

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK, THURSDAY, FEBRUARY 24, 1916

NO. 8

ASK, AND IT SHALL BE GIVEN UNTO YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU; FOR EVERY ONE THAT ASKETH RECEIVETH; AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.—Matt. 7:7-8.

WORSHIPPING WITH WEALTH.

As most of us spend much of our time and strength earning money, it is proper to say that our wages or salaries represent ourselves in a form which may easily be transmuted into the things which we desire. As there are physical and mental needs which must be supplied in order to maintain ourselves in health and vigor, a part of our money is necessarily converted into food, raiment, shelter, and schooling. But we are modestly proud of our kinship with God and claim to be spiritual beings of infinitely greater value than mere brutes. The brute is solely concerned about physical maintenance and satisfaction. Every Christian owes it to himself to consider whether he is not, like the brute, spending himself on mere physical pleasure and support. The portion of our earnings given to intellectual betterment is in most cases pitifully small, and when the amount devoted to the improvement of our spiritual natures is ascertained it is relatively insignificant. Yet from a selfish viewpoint, if we are spirit, we are giving only to our highest and best selves when we are contributing to the support of church and Sunday school and the other institutions which develop and mature our spiritual life. But God calls for more even than the egoistic development of our spiritual natures. He is pre-eminently love, and love gives. The highest blessings inure to the giver, for has not the Master said, "It is more blessed to give than to receive?" In order to enjoy this blessing, to partake of the activity of the divine nature, we must give to the poor, to the afflicted, to the heathen—give when no direct return is expected, invest with spiritual motive, so that we may have "treasure laid up in heaven." But we should not feel that the contribution of money is sordid. It can be—ought to be—a sacred privilege. If we belong to God, if we have truly surrendered our lives to him, then the fruit of our labor is his, and we should handle every dollar as a trust, using on ourselves only that portion necessary to make us efficient and profitable servants. In Old Testament days God required not merely the worship of the heart, but worship through burnt offerings of costly birds and beasts. These direct gifts of substance were necessary to enable man in the childhood of the race to give self to God. The costly gift represented time and labor, and in presenting it with the right motive man was worshipping. Because the burnt sacrifices are no longer required we have almost ceased to recognize the giving of our substance as worship. God has indeed spiritualized worship, and he may not deal with us as a landlord requiring rent, but he has put us on our honor. If we as truly recognize him as did the Jew, and appreciate the infinite and inestimable gift of his Son, we shall not be satisfied with paying a tenth, but shall feel that everything above a reasonable maintenance should be brought to him as an oblation, not given grudgingly, but with joy. When we thus appreciate the significance of our money, we can worship God with our wealth. We shall not then object to collections, shall no longer withhold, but reverently, lovingly, gladly bring, not nickels and dimes, but dollars and multiplied dollars, so that the largest part of our time and energy may worship our Lord and King. In olden days God accepted a burnt offering, because it was unselfish giving and brought man to realize God's worth. Today, because Jesus Christ has enabled us to come into a closer relation and enjoy fuller communion, God expects us to show our apprecia-

tion of him by using our substance to help and uplift our fellows. Inasmuch as we spend our money on the least of Christ's brethren we are accounted as spending it on him. Thus, with right motive, we worship God in feeding the hungry, in maintaining orphanages, in founding hospitals, in supporting Christian schools, and above all in sending the bread of life to the heathen, as they are the most helpless and needy of our Lord's brethren. Let us willingly, wisely, and worthily worship with our wealth.

THE PRIMACY OF PRAYER.

Instinctively men have ever prayed. In helplessness they have sought succor. In darkness they have looked for light. When Jesus came from his Father he continued to live in communion with the Father, and by example so impressed his disciples that they besought him to teach them also how to pray. As an elder brother, intimate with the Father, he bade them address "our Father in heaven." In the breaking of bread he prayed; in his agony he prayed; on the cross he still prayed; and now he ever liveth to make intercession for us. The slave begs favors from his hard master. The captive pleads with his merciless captor. Surely, then, the Father of our Lord Jesus Christ, who spared not his own Son, but delivered him up for us all, will with him also freely give us all things if we ask. Who that believes Jesus Christ can doubt the duty and the privilege of prayer? In a purely physical universe force might be the only prayer. But in a universe controlled by a God who is life and love, the power of pleading needs no argument. Prayer is primarily communion with God, and that involves not merely petition, but praise and thanksgiving, confession and supplication. As an earthly parent rejoices in communing with his child, so does our Father in heaven appreciate intimacy with his children on earth. As a good father provides for his needy children without their asking, but withholds many gifts until desire and appreciation are manifest, so our Father in heaven cares for us even when we forget, yes, even when we disobey; but he does not cast pearls before swine, hence he delays the bestowal of the richest gifts till our souls yearn for them and will not be satisfied without them. Prayer is not teasing and badgering God, but the outpouring of our souls to a loving father. Prayer is not an easy way to win worth or wealth or favor. It requires self-surrender, a willingness to be guided, a passionate longing to have, not our own, but God's way. When we abide (are vitally united) in Christ and his words (the knowledge of his purposes) abide in us, we may ask what we will (for it shall then be Christ's will revealed in us and appealing to our Father through us), and (because it is Christ's will) it shall be done unto us. It is undoubtedly Christ's will that we should love one another, that we should overcome the world, that we should disciple all nations, and it is our privilege to enthrone these purposes in our lives, and seek their consummation. When we are aflame with Christ's consuming love, lighted with the Holy Spirit, possessed of zeal for the salvation of the world, we can pray with assurance that God will answer our prayers by using us in so far as our lives and powers are necessary to bringing to pass the things for which we pray. But it is mockery to ask God to convert our children and our neighbors when we have been unwilling to co-operate, and to implore him to save the heathen when we have withheld our silver and our gold. Let us not mock God by praying for him to do what he intends that we shall do, but let us earnestly and honestly pray for the Holy Spirit to bring our wills into harmony with God's will and to guide our feet on God's paths for us. Then shall we have power, God's power, in our lives. Then will our prayers be abundantly answered.

THE LIQUOR TRAFFIC AND POLITICS.

In a recent letter Hon. W. J. Bryan says: "I notice that the liquor interests are bringing out their candidates for the legislature in both parties. That was to be expected. They have no politics, but they insist on running politics wherever they are permitted to do so. Their insolence only hastens the day of their fall. The voters of Nebraska only need to be informed and then they will repudiate the whole saloon-packed, brewery-branded crowd, and a month's campaign will enable the temperance forces to get the facts before the public. I have reserved the time from March 20 until the primaries to aid in this work. I know of no greater service that I can render to the people of Nebraska at this time in return for their confidence and support. I hope anti-saloon Democrats will file for every State and legislative office, but if the ticket is not, for any reason, complete, the fight will be made for those who do file. The people are entitled to officials who are not under obligation to the liquor dealers. The Democratic party has defied the other special interests—it must not be enslaved by this, the most sordid and corrupting of them all." Mr. Bryan is entitled to the admiration and respect of all Christian men for this clear, bold characterization of the liquor interests. It is "the most sordid and corrupting" of all the special interests, and spends money more boldly than any other interests in seeking to control politics in every community. If any other interest should be as bold and defiant as the liquor traffic it would not be tolerated for an hour. If Standard Oil should spend money in every voting precinct in America in trying to put its representatives into office it would be driven out with a whip of scorpions. But Standard Oil is an innocent babe in comparison with the villainous liquor tyrant. But this blighting curse will not be eliminated from politics till it is destroyed root and branch. Let every voter who loves liberty and who would drive our worst enemy from the State organize and use influence to defeat every candidate with the taint of the vile traffic on him. Beware of every candidate who advocates "local option." Today "local option" is simply a blind with which the liquor people are trying to deceive the voters. Do not allow yourselves to be fooled.

SONGS IN THE SANCTUARY.

Words mediate thought. Music mediates moods. With the vibration of chords life becomes vibrant. Even the buzzing of the bee brightens and the lifting of the lark lifts the lowly. The babbling of the brook blesses, the whispering winds woo, and thunder thrills. Laughter loosens, the sigh saddens, moans melt. Song serves the soul. It utters things unutterable. It reaches the remotest recess of the heart. It softens, it stills, it soothes. It stirs, it strengthens, it ennobles. Sing then the songs of Zion. At morn let music mount; at noon let voices vault, at eve rejoice with melody. Serve the Lord with singing; with power proclaim his praise. With sacred sound assemble in his sanctuary. With holy hymns his honor herald. Let cymbals crash, let cornets celebrate, and organs offer orisons. Let mortals all make music, and congregations cry his coronation. Let earth with joy reverberate and heaven hail him with halleluias.

If God has inspired the formation of a Book that He might reveal his plans to humanity, will He not much more inspire his people that they may be living epistles to interpret his heart to the world?

The father who buys his boy's way through school may be selling the son's soul for soap.

Wealth without worth wins worshippers who grow weary when it wanes.

Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor
WESTERN METHODIST PUBLISHING CO.,
Publishers.

One Year, Cash in Advance.....\$1.50
To Preachers.....1.00

Office of Publication: 200 East Sixth Street, Little Rock, Ark.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897.

Make all money orders or drafts payable to Western Methodist Publishing Co.

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.

Convention National Missionary Campaign, Little Rock, March 1-5.

Jonesboro Dist. Conf., at Earle, March 2-5.

Conway Dist. Conf., at Hartman, April 18.

Booneville Dist. Conf., at Branch, April 18-20.

Ft. Smith Dist. Conf., at Van Buren, April 26-28.

Pine Bluff Dist. Conf., at Humphrey, May 23-26.

PERSONAL AND OTHER ITEMS.

Last year New York City spent \$40,000,000 on the education of its 800,000 school children.

Dr. J. H. Reynolds of Hendrix College delivered two great addresses at Fordyce last Sunday.

Dr. S. Parkes Cadman says: "Democracy is never so hapless as when leaderless, inchoate, infirm of aim."

Rev. M. C. Bevins of Auvergne and Weldon reports that things in his charge are moving on nicely.

For the next two months Rev. A. M. Shaw, our studious pastor at Lake Village, will furnish our Sunday School Lesson Notes.

Last Monday we had an appreciated call from Brother N. H. Joyner, one of the good men of Walnut Grove, on Oak Hill Circuit.

The Educational Conference for our Church will be held in Birmingham, Ala., April 4-6. Prospects are good for a great conference.

Rev. J. W. Campbell, our pastor at Quitman, writes that he has been pounded and pounded, and that all things are moving nicely in his charge.

Rev. J. B. Williams of Davis, Okla., has been appointed to Augusta Circuit. He writes that he has been royally received. His postoffice is Grays, Ark.

A certain suburb of New York City ten years ago had only 10,000 inhabitants. Now it has 300,000 people and eleven fine schools for their children.

We regret that absence from the office caused us to miss the visit of Dr. B. A. Few, presiding elder of Arkadelphia District, when he was in the city last week.

Bishop Hendrix will deliver the Avera Bible lectures at Trinity College on April 9-11. His general subject will be, "Some Things Alone Taught by Christianity."

The Methodist Times, London, says: "Unless Methodism remains the home of saints, prophets, and apostles, neither men, money, nor social position will avail."

A great revival meeting has just closed at Trinity College, N. C. It was led by Dr. F. N. Parker, Professor of Systematic Theology in Candler School of Theology, Atlanta.

Dr. O. F. Bartholow, pastor of the Methodist Church at Mt. Vernon, N. Y., teaches a Men's Bible Class of 700, which started eight years ago with only five members.

Rev. H. A. Story, much of whose charge has been under water, reports that the water is rapidly receding, and he hopes to be able to travel through his work in another week.

An anonymous friend has given to the University of Chicago \$200,000 for the erection of a new building for the Divinity School, the attendance of which has exceeded 400 annually.

Rev. Moffett Rhodes, pastor at Stamps, reports that Dr. J. M. Workman, of Henderson-Brown College, spent last Sunday with him and preached great sermons to crowded houses.

In the February Review of Reviews is a very illuminating and informing article on "China's Vast Resources," by Adachi Kinnosuke, who was known

while a student at Hendrix College as C. K. Adachi, and who is now perhaps the best known and most prolific Japanese writer for American reviews.

The Women's Wesley Bible Class of the First Church, Texarkana, now has a membership of more than 100. Mrs. O. P. McDonald is the teacher and Mrs. Ben F. Smith is the president.

Mrs. W. A. Inman of Black Rock, Ark., mother of Mrs. C. N. Clark, who is the wife of our pastor at Lafayette Park, St. Louis, was accidentally burned January 24, and died January 26.

April 9, 1816, the African Methodist Episcopal Church was organized at Philadelphia. As it nears the one hundredth anniversary it numbers 5,000 ministers, 6,000 churches, and 620,000 members.

The first number of The Methodist Magnet has been received. It is the bulletin for our church at Clarksville and is published by the pastor, Rev. H. L. Wade, and his Epworth League. It is very creditable.

At recent evangelistic meetings at Soochow University ten students asked for baptism; twelve more expressed a desire to accept Christ, but were hindered by home difficulties; and four offered for the ministry.

Dr. A. O. Evans, our pastor at Arkadelphia, paid our office a visit last week. He reports his church in fine condition, unusually large crowds at all services, and much interest in a "Three-in-Three" campaign to raise \$3,000 in three months.

Tuesday our office was brightened by the presence of Rev. J. R. Sanders, who has been living at Texarkana, but now comes with his wife to take positions in the Methodist Orphanage. He is happy over the prospect of being actively employed.

Rev. M. N. Waldrup, of Lakeside Church, Pine Bluff, delivered his great lecture, "The School of Life," for the Fairview Church, Texarkana, on the 18th, and spoke to a great assemblage. Rev. L. C. Beasley, the pastor, is doing a splendid work.

The total pledged by Atlanta citizens for Emory University to February 15, the latest report, is \$258,333. The physicians of the city reported \$35,115 for the week ending February 8, and the lawyers reported \$10,690 during the week ending February 15.

One of W. J. Bryan's great prohibition addresses has been made a Senate document by request of Senator Sheppard of Texas. It is Senate Document 254, Sixty-fourth Congress, First Session, and can be had by applying to your Senator or Representative.

Rev. Moffett Rhodes, our scholarly pastor at Stamps, has just completed his assignment on the Sunday School Lesson Notes. We are sure that our readers have appreciated the splendid service which he has been rendering in his comments on the lessons.

Dr. D. Y. Thomas, professor of History and Political Science in the University of Arkansas, formerly occupying a similar position at Hendrix College, has contributed to the February Review of Reviews a strong, brief article on "Economic Unpreparedness."

Dr. W. S. Lacey has been elected president of Arkansas College, Batesville, and Dr. E. R. Long professor of English Bible and Political Science, and a campaign for \$100,000 endowment planned. The return of Dr. Long to Arkansas will be appreciated by his host of friends.

On account of her mother's frail health, Mrs. H. M. Hamill recently tendered her resignation as director of elementary work. In accepting her resignation the Executive Committee of our Sunday School Board expressed high appreciation of her services. The election of her successor was postponed.

While in our city last week, Rev. G. M. Gentry of Cedar Glade Mission called. He is well pleased with the outlook, and is anxious to have the paper in the homes of all his people. We are ready to co-operate with him to that end, and hope to accept his invitation to preach all over his circuit next summer.

Friends of decency should appeal to their representatives in Congress to support the Smith-Hughes bill to establish a Motion Picture Commission for federal regulation of this new industry which threatens insidiously to corrupt the morals of our youth. It has been truly said: "A sex madness is on the nation, fostered by magazines, songs,

dress, and, most of all, by dances and the spoken and picture drama." Unless we resist this madness we must sink to lower levels of depravity.

At Mexia, Tex., February 16, Prof. O. C. Bruten, with eight others, was killed by the collapse of an opera house where he was attending an art exhibit of the school of which he was the principal. He was a Hendrix graduate and had taught science at Texarkana last year. His people live at Magazine, Ark.

We gladly publish in another column "A Disclaimer" from Dr. F. S. Parker of the construction which the press dispatches put upon his recent utterances at Evanston, Ill. We felt quite sure that he had been misrepresented. He simply stood for the historic position of our Church against cataloguing sins.

The theory that because a Christian should rather submit to wrong than fight, therefore he should stand by and allow the devil and his agents to perpetrate any wickedness without interfering to prevent is quite untenable. There is no relation between fighting from an unworthy motive and fight from a worthy motive.—New York Witness.

The Youth's Companion is printing a series of papers on "The Conquest of Disease," by men so prominent in the medical profession as Surgeon-General Gorgas, Surgeon-General Rupert Blue, Sir James Crichton-Browne, and Dr. Walter B. Cannon. The first in the series is "Getting Rid of Children's Diseases," by Dr. C. C. Pierce of the United States Health Service.

Mrs. Mary E. McMurphy, mother of Dr. W. F. McMurphy, our Church Extension Secretary, died at Shelbyville, Mo., February 5, at the ripe age of seventy-six. She was the youngest of a family of fourteen children, and the mother of eleven, eight still living. Her husband, Rev. W. W. McMurphy, one of the leaders in the Missouri Conferences, had passed away twelve years before.

At a banquet in Chicago in honor of the newly appointed Roman Catholic Archbishop some three hundred guests were poisoned by a vile anarchist, who has escaped. Fortunately, the number of guests was so large that the amount of poison intended for a smaller number was not enough to produce death. It is to be hoped that the dastardly miscreant may be apprehended and severely punished.

Zion's Herald, Boston, uses a picture of Senator Morris Sheppard of Texas on its front page, and characterizes him as "a Senator with convictions" because of his bold advocacy of prohibition. It says further: "Methodism takes pardonable pride in the fact that Senator Sheppard is a member of the Methodist Episcopal Church, South. His church membership is in his home town of Texarkana."

Plans are forming for the Methodist Church at Urbana, Ill., adequately to care for the 1,200 Methodist students who annually attend the University of Illinois. The first building to be erected will be for a social center and will cost \$100,000. A large church edifice will follow, and then buildings for a school of religion, a library, and dormitories. The group will resemble a college group at Oxford, England.

The editor of the Seattle Times, who violently opposed prohibition when the campaign was waged in Washington, is now, since his State is dry, heartily in favor of the law. He frankly declares that instead of bringing financial ruin it has brought prosperity. He says that already savings banks show a large increase in deposits, and all groceries and clothing stores are doing much better business.

At the recent meeting of the Sunday School Council of Evangelical Denominations, Dr. E. B. Chapell, our Sunday School Editor, was elected a member of the International Sunday School Lesson Committee, representing the Council. Dr. Chapell is chairman of the Editorial Section of the Council. Mr. D. M. Smith, Senior Publishing Agent, was re-elected Treasurer of the Council at the recent meeting.

The Southern Methodist Handbook, issued several weeks ago, gave the total number of members of our Church at the close of 1915 as 2,102,065. A final revision of the figures gives the total as 2,102,281 and the net increase for the year 66,634. These figures include local preachers, but not traveling preachers. Including traveling preachers,

numbering 7,459, the total is 2,109,524. The Handbook figures do not include members in the territory of the Japan Mission, where there is now a Japan Methodist Church, but include all other foreign missions. The number of supplies, including only the home Conferences, is 667, and the total number of local preachers is 5,270.

Rev. A. M. Shaw, our pastor at Lake Village and Arkansas City, reports that the flood situation, like the battle line in Europe, "remains unchanged." Although water has been falling slowly for several days, it will require weeks to recede completely. He has not been able to go to Arkansas City since the flood came, but he hopes to reach it this week, but thinks that weeks must elapse before he can hold any public service there.

The enrollment of Soochow University has increased 36 per cent in the last two years. Again and again its room has been completely occupied, but the management somehow finds place for a few more. The record for the last five years has been phenomenal. It is the very heart and center of our work in rapidly developing China. Its president, our own John W. Cline, deserves our cordial support. Let us remember him in our prayers and not forget him in our purses.

During the past year our Conferences received as traveling preachers from other Churches twenty-nine. Nine of these were from the Methodist Episcopal Church; eight from the Missionary Baptist Church; six from the Methodist Protestant Church; two from the Freewill Baptist Church; one each from the Presbyterian, Congregationalist, Nazarene, and Wesleyan Methodist Churches. These figures do not take into account a larger number received as local preachers from other Churches.

The Moody Bible Institute of Chicago, whose doors will be open practically all summer, is planning special summer work for school teachers, pastors, evangelists and theological students who have long vacations, and also for missionaries on furlough. The instruction will be entirely free and information will be sent on application. An advanced course for evangelistic players and singers also is announced, for which a small fee is charged. There are 996 students in the day and evening classes this term, 678 of whom are in residence.

With reports from all except one of the Annual Conferences in the home field, the number of additions to our Church on profession of faith during last year was 144,248, or more than 20,000 in excess of the number received during 1914. The ten Conferences leading in this good work, with the number of additions on profession of faith for each, are: Holston, 7,930; Western North Carolina, 7,793; Virginia, 7,586; Texas, 6,479; North Alabama, 6,429; Central Texas, 6,215; North Texas, 6,034; North Carolina, 5,975; South Georgia, 5,885; North Georgia, 5,614.

The Sunday schools of the Alabama Conference propose to raise a fund for the building of a Sunday school hall at Auburn, Ala., as a memorial to the late Dr. H. M. Hamill. At Auburn is located the Alabama Polytechnic Institute, where some four hundred Methodist boys are enrolled as students annually. Auburn is a small town, and the Methodists of the Alabama Conference propose to aid in the work of erecting a building such as will provide needed room for Sunday school work and will be a fitting memorial to a great and useful life. Dr. Hamill spent most of his boyhood and early young manhood in Auburn and vicinity, and was an alumnus of the Auburn school. Sunday, March 12, is Hamill Memorial Day for the Sunday schools of the Alabama Conference.

The Christian Advocate (Nashville) says: "One of the discouraging features of the 1915 statistics of our Church is the number of subscribers to the Church papers—13,479 for the general organ and 118,417 for all of the Conference organs. These figures are not complete, this being one of the new questions that all of the pastors have not yet come to include in their reports; but looking through the Annual Conference Journals, we find comparatively few blanks in the columns intended for these two items. These figures do not represent total circulations, but are supposed to represent the number of subscribers in the membership of our Church. Our Church papers are going into fewer than 150,000 Southern Methodist homes; are within reach of 600,000 members of the Methodist Episcopal Church, South. What of the 1,500,000 who, so far

as a Church paper is concerned, are out of touch with the great movements of our Methodism? Can we expect this great body of our membership to give as they ought of service and of money if they know not what movements Methodism is enterprising?"

Last Sunday the editor spent at Pine Bluff, preaching to splendid congregations both morning and night at First Church. Rev. E. R. Steel, the tireless pastor, had just returned from Searcy, where he had spent the week holding special services at Galloway College, and he was rejoicing over the wonderful meeting in which practically all of the unconverted students were saved and the whole school wonderfully revived and blessed. Brother Steel is having his usual success at Pine Bluff. He has organized and developed his membership and is constantly adding to the roll. Sunday he received three members on profession and some ten or twelve by letter. His Sunday school and Epworth League are growing in numbers and in interest. Brother Steel is particularly concerned about spiritual development and is planning for a protracted meeting soon. Many old friends were met and the day was delightfully spent, but it did not seem like old First Church without Brother R. H. M. Mills in the pew. He has passed on, but is not forgotten.

WORKING FOR THE PAPER.

The new relation of the Arkansas Methodist to the Conferences increases the obligation of both pastor and people to represent the paper. Many have cheerfully accepted the responsibilities involved and are working faithfully to collect and increase the circulation. We trust that others will speedily fall in line. Now is the time to do valuable work. There is money among the people now. The price of the paper is small. Let all do their part now. We appreciate the kind words and the sincere efforts of many. Let us make it unanimous.

REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$ 699.90
Amounts received since last report—	
February 17—Fayetteville Dist., paid in full	209.00
February 17—Quitman Circuit	6.00
	\$ 914.90

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$ 975.89
Amounts received since last report—	
February 17—Hamburg Circuit	5.00
February 17—Bright Star Circuit.....	6.25
February 17—Parkdale	5.00
February 17—Bryant Circuit	7.75
February 17—Lonoke	1.00
February 21—Crossett	61.44
February 21—Hope	10.00
February 21—Thornton	6.00
	\$1,078.33

James Thomas, Treasurer.

CORNING CHURCH BURNED.

Our nice brick church at Corning burned to the ground last Saturday night. The fire caught from two residences that were burning. The parsonage caught on fire, but by very hard work was saved, though very greatly damaged. Our household goods were very much damaged in being removed from the building. The people of our town worked heroically in fighting the flames, which for a time threatened a good portion of the residence part of town. We had some insurance on our church, but only about one-third the worth of it. But our people are determined to rebuild as quickly as possible. We ask for the prayers of our friends throughout the State in this sad hour.—A. F. Skinner, Pastor.

METHODIST ORPHANAGE.

Special contributions have been made to the Methodist Orphanage since the recent report, as follows: R. H. Wolfe, Tillar, \$25; Mrs. Mary A. Millaway, Bartlesville, Okla., \$2; T. B. David, Clyde, Ark., \$1; one quilt from Mrs. G. W. Tippen and Mrs. J. E. White and other ladies at Ola, Ark.; one barrel containing canned fruit from the

Missionary Society at Dardanelle, by Mrs. Tom Johnson. Recently we made a call for a piano and received one from Mrs. Tillar and Mrs. Holmes. Later we received one from Rev. and Mrs. W. C. Watson, Pine Bluff, for which we will find good use, as another one was needed. We received a piano cover from the O. K. Houck Piano Co. of Little Rock. Another gift was made to the Orphanage, but we are not at liberty to make it public. Since the beginning of our fiscal year, October 1, we have received into the Orphanage twelve children, and placed in good homes the same number. This makes a total of 239 children we have placed in homes. On February 1, Mrs. Bonner, who had been matron seven years, voluntarily tendered her resignation. On February 17 Mrs. Bonner left the institution. Mrs. L. D. Litts of First Church, Pine Bluff, has been elected matron, Mrs. J. R. Sanders, assistant matron, and the Rev. J. R. Sanders, superintendent. When Mrs. Bonner left the Orphanage, she took her two cows, leaving the Orphanage in need of two cows. We would be very thankful to anyone who can give us a good cow or will contribute part of the money necessary to buy one or two cows. Milk and butter are necessary articles in the feeding of children.—Geo. Thornburgh, President.

APPRECIATION.

We choose this method of thanking the faithful ones who sat up with and otherwise assisted us during the recent illness and death of Morris Keath, our baby boy, who died February 7; and we also thank our many friends who have written kindly words of sympathy and condolence.—F. H. Champion and Wife.

TO CLASS OF THIRD YEAR, NORTH ARKANSAS CONFERENCE.

The Committee of the Third Year desires that all undergraduates who can do so attend the Summer School at Hendrix College. The teachers of the Summer School will prepare the questions, conduct the examinations and grade all papers. Those undergraduates who cannot matriculate at the Summer School can obtain questions on the several books of the Course by applying to the Committee.—J. W. Campbell.

HELP IN MEETINGS.

If you need help in meetings, Rev. John P. Lowry will be glad to serve you on short notice. As he has long engaged in evangelistic work, you will have the benefit of his ripe experience. Address him at 708 East Seventh street, Little Rock.

BOARD OF MISSIONS, NORTH ARKANSAS CONFERENCE.

The Board is called to meet at the Marion Hotel, 10 a. m., March 2.—F. S. H. Johnston, President.

BOOK REVIEW.

Francis Asbury: A Biographical Study; by Horace M. DuBose, D. D.; published by Smith & Lamar, Nashville, Dallas, Richmond; price, \$1.

This book has been before the public seven years, being one of the first of the Methodist Founders' Series, but the fact that soon the one hundredth anniversary of Bishop Asbury's death is to be celebrated justifies calling attention to it now. Biography is the very heart of history. To understand a great man is in large measure to understand his age and the movements with which he was identified. The history of Methodist beginnings in this country is thrilling and stimulating. Its reading in this day of ease is a tonic. While this is a small book, it contains much that is vital and essential. Dr. DuBose himself says of it: "I have aspired to pass at least a little beyond the boundaries of other biographers of Asbury in an effort to produce not so much a detailed narrative of his wonderful, simple ministry as to construct from the details of the narrative a portrait of the wonderful, simple man." It is almost needless to add that it is a characteristic piece of the author's work, and is consequently well done.

It is not keeping expenses down, but keeping faith and enthusiasm up, that gives a clear balance sheet. Give the Church heroic leadership, place before her high ideals, keep her on the march for larger conquests, and the financial problem will take care of itself.—Evangelical Messenger.

Gospel Talks



By
BISHOP H. C. MORRISON



BROKEN CISTERNS.

Text:—"For my people have committed two evils. They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"—Jer. 2-13.

Our blessings are so manifold and continuous that we lose appreciation and forget their value. In this land of rains and rivers, fountains and hydrants, we forget the worth of water. But the people of Jeremiah's day and land knew its value. There it rained but twice in the year; cisterns were digged, filled, and then concealed, to save family and flock from famishing in the summer's drought. In place of water flowing into marble basins in every room, the women with rope and pitcher trudged to and from the well, (however distant), to carry water for family supply.

"Come unto me," said the Nazarene, "and I will give you rest." And the nations which have come to Christ have found rest. Have put away their well-ropes and water-pitchers, while steam and electricity are doing the work for them. Women have quit the care of field and flocks, and are queens in their Christian homes.

The elevation of women, and mitigation of labor for man and beast, mark the march of our Christianity. The home is sweeter, the fields more productive, and the very brutes are happier where Christ reigns.

The Two Evils.—They turned away from God and sought the world. This is ever true; in proportion as the hold on God is loosed the grasp is made tighter upon the world. The soul has just so much grasping power, and is incapable of a firm grasp on two objects at the same time. You cannot look closely at two things at the same moment. You cannot listen attentively to two conversations at the same time. So we "cannot serve God and mammon" at the same time. If the soul has a living grasp upon God it will hold the world very lightly, and it is little trouble to let the world go; whereas, if the grasp be firm upon the world, the hold on God will be correspondingly feeble. There is no middle-notch in the moral scale-beam to bring it to a horizontal rest.

You cannot force a hoop upon a vessel, when hoop and vessel are the same size. Force the hoop down at one point and it flies up at another. The hoop must be larger than the vessel.

Our love to God must be larger than

our love for the world; otherwise life can never be religiously symmetrical. Life with many is a constant effort to force on the small hoop. They never get all parts of the character into compass. If they succeed in one direction there is a bulge in another. A man's religion must be all-inclusive; large enough to encompass his entire being and nature. The beautiful life is large and broad, and sufficiently Christ-like to be free from the littleness, and meannesses that bulge and distort the soul.

"Hewed Them Cisterns." That is, hewed for themselves cisterns. Water is indispensable to life. This picture the demand of the soul. The immortal nature has a thirst which only the "living water" can satisfy. Seeking to satisfy the soul with other things is what God calls "hewing to themselves cisterns." "Hewing to themselves." Here is the basis of unrest among men; their supreme selfishness. All aims, impulses, thoughts and efforts toward self.

The larger per cent of mankind are for themselves. They may be in corporations, trusts or gangs; but they are alone in motive. The maniac multitude in the Stock Exchange in Wall Street, are in a throng together; but each is severely to himself, and for himself. And Wall Street is the human race in miniature.

Happiness and wretchedness are opposites. The one introversive, the other extroversive. What the world calls success, is introversive: the inflow of every tide upon one's self, and developing the earth and the world tendencies of the soul. While the higher and nobler powers shrink and perish. But success, in the higher and nobler sense, is extroversive. It is the out-going of the nature toward God and humanity. Who ever loved and did not give out the whole soul? And whoever loved and did not experience a happiness supreme? "It is more blessed to give than to receive." Oh! the blessedness of the giving out of the whole heart!

Every time and season has its lesson, and its opportunities. The years past were years of prosperity. Years of material success. Men touched the tides and turned them in upon themselves. But a change has come. A stagnant state. A time of stringency and meager circulation. Men out of employment, who know not whence tomorrow's bread will come; while the awful echoes of unprecedented war come to us from across the seas. What of all this? Is God in this pressure? Was he God in the prosperous

period, and is he not God in the stagnant season? Has he no lesson for us now?

Ah! This is God's Year.—His season of special opportunity. This is the growing time for souls. The time for development of the nobler things in men. The conditions now will open wide the avenues of sympathy and generosity and make men forget themselves for a time. Never was there such want and helplessness in our land. More unemployed today than at any time since the landing of the Mayflower on American shores. Men and women with burdens too great for their strength, who are dying for a word, a look, a hand-grasp of encouragement. Men to whom the smallest kindness will be as "the shadow of a great rock in a weary land." Never was there such opportunity for the highest achievements of the soul!

There may be stagnation in business, and men say, "we can make nothing," but there is a ready market for the higher and nobler things. The best chance for decades, to get rich in those deeds and qualities which make millionaires for eternity. Give us the zeal for the higher things now, which men have shown in the prosperous periods, after the things that perish, and we will make a record that will create a jubilee in heaven. God help us to know the value of the opportunities of a hard season!

Cistern Digging Is Hard Work.—It is downward work, away from the light, into the earth and through the rocks. So "the way of the transgressor is hard." Their way is downward, away from God and toward destruction. Sin is consuming. It robs men of peace, and rest, and sleep, and brings redness of eyes and distress of countenance. Its dangers are typified in the text.

I knew a well-digger who had followed that business until he had become indifferent to danger. He was at work in confident safety; but had not curbed and made safe the walls above him, and in a moment he was buried alive by their falling. Another had taken the precaution to curb the walls; but the slender curbing suddenly gave way and he perished.

Thus men are confident while carving out a sinful life. One says "there is no danger." Another says, "I have fortified at the danger points;" but both alike perish. There is no moment of safety to the man living in sin. You cannot so curb the walls of sin that it may not fall in upon you. The outraged laws of nature, and of God, hang over the sinner and may crush him at any moment. How often life caves in upon men. Crushed in a moment by their own neglect and sins. So with many in the church who have gaps and chasms in their Christian life. "Not right with God just now; but planning to do better after a certain time."

We had a noble-hearted friend, who made the race for a lucrative office. He felt that to succeed he must use measures out of harmony with his character as a Christian man. We urged him against such a course; but he persisted and won the race.

Worn by the work of the canvass he went to the springs for a short rest and wrote me that "He would take up his church work as soon as he got home, and live right." He was brought home in his coffin. Life caved in upon him.

"Broken Cisterns That Can Hold no Water."—The Orientals often dug and filled and then concealed their cist-

terns, and left them for time of drought. Sometimes the walls or bottom would crack and the water escape. Then when they came to use the water in the season of drought, in place of refreshing water, they found only the settlements and offensive mud at the bottom.

What a picture of the deceptive and ruinous nature of a sinful or worldly life. To give life's vigor to worldly affairs, forgetting God and giving all the powers to time and sense, expecting happiness and satisfaction from these things in the evening-time of life, and then reap the results.

In the soul's thirst in life's afternoon men look for rest in the things in which they have invested life. How fearful it is when they find it only a "broken cistern." No refreshment, but only disappointment and disgust. Oh! the regrets of a wasted life! The mud in the cistern's base. The loathsome leavings of a misspent probation!

I have seen the man with broken spirit, when the world had failed on his hands. The devotee of dissipation, when nature's forces were exhausted. The woman of the world, when youth and conquest were no longer hers. Wasted lives! Broken cisterns!

They Forsook the Fountain of Living Waters.—The contrast between the flowing fountain and the broken cistern pictures the contrast between God and the world. Men draw and drink from pleasure's well; but they drink at a cost. The night of revelry is at the cost of unrest and exhaustion. Dissipation costs thirst, compunction and mental disquiet. Men pay largely for the world's brackish and oftentimes poisonous draughts. "To be carnally minded is death."

But spiritual pleasures are "fountain" draughts. The waters are flowing and pure. The more placid and quiet the soul and body, the richer and sweeter the joys. The deepest draughts are in the calm and holy stillness of the soul. There can be no intemperance here. We cannot drink to excess. There are mineral springs, whose waters are so light and soft that you may constantly drink with impunity. This faintly portrays that "living water" of which we may drink perpetually.

"Insatiate to this spring I fly;

I drink and yet am ever dry."

The Overflow and Everflow.—What is this world, and life, and all that is beautiful? What, but the overflow of this fountain? The overflow of God. The overflow of his thought, his power, his beneficence, his love. Oh! If we could but realize that the joys of home, the sweets of friendship, the grandeurs of imagination, the luxury of love, and all that makes up the riches of being; are but streams from this fountain! God behind it all.

We have never yet conceived of what a God we have. He is a better God, a richer God, a more loving and compassionate God than we have ever thought. How sacred every joy when we realize them as direct from him. How deathless are spiritual joys. Near my childhood home was a great pure flowing spring. The red man doubtless drank from it a thousand years ago. I drank from it in my boyhood, and others perhaps will drink from it a thousand years to come. Where does it come from, and why does it last? Because it is a "fountain" and has its supply deep down amid the rock-ribs of the mountains.

When lake, and well, and pool, and cistern are dry and forgotten, it will flow on; simply because it is a fountain.

tain. The source and resources of the world's pleasures will one day cease and dry up forever; but the immortal soul will live on. Its hunger and thirst will still call for gratification. Its demands as deathless as its nature. Then let us draw ever nearer, and never turn from the "living fountain" where we may partake of that water of which, "If a man drink he shall never thirst."

A DISCLAIMER.

Kindly allow me to disclaim absolutely and most emphatically the construction placed by a special dispatch upon some remarks of mine made at the Conference on Methodist union in Evanston, Ill., the 17th instant.

The article in The Tennessean and American of this day, dated Chicago, February 18, is misleading in title, "Dancing No Sin, Say Methodists From Nashville." This report can have been founded only upon my comparison of the position of the Methodist Episcopal Church (North) with that of the Methodist Episcopal Church (South). The former has specific legislation against "dancing, card playing, games of chance, attending the theater, circuses and horse races." The latter has only the general rule that forbids "the taking of such diversions as cannot be used in the name of the Lord Jesus." I cited the Episcopal decision of 1858, which construes teaching and practicing dancing as violations of the general rule and justified the historical construction placed upon this rule by Methodists by words of John Wesley, quoted from his sermon on the "More Excellent Way," printed in the "Arminian Magazine" in 1787, when he was 84 years old. By way of contrast I related the fact that Wesley, the Oxford undergraduate, danced with his sisters in the Epworth rectory, and on his way through London to visit an aunt saw a celebrated play. This was more than fifty years earlier than the utterance quoted.

I further pointed out the dangers of casuistical cataloguing of sins with penalties attached after the manner of the Mediaeval Penitential. Certain forms of immorality are specifically condemned in the New Testament; but the standard of the Christian man rises high above these prohibitions, which are designed for the immature. The law of the Christian is the application to his own life questions of the principles that ruled the life of Christ. The article quoted makes me say that "the life of the founder of our church must ever be reinterpreted and reapplied to the changed conditions of human life. In the old church a smile was considered a vice and a laugh a crime." In the first part of this quotation, I referred to Christ, not Wesley, and spoke not of "OUR church," but of THE church universal, of which we speak in the creed as "the holy catholic church." The latter part of the quotation is wrongly ascribed to me. I said no such words. I have several times read and heard them, but I never uttered them.

I desire to say that no champion of the dance or of any other of the worldly amusements commonly understood to be condemned by the Methodist Church was heard or could have been heard in the church union Conference. Methodism throughout the land still stands upon her historic position.

I regret that the names of Bishop Denny and Prof. Tillett should have been associated with mine in this misconstruction of my own position. I have no authority to say anything for

either of these distinguished gentlemen; but I am quite sure that they would not in silence have heard from me or any other minister of the Methodist Episcopal Church, South, any such utter misstatement of the position of their church.—Fitzgerald S. Parker in Tennessean and American.

A STATEMENT BY THE METHODIST HISTORICAL SOCIETY IN THE CITY OF NEW YORK.

Dear Brother: You have doubtless seen the published statement that a Joint Methodist Commission, meeting at Baltimore January 26, 1916, has unanimously decided that American Methodism began in Maryland.

We respectfully call your attention to the following points, which in our opinion require at least a suspension of judgment as to the acceptance of this verdict:

1. Our Bishops, by authority of the General Conference of 1912, appointed a Commission of seven members, (of whom it was required that three should be from New York, three from Maryland, and one from a neutral Conference) to "make careful inquiry and if possible determine" this question, acting together with similar commissions from the Church, South, and the Methodist Protestant Church. The Methodist Church of Canada and other Methodist bodies, though equally interested in the matter, were for some reason not to be consulted.

2. Our Bishops in November, 1915, entertained a protest against the competency of the proposed tribunal, and recommended the commissioners of this church not to act, pending reference to the General Conference, now so near. Their recommendation, communicated to the chairman, Dr. W. V. Kelley, by the secretary, Bishop L. B. Wilson, was as follows:

"Inasmuch as serious objection has been made to the work of the Commission appointed to consider the place of the origin of American Methodism, as well as to the composition of the Commission, we recommend that the said Commission defer further action in the matter committed to them until the approaching General Conference can clear up the legal and practical questions involved."

3. Nevertheless, the members of the Joint Commission were notified to meet at Baltimore January 26, 1916. On the previous day, at a regular meeting of the Methodist Episcopal Commission, the New York members moved to comply with the recommendation of the Bishops, viz: that action be postponed. When this was refused by the other four, the New York members declined to go on with the work, and retired, filing a statement of their reasons. (See The Christian Advocate, New York, February 3, 1916, page 24.)

4. On the following day the four remaining Methodist Episcopal members met with the ten representatives of the other two bodies, the doors being shut, and proceeded to make "careful inquiry." No representative of New York was present and no authorized argument for New York or against Maryland was heard. Yet, the joint body proceeded to vote unanimously (14 to 0) in favor of the Maryland origin—ten of those so voting being from Baltimore or vicinity—and directed that the argument and the decision should be reported to the several General Conferences concerned.

The facts are, therefore, that the "unanimous" verdict as reported was given chiefly by advocates of the Maryland priority; that the four

Methodist Episcopal commissioners participating did so in disregard of the recommendation of the Bishops that action be deferred; that no New York Commissioner attended the session of the Joint Commission; and that the case for New York, which had been prepared, was not heard. In view of all these circumstances the verdict should be considered as partial and inconclusive.

The claim for Methodist priority in New York is well supported by evidence, which is ready for submission to any tribunal which is acceptable to the Bishops, and the competency and impartiality of which is not open to question.

The Methodist Historical Society in the City of New York.

George Adams,
Secretary.

OUR PAPER.

No business of any importance can prosper without the help of a paper. We are all agreed on that, yet I am afraid a great many of us are not sufficiently impressed with it. I think perhaps this grows out of the fact that our Conference papers are usually owned by private individuals, and the average preacher feels, when he is urged by the owners of the papers to work for subscribers, he is urged to support a private business rather than a church necessity. If, during all these years the colleges we were urged to patronize belonged to private parties, we could have never developed the idea of giving large amounts of money to build and endow these institutions on the assumption that they are necessary to the very life of Christianity. Now, this is the way our papers have been managed all along except the general organ, and our preachers and people do not feel the importance of the "Conference Organ." Here in our state the preachers had largely quit working for it. They had gotten in the habit of waiting for the field man who was being paid to do it. The owners were expected to push their own business. It was largely a business relationship existing between the paper and the church and the church gave ample returns for services rendered when the price of the paper was paid, but it was up to the owners to get the subscriptions. I know it should not have been this way, but I am only speaking of the results of a wrong system.

A few have always known a paper is vital to the life of the church and this is being felt more and more as population increases and our civilization becomes more complicated. We are coming to feel that the church should take hold of the religious paper with a strong hand, own it, endow it, and devise means by which we can reach the people through it, just as we are doing with our schools. Our last Conference took a step in the right direction. The taking over of the paper by the church marked an epoch in the history of our church development. If we take advantage of it the results will be far-reaching. The success of it largely depends on our preachers. If they are indifferent we fail. If they refuse to interest the people in paying the amount apportioned them for the purchase of the paper, neglect to collect subscriptions and push the circulation, we can not succeed. Every preacher should write Dr. Millar giving the names of the postoffices in his pastoral charge and get the names of all people getting the paper at these offices. In this

way he can see who are in arrears, who are not taking the paper, etc. We should seek to collect all back dues and increase the circulation—make a specialty of these two things.

Another thing, we should get up the money for the purchase of the paper now. Don't allow it to go over later in the year and get in the way of other things. The amount apportioned to us is very small and can be gotten if we go after it.—T. D. Scott.

CONDITIONS IN CHINA.

(Second Paper.)

In spite of all to the contrary, notwithstanding, when all is said, China is sadly misguided in much of her so-called leadership, and it is fairly easy for well meaning people at home, both those who have not seen the East and those who have had even more than a sight-seer's view, to be lead astray in reckonings as to what is and what should be. In some respects the East has to soak in to be seen as steady and sane. We are too prone to want to see things happen right away, and to be inclined to estimate immediate happenings as the legitimate and final results of efforts made. This widespread misconception that brings on, with many, violent paroxysms of despair or unwarrantable states of enthusiasm, when changes that could to the uninitiated to the East seem permanent, irrevocable, but are easily allowed to decline and fall away, is fed no little by well-fed and well-clad, and smooth-speaking commissions from China sometimes, as well as by those who come from abroad. Those who are constantly with these "problems" are sometimes accused of being phlegmatic, and unprogressive, but they are more often cautious of expecting to reach certain results by anything else than normal means of growth and suffering. So we are not in despair.

The saving of China must come through the gospel, and it is so coming. We are not a whit less encouraged in the prospect of the advance of the gospel than we have been at the time of most spectacular progress. But the question will be asked, What is the present number of Christians in China among so many? And yet it is literally true that "one shall chase a thousand," for the Christian element, the intelligently Christian element, in the Chinese community is far and away the most constructive part of China today—at times not perhaps the most "showy" part—certainly the most forceful part in constructive and re-constructive work, the work that abides and does not change with every temporary re-arrangement, or derangement of the figures on the popular stage.

But let us not deceive ourselves with thinking that this matter of saving the fourth of the human race, and in many respects one of the most worthy of the fourths, is a whit more than well begun, while we ought to be enthusiastically happy that a real and solid beginning has been made. This is a truly notable fact. Let us be business-like enough in the things of the kingdom to understand that the Christian church in China, in order to escape the calamity of being exotic, must of necessity, at least be propagated by redeemed Chinese, who are grounded in the principles of the gospel in an experimental way.

This makes the work placed before the church, through the confidence the great head of the church has in his people, something much more serious and honorable than the merely

perfunctory announcement of a new regime, or simply an iconoclastic attack on an erroneous faith. It puts upon us the necessity of so presenting the gospel that it may lay hold on the best life of this great people through an intelligent experience.

The past year or so has been a difficult period for China, and a time of more than ordinary questioning of the relative values of things offered. There has been enough of weak and of false leadership among themselves. There has come a super-abundance of interference from without. The Japanese question has been one of bitter fruit to those who love their country, however, it may be explained to them, and then the terrible war between Christian (?) countries of Europe has rightly made them ask many questions. These things have put the church to the test, not to speak of the disappointing attitude of the government in Peking to the hopes of the people who have had expectation of a progressive government under a republican form.

I am confident in the belief that instead of proving to be the ruin of the church in China, these things will, in the end, fall out to the furtherance of the gospel in its steady progress. The sufferings of the Christian church in failing to realize expectations and in meeting with doubts from the outside will throw them back upon the verities of their faith through experience and will bring about a soberness and steadiness of faith that will make for surer progress. From all sections reports of progress in the work are heard. There is no disputing that much surprise has come to the minds of the people that nations heralded as Christian have been at each other's throats, and there is no doubt as to this unseemly state of things causing the faith of many to fail and it has poured contempt on the former professions of some, and there has been by no means any uniform effort on the part of the missionaries to claim for the state of things the support of the Christian mind. We just admit and explain that Christianity cannot stand for everything that comes out of countries called Christian. Some of the matters get cleared up and it does not all go bad by any means. This is in no sense a year of failure here, but one of advance.

The question that is in the mind of many, and ought to be deep in the thought of all Christian men and women, is how can I really help on this work and have a part in saving China? I would sum up the answer to this question in three words: Prayer, Publicity, Practical Support. The Christian church should pray about missions now as never before. We ought to inform ourselves as never

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Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

before and see that others know about the work and the success of the work. Every enterprise of men is stressing the publicity department, sometimes to the straining point, let it be done for this advance movement of the church. Do your local church and local members know where we have work and who the workers are? Do all our pastors know about it? When in the home land I have answered questions so elementary in the missionary enterprises of our church asked some times by men high in church circles that I must have blushed from embarrassment. That is not, of course, at all general, but such experiences are met with. Let us know about the work and then let us make others know. We need not be ashamed of what is being accomplished.—John W. Cline.

Soochow University.

AN EXPLANATION.

In the Arkansas Methodist of February 17, Rev. J. A. Sage, writing under the head of "Something More About the Law in the Case," has made the case under review so clear that even the blind may see. Nothing more need be said except to explain why I modestly ventured to write the article for which he takes me to task.

The information that filtered my way was a motion to locate for refusing to go to the work assigned. I did not get the term "secularity" of which Dr. Sage speaks. With this in view, my position was correct. However, as Brother Sage explains, inability to go to an appointment growing out of business relations and obligations does involve ecclesiastical secularity without involving moral character. Hence Brother Sage's position, and that of the Conference to discuss and vote on the case as a body is correct.

I should not have noticed the matter, much less written about it, but for the fact that Dr. Corrigan was my pastor when a boy. His marked personality, his robust physique, his great sermons and his vigorous style of prosecuting his work, so impressed me then that he has since been a frequent helpful visitor to my thoughts. I have always, as far as possible, kept up with him through the columns of the Methodist and experienced a feeling of real joy when I had cause to think his day was sunny. It was but natural, therefore that I should share a sorrow with him, and even venture to write when the news came to locate. Now that Brother Sage has explained and expressed his satisfaction at the results, I see where I was mistaken in assuming to point brethren to the law in the case.

But for the opening paragraph of Brother Sage's letter I should close with the last period. He intimates that, others with myself, have thrown stones over the other fellow's fence. To quote: "Brother Thomas of Texas, not a member of the Conference, has sought to enlighten us, etc." Now, Brother Sage, you are too big to say a thing like this. You are an honored member of your Conference, Presiding Elder in your fourth year in one of the leading districts. Ordinarily you are a Saint John type. But this time you began an otherwise fine letter perhaps after a bad night, or worse still, a case of the grippe. My venture might not appear so naughty when you consider I am a native of your own great state. There sleeps the dust of my father, mother, and eight brothers and sisters. It was there I first heard the gospel preached, was born again, and even licensed

to preach. The memory of Drs. Winfield, Hunter, Danelly, Babcock and others belong to each of us. How could I, a native, forget such mingled dust? Two native Texans, one a preacher and the other an intelligent layman, have told me Dr. Winfield was the greatest preacher they ever heard. The occasion which they related to me was an annual Conference in Houston. Dr. Winfield was there, and preached from the text: "What think ye of Christ?" The great preacher swayed the audience, called mourners, the altar was full, and the Conference shouted as one man. This in a city. Both these men remembered that Dr. Winfield went back to Little Rock, and from there went immediately to heaven. Now Brother Sage, as natives are we not proud of this? Are we not equally interested in those who toil on that side of the fence? Is it a sin for one to come to Texas and continue to love and think back? Shall one forget saints referred to, or their children in the gospel, including Dr. Corrigan, and yourself, simply because one happens to cross over the fence? As well forget the eleventh chapter of Hebrews as forget this.—I. E. Thomas.

A BIRMINGHAM LETTER.

A city which did not exist within the memory of many inhabitants, but which boasts a population of 200,000, monthly bank clearings above \$15,000,000, an industrial pay-roll above half a million monthly, half a dozen buildings of fifteen or twenty stories, perhaps the best free school system in the South, a score of magnificent churches, two denominational colleges, one Methodist, for boys, and one Baptist, co-educational, a young ladies' seminary, excellent railway facilities, and no saloons—such a city may well be called "The Magic City," and such a city is Birmingham.

That her prosperity is not likely to be ephemeral is strongly indicated by the character and extent of her natural resources. Nowhere else are iron ore, coal and dolomite—all the materials required for smelting—found within sight of each other, and this district could double its present rate of production and continue it for thousands of years.

Birmingham, under five commissioners, seems to be well and economically governed. Not all her pursuits are material. Excellent parks, a Lyceum course including Bryan, Jordan, Burton, Lindsey, and others of national fame, a large Y. M. C. A. and a flourishing athletic club, high-grade musical and dramatic performances, a city library, well selected and extensively patronized, make ample provision for leisure hours, and furnish an index to the character of the population.

The Negro population is thrifty and progressive and seems to me to be more liberally treated than in most places; at any rate they have splendid churches and schools, are not denied the parks, and have attractive homes.

Recently a great meeting of the Laymen's Missionary movement was held here, with the largest registration to that date of Southern cities—over twelve hundred.

Birmingham College, the school of the North Alabama Conference, sent thirty-five of its students and teachers to get information and inspiration. Birmingham College, though not much older than this century, has an enviable record in scholarship and oratory, and holds her own in athletics. With a valuable tract of land in the heart of Greater Birmingham, and with the

contract let for a new building, she has a right to believe that her friends will prepare her for the great opportunity which she faces.

Finally, if you readers, to whom I send my best wishes, are inclined to scepticism as to Birmingham's attractions, let them come to the Reunion and see Birmingham College.—Claud D. Nelson.

METHODIST COMMISSION.

Several pastors and a number of laymen have requested that I publish the charges by districts, showing charges not paid on the purchase of the Methodist. I appreciate the object of the brethren, but call attention to the fact that by taking your Methodist for a month back and seeing the charges paid, you can check it up by your minutes and secure the information desired. The Conference ordered that collections be taken on January 16, and many of the brethren, as they always do, fell into the Conference plan and raised the money without any trouble. Some were situated so that other matters needed attention. Many of these brethren are perhaps just as loyal to Conference action as the former class, and will doubtless send in their apportionments soon. The circuits have had bad winter weather conditions, but are responding now rapidly, and I can promise for our circuit brethren, I think, a clean sheet in their apportionment.

I therefore have concluded to make up for the paper at a later date, say about the last of March, the list of charges by districts, showing amounts paid. I feel reasonably certain that by that time the majority of the Little Rock Conference will have responded.

I am glad to be able to state that many letters received by the writer state that the church is in such hearty accord with the plan of buying the Methodist, that this is an easy collection raised. I note that where the pastors are in earnest, the people respond.

This work has put on my shoulders an additional burden, but the loyalty of my brethren makes a hard work pleasant. Of course, there may be a few who are not trying, but after all, but few.—James Thomas.

NATIONAL MISSIONARY CONGRESS.

The Men's National Missionary Congress to be held in Washington, D. C., April 26 to 30, under the direction of the Laymen's Missionary Movement, will be one of the most momentous religious gatherings since the World Missionary Conference in Edinburgh in 1910. It will be the climax to the series of great conventions of the National Missionary Campaign now being held in the leading cities of the United States.

All the important foreign and home mission agencies are making preparations to participate actively in the Congress. Missionary leaders regard the gathering as a potential event. The assemblage will face new world conditions of opportunity and need, and is expected to exert a profound influence on the missionary activities of the next ten years.

The arrangements for the Congress are being made by the Laymen's Missionary Movement. All the sessions will be held in the beautiful Memorial Continental Hall, Washington, opening Wednesday, April 26, and closing Sunday, April 30. The Congress will be a deliberative body and the delegates, limited in number, have been

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ARKANSAS METHODIST

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allotted to the various Protestant religious denominations upon an equitable basis. Each denomination is selecting its own representatives and delegates are registering from every part of the United States.

Among the outstanding leaders of Christian activity and thought who have accepted invitations to speak at the Congress are John R. Mott, Robert E. Speer, Dr. Shailer Mathews, Dr. W. D. MacKenzie, Bishop Francis J. McConnell, George Sherwood Eddy, Raymond Robins, Silas McBee, Dr. John F. Goucher, Ex-Lieut. Gov. A. J. Wallace of California.

Application for membership in the Congress should be made at once to the missionary agencies of the religious denominations or to the Laymen's Missionary Movement, 1 Madison Avenue, New York. The registration fee is \$5.00, and should accompany the application. The Congress will be self-entertaining. Detailed information concerning hotels, rates, etc., will be sent to all registered delegates.—Laymen's Missionary Movement.

AN OPEN LETTER TO THE SUPER-ANNUATE PREACHERS AND WIDOWS OF OUR DEAD HEROES.

Dear Fathers and Mothers in Israel: I uncover my head as I approach into your presence. I also slip off my shoes as I tread the holy ground made so by your ardent and long devotion to the cause of our Lord. I feel a spiritual power in the atmosphere of your rooms (your "shut-in" rooms), as I enter the door. Its hallowed influence enters into my soul and I realize that I am in the midst of a band of noble heroes and heroines whose lives make a parallel of the eleventh chapter of Hebrews. Twenty-nine of these old, battle-scarred, way-worn travelers and soldiers of the cross, thirty-six of these consecrated, self-denying, home-

SUFFERED FROM LAME BACK, WEAK KIDNEYS AND DIZZINESS.

Dear Editor:

Last winter I suffered terribly from lame back, weak kidneys and dizziness, and uric acid in the blood caused rheumatic pains. I sent to Dr. Pierce, of Buffalo, N. Y., for his new remedy, "Anuric." As soon as the box of tablets came by mail I commenced taking them, and reaped untold good from their use.

(Signed) Mrs. Kate Thompson.

Note:—This "Anuric" is adapted especially for kidney complaints and diseases arising from disorders of the kidneys and bladder, such as back-ache, weak back, rheumatism, dropsy, congestion of the kidneys, inflammation of the bladder, scalding urine and urinary troubles. The physicians and specialists at Dr. Pierce's great Institution, in Buffalo, No. Y., have thoroughly tested this prescription and have been with one accord successful in eradicating these troubles, and in most cases absolutely curing the diseased kidneys.

Patients having once used "Anuric" at Dr. Pierce's Invalids' Hotel, have repeatedly sent back for more. Such a demand has been created that Dr. Pierce has decided to put "Anuric" in the drug stores of this country, in a ready-to-use form. If not obtainable, send one dime by mail to Dr. Pierce for trial package or 50 cents for full treatment.

Dr. Pierce's Golden Medical Discovery is a blood cleanser and alternative that starts the liver and stomach into vigorous action. It thus assists in making rich, red blood, which feeds the heart, nerves, brain, and all organs of the body. You feel clean, strong and strenuous—instead of tired, weak and "all-in."

keeping Priscillas, who have been "helpers in Christ Jesus." Let us sit down and talk a while of the happenings of the past. There have been vales of deep, heart-hurting grief, but on either side of these vales have been mountain tops of transfiguration. There have been pinch and want all around you, and yet the path that led through these ordeals has led to another of plenty and to spare. The dew of youth and manly and womanly vigor was on your brow when you entered the way that has led you to where, in age and feebleness extreme, you now sit and patiently await the summons to come up higher and enter into the way that leads never to old age and superannuation. Your leader has said, "I go to prepare a place for you;" and better still, he said, "I will come again." Did you ever think there is not a thought of any condition as to the coming of Jesus? We say, when we part, "We'll come again some day, if we live, if we have health, if we have time." Jesus did not have to say such things. He is life, he is health, and he is all in all. Some of you have spent your best life and energy in the lowlands, in the midst of miasmatic conditions; some in the highlands, where better atmospheric conditions prevail; but other conditions were the basis of hardships and trials. Noble old band! Poor, yet rich; cast down, but uplifted; unknown, yet well known; having nothing, yet possessing all things; seen, and not seen; living, yet dying; dying, yet living; dead, but alive forevermore. Oh, that our church in Arkansas would rise up in its might and make ample provision for you! We need a superannuates' city. Who will found it? Let them live in touch with each other. We are doing great things for our schools, but little things for our old guards on whose shoulders our schools are built. Good-night! God bless you all! May I have an interest in your prayers! With the love of a son,—Jas. F. Jernigan.

PROGRESSIVE PLANS.

At the recent meeting of the Executive Committee of the Sunday School Board, in Nashville, the committee adopted resolutions providing for a new teacher-training course to be known as the Standard Teacher-Training Course. This course is to be arranged in conformity with the new standards just adopted by the Sunday School Council of Evangelical Denominations. This includes twelve groups of studies, each group being made up of ten or more lessons on one subject and constituting a unit. Eight of these units will be in the nature of required or general work. Following the completion of these, there will be a series of elective units arranged for the purpose of specialization as follows: Four on Beginners and Primary, four on Juniors, four on Secondary, four on Adult, and four on Administrative. The first three units of the course are embraced in "The Pupil, the Teacher, and the School," by Barclay, which has already been announced as the first text. The three words of this title indicate the first three units of the course. The second book is "The Worker and His Work," by Eiselen and Barclay, and will cover the requirements of units four and five on the New Testament and the Old Testament. The following subjects will be provided in units six, seven, and eight: "Biblical Literature and Biblical Geography," "The Message of the Christian Religion," and "How to Train the Devotional Life." The texts covering these units will have to be

prepared. Books covering the requirements of the specialized courses will also have to be prepared. Another action of importance on the part of the Executive Committee was the appointment of a Special Committee on a Standard Course in Religious Education for the Colleges. This committee was authorized to act jointly with a similar committee of the Board of Education to be appointed or with any existing committee authorized to so act. The duties of this joint committee are to make proper investigations in the whole field of religious education in the colleges, after which they are to recommend the minimum requirements for a curriculum course in religious education in the colleges. This is in line with the rapidly developing movement throughout this country looking to the establishment of thoroughgoing courses in religious education in the colleges and universities.

WASHINGTON LETTER.

We are having lively times at our capital city. The constant current of news, of course, is taken off the wires for your dailies; transcribed for the weeklies, and hence an irregular correspondent has little to write unless he is on the inside, and is permitted to let things leak out, or is a happy guesser. I fear I am in neither position.

Preparedness is an all-absorbing topic just now. The resignation of Messrs. Garrison and Breckenridge accentuates it. It seems to have strengthened Mr. Wilson with his party and injured the standing of Mr. Garrison. The people do not like "quitters" and each member of the cabinet that forsook his chief in the midst of troublous times has lost friends. The success of Mr. Wilson's administration in the passage of a reformed tariff law, the banking law, and income tax, with his patient handling of the Mexican and European questions will undoubtedly secure his renomination and election for the second term, if he want it.

As we have spent in the last ten years for preparedness on army and navy as much as Germany and Japan combined, the prospects are that the Senate and House will not be carried off their feet by the "Eastern hysteria" for preparedness. That is what they called some of the movements of the people in the west for anti-trust legislation and financial reform. As the Northeast pays most of the "income tax" it is another movement to keep their money where it is raised. The moving picture, "The Battle Cry of Peace" has caused much hysteria in these regions.

There is good prospect of Washington, D. C., "going dry" in a few months. The Anti-Saloon League is surely a force for righteous laws for America.

While there is a demand for a censorship of the press and of the moving picture drama each has so many dangers accompanying a national law covering them, and such are the forces for and against each that my prophecy is that we will pay our money and take our chances both in news and art, and the decency and purity of each. The esprit de corps of governmental matters is not so high that we want the government to set our highest standards in morality, and for many it is too low for us to trust it, except with the protection of our lives, liberty and property, and these only for this world.

As to church matters everything

goes on in its usual pace in the East.

Billy Sunday begins his meeting in Baltimore the 27th. From a recent statement of arrangements for the campaign, I should say somewhat of the genius and wealth of the old world for war is carried into God's cause in the Billy Sunday meetings. If he will eliminate his seemingly profane expressions in God's tabernacle and in God's service, he certainly would be a perfect example of all our modern revival workers. Profanity is so common it should be carefully avoided even in verbal or written quotation marks.—H. J. Brown.

A GOOD OMEN.

All three candidates for governor—Hodges, Brough and Smith, have issued statements to the effect that if elected governor they will not use the office to harass capital, but on the other hand will use the office to encourage capital and to see that capital gets its rightful and just protection under our laws. We are glad these gentlemen have given these statements out to the world and we believe they will do Arkansas more good than anything else that could have been said or done in reassuring capitalists who are inclined to invest in our state but would not because they were afraid. We believe the time is here when people have sobered down and are ready to cease warfare against capital and are willing to extend the right hand of welcome to every legitimate enterprise and to every dollar that comes into the state for investment. We need more railroads and factories; our mineral resources and immense hidden wealth should be opened up; our great stretches of rich lands should be developed and it takes men and money to do these things. Capital has been afraid to come to Arkansas because of an adverse public sentiment and hostile legislation. We have boasted of our boundless resources but they are still

UGH! A DOSE OF NASTY CALOMEL

It Salivates! It Makes You Sick and You May Lose a Day's Work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee: Ask your druggist for a 50 cent bottle of Dodson's Liver Tonic and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tonic tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

For MALARIA CHILLS & FEVER A FINE GENERAL STRENGTHENING TONIC

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes, 32 per hundred, samples 5c each. 53 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

untouched. We have invited men and capital to come in and help us to develop them but the invitation has fallen on deaf ears. We are glad these obstacles are melting away in the sunlight of a more generous feeling towards the man with money who would be glad to invest in the state.—Stephens News.

MOTION PICTURES 75 PER CENT BAD.

Probably the most important investigation made in an authoritative way in the year 1915 was that of the Department of Education of West Virginia, whose superintendent has written the International Reform Bureau as follows:

Dr. Wilbur F. Crafts,

Washington, D. C.

My Dear Doctor Crafts:

I have your circular speaking of your campaign to have Congress pass a law regulating the moving picture business. I am heartily in accord with any effort to improve the kind of service put before the public by the "movies."

A short time since we had a survey made of the programs presented by the shows on a leading street of our capital city during the period of a month. We found that out of the total number those that were

Good and not bad, 25 per cent.

Bad and very bad, 75 per cent.

Cigarettes were shown in 35 per cent.

Drink in 50 per cent.

Gun play and murder in 50 per cent.

Deceit, intrigue, jealousy or treachery was a leading feature in at least 40 per cent of the programs presented.

The "movie" is powerful in its appeal to the child and is capable of great good or great evil, but as it has been during the past there can be no doubt that the evil is far in excess of the good accomplished. I am pleased to see signs of a gradual improvement, and I trust that the public is awakening to the importance and significance of the situation.—M. P. Shawkey.

PROGRESS OF MAGAZINE REFORM.

The Curtis Publishing Company, having the largest magazine circulation probably of any publishers in the United States, including The Saturday Evening Post, The Country Gentleman, and the Ladies' Home Journal, have given assurance that they will contract for no more cigarette advertisements. This is great encouragement to continue courteous protests to other high-class publishers.

I find I must cut down the preferred list of magazines which I issued recently, as a more careful examination of many hitherto almost above reproach shows that they have accepted the big bribes which rival tobacco

CHILLS

and fever though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shivering chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

firms are offering to get their wares announced in first-class periodicals. I am also greatly surprised to find in many of these high-class magazines an immodest advertisement of a new magazine, whose name suggests a revival in substance of a periodical of the same name which was barred from the railroads of the country for many years, and finally collapsed. Worse than either of these is the tendency to suggestive stories, which I discover in many reputable magazines.

I wish to urge anew that every parent make a full examination of the January numbers of any magazines which they have been accustomed to patronize, before giving them right of entry to the home for twelve or fifty-two times a year, watching for lying liquor advertisements, tobacco promotion, and suggestive stories by novelists who have wrecked their own love stories in the divorce courts.

I shall be glad of further correspondence from all who are interested in promoting this crusade to protect our American homes against magazine solicitations to evil and harmful things, whether in reading matter or advertising.

Wilbur F. Crafts.

Washington, D. C.

MRS. MARY ANN MENEFEE.

Mary Ann Menefee was born September 25, 1852, in Giles County, Tenn. Her father's name was Jacob Pennington. He moved with his family to Arkansas before the war and settled in the western part of Clark County. Later the family moved to Arkadelphia, and here the subject of this sketch grew to womanhood. While she was a small girl her mother died, and her father married again. Her stepmother was a Presbyterian, and she joined that church at an early date.

She was married October 12, 1870, to J. J. Menefee, then an exhorter in the Methodist Church. The following summer she united with the Methodist Church. She became the mother of five children, all girls, three of whom died between the ages of four and fourteen.

Her husband, having in the meantime entered the ministry, joined the Little Rock Conference in the fall of 1889, and thenceforth she became his traveling companion. She went with him to his appointments when domestic duties did not prevent. They served, in all, fifteen pastoral charges, spending from one to four years in each. One charge, namely, the Lono Circuit, they served the second time. She became thoroughly identified with the itinerancy and was in perfect sympathy with her husband's work.

Sister Menefee was a consecrated Christian, a faithful wife, and a devoted mother. As a Christian she was exemplary, modest, and patient. She belonged to that gentle, quiet type of Christian woman, rather than the more enthusiastic and aggressive type. The life she lived bore constant testimony to her faith in God and the interest she felt in his cause.

As a wife she was affectionate, thoughtful and accommodating. When her husband would leave for his appointment, if she could not accompany him, she would usually walk with him to his buggy and there bid him good-bye. Upon his return she would often meet him as he would drive up to the front gate, take his grip, or assist him in unhitching their faithful roadster. She was a neat and frugal housekeeper, who knew how to

make the parsonage, however humble the structure, attractive and homelike, and at the same time how to help her husband keep out of debt. The floors of the parsonage were kept bright, the beds clean and comfortable, and the dining-room and kitchen (often combined in one) inviting. The table she spread for her family and friends was appetizing and wholesome and showed her skill and resourcefulness in a capacity that counts for much in the home of a Methodist preacher.

Sister Menefee was a fond, loving and kind mother. She was just the kind of woman to set an example for girls. By her womanly demeanor and wise counsel she won the confidence of her daughters who loved and respected her. Her children and grandchildren bore in them the marks of her intelligence and Christian refinement.

For forty-six years this good woman walked by the side of her husband. The last twenty-six years they spent in the itinerant ministry. At the last session of the Conference they were returned to the Lacy Circuit for their fourth year. Soon after her husband's return from the Conference session at Monticello she fell a victim to la grippe, which has so recently prostrated the people by the thousands with its malignant scourge, and on January 17, 1916, she quietly fell asleep.

Her husband, her daughter, Mrs. Chas. A. Rury (formerly Mrs. E. A. Reaves), and three grandchildren, were present when she passed away; but all of them were sick with la grippe, and not one of them was able to follow her remains to their last resting place in the neighboring cemetery. Mrs. F. W. Harvey of Washington, her other daughter, arrived with her children a short time after her mother had died. The funeral services were conducted from the residence by Rev. T. O. Owen of Monticello Wednesday, January 19.

Sister Menefee's little grandson, Austin Menefee, who was sick when his grandmother died, survived her just eight days. His own mother, Mrs. Rury (who had been married to Chas. A. Rury less than two months) was also very low at the time, and the day following, while her little six-year-old son was being buried, breathed her last. Thus for the third time within the brief space of nine days had the grim angel of death visited an humble preacher's home, and, one by one, while he and two little granddaughters, Opal and Willie Pearl, lay sick with the same malady, had borne away his faithful wife, his handsome young daughter (mother of the little girls), and his dear little grandson and namesake, Austin Menefee.

Now bereft of his loved ones, prostrated with sickness, and exhausted in resources, this uncomplaining servant of God furnishes the church and the world another example of that unselfish devotion to God which sends devils back to their dens in defeat and puts the skeptics of the world to a shameful silence. Could anything short of the grace of Almighty God sustain a normal man in the midst of afflictions like these? But as "the God of all comfort" said to the Apostle Paul, so He says to his servant bereft and sorrowing: "My grace is sufficient for thee." These loved ones, who left in such quick succession, will form an interesting group on the other shore to welcome those whom they for a while have left behind.

Rev. H. E. VanCamp and Dr. M. B. Corrigan conducted the funeral services of the little boy, and Brother Owen, who had conducted the funeral of his grandmother, the day following his funeral conducted that of his mother.

"Though he slay me, yet will I trust him."—W. C. Davidson.

WILLIAM H. CARUTH.

I am sure I should feel self-reproached were I to fail to offer an humble tribute to the memory of this good man.

The first session of the Ouachita Conference, now the Little Rock, was held at Washington, in Hempstead County, in the fall of 1854. Here I first met him, then quite a young man. During my term of service as "Bible Agent," and at several sessions of our Conference I was privileged to be an honored guest in that very happy home. My visits there are treasured memories of my itinerant years. I loved him for his intrinsic worth as a Christian gentleman, and his daughters of our Conference have always shown me sisterly kindness, that I feel to share with them a sense of personal sorrow in his going away. Staunch friend of God, his church and the preachers, God has honored him with a glorious crown, and we who have known and loved him for more than sixty years, would lay this humble tribute upon his new-made grave in the prayerful hope that his wife and children may find "strong consolation" in the faith so well illustrated in their now glorified husband and father.—James E. Caldwell.

Tulip, Ark.

EAT LESS MEAT IF BACK HURTS

Take a Glass of Salts to Flush
Kidneys if Bladder
Bothers You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.



The Best Way

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

AMERICAN BAPTIST PUBLICATION SOCIETY
514 N. Grand Avenue, St. Louis

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

North Arkansas Conference, Mrs. L. K. McKinney.....Marvell, Ark.

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

Communications should reach us Friday for publication next week.

PROGRAM FOR MARCH OUTLINED.

"O make thy Church, dear Savior;
A lamp of purest gold
To bear before the nations
Thy true light, as of old!"

Institutions for Care of Sick and Prevention of Disease.

Bible Lesson: "Christ's Ministry to the Sick." (Matt. 8:2-6, 14-16.)

Hymns 128, 50.

Prayer.

Reports of Officers.

Reports of Committees.

General Business.

Topic: "Institutions for Care of Sick and Prevention of Disease"

Discussion: "Why I Believe in Home Missions?"

QUERIES.

To ask and answer these questions will add interest and information to any auxiliary meeting. Have members prepared to do it well.

1. How many schools are maintained in the Home Department by the Woman's Missionary Council in the South?

2. How many Wesley Houses and other institutional enterprises for civic betterment?

3. How many Bethlehem Houses?

4. How many trained workers employed in this social and religious work?

5. Are our settlements evangelistic in their influence?

The social, industrial, and educational features of the Wesley and the Bethlehem Houses are a means to an end. They touch humanity on its human side, build friendship, create higher standards, and break the bread of life to those they touch. In 1914, through the Wesley House in Atlanta, Ga., one hundred joined the church; in Macon, Ga., sixty were induced to become church members; through the Kingdom House in St. Louis, sixty-three.

LITTLE ROCK CONFERENCE.

Mission Study Books.

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

Many requests have come to me for a list of study books. I have no printed lists so will send it through the Arkansas Methodist. You will find

these books carefully reviewed in the September Voice. This review will help you in selecting your book.

Books for study of the home land are:

"The Churches at Work," by C. L. White.

"Home Missions in Action," by Mrs. John Allen.

For the Foreign Study:

"The King's Highway," by Mrs. Helen Barrett Montgomery.

"Rising Churches in Non-Christian Lands," by J. A. Brown.

Please report your study classes to me before Conference, and send me any paper containing news of your society, posters used in meetings, or programs for a publicity display.

Mrs. H. C. Rule.

LITTLE ROCK CONFERENCE.

Delegates Bring Posters.

Mrs. Moffett Rhodes has kindly offered to take charge of the Missionary Exhibit for our annual meeting at Warren, March 1-4, and delegates are hereby requested to bring with them the posters that have been used in their auxiliary meetings. Please pass this notice on.—Mrs. W. H. Pemberton, Correspondence Secretary Little Rock Conference Woman's Missionary Society.

FINE REPORT FROM SUPERINTENDENT OF SUPPLIES FOR 1915.

Boxes Sent to Preachers.

First Church, Little Rock,	
one, value	\$ 189.53
Camden, two; value	181.32
Foreman one; value	53.25
Arkadelphia, one; value	32.25
Central Church, Hot Springs,	
one; value	75.00
Malvern, one; value	60.00
First Church, Texarkana, one,	
value	89.50
Fordyce, one; value	64.95
Hope, one; value	80.00
Magnolia, one; value	40.00
Winfield Memorial, Little	
Rock, one; value	55.00
Lakeside Church, Pine Bluff,	
one; value	107.15
Main St. Church, Pine Bluff,	
one; value	60.00

Total value of boxes.....\$1,087.75

Boxes were sent Mission Schools by	
Young Ladies of Magnolia,	
to Scarritt Bible Training	
School, value	\$ 4.00
By Carr Memorial, Pine Bluff,	
to Scarritt Bible and Train-	
ing School, value	4.00
By Crossett to Vashti Home,	
Thomasville, Ga., value....	10.50
By First Church, Little Rock,	
to Virginia K. Johnson	
Home, value	30.75

Total

Total sent preachers.....1,087.75

Grand Total

\$1,137.00
Mrs. T. P. Gantt,
Superintendent Supplies Little Rock
Conference Woman's Missionary Society.

ITEMS FROM AUXILIARIES.

Forrest City.

We have begun our work for the year 1916 with great enthusiasm, and are praying for a great work to be accomplished. Our new pastor and his good wife, Rev. and Mrs. J. F. E. Bates, are a great help and inspiration to us in the missionary work. We are planning to build a new church this year, but this will in no wise lessen our interest in both Home and Foreign Missions. I submit the following financial report for the year 1915:

Dues	\$ 82.00
Pledge	50.20
Conference Expense Fund.....	6.40
Rel. and Ret. Fund	3.20
Scarritt Day	4.00
Scarritt Room Furniture.....	1.00
Week of Prayer	12.21

Total

\$159.01
We expended on local work \$150.51. We ask your prayers for the Forrest City Auxiliary.

Mrs. Thos. C. Greene,
Supt. Publicity.

Lewisville.

Mrs. H. C. Stewart, Superintendent of Publicity, writes of good work being done by Lewisville Auxiliary under the leadership of Mrs. Dickerson, the president. She says:

"We have 28 members; meet each Monday; have an interesting Study Class of 18 members. We have finished 'Child in the Midst,' and have found that 'information meant inspiration.' We are now studying 'Home Missions and the Social Question.' Notwithstanding our financial stringency, caused from the eight overflows, we had a good report. In 1915 we raised \$128.20 in our connectional work, and \$230 local. We have 20 systematic givers. One of our members supports a native Bible woman. We enter our new year with enthusiasm. Pray for us that we may measure up to our opportunities and be equal to the demand made upon us."

De Witt.

Mrs. Louis J. Miller writes us the Missionary Auxiliary at De Witt has started the new year well and hopes to make it the best one in their history. This society was recently bereaved by the death of Mrs. Pattle Hereford, who was an officer and was greatly beloved in the church and community. Many friends will sympathize with our co-workers there.

Carthage.

Miss Mary Wylie, Correspondence Secretary, writes:

"Our Missionary Society held its first business meeting in January. Officers were re-elected. Pledge Cards were given and taken up. We gave \$5.50 on Pledge. We hope to do more for cause this year."

Pine Bluff.

Mrs. Kate F. Ballard, Secretary Pine Bluff District, sends encouraging news. She has recently reorganized the Missionary Society at Carr Memorial, with Mrs. W. R. Williams as president, and Hawley Memorial also starts out with new hope and energy.

Booneville.

Mrs. Paul McConnell, Superintendent of Publicity of Booneville Auxiliary, writes of their Mission Study class with two lessons a month. On the first Monday the business session is held, and on the third Monday the program in Missionary Voice is given.

On the fifth Monday the ladies meet in the home of some member for a social afternoon, inviting friends from other churches. Last year they found a friendly contest helped in gaining new members and new readers of Missionary literature.

Crossett.

Mrs. H. C. Rule writes of good work being done by the Social Service Committee of the Missionary Auxiliary for the Negro women of the community. She says:

"A few weeks ago several of the committee met our pastor and held a meeting with colored women. There was a large attendance and they asked for help in several ways; one was in their Missionary meetings. So the committee then met their Missionary Society last week with fine results. They are very eager to learn better ways."

Hamburg.

The Woman's Missionary Society of the Methodist Church held their first business meeting for the year 1916 at the church Monday afternoon with a good attendance. Much interest in beginning the work for the new year was manifested, as well as a spirit of enthusiasm and determination to make this the society's best year. The society had been asked to give fifty dollars towards paying the

END STOMACH TROUBLE, GASES OR DYSPEPSIA

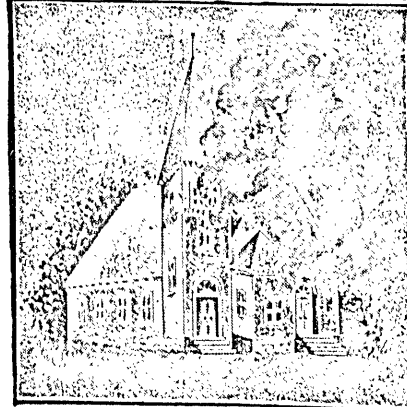
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If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

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church debt, but decided that they would try to double that amount. They were given a great stimulus in this determination by having one of their consecrated and liberal hearted members make the announcement that she would pay the last five hundred dollars of the full amount to be raised. This is sure not only to be an inspiration to members of the society, but to our entire church membership to remove this indebtedness from the church and have it dedicated in the early part of this year.—Superintendent Publicity.

Texarkana.

Mrs. C. S. Swartzel, Superintendent of Publicity, writes of the enthusiasm of the women and children of First Church, Texarkana. There are 100 members in the Woman's Bible class, the majority of these being members of the Adult Missionary Auxiliary. "The Delta Alphas" and "The Methodist Maids" are the young people and the 36 "Willing Workers" are our Juniors, all stimulating each other and the adults in the Master's work. At the last business meeting of the Adult Auxiliary 48 members were present.

Mrs. A. B. Ross presided.

Mrs. Y. H. Simms conducted the devotional exercises and very beautifully developed the topic "Service" and the motto, "The Law of the King is Service; the Kingliest Are Those Who Serve."

Splendid reports were given by the various officers.

A program followed. Mrs. A. S. DeLamar and Mrs. F. S. Venable ably discussed "Why I Believe in Foreign Missions." Mrs. W. W. Shuptrine read a splendid paper, the subject being, "What We Need in the Way of Preparedness."

Mrs. B. P. Elliott gave a beautiful reading, "A Rose for God."

Mrs. O. P. McDonald closed the program with prayer.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

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SUNDAY SCHOOL LESSON FOR MARCH 5.

By Rev. A. M. Shaw.

Subject: The Death of Stephen.—
Acts 7:1-8:3.

Time, A. D. 36. Place, Jerusalem.
Golden Text: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

Outline: 1. Stephen, the First Christian Martyr. 2. Stephen's First Battle and Victory concerning the Truth about Jesus; 3. Stephen's Second Battle and Victory with the Enemies of Jesus.

1. Stephen, the First Christian Martyr. The name "Stephen" signifies "a crown," and he was the first of the long list of disciples who, in the beginning of Christianity, won the "martyr's crown." He is supposed to have been one of the "seventy" chosen and sent out in the early part of our Lord's ministry; and is the first on the list of seven deacons who were chosen to have charge of the material affairs of the church in Jerusalem. He was a Hellenist, or Grecianized Jew, broad-minded and brilliant, and probably did his best work in the foreign synagogues, of which there were many in the city. He was a man of faith, and because he was a man of faith he was full of the Holy Spirit, and therefore a man of power. He not only spoke convincingly, but also "did great wonders and miracles among the people."

11. Stephen's First Battle and Victory. The fearless champion of truth rarely fails to arouse opposition, especially when his words begin to bear fruit. Stephen, full of the Spirit and of holy zeal, won many converts to Christ. In the "Synagogue of the Libertines," (The word probably means "freedmen"—or Jewish captives who had been liberated) and possibly in a number of other synagogues, men rose to dispute with him. One poet has drawn a vivid picture of a brilliant debate between the two young champions, Saul the Pharisee and Stephen the Christian. But, "they were not able to resist the wisdom and the spirit by which he spake." Strong in mind and character, armed with the truth, and sustained by infinite power, he completely vanquished the opposition. So, they hauled him before the Sanhedrin under a charge of blasphemy.

3. Stephen's Second Battle and Victory. 1. They "set up false witness." Not necessarily men who invented false testimony, but men who took isolated utterances of Stephen's and so put them together as to show that he had spoken against Moses, against God, against the Temple and against the Laws and Customs of the people. They made him out a traitor to the nation and to God.

2. Like his Divine Master, Stephen answered them out of the very Scriptures which they professed to believe and defend. Step by step he traced the development of God's Kingdom among men, showed Christ's relation to the chosen people, reminded them of the backslidings and rebellion of their fathers, and then with terrible force, condemned their stiff-necked resistance of the Holy Ghost and charged

ed them with the murder of the Messiah. 3. They "were cut to the heart." But it was resentment, not repentance, that stirred within them, and they "gnashed on him with their teeth." "But he, being full of the Holy Ghost, looked up steadfastly to heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." 4. "Then they cried with a loud voice and stopped their ears," the stately Sanhedrin became a mob; and with the rabble that had gathered, they hurried the brave young preacher to a spot beyond the city wall, and beat him to death with stones. With a prayer for his murderers, he "fell asleep." "And Saul was consenting unto his death," and for some time afterward "made havoc of the church," persecuting the saints and shutting them up in prisons. But probably the scenes connected with Stephen's death planted the seeds of truth in the heart of Paul which afterward came to such rich fruitage in his life. Thus, Stephen gained at least a two-fold victory in his death; he won an immortal crown for himself, and he won a great life for his Master.

Lessons: 1. A genuine Christian experience makes a man active and aggressive; 2. Faithful dealing is sure to arouse opposition; 3. He who stands by the Word of God is invincible; 4. Base men, when their logic fails, appeal to authority—and failing there, resort to clubs and stones; 5. A religion that is worth anything is worth dying for; 6. The vanquished is always victor when he falls in a righteous cause.

AN EARLY WORD.

It is hoped that every Methodist Sunday school in Arkansas will have a loyal, delightful observance of Children's Day this year. (See paragraph 265 of the Discipline, 1914 edition.) It is time now for the Workers' Council to consider the matter and for the Committee on Arrangements to be appointed. There is a real educational feature attached to the preparation for and observance of Children's Day. It is also the very best kind of an opportunity for advertising the Sunday school throughout the community. It helps the church, too, by bringing non-church-goers out where the pastor and the church officers may have an opportunity to get hold of them. And it helps to raise funds for Sunday school extension work.

The following is suggested as a good committee plan: Appoint six members, each of whom shall form a sub-committee in charge of one part of the work, and who shall select his or her assistants, the six to form the general committee on arrangements. One sub-committee will have charge of the entire program from its selection to its carrying out on the appointed day. The second sub-committee will have charge of the publicity work, will advertise the occasion in the papers, by cards, posters, etc. The third will arrange for the finances—that is, will plan to bring in a liberal offering that day (all of which

should be sent to the treasurer of the Conference Sunday School Board as soon as taken.) The fourth sub-committee will see that the church is properly decorated for the occasion. The fifth will be the Reception Committee to welcome and look after the comfort of those who are present. The sixth will be a Follow-Up Committee to secure the names and addresses of all attendants who do not belong to the school, and then afterwards to set to work to get them to join the school.

Set Children's Day plans in motion at once if you wish to secure the best results.—A. L. D.

STATISTICS OF THE CHINA MISSION FOR 1915.

At the China Mission Conference held at Soochow, September 22, the following statistics were reported: Missionaries, 76; native assistants, 343; Chinese members, 6,049; received during the year, 1,314; probationers 10,404; received during the year, 4,290; total members and probationers, 12,530. Adults baptized, 1,277; children baptized, 329; Sunday schools, 146; teachers, 863; pupils, 11,107; average attendance, 7,399; senior leagues, 60; members, 2,319; Junior Leagues, 20; members, 834; total, 3,153. Bibles sold, 2,558; portions of Scriptures sold and distributed, 133,278; other Christian books, 14,106; tracts distributed, 44,254. The above is published here for the information of our Sunday school workers, who should be much interested in all missionary news from China, that being the special field for the missionary operations of our Sunday schools for the year 1916.

And in this connection I want to call attention to the special three months' study courses prepared by Dr. Edward Leigh Pell for use in our Southern Methodist Sunday school classes. There is one for intermediate classes—"Heroes of Faith in China"—and one for senior and adult classes—"A New Light in An Old Land"—and they are both as interesting as any story books you can find—I've read them. They are divided into "Lessons," thirteen in each book, and the design is for classes to use them at some time during the year (the earlier the better) either as the main lesson material for the class or as supplementary lesson work. They are only fifteen cents each (Smith & Lamar, Nashville, Dallas), and every intermediate, senior and adult class should take the course—it is like a continuation of the Book of the Acts of the Apostles, brought down to date.

The story of Chang Po-ling, the college president who said, "I want everybody to know that Chang Po-ling has become a Christian," shows the ardor with which the Chinese accept Christ. The story of Hu King Eng, the Chinese girl who became a wonderful physician (the Chinese called her the "Miracle Lady") shows how determined the Chinese can be in accomplishing their purpose to serve Christ. Both books are filled with intensely interesting information from cover to cover.—A. L. Dietrich.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

EPWORTH LEAGUE.

EPWORTH LEAGUE NOTES FOR
MARCH 5.

By Rev. H. C. Hoy.

Consecration of Strength.—Psalm
29:2.

Consecrated strength for personal service is the greatest need of God's kingdom. People are willing to give everything save personal strength; that they reserve for other duties or pleasures, with the result that the local work of churches is hindered, since there are few who are willing to spend themselves for things that need to be done.

First. The Value of Strength.

1. Economic value of Strength.

We value strength more than any other thing in the world. Strength well used is capital. When a man works for wages he is selling his strength. Some people's strength is worth more than others'. Thus there is a difference in the scale of wages and wealth. Capital cannot possibly exist without the co-operation of strength, which may be measured in physical, mental and moral qualities as related to capital. Each of these has an economic value. Physical strength for the accomplishment of things in the realm of material prosperity; however, mere physical strength without the moral and mental would be brute strength, pure savagery. Again, mental and physical may do a great deal, but do not tend to a higher development, unless influenced by moral strength. Moral strength is the directing power of the other two, and without it men are like ships without a rudder; also, moral power controls like the governor of an engine.

2. Value of Consecrated Strength.

Consecrated energy enters into the economic world, because, when one is in harmony with the divine laws, he is

more efficient; and, consequently, men or nations accumulate more power in every respect. Consecrated strength leads one to allow the spiritual to dominate. We find that the world is moved forward by spiritual forces, and that the material is the outcome of spiritual development. When people give themselves over to the material to the exclusion of the moral, they soon lose their material power, and thus retrograde. Such is the history of many nations and individuals. Thus, consecrated strength has a great economic value, for it creates the conditions that make material prosperity possible.

Again, it gives to the world a higher type of citizenship and promotes better social conditions, giving every man a better chance in life. Consecration tends to remove hindrances from the legitimate and free development of individuals in society, and yet merges the individuals into one co-operating entity, with the result that they agree on the ultimate goal, which makes for peaceful conditions and God-like living. Such consecration of strength is destined to usher in the fulness of God's kingdom.

Second. The Waste of Strength.

1. Strength is wasted by misdirected effort. One of the most appalling wastes is the lack of strength utilized along consistent lines. Not all people who misdirect their efforts are insincere. They are ignorant of the social conditions and relations, and do not realize that one of the points in consecrating strength is to determine to use that strength in the fathoming out where best to invest that power. The world may need your work, but five years' work after ten years of preparation will accomplish more than fifteen years of unintelligent labor without energy invested in preparation. Thus we see that consecrated strength means preparation for directed effort.

2. Strength is Wasted in Sloth.

Good, pure ability is often thrown away because the person is too lazy to apply himself. This is God-given strength; the person who allows himself to rust out is a criminal in the kingdom of God.

Consecrated strength means the keeping of that strength up to the maximum by use in good works. The less one works, the less he will be able to work. His life will rapidly fade away into nothingness. The more a person works, up to a certain point, the more energy he should have, for the old law of use increases life in value here as elsewhere. Now those who are not doing any spiritual labor cannot say that they are consecrated or they are rusting out, and God has no place for the indolent in the economy of the universe.

3. Strength is Wasted in Mere Pleasure Seeking.

Seeking pleasure, up to a certain point, is well; but many absolutely waste their lives upon amusements. They seek pleasure when they should be rendering service to God. The churches are languishing while people spend hours in pleasure. We find that no local department in the average church is efficient because people will not give of their strength. They would rather give the church anything than themselves. They want the other person to be consecrated. Consecrated strength means that one does his part.

HELP YOUR DISTRICT SECRETARY WIN THE PRIZE.

Dear Leaguers: The results the past year, from the Anniversary Day

CHILDREN'S DEPARTMENT.

THE BEST PLACE.

It's fine to get back home at night,
When we've been gone all day.
The minute dad turns on the light,
We boys begin to play.
And Rover's fairly wild with joy—
He nearly eats me up!
He knows it really takes a boy
To 'preciate a pup!

I look at all my playthings, too;
My aeroplane and gun
And train of cars—they all seem new
And splendid every one.
My mother's busy as you please,
When we've been gone somewhere;
But father reads and takes his ease,
Stretched out in his great chair.

I tell you home's the very best
Of any place I know to rest;
And tho' it's fun to go away
Sometimes, still, home's the place to stay!

—Daisy D. Stephenson, in "The Junior Herald."

THE THRILL OF CONQUEST.

I can't get this lesson, and I am tired of it," said Fred Marston.

His uncle heard him, and answered, "How strange!"

"What is strange, that I can't get this lesson?"

"No, not that you can't get it, but that you should be tired of something which you think you cannot get. I

Offering, have been very gratifying in some respects, but rather discouraging in others. The Leagues who have contributed have been very liberal, a great many of the amounts reported were even larger than was expected, but the trouble is that there were not enough of our Leagues observing Anniversary Day. This day should be observed on the second Sunday of May and should take the place of the morning or evening preaching hour.

I have communicated with some members of the Epworth League Board and we have decided to offer a prize to the District Secretary who shows the largest per cent of Leagues observing Anniversary Day and reporting same to the Conference Treasurer, Mr. John H. Pierce, 1317 Chester street, Little Rock, Ark. We want this offering in his hands not later than June 15, but the prize will not be awarded to the secretary having the greatest per cent, until the Conference at Lewisville, which will be held June 22-25, 1916.

The secretaries of the different districts are as follows: Arkadelphia District, Mr. Chas. Pipkin, Arkadelphia; Camden District, Miss Ruth Gordon, Camden, Ark.; Monticello District, Rev. T. O. Owen, Monticello, Ark.; Little Rock District, Miss Kathleen English, 900 Marshall street, Little Rock; Prescott District, Miss Bess McKay, Hope, Ark.; Pine Bluff District, Mr. Roy Custer, Pine Bluff, Ark.; Texarkana District, Miss Mary E. White, care Huckins House, Texarkana, and Mr. Edwin Bruce, 935 Beech street, Texarkana, Ark.

Those in the Texarkana District have no doubt been advised as to the division of their district or if you have not you will hear from your secretary shortly. The number of Leagues as shown by the last Conference Minutes will be the basis on which the per cent will be figured.

Get in touch with your Secretary at once and get busy.—Clyde C. Arnold, President Little Rock Epworth League Conference.

didn't suppose that could be true. Did Peary ever get tired of the North Pole? Did Grant get tired of Richmond? When Edison was sitting up nights with his new phonograph, and it kept saying, "Sh" back to him when he wanted it to say "S," did he get tired of it. When everyone in Detroit was laughing at Henry Ford and his funny little car, which made almost as much noise as a steamboat, did he get tired of it? I can see Alexander getting tired because he had no more worlds to conquer, and Columbus tired because he had found or thought he had found the Indies, and Alexander Graham Bell tired because he could not invent another telephone, but I shouldn't think tired was the word to use in front of an unconquered task."

Fred looked as if he were getting a new idea.

"And I never heard you use this word before in this connection. You never got tired last winter when you were trying to make your ice boat go, nor last summer when you wanted your wireless to talk. Your memory never complains when you are trying to fix the football sig-

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

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J. G. LILE, Arkadelphia, Ark.

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Recipe of Sage Tea
and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray; also ends dandruff, itching scalp, and stops falling hair. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two your hair becomes beautifully dark, thick and glossy.

DOCTOR WANTED.

A good doctor wanted for town of 500 people, surrounded by rich river bottom. Town is in hilly, sandy section, five miles from Red River. Two churches and Sunday schools; good day school with four teachers and high school grades. No doctor here. Write J. M. Hively, pastor M. E. Church, South, Box 13, Grant, Okla.

nals. And although it is going to be a pretty hard game Saturday, you aren't tired of it yet, are you?"

"I should say not! And do you know, uncle, if Jim Nichols, our substitute, doesn't show the white feather, we'll win."

"You mean, if Jim doesn't get tired trying, you'll win. Why don't you apply the same principle to this lesson? If you don't get tired, you'll win!"

"But this is different."

"How is it different? I'll tell you, Fred, what is the only difference between lessons and life. In your lessons you have an examination once a term, but in life you will have one every day. If you get tired in front of any lesson or examination now, I shall be afraid for you when you get out into life. You know my friend Grenfell?"

"The great Labrador missionary?"

"Yes. Well, once I asked him now he kept up his courage when he had so many unexpectedly hard things to face. He turned to me with a smile and said: 'I remember the times when I conquered.' It may be a great deal of help to you some day to remember that you did not let any lesson get the better of you."

"Say, uncle, I can speak for this one."

"Good!"—W. B. Forbush in King's Treasuries.

ROSIE'S WISH AND WHAT IT BROUGHT.

"Grandma," said Rosie Patterson, "I wish I had a doll."

"A doll!" cried Mrs. Patterson, looking up from her sewing so suddenly that Rosie could not help starting, just a little. "Well, of all things! I wonder what you will want next. What put such an idea into your head?"

"The other girls have dolls," began

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

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Brattleboro Vermont

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Estey Reed Organs

Rosie, timidly, "and I want one. Lucy Moore's doll has clothes that will come off, and a cute little trunk, and a hat with a feather. It is such fun to play with dolls, grandma."

"Rosie," said Mrs. Patterson, solemnly, "you have your lessons to learn and your flowerbeds to weed, besides. Then you have a number of games which are instructive as well as amusing. And you are almost eleven years old—too old to play with dolls. Now go and put the teakettle on and wash some potatoes to bake for dinner."

And so Mrs. Patterson, who loved her little granddaughter and meant to be very kind to her, dismissed the subject and thought no more of it for hours. But that afternoon, when she was in the garden picking strawberries for tea, she saw among the green leaves and red berries a queer little object. She had to look two or three times before she could decide what it really was. And no wonder! An old dried corn cob, with eyes, nose, and mouth marked with ink, and a dress made out of an old calico apron which had been thrown away into the rag-bag some time before.

It was Rosie's doll. All the doll she had. The tears came into Mrs. Patterson's eyes. She took off her glasses and wiped them on the corner of her apron.

"Bless the child," she said. "Perhaps I was a little hard with her this morning. If she wants a doll so much she shall have one. She's a good little thing as ever lived and saves me many steps. And then she's all I have now," and Mrs. Patterson sighed.

She said nothing to Rosie of the discovery she had made, but the next morning, after breakfast, she called the little girl to her and said:

"Rosie, I am going to town on the nine o'clock car. I will be back at twelve. What do you suppose I am going for?"

"I don't know, grandma, I'm sure. Is it to buy you a new dress?"

"No, my dear; I don't need a new dress now. And my little girl doesn't need a new dress, either, I'm going to buy you a doll!"

"Oh, grandma," and a joyous sparkle came into Rosie's eyes. But in a moment it had given place to a sober look.

"Well, Rosie, what is it now? Don't you want a doll?"

"Yes, grandma, just as much as ever. But I'd rather you wouldn't buy one for me."

"Why?" asked Mrs. Patterson, in surprise.

"Oh, grandma, when I was down to Mr. Gray's last night Annie was just eating her supper. And all she had was bread and water—no butter on the bread. She hadn't any doll either, and I never heard her wish for one; but last night she wished for some butter. Oh, grandma, think of it! Bread and water, and no butter or jam or anything! And her papa is sick, and her mamma looked as though she had been crying."

"And what has all that to do with your not having a doll?"

"Grandma, if you will buy some butter for Annie to put on her bread, I will do without a doll."

"Think a moment, Rosie. If I buy butter for the Grays instead of your having a doll, wouldn't you be sorry afterwards?"

"No, grandma, I don't think I would. I can see just how Annie looked, eating her bread without anything on it. She is pale and thin, and she helps her mamma with the washings. It

NEWS OF THE CHURCHES.

WARREN.

We have nearly all had the grippe, but there have been few deaths, and we are nearly all well again. Many good people have come to our town this year and a good share of them are Methodists. A goodly number are coming into the church. Our congregations have been good and the church grows. The Sunday school has taken on new life. The Baracas have bought a large tent and have put in a good floor with walls three feet high, and are ready to care for 150 men. In very cramped quarters they have 65. Watch them grow. The Junior Baracas have 45 young men from 15 to 20, and with new quarters will grow also. We have a force of men at work on the basement of the church and soon will have a very fine primary room, where we can take care of this ever growing department. The good women have renewed the fencing around the parsonage and it looks like a new place. This band of women make things go. They work all the time, and the first of March, when the other good women of the Conference come to see us they will find an elect company. We expect to join the whole church in an evangelistic campaign and want to begin a protracted meeting the first of May. There is much to do and many to be saved and we hope to do our part. The

must be dreadful to be so poor and have to take in washing."

"Well, Rosie, I will call to see Mrs. Gray this morning and go to town this afternoon. And Annie shall have some butter to eat on her bread."

The Grays had not lived in the neighborhood long. They had been unfortunate in many ways, and just now Mr. Gray was recovering from a fever. Mrs. Gray, a white-faced discouraged-looking woman, was bending over a great tub when Mrs. Patterson knocked at the door. She greeted her caller with a lady-like composure, and courteously invited her to be seated. It was apparent that she had seen "better days."

Mrs. Patterson saw at once that she must use tact in dealing with this family. And so delicately was assistance offered that Mrs. Gray could not refuse it.

"When my husband is able to work again," she said, "we can get along without any trouble. He is improving, but his strength comes back slowly. He is asleep now."

Mrs. Patterson rightly concluded that he needed nourishing food which his wife could not obtain for him.

"I will send him some fruit," she said, rising to go, "and some fresh eggs. I have a flock of hens, so I shall know that the eggs will be fresh."

"You are very kind," murmured Mrs. Gray, gratefully.

And Mrs. Patterson left the house feeling thankful that her little granddaughter had called her attention to the case of this unfortunate but deserving family.

That afternoon Mrs. Patterson went to town. She had a busy and a happy afternoon. That night the Grays rejoiced over a basket of good things, including two rolls of fresh, golden butter. And there was a wonderful doll which would open and shut its eyes, for Annie. And best of all, Rosie Patterson had one exactly like it.—Willard N. Jenkins, in The Universalist Leader.

church at Warren is on the up-grade all around.—R. W. McKay.

HOT SPRINGS METHODISM.

Present: Steel, Robertson, Copeland, Hughes, Holland.

Park Avenue (Robertson)—Good Sunday school yesterday; the best we have had this year, 150 being present. The Epworth League was fairly well attended and the services helpful. At night we had the best congregation since the beginning of the year. The service was good. The outlook of our church is good and very encouraging.

Third Street (Holland)—Had one of the best days of the year. The morning congregation was good, much better than that of the previous Sunday, and the service well received on the part of the congregation. Our Sunday school was also good, yet not as large in attendance as might be expected for such a beautiful day. The Epworth League, led by Miss Grace Slatten, was a most excellent program and was largely attended. Our banner congregation for the whole year was at the night service. There were many strangers and visitors present. Our finances are 25 per cent better than last year at this time.

Central Avenue (Copeland)—Great day yesterday. Tremendous congregations at both services. There were men of all faiths and nationalities—Jews, Gentiles, and many others. Seven were received into the church, two by profession and five by letter. Finances are doing splendidly. Have just returned from a great meeting in Oklahoma.

Oaklawn (Duckworth)—Rev. C. O. Steel reported for Oaklawn, the pastor having had to conduct a funeral service at the time. There were 130 at Sunday school and a good congregation at the morning and evening service.

Rev. W. G. Raspberry, a visiting local preacher, made an excellent report of the work in which he had been engaged on Sunday. He reported a

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children at all ages and for grown-ups.

YOUR HEART

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

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and \$1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

1916.

ARKANSAS METHODIST

Page Thirteen

successful prayer meeting held, in which several were under deep convictions.—R. M. Holland, Acting Secretary.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Dr. Richardson led the devotional services.

Capitol View—(Gee). Very good prayer meeting; \$93 raised on pie dinner. Sunday school fine. Excellent congregations. League well attended.

Hunter—(Fizer). Good prayer meeting. Sunday school above the average. Best congregation during the present pastorate. League well attended.

First Church—(Hutchinson). Good prayer meeting. Well attended services Sunday. Four additions.

Forest Park—(Wilson). Growing interest. Bible study Wednesday evening is proving helpful. Good crowd at night. Attendance at Sunday school increasing.

Highland—(Rodgers). Good prayer meeting. Services well attended Sunday; 256 in Sunday school. One conversion. One infant baptized.

Winfield — (Hammons). Prayer meeting off in attendance. Services Sunday more largely attended than at any other time in present pastorate. Seven additions, two by faith. One infant baptized. Good League.

Pulaski Heights—(Hundley). Good prayer meeting, average attendance. Sunday school the best attended this year. Services Sunday well attended. League had fine service.

First Church, Argenta—(Wilkinson). Falling off in prayer service. Sunday school up to average. House full Sunday evening.

Gardner—(Hively). Good prayer meeting. Fine day Sunday.

Henderson—(Fitzhugh). Fine day. Increased attendance.

Asbury—(Richardson). Services all largely attended. Sunday school above the average. Nine additions.

WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

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

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

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

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

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

ARKANSAS METHODIST,
Little Rock, Ark.

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.

Twenty-eighth Street — (Baker). Best Sunday of the year. Largest congregations, good services. Sunday school still growing.

Dr. Monk reported being at DuVall's Bluff Saturday. Preacher at Des Arc Sunday morning. Held Quarterly Conference at 2 p. m. Preached at DuVall's Bluff to full house Sunday night. Brothers Rogers and Clark doing well. Held Quarterly Conference at Asbury Monday evening.

Rev. Frank Musser present reported being at Keo Sunday. Good congregation both hours, house more than full Sunday evening. Baptized one baby. Shinn is pleasing the people.

RAMBLED BACK TO TEXAS.

I've been on such a ramble that I haven't seen the Arkansas Methodist in quite a while, and if you haven't dumped me, I'll be real glad to see you again. I've read you from your birth. Yes, I'll not forget Arkansas, for it was there I "got religion," got a circuit and a Conference, and last, but not least, married one of the prettiest little girls in the State, and she became the mother of my six children—only four living now. But alas! she's gone to the land of cloudless sky, and I'm so lonely without her to cheer me along this pilgrim way. But I must refrain.

I reached Florence, Ala., December 11, and stayed there with kinfolks one month. My father came from North Carolina and settled here before I was born. He was raised by Baptist parents, but got religion and joined the Methodist Church and became a preacher, and died a member of Little Rock Conference. From Florence I went to Iuka, Miss., my birthplace. "Bill" Flint carried me to Harmony Church and school house, the first church I ever saw. "Bill" and I went to school here two sessions. We sang "Amazing Grace" and led in prayer. Oh, what sad, sacred memories! I saw many friends of boyhood. Both white and black seemed near to me. Yes, I cried and cried. Thence to Corinth, Miss., and saw the awful battlefield of October 4, 1863. Oh, how sad! I went to the cemetery; talk about the "silent city of the dead"—here it is. About 7,000 sleep here, both blue and gray. God speed the day when we shall "learn war no more." It is all wrong, and the world ought to quit it. After these sad pleasures I reached here February 9, tired and sleepy, as I rode on chairs two nights. I had a splendid breakfast at the home of my youngest child, Mrs. George H. Getts. Her husband is a railroad conductor and feeds us high. In fact, I've had mighty little money, but have lived at the top of the pot all along this perilous journey, and am still living high. But oh! the sin in this Catholic city. The Catholics curse and swear, run saloons and confess to the priest. Our Protestant people are here, mixing it with them, but so formal that I have to pray much to keep from backsliding. Surely we need a reformation, I think, as badly as we did in the days of Luther and Wesley. No wonder we say, "What is the matter with the Church?" I declare, as ignorant as I am, I believe I know much of the trouble.—"Finch" M. Winburne.
San Antonio, Tex.

REDUCED RAILROAD RATES FOR TEACHERS.

Many Teachers Enrolling.
Practically all the railroads in Arkansas will sell tickets at a reduced rate to Little Rock on account of the

OBITUARY.

HARDIN.—Mrs. Etta Moore Hardin was the daughter of Capt. and Mrs. Frank C. Moore, and was born in Green county, Alabama, September 12, 1849, and died at Okolona, Ark., January 17, 1916. Her mother's maiden name was Mary L. Archibald, of the old family of that name that resided in the Pleasant Ridge community of Green county. My sister, Mrs. Hardin, grew to young womanhood in her native county, and at Dayton, Tenn. She was educated in the schools of Dayton, Tenn., and later in an academy in Green county, Ala., which was under the presidency of her maternal aunt, Miss Fannie Archibald. From this school she went to visit a paternal aunt at Okolona, Ark., where she met and later was married to Mr. John Hardin, February 1, 1870. She and her husband bought and settled on a farm near Okolona the year of their marriage, where she resided until the death of her husband, about fifteen years ago. Here her children were born and brought up. She was the mother of eleven children, one dying in infancy, the others being brought to maturity, educated and fitted for the battles of life. Her oldest daughter, Bettie, went to the heavenly home about ten years ago. The children now living are: Mr. John J. Hardin of Okolona, Ark., Miss Laura Hardin of Muskogee, Okla., Mrs. Fannie Wright of Conway,

Arkansas State Teachers' Association, which will be held at Little Rock April 6-7-8, 1916. Secretary Laseter, of the State Teachers' Association, states that all the roads in the state have given him assurances that round trip tickets for the occasion will be placed on sale April 4-5-6, with a return limit April 9. This with the many other inducements offered by the city of Little Rock, and the strong programs of the association, should cause a majority of the teachers of the state to attend the association.

Already teachers from all parts of the state are enrolling, more than two hundred having already enrolled. The entire teaching forces of many of the schools have enrolled, among them being the following towns: Brinkley, Batesville, England, Malvern, Stuttgart, Conway, Rison, Bear den, Tombertlin, Sherrill, Blevins and Liggers.

Secretary Laseter expects to enroll fifteen hundred teachers during the advanced enrollment campaign. Every teacher in the state should attend the Arkansas State Teachers' Association.

FIRST BRIGADE ORDER.

"Headquarters First Brigade,
"Arkansas Division, U. C. V.
"Searcy, Ark., Feb. 19, 1916.
"General Order No. 1: Having been appointed commander of the First Brigade of the Arkansas Division of the United Confederate Veterans and having been duly commissioned a brigadier general by the commander in chief, I hereby assume command of said brigade.

"Comrade Abner Field Smith is hereby appointed adjutant general and chief of staff. He will be respected and obeyed as such.

The entire staff will be announced soon.

Reunion, Birmingham, May 16, 17 and 18.

"JOHN H. DYE,
"Brigadier General Commanding."

Ark., Mrs. Etta Barton of Conway, Ark., Dr. Robert Hardin of Tarry, Ark., Hon. Joseph Hardin of Fort Smith, Ark., Hon. G. C. Hardin of Fort Smith, Ark., Mrs. Stella Callahan of Muskogee, Okla., and Mr. Percy Hardin of Austin, Tex. The education and equipping for the responsibilities of life was the ruling purpose of this noble mother in her efforts for her children. The honorable places these children now fill in society as upright and God-fearing citizens not only evidence how well she succeeded, but attest the strength and nobility of her own Christian character. She was stricken with arterio-sclerosis the latter part of February, 1914, and lay for almost two years a helpless invalid. At no time during her long illness did the doctors offer any hope of her recovery. Her suffering at times was simply indescribable, yet in the midst of it all she was patient, and when the awful paroxysms of pain would pass she would be as cheerful and happy as in the days of robust health. She was not only given every attention possible by the attending physician, but her son and his wife, in whose home she died, as well as the other children, as they would come and go, together with loving friends and neighbors, ministered to all of her needs. The months of suffering appeared to ripen her for the kingdom of God. While I have always looked upon her as an ideal Christian woman, and from the day since I could first remember, she has been a beautiful and lovely woman to me; but the last time I saw her, some six weeks before her death, she was then so ripened for heaven that her face shone like that of an angel. She was not only a loving, devoted sister to me, but from my childhood acted the part of a mother. I have watched her as she passed through the times of severe trial and seen her face problems that were enough to overwhelm the stoutest heart, but she never wavered or failed. She was possessed of a robust

Had Pellagra Seven Years; Thanks God He's Cured

Cowards, S. C.—David G. Pate, of this place, writes: "I am glad to say to you, after waiting forty days, that I still feel like I am cured of pellagra. I had this disease for the last seven years. The fourth day after beginning your medicine I went back to work and have been able to do my work ever since. I thank God for your remedy."

There is no longer any doubt that Pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., box 2029, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

S. C. W. LEGHORN EGGS FOR HATCHING

From strictly pure bred, two year old breeding hens, \$1.00 per 15; \$5.00 for 100. Baby Chicks that bring repeat orders, 10c each, straight.

Box 47 A. M. F. COX, Ward, Ark.

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

body, a strong mind, and a fidelity to duty and the right that would have carried her to the martyr's stake before she would have failed in the one or sacrificed the other. She joined the Presbyterian Church at old Pleasant Ridge, in Green county, Alabama, under the ministry of Rev. M. C. Hutton, and not only remained a member of the church through life, but was at all times faithful as a church woman, and clean and pure as a Christian character. As a wife, mother, sister, friend, and neighbor, she was the embodiment of all that goes to make the ideal Christian character.

Her funeral was preached in the Methodist Church at Okolona, Ark., by the pastor, Rev. Marshall O. Barnett, and her body rests in the silent city by the side of her husband, near that place.—Franklin Moore.

MILLARD.—W. Bobbie Millard was born December 8, 1872; died January 5, 1916, at his home near Blue Ball, Scott county, Ark. He was converted and united with the Methodist Church, South, at the age of 18 years, and lived a true Christian until his death. He leaves a wife and seven children, five boys and two girls. He was sick only six days when the good Lord took him to Himself. We all know that he has gone to live with God and the angels. He is with us no more, but his works will live on. He was a dutiful boy; never disobeyed his parents. His hands were always ready to assist in every time of need. He will be missed by all, especially by Uncle Bob, his father, and those that loved him best. He had great faith in God and great love for his church. He loved his friends. He was always on the lookout to help someone to a better life. He stood four-square on every question to make for the betterment of his church and neighborhood. He was a great stay to his father, and was a devoted husband and a loving father, a true friend to all. His body was laid in the old Egypt grave yard by loving hands. By the grace of God we will meet him in the home of the good.—A. V. Harris, P. C.

ALLEN.—Sister Mary Harriet Allen was born in Maryland, June 20, 1845, and died in Hempstead county, near Spring Hill, Ark., October 19, 1915. She professed Christianity and joined the Southern Methodist Church in early life, and continued in the kingdom and patience of Jesus Christ till the day of her death. Her presence in her last sickness was a blessing to the visitor. She was a daughter of affliction, which "worked for her a far more exceeding and eternal weight of glory." Her chastened spirit was ripe for the exchange of worlds when the end came. Her life, which had been as an open book and a blessing to her husband and children and neighbors, is now prepared to revel in the presence of her Savior and of the blood-washed throng in

To Drive Out Malaria

And Build Up the System

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

POCKET S. S. COMMENTARY
FOR 1916. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical H. L. B. and Spiritual Explanations. Small in Size but Large in Suggestions and Facts. Daily Bible Readings for 1916 also. Topics of Young People's Society, Motto, Hedges, etc. Red Cloth 25c, Morocco 35c, Interleaved for Notes 50c, postpaid. Stamps Taken. Agents wanted. GEO. W. NOBLE, Monon Bldg., Chicago, Ill. Address Dept. M.

heaven. Her six living daughters and one son rise up and call her blessed. All that kind hands of children could do was done in loving service to the afflicted mother. She partook of the fruits of her own loving Christian training to her children. She was married at Marshall, Tex., to William A. Allen, January 11, 1866. He was a devoted member of the Methodist Church, and observed family worship in his home all his happily married life. The husband and two children have passed away. May the remaining children follow Christ, and all meet in heaven.—John F. Taylor.

JOHNSTON.—Sister Martha Clay Johnston was born near Social Hill, Ark., November 6, 1876, and died in the same community January 24, 1916. She was married to Jess B. Johnston, January 11, 1906. Her husband and eight-year-old son, her mother and one brother survive her. At 18 she joined the Southern Methodist Church at Social Hill, where for more than twenty years she was a consistent member. Her father, William T. Johnston, a very worthy citizen of Hot Spring county, died here twenty months ago. Sister Johnston had been sick seven months, and the patient minister had all the comforts that the ministry of faithful relatives could bestow. She passed away in great peace to the presence of her Lord. At her request two weeks ago, the writer preached at her home, and in the singing that followed she rejoiced in hope of heavenly glory. God's people die well. Her funeral was preached at the Social Hill Methodist Church, January 26, in the presence of a large gathering of neighbors and acquaintances, and her body laid to rest in the cemetery near by. God will change her sleeping dust into the glories of a resurrection body some day. May her loved ones meet her again.—John F. Taylor.

MOATS.—Mrs. S. S. Moats was born November 19, 1839, near Selma, Ala., and died January 27, 1916, at Portland, Ark. In early youth she moved to Louisiana, and some years later came to Arkansas. In her girlhood she joined the Baptist Church, but later she and her husband united with the Methodist Church, whose loyal and devoted daughter she has ever been. Our church and community suffer a great loss in her death. She is survived by one daughter, Mrs. B. B. Bain, at whose home she quietly fell asleep in the early morning watches. She was the trusted counsellor of her grandchildren, who lose in her a friend true and tried. The writer always found at her hearth a hearty welcome, full of that genial courtesy that belongs by nature to the daughters of the Old South. She was her pastor's friend. After a long and useful life she entered upon her reward with a smile and a confident heart. "Our people die well." The passing years may hide the name carved on her tomb, but her gracious influence on the lives of others will outwear time. She sleeps in Portland cemetery, on the banks of Bayou Bartholomew.—Roy Farr, Pastor.

SMITH.—Brother J. A. Smith was born in Bradley county, Ark., in February, 1853; died January 14, 1916. In early life he belonged to the M. E. Church, South, but for some reason he had not attended church for several years, and had been lost sight of. During the revival held by Brother R.

Spann and Brother Grover Cleveland last summer, at Vick, Brother Smith and his aged wife both attended, and came back to the church and were received by vows. He only lived a short time, but very often repeated that he was glad that he had gotten back in the church again. He left the testimony that he was ready to meet his God. He leaves a wife and one daughter to mourn his loss. We held his funeral service at the home of the deceased, after which the body was carried to old Palestine cemetery and placed in the vault. May God bless the aged wife and the daughter.—His Pastor, J. C. Williams.

SANDERS.—Sister Margaret A. Sanders was born February 17, 1870. She was sorely afflicted for more than nine months. On January 19, 1916, she passed away to the place that Jesus has prepared for the faithful. Sister Sanders professed religion at the age of 21 years, and joined the Methodist Episcopal Church, South, in which she lived a consistent Christian, as her neighbors testify. She left a husband, two sons and three daughters, and many friends to mourn her departure. Their loss is her eternal gain. They will know where to find her among the redeemed. As David said, "You cannot bring her back, but you can go to her." Do not disappoint her. As her pastor, I visited her a few times during our short acquaintance. We talked with her about her afflictions, and she, knowing that death was in the very near future, was always gentle, patient and cheerful. We pray the blessings of God upon the bereaved.—Her Pastor, Hugh Reveley.

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BOONEVILLE DISTRICT ANNOUNCEMENT.

The Booneville District Conference will be held at Branch, Ark., April 18-20. Committee on examination on trial, W. T. Martin, G. C. Johnson, W. E. Hall; for deacons and elders's orders, E. S. Harris, E. T. Wayland, D. H. Colquette. Rev. E. S. Harris will preach the opening sermon at 7:30 p. m. on the 18th.—J. H. O'Bryant, P. E.

CONWAY DISTRICT.

(Second Round.)

Altus	Feb. 19-20
Clarksville	Feb. 20-21
Pottsville	Feb. 20-21
Morrilton	Feb. 27
Lamar	Mar. 4-5
Quitman	Mar. 10
Quitman and Rosebud	Mar. 11-12
Naylor	Mar. 12-13
Springfield	Mar. 18-19
Plumerville	Mar. 19-20
Conway	Mar. 22
Appleton	Mar. 25-26
Atkins	Mar. 26-27
Russellville, 7:30 p. m.	Mar. 27
Dover	Mar. 28
Damascus	April 4
Greenbrier	April 8-9
Conway	April 9
London	April 15-16
Hartman and Spadra	April 17

District Conference at Hartman, beginning April 18.
JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.

(Second Round.)

Siloam Springs	Feb. 27-28
Bentonville	Mar. 5-6
Pea Ridge Ct., at Brightwater	Mar. 11-12
Rogers	Mar. 12-13
Springdale Ct., at Sun's Chapel	Mar. 18-19
Springdale Sta.	Mar. 19-20
Gentry Sta.	Mar. 25-26
Gravette and Decatur, at Decatur	Mar. 26-27
Farmington Ct., at Farmington	April 1-2
Lincoln Ct., at Summers	April 2-3
Fayetteville	April 8-9
Centerton Ct., at Centerton	April 15-16
Viney Grove Ct., at Rhea's Mill	April 22-24
Prairie Grove Sta.	April 23-24
Prairie Grove Sta.	April 23-24
Elm Springs Ct., at Robinson	April 29-30
Springtown Ct., at Mt. Tabor	April 30-May 1
Osage Ct.	May 6-7
Berryville Sta.	May 7-8
Green Forest	May 8-9
Berryville Ct., at Concord	May 13-14
Eureka Springs Sta.	May 14-15
War Eagle Ct.	May 20-21
Huntsville Ct.	May 21-22
Marble Ct.	May 24-25
Winslow, at Brentwood	May 27-28

District Conference will meet at Green Forest, July 5.
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.

(Second Round.)

Dodson Ave.	Mar. 5
Hackett Ct., at Excelsior	Mar. 11-12

WHY EXPERIMENT.

Your health is too valuable to experiment with untried remedies. The only safe plan is to use remedies that have been thoroughly tested and proven efficient and those that are positively guaranteed by their manufacturer. The statement that "RENEWAR" positively relieves Rheumatism is backed by hundreds of testimonials voluntarily given by those who have used it and "RENEWAR" is sold on an absolute guarantee of satisfaction or money back. If you suffer from Rheumatism and cannot secure "RENEWAR" from your druggist, we will send you a bottle postpaid for 50 cents and we will refund your money if it fails to give you satisfaction. Get a bottle today. Prepared and guaranteed only by the Warner Drug Company, Nashville, Tenn.


NOTICE.

I have a Mears Ear Phone that has been of great help to me. It cost \$35.00, and as I have no further need for it, anyone suffering from deafness may have it for \$15.00. Write me at McNeil, Ark.
J. H. ROSS.

IS HE CRAZY?

The owner of a large plantation in Mississippi, where fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Enbank Farms Company, 1070 Keystone, Pittsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.

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our presence. I hope and pray for
soul-saving year and the building
of the Church of God.

all officials.. Pastors, please urge every member of the Quarterly Conference to attend. The election of delegates to District Conference and other very important business demands our presence. I hope and pray for a soul-saving year and the building up of the Church of God.

W. M. HAYES, P. E.



State-Wide Evangelistic Campaign



J. D. HAMMONS, Little Rock.....Evangelistic Campaign Editor
P. C. FLETCHER, Texarkana.....Editor for Little Rock Conference
W. B. HAYS, Newport.....Editor for North Arkansas Conference

NOTE.—Let any communication concerning this campaign be sent to the editors of this department.

A Call to Prayer.

The Church of old gained its prestige through its power. How did it gain its power? The answer is a scriptural one: "Tarry at Jerusalem until ye are endowed with power from on high." "These all continued with one accord in prayer and supplication with the women, and Mary, the mother of Jesus, and with the brethren." (Read also the second chapter of the Acts.) This is the secret of its power. Prayer, power, and prestige is a trinity of terms inseparable in relation to the true Church, or in relation to the individual Christian. Jesus said, "Pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly."

Little Rock and Argenta.

The Methodist pastors of Little Rock and Argenta last Sunday preached on Personal Evangelism and pledged their several congregations to personal work in the "One-to-Win-One" Campaign. There was a hearty response on the part of the people. The pastors are confident of a great ingathering, the greatest Little Rock has ever had in any evangelistic campaign. Let every pastor, who has not already done so, immediately pledge his people for this campaign, for remember the Conference resolutions call for the campaign to begin in earnest March 12.

Some Suggestions.

1. Let the pastor think and pray over the One-to-Win-One movement. He will soon see that it is a return to first principles in the Church of Christ.
2. Have every Sunday school teacher enlisted in the work till every Sunday school pupil makes a definite profession of religion.
3. Have the organized classes undertake some specific work which will lead to the consecration of the members and the winning of others.
4. Have the League turn their attention to the One-to-Win-One method from now till the campaign is closed.
5. Get as many as possible of the members to join the prayer circle by signing cards as suggested in the Arkansas Methodist of February 10.
6. In short, centralize every department of the Church in the best way suitable in each pastoral charge upon the necessity of this work.

"Frank, Come Go Up Tonight."

Years ago one of the saintliest ministers of one of the Northern Conferences, "Father Dale," they called him, said to a young man one night after a stirring sermon, "Frank, come go up

tonight." Frank went up, bowed at the altar, found Christ, joined the church later and became a devoted Christian. "Frank" is now Bishop Frank M. Bristol. It was a touch; a kindly word, an invitation that did it.

The Touch of a Woman's Hand.

One of the ministers of the Little Rock Conference said the other day: "It was the touch of a little woman's hand upon my head that caused me thirty-four years ago, when a lad, to commit my life to Christ. Dr. Isaac W. Canter, one of the great-hearted and God-empowered ministers of the Baltimore Conference, had preached a sermon to moved his audience to tears. When he extended the invitation for those who desired to find the Savior to come forward, Mrs. Bixley, my Sunday school teacher, a little woman who probably weighed less than ninety pounds, came to where I was sitting, and said: 'You will let me go with you to the altar of prayer, won't you?' All I needed was a word from her, a touch of her hand. That night I became conscious that I was a child of the all-loving Father. How I thank her today for her loving interest in me. How I still hear the eloquent, pleading words of Dr. Canter. Little Mrs. Bixler has ascended. Dr. Canter is just waiting to hear the rustle of an angel's wing. I want to continue their work by means of the personal touch, by inviting others to accept the Christ."

Enough to Make Us Grateful.

The Methodist Church led all of the Protestant denominations of the United States last year—1915—in the matter of additions. The net gain in membership was 144,079. Today the Methodists of the United States include 42,088 ministers; 62,728 churches, 7,472,108 members. The largest net gain was in the South.

This Is the Way It Was Done.

"Brother Turner invited a noble railroad man by the name of Patchings to attend his church. Mr. Patchings was pleased with the church and invited a railroad friend of his, Mr. Davis, to attend. Mr. Davis accepted the invitation. Now Mr. Patchings is one of the best members of the church. Mr. Davis joined and is a

loyal, devoted member. He persuaded his two sons to join. And now Mr. Patchings, Mr. Davis and his two sons are each seeking to influence their friends for Christ and the church. It all began with Brother Turner."

Works Well in the Country.

Rev. R. L. Russell, one of the most successful Presiding Elders and pastors of the St. Louis Conference, has the following to say about the One-to-Win-One campaign as applied to the country charges:

"There are some obstructions we have to remove in the country town that is not present in the city.

"First, there will be the idea that you are trying to use new methods, and so many of our people in the country towns are opposed to anything that is new. And that has to be gotten out of the way.

"A great many people in the country think the only way is to have the old-time revival, and call them to the altar, and let them pray through. And you have got to overcome that objection. Then you can get a man converted in his store, on the street corner, in his office, as well as in the church. We all admit that is true; yet this objection must be overcome in the country town.

"Another objection in the way is that people think the same thing that works in the city will not do for the country; we have got to school the people on the idea of personal evangelism in these towns, and get them into the idea that we can do the same thing in the country towns we can do in the city."

Vital Instructions.

"The pastor should go to the closet, shut the door, and pray to God with the open Bible, and pray for the women and men we desire to see saved, and pray for a burning desire to see them saved. When we have gotten this we are ready to go to our people and say to them, fall in line with us. Until we have gotten this we need go no further with the campaign.

After I had done that I would study the plan of personal evangelism. I would make myself an authority on the One-to-Win-One campaign; so that when one asked me I would not have to hesitate in replying. And when you

convince the people you know something about the work they have more respect for you."—Rev. R. L. Russell.

"Build a Fire in the Pulpit.

A pastor once asked D. L. Moody: "How can I have a warm church?" The great soul-winner exclaimed: "Build a fire in the pulpit."

It Is Not Impossible.

It is not impossible for the 108,000 Methodists of Arkansas to win to Christ and the Church 108,000 more persons by means of the One-to-Win-One campaign. If it is not impossible, why shouldn't we do it?

It Is a Mistaken Notion.

It is a mistaken notion that the One-to-Win-One method of bringing men to Christ is "a lazy man's job." It takes all of the leadership, the consecration, the sincerity, the prayer-life, the wisdom, the energy, the diplomacy and the brain-force that a pastor can command in order to make it a success. It is not a lazy man's job. Nor is it a job for the indifferent, self-satisfied, know-it-all pastor.

Personal Mention.

Rev. Moffett Rhodes, who is in his fourth year at Stamps, where he has done a monumental work, is organizing the forces of his up-to-date church for the One-to-Win-One campaign.

Presiding Elder J. A. Biggs has appointed a One-to-Win-One committee to push the campaign within the bounds of the Texarkana District. This committee is composed of Rev. L. C. Beasley, Rev. F. P. Doak, Judge J. S. Steel, Mr. A. J. Lewis and Rev. P. C. Fletcher.

Rev. S. T. Baugh, the wide-awake pastor of the College Hill Church, Texarkana, is getting his loyal folks into line for the great One-to-Win-One campaign in his church.

Waiting to Be Asked.

"It is simply marvelous how many people are waiting to be invited into the acquaintance with and the fellowship of the Christ. A touch only is sufficient to turn some souls into the good and the right way. This kind of work can be done as well as often by the ordinary layman as by the preacher, sometimes better."—Rev. F. L. Townsend.

WANTED—A POSITION AS TEACHER

On account of the burning of the high school building at Bigelow, Miss Myrtle Smith, L. I. from State University, is without a position. She has specialized in primary work and prefers a position as primary teacher. Will accept a position in other grades or for all grades. Can give references from her pastor or School Board of Bigelow. For further information, write Miss Smith at Waldron, or her pastor at Waldron.—E. T. Wayland.

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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.

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