

# 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, MARCH 2, 1916

NO. 9

AND JESUS, WALKING BY THE SEA OF GALILEE, SAW TWO BRETHREN, SIMON CALLED PETER, AND ANDREW HIS BROTHER, CASTING A NET INTO THE SEA; FOR THEY WERE FISHERS. AND HE SAITH UNTO THEM, FOLLOW ME AND I WILL MAKE YOU FISHERS OF MEN. AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM. AND GOING ON FROM THENCE, HE SAW TWO OTHER BRETHREN, JAMES THE SON OF ZEBEDEE, AND JOHN HIS BROTHER, IN A SHIP WITH ZEBEDEE THEIR FATHER, MENDING THEIR NETS; AND HE CALLED THEM, AND THEY IMMEDIATELY LEFT THE SHIP AND THEIR FATHER, AND FOLLOWED HIM.—Matthew 4:18-22.

## WELCOME, MISSIONARY LAYMEN.

The Student Volunteer Movement has stirred Christendom to a realization of its mission and has recruited from the best blood of the world the youth of vision and consecration who will take the world for Christ, if properly supported. The Church of Jesus Christ must answer the challenge of youth ready to go, and of a world needing a Saviour by organization, prayer, and money. You, the loyal laymen of the Churches of Arkansas, are here to plan and pray in order that hindrances may be removed so that a Church united under the influence of the Holy Spirit may be aroused from lethargy and in the present supreme crisis of need and opportunity meet the tremendous responsibility. The world is in a ferment and it is drenched with blood. Men are sacrificing their lives and their resources for national ideals. Is not the greatest ideal the kingdom of God? Is not the highest sentiment loyalty to Christ? He died to redeem a lost world. He rose to live for it. He commanded his disciples to go and preach salvation. He promised his presence, his co-operation, his power! He needs you now to obey his command. To doubt is infidelity! To hesitate is cowardice! Will you, with the resources necessary to execute the Master's campaign, respond? We welcome you in our Lord's name and for his sake. If you have come to feast, repent and fast. If you have come to pray, feast on the spiritual messages and grow strong for service. Christian men of Arkansas, you alone with sufficient vision and consecration can do more than the whole Church, hitherto halting and withholding, has done. Will you do it? Delay in this strategic hour may be fatal. Go or send! Sacrifice as much at home as the man who goes! Christ commands! Follow Him by way of the Cross to the Crown!

## WORDS OF WISDOM.

At a recent banquet President Wilson spoke. While immediately addressing the assembled guests, he was in reality speaking to the nation. Among other things he said: "A man who seeks the presidency of the United States for anything that it will bring to him is an audacious fool. The responsibilities of the office ought to sober a man even before he approaches it. One of the difficulties seldom appreciated is that it is very difficult to think while so many people are talking, and particularly while so many people are talking in a way that obscures counsel and is entirely off the point. The point in national affairs never lies along lines of expediency. It always rests in the field of principle. The United States was not founded upon any principle of expediency; it was founded upon a profound principle of human liberty and humanity, and whenever it bases its policy upon any other foundation than these, it builds on the sand and not upon the rock. The infinite difficulty of public affairs is not to discover the signs of the heavens and the directions of the wind, but to square the things you do by the not simple but complicated standards of justice. Justice has noth-

ing to do with any temporary standard whatever. It is rooted and grounded in the fundamental instincts of humanity. America ought to keep out of this war at the sacrifice of everything except this single thing upon which her character and history are founded, her sense of humanity and justice. If she sacrifices that, she has ceased to be American; she has ceased to entertain and love the traditions which have made us proud to be Americans, and when we go about seeking safety at the expense of humanity, then I will believe that I have always been mistaken in what I have conceived to be the spirit of American history. I wish that whenever an impulse of impatience comes, an impulse to settle a thing some sort of way tempts us, we might close the door and take down some old stories of American ideals and statesmen and not admit any counsel which does not sound in the authentic voice of American tradition. Steering by the lines of the past, we shall know that no temporary convenience, no expediency, will lead us to be either rash or cowardly. I would be just as much ashamed to be rash as to be a coward. Valor is self-respecting and circumspect. Valor strikes when it has a right to strike. Valor withholds itself from all small implications and entanglements and waits for the great opportunity when the sword will flash as if it carried the light of heaven upon its blade." Let the people and their representatives in Congress ponder these pungent and powerful words.

## SAVE THE INNOCENT HAWAIIANS.

In both houses of Congress a bill is now pending for prohibition of the liquor traffic in our island possession of Hawaii. Some 3,500 citizens of the Islands, mostly natives, have signed petitions asking for the passage of the bill. Dr. J. W. Wadman, superintendent of the Anti-Saloon League of Hawaii, is at Washington to aid in securing the passage of the bill. It is claimed that the native Hawaiians are peculiarly susceptible to the evil effects of intoxicants, and unless the traffic is stopped these natives will soon perish. There are over one hundred and thirty saloons on the Islands, and the drink bill amounts to \$3,575,000 a year. A big brewery and several distilleries are doing a flourishing business, and certain cheap and unusually dangerous kinds of liquor are imported. This terrible traffic causes much suffering and crime. Out of an original population of 200,000, only 24,000 pure-blood natives remain. The death rate is high. When these people were independent they fought the nefarious traffic, but now they are helpless. When the Islands were annexed the natives petitioned Congress for prohibition, but Congress left it in the hands of local authorities, and these are now dominated by a mixed class who make large profits out of the traffic with the natives. Then, too, 10,000 of our soldiers and sailors are kept on the Islands, and the number is to be increased. They are our own boys. Far from home and in strange surroundings, they are easily tempted and fall victims. Some very vile and tragic things have occurred. On January 13 a body of negro soldiers, returning from the Philippines, were permitted to go on shore. Filled with cheap liquor, they went to the disreputable district of Honolulu, and turned that section into what the Island papers called "a veritable saturnalia of lust, license, and drunkenness." Doors were broken, windows shattered, the wretched women kicked, stripped of their clothes, and driven terror-stricken into the streets. The native police was unable to stop the riotous conduct, and a company of white men were sent in, martial law proclaimed, and the drunken negroes arrested. The Honolulu papers charge the whole disgraceful affair to booze. All the papers favor prohibition. Should the Islands not have it? Are not these poor, helpless natives our wards without their consent? Shall we do

our duty? We must protect them. Let every patriot write to his Congressman and Senators urging them to use influence to get the bill out of committee and put it on its passage, and then to vote for it. Let us take away our reproach. Let us not be too severe on bloody Europe when sin is at our own door.

## PROMOTING METHODIST UNION.

At Northwestern University, Evansville, Ill., for three days recently representatives of the different branches of American Methodism unofficially discussed the various problems related to unification. According to all reports, the results were good, and it seems probable that the cause was furthered. It seemed to be fairly agreed that the unification of Methodism is desirable in itself as well as to eliminate strife and waste; that getting together must not be simply for peace, but for efficiency and progress; that there is already genuine fraternal affection in spite of occasional outbursts of bitterness; that the differences over plans are not altogether between denominations, but inside of them as well; that the negroes are not yet agreed on a plan; that the Northern leaders will try to work toward something feasible in their coming General Conference; and that the consummation should be and will be, if attained, a genuine spiritual union reached under the highest and holiest of motives. At the close of our own General Conference, the Plan for Unification having been unanimously adopted with great enthusiasm, we felt hopeful of a speedy termination of the present unsatisfactory condition. Reading the Northern press, we are sometimes discouraged over the apparently utter failure of some editors and correspondents to appreciate the Southern situation and sentiment, but we believe unification ought to be achieved, and we are hoping and praying that the Northern General Conference will so act that the final consummation may not be long deferred. Indeed, is it too much to desire, not merely the union of the three Churches which have so far negotiated, but the adoption of a plan which shall be so liberal on the one hand and so comprehensive on the other that all of the branches of American Methodism may be brought into complete co-operation? It can be done. As all agree in doctrine, it is simply the realization of a flexible and adaptable polity. Let the outgrown elements be dropped and all of the workable factors be blended into a symmetrical system.

## EFFECTS OF PROHIBITION.

From Hot Springs come glowing accounts of improvements in business since the saloons were closed at the first of the year. A trust company's deposits in January increased some \$30,000 as compared with the same month last year. A department store, a big dry goods house, a furniture store, a lumber mill, a grocery store, and a dealer in fuel all report fine sales, and a leading physician is making much better collections. A grocery store located near two defunct saloons is cashing many checks which formerly passed through the saloons. There are many evidences of real prosperity. The same conditions practically prevail at Little Rock, where clothing houses, dry goods stores, a wholesale grocery, a big shoe store, a feed store, and restaurants and cafes are taking the places of the banished saloons. It has recently been estimated that the drink bill of the United States was less during 1915 by \$285,717,772 than it was in 1914. Prohibition is producing the desired effects.

The recreations and the luxury of college life cause the weakening of intellectual vigor and the waning of enthusiasm for genuine scholarship.

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## Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

WESTERN METHODIST PUBLISHING CO.,  
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To Preachers.....1.00

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

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

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

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.

Rev. W. H. Evans, the evangelist, begins a meeting at Black Rock for Brother Batten today.

Rev. Robert L. Armour of Bellefonte reports that his work is prospering and he has a new church under construction.

Rev. J. K. Farish of Hughes writes that the water has kept him away from his appointments for some time, but conditions are now improving.

Rev. O. L. Cole of Nettleton writes that his work is moving along nicely. He is planning for a meeting and expects to have Evangelist Swope with him in April.

The Japan Methodist Church was organized eight years ago, and it now has one hundred and forty-five ordained ministers and fourteen thousand members.

The bulletin of Hawley Memorial Church, Pine Bluff, of which Rev. H. F. Buhler is pastor, shows a wonderful Epworth League and remarkable activities in all departments of church life.

In the Imperial University at Tokyo, a state university of Japan, there are seventeen Christians among the teachers and more than three hundred professing Christians among the students.

We regret that brief absence from the office prevented the editor from meeting Rev. H. L. Wheeler and Brother Tyner of Plumerville when they called on Tuesday while attending some of the great meetings.

Rev. I. D. McClure of Pocahontas spent a week with his son-in-law, Rev. Julian Foster, at Elm Springs, assisting in a revival which resulted in two professions and one accession, and the church was greatly revived.

Mr. and Mrs. E. T. Hays have recently moved from Amity to Little Rock, where Mr. Hays is in the employ of the Central Supply Co. Mrs. Hays is the daughter of Rev. W. R. Harrison, our faithful pastor at Amity.

As a result of the meeting recently held at Lebanon, Tenn., there were 333 additions to the churches of the town. The preaching was done by Rev. Burke Culpepper of Memphis, who is now in a meeting at Conway.

Already nearly twenty thousand persons have made financial contributions to Southern Methodist University, Dallas, Tex. This is one of the most encouraging features of this great educational enterprise of our Church.

According to the Stephens News, a mass meeting of the members of our church at that place was held recently to consider the question of building a new church. There seems to be a strong probability that satisfactory plans will be carried out.

It is gratifying to learn that in England during the two war years contributions for foreign missions increased \$2,000,000. It is also interesting to know that the English-speaking people are giving almost all that Protestant Christianity is spending on the heathen world.

Zion's Herald, Boston, has no patience with those of its Church who claim that the Southern Methodist Church seceded from the Methodist Episcopal Church in 1844. It thinks, rightly, we believe, that such an attitude militates against the movement for unification of American Methodism.

Last week Rev. W. F. Walker of Cabot called. He reports his churches in good condition, and is

planning for an addition to his church building at Cabot, which will double its capacity and amply provide for a modern Sunday school. He hopes to have it financed before building begins.

February 23, Dr. C. G. Carroll died at Fayetteville. He had been eleven years professor of Chemistry in the University of Arkansas, and was one of the strongest men of the Faculty. He was the son of a Methodist preacher and came to the University from our Southwestern University.

Vanderbilt University, on February 3, announced conditional gifts of \$700,000 for the university endowment fund, the condition being that \$300,000 more be raised. Of the \$700,000 conditionally pledged, it was stated that \$300,000 was to come from the General Educational Board.—Exchange.

John R. Mott holds that the secret of successful missionary sermons is thorough preparation. Whenever a pastor devotes the same quality of thought and the same amount of time to work on his sermons on missions as he does to other subjects, there is no complaint about lack of interest.—Ex.

Frequently subscribers write us of the hard times which have overtaken them, but express appreciation of the paper and cheerfully send money to renew. Such letters encourage us to do our best for them. There are many of the noblest and truest Christians in the world on our subscription list.

On his way to a meeting of the Methodist Hospital Board, Rev. J. K. Farris last Monday made our office an appreciated call. He has been doing some very helpful and effective work for the Hospital and the Arkansas Methodist and other interests. He is an indefatigable worker and successful pastor.

Dr. H. Weems of Fort Smith has contributed a strong paper on "Individual Character" to the Van Buren Press-Argus. He appeals for active, earnest men to concentrate on the most important things now for the sake of the future. He urges us to select wise and good men to lead in church and state.

Last Saturday, while in the city for a few days, our good brother, Dr. R. P. Wilson, who represents Little Rock Conference in our Publishing House at Nashville, paid us an appreciated visit. While complaining of the effects of la grippe, he looked well. He reports everything busy but quiet along the Cumberland.

Wednesday of last week we enjoyed the presence of Rev. W. A. Steel of Benton in our office. He was in the city with his brother, Judge J. S. Steel, who had found it necessary to come for another operation. Brother and Sister Steel have been sick much of the time since Christmas, but are now well and busy.

In a personal letter from his wife we learn that Rev. R. B. McSwain, so well known and loved in Arkansas, has been confined to his bed almost all the winter at their home in San Angelo, Texas, but has been seriously ill very little. He has enjoyed the companionship of Revs. H. Townsend and Fred Little, who have spent the winter there.

This is a beautiful sentiment which a native pastor in Korea wrote to a friend in this country: "I have been so greatly blessed; not that I have done anything. The beloved Carpenter of Nazareth has stretched forth his beautiful hand and taken hold of me as a plane to work on his building. My only honor is that his hand touched me."—Ex.

Mr. J. T. Trowbridge, author of "Darius Green and His Flying Machine," died a few days ago, aged eighty-nine. As most true poets are, he was a seer, and his vision has been realized. Mr. Trowbridge was, if we remember correctly, an uncle of Mrs. Sidney H. Babcock of Shawnee, Okla., who possesses a beautiful autograph illustrated copy of the poem.

Dr. Henry Frederick Cope, general secretary of the Religious Education Association, has just written President Reynolds accepting a place on the program of the Summer School. Dr. Cope is one of the ablest men in the United States in the field of Christian education. He will bring some great messages on the relation of the church to the education of the people.

One of our pastors in Los Angeles writes: "Bishop Waterhouse, who has been ill for some time, has somewhat returned to active service, having recently preached to the Trinity Junior Church and

also addressed the Brotherhood at its initial banquet." This will be pleasing news to all of our people. In his time of sore affliction Bishop Waterhouse has been remembered with sympathy by hosts of friends throughout the Church.

Why beholdest thou the cigarette that is in thy son's mouth, and considerest not the cigar that is in thine own mouth? Or wilt thou say to thy son, Let me pull out the cigarette out of thy mouth and behold a cigar is in thine own mouth? Thou hypocrite! First cast out the cigar out of thine own mouth, and then shalt thou be prepared to cast the cigarette out of thy son's mouth.—Ex.

Dr. Crawford says: "Why be surprised at Islam's sweeping one-eighth of the earth's surface? They have no priestly cult; they are all at it! The case of Islam is a clear, convincing proof of a non-clerical caste sweeping one-eighth of the world's population with an 'all-at-it' propaganda. From Morocco to Zanzibar, from Sierra Leone to Siberia and China, from Bosnia to New Guinea has been witnessed the success of 'all-at-it-ism.'"

A press dispatch reports that Rev. B. L. Wilford, the gallant presiding elder of Batesville District, having become impatient over delay by high water, took skiff and swam his team across White River at Cotter and then pulled his buggy across the railroad bridge. Brother Wilford is not only apostolic in his revival activities, but Asburian in his spirit and adventures. Although one of our youngest presiding elders, he is an itinerant of the old school.

Oklahoma City has many visitors who come from every section of the country. To Methodists from other sections who may visit that city, the following announcement will be of interest: "A suite of rooms has been opened on the fifth floor of the Campbell Building, to be known as Methodist Headquarters for any and all Methodists and their friends who may come to Oklahoma City as visitors, and who may desire a place to rest or get information such as the headquarters may be able to give."

When men are selected for office of any kind, their moral characters should be carefully considered. No man should be elevated to a place of public trust who is a reprobate. The man of dissolute habits and of questionable integrity should be left out. When you go to vote, if the stain of dishonor is attached to any candidate, it would be better to eliminate him from your list. No man should be elected to office who is not honest, and if you have a doubt about a man's honesty, give yourself the benefit of such doubt and vote for one you know is honest.—The Monticellonian.

The European war is playing havoc with the work of the German and British missionaries in Africa and India. In German East Africa many of the British missionaries have been interned, and in the British African colonies, as well as in the territory conquered from the Germans, the German missionaries have been either sent out of the country or interned. In India government aid has been withdrawn from some of the German missions, and all of the missionaries of military age have been interned. In some instances the British missionary societies have attempted to take over the work which the Germans were compelled to relinquish.—Ex.

John D. Rockefeller said: "My mother taught me to make everything count. When I became a partner in a grocery, I got some barrels of beans cheap, because there were many black ones among them. I expected to sell them cheap, too, but my mother said, 'John, put in all your spare time, night and day, sorting those beans, and then they will be of extra quality and you can sell them at an extra price.' For weeks I worked picking over those beans at night, throwing away the black ones. It was a lesson I have never forgotten. Through me, my mother says to all young men: 'Throw the worthless out of your life; make everything count.'"

Bishop T. C. Carter, D. D., of the United Brethren Church, died at Cincinnati, Ohio, February 27, as the result of injuries received a few days ago from highway robbers. He was born in Tennessee, 1851, educated at DePauw University, was pastor, educator, editor, and missionary in China before his election to the episcopacy in 1905. His home was in Chattanooga and he had long had charge of the work of his Church in the South. It was the editor's privilege to meet him on a train three years ago, and in an intensely interesting conver-

sation for four hours he expressed a strong and fond hope of a union of Methodisms that might include his own Church. He was a twin brother of Dr. J. M. Carter, superintendent of Fort Smith District, Methodist Episcopal Church, and the two who had been born after the flesh at the same time were born of the Spirit at the same moment in a revival meeting. He visited our General Conference at Oklahoma City. He was a man of parts and an acknowledged and able leader in his Church.

In prohibition Arizona there are \$3,000,000 more in the banks than a year ago. Legitimate business is 25 per cent better. Collections have improved one-third. The cost of supporting criminals is less by 75 per cent. There are 150 fewer prisoners in the penitentiary, and half as many boys in the reform school. Regular school attendance has increased, religious and philanthropic enterprises have been advanced, and the number of industrial accidents has diminished 14 per cent. Prosperity abounds. Then why have the saloon? If you do not want the saloon, defeat all local option candidates for office. They believe in the saloon and will try to introduce it again.

The Forrest City Daily Herald of February 25 contains an account of a great banquet at that progressive city for the purpose of arousing interest in the project to build a \$25,000 Methodist Church. More than one hundred attended, and rousing speeches were made and enthusiasm seemed to run high. Since the great revival last year the need of a new church has been patent and clamant. The Herald says: "Brother J. F. E. Bates, the new preacher, also made a talk. Everybody likes Brother Bates. He is a live wire and a leader of whom his congregation is justly proud. The Herald feels safe in predicting that under the pastorate of Brother Bates the dream of our Methodist friends for a new and modern church building will be realized."

At a meeting held recently in Montgomery, Ala., attended by the presiding elders, members of the Board of Education, and other preachers and laymen of the Alabama Conference, it was decided to begin at once the campaign for funds to erect an Alabama Building on the campus of Emory University. Bishop W. A. Candler, Chancellor of Emory University, was present during the Conference. The following plan was unanimously adopted by the representatives of the Conference: "(1) That we enter at once upon a campaign to raise funds to erect an Alabama Hall upon the campus of Emory University; (2) that not less than \$50,000 be raised for this purpose; (3) that the presiding elders are hereby instructed to appoint a campaign committee of not less than five in each presiding elder's district, said committee to arrange for a systematic and vigorous presentation of this matter to each congregation within the bounds of the Conference at as early a date as possible; (4) that this campaign is projected in line with the action of the Alabama Conference at its recent session and with the expectation that the North Alabama Conference enter this campaign with us; (5) that J. S. Frazer, Commissioner of Emory University, be placed in charge of the movement as general director."

Last Sunday was spent at Dardanelle preaching to very responsive congregations. Their size, but not their quality, was affected by the sudden change in weather. The trip Saturday over the Rock Island was pleasant. Farm work appeared to be progressing rapidly, and trees showed signs of spring, but it was turning colder. Sunday morning it was cloudy, and between 9 o'clock Sunday and 7 on Monday there were more different kinds of weather than the editor remembers to have seen in an equal period. It snowed slow, and then fast. The snow was like diamond dust and then like cotton. It sprinkled and then poured. It sleeted and hailed. It froze and thawed; and capped the climax by heavy thunder and vivid lightning. It was necessary to slosh through slush, but—"such is life." An afternoon appointment in the country had to be omitted. The Sunday school was good for such a day. It is well organized, and the little folks rendered an interesting missionary program at the close. The Epworth League was good. Rev. Eli Myers and his wife are new there and among us, but seem to be a perfect fit. Pastor and people are delighted and are planning together to get all financial matters out of the way in a few weeks and have a revival in co-operation with

some of the other churches. Brother S. S. Key, the sunny superannuate, lives there, and had been doing good work for the paper as the pastor's assistant. Dardanelle has made substantial improvements, and prospects for church and town are bright. Many old friends were met and entertainment was unusually pleasant. The good people had apparently forgotten the editor's responsibility for robbing them of a loved pastor in the dim distant past, or they were "heaping coals of fire on his head" by their kindness.

#### WILLING WORKERS.

Certain preachers are working willingly and well on their subscription lists. Many others are reporting that they want their lists and will go to work soon. Not one has refused to co-operate. Let those who have not yet begun secure their lists and commence to collect while their people have money.

#### REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

##### North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$ 914.90
Amount received since last report:	
February 23—Paragould, East Side.....	8.15
February 23—Adona Circuit .....	10.00
February 23—West Helena .....	6.00
February 23—Ola .....	8.00
February 23—Charleston Circuit .....	14.00
February 23—Mulberry and Dyer.....	12.00
February 24—Barfield Circuit .....	5.00
February 25—Booneville .....	18.00
February 26—Leslie .....	12.00
February 28—Brother Pope .....	1.00
February 28—Nettleton .....	9.00
Total.....	\$1,018.05

##### Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,078.33
Amount received since last report:	
February 23—England .....	22.35
February 23—Lockesburg .....	9.00
February 23—Mineral Springs .....	9.00
February 23—Hickory Plains .....	8.00
February 23—Amity .....	15.00
February 23—Hot Springs, Park Avenue.....	5.00
February 23—Rison .....	10.00
February 23—Star City .....	5.00
February 23—DeWitt .....	10.00
February 23—Stuttgart .....	70.00
February 26—Carlisle .....	14.50
February 26—Prescott .....	2.50
February 26—Dalark .....	12.50
February 28—Lewisville .....	16.65
February 28—Mabelvale Circuit .....	2.70
Total.....	\$1,290.53

James Thomas, Treasurer.

#### TO CLASS OF SECOND YEAR, LITTLE ROCK CONFERENCE.

The Committee of the Second 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.—M. K. Irvin, Chairman.

#### THANKS AND APPRECIATION.

I take this method of returning my heart-felt thanks to the many letters and cards from my brethren of the Little Rock Conference who have expressed their deep interest and great sympathy for me in the death of my precious wife, daughter, and little grandson, whose deaths occurred January 17, 25 and 26. I shall never forget their words of encouragement. May God bless you, my dear brethren of the ministry, and also the many good women whom I have served as pastor in other years. I am your brother in sorrow.—J. J. Menefee.

#### DO YOU NEED A WELL TRAINED TEACHER?

There will go out from the halls of Galloway College this year thirteen graduates, and some of these are wishing to enter the teaching profession. They have had while here courses which

will equip them thoroughly for undertaking work of this kind, and besides, they have done during this year a very thorough line of work in Pedagogy, which will be of eminent help in undertaking school work. If this notice comes to the president of any board or any school principal who is in need of teachers for next year, I shall be glad to write very frankly the attainments of these young women and what, in my judgment, they are fitted to do. These young ladies are asking a place in which to serve their State. Will you help to make an opportunity for them?—J. M. Williams, President, Searcy, Ark.

#### DEATH OF MRS. O. J. BEARDSLEE.

A card from Rev. O. J. Beardslee, a superannuate of North Arkansas Conference, announces the death of his wife, February 9, at Clarks, La., where they were visiting. Brother Beardslee wrote from Lincoln, Neb., February 21.

#### EVANGELISTIC NOTICE.

I should like to make an engagement to help some of the brethren in a meeting in March and one in April. Can give the fourth Sunday in March and the fifth Sunday in April.—A. M. Shaw, Lake Village, Ark.

#### BOOK REVIEWS.

**College Sons and College Fathers;** by H. S. Canby, Assistant Professor of English, Yale University; published by Harper & Brothers, New York; price, \$1.20.

This book is a series of essays on subjects related to college life. The topics are: "The Undergraduate," "The Undergraduate Background," "The Professor," "The Luxury of Being Educated," "College Life and College Education," "Culture and Prejudice," "The Colleges and Mediocrity," "Current Literature and the Colleges," "Writing English," "Teaching English." The author is evidently a fine specimen of what higher education can do for life. He recognizes the weakness of the college, and yet appreciates its true worth to the individual and to the nation. His language is elegant, clear, and expressive. His views are sane, his outlook hopeful. He finds the college student better than he is usually rated, the professor human, and the results of college education leavening our life. He would have far more of our youth take graduate courses so that they may become real thinkers and contributors to society. He wrote "for undergraduates, present, past, and prospective, and for parents of undergraduates," and while he has addressed "college sons and college fathers," he thinks that the essays may also be profitable for college daughters and their mothers. Old collegemen will find the perusal of the book helpful in understanding the modern college, so different in many respects from their alma mater. Men who have never matriculated may be able to bridge the gulf that has yawned between them and a proper appraisal of higher education. The discussion of "The College and Mediocrity" is especially interesting and suggestive. While he argues that the undergraduates are in reality picked men, he deplores the satisfaction that so generally prevails with mediocre achievements, and regrets the conspiracy of students and parents and society to produce mediocre results. Get the book. It will stimulate and liberalize you.

**Handbook of All Denominations;** by M. Phelan; published by Smith & Lamar, Nashville, Dallas, Richmond; price, 75 cents.

In a brief introduction by Dr. Gross Alexander it is said of this book: "It gives a succinct account of the origin and the growth and the distinctive doctrines and polity, as well as a statement of the present status and strength of each of the numerous and various sects or denominations of Christendom today. This is done in alphabetical order, making it easy of reference." This is a valuable compendium, and every preacher who desires to be informed concerning other denominations needs it in his library. Its brevity is one of its strongest recommendations, because it is possible in ten minutes to read the essential facts about any denomination, when it would probably require hours to find them in the larger works. As far as the statements have been critically examined, they have been found accurate.

The world's death rate is sixty-seven a minute, and its birth rate is seventy a minute.



TO A PRESSED VIOLET FOUND  
IN A BOOK ONE HUNDRED  
YEARS OLD.

Did you grow on a lonely grave,  
Or in a lovely shady dell?  
Are you here for sad tears to lave,  
Or a story of joy to tell?

I can not tell; but this I know,  
Whether of grief or joy you speak,  
If a song or a tale of woe,  
You cheer the strong or help the weak.

You bring a breath across the years  
To hearts that are hungry or sore.  
You bring the smiles or wring the tears  
From the faces we see no more.

No longer here, but over there,  
We shall see and know them again;  
For in that home so bright and fair,  
There'll be no sad-parting pain.

—Marion Nelson Waldrip.  
Pine Bluff, Ark.

SOME METHODS OF PRACTICAL  
SUPPORT FOR OUR WORK  
IN CHINA.

(Third Paper.)

Of course it goes without argument that the first thing to be concerned about is to help see that your church pays its missionary assessment, as a minimum. The assessment laid on the church is a minimum obligation; it is to meet the absolutely necessary expense of running the work as it has been enterprised. Do not be afraid that the leaders at home or on the field will run away with anything or will plan the work on a luxurious basis. Public opinion and public criticism will look out for that. Let no one burn in mind to do something extraordinary, until this is done; this is of first importance.

Then I am going to mention some other lines of practical co-operation open to any and all. This ought to come in excess of the usual missionary support in assessment. Individuals and churches can take the support of individual missionaries. Support of individual native preachers can be taken up, which will mean anywhere from one hundred and fifty to two hundred dollars a year. Students can be supported, as to tuition in the University, for thirty-five dollars per year, and in the Middle School for about the same. In this way help will be given worthy young men to get a Christian education who would not otherwise be able to get any of these advantages. Buildings for primary schools under the mission control can be built for sums from \$200 to \$400, and an annual appropriation of from \$100 to \$300 can run these primary schools which bring most hopeful returns.

Aside from these general items there are several other ways open by which much larger contributions in definite directions can be made of very permanent as well as far reaching service. The Court Street Church at Lynchburg, Va., did a noble service to China when they gave \$20,000 for a building at the Soochow University. I do not see how the same amount of money could be made to count for more than this sum does in this work. It will bless the country for decades to come. The good people of Norfolk, Va., did a like great and good work in placing several residences on the grounds, enabling the work of the University to be more firmly established. Such contributions will for many years to come earn big interest for those who gave it and for those

for whom it was given. The St. John's Church, St. Louis, has done a work not second to the great work which they have done in St. Louis, when they gave us the splendid church which we are to dedicate in a few days, at a cost of \$13,000. We can build here so much more cheaply as to labor and some kinds of material that it enables us to make these gifts so much more productive.

To make the most of the splendid prospects of this institution that is now meeting with such signal success in training young men, we shall have to have another building in the very near future, we need it very much now. We must provide a Science Hall for our growing work in that department. This work under thoroughly Christian influence is a form of work that will be far-reaching in building strongly and permanently in new China. We are making good in it. Recently scientific experts of one of the most learned commissions that have come to the East to study conditions—non-missionary and not for the purpose of studying or of establishing religious work—after investigating our work, reported that the Soochow University was doing the best work in science that they had found in missionary institutions in all China which they had visited, and they were about completing the rounds. This work, along with other departments, has been built up with great labor and industry, and especially good results for China are surely expected. We must sustain it and make it stronger. We are literally confronted with a unique opportunity to make the University the pioneer in the teaching of law under Christian influences. The opportunity has been almost pushed upon us. Other lines of work are growing in a most encouraging way. We are doing all that can be expected of us in the way of self-development. I have no hesitancy in claiming that we are actually realizing a larger per cent of self support in the University than in any other institution of higher learning in China, whether in institutions founded and supported by the state or by missionary societies. I am so sure of it from the amount of investigation I have made personally that I should be entirely willing to submit it to impartial investigation. It is pretty well known in our part of China.

We are correlating our work in a most hopeful way, from the primary schools to the University, and while we have only begun in it, this work must surely bring a rich harvest in the future. We are bending every effort to get large and abiding results in the evangelization with the most carefully husbanded means. This ought to be responded to by people who can appreciate the many-sided interests of Christian civilization and who can appreciate how important it is that we should build our work for China on a scale that will make our product for the kingdom such that can abide, and more than that, can reproduce itself at the highest power.

American interpretation of Christianity in China, in which interpretation our Methodism has held a place no whit secondary, is stamping the Christian Church with an element of permanency not always found, by making the gospel do a work that reaches the manifold needs of men. Christian China will owe to certain branches of the American Christian Church an abiding debt for the emphasis that has been wisely placed on Christian education and for the splen-

did work accomplished in the beginnings of higher education. Its value and importance for the future of China is no longer a matter of academic interest.

To help us do our part in the work in which we have taken such high rank as a church in China, we must have the building I have described. This form of great service to China and the church is set forth for the consideration and response of men and women of large faith and the earnest desire to do a work that will continue to count for generations to come.—In Fellowship of Service, Jno. W. Cline.

Soochow University, Soochow, China.

GALLOWAY COLLEGE.

Galloway Begins the New Year.

The spring term of Galloway College opened encouragingly with but very few withdrawals and twelve students added to the boarding department.

The spring recitals from the departments of Music and Expression began on February the twelfth, and were following by another program on the twenty-sixth in the College auditorium. Pupils and teachers are working hard to make this the best year of the work, and the programs show earnest, successful effort on the part of all connected with them.

The Jubilee Banquet, celebrating the fiftieth anniversary of the organization of the Young Women's Christian Association, was held Saturday evening, February the twenty-sixth. A delightful menu and sparkling toasts made it an occasion of much enjoyment.

The Annual College Meeting.

But the main point of interest in college affairs since the Christmas holidays has been the series of services held from February the fourteenth to the twentieth by Rev. E. R. Steele of Pine Bluff, Ark.

Throughout the series Rev. W. T. Thompson, pastor of the First Methodist Church of Searcy, was present and lent inspiration to the services; and Miss Sherrebeck, the traveling Secretary of the Young Women's Christian Association, has been with us this week following up the meeting with helpful chapel talks. For two weeks or more before the opening of the meeting, President J. M. Williams had made talks to the students, pointing toward the enterprise, on subjects tending to awaken their thought thereon, such as, "The Church as a School," or "Progressive Church Membership," and talks based on the very interesting text by President Albert Parker Fitch of Andover Theological Seminary on "The College Course and Preparation for Life." The college, moreover, was well organized for the work, which was no small contribution to the success of the meeting. During the week of the services the students held a daily Morning Watch Service at six-forty-five o'clock, and again a Prayer and Praise Service in the chapel for fifteen minutes before the evening service, while the faculty met for prayer in the College parlors.

The writer, who was reared among Georgia Methodist revivals, never witnessed one so free from sensational features and so suggestive of serious thought and quiet determination; and yet at the closing testimony service on Friday evening, February the eighteenth, there were probably seventy-five testimonies from students and faculty suggestive of the deep in-

terest and awakened purposes which they had experienced. But the source of largest inspiration was the clear, simple, vigorous, earnest and convincing sermons preached morning and evening by Rev. E. R. Steele. There was no occasion for excitement or sensation, but only for quiet, serious thought and decision, and that much of this was done was attested by the results. Almost every student was touched, and following the testimony meeting at the close of the series sixteen students and one faculty member were baptized and received into the Methodist Church, two students have since united with the Presbyterian Church and one other will unite with the Baptist Church.

I once heard a sermon by one of Georgia's most gifted pulpit thinkers and orators in which he described the introduction of Christianity into Europe. His characterization of the Conversion of Lydia left an indelible imprint on my mind, and has been suggestive to me of the nature of the conversions and reclamations during the college meeting. After graphically describing the circumstances of the meeting held on the riverside just outside of Philippi at the place of prayer, in which were assembled the women who had come together, he said impressively and poetically, "The Conversion of Lydia, whose heart the Lord opened to give heed unto the things which were spoken by Paul, was as gentle as the rustling of the air amid the corn." Verily, "The wind bloweth where it will and thou hearest the voice thereof, but knoweth not whence it cometh, and whither it goeth; so is every one that is born of the Spirit."—Kate J. Bigham.

SUNDAY SCHOOL MINISTERIAL  
LOAN FUND.

Sunday schools are becoming interested in the plan to make it possible for young ministers to get a college education. Several schools are already helping young men. Others are preparing to do so. Some schools have asked the college to suggest a definite plan for putting the aid to young men upon a permanent basis. Accordingly the Hendrix authorities have considered the matter, and they suggest the following for the consideration of schools or classes that are already assisting young men, or that contemplate doing so:

1. That the aid take the form of a loan, not a gift, that it bear only a nominal rate of interest until the young man's education is finished, after which the rate might be increased to 8 per cent. Mr. Musser, who is being assisted by the Hayes Bible class of Little Rock is to repay the loan with interest. Mr. Miller, whom the Batesville Sunday school is assisting, is to repay the loan also, with interest.

2. Provision should be made for insuring the life of such young men so as to protect the loan in case of death.

3. Provision should be made in the note, that, if for any reason the young man fails to enter the active ministry, the interest should be 8 per cent from the date of note.

4. When the money is repaid it should again be loaned to some other ministerial student, and thus be constantly kept in use.

5. It is suggested that the notes be made payable to Hendrix College, and that subsequent loans of the fund be made by the Student Loan Fund Committee of the College, consisting of the President, Professor Greene and

Professor Russell. In this event the business office will keep a separate account with the loan fund, giving it the name of the Sunday school or Sunday School Class creating the fund. This suggestion is made because the loan committee of the College is in closer touch with needy students than Sunday school classes can be. Furthermore, it gives to the fund permanency. Class organization may change, but the college will go on.

It is entirely possible that in the course of time a given class might build up a loan fund sufficiently large to keep three or four young ministers in college all the time.

The college is in this case merely offering its service to the class in administering the fund. If any class prefers to administer its own fund it should make the loan payable to some officer of the class.—J. H. Reynolds.

#### WILL THE PASTORS READ THIS?

Seven reasons why the pastor should place the Arkansas Methodist in the homes of his people:

1. It is his duty. It is a service that he owes to the Church, to the home, and to himself.

2. It would be a great uplift to the Church, and still greater "infilling" of the heads of the home and of his membership.

3. Each copy furnishes the family with more real, helpful information than any pastor can give in a single visit; besides, the paper will make over fifty such visits in the year, rain or shine.

4. The pastor then can himself enter the home through its pages many more times through the year, and much more effectively than by personal visitation.

5. The paper will secure for his people the latest and best supply of religious and other helpful matter, and from the most able divines.

6. It will secure from his people a much larger and more regular attendance on all church meetings, and thereby better results in all financial enterprises of the church.

7. And last, but not least, it will prepare the way for more successful soul-winning for Christ and additions to the church.

#### Some Objections, and How Overcome.

1. "They will not read it if I put it in the home." But it is your duty to put it there, and theirs to read it. You cannot expect them to be inclined to do their duty while you, with your dominating influence, refuse to do yours as a pastor.

2. The wealthy say that they have no time to read. Show them that it is lack of inclination more than the want of time; and prove it by the time they spend on the secular papers. Advise them to give first time and place to the Church paper, which is its rightful place in the home over the secular paper.

3. The poor say that they are unable financially. Then show them the wisdom of observing fasting, as the Bible authorizes, and observe it Friday before each Quarterly Conference, as the Discipline requires, and at the end of the year they will have saved three meals on four Fridays, and each meal being at least worth 25 cents, making a total saving of three dollars, with the Methodist paid for and a dollar ahead, and a much higher grade of Christian and Methodist than one who refuses to do so.

"So mote it be."—William H. Evans, Dallas, Tex.

N. B.—Permit me to say, through the Methodist, to save time in writing personal letters, that much of my

time for this year has been asked for, and therefore, those yet wishing my services this year should write me at once, so that I can hold the time for them. Address No. 336 W. Brooklyn, Station "A," Dallas, Tex. Our next revival effort begins at Black Rock, Ark., the first Friday in March.—W. H. E.

#### A VISIT TO KENTUCKY.

It was quite a treat to the writer to spend ten days, recently, in Murray, Ky., where I served this good people as pastor while a member of the Memphis Conference. I went to Murray on the call of the pastor and his people, to deliver a series of sermons on the great doctrines of the Bible, as interpreted by Methodism. For eight days we had two services a day, with large attendance. Each afternoon we had around three hundred in attendance, and each night service furnished some five or six hundred hearers, and this great interest was shown at every service to the last. Twelve were received into membership, and one infant baptized.

This is a large membership, with a commodious and convenient modern building. A Sunday school annex, with some twenty class rooms, has just been completed. Incidentally, I exposed the duplicity and slander of a certain elder in his misrepresentations of Smith & Lamar, of our Publishing House. He had sown down the community with a leaflet falsely accusing our brethren. The leaflet itself was a contradiction, and furnished all the evidence needed to convict the accuser.

Following these services, three days were given to services of the same nature at Hazel, some eight miles from Murray, and with gracious results. Brother J. A. Hassel is the popular pastor at Murray, and Brother T. H. Davis at Hazel. I am booked for two meetings in the same section next fall.—T. P. Clark.

#### MISSOURI LETTER.

While so many are trying to found a gospel of imbecility upon "Resist not evil," why does not some crank try to base a gospel of hate upon Luke 6:26. "If any man come to me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." The same authority lies back of both passages of Scripture. That "Resist not evil" was meant to be the rule of action of a government responsible for the safety of one hundred million people may well be questioned.

A silver-tongued Nebraska agriculturist was once considered by many an authority on "Free Silver," but as interpreter of our Lord I would rather risk a Jewish tent-maker who wrote to the Romans, "The powers that be are ordained of God." "For rulers are not a terror to good works, but to the evil." It is resisting evil to arrest a horse-thief caught in the act, or to rescue an innocent maiden from the clutches of a rake. Our Lord said: "Think not that I am come to send peace on earth. I came not to send peace, but a sword." The night of his betrayal he said to his disciple, "He that hath no sword let him sell his garment and buy one." It would be as logical to found a gospel of militarism upon these words as a gospel of weakness upon "Resist not evil." Jesus of Nazareth in his life and in his sayings is the greatest paradox in history, and to try to build great principles upon detached utterances is as

absurd as the speech of the shallow-pated young apostle of sanctification who quoted, "Take no thought for the morrow" to prove that it was wrong for a man to plan his work a day ahead.

Billy Sunday is to begin a meeting in Kansas City on Easter Sunday and the hum of preparation fills the air. Thousands of dollars are being raised for preliminary expenses and the churches of Kansas City are being organized as never before. The work now being done and that will be continued provides the human conditions of a great meeting, aside from the personality of the evangelist, and we may expect that the city will be stirred far more than it was moved by the Sam Jones meeting of nearly thirty years ago. Having never heard Mr. Sunday I am not prepared to express an opinion concerning his methods, but a few years ago I met a preacher who was enthusiastic in his praises of a great meeting he had held in the city where that preacher lived—a meeting that is often referred to in telling of Billy Sunday's success. I asked the preacher a simple question, "How did the churches come out with their finances that year?" "Oh, well!" he replied, "the churches all fell down in their finances that year." Here we strike the questionable feature of the modern evangelistic movement. It is too expensive. Under the spell of the great evangelists' personality many give largely and then recoup by shrinking their payments to their churches.

As to evangelists I am like Josh Billings. He was asked if he believed in the final salvation of all men. He answered, "Yes, but I would like to pick the men." When I was pastor at St. Paul, Springfield, I had Dr. S. A. Steel hold a meeting for me. He gave us good service, and it was easy for that church to raise the money we paid him. But I do not expect to invite any evangelist to Sedalia. We are burdened with a debt of six or seven years standing, which we expect to pay by the close of 1916, and we can not afford the luxury of an evangelist.—C. H. Briggs.

Sedalia, Mo.,

#### THE MISSIONARY SOCIETY THE CLUB FOR METHODIST WOMEN.

[An address delivered by Rev. H. E. Wheeler before the North Arkansas Annual Conference of the Woman's Missionary Society, Jonesboro, February 18, 1916, and published by request of the Conference.]

I. The Social Club Cannot Satisfy the Christian Ideal of Service.

It is a selfish platform on which the ideals of the average woman's club are erected. In the nature of things both its membership and its ministry are exclusive. To an elect company of supposedly cultured women it offers certain social and other advantages, but it is careful to keep a barrier between itself and what it judges to be unworthy from a social and aesthetic viewpoint.

Measured by the ethics of Christianity the club is sometimes, if not nearly always, an unholy thing. When women who are cultured and capable squander their time in contests for prizes and cheapen their self-respect with games of chance it is time for Christian women to reckon their own spiritual latitude. The meridian of faith does not pass through doubtful practices. Women who love to figure in club functions on Friday afternoon, will not bring a devout spirit to the

service of the Lord on Sunday morning. And when a woman who counts herself a Christian looks upon the Missionary Society with indulgence, the while she answers the call of society, you may be sure her love for Christ is small.

But the objective of the woman's club falls infinitely short of the commission of Christ. The Missionary Society accepts as its call to service the whole area of human need. The club, when it undertakes to do anything to relieve the suffering of society or remedy its wrongs, does so on the same basis of humanitarianism than which there is no impotence more hopeless. Any foundation not positively Christian, makes a mockery of the Cross when it undertakes to lift the curse of sin from an inherently corrupt society. With much urgency the women of the various clubs are urged to take up the same lines of work in which the Missionary Societies are already engaged. Why? We are compelled to think that club women are not too blind to see that their social ambitions need to be mixed with something worthy; or, that the effort of the club to claim kinship with the Church is a sop thrown on the altar of conscience that the service of pleasure may be resumed unchallenged. It must be, then, a Christian club that makes with any confidence a claim upon the power of Christ, and the Missionary Society is the only club in which a loyal Methodist woman will undertake to render acceptable service in the name of Christ.

II. Why the Social Club Loses for the Woman of the Church the Respect Which She Ought to Have and to Hold in Her Community.

There are four reasons which may be given.

First. Because the age in which we live does not relish softness and needless self-indulgence. The commercial world may pander to it, to be sure, but at bottom it has no respect for itself nor for those who live only for their own enjoyment. The editor of a great daily declares that this world is after all "a pretty serious old world. The average man is not very frivolous. He is not looking for a religion that rivals the all-American magazine, but for one that will enable him to live more cleanly and face the inevitable dangers and uncertainties of existence with better cheer."

Many a man in the Church, (and many more outside of the Church), views with disgust the claims of sincerity on the part of the church woman who sends her paltry dues to the Missionary Society and hastens to the afternoon club garbed in the extreme fashion of the day to satiate her social appetite with idle gossip, needless delicacies, and petty gambling. She herself may wonder why her husband is so reluctant to join the Church, but perhaps it is no mystery to anybody else.

Now the club women of my city and the club women of your city are not going home from an afternoon of idle dissipation by means of narrow lanes to bring into some desolate home the tender ministry of the Master. But what value will society set on your faith if your engagements make the service of Christ incongruous?

Second. Because the club has championed in spirit and not infrequently in fact, a revolt against the respectability and responsibility of wifehood and motherhood. There have come in teachers who look with pity upon a woman who consents to burden herself with children and domes-

tic cares. Your club woman is often experienced in the art of exacting all the benefits of marriage without assuming any of its responsibilities. These ideas get a footing in those very circles where Christian women go to taste the sweets of social life, and where Christian women find it almost impossible to voice a protest. I well remember a certain woman of theosophic persuasion who was suffered to carry through a club program which flouted the things which are dear to the Church, and not a Christian woman present opened her mouth in disapproval. When a woman's faith is shaken in her own kingdom, she will mean nothing to the Church, and worse than nothing to society.

Third. Because the club demurs at personal sacrifice. Were it not for this the Missionary Society would not be so often snubbed. But herein lies her glory. She can never put pleasure and self-interest first—she can never consider personal pleasure an object worthy of its own seeking. With any kind of Christian perspective the Social Club recedes further and further on the horizon of a living faith. All that is worthiest in club life loses its fascination for a devoted member of the Missionary Society because she finds that it is already furnished by the Society. Indeed the very existence of the club, and of the lodge as well, is a reflection upon the Church. All that is commendable in either is constitutionally the responsibility of the Church in the way of earthly service. To deny oneself and to bear the reproach of Christ is no part of the modern club ideal; but without that the Missionary Society is shorn of all its beauty, and its place is vacant in the world.

Fourth. Because the club can never claim the respect of the unchurched neighborhood.

Say what you please, the club life of our women is an impassable barrier to the confidence of the women who are excluded by their limitations or misfortunes. There may be no justice in the fact, but a fact it is nevertheless. The women who live on the next street back cannot reconcile the foibles of society with the Christian ideal of simple, self-sacrificing service. Even a Japanese tea, elaborately staged as such a thing must be, does not redeem itself in the hearts of the poor even when the silver offering fills the punch bowl. Your meanly dressed neighbor in calico cannot be persuaded to select her ideal of Christian sisterhood from a drawing room of overdressed (or should I not say, underdressed) club women. Christian sympathy gets no warmth in the lap of luxury—and you had better not offer the milk of human kindness to any unless you first offer yourself on the service of love, for when you offer it to those who are hungering for sincerity and truth it will curdle in the act of presentation.

III. What Does the Missionary Society Offer to Methodist Women?

In a word, the Missionary Society is an association for social recreation. (Yes, I am perfectly willing to say that); a sisterhood for spiritual development; a field for Christly service in the Church, the community, and the world.

Consider these seven facts.

The Missionary Society is equipped to give to the whole community, herself included, what the Social Club provides for a select few; everything except sinful self-indulgence. The Missionary Society has resources that

cannot be estimated by any numerical sign, and its benefits cannot be tabulated for publication. Heaven alone can issue its Year Book.

The Missionary Society develops all the talent and energies of every woman in the Church, and gives them unlimited employment. The club can utilize superior talents only; the Missionary Society discovers and makes efficient workers out of those who have no ability. Multitudes of capable women are dying of spiritual nui: let them give up the club, and put themselves into the service of Christ. Multitudes of women have capacities which the Church only can use, and which will never be used if the Missionary Society does not furnish them both a training and a field of employment. It is a noble quest, requiring patience, but the rewards are great indeed.

The Missionary Society realizes for the Church a real Christian sisterhood. Social lines cannot run through its membership. Any woman who wants to show her love to Christ has welcome. Service is the kingdom of devotion. Without the Missionary Society many women would be cut off absolutely from any opportunity of spiritual culture or service lying outside their own initiative. For them life is too crowded with reality to care for anything the club may offer, and they have no talents which the club would respect. If the Church does not supply the needs of their faith they will perish. And, thank God, the Church does supply them.

I well remember a devoted Christian woman, who having no conspicuous ability, was never wanting in willingness and readiness to serve the Church. Her home, her Church, and Christ completely filled her life. Every day was not too often to answer the call of the Missionary Society for any kind and any amount of work. She coveted nothing more than to be more and more fully committed to the service of Christ. The Missionary Society meant everything to her. I say it again, the Missionary Society meant everything to her! What would this woman have been if she had found no recognition in the sisterhood of the Church?

The Missionary Society is a standing protest against the sentimental craving for amusement. If the women of the Church cannot demonstrate that Christ can occupy and satisfy all the needs of life, then may we expect that the Church will succumb to the ideal which the world holds out. The mania of today is for amusement. The social life about us has whetted its appetite for thrills. If amusement has subsidized the inventive genius and the commercial acumen of our times, what is that to the Church? It is a masterpiece of devilish intrigue that calls upon the Church to join with the world in furnishing a modicum of amusement. No! The mission of the Church is to preach a gospel that separates from the world. And Christ does not farm out to the devil the business of supplying anything which his disciples need.

What a price a Christian will sometimes pay for a mess of worldly amusement! When a member of the Missionary Society travels sixty miles to see a voluptuous Oriental play, she need not wonder why the work of the Lord seems such a weariness, nor why she cannot lead her Sunday school class to Christ, and the Missionary Society need not be amazed at her parsimony when the effort is on to collect the Missionary Pledge in full.

The Missionary Society ought to be the exponent of primitive Christian liberality. In any age where faith has been in earnest women have given of their means with a sacrificial devotion that has astounded the world. The love which throbs in a consecrated heart for a world "bound in the prison-house of sin" cannot be compressed in the limits of a legal tithe. And the Missionary Society will never get a missionary conscience nor realize its own ideal so long as it submits to a leadership of parsimonious sacrifices and illiberal giving. And whenever the Missionary Society tries to evangelize the world with annual bazaars, or substitute barter for outright giving, or put industrial talents for personal sacrifice, it pours contempt on the Cross of Christ and earns for itself the censure of the world.

The Missionary Society faces and meets the social and moral problems of community life as the club can never hope to do. Whatever the Federation ideals may be, they can never touch more than the surface of things. The redemption of society calls for power—Divine power. To preach the uplift of humanity, as the club is most eloquently doing, on a merely social basis, is to rob the Cross of Christ of its glory. The club may crusade against the filth and ugliness that offend aesthetic taste, it may cover the hideousness of sin's outcropping with a coat of new paint, but it can never cleanse the souls of men, nor banish the inherent ugliness of sin itself. That is the office work of the Holy Ghost, but in the tender ministry of Christian women, and the comprehensive labor of the Missionary Society, many a channel is opened through which the grace of God may flow.

The Missionary Society is identified with the most stupendous enterprise the world has ever known; the task of world-wide evangelization. Are you not glad that it is so? And to what in point of privilege or responsibility can you compare it? They who are called to do such holy work cannot soil their souls with unholy alliances. Will the club ideal fit into this heavenly commission? The day is soon to come when the interests and labors of this life shall have their eternal rating. It will be a glorious day, my sisters, if you have kept intact the missionary ideal. In that day, I imagine, you will not be very solicitous about presenting your credentials of faithfulness in the Club, but you will see then the value of every devoted service which you rendered in the name of the Missionary Society in keeping with the honor of Christ.

#### A WORD OF EXPLANATION AND APOLOGY.

I beg to assure my good brother I. E. Thomas that my communication, which was published in the Methodist of February 17, was not written "after a bad night," nor after "a case of gripe;" neither was there any intentional thrust in the phrases, "not members of the Conference," and "Brother Thomas of Texas." I simply meant to explain how it was that these brethren had failed to understand just the nature of the proceedings in the case under review. Both Drs. Bennett and Thomas (as well as Dr. Harrison, who wrote later) are undoubtedly correct in their interpretation of the law, but wholly mistaken in their application of the law to this case. This mistake could not have occurred if they had been members of the Conference or had been present

at the session of the Conference. When I had occasion to refer specifically to Brother Thomas I added the explanatory words "of Texas," not with the thought of intimating that he was a meddler, or one who was firing across the line, but simply with the thought of distinguishing him from the Thomases (James and B. B.) who belong to our Conference, and from the Thomas who belongs to the North Arkansas Conference. Since he has called attention to the matter I can see that the phrase, "Brother Thomas of Texas," is easily susceptible of the interpretation which he has given it, and I crave pardon of him, and of the readers of the Methodist, for having thoughtlessly written the sentence in that form. Instead of writing "Brother Thomas of Texas" I should have written Brother I. E. Thomas, and in that way distinguished him from the others of the same name referred to above.

If my good Brother Thomas will pardon a bit of simple pleasantry, I will add that, since he was born and reared in the good State of Arkansas, he may easily be pardoned for being a little sensitive when he is referred to as "Brother Thomas of Texas." We are glad that Brother Thomas still takes an interest in the Methodism of his native state, and we hope that he will write again for the Arkansas Methodist and with just as much freedom as if he were still a member of one of the Conferences in Arkansas.—J. A. Sage.

#### REVIVAL MEETING—REVIVAL OF RELIGION.

"And he saith unto them, follow me and I will make you fishers of men." (Matt. 4:19). A revival of religion is no more an accident than the corn that ripens on the stalk; but is the living result of a holy leadership, and a well thought-out plan of spiritual work. Jesus chose twelve men, and upon these twelve pillars the New Testament Church rests. They were men sent out under commission, obedient to their call, receiving the gift of the Holy Ghost, which gave them power to preach a gospel that would catch men whose immortal souls are worth much more than all the fishes that swim the lake or seas.

"I will make you fishers of men." The great activities of the church may be divided into three parts; namely, Prayer, Preaching, Singing. These three constitute the whole: God, the Father, Son and Holy Ghost, is a Trinity; and a man a trichotomious being, composed of matter, mind and soul. God, man and the Church, working in perfect harmony with each other, constitute a great trinity with supreme power over all things. Jesus said: "This Gospel of mine is

#### 10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.



the power of God unto salvation to every one that believeth." If experience is a well learned lesson, and visible results are positive proof, then we must concede to Wesley, Whitfield, Lee and others of like manner up to a quarter of a century ago, that they went out preaching, expecting God to save some soul at each and every service. But can we as a body of preachers say from the depth of our hearts that we expect a soul saved at every preaching service? Is it not a fact that we set certain seasons of the year and expect all of our conversions at that time?

Where does a revival of religion begin? May I answer in the heart and mind of the man who is called of God to preach the Gospel? When does it begin? When the preacher has received the gift of the Holy Ghost.

What are the necessary helps to promote a revival of religion? (1) A well thought-out plan by the pastor; (2) A co-operative body of men and women to carry out this plan; (3) A waiting on the Lord until they receive power. "The Holy Ghost shed abroad in their hearts." Then they are ready to start out with their spiritual fishing tackle fishing for men.

Occasionally we hear it said that it is not necessary to hold what is universally called a revival meeting. Well, God knows that I never did try to hold a revival meeting, and unless I backslide, I never expect to. But I thank God I have held some revivals of religion, and if God will help me, I will hold some more. I think that Peter held a great revival of religion on the day of Pentecost, and the Bible is full of evidences that revivals in a special sense are absolutely indispensable to the evangelizing of the

earth. Hence it may be well said that prayer is the first step towards a revival of religion. Yes, it is the fundamental.

What kind of prayer? "After this manner pray ye, Our Father which art in heaven." When we utter these words coming from the depths of our hearts, we are one with God. His thoughts become our thoughts, and we draw near to Him through Him. Our Lord in his sermon on the mount teaches us three eminent duties which are absolutely indispensable if we expect a real Holy Ghost revival of religion: (1) The doing of alms; (2) Fasting; (3) Prayer.

Concerning all these things he has about the same thing to say. We should not expect a feather in our caps or a bunch of roses on the lapel of our coats, but should do these things for the glory of God and for the salvation of man.

Importance of Preaching.—What kind of preaching is necessary to a revival of religion? May I answer this question by giving a sketch of my own experience? I once worked in a blacksmith shop, I soon learned that cold steel could not be worked into links, grab-hooks and tongs. But by placing it in the forge and pumping the bellows, the steel could be heated and then worked easily into those tools most needed? So it is with preaching, if the preacher will place his sermon in the forge of God's great power house, and then use the pump of effort of the will he will be sure to stir up the holy fire, and his sermon will work like well forged tools in his congregations. But if the preacher just simply hands out a bar of cold steel from the wholesale department of theology or from the dry, dusty room of Crabb's English Synonyms, he may expect only a bustiness receipt and a meeting as cold as the average quarterly conferences and no one saved.

Importance of Singing.—What kind of singing? "Sing with the spirit and with an understanding." "And all the people came up after him, and the people piped with their pipes, and rejoiced with great joy, so that the earth rent with the sound of them." Singing is just as much a part of the Gospel as the text from which we preach is a part of the Gospel. And if the text is not organized properly by the preacher, the sermon will prove to be only the skeleton of a dead and inactive mind swung out before his people. So it is with the choir, if they are not thoroughly organized and spiritualized it is going to be failure.

What good can come from a choir with a half dozen boys and girls, men and women in it, who frequent the ballroom and attend the card parties and the midnight wine suppers? The pastor had much better have the janitor ring the bell slowly, or better, tap the death gong, while he is calling for mourners, than to have such a choir do his singing, and expect God to send the Holy Ghost in convicting and converting power. But with the right kind of a choir the whole congregation can be organized, and the whole house will ring with the praises of God. I believe in the choir. We need it, but I believe more in congregational singing. If we must dispense with either one, (though it is not necessary) we had better dispense with the choir, and cultivate congregational singing.

The Selection of Songs.—It is just as necessary that the song be suited to the text as that the text be suited

to the occasion. The song must express the appeal made by the preacher who preaches to his text and not from his text. Last, but by no means the least, is the kind of song books to use. Here I am at sea. We have so many new songs, such a variety of song books, that the purchasing of them is a good deal like dealing in cotton future. We are not certain what the result will be. There seems to be a demand placed on our congregations to buy new books every year, with the result, if we have any singing, that we have to employ a singing teacher, and—Oh, my! some of these singing teachers! I favor the adopting of a song book that will last at least four years. If it be the modern book, let us use the one book and not the many. I prefer the songs that caused our parents to shout the glory of God. I listen to some songs sung in the Church of God that would be first class in an operatic service or a street parade. Brethren, if we ever expect to evangelize our own country, I tell you that I believe from the depths of my heart, that we must change some of our methods and plans. I believe that our God demands spiritual singing just as much as He does spiritual preaching. Revivals of religion are not worked up, but they are planned and prayed and sung down from our Father in heaven.—J. C. Williams.

Hermitage, Ark.

#### THE SOUTH IN CONVENTION.

The two most important organizations of the South engaged in social betterment will hold a joint convention in New Orleans, April 12-20. The Southern Sociological Congress will be in session April 12-16, and the Southern Conference for Education and Industry will meet April 16-20. During the week there will probably be more representative leaders in the Crescent City than were ever assembled in the South for a like purpose. Not less than eleven affiliated conferences will be in session during the mornings, and all the conferences meet together in general sessions for the afternoons and evenings. The central theme of the Congress program is, "The Conservation of Health." This subject is most timely, for the prevention of disease is unquestionably the supreme and urgent need of the hour in the South. New Orleans is the ideal place in which to hold such a Congress, for no city is more awake to the importance of public health.

In addition to the health program, other conferences will be held. A special commission is in charge of a Conference on the Teaching of Sociology in Southern Schools. All the colleges and universities of the South are urged to send delegates to a special conference to be conducted in the interest of "Law and Order." The Travelers' Aid Workers of the South will conduct a conference under the leadership of the National Secretary, Mr. Orin C. Baker, of New York City. The Conference on Temperance, under the direction of the Anti-Saloon League of America, will be one of the most important affiliated organizations. The professional Social Workers of the South will be in conference under the leadership of Dr. Edwin T. Devine of New York, who is recognized unofficially as Dean of Social Work in this country. Other conferences will be in session for the purpose of giving special attention to the following subjects: The Government as the Conserver of Health; The School as An Agency for

Promoting Health; Medical Profession in the Prevention of Disease; The Press and the Fight for Public Health; Race Relations and Race Cooperation; The Church as the Guardian of the People's Health. In other words, the Congress will be devoted to the study of the most vital question of the day—HEALTH CONSERVATION—and the affiliated conferences will study related subjects for social betterment. At least two thousand Southern leaders are expected to attend, and over one hundred and sixty speakers will be on the program. Many of the speakers will be national specialists, for twenty-two national organizations have agreed to send delegates and speakers.

It simply means that for one week, April 12-20, in New Orleans, the leadership of the South will be in a council of war against poverty, inefficiency, crime and disease, and plan for a continuous health crusade to be carried on during the year.

The Southern Sociological Congress is the recovered soul of Southern Chivalry coming out of the flames of fifty years of suffering chastened and eager to build an ideal social order on the enduring foundations of justice, health and brotherhood. The Congress is a challenge to every Southerner who believes in the lofty sentiment expressed in the Congress slogan, "The Solid South for a Better Nation." The New Orleans Congress will mark an epoch in the South because this section has already ceased to be the most backward section of the nation in social welfare, and at New Orleans it will no doubt become the most aggressive in the fight for social health and righteousness.—J. E. McCulloch, General Secretary Southern Sociological Congress.

#### Just One Sure Way To Conquer Rheumatism.

If you have tried to get relief and failed, take "RENWAR," the one sure remedy for Rheumatism, and be well. "RENWAR" is a scientific formula that goes directly to the root of the trouble and kills Rheumatism by neutralizing the uric acid in the blood; thereby removing the cause of the trouble. It is a non-effervescent salt, easy and pleasant to take and sure and quick in results. Guaranteed to give relief or your money back. Mr. W. P. Williams, Bank Cashier, of Irving, Ky., writes: "Renwar" is the best remedy for rheumatism I have ever found." For sale by all druggists. 50c or sent postpaid on receipt of price. WARNER DRUG CO., 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.

#### THE BEST CATECHISM.

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

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

## IF KIDNEYS ACT BAD TAKE SALTS

**Says Backache is Sign You Have  
Been Eating Too Much  
Meat.**

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste; else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent, lithia-water drink.

## MEMPHIS—OPPORTUNITIES AND RESPONSIBILITIES.

Memphis is the first city I have known to demonstrate adequately its appreciation of its opportunities and responsibilities in connection with its rural constituency.

Other cities, many of them, have gone out into the surrounding country with a boom-trade train. Indeed, that has become a feature of many chambers of commerce. It is but an extension of the show window idea. "Walk into my parlor," said the spider to the fly, is as old as child's classics.

But it remained for the International Harvester Company of Chicago to teach merchants that the proper way to deal with people whose trade the chambers of commerce seek is to have them have more money with which to buy.

Under the inspiring, skillful, masterful leadership of Professor P. G. Holden and his band of helpers, several states and cities have been putting on campaigns for rural improvement, but it was left for the Business Men's Club of Memphis to cover all tributary territory with a more efficient campaign than has thus far been conceived by Foundation or Federal leaders.

Facts are dry and are liable to be skipped, but these deserve closest attention and will repay intense consideration.

A meeting was held in practically every rural and village schoolhouse within 150 miles of Memphis in every direction.

The states of Mississippi, Tennessee, Arkansas and Missouri felt the thrill of this campaign.

Practically every school in seventy counties enjoyed the information and uplift of these visits.

More than 2,500 such meetings were held between November 10 and December 10—twenty-eight meeting days.

There were on the average eighty persons present, or 200,000 in the 2,500 meetings.

At every meeting there was at least one expert and a second near-expert. Every speaker used a chart on which in large type were given the facts and figures and an outline of the information.

How was this possible?

Because the Memphis Business Men's Club raised \$60,000.

Because the business men in every county raised approximately its proportion of the expenses in that county.

Because the railroads bore some share of the expense. Because the International Harvester Company underwrote the whole proposition.

Because the International Harvester Company had at command sixty ex-

perts for such service whom they put into the field and kept in the field for the whole month.

Because the International Harvester Company had trained these men and women directly or indirectly for this, and nowhere else can such crews of trained men and women for rural work like this be obtained.

Because the International Harvester Company had enough sets of charts which stand so that they could be put into commission without delay.

Because the press of the four states boomed the project abundantly.

There were no false notes. There was no scolding, no irritation, no long speeches, no impractical dreams, no "politics," no advertising of anything by anybody, "nothing to sell," "no pledges to sign," "no votes to be taken" about anything. All meetings open to everyone.

"Better Farming," "Let's Raise Enough to Feed Ourselves," "Boost Your Community,"—these were the poster slogans.

Memphis will feel the benefit of this campaign by the "educational agricultural brains of America" for years to come.—A. E. Winship in Journal of Education (Boston).

## ANGLO-KOREAN COLLEGE.

Arrived at Songdo, we were met by the students of the Anglo-Korean College, three hundred and fifty in number, marching in line and making quite a brave show, and also by the missionaries stationed at that place and a large company of native Christians, ministers and laymen. As the railway station is a considerable distance from our compound, we were provided jinrikishas for ourselves and our baggage and whirled off as fast as a Korean can trot, which is not very fast, to the home of Professor Weems, who was to be our host during our stay there and who, with his good wife and fine boys, laid themselves out to make everything agreeable to us. Of course I looked around me very closely, as I wished to get an intelligent view of the whole situation; and it is my deliberate judgment, after a careful survey, that our mission premises in Songdo are far and away the prettiest in the Far East. To begin with, we have over eighty acres of land, part of it as level as a floor, and the rest of it made up of rolling hills, with a great sweep of mountains in the background. Within the past five years many trees have been set out—acacias, sycamores, pines, chestnuts, etc.—and are growing with great rapidity. Besides the two college buildings, both of which are convenient and presentable, we have eight residences for missionaries ranging in a sort of semicircle. A new comer looking at them from a distance would say that they are extravagant. The foundations and walls are of cut granite and at home would cost many thousands of dollars, but in Korea it is cheaper than brick or wood. We have enough of it on our own premises to meet all our probable needs for the future, and, besides this, we were generously allowed by the government to open a large quarry on an adjacent mountain. I am sorry to say that the roofs of our houses and the interior finishings do not at all correspond to the appearance of the walls. However, they are comfortable homes, as they ought to be, and will last for a long time; say five hundred years. The average expenditure upon them has been about \$2,500.—Bishop E. E. Hoss in Christian Advocate.

## Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

## NORTH ARKANSAS CONFERENCE.

The second annual meeting of the Woman's Missionary Society of the North Arkansas Conference, held in Jonesboro, February 15-18, was a very delightful one. The weather was ideal, the attendance large, there being one hundred and forty delegates and visitors present, the hospitality of Jonesboro unrivaled, the program good and well rendered, the feeling enthusiastic, the interest great and the union of what was once two Conferences, complete.

Rev. C. M. Reves of Helena delivered the annual sermon on Tuesday night from the text, "The Great Commission," found in Matt. 28-19. This was followed by the sacrament of the Lord's Supper, administered by Rev. C. M. Reves, Rev. H. E. Wheeler, Rev. J. T. Wilcoxon and Rev. F. M. Tolleson.

Dr. Paul Kern of the Southern Methodist University of Dallas, Tex., spoke to a large audience on Wednesday evening on "World Wide Evangelism," telling of the great work yet needed to be done before the world will reach that time when the Prince of Peace will reign supreme in the hearts of men.

Dr. Kern had charge of the Noon "Bible Hour." Each service was truly a "feast of good things." All who heard him received fresh inspiration and were filled with a greater determination to lead the lost back to the heart of the great Father.

On Thursday evening a Missionary Pageant, "The Indictment of Christian America," was presented by the Young Woman's Missionary Society of First Church, under the direction of Miss Blackwell. This was especially fine and highly enjoyed by the large audience. Following this, Miss Kate Cargile and Mr. Howard Stuck, who are volunteers for Missionary work, spoke on "Why I Am a Volunteer."

The opening devotional service of the Conference was led by Mrs. F. M. Tolleson, who took for her subject, "Have We Done Our Best?" She asked that this be a time of heart searching—a time of looking backward. After all it is not so much the number of new auxiliaries gained, nor the amount of money raised, that is important, but the growth made in spiritual life during the year that is past.

Mrs. C. J. Chapin, in behalf of the Missionary women of Jonesboro, extended to the Conference a gracious welcome.

Mrs. F. M. Tolleson, in her annual message, said it was truly a time of rejoicing because of the harmony and good feeling that had been ours in the past, and because of the great work which had been accomplished through the faithful efforts of the consecrated officers and membership. Well planned institutes had been held in seventy-five different centers, thus touching practically every auxiliary and giving new impetus to the work. The fall membership campaign carried on in the nine districts in which Mrs. S. S. Harris of the Council, ably assisted, resulted in sixteen new aux-

iliaries and some three hundred members.

Mrs. I. N. Barnett, our First Vice President, who was unable to be present, sent a message to the Conference, "Greetings, Publish Glad Tidings," and Miss Nellie Denton, Superintendent of Social Service, the Message, found in Ephesians 1:16-17.

Rev. H. E. Wheeler addressed the Conference on "The Woman's Missionary Society, the Ideal Club for Methodist Women—First Things First." It was a very practical and helpful address.

The subject, "Big Sister Auxiliary," was well handled by Mrs. Preston Hatcher, showing how the strong can help the weak.

Helpful and interesting talks were made on Social Service work; "Workers' Club and Sanitation," Miss Sue Ramsey; "Colored Woman's Community Clubs," Mrs. H. B. Trimble; "Working Girls' Club," Miss Mattie Malone; "Working for Rural Development," Mrs. P. W. Furry.

Miss Arthur of Little Rock spoke on "Extension Work in Home Economics for Rural Districts."

Resolutions were adopted in reference to the following matters pending

## REV. A. B. MOWERS ADVOCATES NERVE REMEDY.

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

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

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

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

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

MILES MEDICAL CO., Elkhart, Ind.



**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

## SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. 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 and most harmless stomach doctor in the world.



before Congress, "Child Labor Law, Federal Censorship of Moving Pictures, National Prohibition and a Constitutional Amendment in reference to Polygamy."

A letter received from Miss Gibson of the Training School told of the good work being done by our Arkansas representatives, Miss Minnie Lee Edison, of Jonesboro; Miss Bessie Bunn, of Little Rock, and Mrs. Grace Driver of Walnut Ridge.

A sweet and touching story was told by Miss Leta Cockman of Jonesboro of "The Jesus Birthday of a Little Korean Prince."

"Why the Battle of Waterloo was lost was discussed by Mrs. W. A. Steele of Van Buren. She spoke of the cause of the defeat of Napoleon, comparing his loss with that which is often ours because of loss of interest and failure to do the work at the time it is most needed to be done.

The report of the Treasurer, Miss Mary Fuller, showed that the Conference had raised for dues, \$4,527.36; Pledge, \$4,499.26; Retirement and Relief, \$179.42; Scarritt Endowment, \$131.45; Week of Prayer, \$615.80; Specials, \$465, making a total of \$10,418.29. The operating Conference expense for the carrying on of the work is 4 3-4 per cent. Several discussions on "How We Do" were entered into by the delegates and many practical suggestions were given for the furtherance of the work.

The topic, "The Cherry Tree" was led by Mrs. W. L. Oliver. This tree had much bad fruit called "difficulties" that were to be cut off with little red hatchets. It also had some good fruit called "successes." The first difficulty, "How to Make Children's Programs Interesting," was removed by Mrs. W. O. Wilson, as she told of the things she had used successfully, in addition to the regular program. Mrs. H. B. Trimble removed the second difficulty in showing the "Value of the Story Hour."

The difficulty, "How to Correlate the Junior League and Junior Missionary Society," was not removed. It still remains to stay the growth of the tree.

Mrs. A. B. Haltom, by showing how interesting the trip was that "Jack and Janet made around the world," removed the difficulty of "Mission Study" for children.

Telegrams were received from the mayor and official board of Van Buren asking for the Conference of 1917. Invitations were also received from Jonesboro, Helena, Conway, Clarks-ville and Fayetteville. Van Buren was selected as the place for the next meeting.

The watch word for the year is

## WANTED

25 MORE YOUNG MEN AND WOMEN to begin at once preparing for positions as bookkeepers, stenographers, salesmen, railway mail clerks and other clerical positions in Little Rock and vicinity, and in the government service. Personal instruction by experts in day or night school. Positions guaranteed. May pay half of tuition while learning and balance after taking position. Lessons by mail.

Write at once for full information.

SOUTHWESTERN  
BUSINESS COLLEGE  
206½ Louisiana St.,  
LITTLE ROCK, - ARKANSAS

### ANY INTELLIGENT PERSON

May earn steady income corresponding for newspapers. Experience unnecessary. Correspondents' Press Bureau, Washington, D. C.

"Preparedness"; the motto, "Study to Show Thyself Approved Unto God," and the Conference hymn, "Something for Jesus."

The work of the Jonesboro, Clarendon, Blytheville, Osceola, Brinkley and Searcy Juniors and Batesville and Jonesboro Young People was reported to be especially fine and their names were placed on the Honor Roll. The Banner was awarded to the Blytheville Juniors, this being the third year they have had this honor.

"Harvest Day," a day when a special effort will be made for full reports along all lines is to be arranged for early in December, before the rush of the Christmas shopping. It is desired that every society observe this day.

A pleasing feature of the closing service was the song in Chinese, "He Leadeth Me," sung by Mrs. N. F. Drake, of Fayetteville, who has spent several years in China.

The meeting closed with an address on "How to Make Our Best Better," by Rev. F. M. Tolleson, after which all present clasped hands and sang,

"Blest be the tie that binds,  
Our hearts in Christian love.  
The fellowship of kindred minds,  
Is like to that above.

When we asunder part,  
It gives us inward pain,  
But we shall still be joined in heart,  
And hope to meet again."

A standing committee on Social Service Work was appointed by the president, consisting of Miss Nellie Denton, Mrs. S. G. Smith and Mrs. A. E. Holloway. Alternates to the Council meeting in Atlanta, Ga., April 12-20, Miss Mary Fuller and Mrs. H. H. Watson.—Mrs. Henry Hanesworth, Recording Secretary.

### SUBSCRIBE NOW FOR THE COUNCIL DAILY.

Mrs. Hume Steele writes: "Plans are in the making for the coming session of the Woman's Missionary Council, which convenes this year in Atlanta. The official organ of the Council, as heretofore, will be the Council Daily, and this little sheet will contain news of the daily proceedings of the body and give to the public an insight into the great work that is being done by the women of the Church for the needy in our own and other lands. Miss Haskin, editor of the Young Christian Worker, who so ably conducted the paper last year, will again have charge, and associated with her will be Mrs. E. B. Chappell, the efficient editor of the woman's pages of the Voice. These ladies are planning to make this the best issue the paper has ever had, and they ask your support and co-operation. In order to secure prompt delivery, it will be necessary for you to send in your subscriptions early. Send all orders to Mr. John Hancock, care Foote & Davies, Atlanta, Ga. Price, 25c. Mr. Hancock is prepared to give prompt attention to all orders, and the paper will go out in due form this year. Place your orders promptly, as none will be received after April 12."

### NORTH ARKANSAS CONFERENCE.

At the recent annual meeting, held in Jonesboro, the Conference officers were elected, as follows:

President, Mrs. F. M. Tolleson, Jonesboro.

First Vice President, Mrs. H. H. Watson, Paragould.

Second Vice President, Mrs. W. L. Oliver, Van Buren.

Corresponding Secretary, Mrs. J. M. Hawley, Batesville.

Recording Secretary, Mrs. Henry Hanesworth, Augusta.

Treasurer, Miss Mary Fuller, Augusta.

Superintendent of Study and Publicity, Mrs. A. B. Haltom, Walnut Ridge.

Superintendent of Social Service, Miss Nellie Denton, Fort Smith.

Superintendent of Supplies, Mrs. J. H. Zellner, Prairie Grove.

### District Secretaries.

Batesville District—Mrs. W. P. Jones, Batesville.

Booneville District—Mrs. Joe Howard, Danville.

Conway District—Mrs. S. G. Smith, Conway.

Fayetteville District—Mrs. N. F. Drake, Fayetteville.

Fort Smith District—Mrs. W. A. Steele, Van Buren.

Helena District—Mrs. H. B. Trimble, Clarendon.

Jonesboro District—Mrs. Preston Hatcher, Jonesboro.

Paragould District—Mrs. W. D. Taylor, Imboden.

Searcy District—Mrs. Henry Hanesworth, Augusta.

### ITEMS FROM AUXILIARIES.

#### Stamps.

From Stamps comes the report of another Young People's Society. The Mary L. Rhodes Bible Class of young ladies has organized as a young people's society. They meet once a month for program and social meeting, and are studying "New Light in an Old Land" at the Sunday school hour.

The adult society at Stamps has 46 members and is organized in every department. A cooking class is conducted under the auspices of the Social Service Department.

#### Fayetteville.

The installation of officers of the Junior Mission Society of Central Methodist Church occurred Sunday morning during the time of opening exercise of the Junior Department of the Sunday school. In the absence of Mrs. Ralph Lewis, ex-officio Superintendent of Junior Society, Mrs. W. C. Murphy, superintendent of Social Service of the Woman's Missionary Society, was in charge of the ceremony, which opened with song and prayer and concluded with a responsive service conducted entirely by the forty young people themselves. The officers installed were as follows: Robert Duggan, president; Dorris Drake, first vice president; Edna Soule, second vice president; Mary Virginia Vinceneller, superintendent of Study and Publicity; Virginia Reynolds, recording secretary; Dorothy Jones, superintendent of Social Service; Helen Cannon, corresponding secretary; Frances Parker, superintendent of Supplies.

#### Ashdown.

Many good reports come from Ashdown. On January 26 a particularly interesting program was given at the home of Mrs. N. L. Phillips. This was followed by a social hour and lively Bible contest. The ladies of this auxiliary are also aiding their pastor on the Social Service and Missionary Committees. The Sunday School Missionary Committee, which assists the Superintendent in making Missionary Day, the first Sunday in each month, a success, and work with the children is certainly most important of all our missionary work.

#### Hot Springs.

Third Street Church, Hot Springs, has a live auxiliary this year. Its last meeting was its largest and best of the year. The excellent program on "Immigrants" was an eye-opener to those who were not regular attendants. Five new members were added. Such meetings advertise the "King's Business" and add recruits to the workers.

## STOP! CALOMEL IS QUICKSILVER

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

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

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

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

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

#### DON'T USE SOAP

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

#### 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.

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.

#### YOUR SCHOOL NEEDS

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

## Sunday School Department

### Contributors:

A. L. DIETRICH.....Field Secretary, Gulf Division  
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REV. C. N. BAKER.....Field Secretary, Little Rock Conference  
207 Masonic Temple, Little Rock, Ark.  
REV. W. A. LINDSEY.....Field Secretary, North Arkansas Conference  
Batesville, Ark.

### SUNDAY SCHOOL LESSON FOR MARCH 12, 1916.

By Rev. A. M. Shaw.

Subject: Heroes and martyrs of faith.

Golden Text: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. Heb. 12:1-2.

Note: This lesson is appropriately given in close proximity to our last; for the death of Stephen is one of the finest examples of heroism and martyrdom in the cause of faith. To appreciate the lesson, the entire text should be read from the Bible, Heb. 11:12-1:2.

Outline: 1. The Meaning of Faith. 2. The Heroes of Faith. 3. The Power of Faith. 4. Final Victory Through Faith.

1. The Meaning of Faith. Heb. 11:1-3. "Faith is the assurance of things hoped for, a conviction of things not seen." (Am. R. V.) It is an act of the will as well as of the intellect, whereby we not only believe in Christ, but also lay hold upon Him, confide in Him, trust Him—yea, commit ourselves to Him, with the assurance that the final salvation "hoped for" and the conviction that the grace and help of the Infinite Power "not seen" will be realized in our lives here and hereafter.

"For by it the elders obtained a good report." Through faith, our forefathers received the testimony of God's approval upon their lives, and left a glorious record behind.

"Through faith we understand that the worlds were framed by the Word, etc." The visible universe, having no power to create, bears witness to an invisible creator, a fact which we can only "understand" when faith has carried us into the invisible.

2. The Heroes of Faith. The eleventh chapter of Hebrews has been not inaptly called the Old Testament Hall of Fame, for in it the author names sixteen of the world's greatest examples of faith, and alludes to many more. Four of the most illustrious are—(verse 5) Enoch, who far back in the dim twilight of history, in an environment of ignorance, superstition, strife and sin, "walked with God." His story is very short, but it bears eloquent testimony to his sterling character and heroic faith. So pure and true was he that "he was not, for God took him."

(Verse 7). "Noah, being warned of God of things not seen as yet," devoted many years in preparing an ark, and seeking to win his fellows to faith in God and upright living.

(Verses 8-19). "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Not as an ordinary adventurer, in search of a new country, but as one who had heard the call and the promise of God, and who obeyed the one because he

believed the other. Like most of the Old Testament characters, Abraham was largely a man of his age, and hence not to be looked upon as a model of Christian piety, but his faith met every test, and is worthy of imitation to the latest times. "He believed God and it was counted unto him for righteousness."

(Verses 34-27.) "Moses, when he was come to years" deliberately turned his back upon the highest honors, the rarest pleasures, and the richest treasures, that could have been offered to a man in that age; because, in accepting them he would have had to deny Jehovah and repudiate his religious principles, and because he had faith in "Him who is invisible," and "had respect unto the recompense of the reward," he chose to suffer affliction with the people of God, and to bear, even in those early times, the "reproach of Christ." If his name and influence which live in all civilized lands today, over-topping all others here save of the God-man, did not fully indicate his wisdom in all this, then that brief scene on the Mount of Transfiguration, when he came down from the unseen glories to talk with the Son of God in the supremely crucial hour of His life, would vindicate it a thousand-fold.

3. The mere mention of these names calls up the great deeds which tell of the power of faith. Verses 32-38 recount two kinds of victories of faith. (1) What the faithful were enabled to do: "Subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire," "waxed valiant in fight, turned to flight the armies of the aliens," "received their dead raised to life again." (2) What they were enabled to endure: "Others were tortured, not accepting deliverance," "others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." "They wandered in deserts and in mountains, and in dens and caves of the earth." This is the supreme test of faith. It means much to do the will of God; it means a great deal more to suffer His will; to endure all things for His sake.

(Verses 39-40) "These all, having obtained a good report through faith, received not the promise," which was only fulfilled and perfected, for them and for us, in the oblation offered and the atonement made, by Christ, in His death.

4. Final Victory Through Faith. (Chap. 2:5-1). "Wherefore." The word denotes that the exhortation which follows is based upon what has been said above. "Seeing we also are compassed about," surrounded on every hand, like the contestants in the Greek games and races—"by so great a cloud"—a word often used by the Greek writers, for a throng, or vast number—"of witnesses." Just as the runner or the athlete knows that among the spectators many are clamoring for his defeat and cheering his antagonist, while many others are

urging, applauding and cheering him; so, in our Christian race, while the multitude of demons and wicked men and institutions, are seeking to discourage and hold us back; all the good of faith who are already ascended, among them, many of our own dear ones—and the Father, and Christ, and the Holy Spirit, and all the shining host of heaven, are friendly witnesses, cheering us in the race and yearning for our triumph. "Let us lay aside every weight"—as the runner who has trained with heavy shoes, or with weights on his feet, casts them off, and as the athlete strips for the contest; so let us cast off all that weighs us down—all that impedes the progress of the soul. "And the sin that doth so easily beset us"—that surrounds us on every side, that is so convenient and so easy to yield to—especially that sin which we most easily fall into, "and let run with patience the race that is set before us." Let us run, and keep running—to the goal!

(Verse 2.) "Looking unto Jesus," or rather, "off-looking unto Jesus." Looking away from all else, looking only to Him.

"The Author." The term signifies at the same time, "the inventor" or "starter" of this Christian race, and the "judge," umpire, or referee, of the contest. "And finisher"—perfector and rewarder of our faith. "Who for the joy that was set before Him"—the joy that ever comes to him who finds all by giving all, "endured the cross," with all its physical and mental torture, "despising the shame," counting it as nothing. Shame itself is a badge of immortal honor, when borne in a righteous cause. "And is set down at the right hand of the throne of God," His rightful place, and a place where He in turn promises to award to all who "overcome" in His name.

Lessons. 1. Right thinking men will ever despise a cheap religion. 2. If we ever win heaven, we must be heroes. 3. If we ever win the world for Christ, it will be through heroic faith and consecration. 4. There is no such thing as half-hearted Christianity; if it isn't heroic it is spurious; if it doesn't mean everything it means nothing.

### SUNDAY SCHOOL NOTES, LITTLE ROCK CONFERENCE.

#### Our Honor Roll.

1. Winfield Memorial, Little Rock.
2. First Church, Hope.
3. First Church, Arkadelphia.
4. Oaklawn, Hot Springs.

#### Encouraging Reports.

While your secretary has been disappointed that many other superintendents have not added their schools to the above list, yet there are many things to encourage him. Almost every mail brings us a good report from some school stating that it has added ten or twenty points to its "Efficiency." Several schools have reached the 90 per cent standard. Brethren, this is good. But the boys and girls in your school, deserve the best. Let us not be content till our schools meet the "Standard of Efficiency" test as set by our General Conference and commanded by our Discipline. Won't you determine to place your school on the "Honor Roll" by Easter Sunday?

#### Another Teacher Training Class.

Fairview, Texarkana, reports the organization of a Teacher Training

Class last week. College Hill reported one a few weeks ago. Watch the Texarkana District. Somebody is wide awake down there. Won't you determine to have one in your school by Easter Sunday? The North Alabama Conference reported 18 new teacher training classes last month. What about the Little Rock Conference? Can't we report 25 new classes by Easter Sunday?

### What About That Organized Bible Class?

Have you enrolled it in the great Methodist family of "Wesley Bible Classes" yet? Remember that you do not have to reorganize the class, or even change its name. There are many "Baraca Wesley Classes." Just join the family by sending 25 cents to Dr. Bulla and getting a "certificate of registration."

### Where We Stand?

There are seven Conferences in the Gulf States Division. As to Wesley Bible Class enrollment, they rank as follows: North Alabama, 497; Alabama, 423; Mississippi, 136; North Mississippi, 117; Louisiana, 111; North Arkansas, 93; LITTLE ROCK, 41. This is a very poor showing. Yet I am persuaded that we have nearly as many organized classes as the other Conferences. What is the matter? Is it because we do not love the Methodist Fraternity as well as others do? Brother Superintendent, let's get busy and enroll that class. Won't you join in an effort to report one hundred Wesley Classes by Easter Sunday?

### The "Seven-in-Seven" Campaign.

Did you get my letter begging you

### GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender, little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

### GET THE BEST!

This is PRAISE AND THANKSGIVING, the 320-page new song book for 1916, to which S. W. Beazley, A. J. Showalter, J. D. Patton, T. B. Mosley, C. H. Gabriel, B. B. Beall and H. M. Eagle are the largest contributors, more than 100 of the songs being from these foremost gospel song composers of America.

The price is 30 cents a copy for the limp binding, or 35 cents for the board binding, but 25 cents in stamps sent to THE A. J. SHOWALTER CO., DALTON, GA., will bring you a sample copy of the limp binding. Forty thousand copies were demanded of the printers in 30 days, and that is the best evidence that you will be pleased with it. Mention this payer when you write.

**625 NEW Bible STORIES**  
Illustrations & Scripture Anecdotes  
Interesting Stories for Bible Talks, Christian Workers and Home Instruction. Arranged under Topical Heads for use of Speakers, Teachers & General Reading. Complete Manual of New World Pictures on Bible Subjects. Vest Pocket size, 128 pp., Cloth, 25c; Mar. 35c; postpaid. Agents wanted. GEO. W. NODDLE, Modern Bldg., Chicago, Ill.  
Address Dept. M.

to line your school up with the "One-to-Win-One" campaign? Did you catch the significance of "Seven-in-Seven"? Are you going to do your part toward adding seven thousand pupils to our Sunday schools in the next seven weeks? It means just one thousand for your district. What is the goal for your school? Remember, the campaign starts next Sunday and ends Easter Sunday. Many schools are already in the campaign. Are you lagging behind?

#### What Others Say.

My desk is flooded with good letters concerning this campaign. Here is what some of them say:

"I have just received your letter. It looks like business. I will write and encourage the boys to push the 'Seven-in-Seven' campaign with earnestness and vigor."—W. C. Davidson.

"I like the letter that you are sending out. I will co-operate with you in any of your plans, and will do everything in my power to help push the 'Seven-in-Seven' campaign."—B. A. Few.

"We are entering into a campaign for 100 new members for our school as our share of the 1,000 for our district. I am writing to all the superintendents of the Texarkana District urging them to enter the campaign for seven thousand new members."—J. W. House, Supt. Fairview Sunday School.

#### Pine Bluff District Solid for the... Campaign.

Your secretary attended the Pine Bluff District preachers' meeting at Stuttgart last week. It was a great meeting in every respect. The "Win-One" campaign took precedence over everything else. The Sunday school secretary was given right of way. Brother Sage and his band of noble preachers promised to push the Sunday school end of the campaign throughout the district. We are expecting the Pine Bluff District to bring in her thousand easily.

#### New Sunday School Church at Gillett.

While pastor at Gillett five years ago, my chief disappointment was our small Sunday school and the lack of children to increase it. But wonderful things can happen in five years. When I returned last week I found our church literally overflowing with children. But they have a pastor who is equal to the needs of this splendid school, and already he has begun the erection of a new church, built especially to accommodate his school. Who else will outgrow their church within the next seven weeks?

#### Five New Schools on One Circuit.

The itinerant wheel last Conference rolled Brother S. B. Mann clear out of the state. He writes from Bloomburg, Tex. But he is still organizing Sunday schools within the bounds of the Little Rock Conference. He has organized five new schools on the Bright Star Circuit since Conference. Good for Mann! If Brother Biggs is not careful, some Texas P. E. will kidnap this wide-awake Sunday school pastor.

Finally, brethren, remember "Jubilee Week," April 24-May 2. What will invigorating to the pale and sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children, 50c.

### EPWORTH LEAGUE.

#### THE EPWORTH LEAGUE FOR MARCH 12.

By Rev. H. C. Hoy.

#### Causes of Failures in Life.

Scripture References: Proverbs 10:1-32.

The lack of energetic application usually results in failures. The diverting strength into many channels brings no results. Opportunities and time, when not seized by the forelock, pass from one's grasp, never to return. Procrastination is the father of most failures. The habit of borrowing from the future what you ought to get in the present hinders many from ever accomplishing their hopes.

1. Proverbs 10:4—"He becometh poor that dealeth with a slack hand." Many people fail to use their entire strength on the work at hand. Their grip upon themselves is loose, with the result that they lose valuable time and strength. About as much time and strength is required to do work slothfully as is needed to do the undertaking well. Moreover, the slothful work discredits one's ability and discourages further attempts, while a neat job honors one and encourages him for new tasks. Many allow the mind to drift instead of gripping it with a firm will, and forcing it down to the purpose in hand. A student can never master a subject until he determines to think of that study only. Some never make good students because they are too lazy to concentrate their minds. The secret of success is never to do things in halves, but in wholes. The more one grips himself, the greater will be his ability and desire to develop such a hold on himself. The less one cultivates a tight grip, the weaker will be his ability and desire to develop such a hold on himself, and one's laziness grows in proportion as he gives himself over to that habit. A job badly begun is hard to right. The man who undertakes a piece of carpenter work and dawdles at it, allowing his tools to slip, will find that he is not wanted. The same is true of church work. The only way to do a thing well is to force yourself to respect the work in hand, make it the most important thing in the world just then. Success always repays one for the effort, and the joy of doing well makes one happy. Why make a mess out of life by handling your talents with a slack hand? When you put your hand to the plow, hold it tight. There need be no disappointments when one has done his best. The man who succeeds is the person who never allows his grip to relax. The time never comes when one may retire and leave the work to itself, for it will go to pieces. Everything is built around the personalities of men. And the moment the one around whom things are built becomes slack, progress ceases. This is true in the religious world. It is a wonder the Church has done as it has when we consider the manner in which it is run. No business in the world is run so haphazardly. The only reason that the Church has survived is because it is Divine.

you have to show as a result of the campaign? How many old pupils won back to your school? How many new ones added to your roll? And, most important of all, how many precious souls won through our Sunday schools for Him in whose name we work. I am praying for you. I need your prayers.—Clem Baker.

2. Proverbs 10:5—"He that sleepeth in the harvest is a son that causeth shame."

When a man grips himself well and prepares the way for the harvest, then he is expected to be ready to exert himself to the utmost while gathering that harvest. The man who is not willing to lay himself out to the fullest extent of his power at certain periods of his life will lose the benefits of all previous labors. Do not be afraid you will do too much, for the ones who do their best are the ones who accomplish real good in life.

The most pathetic thing in the world is that so many are throwing away the time that they should be reaping, in frivolity. It is one of the greatest losses to the world today. The grain is blowing away while God's professed followers sleep in snug comfort. The greatest opportunity of saving the world is here, while so-called Christians waste their time and substance in luxurious selfishness. Our people refuse to be stirred from their complacency. They are content to have plenty, and refuse to make the great renunciation for the Kingdom of God. The people of the heathen world are hungering for the gospel, and Christendom will not wake up to the need, but will persist in slumbering on in their wealth until their wealth will rot out their power of existence, and they will sink into oblivion. They will grow selfish in their sleep and die from the fatty degeneration of the national heart. What are you doing as a Church, as a League, as a people, for the Kingdom of God? What has been your ideal for the salvation of those around you? Have you really saved anyone? Is the Church doing anything to save souls? Are you asleep when so many are being lost? Let us awake, for we are putting the Lord to shame, and the devil is gathering the harvest that is rightfully ours.

3. Proverbs 10:8—"The prating fool shall fall."

It is an easy matter to talk and promise what we are going to do. If talk would make a person successful there would be no failures. Many people talk themselves into believing that they really have accomplished something worth while, when they have really done nothing and the world has lost respect for them.

If talk would save the Kingdom of God, the world would have been saved long ago. But because people have talked a great deal and done little, we find that we have much to accomplish. We plan things and never realize them; then in reality, if we had half tried, we could have accomplished the work. People find that the Church, as a whole, today is not at work; a few do the work of many. The many depend on the faithful in every community to do all the work. Let us get all to work. Everyone should feel his responsibility in the work. If we had less talk and more real work we would win more respect from the world. Let us make big resolves, but also let us follow up those resolves with good work.

4. Proverbs 10:17—"He that refuseth reproof erreth."

Reproof is good for one. It reminds him of his shortcomings. If a person never knew his weaknesses there would be but little chance for him to improve. Our critics are often our greatest friends. However, few people are willing to submit to reproof, with the result that they never mend their ways, and this brings them to their final ruin. They have slain the prophets who were their real friends

because the prophet was honest. How many nations have lost their right to exist because they would not heed reproof of their best men, but listened to the flattering fools? How many kings and great men have been ruined because they had rather hear flattery than truth. Let us learn to admire truth if it is a rebuke to us, and walk in the paths of truth always.

5. Proverbs 10:18—"He that uttereth slander is a fool."

The man who wrote those words knew that slander uttered would return to the one who uttered it and ruin him. We get that which we measure out to others. If we measure out slander we shall get slander in return. People who utter slander are fools, for it is something that helps them not and causes much suffering to others. It is the greatest folly of all, since it is easily avoided and brings no returns, not even temporarily. Thus, there is no possible excuse for it. If the world was free from this viper of the human tongue, many souls that are now lacerated would be healed, and unborn generations would be happier. Many lives have been ruined because of this folly. More real misery has been caused in life by slander than by any other sin in the world.

#### BACKACHE, SWELLING OF HANDS AND FEET.

Dear Editor:

I appeal to those of your readers, who are bothered with backache and a constant tired feeling to give "Anuric" a trial. It is a remedy recently discovered by Dr. Pierce, of the Invalids' Hotel, Buffalo, N. Y. I suffered from backache, swelling of hands and feet, too frequent excretion from the kidneys and many other symptoms. Was unable to work, but after taking just one box of "Anuric" according to directions, I am again able to perform my daily duties.

(Signed) W. R. Bray.

Note:—Folks in town and adjoining counties are delighted with the results they have obtained by using "ANURIC," the newest discovery of Dr. Pierce, who is head of the Invalids' Hotel and Surgical Institute, in Buffalo, N. Y. Those who started the day with a backache, stiff legs, arms and muscles, and an aching head (worn out before the day began, because they were in and out of bed half a dozen times at night) are appreciating the perfect rest, comfort and new strength they obtained from Dr. Pierce's Anuric Tablets. To prove that this is a certain uric acid solvent and conquers headache, kidney and bladder diseases and rheumatism, if you've never used the "Anuric," cut this out and send ten cents to Doctor Pierce for a large sample package. This will prove to you that "Anuric" is thirty-seven times more active than lithia in eliminating uric acid—and the most perfect kidney and bladder corrector. If you are a sufferer go to your best druggist and ask for a 50-cent box of "Anuric." You run no risk, for Dr. Pierce's good name stands behind this wonderful new discovery as it has for the past half century for his "Golden Medical Discovery," a general tonic made from roots with pure glycerine which makes the blood pure, his "Favorite Prescription" for weak women and "Pleasant Pellets" for liver ailments.

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**GREGORY'S**  
LITTLE LIVER PILLS  
MILD - RELIABLE - SAFE  
Gentle Laxative—One Pill a Dose. Will relieve biliousness, indigestion, sick headaches, constipation and restores your appetite by gently regulating your liver. Free sample on request. At your druggist's, or by mail 25c.  
A TRIAL WILL PROVE THEIR WORTH  
C. J. LINCOLN CO., Little Rock, Ark.



## CHILDREN'S DEPARTMENT.

## WONDER.

Wonder if George Washington  
Did just the way we do?  
Wonder if he slid on ice,  
And now and then broke through;  
Slid on ice, and fought with snow,  
And whittled hickory sticks,  
Called his brother, "April Fool!"  
And played him April tricks?

Wonder if he shed his shirt  
Down beneath the beeches,  
Kicked his buckled slippers off,  
And his buckled breeches,  
Jumped into the swimming pool,  
And gave a splendid shout,  
Nice and shiv'y, clean and cool,  
While splashing like a trout?

Wonder did he sit in school,  
And try to work a sum,  
With bumblebees all bumbling,  
"Summer's come, summer's come!"  
If he used to count the days,  
And give a sort of sigh,  
'Cause—how queer!—there couldn't  
be  
A Fourth in his July?

Wonder if he ever took  
His history and read  
Tales of mighty generals,  
All glorious and dead,  
Turned the leaves and wished that he  
Could be a hero, too?  
Wonder if George Washington  
Felt just the way we do?  
—Nancy Byrd Turner, in *The Youth's Companion*.

## THE VALUE OF THE TRUTH.

"Oh, mother! He's going by!"  
And Esther pointed to the retreating  
figure of the mailman, just turning  
the corner of the street.

"Well, my dear," replied Mrs. Denham, quietly, "I hope you are not going to fret about this party. After all, dear, we are very new people here, and friendships take time."

"Six weeks isn't so very new," the angry tears were in Esther's eyes, "it's just that there are six girls in my class, and they've all been paired off for years! There isn't room for me. Nobody wants me."

"If you are worth wanting, they will, in time," consoled her mother.

"Time! I want to be asked to their Martha Washington party," was Esther's rebellious answer. "And today's the 20th!"

She gathered her books together, kissed her mother, and went off to school. At the very corner where the mailman had turned, she met Lillian Gryce and Annie Wynne. They did not at first see her, and she caught Lillian's words:

"Well, I've asked mother to ask Mrs. Williams to invite her."

THICK, GLOSSY HAIR  
FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

Joy flashed into Esther's heart, and up into her eyes. She drew quickly back, to avoid the awkwardness of a meeting, and followed them at an out-of-hearing distance.

It seemed to her that not only Lillian and Annie, but the other four of her classmates, were pleasanter and more cordial than they had been before, and she bubbled over with happiness.

The Martha Washington party was given by Mrs. Williams, whose daughter Anita, now at a boarding school in the next city, came home for every possible holiday. There was always a tea, and then games, with prizes, and refreshments, and a cheerful evening generally. Anita brought friends with her, and certainly no invitations were more prized than those which admitted to this festivity.

"Isn't it nice, mother?" laughed Esther, when she reached home that afternoon. "Now I will see that my dress is ready, and you'll make me a new cap, won't you?"

"But, my dear," protested her mother, "you must wait until the invitation does come! You may have misunderstood. The girls might have referred to some one else, or another party altogether."

"I feel sure they didn't," pouted Esther.

She went out to buy some ribbons for the cap, and on her return her mother met her with a smile.

"There it is." She gave Esther a large, square envelope. "I am glad, dear, since your heart seems so set upon it. Now I will make the cap."

Esther gave her the ribbons, and broke the seal with a beating heart. Alas, it contained nothing more exciting than an announcement of a spring millinery opening! Esther stared at the faces under the large hats, and thought they mocked her disappointment.

She ran upstairs to tell her mother. That was really her first impulse. But when she saw Mrs. Denham busy with the mob cap and the new ribbons, she turned and went quietly downstairs again. There was one more day—one more chance! And the cap had better be ready!

To her surprise, she saw Lillian Gryce coming in at the gate. Esther ran down to meet her.

"Mrs. Williams sent me to ask you to come to the Martha Washington party," explained Lillian. "She—in some way—her kindness made her stammer—your name wasn't on the list when she mailed the invitations, but she asked me to say she hoped you would come. And Annie and I will call for you," she added.

"Thank you very much. You are very kind," Esther was stammering a little. "When?"

"At five o'clock. I'll call at a quarter of."

And still Esther did not tell her mother. For she feared that Mrs. Denham, who was a little puctilious, might not wish her to accept such a "last minute" invitation.

"And I must go! I must!" Esther said to herself. "After all, I am invited, so what does it matter?"

"Who came, dear?" asked her mother, a little later.

"Lillian Gryce, mother. She says that she and Annie will call for me tomorrow."

"That will be very nice," answered unsuspecting Mrs. Denham. Esther felt a pang of shame—she had never deceived her mother before—but she kept silent!

But, when she came home from

school the next day, another large envelope lay awaiting her. And inside this was the bona fide invitation—a large, square, engraved card!

"How very odd," exclaimed her mother, "to send you two! Are you sure that the other was from Mrs. Williams? Where is it?"

"I threw it away," murmured Esther. And so she had.

"Threw it away!" Mrs. Denham turned to her, in even greater surprise. "Why?"

Esther's face turned sallow. To tell the truth might mean—no party! But she could not remember having told her mother an untruth, and she caught her breath.

"Esther," Mrs. Denham's face was very grave, "what does this mean? Did you receive the invitation yesterday, or only the promise of one?"

Esther did not answer. Mrs. Denham turned to the pretty Colonial costume she had put on a chair.

"Daughter," she said, "see what I bought for you this morning."

Esther looked. She saw a pretty brooch—a little silver hatchet and two coral cherries.

"You know what this stands for,"

went on her mother, "it reminds us of the value of the truth. We might, as a nation, have had lower ideals, if our first president had had them. And tomorrow is his birthday, Esther."

"Oh, I'll tell you," Esther cried, turning to her, "and then you won't give me that, for I have deceived you!"

She poured out the story, tears filling her eyes.

Before her mother could speak, a car stopped at the door. The bell rang. Esther was too distressed to answer the ring, so her mother admitted a tall, handsomely dressed woman in velvet and furs.

"Mrs. Denham," said the newcomer, "I want to call on you, and also explain the tardiness of the invitation I mailed this morning. Lillian Gryce told me of this little girl's existence only yesterday. I only heard that we had a new resident," she smiled as Mrs. Denham led the way into the parlor, "just before I went to Baltimore, and this is the first chance I have had to make friends. I hope you will let your daughter come?"

"With much pleasure," smiled Mrs. Denham. "I am so glad that George

# A Woman's — Problem

## How to Feel Well During Middle Life Told by Three Women Who Learned from Experience.

The Change of Life is a most critical period of a woman's existence, and neglect of health at this time invites disease and pain. Women everywhere should remember that there is no other remedy known to medicine that will so successfully carry women through this trying period as Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs. Read these letters:—



Philadelphia, Pa.—"I started the Change of Life five years ago. I always had a headache and backache with bearing down pains and I would have heat flashes very bad at times with dizzy spells and nervous feelings. After taking Lydia E. Pinkham's Vegetable Compound I feel like a new person and am in better health and no more troubled with the aches and pains I had before I took your wonderful remedy. I recommend it to my friends for I cannot praise it enough."—Mrs. MARGARET GRASSMAN, 759 N. Ringgold St., Philadelphia, Pa.

Beverly, Mass.—"I took Lydia E. Pinkham's Vegetable Compound, for nervousness and dyspepsia, when I was going through the Change of Life. I found it very helpful and I have always spoken of it to other women who suffer as I did and have had them try it and they also have received good results from it."—Mrs. GEORGE A. DUNBAR, 17 Roundy St., Beverly, Mass.

Eric, Pa.—"I was in poor health when the Change of Life started with me and I took Lydia E. Pinkham's Vegetable Compound, or I think I should not have got over it as easy as I did. Even now if I do not feel good I take the Compound and it restores me in a short time. I will praise your remedies to every woman for it may help them as it has me."—Mrs. E. KISSLING, 931 East 24th St., Erie, Pa.

No other medicine has been so successful in relieving woman's suffering as has Lydia E. Pinkham's Vegetable Compound. Women may receive free and helpful advice by writing the Lydia E. Pinkham Medicine Co., Lynn, Mass. Such letters are received and answered by women only and held in strict confidence.



## NEWS OF THE CHURCHES.

## PREACHERS' MEETING PINE BLUFF DISTRICT.

The preachers of the Pine Bluff District met at the call of Rev. J. A. Sage, Presiding Elder, at Stuttgart, February 21, for an efficiency conference. The meeting was opened with devotional service by Rev. R. R. Moore of DeWitt. The Presiding Elder, Rev. J. A. Sage, then explained the purpose of the Conference, saying that it was two-fold, first, to discuss "the One-to-Win-One" campaign and determine how we are going to handle the work in the respective charges; second, to discuss the Missionary interests of the district, with special reference to "The Every Member Canvass" to be made in the month of May. Nearly all the preachers of the district were present. Rev. J. A. Parker of Little Rock District was a visitor and led the devotional service Wednesday afternoon. Rev. J. A. Sage is much loved by all the pastors of the district as evidenced by the exceptionally large attendance of the preachers at the Conference.

Rev. Frank Hopkins of Swan Lake preached a strong sermon Tuesday night on "The Eternal Verities."

A unique and beautifully thrilling service was that on Wednesday morning from 8:30 to 9:30, when the preachers told the experience of their individual conversion, the incidents connected with, and environment surrounding same. It was a great occasion long to be remembered. Rev. J.

and Martha Washington are honored still.

"O, mother!" Esther threw herself into her mother's arms when the visitor had gone, "only suppose I had told you an untruth, you'd have known at once, and never trusted me again!"

"You didn't, I am thankful to say." Mrs. Denham smoothed the tumbled hair. "I should have wanted to trust you, but confidence is earned. I don't think I could have let you go, and now I am glad that you will have this pleasure."

Esther picked up her little brooch and looked lovingly at the silver hatched and coral cherries.

"Thanks to George Washington," she answered.—Frances Harmon in Zion's Herald.

## 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.

R. Rushing led the service. Rev. E. R. Steel led in the discussion of "the One-to-Win-One" campaign, followed by Rev. H. F. Buhler on "Methods I Have Used." Every pastor in the district spoke on the campaign plan, and all agreed to do their best to make it a success. Rev. E. R. Steel preached a most inspiring and convincing sermon at 11 a. m. Wednesday, setting forth the dire need of heroism, consecration, and activity in the laity and ministry of Christianity. Rev. C. N. Baker, the Conference Sunday School Field Secretary, made a very enthusiastic speech in behalf of the "Seven and Seven" campaign he is launching to win 7,000 pupils to the Sunday schools of the Conference by Easter. Teacher training, enrollment of Wesley classes was urged. Dr. James Thomas spoke on Missions in a very touching and appealing manner. He mentioned the great work the Church was doing in Arkansas, and his appreciation of churches' and pastors' response to the apportionment made for the payment of the Arkansas Methodist. Rev. H. F. Buhler spoke of the Conference Epworth League slogan, "At Least One League in Every Charge This Year." Several new Leagues have already been organized. Rev. M. N. Waldrup delivered his magnificent address, "The Missionary Urge," which is full of striking Missionary information and intensely appealing in force and power. The Conference then adjourned. The hospitality of the Stuttgart folks was beautiful and graciously kind. Rev. M. K. Irvin, the popular pastor and his efficient wife, as hosts of the Conference, saw to it personally that each preacher was highly entertained. Each one will be a booster for Stuttgart.—H. F. Buhler, Secretary.

## LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Devotional service led by Dr. Monk. Capitol View—(Gee). Good prayer meeting; Sunday school about normal. Good congregation Sunday morning. Sermon by Brother Harwell, Junior Pastor. League satisfactory.

Hunter—(Fizer). Good prayer meeting. Sunday school above the average. Good congregation Sunday morning; small crowd at night; good League service.

First Church, Argenta—(Wilkinson). Small attendance, but good prayer meeting. Fairly good Sunday school. Pastor had grippe Sunday morning, could not preach, talk by Prof. Radley, a consecrated layman. Small crowd at night.

Asbury—(Richardson). Good service Sunday morning, with large attendance. Sunday school up to standard. Usual number at League; attendance at night service mostly young people.

Highland—(Rodgers). Good prayer meeting. Good congregation Sunday morning; 236 in Sunday school. Had a fine sermon by our most efficient Sunday School Secretary, Rev. C. N. Baker, Sunday evening. He never fails to draw a crowd. These people are hard to be snow bound. Pastor still on the move.

Pulaski Heights—(Hundley). Excellent prayer meeting, with better attendance than usual. Our Mission prayer meeting doing good. Sunday school above the average. Services very well attended Sunday. Epworth League had a treat Sunday evening, by way of a talk, by Mrs. Jno. H. Hinemon. Held Church Conference.

Gardner Memorial—(Hively). Splendid prayer meeting. Large attendance at church Sunday morning; small crowd at night. Good growing Sunday School. Fine Epworth League service. Missionary Society organized and promises to do a fine work.

Twenty-eighth Street—(J. D. Baker). Next to largest attendance at prayer meeting Wednesday evening since pastor has been at Twenty-eighth Street Church. Fine congregation Sunday morning. Sunday school had an increased attendance in spite of snow. Small crowd at night. We shall feel the death of our Brother T. A. Stafford for some time to come.

Brother Fitzhugh is on DeWitt Circuit helping in a meeting. He sent in report of ten additions, and good congregations Sunday.

Brother Hammons is in Pine Bluff; sent in report of good congregation Sunday morning. Had fine sermon Sunday evening by Dr. Monk; two additions.

First Church—(Hutchinson). Had splendid prayer meeting. Good day Sunday. Dr. Monk preached Sunday morning. Dr. Coleman, some time professor in Southern College, spoke to League Sunday evening.

Dr. Monk reported being at First Church Sunday morning and at Winfield Sunday evening; enjoyed the day very much.

Brother C. N. Baker reported being at Gillett Sunday week, had a most enjoyable as well as profitable time. Attended the Pine Bluff District Preachers' Institute at Stuttgart last week. Preachers all up and doing—thrilled with the "One-to-Win-One" movement. Brother Baker urges the pastors of the Conference to take hold of the Sunday School Evangelistic Movement. The slogan is "Seven in Seven." Seven thousand new scholars added to Sunday schools in seven weeks. Many Sunday schools now taking up the movement in earnest.—Secretary.

## STAR CITY.

Having just received \$5 I am in a mood to indulge in journalism and while still a newcomer, tell of this work and its prospects.

Star City is a growing county seat. Three stores and seven residences are being built at present. The Methodist Church is alongside the other churches in all respects.

My wife and I landed here and found everybody interested. Many improvements have been made on church and parsonage. Water pipes are now being laid into the parsonage.

Collections for first Quarterly Conference were four to one over last year.

Great crowds attend preaching regularly and new appointments have been made.

We have just returned from Stuttgart, where a fine preachers' meeting was held. Brother Sage is still in his prime. He is much loved in this country, and is considered a fine preacher. Earth tremors are still being felt from his latest activity.

The parsonage and church property here occupy one-half block. The church faces Main street and behind it, at the summit of a sloping hill, stands the parsonage.

Being far from the maddening throng's ignoble strife, this parsonage offers unusual advantage for sermonic rehearsals. For should you read Talmage and have apocalyptic visions, you can jump from your chair, whoop and "holler" until the spell is gone and never disturb the neighbors.

Likewise with these roads. How often have you driven over bad roads, feeling bad, going over the points of your sermon until you were dizzy, only to get to the country schoolhouse feeling like Villa of Mexico does now.

Not so on the Star City work. One drives from home to the summit of the hill at the edge of town, and sees stretching out like a white ribbon a long pike road. Across unbridled meadows and foothills it runs until it loses itself in the purple rim of the horizon where the mountains cut into the heavens. One preaches, shouts, sings and rides to his appointment feeling like Daniel Webster about to deliver his Bunker Hill oration. He goes to the stand like a race horse, preaches like Lorenzo Dow, sings like a Negro Methodist, takes a good collection, and goes home with the horse at a canter. If it were not for the fact that our bishops are getting old I would stay here indefinitely.—Tom Rorie, Jr.

## CHIDESTER.

As we were sent back to this good people for this year, we will let you know that we are not dead, but sometimes it seems that way, for I want to know what preacher it is that can talk when the pounding crowd is before him, and on his table are all the necessities of life? My people chunked me through December, and in January, Carolina, which is fourteen miles away, pounded me and I was horseback, but I sacked it up and looked like a peddler coming in with what I could bring. I thought I had received more than I was worth when on last Thursday night the Chidester people walked in and laid \$12 worth on the table beside their love, which altogether makes about \$30 worth this year. These people seem to enjoy taking care of their preacher. We are moving along nicely here with the work. Have received eight members since coming back and expect more right away.

We have some as earnest, consecrated workers here as a preacher could want and especially some of the young people and more old people attend service on this work than any place I was ever around. There are

SAGE TEA DANDY  
TO DARKEN HAIR

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old, famous Sage Tea recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight, and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

some whose age ranges around seventy-five that attend regularly every service, perfectly white-headed they look good in the congregation. I love human souls and I only wish more would seek the light of the gospel of Jesus Christ.—L. C. Gatlin.

#### LINCOLN.

At the last Annual Conference the Bishop read me out for this place. I have heard of preachers climbing in the Conferences, but here is one that sure took a rise, from the valley low to the mountain top. But after all we have found some of the best people in the world. They get up and do things. Considering some things we have one of the best Sunday schools in the District—163 on roll, 129 present last Sunday. Good prayer meeting, fine congregation each Sunday. The Board of Stewards raised the P. E. and P. C.'s assessment from \$440 to \$621. We are doing some repair work on the parsonage and church at Lincoln, but the best of all we have had a glorious revival at Lincoln, Rev. W. H. Neal of Green Forest doing the preaching. Thirty-one conversions and twenty-five received into the Methodist Church last Sunday and others to follow. Some will go to the other churches. Brother Neal is fine help. Our Woman's Missionary Society is doing good work. We will reorganize our Leagues the third Sunday in March. We are expecting a good revival at each point on the work, God being our helper.—J. C. Gibbons, P. C.

#### A PROBLEM TO SOLVE.

While the great soul-winning campaign is on, our mind is drawn back to the fields of our own local labors in the Ozarks. My heart is bleeding for those mothers who are pleading and praying for laborers to be sent to rescue their sons and daughters. How can those precious souls be won to Christ without a preacher? and how can we send a preacher unless we press our Missionary claims? Let us labor and pray to send Methodism to their relief.—A Boy Preacher.

#### MEETING AT HOXIE.

We had a great meeting at Hoxie, Ark. The Rev. William H. Evans of Dallas, Tex., did the preaching. The town and vicinity were wonderfully stirred. I do not know how many towns in this country are asking for Brother Evans. At Hoxie there were 28 conversions and 28 additions to our church, and 18 children baptized, and, after a month, the revival is still going on. Brother Evans and I were acquainted when we were licensed to preach in the state of Tennessee, more than forty years ago. We have known each other ever since. He was successful as a pastor in the Memphis Conference, and for twenty-odd

#### A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

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#### OBITUARY.

**VANTREASE.**—William M. Vantrease was born in Madison county, Tenn., July 2, 1848, and came when four years old with his parents to Social Hill, Ark., where he lived the rest of his long and useful life. He married Miss Maggie J. Kirkman of Hot Spring county, Ark., December 24, 1868. A son and daughter brightened their home. The son died a few years ago. The daughter, Mrs. Edna Chamberlain, lives at Magnet, Ark. The wife, with the orphan children of her deceased son, live in the lonely home. Brother William Vantrease professed Christianity at 12 years old and joined the Methodist Church at Social Hill. Thus more than fifty years of his lifetime was given in service to his Savior. He served for years in the Social Hill church in the capacity of steward

years has been a great evangelist and has received many thousands into the church. His preaching draws all classes. Men who had not been to church for many years have come. Our people think that Brother Evans is the strongest preacher on the doctrines of the church that we have in the connection.—J. L. Batten, Pastor.

#### EARLE.

Our work at Earle starts well this year. We had fine congregations at both services Sunday, February 20. There were two additions at the morning service. The Sunday school is well attended and officers and teachers are efficient and faithful.

We have one of the very best Woman's Missionary Societies in the Conference. They have built and largely paid for one of the most modern and completely equipped parsonages in the North Arkansas Conference. It has all the conveniences to be had in the city except gas. We have splendid hot-water heating plant—Ideal Boiler and American Radiators. The home is mostly furnished. The Missionary Society will soon pay entirely for this comfortable home for their pastors. We have the District Conference meet with us March 2-5.—W. J. LeRoy.

#### MULBERRY.

At the last session of Conference the good Bishop read us out for Mulberry and Dyer. We found a very fine people of the old-time Methodist sort. Shortly after our arrival they gave us one of those old-time poundings that always make a preacher feel good. The Lord certainly has blessed us with a loyal people. Our work is progressing nicely. We have just closed a five days' meeting at Dyer; had thirty-seven conversions and eighteen accessions to the church. More will join later. We are expecting great things of the Lord. He is truly blessing us.—F. G. Villines.

#### WALDO CIRCUIT.

We were well received on our return to this charge. We have had two nice poundings beside many other kindnesses by many people of our own and other denominations.

We had an increase of fifty in both the Sunday school and church membership last year and a healthy advance in the finances. Our Sunday schools prosper, our prayer meeting is a thing of power, our congregations increase; our outlook is hopeful. Our Presiding Elder preached us three truly great sermons and our first quarterly Conference was a success.—J. J. Mellard.

and Sunday school superintendent. He has permanently impressed himself for good on the members of his home and community. He will continue to live by the stronger devotion of his relatives and neighbors for the principles he cherished. He had been afflicted many months, and death was a release to him into the healthy and larger life beyond. His widow and seven orphan grandchildren do not grieve as those who have no hope. His funeral was conducted by Rev. J. W. Harrell at Social Hill Methodist Church in the presence of a large gathering of friends and acquaintances. The sorrowing loved ones know where to find him. May they be faithful in our Savior's service until the heavenly reunion.—John F. Taylor.

**SACHFIELD.**—Mrs. Leota Sandage Sachfield, wife of W. N. Sachfield, was born in Gentryville, Spencer county, Indiana, April 29, 1896. Her father moved to Little Prairie, Arkansas county, Ark., when she was a child. There she grew to womanhood. She was converted when Brother C. N. Baker was on the Gillett work, and joined the M. E. Church, South, and lived a beautiful Christian life. January 25 she answered to the roll call of heaven, being a bride only thirty-six days. In the bloom of youth, with all of its prospects, she was in the midst of death. We sympathize with her heart-broken father, mother and brothers, and especially with her young husband, Brother Sachfield, who so soon had to give up his young bride. She was buried in Malcom cemetery. Funeral services conducted by her pastor.—W. F. Rogers.

**PATTERSON.**—William Frederick Patterson was born April 13, 1840, in Hines county, Miss. Later he moved to Attala county. When the Civil War broke out he joined the ranks of the Confederacy, being enlisted in Company B. Fourth regiment, Mississippi volunteers. He attained to the rank of first sergeant. He remained with the cause until the close of the war, in 1865. He was married September 7, 1865, to Miss Martha Jane Holt, to which union nine children were born. Two of this number have preceded him to the grave. He joined the Methodist Church at the age of 26 and remained a faithful member of the same to the last, being at the time of his final summons a member of the First Methodist Episcopal Church, South, of Fort Smith, Ark. In 1868 he moved to Yell county, Ark., where he lived until thirteen years ago, when failing health caused him to move to Fort

Smith, where he has since resided. He leaves a wife and seven children and thirteen grandchildren, who, together with an only brother, Mr. G. S. Patterson, of St. Louis, Mo., mourn his departure. He departed this life January 5, 1916, at 9:05 p. m. He was a man who loved his church, and, while unassuming in manner, always opened his home to the preachers. Their coming was always expected by him and his family. His home was the preacher's home. While the body is laid away to return to the dust from whence it was taken, his spirit has returned to God who gave it.—James Seehorn Seneker, Pastor.

**McKINLEY.**—Rev. James L. McKinley was born in Montgomery county, Ark., February 3, 1846; died November 24, 1916. He spent most all of his life in Montgomery county, rendering valuable service to the church, which he so well loved, and in aiding and assisting in every way possible to make glad the hearts of his fellow-men. He was first married to Delilah House, March 15, 1866. To this union eight children were born. Five are yet living. The living are Dan, Mrs. R. F. Spurling, Mrs. Wm. Carter, Mrs. John Wright and Mrs. Alex Long. The dead were David, Henry and Sibbie (wife of W. F. Echols). These children were taught from early childhood to be religious. I have heard this good man say that for twenty years of his married life he never let the altar-fires in his home die. Few men in the ministry or out can say so much. He was converted in July, 1860; licensed to preach July 19, 1884; ordained local deacon, November, 1888, and was ordained a local elder, December 6, 1896.

If Brother McKinley had been educated in his youth and enrolled in the regular itinerancy, the good he might have accomplished in the name of the Master, time and space would fail to tell. But, as he was, he did untold good. He was far above the average for common sense and sane judgment. While he was never considered a great preacher, his success in the ministry was considered great. He knew and loved the doctrines of the church, and preached them in demonstration of the Spirit and of power. We find that he had recorded more than 1,500 sermons since 1885, which he had preached. He preached more

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sermons, baptized and received more people into the church, conducted more funerals and officiated at more weddings than any other man who ever lived in his section of the country. This brief sketch of his life is being written at his request. I buried his wife the first year of my ministry. I wrote her obituary. He told me then, and has repeated it several times since, that he desired me to write his. I feel unworthy of the task. Many things which time and space would fail me to say might be truthfully said about him. That bright and cheerful face which we have so often seen has been hidden by the curtain of death; that friendly voice which I have often heard giving me fatherly advice, and admonishing me to be faithful till the end, has been forever stilled; and that stooped and bent, but manly form of his, which I have seen so often from my early boyhood as he would go tottering up the aisle and take his place behind the sacred desk to preach in his simple way the word of God, shall be seen no more. Yet in my heart he lives. God bless his memory. He is gone, but not forgotten. He leaves a second wife, his children, a number of other relatives and a host of friends to mourn his departure. He was buried in Grant's chapel cemetery by a well known and much loved friend and brother, W. R. Harrison, where he will sleep until the prophecy be fulfilled, "When I awake with thy likeness, I shall be satisfied."—A Friend and Brother, T. F. Hughes.

**CARMACKEL, SANDERS.**—On February 4, 1916, Mr. Robert Arthur Carmackel, aged 33 years, and Mr. James Sanders, 20 years, who were in the employ of Mr. M. Sanders, who is operating a little saw mill near Hermitage, were killed instantly. They were night watching and firing kilns of lumber, when a stack of green lumber gave way catching both men under it. We conducted the burial services of Mr. Carmackel at the Holly Springs Cemetery near the town of Hermitage. Mr. Carmackel leaves a wife and four little children in very dependent circumstances. Many people attended the burial and shared in the sorrow that the widowed wife and her children were undergoing. May God bless these bereaved ones. The body of Mr. Sanders was taken to Warren on the early train where his parents live. He was a nephew of the operator of the mill. We extend our love and sympathy to those bereaved ones and pray God's blessings on them.—J. C. Williams.

## QUARTERLY CONFERENCES

### NORTH ARKANSAS.

#### JONESBORO DISTRICT. (Second Round.)

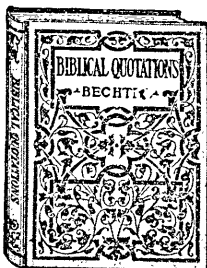
Earle	Mar. 4-5
Crawfordsville	Mar. 6
Lake City, B. Grove	Mar. 11-12
Barfield, Clear Lake	Mar. 12-13
Jonesboro Ct., P. Grove	Mar. 18-19
Fisher St.	Mar. 19-20
Brookland	Mar. 25-26
Trinity Ct., Pono	April 1-2
First Church	April 2-3
Harrisburg Ct., Bay V.	April 8-9
Harrisburg	April 9-10
Marked Tree and Lepanto, Lepanto	April 15-16
Nettleton and Bay, Truman	April 22-23
Marion	April 23-24
Manila and Dell	April 29-30
Blytheville	April 30-May 1
Blytheville Ct., D. Ridge	May 6-7
Luxora	May 7-8
Osceola	May 13-14
Willson	May 14-15
Whitton and Tyronza, W.	May 20-21
Gilmore and Joiner, G.	May 21-22
Vandale, C. Valley	May 27-28
Monette and Macey	June 3-4

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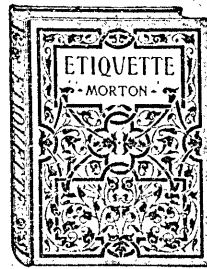
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Paragould Ct., Wood's C.	Feb. 26-27
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Pocahontas	May 14-15
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H. H. WATSON, P. E.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



# 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.

## Do Not Forget to Pray.

When every district and pastoral charge in the state is organized for our Evangelistic Campaign we shall just be at the beginning. Let us not think that our prestige will give us power. As a church, prestige is the result of power which is "from on high." The church without this power is a vast army on dress parade, without shot or shell. Brethren, let us hear the call to prayer.

## The First Miracle.

The first miracle wrought by the church after the day of pentecost was when Peter and John were on their way to a prayer meeting. Had the prayerless spirit prevailed then, as in some classes of our church now, this miracle would never have been recorded. A prayerless church cannot say: "In the name of Jesus of Nazareth rise up and walk."

## How We Should Pray for the Salvation of Others.

Unselfishly. It should be in the name of Jesus and for his sake. There is no promise that God will hear our prayer when we pray for something just because we want it. Our goodness or holiness, however perfect, does not give us this right. There is no arbitration in the matter of prayer. It must be in the name of Christ. If we can reach that point we can pray as fervently for the outcast as we can for the salvation of the children of our own household. This is the true spirit of the one who lives and prays for Jesus sake.

## With One Accord.

One of the strongest pleas ever made at the throne of grace is in the seventeenth chapter of St. John. It was the burden of our Lord's heart at the time, humanely speaking, he could but be most concerned about Himself. Yet he thought only of his disciples and the work that they were to do. The opening petition in this prayer, "Glorify thy Son," was to the end that He might glorify the Father, and that especially through the disciples and those who believed on Him through them. Here he laid down the principle most needed in religious achievements—union, oneness of spirit and purpose. "Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we." "That they all may be one; as thou, Father, in me, and I in thee, that they may be one in us; that the world may believe that thou hast sent me." And the glory which thou hast given me I have given them; that they

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may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one."

If the 108,000 Methodists in Arkansas will unite in such a spirit of oneness the "tongues of flame" will sit upon them and the multitudes will hear and be saved. Will we?

## Spiritual Economy.

"One shall chase a thousand and two shall put ten thousand to flight." This is spiritual economy. The ratio is a spiritual one. But how? By being one among ourselves—with one accord, all pulling for one common end, in God, and God in us; "God working in us, both to will and to do of his good pleasure." O the folly of dissipated effort among God's people! Let every church become an "upper room" till we are "one in Him." Then shall the prayer of our Lord be answered in us.

## What Do You Know?

What do you know about the religious condition of your community?

Do you know how many people in your charge are not members of the church?

Do you know how many of those who are not members of any church have a preference for some church?

Do you know how many of them were once members of some church, but for some reason, dropped out?

Do you know how many are not attending Sunday school, but are members of some church?

Do you know how many who attend your Sunday school are not members of your church who are old enough to belong?

Every live, up-to-date pastor ought to be able to answer these questions.

## The Mission of the Church.

"The mission of the church is the conversion of the world. Her most convincing testimony of life is her passion for lost souls. Her highest credential is saved man."—Rev. Lawrence L. Cohen, Jr.

## Christ Wants Every Man.

"Every man may not want Christ, but Christ wants every man, and it is the mission of the church to let every man know that fact. The church surrenders her place when her members reject the opportunity to serve. She ceases to have a mission when she refuses to seek and save the lost."

## The Tender Note.

It is the tender note of the gospel that wins folks to the Christ. Before the minister there sit men and women

into whose lives there have come sorrows, losses, suffering, disappointments, mistakes, sins, follies, sadness, loneliness. All these are at church with the hope of hearing a message which will soften their sorrows and enable them to forsake their sins. Harsh, vindictive, vituperative, unsympathetic preaching will not reach such men and women, but will effectually drive them from the house of God.

## A Consuming Passion.

No man ever does anything worth while who has not a passion for that thing. This is certainly true as regards soul-saving. We cannot win men till we have a passion for lost souls. An intense conviction must inspire the work. Oh, if we might only feel as David Brainerd must have felt when he said: "I cared not where or how I lived or what hardships I went through, if only I could win souls for Christ. While I was asleep I dreamed of these things, when I awoke my first thought was of this great work."

## Where to Begin.

Begin with those nearest you. Begin in your home, in your office, on the street, and everywhere there are Christless souls. Jesus reached the lost. We can do likewise. Surely the parent should be most concerned about the salvation of his and her child. God has placed this upon the parent as the first great responsibility.

## He Cannot Hold Them to God.

It is coming to be clearly seen that the pastor who cannot win men and women to God cannot hold them to God after an evangelist has won them.

## His Conscience Worried Him.

This writer heard a pastor say several days ago that his "conscience would not let him engage in the personal evangelism campaign." This same brother's conscience seems to forbid him winning folks to God in any other way.

## From Our Bishops.

"The supreme element in man's nature is spiritual, and his supreme need is spiritual awakening."—Bishop W. A. Candler.

"When and where has anything been done without wise planning. John Wesley was not only a great preacher, but a great organizer."—Bishop E. D. Mouzon.

"The greatest evangelistic field in the world is the Sunday school."—Bishop James Atkins.

"I sincerely hope that in all your present movement you may put a su-

preme emphasis upon the necessity of a new heart."—Bishop E. E. Hoss.

"We need to pray that men shall realize God."—Bishop W. R. Lambuth.

"Preach the Word, the doctrines, which alone can bring men to Christ."—Bishop H. C. Morrison.

"Strong works on evangelism are most helpful to any preacher, seeking to be a soul-winner."—Bishop E. R. Hendrix.

## The Pastor Vs. Evangelist.

"There are not a few people who look upon the evangelist as a man of singular earnestness; as one who is more anxious to win men to Christ than the ordinary pastor. Perhaps this thought is given by the evangelist himself. He appears to have a monopoly of zeal, and frequently gives the impression that his walk with God is different from that of other people. And in so far as this idea gets hold of the masses of the people, by just that much is the faithful, hard-working pastor underestimated and underappreciated."

## Things to Think About.

"A church asleep with dying sinners in her arms."

"Genuine revivals are born of prayer."

"The measure of faith must be the measure of blessing."

"The existence of the church depends upon revivals."

"Go, call thy husband."—Jesus.

"You will never convert a man by arguing with him."

"Christ was at the well before the woman arrived there."

"We are anxious for the young ruler, but not for the poor outcast."

"We like to save souls wholesale, but as a rule men are saved one by one."

"We must avoid dullness as a sin."

"Most physicians carry a case of remedies to be used in emergencies."

"Go, join thyself to this chariot."—Acts 8:29.

"The Spirit influences the human mind by means of the truth."

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