for publication next week.

THE HOLY SPIRIT.

"Teach me to feel that thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer."

—From Council Hymn No. 197, by Bonar.

HONORABLE MENTION.

In the 1916 report of Mrs. J. E. Grubbs, First Vice President of the Missionary Council, North Arkansas Conference Woman's Missionary Society is on the Honor Roll of Conferences which made a net gain of five or more young people's auxiliaries. And of Conferences making gifts of more than one dollar per capita from young people's societies she mentions both the Little Rock and North Arkansas Conference Societies. In her report for the Young Christian Worker the editor, Miss Haskin, said: "We are indebted to Miss Alleine Fridy and Mrs. Moffett Rhodes for the really classic social service stories contained in numbers of our 1916 issues."

FINE REPORTS.

With joy and thanksgiving we note commendable increase in financial offerings over the first quarter of 1916 from both the North Arkansas and Little Rock Conference Woman's Missionary Societies. It looks as though the women of Arkansas anticipated the urgent request from the Missionary Council for 10 per cent increase in membership and in finances for 1917.

REPORT OF TREASURER, NORTH ARKANSAS CONFERENCE, FIRST QUARTER, 1917.

Dues	$1,275.59
Pledge	1,274.78
Relief and Retirement	112.91
Scarritt School	10.00
Specials	47.25
Conference Expense	460.96
Total	$3,181.49
Reported on local work	2,440.06
Grand total	$5,621.55

Miss Mary Fuller.

Miss Fuller writes the above report shows "two hundred dollars increase this quarter over a year ago, and five hundred over two years ago on the pledge, and it is most gratifying to see that we are making some progress."

LITTLE ROCK CONFERENCE. TREASURER'S REPORT FOR FIRST QUARTER, 1917.

Balance on hand from 1916	$ 666.03
To receipts from adult societies	3,202.47
To receipts from young people	143.29
To receipts from juniors	144.73
To bequest of Mrs. Bassett	150.00
Total	$4,306.52
By dues to Council Treasurer	$1,357.21
By pledge	1,432.02
By retirement and relief	39.52
To Scarritt B. & T. School, from Auxiliaries	7.25
By and from Mrs. Bassett	75.00
By Bible women	210.00
To Day School in China	100.00
By Life Membership (Baby Division	5.00
By total to Council Treasurer	3,226.00
By Conference expense	378.00
By Hotchkiss Fund to Time Certificate	94.95
By amount Conference expense fund time certificate	400.00
Total disbursements	$4,098.95
Balance on hand	$ 207.57

Number of adult societies reporting, 89.

Number of young people's societies reporting, 24.

Number junior auxiliaries, 36.

The Bible women are: Two from First Church, Pine Bluff, and one from First Church, Little Rock. The "Day School" is supported by Central, Hot Springs. The receipts this quarter exceed that of the first quarter, 1916, by $577.20.—Mrs. S. W. C. Smith, Treasurer.

NORTH ARKANSAS CONFERENCE W. M. S.—A CORRECTION.

Mrs. Mack, who was in charge of that society last year, asks that a correction be made in the report from La Grange Juniors. In the annual minutes La Grange Juniors are only credited with $1.25 paid on the pledge. Mrs. Mack says they paid $5, the full amount of their pledge.—Mrs. A. B. Haltom.

QUARTERLY REPORT OF SECOND VICE PRESIDENT.

Thirty-three Junior Divisions reported the first quarter. Wanted—To find the other 28 divisions. About half of the members are in mission study classes.

Only ten divisions report any local work. Eighteen divisions report study of social service. Twenty divisions report presenting Christian stewardship. Only 237 subscriptions to the Young Christian Worker were reported. Let's double it by the next quarter.

Honor Roll for the quarter is as follows: Augusta, Imboden, Van Buren, Holly Grove, McCrory, Searcy, Conway, Batesville, First Church, Marion, Jonesboro, First Church, Paragould, Blytheville, First Church, Walnut Ridge and Clarksville.—Mrs. W. A. Steele, Van Buren.

THE EXHIBIT IN NEW ORLEANS.

By Mrs. E. R. Steele.

One of the many interesting as well as instructive features at the Council meeting in New Orleans was the exhibit of work done in our missions in China, Korea, Japan, Brazil, Mexico, Cuba, and the homeland. The large circular Sunday school room, with divisions for classes, furnished an ideal spot for the artistic display of the many colored articles of dress and ornamentation.

The gallery overhanging this room was draped all around with red, white and blue bunting, on which were hung the flags of all nations. Five large booths were crowded with many-hued costumes and curios from our foreign fields and artistic displays of much work done by the pupils in our schools, both at home and abroad. In many places the costumes of the Orient were well displayed on dress forms. In the center of the room stood a large bill board carrying the posters of all departments of work in our mission schools and institutions, and again a revolving frame of green canvas exhibited the leaflets, certificates and honor cards to be used in the Home Base. On tables we found the books and magazines of all Mission Boards to be used in study classes. If our women could only have had hours to spend in this room instead of moments, the enthusiasm for our work could have been multiplied many fold. How interesting was the study of the Sunday school work in Japan! The cards given the children in Christian schools contrasted with those given by the Buddhist priests, for we learned here that the native religions are copying all our methods. The little umbrella cards given the mission children on rainy Sundays showed us how well they are meeting the problem of attendance, and the little fishes given to those who bring new pupils help to make them all fishers of men.

The English essays written by the pupils in our Chinese schools were a marvel of neatness and correctness to all American High School students. The note books and maps, the sewing and raffia work, and the manual training display from our mountain schools is not one whit behind the work of our best city high schools.

The display of work done in our Cuban, Mexican and Pacific Coast schools is a credit to every one of them, and ought to make the women of Southern Methodism feel a renewed vigor in their work for these people.

The beautiful modern Chinese costumes brought recently by Miss Mittie Shelton gave a better idea than we have had heretofore of the grace and elegance of the high-class Chinese women.

A very unique exhibit was found in the dining hall, where a little cardboard house about ten feet square was inhabited by dolls carrying on all the departments of work done in our mission at St. Mark's Hall, New Orleans. The nurse doll was rolling bandages for the dispensary, and the cooking doll was preparing food in the cooking school. There was a kindergarten doll with all the little dolls surrounding her, the teacher doll in the night school, all giving a very comprehensive idea of the work of that little settlement for the foreigners of New Orleans.

A great quantity of beautiful embroidery from our West Soochow embroidery mission in China was on sale and attracted much attention for its elegance.

Everyone who visited the exhibit has carried away a stronger faith in our woman's missionary work at home and abroad, with a greater determination to push out our borders and to strengthen our posts.

NOTES FROM THE MISSIONARY COUNCIL—NO. 2.

By Mrs. W. H. Pemberton.

The editor reported 48,000 subscribers to the Missionary Voice, which is an advance of 4,500 over previous records.

Our brethren, notably Rev. S. H. Werlein, D. D., pastor of the First Methodist Church, New Orleans, and Rev. Dr. Holmes, P. E. of the district, added much to the profitableness of our daily sessions.

Dr. and Mrs. Werlein, whose good work and good fellowship are well remembered by us, made cordial inquiries after many friends in Arkansas, and they were glad to hear of progress in our Zion.

The two bishops who encouraged us with words fitly spoken were our own Bishop Lambuth and Bishop Thirkield of the M. E. Church. Bishop Thirkield heartily commended our organization, which ministers to all nations, making home and foreign missions one field of labor for the women of our Methodism. Bishop Lambuth gave us desired information and advice concerning the needs in Africa, Brazil and other foreign lands, and we were refreshed in mind and spirit by his noonday devotional services.

The attendance of delegates was the largest in our history, and there were visitors from many Conferences. In the Council Arkansas was represented by Mesdames F. M. Williams, F. M. Tolleson, J. M. Hawley and W. H. Pemberton, the presidents and corresponding secretaries of the two Conference Woman's Missionary Societies.

Some of our elect women among

SAMPLE CATECHISMS.

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

the visitors were Mrs. R. H. M. Mills, the dean of Arkansas Methodist women; Mrs. S. G. Smith, secretary of Conway District; Mrs. Fred Elza, vice president of Little Rock Conference W. M. Society; Mrs. R. M. Briant, secretary of Prescott District; Mrs. E. R. Steel and Mrs. E. K. Sewell. The attendance of those godly women surely means that we shall have more love for one another, with renewed zeal in missions, as we work together in our Master's name.

On Tuesday evening a large congregation greeted the deaconesses, who told about their various lines of work in the cities, mill settlements and mining districts. These consecrated women minister to the needy men, women and children of every race and nation who have congregated, or were born on our shores, and their experiences show them to be heroic as well as self-sacrificing in their service. One of them said the people in a large, wealthy city church might be called "up and out" instead of "down and out," so great is the spirit of worldliness there. Miss Estelle Haskin, supervisor of the Bethlehem House in Nashville, Tenn., pleaded for more effort in behalf of the negro, who needs to learn how to live decently that he may help in the uplift of his race. She sees beneficent results through co-operation of the white and black people in this mission in Nashville, and told us about the grateful old negro woman who prayed, "Oh, Lord, when I dies, just let me put my arms around that Bethlehem House and carry it up to glory."

Some changes in our work were found expedient and were adopted by the Council. The development of the public schools at Key West, Fla., making it unnecessary for us to continue our Ruth Hargrove Institute, it was decided that this property should be sold as soon as possible. The work of the Sub-Cuban School there will be merged into a Wesley House, in which two deaconesses or home missionaries will carry on gospel settlement work.

Educational standards now required by the China Medical Association make necessary the enlargement of our medical work in China, which must be closed if the standards are not raised.

Therefore, it was resolved that the Medical School for Women should be moved from Soochow to Shanghai, that the Mary Black Hospital and the Muse Training School also be moved to Shanghai, and that steps be taken to enlarge the work so as to meet the required standards. The President of the Council and the Secretary of Foreign Work were authorized to present this matter to other women's boards working in East Central China, asking their co-operation in making a great institution worthy of the Christian Church.

The buildings now used for medical work in Soochow may then be used for the Kindergarten Training School.

It was also recommended that the Laura Haygood Memorial School in Soochow, a high school of fine reputation, be changed into a normal school, and the Kindergarten Training School be moved to Soochow from West Soochow, that it may be correlated with the normal school.

The erection of a kindergarten building on the compound of the Susan B. Wilson School at Sungkiang with the $750 given by Mrs. George Dearing of Louisville, Ky., was recommended, the school to bear her name.

After one of the missionaries from China told of the devotion and self-sacrifice of a Chinese woman, a former pupil in the Susan B. Wilson School at Sungkiang, who had recently given one thousand dollars, which was all she possessed, to help build a much needed church in one of our educational centers in China, a visitor to the Council arose and asked the privilege of adding $500 to that fund. This was Mrs. Nellie C. Cordy of Springfield, Mo., who formerly served as third vice president of her Conference Woman's Home Mission Society, when she taught tithing by example as well as by precept. With gladness in her face she said this gift was made possible through her habit of laying aside the Lord's tenth of all the money which comes into her possession.

By telegraph the fololwing resolution, adopted and signed, was sent to the president of the United States and to Congress:

"The Woman's Missionary Council of the Methodist Episcopal Church, South, now in session in New Orleans, and representing 200,000 women, earnestly urges the immediate passage of an adequate national prohibition bill."

(Notes to be continued next week.)

WANTED TO RENT.

We want to rent a large tabernacle for a meeting beginning July 8 on Prairie View and Scranton charge. Write E. E. Coleman, Scranton, Ark., or Dr. W. H. Higdon, Prairie View, Ark., stating terms.—J. F. Glover, P. C.

Sunday School Department

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SUNDAY SCHOOL LESSON FOR MAY 6.

By W. T. Martin.

The Golden Text, "Whosoever would be first among you, shall be servant of all," contains the lesson that is to be taught today. It is opposed to the spirit that was in the disciples when they came to the supper with the Lord, that of self seeking.

The Story.—By direction of the Master two of the disciples had gone into the city of Jerusalem and prepared a room in which the feast was to be celebrated by Christ and his disciples. They all came into the room for the supper. No one of the disciples offered to do the work of the servant in washing the feet of the company. Christ laid aside his garments and did this task over the protest of some of the disciples. Having completed the task, he sat down and told them that he had given them an example and that they ought to do as he had done.

The Lesson.—He was not attempting to establish a perpetual ordinance, or sacrament, for the church. He was trying to teach them humility in service. It chanced that the thing that a servant would have done at this supper was washing feet. Any other task of a servant would have done as well, if it had been the bringing in of the water, sweeping the room, or clearing away the table after the meal. The great fact to be learned is for a disciple of the Lord to take the place of a servant and to consider his discipleship magnified thereby.

The Spirit of the Disciples.—When they assembled for the supper there was a strife among them as to who should be the greatest in the kingdom of Christ. This seems to have been a continued contention. "And he came to Capernaum, and being in the house he asked them. What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who should be the greatest." Mark 9:33-34. "And James and John, the sons of Zebedee, came unto him, saying Master, we would that thou shouldst do for us whatsoever we desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." Mark 10:35-37. Matthew's account says that the mother of James and John asked the place for her sons, and then continues, "And when the ten heard it, they were moved with indignation against the two brethren." Matt. 20:24. And then the account of the supper given by Luke says, "And there was also a strife among them, which of them should be accounted the greatest." Luke 22:24. Each desired for himself the best place in Christ's kingdom. This contention was doubtless intensified by the Triumphal Entry into Jerusalem, at which time Christ appeared in kingly state and received the homage due an earthly king. They thought he was ready to take his throne, and they wanted to be first in the places of honor. This desire had engendered a bitter strife among these men whom Christ was trying to train for service in the spirit of love. "A strife as to precedence among them had already begun, and when they came into the guest chamber the question at issue was brought to a practical test; for let whoever might be the greatest among them, it was required that the least among them should wash the feet of the rest, and thus show himself the servant of all. Not one of them was ready to accept complacently this lowest place. Feverish with their strife, they came into the room and seated themselves in sullen silence, affecting not to see the basin and the towel set for the purpose of washing the feet of the company, looking this way and that, and waiting to see whom the Master might assign to the task. Jesus perceived the thought in their minds, and gave them by his loving act a lesson that they never forgot."—Bishop Candler. "Heated, then, and angry and full of resentment these men hustle into the supper room and seat themselves like so many sulky schoolboys. They streamed into the room and doggedly took their places; and then came a pause. For any one to wash the feet of the rest was to declare himself a servant of all; and that was precisely what each was resolved he, for his part, would not do. * * * No one of them was sensitive enough to be ashamed of showing such a temper in Christ's presence. There they sat, looking at the table, looking at the ceiling, arranging their dress, each resolved upon this—that he would not be the man to own himself servant of all."—Marcus Dods. In this spirit they sat down to eat.

The Spirit That Was In the Master.—Far different from the spirit of his disciples was the spirit of the Lord during the whole of his earthly ministry, and especially at this time when he was making his last effort before his death to train men to be fit to show his spirit and preach his gospel to the world. "When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."—V. 1. His was a spirit of self-forgetful service which loved to the end even the royal arch enemy who had already completed arrangements for his betrayal, and which hesitated not to serve him as faithfully as he did the other disciples. This spirit of service was for all. Christ did not scruple at washing the feet of

Judas. Truly he loved to the end. Even at the very last he would have saved Judas if he could. There was no vindicative spirit in Christ, even when he was consciously in the shadow of the cross. An hour of prayer, the coming of the band to take him, the hurried trial, death on the cross, but he loved to the end, and would have warmed the heart of the traitor back to love and fidelity by this act in which he himself took the servant's place. And these other disciples were harboring the very spirit that had made a traitor out of Judas, the spirit of envy and hate which had not as yet reached the stage of open murder. It might do so at any time. Their love and confidence in and for each other had to be restored. They, too, must be saved.

Christ Gives the Lesson.—"Occupied as they are, not with anxiety about him nor with absorbing desire for the prosperity of his kingdom, but with selfish ambitions that separate alike from him and from one another, how can they receive what he has to say? * * * How is he to quench their heated passions and stir within them humility and love? "He riseth from the supper table, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into the basin, and began to wash his disciple's feet, and to wipe them with the towel wherewith he was girded." * * * And what Christ intended when he girt himself with the towel and took up the pitcher was not merely to wash the soil from their feet, but to wash from their hearts the hard and proud feelings which were so uncongenial to that night of communion and so threatening to his cause. Far more needful to their happiness at the feast than the comfort of cool and clean feet was their restored affection and esteem for one another, that humility that takes the lowest place. Jesus could very well have eaten with men unwashed; * * * but he could not eat with men hating one another, * * * showing in every way malice and bitterness of spirit."—Marcus Dods. By doing what any one of them ought to have done he gave them the lesson.

They Needed the Washing.—Peter raised objection to Christ's washing his feet. Christ told him a plain truth, "If I wash thee not, thou hast no part in me." He did not say that Peter would be cleansed by the washing of his feet, but by the washing of himself, "thee". And all these men needed cleansing from the bitter spirit that was in their lives. They needed to learn.

Did They Learn?—"He said unto them, Know ye what I have done unto you?' Do ye perceive the meaning of this action? By washing their feet he had washed their hearts. By stooping to this menial service he had made them ashamed of declining it. By this simple action he had turned a company of wrangling, angry, jealous men into a company of humbled and united disciples.—(Expositor's Greek Testament)—Peloubet's Notes. Did they know what he had done? If it was only the physical act of washing their feet, they undoubtedly knew. This was not what Christ was trying to teach. They had evidently got some of the lesson. "Ye call me Master and Lord, and ye say well; for so I am * * * I have given you an example, that ye should do as I have done unto you. * * * If ye know these things, happy are ye if ye do them."—Vs. 13, 15, 17. Washing the feet was the place of the servant, and these disciples knew that Christ took that place. The disciples could not be mistaken here. They knew he was teaching them the office and not the act. What he did the disciples ought to do." The servant (the disciple) is not greater than his lord (Christ); neither he that is sent (the disciple) greater than he that sent him (Christ).—V. 16. They had learned the lesson. They could hardly have kept from getting the letter of it. Having learned it their happiness lay in doing it. They were to go into the world and practice serving rather than self-seeking. "Whosoever would be first among you, shall be servant of all." Throughout the period of his stay in the grave, during the forty days of his sojourn after his resurrection, while they waited for the coming of the Holy Spirit on the day of Pentecost, during the whole of their discipleship as they went up and down the earth preaching the gospel of the death and resurrection of Jesus, there was no hint of emulous strife and self-seeking ambition. In love they worked for the Lord, who at the Last Supper had taught them to take the servant's place.

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.

THE CAMDEN DISTRICT SUNDAY SCHOOL INSITUTES AND MISSIONARY RALLIES.

They were held at the three strategic points in the District, El Dorado, Bearden and Stephens, beginning April 9 and closing April 13. They were the best institutes with which the present secretary has been connected. Their success is largely due to the presiding elder, Rev. J. A. Sage, who not only presided over and took a large part in each institute, but spent the most of his time for the four weeks preceding in helping the secretary canvass his district in the interest of Sunday school work. Great credit is also due the pastor, superintendent, and advertising committee at each place where Institutes were held. The entertainment at each place was of the old-fashioned Methodist kind. At Bearden a committee of charming women relieved the pastor of all responsibility as to entertainment. At El Dorado a delightful automobile ride for all the delegates was furnished by the committee. The most delightful event of all the week was the reception given the institute by the Young Women's classes of the Stephen's Church.

One hundred and seventy-six Sunday school officers and teachers attended the three institutes throughout the day sessions. Splendid audiences greeted the speaker at each night service. Every pastor in the district, save one who was sick, attended the institutes.

Serious illness of his daughter kept Brother Thomas from attending the El Dorado meeting, but his place was happily filled by Brother Sage, who gave us a wonderful message on the Missionary Ideal of the Church. Rev. R. W. McKay of the Conference Mission Board delivered the Missionary address at Bearden, and Rev. T. D. Scott, the chairman of the Board, delivered the address at Stephens. Both these addresses were worthy the occasion and in keeping with the reputation of the men who delivered them. They will surely bear fruit throughout the district.

The sermon on "The Importance of Taking Care of the Religious Education of Our Children" was delivered at El Dorado by Rev. A. Turrentine and at Stephens by Rev. M. K. Irvin. If each should be printed it would become an important addition to the literature of our church upon this important subject. Rev. T. F. Hughes, our Conference agent for Superannuate Homes, preached the closing sermon at Bearden. Leaving for Stephens, I did not hear this sermon, but am sure that it was well received. There is no better man among us than Tom Hughes, whose successful experience in Sunday school work in his pastorates makes him a valuable man at all our Sunday School Institutes.

Our Conference Elementary Superintendent, Mrs. Clay Smith, spent the entire week with us delivering special messages before each Institute and holding several separate conferences for Elementary Workers at each place. To say that her work was appreciated would be putting it in the very mildest terms. Some day the Little Rock Conference is going to wake up to the fact that in Mrs. Smith we have one of the most competent Eelementary workers in Southern Methodism. Already she is receiving splendid recognition throughout the Church. Just last week she received an invitation to go to Paducah, Ky., and take charge of the Junior Work in a Ten Days' School of Methods, where such experts as Dr. Chappell, Dr. Bulla, Dr. Shackford, John R. Pepper, and Miss Kennedy are on the program.

Miss Irene Ramsey of Fordyce, our District Elementary Superintendent, was with us at Bearden and Stephens and rendered valuable service in her department. Miss Ramsey is one of our best Elementary Superintendents.

As a result of these Institutes there now hangs in the office of the Field Secretary a chart, showing the exact standing of each school in the Camden District on the Standard of Efficiency, and it is a fine showing. This District has organized six or seven new schools within the past six weeks, and now has more schools, more Teacher Training Classes, more Wesley Bible Classes, more schools observing Missionary Day, more Cradle Rolls and Home Departments, and more schools preparing for Children's Day than ever before in its history. And the end is not yet.

The work in the Camden District is especially gratifying to the secretary in that it has given him a fair chance to demonstrate the value of the work our Conference Sunday School Board is trying to do. A work that no other organization can do for us. With such splendid co-operation as we are receiving from other presiding elders and pastors we can expect to do the same kind of work in every district in the Little Rock Conference before the end of the year. Brethren pray for us.—Clem Baker, Field Secretary.

SUNDAY SCHOOL BOARD RECEIPTS, NORTH ARKANSAS CONFERENCE.

Previously reported	$ 74.26
Received on February offering as follows:	
Branch Circuit	2.34
New Hope S. S., Paragould Ct...	.36
First Church, Jonesboro	10.00
McCrory	2.00
Received on Childrens' Day as follows:	
Wynne	4.00
Waldron	13.00
Total	$105.90

We are indeed glad to receive the two offerings on Children's Day so early. We might learn something from Waldron, where the pastor, Brother Lindsey, combined Easter and Children's Day. His offering shows well. May others try what they tried over there.

The amount above constitutes the money your Board has had to care for a deficit of $700 and continue operations. It is now nearly four months past the time set by the Conference for the offering to care for the deficit of the Sunday School Board. Brethren, your Board is in distress. Send at once to Rev. C. W. Lester, Clarendon, Ark., the amount of the offering by your schools on the first Sunday in February, and you will help us greatly. Surely you have just overlooked the matter.

If you have not ordered programs for your Children's Day, do so as soon as you can. Push the offering on that day. Our work must go forward. The money is needed now.—W. T. Martin, Chairman.

EPWORTH LEAGUE DEPARTMENT

H. F. BUHLER, Editor.....Y. M. C. A., Little Rock
J. H. PIERCE, Treasurer, Little Rock Conference.....Box 529, Little Rock
HOWARD JOHNSTON, Treasurer, N. Arkansas Conference....Conway, Ark.

NOTES FOR MAY 6 (CONSECRATION MEETING): "LOVE."

1 Cor. 13:1-13.

Love the Sublime Force of Life.—Love is the one bright ray on every cloud. It is the rainbow in the storm. It is the source of inspiration to every youth. It kindles the flame of hope and brings happiness to every hearthstone. It makes men of brutes. It is the mother of art, the rhyme in music, and the sweetness in life. Without it the earth is cold and barren, but with it this globe becomes a heaven.

No other passion holds such a grip on the hidden and revealed forces of the world as love. It was through love that the world was created; that redemption was made possible; that Christ came to earth, and that we are the happy recipients of the unmeasured blessings of a Christian country.

Love's Desire, the World's Inspiration.—Every story has love for its theme or setting. Every romance finds its inspiration in love. The young are saturated with it, the old are fascinated by it. The world loves to be loved. Love's desire in the home is to be kind, gentle, appreciative, gracious, patient, and generous. Not money, luxury, ease, fame, can ever take the place of love. Love's desire causes Leaguers to make any sacrifices for the betterment of a community; for the happiness of others; for the success of the League work. Love's desire causes the Leaguer to forget self in the service of the Master, not persevering for name or praise, not determined to win because of selfish pride, but for the reason that love itself cannot live without exercise; because it loves to love.

The Boundless Power of Love.—A boy walking 40 blocks to Sunday school every Sunday, when there was one of the same denomination in one block of home, gave as his reason for his long walk, "They love a fellow over there." The mother follows her son to the gallows; she would not do it for money, not for food nor clothing, but she does it because she loves. Mary was not scared away from the cross by the dangers that frightened the hearts of the stalwart men. She loved more. She proved this by her life. She gave the anointing not as a social function, not even as a deed of respect and honor to the Prince of Salvation, but because she loved Him and loved Him best in all her loving. Had she meant to bestow an honor or pay a social deference, she would have spent 50 cents, or maybe five dollars, for the oil and alabaster box, instead of $320.

The Fragrance of Love.—It is love that dies for others, but it is the fragrance that lives for them. The blossom dies for the fruit, but the fragrance remains to sweeten the berry, peach or pear. Fragrance attracts and wins. It is the loving ways of love. The bee and humming bird find the fragrant flowers. Fragrance of your love is the index to what you are. It is the measure of your enthusiasm, the optimism of your devotion.

Love From Service.—As soon as we begin to do things for other people we begin to care for them. Benjamin Franklin's way of making a friend out of an enemy was to get the enemy to do something for him. In a sense we cannot actually receive love unless we give it. Love may beat against our hearts and find no entrance. Every scene is alike to a blind man. Every sound is alike to the deaf. He who is only a receiver of affection and never a giver in reality receives little or nothing. We cannot passively deserve love; there is no negative quality in any person that deserves to be loved. Thus those who fail to respond in active service to Christ's love, though blessed in a way, miss the sweetest joy, the truest achievement now and the eternity of bliss in the end. Love is a beautiful thing if we make it ours; we make it ours only by responding. To respond is to deserve. Affection is only a real value when it is gained by what we are and do; not by what we appear. We chiefly love others for what we do for them, and if we do nothing the love we receive is of little avail. True blessedness does not come into our hearts when we sit still and do nothing; it is only after concerted action that we really receive.

Passages to Memorize.

I have loved thee with an everlasting love. Jeremiah 31:3.

The love of many shall wax cold. Matt. 24:12.

Greater love hath no man than this, that a man lay down his life for his friends. John 15:13.

Love is the fulfilling of the law. Romans 13:10.

The love of Christ constraineth us. 2 Cor. 5:14.

Show to the church the proof of your love. 2 Cor. 8:24.

The fruit of the spirit is love. Gal. 5:22.

And this I pray, that your love may abound. Phil 1:9.

Suggestions to the Leader.

Begin on the dot. Have short services; 30 to 40 minutes is long enough, but be sure that you have "something doing" every moment of the time. This is a good rule to follow the year around, and not only for this service.

Begin with the silent prayer closing with the leader praying aloud.

Songs: "I Love to Tell the Story," "My Life, My Love, I Give to Thee," "If Ever I Loved Thee, My Jesus, 'Tis Now."

The lesson read by 13 Leaguers each reading verse from Bible brought from home.

Song, "A Little Bit of Love."

Assign the memory verses above the week before, and have each Leaguer quote one assigned. Others may be added on Love.

Special music.

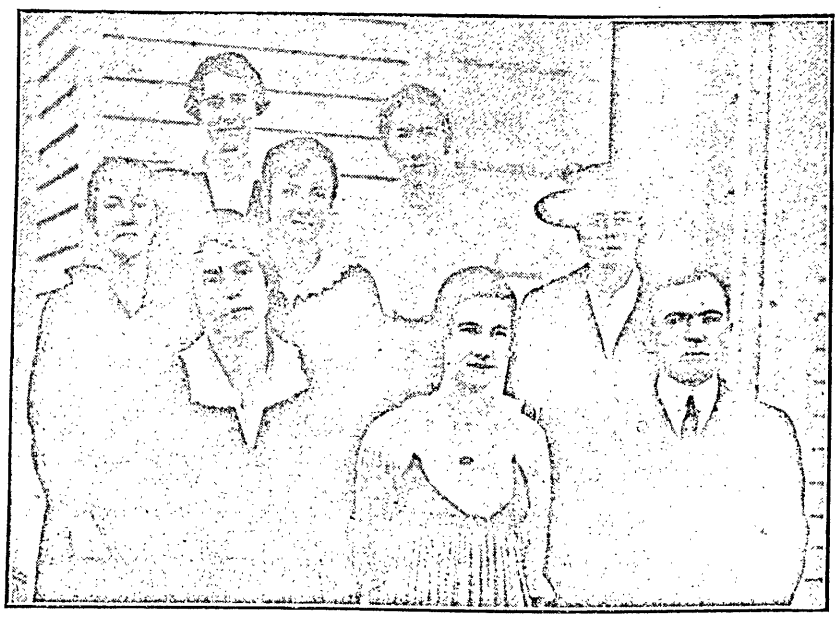
Two five-minute talks on topics discussed in this issue.

Song or solo, "I Love Him."

Two three-minute talks on other subjects discussed above.

Solo or duet, "Tell Mother I'll Be There."

Benediction.



Officers of Hawley Memorial League, Pine Bluff.

First Row (left to right): Mrs. Jule Austin, Miss Maude Simpson, T. L. Culpepper.

Second Row: Miss Willard Luton, Miss Lela Shell, Mrs. Thomas Culpepper.

Third Row: Miss Mary Brown, Mrs. J. H. King.

This League has kept up an unbroken attendance for a year and a half that taxes the capacity of their League room. This has been done at a place where it was considered impossible to run a League longer than a few weeks at a time, and then at only a poor dying rate. This chapter has also originated and maintained a weekly bulletin for the church and raised considerable funds for the church. The fact that work has been assigned to every department of the chapter and definite goals set in the way of furnishing activity for each Leaguer is the cause given for the present phenomenal and continued success.

Walnut Springs.—This League is in a country charge and meets each Sunday afternoon. It has been running two and a half years, has 31 members, and has wielded a wonderful influence over the community. Young people who were inclined to scoff at religion and stay away from church have been won, both to the church and a better life, by the League.

This chapter has secured four acres of land and is planting it in cotton to be cultivated this year. The proceeds are to go to purchase a piano for the church. Most of the membership is composed of young men—that is, they outnumber the young ladies. The devotional services are well planned and interesting. Rev. J. L. Leonard is the live and helpful pastor, who is interested in the success of League work.

Horatio.—This little town has three Leagues—a Senior, Intermediate, and Junior. This is also on Brother Leonard's work, and he is planning to organize at other points on his charge.

Prepare! Prepare! Prepare!—Anniversary day will be a failure unless you do get busy at once. You need the impetus and enthusiasm that the Anniversary Day will bring if properly planned and advertised to help your chapter that is dragging. You need it to get young people who are careless and wild over worldly pleasures to become interested in the League. You need it to let the church, the entire membership, know what the League is doing for the church and for the young life of the community. Make a great occasion of it. Come to the Conference at Gurdon and tell us how you did it. Write the editor of the League page your result for the Methodist. Remember, the League securing the largest proportionate offering and sending same to J. H. Pierce, Box 529, Little Rock, will get a prize and honorable mention at Conference.

First M. E. Church, Texarkana, Ark.—We have a wide-awake League and are doing a splendid work under the direction of our president, Dr. G. H. Shull, and pastor, Rev. P. C. Fletcher. Every member of the cabinet is very

enthusiastic over their work for the year, and great progress is expected in each department. Mrs. C. B. Meyers has charge of the devotional, and splendid and most helpful programs are given each Sunday evening.

Beginning February 4 and ending March 25 an "attendance contest" between the boys and girls was held with much enthusiasm. The girls made 510 points, while the boys won the contest with 566 points. The losing side was to entertain the winners, so the girls delightfully entertained for the boys Friday night, April 13. A good time was had by all who attended. The object of the contest was to get more young people out to the League service, as well as getting more new members. We feel the contest was quite a success, as several new members have been enrolled, and we have larger crowds and increasing interest each Sunday evening. The attendance on the evening the contest closed was 116, and Easter Sunday 134. We are now having a membership contest, and much interest is being shown.—Miss Aileen Hodges, Corresponding Secretary.

LETTER FROM THE LEAGUERS' CHURCH AT DIERKS.

The following extract from a letter received by the editor will be of interest to the Leaguers:

"I am enclosing check for $17, which you will please hand to Dr. Thomas for me. It represents our Mexican Mission donation and our self-denial offering. Please make the following division: For Mexican Missions, ten dollars; for Week of Prayer and Self-Denial, seven dollars. The two coming at the same time, practically, made each of them the smaller. It seems that the plans of the Board overlap sometimes to the financial disadvantage of the local churches, and consequently of the Connectional Church.

We have lately installed the Cradle Roll and Home Departments in our Sunday school. Our membership is growing, and along with it our general interest, pride, and hope in the work and its future. We have bought and paid cash for two lots, making us a total lot of one hundred by one hundred and forty feet. This is in the most desirable part of town—the business block. Our attendance is good; an inspiring number at the morning hour, a full house at the evening hour. We are only sorry that it is impossible for our evening attendance to increase. It has about gone its limit in the present quarters. Our plans are to organize an Epworth League in May. We think the time is ripe for its beginning. Our plan for this week is to organize the Woman's Missionary work. We expect Mrs. Harper of Texarkana to spend a day with us.

"One good man has offered his services with cornet as the nucleus of a church orchestra. We see some good things ahead that will keep the Leaguers from regretting their expenditure here. Our pot is boiling and we have considerable more wood. We need your prayers.—Yours in Service, A. L. Miller."

"FUNDAMENTAL DOCTRINES OF METHODISM."

"It is the best brief compilation of essentials I have ever seen," writes Dr. C. D. Harris, editor of the Baltimore Southern Methodist, in referring to this publication. It is a 32-page pamphlet containing a reprint of the doctrinal articles which appeared in the Christian Advocate a year ago. There are sixteen excellent articles. Bishop Lambuth said: "I sincerely hope that a copy of this valuable pamphlet will be placed in every Methodist home." 35,000 copies have been ordered. If pastors or laymen will write me I will inform them of a plan by which they can circulate this pamphlet without assuming any financial obligation. Single copy, ten cents, 150 or more copies at three cents per copy, postpaid. Address H. H. Smith, Ford Va.

LEAGUES IN THE LITTLE ROCK CONFERENCE THAT HAVE PAID THE $2.50 CHAPTER DUES TO DATE.

Pine Bluff, Hamburg, Henderson, Little Rock; Asbury, Little Rock; First Church, Pine Bluff; Huttig, Tillar, Highland, Little Rock; First Church, Little Rock; Malvern, Jacinto, Nashville, Amity, Camden, Prescott, Benton, Arkadelphia, Blevins, Gurdon, Traskwood, Locksburg, Lakeside, Pine Bluff; Sheridan, Capitol View, Little Rock; Central, Hot Springs; Winfield, Little Rock; First Church, Texarkana; Pulaski Heights, Little Rock; Butlerville, Gillett, Twenty-Eighth Street, Little Rock; Humphrey, Rison, Atlanta, Glenwood, Mabelvale, Hazen, Third Street, Hot Springs; North Lewisville, Hawley Memorial, Pine Bluff; Walnut Springs.

Is there any good reason why the name of your League is not in this list?

LEAGUES IN L. R. CONFERENCE THAT HAVE PAID PART OR ALL OF THEIR PLEDGE TO MISSIONS.

Highland, Little Rock	$15.00
Winslow	5.00
Hunter Memorial	65.00
Humphrey	10.00
Pulaski Heights	12.50
First Church, Texarkana	30.00
First Church, Little Rock	20.00
Pine Grove	10.00
Hamburg	30.00
Malvern	11.50
Nashville	10.00
Mt. Ida	5.00
Amity	5.00
Benton	10.00
Hawley Memorial	5.10
Blevins	10.00
Glenwood	5.00
First Church, Pine Bluff	60.00

All pledges are several weeks past due, and we need the money to meet our obligations at Dierks and in Africa. Send checks to J. H. Pierce, Box 529, Little Rock.

Essay Contest.—The essays have been in the possession of the judges for several days and we hope to be able to announce the winner in next week's issue.

CHILDREN'S DEPARTMENT.

THIS LITTLE BOY WAS RIGHT.

Said Peter Paul Augustus: "When I am a grown man,
I'll help my dearest mother the very best I can.
I'll wait upon her kindly; she'll lean upon my arm;
I'll lead her gently and keep her safe from harm.
But when I think upon it, the time will be so long,"
Said Peter Paul Augustus, "before I'm tall and strong,
I think it would be wiser to be her pride and joy
By helping her my very best while I'm a little boy."

—Selected.

A BOY AND HIS DOG.

"Mother, dear, how is the pain now?"

"A trifle easier, Kenneth."

"Hadn't I better go for Dr. Booth? You might have something worse than just a cold."

"No, dear; I'll be better soon," sighed the sick woman, as she turned over in her bed to go to sleep.

Mrs. Osborne had been sick for two days, and owing to the fact that she and her thirteen-year-old son, Kenneth, lived two miles away from the village and that the last week there had been a continuous storm, none of their friends had yet heard of her illness. Her husband, who was an engineer, had been killed in a wreck, and the shock of his death had left her delicate in health.

The odd jobs that Kenneth did after school hours and the sewing his mother took in supported them, for they lived inexpensively and the rent of the cottage was small. But unfortunately, this winter had been unusually cold, and as fuel had been scarce the little pile of money had gone rapidly down toward the toe of the old stocking.

Mrs. Osborne had caught a hard cold, and as it grew rapidly worse Kenneth grew alarmed, for now her racking cough came from the lungs. The boy had not been able to go to school because of the poor condition of the roads during the storm, so had ample time to serve his mother. As dusk came on he lighted the lamps and walked softly into his mother's room. She being asleep, he went back to the kitchen and began reading.

Presently he was aroused by a call of "Kennth, Kenneth!" Hastily he put down his book and went to his mother. She was lying down, breathing hard, and with great effort she gasped, "Go for Dr. Brown—quick!"

Before she could get further than "Doctor" the boy was off like a flash. He hurriedly put another stick in the stove and wrapped a muffler around his throat. Then hastily he tied a long cord around the collar of his great St. Bernard dog and catching up a lantern, started off for the village

Outside the wind was raw and cold, and the snow blew in fitful gusts. But this night of darkness and cold held no terrors for the boy of the plains. As he went hurriedly over the snow-beaten path, his faithful dog, not understanding the master's gravity, suddenly gave a loud bark, followed by other of sharper variety, and bounded off before the boy. But Kenneth called him back and patted the animal on the head, said, "No, Jack; no barking nor whistling till mother is well again." And the good dog seemingly comprehending walked sedately by the boy.

Soon the lone pair neared the railroad track and, with his lantern swing along at his side, the boy started to cross it, when something glittering caught his eye. He kneeled down and was closely inspecting it when a cry of horror arose from his lips. What! Could it possibly be! Yes, it was. A rail had broken and was projecting out on the other side of the track, meaning a wreck for the 7:30 limited.

What was he to do? If he waited for the train, which would probably be late, owing to the storm, his mother's condition might grow worse. If he ran for the doctor, the lives of the passengers would be endangered to a great extent.

Duty and love! Which would he choose?

While his mind was revolving these thoughts his eyes lighted on the faithful Jack. Suddenly an idea occurred to him. He gave a loud cry of joy, and in a twinkling had wired the lantern to the collar of the bewildered animal. Then, allowing but a few feet of cord, he fastened one end to the rail, the other being securely tied to the dog's collar.

He patted the animal affectionately and then started off. Jack did not understand these maneuvers, and tried to follow his master, but the commanding presence of the rope compelled him to retreat, which produced a long series of barks. And Kenneth strode on, his mind filled with perplexity as to whether he had done right.

"Forty minutes late! Guess she'll stand more speed?" The speaker turned to his companion, who grunted acquiesence.

"Chilly weather this!" The speaker was not rewarded this time by either a grunt or a nod from his companion, for that worthy person was otherwise engaged, being at that mo-

ment leaning far out of the cab window of the limited.

Suddenly an exclamation burst from his lips, and with one bound he had drawn his head from the window and, rushing over to a long lever, pulled it with such force that the long train came to an almost abrupt standstill.

"Heaven, man! Why did you do that?" exclaimed the first speaker, Robbins by name.

Without replying to his query, the fireman jumped to the ground just as the train ceased motion. Simultaneously several other offcials did so, and they advanced to a spot where a light shone, as a solitary star, on the track. Here they found a huge St. Bernard, none other than our friend, Jack, sitting in the middle of the track, trembling and shivering in the cold, with a lantern wired to his collar. The dog jumped up joyfully when freed, but his tail, stiffened from the cold, could not wag with its usual velocity.

"What in thunder did anyone want to tie a dog to a railroad track this cold night, and with a lighted lantern!" It was the fireman who spoke. Then, suddenly his eye caught the gleam of the broken rail and with an exclamation he called to his companions to look. They did, and their faces grew grave as they thought of the danger that had been so imminent.

But who had tied the dog to the track? Here was a mystery. There were footprints in the snow. Faint tracks, which led to the village, could be seen, but that was all. As they stood gesticulating and wondering who their benefactor might be, the sound of an approaching horse was heard. He grew nearer and nearer and finally stopped a few feet away, and a boy climbed down from a light business buggy. Then a crack of a whip and the hoof beats continued, this time receding in the distance.

Running up to the dog, around which the men were circled, the boy threw his arm around the neck of his beloved pet, who in his turn barked in recognition.

"What does this mean?" "Is this your dog?" 'Did you tie him here?" were the various questions from the men.

"Yes, yes," cried Kenneth, for it was he. "I did."

And he told them the whole story —of his fear of his mother's condition and his perplexity as to what he should do on the discovery of the broken rail. Then suddenly he jumped up from his leaning posture over the dog, saying that he must now return and see what the doctor, who had driven him to the train, said of his mother's condition.

But he was gently detained by the crowd of excited passengers, who realized what the boy had done and how much they owed him,also the dog. Question after question was poured upon him with such rapidity that the boy's mind was bewildered.

"Who was his father?" "What did he do?" "An engineer?" "Why, they knew him well!"

A purse was collected and a gentleman passenger came forward and presented it to the boy, together with his card, saying that when the latter needed assistance to call on him But Kenneth stoutly refused the purse, saying that they would have to see his mother about that. Two of the gentlemen accompanied him home, while the others returned to the train.

Today Kenneth Osborne is one of the most trusted engineers in the company in which his father had been employed, and which he himself had aided when a boy.

His mother fully recovered her health, and loves to tell the story of her boy and his faithful dog, Jack.—Helen T. Monifort, in San Francisco Call.

NEWS OF THE CHURCHES.

DEDICATION OF CARR MEMORIAL CHURCH, MAY 6.

Carr Memorial Church will be dedicated May 6. The following program will be used:

10 A. M.—Sermon, by Rev. M. O. Barnett.

11 A. M.—Dedicatory sermon by Rev. W. C. Watson. Dedication.

3 P. M.—Sermon by Rev. R. A. McClintock.

7:45 P. M.—Closing sermon by Rev. J. A. Sage.

Special music will be rendered at opening of each service. All former pastors, presiding elders, and ye editor are invited. Come and rejoice with us.—L. W. Evans, P. C.

AN OLD SUBSCRIBER.

I have enjoyed the Arkansas Methodist more lately than common. I have been a subscriber to it ever since soon after the war, or, rather, to Dr. W. C. Johnson's Western Methodist, published at Memphis, and it was the organ of the church of this part of the country then. Father subscribed for the Ouachita Conference Journal, I think, before the war of 1861, or it may have been during the first of the war. He died in 1863. Mother and I have been subscribing to the organ of the church when there was any published ever since. I was a subscriber to it most of the time while it was published at Memphis. The thirty-fifth anniversary and "Dixie Dry" and "Old Time Religion" numbers were fine.—L. M. Conditt.

PRESCOTT DISTRICT CONFERENCE, MINERAL SPRINGS, MAY 17.

7:30 P. M.—Dr. Forney Hutchinson will speak on Missions.

Friday, May 18, Sunday School Institute—Morning Session:

The Organized Bible Class—Caughey Hayes.

God's Graded Child—Mrs. Clay Smith.

Missions in the Sunday Schools—T. D. Scott.

How to Make the Country Sunday School Go—Clem Baker.

The Banner Sunday School District in the Conference—Charley Goodlett.

Afternoon Session:

A Standard Methodist Sunday School—Clem Baker.

The Kind of Sunday School I Have —By each superintendent.

(Reports to be read from blanks furnished by Field Secretary.)

The Kind of Superintendent I Want to Be—Caughey Hayes.

Mrs. R. M. Briant will speak of the Woman's Work.

Modern Methods in Elementary Work—Mrs. Clay Smith and Miss Mamie Briant.

Round table discussion for the following topics:

The Cradle Roll.

The Home Department.

The Teacher Training Class.

Our Special Sunday School Days.

The Workers' Council.

The Best Books for our Sunday School Workers.

Night Session:

The Business End of Our Sunday School Work—Caughey Hayes.

Evangelism in the Sunday School—F. P. Doak.

Keeping Up with the Twentieth Century in Sunday School Work—Clem Baker.

Mrs. Smith and Miss Briant will hold separate meetings for the Elementary Workers.

Saturday, May 19, will be given to the work of the Conference.

Night Session—Epworth League program.

Sunday, May 20—Layman's Day:

10 A. M.—Financing the Kingdom—J. C. Pinnix.

11 A. M.—A New Heaven and a New Earth—J. O. A. Bush.

3 P. M.—Program for the young people.

7:30 P. M.—Preaching.

Excellent music by local choir.

All our preachers and laymen are expected to remain over Sunday.

MONTICELLO DISTRICT CONFERENCE NOTICE.

The Monticello District Conference will convene in Eudora, May 17-20. The opening session will begin Thursday, May 17, at 8 a. m. The opening sermon, by Brother Hopkins, will be at 7:30 p. m. of the same day.

Eudora has two passenger trains (each way) a day, so that members of the conference can go into Eudora Wednesday, the 16th, arriving there at 10 p. m., on Thursday morning at 5 o'clock, and be on hand for the opening of the conference that morning at 8 o'clock.

Those going over the Warren branch of the Iron Mountain can leave Warren and other points along the route on the afternoon local Wednesday and arrive in Eudora at 10 that night, or on the "owl" (the night local), and arrive in Eudora at 5 Thursday morning. In both cases change is made at Dermott.

All members going over the Hamburg branch can go on the passenger or local to Lake Village, and thence to Eudora, arriving there at 10 p. m.

It will be the purpose of the conference to finish its work by Saturday noon, so that those who must return before Sunday may leave on the 12:28 p. m. north-bound train and reach any point in the district the same day. It is hoped, however, that all who can will remain over Sunday.

The following are appointed a committee on examinations: R. W. McKay, M. J. Rhodes, J. H. Cummins. So far I know of none to be examined.—W. C. Davidson.

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 Faulkner County, made and entered on the 12th day of October, A. D. 1917, in a certain cause (No. 1774), then pending therein between D. O. Harton et al., complainants, and Mrs. J. N. Martin, Mary Edna Martin, a minor, and Lucy T. Martin, a minor, defendants, the undersigned, as commissioner of said court, will offer for salue 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 Faulkner, within the hours prescribed by law for judicial sales, on Thursday, the 10th day of May, A. D. 1917, the following described real estate ,to-wit: Northeast quarter of the northeast quarter of Section 3, Township 3 north, Range 13 west, 40 acres, in Pulaski County, Arkansas.

Terms of Sale: One-third cash, one-third payable one year from date, one-third payable two years from date, 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 8 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 12th day of April, A. D. 1917.

A. M. LEDBETTER,
Commissioner in Chancery.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Ketcher & Company, Plaintiff,
vs. No. 21335.
Mrs. W. R. Stewart, Defendant.

The defendant, Mrs. W. R. Stewart, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Ketcher & Company.

April 17, 1917.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Walker S. Danaher, Solicitor for Plaintiff.
C. T. Coffman, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Circuit Court.
Ruth Knight, Plaintiff,
vs. No. 21299.
Bob Knight, Defendant.

The defendant, Bob Knight, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Ruth Knight.

April 4, 1917.

W. S. BOONE, Clerk.
Bratton & Bratton, Solicitors for Plaintiff.
J. P. Casey, Attorney ad Litem.

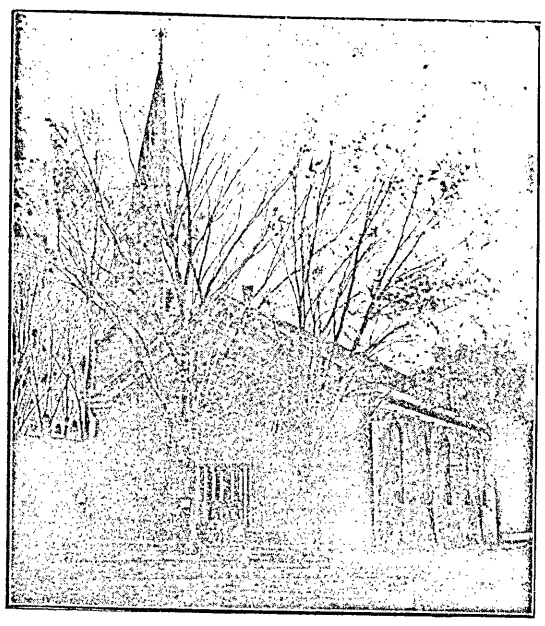
WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Circuit Court.
People's Building and Loan Association, Plaintiff,
vs.
A. M. Blankenship et al., Defendants.

The defendants, Forest Cole and Mrs. Forest Cole, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, People's Building and Loan Association.

April 3, 1917.

W. S. BOONE, Clerk.
W. H. Pemberton, Solicitor for Plaintiff.
Fred L. Young, Attorney ad Litem.



The Old Church at Clarksville, Erected in 1870.

HISTORY OF OUR CHURCH AT CLARKSVILLE.

Methodism in Clarksville began in a camp meeting held where the Oakland Cemetery now is located—at what date we do not know. The first mention that we have of Clarksville as a pastoral charge was in 1841. The first church was built in 1843, near where the present one stands. The first trustees were Messrs. Thomas Powers, Robert A. Latimer, Andrew Brown, James P. King and Samuel Strayhorn. A second church was built in 1859. It was a brick and stood on the present site. During the Civil War, in the year 1863, the Federal soldiers used it as a commissary, and on leaving the town, burned the church. The United States government recently paid the claim, $4,400, for this destruction. The lot on which the present church stands, and on which the church stood that was burned, cost $125, and the board of trustees was composed of the following: Messrs. Thomas Powers, Jacob Rogers, Toliver V. Blackard, John G. Connelly, Henry B. Hays and Thomas K. May.

After the war a new brick church arose, and it was dedicated in 1872 by Bishop Wightman, Haralson R. Withers being the pastor. The following account of the dedication was written for the Western Methodist by the Bishop himself: "At Clarksville, on Thursday night, I dedicated a brick church, large and handsome, with spire and bell. The full amount to meet the remaining debt was subscribed during the day and at the dedication service at night. Here one of the newly-appointed trustees of the Central University (Vanderbilt University), Judge Floyd, was our host."

This last brick church stood until 1909, when it was torn down and the erection of our present church home was begun. The work of building this church was delayed greatly, and much sacrifice and heroism were exhibited by the people in its building. It is built of Cabin Creek stone, and cost about $25,000. In 1912 the cornerstone was laid by Bishop J. H. McCoy.

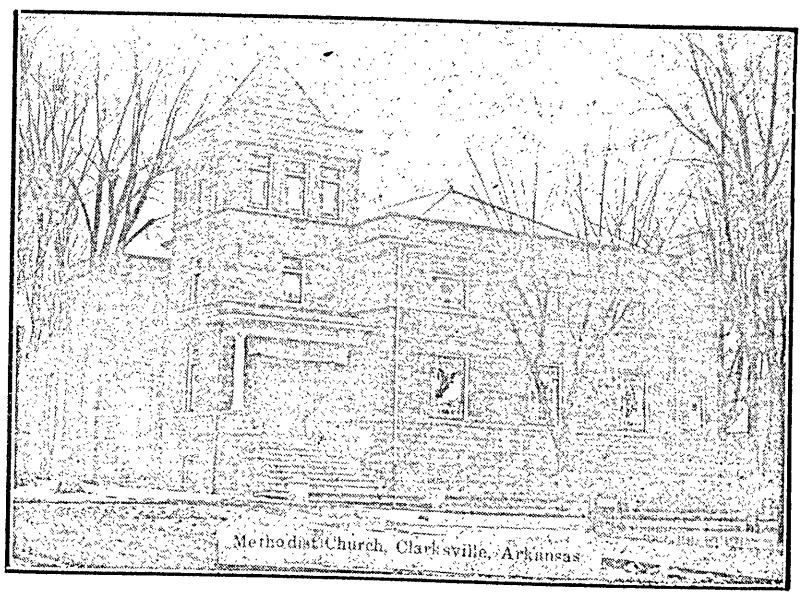
The men who compose the Board of Trustees at present and who presented the church, April 15, for dedication, are as follows: Judge Hugh Basham, president; J. W. Coffman, secretary; J. A. Dowdy, J. B. Crowley, E. L. Haigwood, B. P. McKennon and R. C. Eoff.

The building committee has been composed of the following men: R. H. McKennon, Judge J. J. Montgomery, T. E. May, J. W. Coffman, Dr. W. R. Hunt, J. W. Lemley and A. J. Clemmons.

The finance committee all the way through the building operations was composed of Judge Hugh Basham and B. P. McKennon.

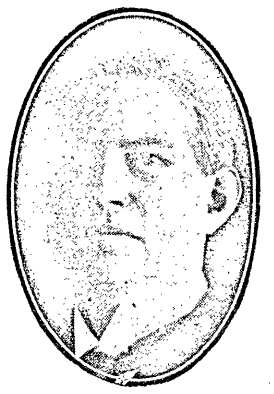
The dedication sermon was preached April 15 by Dr. Stonewall Anderson. A great congregation was present.

Since 1872 Clarksville has been a station. In 1891 there were only 101 members, while we reported 441 members to the Annual Conference last November. Our Sunday school enrollment is 450. The church has had the honor of entertaining the Annual Conference four times—in 1843, presided over by Bishop Roberts; in 1870, presided over by Bishop Keener; in 1883, presided over by Bishop Granberry, and in 1893, presided over by Bishop Keener.

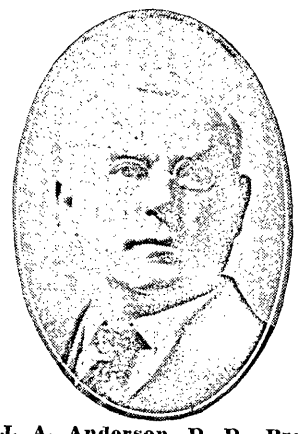


The New Church at Clarksville, Dedicated April 15 by Rev. Stonewall Anderson, D. D.

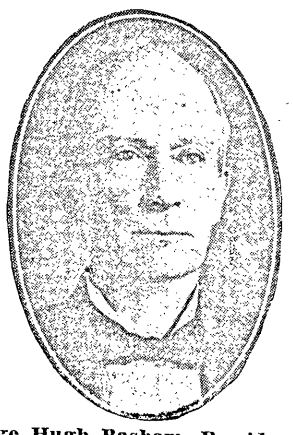
Since the organization of the church in 1841 the following ministers have served as its pastors, in the order of their names below: Juba Eastbrook, B. F. Truslow, M. B. Lowery, W. T. Anderson, James W. Shipman, Nathan Taylor, John W. Steele, W. A. Cobb, J. J. Pitman, Young Ewing, W. T. Thornberry, C. M. Slover, James D. Andrews, James L. Denton, John M. Deason, George Emmett, Burwell Lee, C. M. Slover, William Shepherd, W. Robins, Russell Reneau, C. H. Gregory, N. Futrell, B. Williams, H. R. Withers, I. L. Burrow, J. J. Roberts, T. M. C. Birmingham, Joseph Loving, B. H. Greathouse, S. H. Babcock, J. W. Kaigle, J. L. Massey, J. W. Boswell, W. D. Mathews, N. Futrell, R. M. Traylor, J. A. Walden, J. R. Harvey, Stonewall Anderson, W. F. Wilson, George W. Hill, N. B. Fizer J. C. Sligh, J. H. Glass, H. Hanesworth, J. J. Galloway, J. F. E. Bates and H. L. Wade.



Rev. H. L. Wade, Present Pastor at Clarksville.



Rev. J. A. Anderson, D. D., Presiding Elder, Clarksville Station, Conway District.



Judge Hugh Basham, President of Board of Trustees of Clarksville Church.

MONTICELLO DISTRICT NOTES.

The rains and cold weather in February and March caused small country congregations. The circuit work during these months was below normal. April, so far, has been a fine month for us, and our houses are not equal to the demands. Brother Williams of Hermitage Circuit preaches three times every Sunday. He has things well in hand. This is his third year. He and his people seem mutually pleased.

Brother Applewhite, our camp preacher, has one of the best charges in the district. He is an untiring minister. He attends prayer meetings at both camps, and never forgets his interesting Sunday schools. It is a delightful charge.

Brother Clanton of Wilmar is a fine fit. We hear good things from him and his work. His is an upward course in the ministry.

Brother McElhaney of the Watson Circuit is living on the best cotton land in the South. His are generous people. That part of the district was long blighted with the liquor traffic. The most of the saloon keepers were young men who are now dead. The few living are in abject poverty. God's anathema seems to follow this heinous business and the men who gave it their time and money. In that beautiful country can be found the graves of the drunkard and the victim of soul-damning liquor. We expect a brighter day and happier homes for that favored land.

Brother Cummins of Tillar has an important circuit. It embraces the culture and wealth of quite a large territory. It is one of the best circuits in the State. Brother Cummins is an up-to-date pastor and a very earnest preacher. His work with me last year abides.

Brother Owen of Monticello Station is making an effort to free his beautiful church of debt. We hear he is nearing the goal. We have no better worker than Brother Owen.

Brother McKay of Warren is a busy pastor, and no one seems to enjoy the work so much as he.

We hear good things from Brother Cannon of Dermott and Brother Hoover of McGehee. These brethren can be found at their post of duty at all times.

Brother Lewis of Eudora will be our District Conference host. Eudora is one of the wealthiest towns of its size in the State. We have a beautiful church there; finely located, and a classical congregation. There is no better place in the district for the conference. All who go may expect fine entertainment. This is Brother Lewis' first year there. He and I have worked side by side for years. He is true, tried, and faithful.—R. Spann.

BATESVILLE DISTRICT NOTES.

Evening Shade—J. W. Jenkins, pastor. Have four appointments on Evening Shade work, including Sidney, Bear Creek and Bethlehem. Have two Sunday schools at the two places first mentioned. Second Quarterly Conference very fine. Rev. W. W. Albright filled the appointment, as Brother Wilford was kept at home on account of serious illness of his twin boys.

Epworth League and Woman's Missionary Society organized and doing good work. Three infants baptized.

Swifton and Alicia—J. M. Harrison, pastor. Brother Wilford on hand, and good conference second quarter. Sunday schools good. Congregations on the increase. Contractors are at work on new parsonage.

Desha Charge—Hugh Revely, pastor. Congregations good. Prayer meeting at Desha; 179 present. Missionary program last Wednesday night. Thursday night prayer meeting at McHue; 95 present. Music fine. Four instruments assist.

Newport Circuit—J. L. Porter, P. C. Rev. B. L. Wilford, with his car, just purchased, was accompanied by the above pastor and Rev. W. W. Albright, pastor Central Avenue (Batesville) and Bethesda, and the writer, on the initial trip with the new car. We drove to Paroquet, on Black River. Though it was Saturday, and in the heart of a fine section of farming country, the house held a fine crowd of enthusiastic people. After preaching dinner was served on the ground. The afternoon was given to institute work and quarterly conference. This is a mission charge, but they look forward to soon being self-supporting. They will soon build a church here, as they now meet in a school building for worship. It was a good day spent with these people.

Sulphur Rock and Moorefield charge was happy to have Mr. T. B. King first Sunday in this month. Our people here and on the river at Mountain Gap were delighted to have Brother King with them. Our Sunday schools are doing fine work. Last Sunday, at Sulphur Rock, the pastor preached to a packed house. It was a great day. We were glad to have friends form Batesville and Tuckerman and Newport with us.—Fizer M. Noe, Reporter.

ARMY TESTAMENT FUND REPORT.

Received since last report: The following from Lewisville, Ark., gave 25 cents: Mesdames A. M. Shirley, W. M. Nash, B. W. Walker, John Winham, Frank Brame, J. N. Tolson, W. D. Stewart, J. H. Landers, Misses Marguerite Brame, Fannie Tolson, Rovena Tolson. From Springdale the following gave 25 cents: Mesdames Horace Sparkman, Arthur Grows, D. Christian, Dr. Sparkman, L. M. Riggs. From Morrilton the following gave 25 cents: Mesdames O. T. Bewley, J. E. Kitchen, L. M. Earl, V. C. Neal, A. H. Duggar, A. J. Stephens, W. T. Box, Chas. R. Earl, Maggie Garrett. From Thornton the following gave 25 cents: Messrs. Thornton, John Cone, Hardiman, Condry, Raymond Powell, City Marshall Dorris, Dr. Harden, 50 cents, Miss Nettie Reaford, Mesdames Strong, Jones, the following gave 10 cents: Messrs. Holloway, Greshem, Lancaster, Strange, Wash Cathey, Mrs. Hancock and Miss Oma Turner. Mrs. Nettie Seay, Walcott, 25 cents, First Methodist Church, Jonesboro, by Rev. Wm. Sherman, $5. From Conway, Rev. C. H. Nelson, 50 cents; Mrs. C. H. Nelson, 25 cents; Donald C. Nelson, 25 cents; Mrs. J. M. Denison, 25 cents.—Rev. D. H. Colquette, Field Agent, Y. M. C .A., Little Rock, Ark.

HOT SPRINGS METHODISM.

Townsend (Hot Springs Circuit)—Quarterly conference. Dr. Few preached fine sermons, and I am sure they will do good. We were at Hughes' Chapel.

Few (Presiding Elder)—Was with Brother Townsend Saturday and Sunday, and found a most encouraging condition on the work Townsend is within three of his apportionment. on the Arkansas Methodist subscription list.

Steele—At Central in the morning and at Third Street at night.

Vaughan (Oaklawn)—Had a good day yesterday. Everybody was happy. One young man came forward for prayer; 120 at Sunday school. Fine League service; good congregations.

Duckworth (Park Avenue)—Had a good day; 118 at Sunday school. Good collection. Fair congregations.

Hayes (Third Street)—Had 172 at Sunday school; $9 collection. The largest congregation that has been seen in the church at a regular service in many a day.—R. L. Duckworth, Secretary.

MONTICELLO DISTRICT CONFERENCE.

All who expect to bring their wives with them to the Conference will please let me know. We will have plenty of room for them, so bring them if they want to come. Those coming over the Warren Branch of the railroad can come on the east local to Dermott and make connection there at 8:20 p. m., arriving here at 10, or they can come on the "owl" and make connection at Dermott and reach here at 5:15 a. m. Those coming over the Crossett Branch of the railroad will come on east local and change at Lake Village, arriving here at 10 p. m. We hope everyone that can will attend. We have a great country here, and we are hoping and praying for a great spiritual session of the District Conference.—W. C. Lewis.

REVIVAL AT VAN BUREN.

On the night of April 22 we closed a good meeting in our church at East End, Van Buren. We had 15 conversions and reclamations. Our church and community were greatly revived. Brother Lowry's good preaching brought many of his old friends from Van Buren out to hear him. Anyone needing help would do well to employ him.—W. A. Greer, P. C.

ALPINE CIRCUIT.

I believe I voice ninety-nine and ninety-nine one hundredths per cent of the people of Alpine Circuit when I say we have one of the best pastors and one of the best practical preachers in the Little Rock Conference in the person of Rev. G. L. Durham. This is his second year here. The Bishop sent him back to do his work over again, and the people were very proud of it, for he did a good work last year, and is still doing his best this year. Last Sunday he gave us a sermon at Atlee on "The Evidences of the Christian Religion," and he knocked this "I belong to the church," "I'm a Baptist," or "I'm a Methodist," or "I'm a Christian," or "I don't know whether I'm a Christian or not" sky high, and would have nothing but real and pure gospel evidence of a new life or new birth—nothing short of what John said, "For I know I have passed from death unto life," would suit his evidence, and, my brother, nothing short of such evidence should satisfy any brother or sister; for what would religion be worth in this life if we had to grope our way in darkness, not knowing whether we were right or wrong? Ah, my brother, the dear Lord did not intend his true children to live any such haphazard life in this world, but he said in John, "Abide in me and I in you." Brethren, did you ever think what a privilege the true child of God has today of his presence that the people did not have while he was on earth? Then he could only call around occasionally and preach for the people or spend a night and day on his journey with Mary, Martha, and Lazarus, and then maybe would be gone for months before we would

be permitted to enjoy his presence again. But you remember what he said just before he went away: "If I go away I will send the comforter;" and the true child of God today has the privilege of the Savior abiding with him in the home, in the field, in the workshop, in the store. Yes, if we will let him he will abide with us three hundred and sixty-five days in the year. Then do not tell me there is no such thing as having the evidence that he is mine and I am his. God bless our church and nation.—A. A. McMillan.

OBITUARY.

METCALF.—E. B. Metcalf was born in St. Francis County, Missouri, April 7, 1842, and died March 25, 1917. Was married to Sarah A. Moody December 4. 1868. To this union seven children were born, five boys and two girls. Moved to Arkansas August 1, 1877. United with the M. E. Church, South, 35 years ago, and was elected steward 33 years ago and has served 31 years a faithful steward for his church. Brother Metcalf stood first for Christ, worked diligently for God and the Church. Those who knew him loved him. I have been his pastor for two years and four months and one service is all that he has missed. Was present at all of the quarterly conferences and the district conference. Brother Metcalf will be greatly missed here, but his life's work still lives on. His home was the home of the preachers. He was a great pillar in the Oak Grove Church on the War Eagle Circuit. Stood by his pastors and loved them all. He was ready to go when the Lord called him home. He leaves two boys, Flem and Jim Metcalf; two girls, Mrs. Mullins and Mrs. Moody; 21 grandchildren and two great-grandchildren and a host of friends to mourn his loss. We laid him to rest in the Oak Grove Cemetery to wait the resurrection of the saints when we shall meet him with Christ in the air.—His Pastor, W. J. Jordan.

LINDSAY.—March 9, 1917, Wilber Lindsey quietly passed away. Wilber was a quiet, kind and industrious man, was a member of the Methodist Church, loyal to its institutions, a friend to the pastor, a successful farmer. He had the good will of everyone. His end was peaceful. A good man has gone from us. He leaves an aged father, W. S. Lindsay, and two half-sisters to mourn his departure. He left as evidence an influence of an every-day Christian life, that marks an upright man. His funeral was conducted by Rev. P. S. Herron of Altheimer, and he was buried in Pine Bluff, Ark. Peace to his memory. Heaven's richest benediction upon the dear ones left behind.—A. J. Ewing, Pastor.

LYDAY.—William H. Lyday was born in Georgia, October 16, 1850. In early life he came to Arkansas, and in 1870 was married to Miss Eugenia Dumond. His wife died in 1908 at Lake Farm, Ark. Four children, Mrs. Tomlin, Mrs. W. R. Willis, Edith and Joe mourn the loss of father and mother. In young manhood he gave his heart to God, his service to the church. Brother Lyday was a kind neighbor, a devoted father, loving companion, loyal to the church, a regular attendant upon its services, taking an interest in all things pertaining to its development and advancement. He was held in high esteem by all, and was regarded as a conscientious Christian man. On March 18 we laid his body by the side of loved ones who had preceded him to mansions prepared for those who love God. His end was sudden, yet peaceful and triumphant, answering the call at the close of day, March 15, 1917. Services conducted by his pastor in the presence of a large concourse of friends.—A. J. Ewing, Pastor.

MURDAUGH.—Frank G., son of John and Carrie Murdaugh, was born December 20, 1867, in Kossuth, Miss.; passed from earth to mansions above March 15, 1917, at Swan Lake, Ark.; professed faith in Christ in his fourteenth year; came to Arkansas in early life and joined the Methodist Church at Reydel; was happily married to Miss Luella Lindsay, February 22, 1900. This union was blessed with four bright, happy children, all living—Luella, Frank G., Jr., John Fisk, Wilsie Lee. His death cast a gloom over the community. Brother Frank was held in high esteem by all as a good business man, true and upright in all business relations. In church work he was regarded as a true Christian. He took a lively interest in the church; one of the best stewards, ever ready and willing to aid in all good work. He was gentle in manner, humble in devotion, faith strong to accomplish whatever he undertook; a loving companion, indulgent father, a friend to all. To the aged, lonely mother; what a blessing and an honor to rear such a son, to make the world better and happier. Funeral services were conducted by the writer and Rev. E. R. Steel of Pine Bluff. His body rests in the beautiful city of the dead awaiting the call of the last day.—A. J. Ewing, Pastor.

JUSTISS.—April 10 Brother Gideon Justiss died, after suffering for ten weeks. He was not afraid to go, but hated to leave his loving wife and devoted children. But they expect to meet him in the brighter world above. He was converted thirty-one years ago and was a faithful member of the Methodist Church. He loved his church and served it in many ways. His mother's home, as well as his own, was always open to the preachers. Thus in early life he came under the influence of godly people. The funeral was held in Fredonia Church. The pastor was assisted by Rev. J. W. Vantrease and Rev. J. E. Waddell, his former pastors.—His Pastor, B. F. Roebuck.

WILSON.—Mary Hollowell, wife of T. B. Wilson, was born May 11, 1857; died November 10, 1916; joined the Methodist Church early in life, living a sweet, beautiful Christian life. She was faithful in all her church work, taking a lively interest in all things pertaining to the uplift of man. She was known as a true, good Christian woman, whose life was an object lesson worthy of imitation, a loving wife, a devoted mother, a neighbor and friend to all. Delicate in health, weak in body, strong in faith, her presence in the congregation was an inspiration. Her devotion was humble, her prayers plain and child-like, full of trusting faith. She leaves, besides her husband, one brother, Ed Hollowell, four daughters, Mrs. Carrie Wilson, Mrs. Lewis, Mrs. Stone, Mrs. Carroll; four sons, Cook, Hugh, Edward and Joe, and a host of friends to mourn her death. Services were conducted by the writer at Oak Hill Church.—A. J. Ewing, Pastor.

LANDRETH.—March 7 the soul of Warren Landreth, born August 19, 1902, was set free. He lived only a short time, but had many manly ideas and mature thoughts. He was converted in our meeting at Cave City last August, and died in the faith. He called his father, mother and little brother, Dale, to his bedside, and told them that he wanted them to meet him in heaven. The work of his life will continue, and sacred will be his memory, not only to his father, mother and little brother, but to a host of friends, and especially to the High School faculty and pupils of Cave City. The school children marched from the home to the church, headed by the writer and school faculty. After services conducted by the writer and assisted by Brother McKelvy, his present pastor they proceeded to the grave and laid his body to rest to wait till the great resurrection, when it shall come forth again. He loved and was loved.—His Former Pastor, E. H. Hook.

HOW RURAL PASTORS CAN HELP THEIR BOYS

The Great Scout Movement Points the Way For a Small Service That Will Do Great Good.

A minister who has had five years' experience as scoutmaster of a troop of the Boy Scouts of America was in a conference at the National Headquarters of the Movement in New York recently when a proposal was under consideration to add a test in Bible study, to those now provided for scouts.

The minister was the first to protest.

"Don't do it,' he implored. "Gentlemen, the whole scout program is religious, and needs only to be forever preached or practiced. The minute you set a single test in Bible study apart, the boys will come to think of that as the 'religious' part, and all the rest as something else. Thousands of boys are going now direct, and almost unsolicited, from scout troops into church membership, because there really is no distinction; and there should be none. I often say to men who ask me if the Scout Movement isn't disregardful of religion, 'Read the Scout Law, sir; is your religious standard, or mine, any

higher than that?' Don't spoil the big hold it gives every religious teacher on his boys."

A very large percentage of the leaders of scout troops in the United States are clergymen; virtually all are churchmen. Their testimony of the possibilities of the scout idea in influencing boys is the same—and it is the boy the pastor wants to reach and hold—to "form" him so the far more difficult "reform" will not be necessary.

This we recount—it is familiar to most religious workers—for the Boy Scout Movement has announced, from the National Headquarters, a new plan which will bring the pleasures and benefits of "Scouting" to boys who hitherto have been deprived of them because, on account of their isolation, it has not been possible to organize them into "troops." Under this new plan, individual boys may become "Pioneer Scouts" and go through the entire Scout Program, obtaining instruction, passing the regular tests and earning the standard insignia which have been so powerful an incentive to boys to perfect themselves in the various branches of "Scoutcraft."

First, though, a boy who applies for membership (more than a thousand, most of them farm boys, or boys in villages, have done so already) must have his application signed by his pastor or teacher, who agrees to help the boy all he can, in his circumstances, to learn the simple lessons and certify when he has qualified in them, for without this the certificate and various badges cannot be obtained.

Here is opportunity for pastors in the country districts to help the boys to get the good there is in such wholesome interests and also to establisn themselves on a basis of more intimate friendships with them. It is hoped not only that they will do this when the boys ask it, but that they will improve every chance they have to make known to boys the opportunity now opened to them. Information and application blanks may be obtained from the Boy Scouts of America, 200 Fifth Avenue, New York City.

He who is ashamed of asking is ashamed of learning.—Anon.