

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 16, 1916

NO. 11

THUS SAITH THE LORD, LET NOT THE WISE MAN GLORY IN HIS WISDOM, NEITHER LET THE MIGHTY MAN GLORY IN HIS MIGHT, LET NOT THE RICH MAN GLORY IN HIS RICHES; BUT LET HIM THAT GLORIETH GLORY IN THIS, THAT HE UNDERSTANDETH AND KNOWETH ME, THAT I AM THE LORD WHICH EXERCISE LOVINGKINDNESS, JUDGMENT, AND RIGHTEOUSNESS, IN THE EARTH; FOR IN THESE THINGS I DELIGHT, SAITH THE LORD.—Jeremiah 9:23-24.

GLORIOUS OPPORTUNITIES FOR PHYSICIANS.

Again and again while on earth Jesus ministered to the physical needs of men. Often his ministry to the body preceded his ministry to the spirit. Sometimes the restoration to health was accepted and the spiritual restoration refused. While we may be sure that Jesus came not simply to heal the body, yet we are equally sure that caring for the body was a part of his program. St. James, the Apostle of Common Sense, said: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Even if provision for the sick and hungry were not commanded and commended in the Scriptures, both by precept and example, sound judgment would suggest it as a means of approach to people who need spiritual help. It is, therefore, reasonable that medical missions have been regarded as invaluable. Lahore (India) representatives say: "Medical missions are an integral part of the message of Christ to this land, and, in some cases, as in the trans-frontier unopened lands, are the most effective evangelistic agency at present available." The Chinese Medical Commission of the Rockefeller Foundation has reported: "As a result of its investigations, the Commission unanimously recommended that the Foundation participate in medical work in China. The need for such work was found to be much greater than had been anticipated. Not only do the Chinese people lack almost all opportunity for modern medical treatment outside the relatively few centers where missionary and other hospitals have been established, but the development of modern conditions has resulted in an increase of suffering due to accidents and occupational diseases. A special responsibility, therefore, rests on Western civilization not only to mitigate the suffering caused by diseases prevalent in China before its contact with the West, but also to bring relief from the ill effects of the machinery of Western civilization. The Commission was greatly impressed by the noble work which has been done by the missionary societies in hospitals and medical schools, but the teaching and practice of modern scientific medicine requires such costly equipment that these societies naturally find difficulty in meeting the demands of the medical work." A recent writer, Rev. J. C. Robbins, says: "In addition to this clamant call of suffering and need from more than one-half of the world's men and women, there is the unprecedented opportunity for service to these non-Christian nations in establishing, promoting, and strengthening medical education, and raising up for these countries a medical profession skilled in the best science and technique of the West, together with the highest professional ethics and Christian sympathy. A conservative estimate for China alone will call at once for 300 additional medical missionaries for general practice, surgery in hospital, dispensary, and city work, and in the wide field of medical education, and the almost untouched realm of medical investigation in the field of tropical diseases. The opportunity to have some small part in providing China with a native medical profession for her vast multitudes is an opportunity that comes to our generation

alone." Every young Christian who expects to study medicine should consider the claims of medical missions. Medicine is a great profession. It is Christ-like in its real purpose, but may be practiced for money. Good doctors are needed at home, but how urgent the need in foreign lands where both soul and body of the patient requires treatment! Let every young physician who follows the Great Physician listen to the call of the Holy Spirit for his service where it will count the most.

CONSTRUCTIVE CORRELATION.

Commenting on the status of Northwestern University, the strongest institution of the Northern Methodist Church, the editor of the Central Christian Advocate wisely says: "We can never hope to have as a church a competent educational system, until we have a great university resting upon our many colleges, the upper story or dome, as it were, of our whole educational scheme. We have it not now. And in consequence we pay the penalty. Our education is a series of more or less isolated enterprises rather than a federation, petty duchies, as it were, rather than a vast estate. There should be three or four or five real universities, rich, ample, secure, patient, thorough, away in the forward of every branch of knowledge, where specially endowed men could work and test and discover and touch the source of things. There should be a dome under which the colleges should stand like pillars and porches, the colleges feeling the inspiration, the provision, the help of the university, the university performing in a hundred ways, in loans of professors, apparatus, books, program, ideal, a real, in fact an indispensable service to the college, its students, and to the better life of the Church in a thousand directions. Northwestern University is just on the threshold of that service. It has quite seven millions in property and endowment. It needs as much more. It will get it. It will then be able to do in all fields what it is doing now profoundly in certain fields." It is for such a university that we have stood and for which we plead.

A DELICATE SITUATION.

The great organizations of railway employees, the Brotherhood of Locomotive Engineers, the Brotherhood of Locomotive Firemen and Enginemen, the Brotherhood of Railroad Trainmen, and the Order of Railway Conductors, are preparing to demand of their employers, the railroads, an eight-hour working day. This will involve all the railways in the United States and a part of those in Canada, with a total mileage of 280,000. The number of men concerned will be some 300,000. While the demand is for an eight-hour day, the railroads claim that, on account of the peculiar conditions prevailing in the running of trains, it will not really decrease the actual time spent by the men at their tasks, but through provisions for the minimum wage and for extra pay for overtime will result in an approximate increase in wages of twenty-five per cent for the same amount of work, and a total increase in operating expenses of over \$100,000,000. It is claimed that the wages of these men have been already raised from thirty to forty per cent during the last decade. Statistics show that the average earnings of engineers are \$1,771.80, of firemen \$1,037.49, of conductors \$1,533.62, of trainmen \$1,023.26, while the average for all other railway employees is \$684.78. Of course, it is known that the wages of farm hands and mechanics are much less than the wages of these four Orders. We heartily sympathize with men who seek to reduce the hours of actual labor so that body and brain may not be overtaxed and opportunity may be afforded for improvement and recreation, and we believe in adequate compensation for service rendered. However, when wages are raised the fund from which they are paid must be increased or

others must lose. When we remember that many railroads have paid no dividends and others are in the hands of receivers, and recognize the demands for lower rates and better service, it is hard to figure out how the larger expense can be met. If the change adds \$100,000,000 to the operating expense, it means that every inhabitant of the United States on an average must pay \$1 a year to add to the wages of these employees. Then, the public is constantly demanding better tracks and stations, more trains, improved safety appliances, and modern conveniences. Legislatures and Commissions have reduced rates. The question naturally arises, how can the demands of these Brotherhoods be met? Are there economies that may be legitimately introduced? Can the employees render more valuable service in proportion to the increased wages? Are the Legislatures and Railroad Commissions ready to allow higher freight rates? Are the people willing to pay the higher rates? If these Brotherhoods insist on their demands and tie all the freight trains up with a universal strike, these questions must be answered. We do not possess sufficient information to warrant a suggestion of the correct solution. We are only presenting the situation because it is one which must soon be faced. The solution should be fair to all, to these high-class employees, to other employees, to stockholders and bondholders, and to the American public, which at last will foot all the bills. It is an extremely delicate situation and will call for patience, sanity, and wisdom on the part of all concerned. It may soon become the paramount issue, overshadowing wars and tariffs and politics. May moderation and wisdom prevail.

POLLUTING POLITICS.

A grand jury at Pittsburgh, Pa., has discovered sufficient evidence to convince the Philadelphia North American that the brewers contributed \$3,500,000 annually in that State to perpetuate the partnership with politics. According to the Texas Christian Advocate the brewers are convicted on their own evidence of spending over a million dollars a year to corrupt Texas politics. The Texas Attorney General was able to produce their letters and documents to the number of 25,000 incriminating them, hence the brewers were forced to plead guilty and paid heavy fines. The money had been used to promote anti-prohibition legislation, combat prohibition elections, pay poll taxes, and carry on a propaganda for the saloon. No wonder it is hard to carry State-wide prohibition in Texas. These revelations should turn the tide. Texas will yet shake off this vile bondage and join the galaxy of sober States. Let us be watchful in Arkansas. Liquor men are working quietly to elect local option candidates and overthrow the results already gained. Let no good man be deceived. Scratch all who are known to be for local option, because that is now the last refuge of the saloon.

The civilization of today, having been leavened with Christianity, is superior to heathen civilization, but is not yet Christian.

The more puzzling your problem, the greater should be your gratitude when God helps you successfully to solve it.

God is only able to work through us to the best advantage when we recognize his right to use us.

A wise man listens and loves learning, but the fool is deaf to admonition and despises counsel.

A silly son brings sadness to the soul of his father and sorrow to the heart of his mother.

Beware of candidates who stress local option. They are emissaries of the liquor traffic.

Arkansas Methodist

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A. C. MILLAR.....Editor

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

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

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

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.

Helena Dist. Conf. at Marvell, April 27-30.

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

Monticello Dist. Conf. at Hermitage, June 30-July 2.

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

PERSONAL AND OTHER ITEMS.

Last week's Texas Advocate was almost exclusively an evangelistic number.

Many expressions of approval of our attitude on political questions are coming in.

Rev. V. T. McCaffery writes that all things are going well with him and his church at Parkin.

Bishop Kilgo has been rendering valuable aid to Kentucky Wesleyan College in its endowment campaign.

Mrs. Sarah A. Baker of California has willed \$100,000 to various interests of the United Brethren Church.

Tuesday Rev. O. H. Keadle of Lonsdale called. He looks well and says that he manages to keep quite busy.

Rev. J. E. Snell reports that he had Rev. W. B. Wolf of Cotter with him at Calico Rock in a great temperance rally.

Dr. Matt S. Hughes of Pasadena, Cal., has recently preached a very timely sermon on "Dancing and the Public Schools."

Mrs. W. J. Echols of Fort Smith has given \$5,000 for an addition to the Arkansas Tuberculosis Sanatorium at Booneville.

The National Conference of Charities and Corrections will meet at Indianapolis May 10-17. The program is rich and varied.

Rev. J. B. Cumming, the financial agent of Birmingham College, announces that he has rounded out \$200,000 in subscriptions.

The great address, "Climate and Unity," delivered by Dr. J. W. Lee at Northwestern University, has been issued in pamphlet form.

According to all accounts, there was much unseemly noise at the speaking of the gubernatorial candidates in our city Monday night.

Judging by the press reports, the meeting just held at Conway by Evangelist Burke Culpepper was the greatest ever known in that town.

The editor has accepted an invitation to deliver an address at the Southern Sociological Congress which meets at New Orleans, April 12-16.

Prof. S. C. Fulmer, a Hendrix graduate, who has been principal of the high school, has been made superintendent of the Paris, Ark., schools.

The failure of the health of Rev. F. M. Broyles, pastor of First Church, Houston, Tex., has resulted in seven changes among Texas preachers.

Rev. S. G. Watson of Bald Knob reports that Sunday schools and church services are growing in interest and attendance and the outlook is good.

In its Hawaii Mission the Methodist Episcopal Church has seventy-nine mission stations, thirty-six pastors and evangelists, and 2,209 church members.—Ex.

On account of the scarcity of paper and its failure to secure the supply ordered, the North Carolina Christian Advocate came out last week reduced to one-half its usual size.

March 7 Bishop J. M. Thoburn, the wonderful missionary bishop of the Northern Methodist Church, who accomplished large things in India, celebrated his eightieth birthday.

Miss Esther Case, who lives at Batesville and has been one of our missionaries in Mexico, has returned from Panama, where she attended the Congress on Christian Work in Latin America.

Preachers are asked to be very patient about publication of obituaries, as we have many already in type and others on hand. As the evangelistic campaign takes a page, our space is somewhat limited.

It is announced that a student of the American University (Methodist) at Washington, D. C., has discovered how to extirpate Johnson grass. If this is true it will be of incalculable value to the South.

The Jewish people, at this greatest crisis in their history since the days of Titus, are, especially in Russia and Hungary, proving unusually sensitive to Christian truth, and this calls for increased effort among them.—Ex.

Rev. John D. Nutting, secretary of Utah Gospel Mission, 1854 East Eighty-first street, Cleveland, Ohio, sends out a very interesting pamphlet about the work which his mission is doing among the Mormons. Write for it.

The late Wilhelm Persohn of Brillion, Wis., provided in his will for \$25,000 for the superannuate endowment fund of the Northern Methodist Church. He had been a crippled shoemaker who saved his money and used it for the kingdom of God.

The Protestant Christian community in India is increasing at the rate of about 50 per cent each decade. The rate is likely to be much more rapid than it has been because of the great mass movements toward Christianity in five large areas.—Ex.

Rev. C. J. Wade writes that everything goes well at Evening Shade and prospects are in many respects bright for a successful year. Timber has been cut for one church building, which will soon be erected, and the outlook for another house is good.

Rev. A. E. Holloway is well pleased with his new charge, Marianna. Congregations are fine, prayer meeting is well attended, and the Sunday school is growing. A large and enthusiastic Intermediate Epworth League and Junior Missionary Society have been organized.

Rev. W. W. Nelson of Alpine, Tex., writes that his wife's health has so declined that he has taken her to San Antonio to a specialist, and she is now in the Baylor Hospital, in that city, slowly failing. He asks the prayers of the friends in Arkansas in this hour of trial and suspense.

On Tuesday Rev. D. H. Colquette of Magazine called while here to confer with representatives of the American Bible Society. He reports progress in his charge. A number of members will soon be received. Repairs have been made on the parsonage and are contemplated for one of the churches.

Rev. J. F. Glover reports a fine Sunday school institute at Casa and another to be held at Adona. He has just conducted at Houston the funeral of Mrs. Pantha Lovelace, one of the saints of his church, who had lived to be ninety-one years old, leaving seven children and fifty-two grandchildren, all religious.

The Texas Advocate announces that the trustees representing Texas Methodism have decided to establish a Wesley Chair of Biblical Instruction for the benefit of students at the University of Texas, and have elected to the chair Rev. Harry King of Morris-Harvey College, who had been for a short time a pastor in our own state.

The daily papers state that the business of the police court and jail in Argenta is very light since prohibition went into effect. The number of arrests is not half of what it was in the corresponding months of last year. There are not enough prisoners to care for the streets as has been the custom, and the police patrol wagon has not been used this year.

The Outlook makes very favorable editorial comment on the recently opened Law School of our Soochow University at Shanghai, China. It is unique, being the first and only professional school of law in China, and the only instance of legal instruction given under the auspices of a Christian mission. Shanghai is the strategic point in China for such a school because of the courts of the international settlements. These afford the graduates opportunity to practice and constitute a center for radiating influences.

There will be a Conference of Educators and Secretaries of Education of our Church at Birmingham, Ala., April 4-6. The program is very full and rich. On it are found Presidents Reynolds, Williams, and Workman. Dr. Stonewall Anderson has an important and difficult subject, "The Causes and Cure of Rivalries and Jealousies Amongst Our Schools." Dr. James Thomas is to discuss "The Equipment and Endowment of Our Colleges." Rev. W. T. Thompson will discuss the "Observance of College Day in Sunday Schools."

Dr. Wm. I. Haven of New York, corresponding secretary of the American Bible Society, was in the city Monday and attended the Ministerial Alliance in the morning at the Y. M. C. A. and addressed the pastors on the work of the American Bible Society in this and other countries. Rev. J. J. Morgan, secretary of the Southwestern agency, with headquarters at Dallas, was to have been in attendance, but failed to come. Dr. Haven had been making speeches in Texas, Oklahoma, and Louisiana before coming to Arkansas. This engagement finished his itinerary, and he has returned to New York.

The editor, while visiting at Galloway College, preached at Searcy last Sunday to good congregations at both hours. The Sunday school and League were visited and enjoyed. Rev. W. T. Thompson, the pastor, was taking in the Culpepper meeting at Conway, but had made all necessary arrangements for the editor. His people report well of their pastor and all conditions seem to be hopeful. Dr. J. H. Dye, Rev. H. T. Gregory, and Rev. W. W. Anderson and many other friends were met. The occasion was thoroughly appreciated, as was also the delightful entertainment at the college.

While at Galloway College the editor enjoyed the privilege of attending one of the regular informal Saturday recitals. It was in every way creditable. At night Mr. Frederick Ward, the celebrated student and interpreter of Shakspeare, gave a lecture on Shakspeare and the character of his plays, which was intensely interesting and illuminating. The Galloway faculty and students, as the editor can testify, are an inspiring and responsive audience. Sunday evening the Y. M. C. A. exercises connected with the installation of new officers were witnessed and appreciated. Although membership is voluntary, all the members of the faculty and student body belong to this helpful organization.

GLIMPSES OF GALLOWAY.

Pursuant to agreement of some months' standing with President Williams, the editor took train for Searcy last Thursday, and until Monday morning was the guest of Galloway College. While many opportunities at chapel, before faculty, and before classes were given for lecture and address, the chief object of the pilgrimage and sojourn was to study and interpret the life of the school. Good impressions previously formed were deepened and heightened. The student body, considerably larger than last year, is choice, evidently including many of the most earnest, studious and purposeful girls of our Methodist homes. Curriculum, standards, and teaching have been so improved from year to year that the grade of the institution has been steadily raised and the personnel of the enrollment brought more fully to collegiate ideals and requirements. While proper expression of youthful feeling is not repressed, there is a saneness and seriousness in the life that evidences good discipline and cheerful response. The wholesome food, hygienic regimen, and mildly vigorous gymnasium drills have resulted in almost perfect health, the current epidemic having utterly failed to find a point of attack. Thoroughly prepared by good example and daily precept, the whole student body, three weeks ago, under the guidance of Rev. E. R. Steel, had received a strong, definite spiritual uplift which was beautifully manifest in various subtle ways intuitively apprehended rather than seen. The large and carefully selected faculty, including experienced teachers representing advanced study in many universities and conservatories at home and abroad, exemplify the highest character and broadest culture. The hour spent in a conversation with the faculty was an agreeable revelation of refining influences. The splendid piano equipment and the better library and laboratory facilities due to the J. I. Porter donation offer increasing advantages. The sanitary environment, carefully kept buildings and premises, and profitable garden show careful consideration and attention to

practical details. There are reminders of the sainted Dr. Godden and others who had wrought well in their day, but everywhere is visible the organizing and inspiring influence of President Williams, a perfect embodiment of energy and of an impelling idea. Years ago the editor was struck with the practical theory in the graduating oration of young J. M. Williams at Vanderbilt commencement. The larger, truer, more substantial Galloway College of today is in great measure the work of that earnest, far-seeing enthusiast as he has built solidly on foundations well laid by his predecessors with the choice materials furnished by our Arkansas Methodist homes. In this splendid student body, instructed by prepared teachers under the leadership of an educational general, a practical idealist, Arkansas Methodism has a genuine woman's college in the making. But a limit has been reached. More and better buildings, a larger library, and ampler laboratory equipment are absolutely necessary for expansion, and endowment is indispensable for a higher standard and for permanency. While President Williams has been organizing and developing and seeing visions and praying, his active, diplomatic coadjutor, Rev. W. C. Watson, has been tilling and fertilizing and sowing in the larger field. He is beginning to see signs of fruit. Arkansas Methodism is getting ready to respond. The time has come for larger things. Shall we have them? Standing for harmoniously developed Christian womanhood prepared for the complex tasks of our Twentieth Century civilization, Galloway College makes an appeal that should compel response.

CHRISTIAN VOTERS, TAKE NOTICE.

Last fall when Hon. J. W. Crockett was thinking of becoming a candidate for governor, L. C. Smith, who was from the same county, challenged Mr. Crockett to submit their claims to the electors of their home county. We quoted Mr. Crockett's frank reply at the time, but, believing that the situation justifies it, we call attention to it again. Mr. Crockett said: "I cannot accept your proposition, for a number of reasons, one of which is that it requires me to agree to support you and none other in the event you should defeat me before the people of Arkansas County, which I cannot do on account of one plank in particular in your platform. You announce in your published statements that you stand for local option. Just what you mean by that I am not quite certain, but I take it to mean you favor the repeal of the present state-wide prohibition law. If this be true, I could not support you in a Democratic primary, for I am unalterably opposed to the repeal of such law." Mr. Crockett undoubtedly understood the meaning of local option. Let the politicians take notice. If by a small plurality they force a local option candidate on the Democratic party, there will be an uprising of good citizens and a repudiation of their candidate. The example of Tennessee will be followed. We speak advisedly. The good people of Arkansas will not submit forever to the rule of a minority who stand for liquor and lawlessness. Christian men who love their state and their party should see that local option candidates for all offices are defeated.

ANOTHER QUESTION.

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

LOCAL OPTION.

The effort to mislead the people by making them believe that "local option" is their only salvation from oppression is weak indeed. People generally get what they want, whether it is through local option, state-wide or nation-wide. Great questions

these days, whether political or moral, are not settled by communities or small squads of people, but they have grown and expanded until they become vital to every citizen of the state. Hence it is the height of folly to make a local option issue of a question that every citizen of the state is interested in.—Stephens News.

NOW IS THE TIME.

Notices have just been sent to some 4,000 delinquent subscribers. Surely many will respond during the next thirty days and help to solve our financial problems. All intend to do their part; but it is human to delay. Let there be a friendly rivalry among our friends in settling. The preachers can render valuable service now by following up our notices with personal effort. Many preachers are meeting our expectation. We confidently count on the co-operation of all. Now is the time to push the interests of the paper.

REVIVAL AT HENDRIX.

There has just closed at Conway the greatest revival, perhaps, in the history of the town. It was conducted by Rev. Burke Culpepper. In addition to reaching the people of the city, the revival took deep hold on the students of the college, and scores of young men decided definitely for a better life. Many of them had never taken such a step before. Still others who were church members became active workers. There are probably fewer students in Hendrix now who are not church members than at any other time in the history of the institution, at least in recent years.—Reporter.

REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,070.05
Amounts received since last report:	
March 9—Sulphur Rock	8.00
March 9—Blytheville	5.00
March 11—Cabot	14.00
March 14—Marmaduke Circuit	3.00
March 14—Vanndale Circuit	5.00
March 14—Pottsville Circuit	8.00

Total\$1,113.05

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,419.38
Amounts received since last report:	
March 9—Holly Springs	7.87
March 9—Lockesburg	3.81
March 9—Okolona	10.00
March 9—Roe	3.00
March 9—Umpire	2.50
March 11—Wilmar	15.00
March 14—Lonoke	4.00
March 14—Stephens	9.50
March 14—Richmond	5.00
March 14—Rison	5.00
March 14—Harmony Circuit	1.00
March 14—Nashville	40.00

Total\$1,526.06

James Thomas, Treasurer.

BOOK REVIEWS.

The Francis Asbury Centenary Volume; prepared at the request of the Asbury Centenary Memorial Association by H. K. Carroll; published by the Methodist Book Concern, New York and Cincinnati; price 25 cents.

This little volume contains: An Editorial Word, List of Authorities, The Address of the Committee on the Asbury Memorial Year, The Rise of Methodism in America, Early Methodist Preachers from England, Asbury Begins His Career in America, The First American Conference, Some of the Early Itinerants, Conditions Prior to 1784, Asbury as His Journal Presents Him, Some of Asbury's Experiences as Related in His Journal, Beginning of Methodism in Canada, Manners and Customs in Pioneer Days, Methodist Churches and Services a Century Ago, Estimates of Asbury and His Co-laborers, Growth of Methodism in America. While this is simply a compilation, it is from standard authors, and is sufficiently complete to present a fair picture of this truly apostolic pioneer Methodist bishop. It might be immensely profitable to study present-day episcopacy in the light of the original. Try it.

Sandsy's Pal; or, How Fire Forged a Friendship; by Gardner Hunting; published by Harper & Brothers, New York; price, \$1.25.

This is a first-class book for boys. It gives a fine story of helpful companionship between a boy who had everything that a boy could wish and a street gamin, who by saving the other boy's dog from burning, came into his life. The rich boy, in order to reward the poor boy, relinquishes a camping trip and accompanies him to the city in search of work, and by a singular mistake himself becomes employed in the same office. The boys have many trials and adventures which bring out their characteristics and win them favor and overcome the suspicion under which they had accidentally fallen when a fifty-dollar bill disappears. The rich boy's father, coming home unexpectedly, is well pleased to find his boy on the way to making a man of himself. It is a splendid book to put into the hands of boys from twelve to fifteen to teach them the value of gratitude, friendship, honor, fidelity, courtesy, and other virtues.

"Made in Germany;" by Franklin M. Sprague; published by The Pilgrim Press, Boston, New York, Chicago; price, \$1.00.

This book undertakes to prove that the present war was "made in Germany," and very strong arguments and facts are presented to prove the thesis. While it may be possible to meet some of the arguments and in a measure palliate Germany's crime, still the case as presented is almost overwhelming. The chapters are: "Made in Germany," Offensive and Defensive Armaments, German Militarism, The Rights and Duties of Neutrality, and German Culture. Now, when "Preparedness" is the topic of discussion among us, this book is worthy of study. It throws much light on the real value and significance of German education. It shows what may be accomplished by a system when it is constantly and persistently directed to one end, and it exposes the shallowness of German scholarship. As we begin to comprehend the working of the German mind under German education, our respect for his philosophy and Biblical criticism vanishes. The revelation of the obsessions and illogical reasoning of German university professors in its effect on our estimate of German theology may be one of the happiest outcomes of this terrible catastrophe. Ethics that will permit its exponents to declare that "To say that nations ought to respect the possessions of other nations is the grossest immorality," "Hatred is greater than love," "If my views prevail the common people cannot retain the Bible," may well be discounted and repudiated. This book is a substantial contribution to the critical literature of the titanic struggle.

The True Ulysses S. Grant; by Charles King; J. B. Lippincott Co., Philadelphia; price, \$2.

This is a life-like picture of a man who was great in the simplicity of his nature. A timid boy, he became a cadet at West Point without desiring to be a soldier. Entering the army as a matter of course, he became one of the real heroes of the Mexican war. Retiring from the army to be with his family and to farm, he practically failed, and, when the war between the States broke out, he was a discouraged business employee in Galena, Ill. Offering his services to his State, he was given a company, which he thoroughly trained. Soon his ability as a disciplinarian and organizer was recognized, and he was advanced from position to position, against the prejudice and opposition of some of his superiors. Winning the first real victory for the Union, he gained also popular applause, and in spite of calumny, which he quietly bore, at last reached the chief command, and then the presidency. His biography shows how a man utterly incapable of managing his own affairs may become pre-eminent as a soldier, and how patience and good nature can overcome opposition and detraction. This narrative also demonstrates the value of trained men for emergencies. It was conceded that West Pointers made possible our quick and brilliant success in the Mexican war; and any student of the war between the States must acknowledge that West Point contributed much to the leadership of both armies. There is little probability that Grant would have become a soldier ready for his country's crisis if he had not been trained at West Point. In this day when "preparedness" is a current theme there are lessons to be learned from the life of the silent soldier.

CONTRIBUTIONS.

THE GARDEN OF LOVE.

A garden blooms within my heart,
The garden of His love;
The flowers that grow are the rarest
ones,
They come from heaven above.

"Forgiveness" is the sweetest flower,
While "peace" doth bloom there,
too;
And "joy" divine and "rest" supreme,
And "service"—oh, so true!

And "kindly acts," a bower of God;
They bloom, yes, hour by hour.
This garden rare is not complete
Without the "mercy" flower.

—C. H. Linn.

Monona, Iowa.

SOUTHERN SOCIOLOGICAL CONGRESS.

Nation-wide interest is being manifested in the meeting of the Southern Sociological Congress to be held in New Orleans, La., April 12-16. The meetings of the Congress in the past have always been interesting periods in the lives of those who have been fortunate enough to attend them, and with a record of success behind them, the leading spirits of the movement are making preparations for a record-breaking gathering in April, which will offer to every minister and layman in the United States an unparalleled opportunity to broaden his vision, enrich his store of working knowledge, and become better prepared to cope with the daily social, civic and personal problems which are a part of every man's life, especially if he is interested in the welfare of his fellow-man.

The keynote of the New Orleans Congress will be "Health," and men from every walk of business and professional life, including the pre-eminent successful authorities on health matters, will be present to have part in the discussion.

The Congress, however, is not to be a "consultation" of prominent physicians. As stated by Secretary J. E. McCulloch of the Southern Sociological Congress, the New Orleans meeting is really to be a "council of war against poverty, illiteracy, inefficiency, crime, and disease." With such a scope, the meeting will be of vital interest, especially to men in public life, state and city officials, ministers, educators, temperance workers, and all of that great citizenship of the United States who are patriotic enough to want to see their beloved country purged of the evils of unnecessary disease, intemperance, illiteracy, and the attending conditions which are all too prevalent in an enlightened nation such as the United States.

The Congress will deal largely with the problems of the South, and the attendance will be largely from among the Southern people. However, the vital problems to be discussed have no geographical limitations, and many delegates and visitors are expected from all parts of the United States and from several foreign countries. Especially is South America expected to be well represented, in view of the great commercial awakening which has come to them, and which will naturally be followed by keen interest in all things that count for civic, social and moral progress and development. Stress is being laid upon the fact that the Southern Sociological Congress is essentially democratic in its activities, and all persons interested in the study and improvement of social conditions will find themselves

very much at home at the gathering, though they have not been identified or familiar with the Congress and its admirable work in the past. The personnel of those attending the Congress has always been of the highest type of successful men and women, and the atmosphere of the gatherings has always been notably inspiring.

Low railroad rates, special arrangements for the accommodation of those who attend the Congress, and many enjoyable entertainment features in historic New Orleans will contribute to the success of gatherings, at which no less than 2,000 people are expected. Secretary J. E. McCulloch of Nashville, Tenn., will open headquarters at the St. Charles, New Orleans, on March 25, to look after the details of the approaching meeting.

THE TRIENNIAL CONFERENCE OF METHODIST LAYMEN, LAKE JUNALUSKA, AUGUST 1-6.

"Waynesville, N. C., Feb. 23, 1916.

"Rev. E. H. Rawlings, 810 Broadway, Nashville, Tenn.: At a meeting of commissioners and hotel men yesterday final arrangements were made for having hotel and other conveniences in time for the great convention in August. Let there be no further question about it, but let us have the greatest meeting in our history.

"James Atkins."

The above telegram from Bishop Atkins decides the question of a place for holding the next convention of the laymen of our Church. Sometime since the Executive Committee of the movement authorized the holding of the convention, but at that time the committee was uncertain as to the place. Facilities at Lake Junaluska for entertaining such a convention were very much better than when the General Missionary Conference was held three years ago. There is now on the lake a boat plying between the station and the auditorium with a capacity of more than two hundred people, and with the shuttle train service to Waynesville, already accommodations would compare favorably with the large cities. Still it was felt that the Conference should not go to Junaluska unless the big hotel, already begun, might be completed in time for use in this gathering. For months the completion of the hotel in time seemed likely, but definite assurance could not be given until in a meeting of the Assembly Commissioners and hotel men last week final arrangements for the hotel were made, and it is upon the assurance given in the telegram from Bishop Atkins, the president of the Assembly, that the Executive Committee of the Mission Board, to whom the matter had been referred by the Executive Committee of the Laymen's Missionary Movement, authorizes the holding of the convention at Junaluska.

Other hotels and lodging houses are going forward, and there need be no uneasiness about entertainment of all sorts, from the big hotel upon Junaluska Point to the most inexpensive lodging in boarding houses and probably in tents.

The Date—The Conference will open on the night of August 1, and run through Sunday, August the 6th.

The Purpose—The purpose of the Conference is two-fold:

1. That the men of the Church may come together to consider their relationship to the development and extension of the kingdom, presenting an exhibit of the movement that will not only hearten the men themselves, but will reassure and enlist the

preachers in behalf of their greater usefulness in the church.

2. That upon the mountain top the men of the Church may wait upon God for a great baptism of power. There is no doubt in many parts of the Church a great hungering and thirsting after a higher righteousness on the part of laymen as well as preachers, and the program is planned with reference to the bringing of a real Pentecost upon the men of the Church. We are not afraid of collections and all of us rejoice in the great offerings made at Junaluska and at New Orleans, but the Board of Missions feels that it is better at this time to keep the offerings of the men directed into the regular channels and their energies behind the regular plans of the Board, so that there is no thought of an offering of any sort during the Conference.

The Program.—Work has already begun on the program. A number of the greatest speakers on this continent have been invited, and no amount of effort will be spared in building the best program our Church has ever gotten together on any occasion.

For Whom—Of course, the Conference is for the laymen of the Church—from California to Baltimore—but they especially desire that Presiding Elders and pastors come together to consider with them these great concerns of the kingdom and to help them in planning for the larger service of the Church.

Bulletins will be sent out from time to time and the whole Church will be kept informed as to rates, program and all other matters of interest. This preliminary statement goes out in order that men may mark the date on their calendars and plan at once to come to this great convention.—John R. Pepper, President; E. H. Rawlings, Field Secretary, Laymen's Missionary Movement, M. E. Church, South.

PROGRESS FOR THE METHODIST HOSPITAL IN MEMPHIS, TENN.

The annual meeting of the Board of Commissioners of the Methodist Hospital, Memphis, Tenn., was held in First Methodist Church of that city on February 29. There was a good attendance of the members, nearly all being present, and some of the interested brethren availed themselves of the welcome extended that they might hear how the work progressed.

The session was most harmonious and encouraging. Every detail of the work was carefully looked into. The work of the Field Secretary was approved and commended.

The Executive Committee was instructed to employ an architect immediately and proceed to get necessary plans and let the contract for such addition and alterations of the present property as will afford 100 beds and all other conveniences of a first class hospital, up to date in every respect. They have already selected the architect, and it is expected that the contract can be let in a very few weeks.

Officers elected are: J. H. Sherard, President; J. R. Jones, T. W. Lewis, W. S. Lagrone and J. K. Farris, Vice Presidents; John R. Pepper, Treasurer, and L. M. Stratton, Secretary. The Executive Committee is composed of the officers and the members of the Board residing in Memphis.

One of the pleasantest social features of the meeting was the delightful lunch served by Mrs. St. John Waddell, representative of the Memphis Conference Woman's Missionary Society on the Board.

Those members of the Board who

had not seen the property were conducted through the grounds and house, and they expressed unqualified appreciation of the location, the beautiful grounds and the magnificent residence waiting to be opened. And all parties are pleased that the opening for hospital service is to come so soon.

Let the brethren remember that this means we will need all the money they can send us.—H. M. Ellis, Field Secretary.

THE CONGRESS ON RELIGIOUS WORK IN LATIN AMERICA.

This Congress, held in Panama, February 10, was in many ways a notable gathering. Almost every Society or Board having mission work in Latin America was represented by one or many delegates. Three hundred and six regular delegates and about one hundred visitors, some of whom also spoke in the sessions, formed the group. Among the delegates were also brethren natives of Mexico, Brazil, Chili, Cuba, etc., and their discourses gave the coloring as seen by those who have been born and reared in Latin American lands. Rev. Alvaro Reis, a pastor in Rio Janeiro, is said to have the largest congregation among Protestants south of the United States. His congregation numbers about 1,300 members. He is a polished orator. On the platform were heard day by day discourses in English, Portuguese and Spanish, the greater part being in English. Interpreters gave a resume in English of the discourses in Spanish and Portuguese. The Reports of the Eight Commissions give a fund of facts about conditions, opportunities and needs in Latin America such as has never before been published. These reports will be published within a few months. Constantly the Congress had brought before it the need of more missionaries, and especially of more schools and teachers to prepare in each land a native force of preachers and teachers to carry on the needed work. While Latin America has been the neglected continent it can become the continent of opportunity if workers in sufficient numbers can be prepared and supported. For the most part the countries are open to mission work.

A spirit of harmony and a determination to unite the various forces now operating seemed to be a prevailing note in all the sessions of the Congress.

The sessions were held in the beautiful Hotel Tivoli in Ancon. Ancon and Balboa are two American towns built by the United States government in the Canal Zone, just outside of the Latin American city of Panama. Panama bears the marks of its own type of civilization. Ancon and Balboa are beautiful cities, with fine paved streets winding gracefully around the numerous little hills, with clean lawns and neat houses with screened porches and windows and doors. Everything made to insure health and cleanliness. In twelve days on the Isthmus I have seen but one fly and two mosquitoes. Every drain and every pool of water, where these can not be drained, is sprayed with petroleum. The results are wonderful. The houses are built on pillars from four to eight feet high, thus insuring dryness. The houses are assigned to the families as they have need. No private person can own land nor houses in the Canal Zone. The canal and its wonderful dam at Gatun and the equally wonderful locks form a work worthy of those who constructed

them. The dredges working night and day have cleared away much of the slide in Culebra cut, and there is now a depth of twenty feet of water in that part that was blocked by the slide.

The canal and all the zone show what can be done by continuous, earnest, united, well planned effort. We hope that the results of the plans and deliberations and prayers of the Congress may likewise be successful in the lines discussed by this great religious gathering. Parties go from Panama to hold regional Conferences in Lima, Santiago, Buenos Aires, Rio Janeiro, Colombia, Cuba and Porto Rico.—C. C. Millar, Ancon, Canal Zone.

CHURCH EXTENSION.

The Board of Church Extension of the Methodist Episcopal Church, South, will meet in annual session in the chapel of the new building, 1115 South Fourth street, Louisville, Ky., on the morning of May 6 at 9:30 o'clock.

The meeting of the Conference Board representatives, called by the last annual meeting of the General Board, will convene on the morning of May 4 at 9:30 o'clock in the chapel of the new building.

The hour for the formal dedication of our new home has been fixed for Sunday afternoon, May 7, at 3 o'clock, and the dedicatory address will be delivered by the Rev. S. A. Steel, D. D., of Columbia, S. C., in the auditorium of our Fourth avenue church, which is only one lot removed. Following the address, the congregation will immediately reassemble for the formal dedication of the building by the Bishops, which ceremony will be conducted from the front portico.—W. F. McMurry, Corresponding Secretary.

\$50,000 FOR AMERICAN UNIVERSITY FELLOWSHIPS.

Mr. Chester D. Massey, of Toronto, Canada, has made arrangements to turn over to the American University at Washington, D. C., \$50,000 from the Massey estate. The money is to create an endowment fund bearing the name of Hart A. Massey, the income of which shall be used for the support of graduate fellowships in the American University. In the assignments to such fellowships priority of claim shall be allowed to young men and women of the Dominion of Canada. But if the fellowships are not thus assigned they shall be open to all.

This gift has unusual interest from the fact that it makes operative what long had been a cherished desire of the late Hart A. Massey, so widely known as the founder of the great farm implement manufactory of Canada. The senior Mr. Massey wished to make a contribution from Canada which should establish, if possible, some link between the Methodisms of Canada and of the United States.

For this purpose, the American University, from its cosmopolitan character and plans, appealed to this great iron master whose business comprehended continents. The son now puts the father's dream into practice and yet fashions it to meet the needs of the new day. In this remarkable family the son even surpasses the father, for under the generous impulse of Mr. Chester Massey the estate has been enlarging its scope and making new and increased benefactions. One of the latest has been the magnificent religious and social commons or student headquarters building for the

University of Toronto, which will cost probably \$1,500,000. At a time when nation-wide efforts are being put forth to unite the various religious bodies in their programs of work at least this gift by a Canadian to the American University is notable. It reveals a fellowship of interest felt by the citizens of both countries that cannot be lost. At this time of peculiar stress the gift, in no little measure, will help to strengthen a real sense of brotherhood and true internationalism of service.—Albert Osborn, Assistant Secretary.

THE NEW RURALISM AND THE COUNTRY CHURCH.

Anyone with sight and sense can readily see that a new civilization is rapidly developing in rural America. New systems and standards, new methods and processes, new aims and ideals, and a new agriculture and farmer have ushered in the new age and are building a new structure upon the firm foundation which the pioneers hewed out of the wilderness. The chief factors in the building of the new rural civilization are:

1. The modern industrial system.
2. The new agriculture.
3. The new farmer.
4. New transportation facilities.
5. New transmitters of intelligence.
6. A new country.
7. A new country people.
8. A new spirit of co-operation.
9. A new rural government.
10. New aims and ideals.
11. Reorganized rural institutions, including a new country church.

The development of the modern industrial system has profoundly influenced life in the rural districts. Formerly, the country home was a hive of industry where the raw materials produced on the farm were manufactured into many and varied articles. At one time nearly all the home furnishings, the food and raiment for the family, and the farm equipment were made on the farm by the farmer and his family, or by the local community artisan. Today, nearly all the manufacturing industries have disappeared from the country and are now concentrated in the large factories of the cities and towns. Recognizing the convenience and economy of this new industrial system, even the farmer himself has built a new manufacturing system on the factory plan, as the creamery, the cannery, and similar institutions. So completely has this transfer of manufacturing been made that many of the arts and processes formerly used on the farm have now quite disappeared from the knowledge of the present generation of country people. In many communities, one would have to search for some time before finding an individual who could spin woolen yarn from the raw wool, or weave cloth, or knit stockings; who could tan leather, or make a pair of shoes; who could tell the medicinal properties of the herbs, or prepare the same for the treatment of common ailments; who could make paint, dyes, paste, cheese, nails, knives, brooms, ropes or barrels; or who could build a buggy or a wagon. All these articles and many others not formerly known are now bought complete or ready for use for a given price from the community merchant, who acts as a distributor for the factories, or from a great department store, hundreds of miles away, through the media of the illustrated catalog, the mail service, the parcel post or express system, and the postal money order or the banks.

As a result of the new industrial system, the country people have been relieved from the necessity of making many articles, the manufacture of which was once considered a part of the regular farm routine. On this account an enormous amount of time has been developed for the rural people, which may be spent in other activities than formerly. Today, the time is spent in reading, travel, pleasure seeking, educational activities, developing the farm and the farm home, and in loafing.

When the demand for workers came from the factories in the cities, thousands of country people moved thither. Higher wages attracted the farm hands, greater profits lured the wealthy farm owners, better opportunities for success and fame drew the energetic and ambitious country youths and maidens, and the comforts and conveniences of the city home-life were welcomed by the retired farmer. Thus was the country more than decimated of its population. However, the diminished rural population gave rise to new needs and enterprises, the results of which have transformed the rural civilization in America. The social shift cityward was not wholly for the worst.

A new agriculture has developed with the new industrialism. We used to say, "Anybody can farm." That was only another way of saying that every one knew all there was to be known on the subject, and, as there were but few principles and facts to be followed, almost anybody could engage in the industry with assured success. But we no longer speak as we used to. During the past half-century, the agricultural colleges and experiment stations of the nation have been ferreting out the facts of nature, and from these have been drawn many principles and laws applicable to plant and animal production. There is now a large body of facts, principles, laws and processes that must be known to even the average farmer, if he desires to meet with only a mediocre degree of success, as we today consider success in this field of human endeavor.

A new farmer has been developed by the new agriculture, and the new sociological, new economic, new civic, new educational, and new religious conditions with which he is compelled to live. The new farmer is an educated man, often a college graduate, for in this day and age of the world, it takes brains to farm. A twentieth-century farmer must have more or less thorough knowledge of botany, zoology, chemistry, physics, meteorology, bacteriology, geology, mechanics, veterinary medicine, law, economics, and business—besides a knowledge of the branches usually taught in the elementary schools. Men that farm by rote seldom make good farmers. Not all the duties of the farm can be reduced to automatisms, because they are too many and too varied. A large share of them depend upon the natural conditions of weather, soil, air, and sunlight. Some of the farm work may be done indoors, but most of it is done under the open sky. To perfectly adapt and successfully apply the principles of agriculture under these varied conditions, which are multitudinous, in number, one must have a superior intelligence—an intelligence above that of the average man. In the factory, the shop, the office, and the store one does not meet with such an infinite variety of conditions. The store has its regular system and routine; the office, its regular business

forms and card indexes; the shop, its comparatively small round of labor; and the factory, a single, simple piece of work for each person. Not very complex thought processes are involved in the work of the man who operates a single machine in a factory from day to day throughout the year, or who plugs the air holes in the tin cans in a canning factory; nor of the woman who sews the single seam in a certain garment, or who operates the typewriter eight or ten hours a day. Indeed, the young man who aspires to the high place of an agriculturist and to success and fame as a countryman, must be the possessor of a training surpassed by no other individual.

Transportation facilities of a new type that combine great power and speed—the steam and electric railways, good roads and the automobile—have contributed, in a wonderful degree, to annihilate distances. This means that new markets for buying and selling have opened up to the farmer, and that the circumference of his business possibilities has been extended at least a hundred fold. A greater portion of humanity is now dependent on him than formerly, and his opportunities for competing with others have been enlarged, while he finds that his competitors are also greatly increased in number. He is, therefore, forced to become a man of larger affairs and keener understanding. His intellectual life is thus stimulated, and his outlook upon the world, greatly broadened. The automobile and the interurban car make it possible for him to enjoy the active social relationships of people many times farther away than it was possible when he had to depend upon the horse. The social life of the farm has been enhanced, and there is growing up in the country a true rural aristocracy of a very high type.

New transmitters of intelligence have become available to the country. The telephone and daily delivery of mail have obliterated the isolation so well preserved to only a half-generation ago. By the use of the community telephone, often owned by the farmers themselves, the whole community is welded together, and the news of the whole countryside becomes known in each home. Engagements are made by wire, social meetings are arranged, business transacted, and the young people may have visits daily with one another. The daily papers from the urban centers bring to the family the latest intelligence of the world's progress. The government acts as the farmer's messenger quite as efficiently as for the most favored citizen.

A new country has developed. The pioneer stages have, in most states, been passed, the old wilderness and wild lands have been conquered and made productive. Improved fences everywhere appear, new buildings of larger and more substantial type are dotting the land, swamps are drained and the courses of streams changed, improved roads lie like great white ribbons between the waving fields, farms have been reconstructed on new plans of management, landscape architecture is beginning to make itself felt in its vernal beauty, and rural America is not only possessed and conquered, but is being improved. Efficiency is taking hold of agriculture and rural life as well as of the city.

A new people has arisen to take possession of the land. In former years groups of foreign peoples settled here and there throughout the country, making a motley population of dis-

tinct groups. While this situation is not yet wholly past, still the greater portion of the farm population of the nation is rapidly throwing off its provincialisms and becoming moulded into the new product of American ruralism. The new American farmer is everywhere recognized as a man of really superior type.

The new spirit of co-operation is abroad in the country. One of the outstanding characteristics of the old-time farmer was his uncompromising individualism, backed by a harsh suspicion and haughty independence. It is not our purpose to condemn these stern characters of the pioneer and his sons, nor are we sure that these same characters, somewhat modified by a new age, may not some day become the basic elements and saving factors in the welfare of our national life. But these characters, though strong in country people, have been modified—that is the essential thing—to fit the new ruralism, and as a result of this, the new farmer is co-operating with his fellows in business, in government, in social efforts, and, to some extent, in religious matters. The new motto of the country people is coming to be, "Stand with anybody who is right, but part with him when he goes wrong." Co-operative associations are springing up on every hand and the new farmer is not today living unto himself alone, but is benefiting his neighbors as well as himself by co-operating with them in the common and necessary features of the new ruralism.

A new rural government, more centralized and with greater power, has taken the place of the almost purely local type of past generations. Not long ago the country justice of the peace held a civic position in the community very similar to the weight and dignity of our judgeship of today. But the justice and his court have passed and with it the township civil officers have been stripped of their former authority, and the county has become the unit of civil administration in the country.

New aims and ideals have come into country life and are beginning to make themselves felt. Mere drudgery, for example, is no longer considered a virtue. Labor has as much dignity as ever, provided it is associated with brains. The "book farmer" is the man who keeps his farm free from mortgage and who writes checks on his bank account. It is considered not sufficient merely to secure a sustenance from the farm, but to make a living—and a good one at that. The farm must be well treated, not depleted, and in return must provide food, clothing, and shelter as usual, only of a better quality; must supply the means of culture and refinement—

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.

art, literature and music—for the home, and a college education for the young people. There must, in addition, be a bank account, a "safety" fund for the home, and an allowance for travel and pleasure for every member of the farm home, and hospitality for all who frequent it.

The rural institutions are molting. The new life of the country is larger, stronger, more buoyant, and richer than the old. It must have room to grow, and newer channels through which to flow and express itself. As this lusty infant develops, the whole rural world is bending its energies to contribute to its welfare.

The new graded centralized school is displacing the little one-room, ungraded type, wherever possible; and where not possible, the old-time one-room school is being transformed into a new type. In this new school a new education is being taught—an education that makes for efficiency and service in the common as well as in the professional walks of life. The farm life and service receives its full share of attention. Agriculture, domestic science, the manual arts, as well as the manly arts, are being taught to the farmer's children. In these new schools, all the best of the old regime is saved and strengthened by association with the best of the new. The doors of opportunity are opened wider that more of the country youth may enter.

And the Country Church! that is the last, but not least. The greatest and best developments in the processes of nature come last. The country church, quivering on the brink between two rural civilizations, is about to cast off its old, heavy armor and put on the lighter, more peaceful, and more truly serviceable robes for a new age. The churchmen of the country are catching the vision and they are too sturdy and true to be false to it.

In the light of the new ruralism, very briefly described, the country church must take its cue, and find its development and field of service. It cannot separate itself from its fellow rural institutions—indeed, that is not the spirit, nor the intention of its Founder. It is today finding, that, almost unconsciously its aims and ideals have become a reality in the world, though often clothed in very different robes than it had expected them to appear. Justice, mercy, peace, and happiness are becoming tangible realities for the rural parishioner as never before in the history of the world. A new people, in the making of which the church contributed a large share, has arisen around its very doors and a new regime of government, far more stable and just and merciful than the old, has been instituted. A new agriculture and a new farmer have transformed the environment of the countryside and a new and better rural America is possessing and improving the land.

The new rural church must keep pace with all these. She will catch the spirit of the age and adjust herself to the new ruralism. The new rural church must take a genuine interest in the new agriculture, be a light to its pathway, and inspire it on to new conquests for the peace and happiness of humanity. The new farmer will find that the Christian religion has a message for him; and the new rural clergyman must be his equal in training. The Christian service of the church must reach out from rural centers to the whole community population. The automobile

drive, instead of the horse drive, must become the measure of the radius to the enlarged circle of service. This will mean consolidation of churches of the same denominations, and interdenominational co-operation on a larger scale than hitherto practiced. It will mean renewed consecration of Christian farmers, and the good old farms will gladly produce a tenth more for the support of the kingdom of God in their midst.—G. A. Bricker, Professor of Agricultural Education, Syracuse University.

PROGRAM FOR TEACHERS' MEETING SENT OUT.

Secretary Laseter of England of the Arkansas State Teachers' Association has just mailed out to the teachers of the state eight thousand copies of the programs that are to be delivered at Little Rock, April 6, 7, 8, at the forty-eighth annual session of the Association.

Among the prominent educators who are to take part on the program are Dr. A. E. Lovett, president of Rice Institute, Houston, Tex., who received the personal endorsement of the president for this position; Dr. David B. Johnson, president of the National Educational Association; Dr. M. P. Shawkey, state superintendent of West Virginia; Miss Grace M. Shepherd, ex-state superintendent of Idaho; Dr. Bruce E. Payne, president of Peabody College; Dr. H. W. Foght, of the Bureau of Education, Washington, D. C., and many others.

Col. R. C. Hall, superintendent of the Little Rock schools, chairman of the reception committee, is arranging for some special entertainment features, and a reception will be tendered the teachers after the program Friday night, April 7. The Little Rock Board of Commerce is also putting forth every effort to make the Association enjoyable to all the teachers. Superintendent D. L. Paisley of Argenta, chairman of the "Get Acquainted" committee, is planning to see that everybody becomes better acquainted.

The advance enrollment for the meeting is in advance of any previous year, and a conservative estimate is that 3,500 teachers will be in attendance. The outlook is the best in the history of the Association for a great meeting. Every teacher in Arkansas should be a member of this organization devoted to the advancement of educational conditions in Arkansas.—Committee.

IS THE CRITICISM JUST?

In the Arkansas Democrat of the 4th inst., in the editorial columns, I find some strictures on a statement made by one Mr. Eckel in an address at the Laymen's Missionary Convention, that seem to me to call for some notice. The offending statement follows: "The spiritual condition of the 7,000,000 people in the great Southwest * * * who do not profess to be Christians, and who are not affiliated with any church, is worse than (that of) the heathens in the foreign countries."

The editor laments that such a statement was made. Why? He evidently assumes that the statement is not truth. Possibly he was hasty in reaching that conclusion. By what standard is it to be tested? Reason says, "Where much is given, much is required." Nobody holds an idiot responsible for his conduct. Our courts often make great allowances for densely ignorant criminals.

But we are dealing with spiritual conditions. Reason is not the only, nor the principal, standard by which

we are to test spiritual questions. Revelation is higher authority.

Before appealing to Revelation, I wish to submit some facts that seem to me related to this question.

I once heard a staid, deliberate Presbyterian minister, who was accustomed to weigh his words and his thoughts, say in a discourse that, if he must go to hell, he wanted to go from the darkest corner of the darkest heathen country in the world.

I read many years ago of a minister in the midst of an awful sermon, dropping his face in his hands on the book-board, and was plainly terribly convulsed. The congregation sat transfixed with amazement for some moments. After a little the minister recovered himself and remarked that the thought that he was forging chains and fetters that were to sink sinners deeper in hell had overcome him. The inference plainly is that the more light and knowledge a man sins against, the more persistence with which he resists spiritual influences, the greater is his punishment.

I personally knew a man, raised up and lived till he was old, in a religious community, nay, reared in a religious family, who had refused to surrender to the claims of the gospel. He rarely darkened a church door. He was a fair, moral man and an average good citizen. One evening at a neighboring church the congregation had assembled in advance of the time for regular service to hold a grove prayer meeting. This man was present. As they started for the grove, someone said to him, "Jim, come on, go with us." He did, and in an experience exercise he asked permission to talk. The leader, fearing he would say something damaging to the occasion, said, "I don't know whether you have a right to talk." He assured them he would say nothing to hurt the meeting, upon which permission was given. Now, the gist of the whole business is what he said. Here it is: "When I was young, I heard many sermons and appeals that touched and moved me, but I resisted them. Now I am as dead to religious influences as a rock. The most powerful sermons and the most stirring exhortations make no more impression on me than pouring water on a duck's back. Now, don't you do like I did, but attend to that matter now." At the judgment, how will this man's case compare with that of a heathen who never heard of the name of our Lord and Savior Jesus Christ, nor that of our God? Now, this case isn't isolated, but is typical of thousands. I have a conviction that 95 per cent of the people in a civilized country that become religious at all do it before their twenty-fifth year of age.

But the appeal is to Revelation. Luke 12:47-48: "And that servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

Matthew 12:41-42: "The men of Nineveh shall rise in the judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. The queen of the south shall rise up at the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here."

Once more. Matthew 11:21-22:

"Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sack cloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you."

11:23-24: "And thou, Capernaum. * * * But I say that it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

No one knows better than Mr. Eckel that the industrial, social, intellectual, commercial, etc., condition of the 7,000,000 non-church people is infinitely better than that of the heathen in foreign countries. He said spiritual condition. He was dealing with eternal verities, and it looks to me that he was much over half correct.—T. W. Hayes.

IN THE INTEREST OF HOMES FOR SUPERANNUATES.

The Board of Trustees for the Little Rock Conference held a meeting in Little Rock, March 2, and at that time employed Rev. T. F. Hughes to travel throughout the Conference in the interest of the superannuate cause. It is sought to stimulate interest in the matter of caring for our superannuated preachers by securing property or money endowment so that homes can be provided for them when superannuated. The Riggin Home property in Arkadelphia still has an indebtedness on it, and he will proceed at once to raise money to pay it off. The property consists of one-half block of ground and an eight-room house, worth about \$3,000. We desire to sell this property as soon as we can do so to advantage, and build three or four homes with the money at different places selected by the Board. There is too much money invested in this property for one home. Brother J. R. Sanders undertook to raise money last year to pay off this debt, but his health would not admit of his doing much. He raised something near \$100.

TURN HAIR DARK WITH SAGE TEA

If Mixed With Sulphur It Darkens So Naturally Nobody Can Tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, called "Wyeth's Sage and Sulphur Compound," for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.

Brother Hughes was compelled to superannuate at our last Conference, but his health has improved so that he feels he can do some work, and he wants to work for the church. We all felt that he could do a good service for our church in this cause, and we bespeak for him the kind and sympathetic co-operation of the preachers where he goes.—T. D. Scott.

MEETING OF BOARD OF MISSIONS.

The Board of Missions will hold its annual sessions in Nashville, beginning Tuesday, May 2, at 9:30 a. m. This date is in accordance with the action of the Commission of Representatives of Boards held last year, and the place of meeting was fixed by the Executive Committee in recent session. A full meeting is greatly desirable, and it is hoped that the business of the Board may be concluded as promptly as its extent and importance will allow.

According to the action of the committee, members will be designated to be present and represent the Board on the occasion of the dedication of the new Church Extension building in Louisville. These, as well as the Bishops and others who may be members of the Board of Church Extension, should be able to reach Louisville in ample time for the business of that Board.—W. W. Pinson.

TEN REASONS WHY EVERY CHURCH MEMBER SHOULD ENGAGE IN PERSONAL EVANGELISM.

1. It is the natural impulse of the newborn soul. The young convert in the glow of his first love always wants others, especially those dearest to him, to have the same blessing he enjoys. It is a calamity that he should find respectable church members not trying to get others saved and thereby learns that one can be a respectable church member and stifle that holy impulse to help others. What a pity that our young converts should discover this! What a blessing it is to be spiritually born in a church where all are soul-winners!

2. Self-preservation demands it. Can one long maintain a vital Christian experience who is not trying to save others? Every branch in me that beareth not fruit he taketh away." The most prolific source of backsliding is inactivity. The prophylactic against backsliding is activity. He who dares to try to live a Christian life without trying to win souls is hazarding prospects for heaven.

3. He must do it to follow in the footsteps of our Lord. Jesus went about doing good. He was ready to help an official who came to him by night, and the woman at the well. He did not have a mania for preaching to a "crowded house" and so exhaust himself that he could not have time and strength to deal with the individual. Let the ambitious orator beware.

4. It is the only plan that will reach all the people. Not half the people in any city in Texas habitually attend the services at the churches. At least half of the population of Texas, if ever reached, must be reached by some personal workers carrying the message to them personally. If we stop with those who attend the church, we shall reach but a small per cent of the masses. Where did we get the authority for assuming that all who want and need our help must come to the Church? We are to go out into the highways and hedges and bring them in. This can

only be done by personal evangelism, supplementing the pulpit evangelism.

5. We have positive orders from Jesus to do personal work. He commands us to preach the Gospel to every creature. To carry out that order will compel a vast amount of personal evangelism.

6. Constraining love will impel us to do it. When we have in us the mind of Jesus, we shall have the Christ love, the Christ sympathy, the Christ yearning for the lost. Could one possess this and not strive to save lost humanity round about him?

7. It is the most comforting kind of work one can do. The reflex joy is greatest. There is a reflex joy that comes to one who has fed the hungry and provided for the needy. But the keenest and profoundest joy comes when we have led a soul to Jesus. The soul-winners frequently have their cups running over.

8. It is the best service we can render to our fellowmen. The other service we render is temporary. The soul we win for Christ, if he remain steadfast, will be helped for millions of years. The truth is that the services we render in the physical realm are valuable only as they are related to and contribute to helping the man eternally. He who feeds the poor does well. He who leads the soul to Christ does better. He who ministers to both and makes bodily service contributory to soul-help does best.

9. It will be of unspeakable joy in heaven ten million years from now to meet and associate with those whom we have helped to a better life.

10. All the church members and all the churches must do this kind of work in order to be like the primitive churches. We are all more and more amazed at the unprecedented success of the primitive Church. Its mighty unconquerable power is to be coveted. The first chapters of John clearly indicate how matters were carried on. The one who was won went out at once to win another. The call for "The Win-One-Method" is but a call to return to primitive methods of work in the Church. May there be a return to primitive methods and a revival of primitive power.—O. E. Goddard, in Texas Advocate.

LETTER FROM CUBA.

The Conference editor of the Arkansas Methodist kindly wrote me to occasionally let you know something about my work and your work in Cuba. We have just closed our annual Conference, and it is a good time to give you something of interest. Personally I have six preaching places, one organized church, with an Epworth League, the biggest League I ever worked in; a good Sunday school, with two organized classes; have two home departments, one in the country, where we cannot have a Sunday school, and a cradle roll. During the year I married three couples, baptized twelve children, receiving twenty-four members, and collected \$450 for missions and incidental expenses, and \$7.50 for the American Bible Society. The question is often asked, does the gospel get hold of the Cuban people? A very foolish question for anyone to ask who knows anything about the gospel in his own life, but which can best be answered, as did the disciples, "with the man in the midst." A young lady of the society set in our town, a leader among them, given to the dance with all her soul, began visiting our church, finally was convicted of her sin, quit the dance, and the dancing crowd, joined

the church, has a bright Christian experience, says she has no desire to dance, and is a faithful student of God's Word, and Sunday school teacher. There were two ladies in the church who had been at "outs." Possibly neither knew just how it started, but it had reached a serious stage, dangerous for themselves and the church, when they came together, prayed together, wept together, and forgave each other and have since been Christian sisters as they should have been all the time. Honesty in business in Cuba is not held to as closely as it should be, in fact there is very little conscience on the question. If one can beat the other, and not be caught, with many, it is alright. A man more than forty years old joined the church, quit all he realized was wicked, and began to work as a Christian. Three or four years later, while the pastor was preaching, an act in his life which had never bothered him before suddenly came up. Before he became a Christian he had an understanding with a clerk in a grocery by which he could get certain things without their being charged to him, therefore not paying for them. All of a sudden this sin dawned upon him; he could not rest; he went to his pastor, and the pastor told him there was nothing to do except make things right with the groceryman and then ask God's forgiveness. He had all the fears that ever come to a soul, conscious of sin, both fear of man and God. After two weeks' struggle he went to the man and told him what he had done, and gave him all the money he had as a beginning on paying back as best he could what he owed. The man whom he had wronged broke down and cried, and said, "I never heard of a man doing that before. Why did you do it?" He only answered, "I am a Christian now, I was not then." He then said to the merchant, "Can you trust me now? I know you cannot." The man answered, "I have more confidence in you than any man in town."

I notice that you have on a State-Wide Evangelistic Campaign. Now, brethren, I am not with you, but I am of you, and I am preparing a "One-to-Win-One" campaign in my pastoral charge. Can we not have an interest in your prayers?

The Annual Conference was held in Havana. Bishop Murrah presided. It was the first time we have had a change of Bishops, and we missed Bishop Candler, for he is like a father to all the preachers. Yet when the trial came we were all Methodist at heart, and were glad to see Bishop Murrah. He brought us great messages of spiritual truth that made our hearts glad in the Lord. He was our brother as well as our Bishop. We learned to love him, and the work of the Conference moved on smoothly. There has been a growth in almost every line of church work. The brethren are hopeful, and we are looking forward to a great year of ingathering of souls, and building up of the Church of God. The date of the Annual Conference was changed, so that our preachers, both Americans and native, could have the privilege of attending the Regional Conference held in Havana, February 26-29.

There were some twenty-five delegates from the Congress on Missions in Latin America, held in Panama. Many of these were among the church leaders in the United States, and we were not slow to take advantage of our opportunities, as they seldom come this way. Such subjects as

"Survey and Occupation of the Field," "Evangelism," "Self-Propagation and Personal Work," "Literature," "Education," were taken up and discussed thoroughly. Some good will come out of these discussions. All of the churches working in Cuba were represented, making a total of delegates and visitors of 348. Possibly the most noticeable feature, and so far as I can see the most significant immediate result, was that Americans from almost all parts of the United States, American missionaries, Cubans, Spaniards, and a few negroes, Presbyterians, North and South; Baptist, North and South; Friends, Disciples, Episcopalians, and Southern Methodists were all working together for three days in Conference without a discordant note. As to the future results, the resolution adopted will best indicate what will be attempted. The editor will please print such of these as he may think best.—Henry Smith.

REPORT OF BUSINESS COMMITTEE ON COMMITTEE OF CONFERENCE IN CUBA.

Whereas, The spirit of Christian fellowship and the discussions of this Regional Conference in Cuba have enriched our spiritual life, and strengthened us for our tasks as we are about to return to our respective fields of labor, and

Whereas, The continuance of the discussions through some simple form of committee organization will accomplish still further good for each group of workers represented in this Conference, and

Whereas, The Congress on Christian Work in Latin America recently convened in Panama without dissenting vote continued the existence of the Committee on Co-operation in Latin America, enlarged its membership to include one from each body sending and maintaining workers in Latin America, adopted and already has largely provided an ample budget for the support of the work of the committee its first year, elected an executive officer to carry forward its work, and invited each country or group of countries to join in the further study of the Christian work needed to be done in Latin America by the appointment within their respective territories of advisory or consulting Committees of Latin-American and foreign workers,

Resolved, That this Regional Conference in Cuba convened in connection with the Congress on Christian Work in Latin America, should take action to secure for the Christian work and workers of Cuba such touch with the Committee on Co-operation as may be desired by the workers in Cuba, and

Resolved, That in order to establish and maintain this voluntary and helpful relationship it approves the organization of a Committee of Conference in Cuba representing unofficially the Christian work and workers in Cuba, this committee to have consultative powers only, except as any plans discussed by the committee shall have been approved by the Mission Boards sending and maintaining workers in Cuba, and except as these Boards request the Committee of Conference in Cuba to assist them in any specific work in their behalf, and

Resolved, That to the end that plans for common work hereby suggested may become effective we recommend to the committee so to be appointed that the following definite lines of study be considered:

1. A thorough survey of the Island

that there may be complete occupation of its territory.

2. The matter of literature, in the hope that literature for common use may thus be more economically and efficiently given to all the people.

3. Some plan of common effort in education, to the end that by combination of such effort better schools of primary, secondary, normal and other forms of higher education may be secured.

BRIEF REPLY.

As Rev. J. A. Sage has twice stated I did not understand the real issue in the case discussed, permit me to say my article published in the Arkansas Methodist was based on unchallenged statements of its editor in his editorial of December 9 last, as follows: "The Bishop presiding practically undertook to force the Conference to locate a preacher, who had refused to attend the work assigned him, and when the Conference by a vote of 43 to 77 declined to locate the brother," etc. Again, "The Bishop and those who moved the location argued that punishment was necessary to maintain discipline, and that the law was in effect mandatory."—Z. T. Bennett.

San Antonio, Texas.

111 Grove Place.

[All parties to this discussion are probably correct from their viewpoint, and we have given the space gladly, because we believe it is profitable to have such questions considered from different aspects.—Editor.]

CORRECTING A WRONG IMPRESSION.

I do not care to enter into any newspaper controversy, but in justice to all concerned I wish to say just these few things in reply to the remarks of J. P. Womack, of Conway, in the "Arkansas Methodist" of March 9.

Brother Womack seems to have been quite dissatisfied with the whole Little Rock Laymen's Meeting, so it is not strange that he not only puts things into my brief address that I did not put there, but seems to have gotten an impression that I most certainly did not intend to convey nor do I think I did convey it. The substance of what I said there I have said to a good many audiences, and so far as I know he is the only person who has construed it into an attack on both the public school and its corps of noble workers, among whom are many of my best friends. In a general way I was seeking to call attention to the fundamental fact that the educational work of the public school was for this life only, while that of the Church through the Sunday school was for life eternal—not intending to give the impression that the first was not necessary nor worthy of praise—though I did wish the thought to be conveyed that we were quite generally emphasizing the first and neglecting the second. I did not "denounce the public school as a sordid thing, as a training camp for publicans"; what I did say was that it concerned itself with those subjects that were un-moral and un-religious—not im-moral or ir-religious—and in that statement I did not intend to imply that that was not the proper function of the public school. Mr. Womack certainly knows that in many states the Bible is not read, sacred songs are not sung, and prayer is not "devoutly offered to the God who made us and keeps us," or to any other god, in the public schools. All that he says about the public school teachers I endorse heartily, but

for all that their business in the school room is to prepare their pupils so as to increase their earning power in some line of life's activity. He may think this sordid and smacking of publicanism, I don't; in fact, if the public school did not do that I should not longer be willing to pay the taxes I do in two states for that purpose. It is a distinctly worth-while thing to do, but I believe—and tried to say—that the Sunday school's educational purpose is more worth while.

Mr. Womack is correct in doubting Brother Hutchinson's statement that "only fifteen per cent of the Sunday school scholars take membership in the Church." I do not know Brother Hutchinson's authority for his figures, but those generally used are "forty" instead of "fifteen," and my own belief is that now it is nearer fifty per cent, for the examinations on which were based the forty per cent statement was made a number of years ago, before the Sunday school efficiency was as high as at present.—A. L. Dietrich.

Meridian, Miss.

A REAL LAYMEN'S MEETING.

Here is hope, Brother Womack. I have read your very interesting and pungent article in the Methodist, and can say a good hearty "amen"—not "ah"—men. But I want to tell you of a laymen's meeting where "a layman presided and spoke" and a P. E. and Bishop sat silently by and gave the good laymen the right of way. It was at Mountain View on a district conference occasion. Rev. A. F. Skinner was P. E. and Bishop Hendrix was present and presided over the Conference. An afternoon was given to the laymen, and the district lay leader, Hon. R. A. Dowdy, took the reins and held them throughout the meeting. Brother Dowdy made a good, earnest, spiritual speech, just like a preacher, and, as well as I remember, he rounded to "welding heat," and was about to sit down without making the "weld," and a certain preacher ventured to stand up and say, "Brother Dowdy, you have made a good speech, a strong appeal to the ministry to stand by you laymen and co-operate with you, and we Methodists have a way of clinching a thing by a handshake, and we preachers have been for all these years standing in the pulpits making appeals to you good laymen to join us in forward movements, and now this is the first time a layman has ever done such a thing as calling on the preachers to act. I think we should go and give you a regular Methodist grip on this." And we did. A song was sung and the good Bishop sprang to his feet and said, "Sing, everybody sing," while the big tears rolled down his classic face. To me this was a laymen's meeting that laid it over preacher, P. E. and a great Bishop. So don't despair. There is "hope 'twixt the stirrup and the ground."—James F. Jernigan.

TEACHER'S COTTAGES.

Teachers' cottages, erected by the community in or near the school-house, and used not only as the teacher's residence, but also as the community center, are advocated in a bulletin prepared by R. S. Kellogg and distributed by the Department of the Interior through its Bureau of Education to county superintendents and other officers in charge of rural schools. The bulletin describes the movement for teachers' residences in rural districts and gives plans for cottages of various sizes and types.

Lack of suitable boarding accommodations is one of the most serious difficulties in the way of securing suitable teachers for country schools, the bulletin declares. There are more than 200,000 rural school districts in the United States and over 16,000,000 children of school age who live in the country or in towns of less than 2,500 population, yet it is impossible because of the living conditions to get teachers of the highest type to remain in the country.

Mr. Kellogg says: "Many farm houses have no accommodations whatever for a teacher, and often kitchen, living room and dining room are combined in one, with no heat in any other room in the house. The farmer and his family have to spend most of their time working indoors or out, eating and sleeping. Their occupations and hours of labor in no way correspond to those of the teacher, which increases the difficulty of fitting the teacher's necessary habits to those of the farmer with any satisfaction to either. A good teacher must spend a considerable amount of time almost every evening upon school work, for which a quiet, comfortable room is essential. If she insists upon such a room when she goes to board in the country she is likely to be considered "stuck up" and exclusive. If she gets a room by herself it is often unheated and too uncomfortable for study in cold weather.

"On the other hand, if the teacher is forced to spend her entire time in the living room with the rest of the family, she has no opportunity to prepare properly for her school duties, and is also very likely to be drawn unavoidably into neighborhood gossip and factional disputes to the detriment of her teaching influence. Many of the better situated families in the country districts who have the facilities, do not care to take a steady boarder, so that if a teacher gets a place to board at all she may be forced to go to farm houses where only the barest accommodations can be secured."

It is because of these conditions that the teachers' cottage movement has developed rapidly in the past few years, until, according to an investigation by J. C. Muerman of the Bureau of Education, recorded in the bulletin, there are now one or more teachers' cottages in every state, and in the State of Washington, where the movement has been fostered by Mrs. Josephine Preston, State Superintendent of Public Instruction, there are now 108 of these cottages.—Bureau of Education.

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Woman's Missionary Department

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Communications should reach us Friday for publication next week.

STEWARDSHIP.

"If any Christian who has never tried tithing will make the experiment, following it through to the end, in prosperity and in adversity, we predict for him two surprises: First, he will be astonished at the increased amount which by this method he is enabled to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him."—A. J. Gordon.

WHY I BELIEVE IN HOME MISSIONS.

I believe in home missions because our country needs the gospel, as shown by the following facts:

1. Only one-third of the population belongs to an evangelical Church.
2. A million people come from other countries every year and are absorbed into our population. The religious faith and standards of living of these will be hurtful to us if we do not give them the gospel of Christ.
3. Seven million women and two million little children groan under the burden of our industrial life.
4. Ten million negroes for whose uplift God looks to the Southern white people.
5. The millions of backward mountaineers.
6. The saloon and white slave traffic.

For a two-cent stamp you can secure a leaflet, "Gospel Needs in the United States." This leaflet is not new, but conditions are unchanged.

MISS BENNETT, CHAIRMAN ON WOMAN'S WORK IN THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA.

For more than a year preparations were being made for this significant gathering of Christian workers recently held in the little city of Ancon, in the Panama Canal zone. The commission appointed by the various Protestant denominations had made a careful survey of the social, moral and educational condition of the Latin Americans, and discussions in the Congress were based on facts presented by them. Drs. Robert E. Speer and John R. Mott, our Bishop Lambuth and Dr. G. B. Winton and hosts of other well-known leaders, men and women of the various evangelical churches made great addresses, full of inspiration and of lasting worth. Our Miss Belle Bennett, president Woman's Missionary Council, was chairman of the Commission on Woman's Work in Latin America, and only lack of space forbids repeating here in full the excerpts from her address given in the papers. The Star and the Herald, of Panama, by the way, generously devoted pages each day to reports from the Congress, well digested and presented by Charles Clayton Morrison. Following her fine introductory speech, Miss Bennett said: "Today there are three women's Boards of Missions having headquarters in the United States, Canada, Great Britain and Germany who maintain work in Latin America. There are 418 unmarried women at work

under all the boards in that great domain, and the number is further swelled by the 580 wives of missionaries who labor with them; besides these, there are 1,055 Latin American women in the employ of the various boards. The second chapter of the report deals with the position and influence of women in Latin America, and gives mention and examples of their high courage and patriotism. The next section deals with the education of Latin American women. Then comes the chapter on Christian Social Service in which is emphasized the need for co-operation among all the denominations. The Commission believes that the great organizations among women have the altruistic note in common, and that they are the expressions of the collective voice of the womanhood of our day."

For this week we are glad to have Miss Mabel Head's interesting letter about the Congress, and it will be read with pleasure and profit by many friends in Arkansas.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Dear Friends—The wave of interest and enthusiasm of the annual meeting must surely have reached you, for we could not feel that it was only for those present, but for every member and every auxiliary in the Conference. Enough good was said and planned to inspire us and keep us busy the whole year through. It was only needful for the Warren auxiliary president, Mrs. Henry Wharton, to sound the "glad" note of welcome to find that all were "playing the game," which was kept up throughout the meeting.

The absence of Mrs. W. H. Pemberton, Conference Corresponding Secretary, and several district secretaries was deeply regretted, and we were sorry, too, they missed the all-pervading Spirit of the Master, who lingered with us.

The "Missionary Urge," as presented by Dr. M. N. Waldrip in the annual sermon, burnt deep in our consciences the command of the Master, the call of the world and the constraining love, urging us on. An hour at the feet of this brilliant and forceful speaker seems but a moment, and we wished he might go on. The urge is on, and we dare not lag in our mission to the world. As one who speaks with authority, Mrs. B. P. Lipscomb, our Council representative, charmed her hearers and made delightful the opportunity of the "Great Permission" to tell the story of Jesus. As we looked into her bright face our minds went out to the beautiful daughter in China and we said, "Truly this is Hannah rejoicing anew in that she, too, has lent unto the Lord. We appreciate her message and hope to bid her welcome again. In the "Survey of the Field," by district secretaries and delegates, not once was the discouraging note sounded, but the press of the outward move and the onward march was felt in every report.

The reports from all Conference officers showed increase in every department, with the splendid financial showing of more than \$1,200 to Coun-

cil treasurer than in any previous year. Truly, we are moving onward, for which we give thanks. Soon you will see the recommendations of the various committees which form the basis of our operations for the year. Let us DO the things we plan. Time was when we accepted conditions that made our young people's and children's work weak. It is no longer so, with such leaders as our vice presidents, Mesdames Elza and Rhodes, and we shall soon expect those departments to be equal to, if they do not excel the adults in numbers and enthusiasm.

Attention was given to every phase of the work, and surprise was expressed that we accomplished so much in the allotted days.

A sifting and sorting of the many things said and done would group three poignant points for preservation—the big family spirit of love and affection, the membership campaign, and the call and encouragement of volunteers for special service. These we shall not forget to keep in mind.

It may seem sordid to mention funds in this retrospect of our gracious meeting, but, dear friends, let us this year and NOW determine that we meet each quarter's obligation promptly and not wait till the end of the year (it might not be a "perfect day" for those who work so hard to bring up the finances). Well, yes, I was made your president again, but that matters little, so we all do our part, and a plea for co-operation goes with this love-greeting to all our members.

We shall not soon forget the kindness of our pastor host, Rev. R. W. McKay, nor the welcome, into the homes of Warren's elect, nor the yellow flowers that peeped through the frost to nod us welcome, nor the gladness shining from each face, nor the beautiful spirit of love and fellowship among us, nor the Presence of that One who touched the whole meeting into life and light and warmth, and made our fourth annual gathering the delightful meeting it was.—Yours for Service, Mrs. F. M. Williams, President.

ITEMS FROM AUXILIARIES.

Winfield Memorial Adults.

Mrs. H. D. Herring, Superintendent of Publicity, writes:

"By request of the pastor, the first Wednesday night prayer meeting in March was conducted by the ladies of Winfield Memorial Missionary Society. More than one hundred and fifty were present. The following splendid program was rendered:

1. Opening Devotional, Mrs. Geo. Thornburgh.
2. Introductory Remarks, Mrs. James Thomas.
3. Some Facts About Conditions in Our Own Country, Mrs. W. B. Wier.
4. What We, as a Society, Are Doing in Our Own Country, Mrs. Lenhardt.
5. A Few Facts About Conditions in Foreign Lands, and What We Have Wrought Towards Making Them Better, Mrs. Toors.
6. Vocal Duet, Misses Alice and Minnie Buzbee.
7. What Winfield Auxiliary Stands for in This Work:
 - a. Object—By President, Mrs. Jas. Thomas.
 - b. First Vice President, Mrs. Maude Quilling.
 - c. Second Vice President, Miss Eva Shoppach.
 - d. Corresponding Secretary, Mrs. Kirkwood.

- e. Recording Secretary, Mrs. E. L. Farmer.
- f. Superintendent of Study and Publicity, Mrs. H. D. Herring.
- g. Superintendent of Social Service, Mrs. B. F. Lewis.
- h. Superintendent of Supplies, Mrs. J. W. Anderson.
- i. Agent for "Missionary Voice," Mrs. J. S. Bishop.
- j. Treasurer, Mrs. Caughey Hayes.
- k. Local Treasurer, Mrs. J. W. Holland.
8. Poem, "The Bank of Heaven," Miss Carrie Park.

OUR PASTORS ARE HELPING US.

Mrs. S. B. Proctor writes of the new adult auxiliary at Wesson recently organized by the pastor, Rev. B. F. Scott, with fourteen members. We are glad, but not surprised to hear this good news, as Brother Scott's request for "Helps" at once disclosed his intentions.

INTERESTING LETTER FROM MISS MABEL HEAD, SECRETARY FOREIGN WORK IN WOMAN'S MISSIONARY COUNCIL, M. E. CHURCH, SOUTH.

I am just back from the Congress on Christian work in Latin America, held in Panama, and from the Regional Conference in Havana. Both meetings were wonderful, full of information and pregnant with spiritual power. How I wish I could adequately give you a summary so that I might really share with you the blessing that came to me. It was so big, so thrilling, so many facts crowded in upon me that I feel wholly unequal to the task.

Not all the delegates elected at the last Council meeting were able to go though I believe each made an earn-

GLASS OF SALTS CLEANS KIDNEYS

If Your Back Hurts or Bladder Bothers You, Drink Lots of Water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts, which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will 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 clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what has become of your kidney trouble and backache.

est effort to do so. When we boarded the ship at New Orleans our party numbered ten. Miss Bennett, who made a very large contribution to the Congress in the report of her Commission on Woman's Work, Mrs. R. W. MacDonell, whose knowledge of the work in Mexico as well as of the home church made her counsel most helpful, Mrs. Nat Rollins, Corresponding Secretary of the Northwest Texas Conference, Mrs. E. B. Chappell, editor of the Voice, Misses Case and Fox from Mexico, Miss Nutt of New Orleans, formerly of Mexico, two visitors and myself; Miss Markey of Cuba joined us in Panama. The missionary whom we expected from Brazil was prevented from coming. One hundred and fifty-nine delegates from North America and Britain and 147 delegates from Latin countries, and about 100 visitors met in daily session for ten days.

The Commission reports on the following topics were presented in the day sessions: Survey and Occupation, Message and Method, Literature, Education, Woman's Work, The Church in the Field, Co-operation and Unity, and the Home Base. These Commission reports, together with the discussions upon them, will be printed in three volumes, and will furnish the best information about Latin America that is available. The cost of the three volumes, if ordered before May 1, is \$2.00, carriage extra. After that \$2.50, carriage extra. They will be out of press before May or June. They should be available for Missionary Societies, as they will be of constant use in programs.

CALOMEL SELDOM SOLD HERE NOW

**Nasty Drug Salivates, Makes
You Sick and You Lose
a Day's Work.**

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine. No biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

SMALL EFFICIENT—CERTAIN
GREGORY'S
LITTLE LIVER PILLS
MILD - RELIABLE - SAFE

Gentle Laxative—One Pill a Dose. Will relieve biliousness, constipation, sick headache, and restores your appetite by gently regulating your liver. Free trial on request. At your druggist's, or by mail, \$1.00.
A TRIAL WILL PROVE YOUR DOCTOR
G. J. LINCOLN CO., Little Rock, Ark.

The most of the Congress was carried on in three different languages, English, Spanish and Portuguese. The Latin American delegates could nearly all understand or read English so little of it had to be translated for them. We poor North Americans though were so ignorant of the Latin tongue that all the speeches of natives had to be translated into English for us. Though the company assembled from all parts of North America, the West Indies, South America, and a few representing British and German societies, with all the varying temperament which that implies, the spirit of unity and earnest endeavor to understand each the other's viewpoint was wonderful. After the first day when we listened to the survey of the field and realized that whole countries had as yet only 2-5 missionaries, and no school, that great areas of the countries were without gospel work, that the Indians were almost wholly neglected, that millions of the 80,000,000 Latin Americans had had no open Bible and no real chance to know Jesus Christ as a personal Saviour, our hearts and minds were united in an effort to know just what must be done to possess the land for him. All through the Congress our hearts were thrilled by the recital of what has been done by the small force, by the transformation of the lives of thousands.

One special note was sounded often, that is the need of more work to reach the women who have such a large influence. Perhaps the most eloquent appeals for the women workers were made by natives from Chile, Argentina, Brazil, Cuba and Peru. All spoke strongly of the vast amount of work that can be done only by women owing to the custom which largely forbids a minister visiting women. Another imperative need is for gospel literature to offset the great mass of bad literature. I cannot go on to speak of the needs or tell of the incidents of the meetings, but trust you will read the various articles that will come out soon and will get the reports and use them in your meetings.

May God lead us all to more intelligent, more persistent prayer, and a larger faith.

Most sincerely,

Mabel Head.

Nashville, Tenn.,
March 9, 1916.

Remember, March 31, is the day of special prayer for the annual meeting of the Women's Missionary Council, which will be held in Atlanta, April 12-20. Continue in daily prayer for the outpouring of the spirit upon that meeting.

Subscribe for the Council Daily, 25c.

A COUNCIL VISITOR.

One of the most interesting visitors and speakers at the Council meeting will be Dr. Mary Stone, of Danforth Hospital, Kiukiang. Dr. Stone is recognized as one of the foremost Chinese women physicians. Her parents were among the first Christian converts in China. She was baptized when a baby; and the parents, with true devotion, brought her up with natural feet, thus giving her the distinction of being the first girl not a slave in Central and North China to have feet as God had made them. She was an apt student and at the age of nineteen was matriculated in the University of Michigan. She graduated in 1896 and returned to work among her own people. She has had a wonderful career since that time.

Sunday School Department

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SUNDAY SCHOOL LESSON FOR MARCH 26.

By Rev. A. M. Shaw.
Review.

Introductory.—I am going to take the liberty of substituting both lesson title and "golden text." Subject, "Christian Literature." Golden Text: "The former treatises have I made, Oh, Theophilus, of all that Jesus began both to do and to teach." Acts 1:1. The propriety of both changes appears from the following considerations:

(1) We are studying the literature of the very beginnings of the Church; (2) the production of this literature was indispensable to the perpetuity of the Church; (3) Christ's earthly ministry consisted of the works he did and the truths He taught; (4) Luke had written a "treatise" "of all that Jesus began both to do and to teach," (5) and was now about to write another concerning what the Lord was continuing to do and teach—through His Church; (6) so long as His kingdom continues in the world, he will continue to work and teach, and "treatises," books, tracts and religious newspapers will continue to be indispensable factors in publishing abroad the work done and the truth taught.

I shall attempt nothing more in this review than to give the core of the several lessons of the quarter.

Lesson 1. "The Ascending Lord." The withdrawal of Christ's bodily presence meant the launching of the Church upon her mission. "It is expedient for you that I go away," (John 16:7). His going away drew their faith heavenward, in spiritual worship, and prepared them for the reception of the Holy Ghost, through whose ministrations Jesus would reproduce Himself in each of his disciples, and send them into the world as the Father had sent Him.

Lesson 3. "The Coming of the Holy Spirit." After the Ascension, the disciples returned to Jerusalem, and a hundred and twenty of them assembled in the "upper room"—probably in the home of Mark and his parents—and engaged in a ten-days' prayer meeting. (1) That was the most distinguished company ever assembled in this world. (2) They engaged in everything that goes to make up the work of a church, from singing hymns to electing and ordaining a preacher. Imagine a service in which these devout souls sang a psalm, St. John led in prayer, St. James expounded the Scriptures, Peter made a confession and exhortation and the mother of Jesus told her experience. (3) The Holy Ghost came, as He ever will upon companies thus engaged. This visitation drew the multitude together, and so marvelous were the things they saw and heard, that they sought an explanation.

Lesson 3. "Peter's Sermon." This gave the explanation sought, offered salvation and the Holy Spirit to all who heard, and resulted in the conversion of three thousand.

Lesson 4 sets forth the doctrine of the indwelling Spirit. He not only comes upon us in a great awakening, but abides, sanctifying the life and making it God-like.

Lesson 5 links public worship, personal evangelism, and fruitfulness together in their true relation. Peter and John were entering the temple at the hour of prayer, stopped to help an unfortunate man, and gained a soul for the kingdom and a witness for Christ.

Lesson 6 shows these two disciples under pressure of threats and persecution, manifesting that heroism which belongs to the Spirit-filled life.

Lesson 7. How appropriately the lesson of humility as a Christian grace, and exaltation as its reward is introduced here, with Christ's example to enforce and illustrate it!

Lesson 8 reveals the unity and sense of brotherhood that ever spring from true revivals, as well as God's extreme disapproval of that hypocrisy which counterfeits piety for selfish ends.

Lesson 9. "The Seven Helpers." This was the first enlargement of church polity. (1) It shows the necessity of relieving the preachers of the financial burdens of the Church. (2) It is a Scriptural precedent for making whatever additions and adjustments in church government the times and conditions may require. (3) The seven deacons filled about the same place as Mr. Wesley's class leaders. They were teaching and preaching stewards.

Lesson 10 records the mighty work and heroic death of one of these preaching stewards—Stephen, the first Christian martyr.

Lesson 11 tells us of the heroisms and martyrdoms that mark the progress of God's people from the earliest times, and shows that these heroisms were inspired and sustained by faith in God.

Lesson 12 shows the Christians driven from Jerusalem by persecution; Philip, another of the deacons, making an evangelistic tour, and led by the Holy Spirit to introduce Christianity into Africa by baptizing a distinguished officer of Ethiopia.

These first eight chapters of the Acts of the Apostles, are the core of the New Testament. They supplement the Gospels, and introduce us to

GRAY HAIRS

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

the larger movements of the new spiritual kingdom and the doctrinal and devotional literature of the early Church. This book should especially interest and inspire us now; for our modern Missionary Movement is very similar in many ways to this first great Missionary awakening which forms the subject of the "Acts."

PROGRAM OF SERVICE FOR WESLEY ADULT BIBLE CLASSES.

At the meeting of the Sunday School Council of Evangelical Denominations in Richmond, Va., in January, a number of very important matters were considered and acted on. One was that of a program of service for Adult Bible Classes. The leaders of our work believe that the surest way to learn is to do, that expression is the best evidence that an impression has been made, and that truth worked out means a knowledge of the truth possessed.

Our Bible classes are formed and maintained to study the word of God, and we study the word of God that we may not only know the will of God, but that we may do the will of God. And the General Sunday School Board of our church, following the conclusions of the Council meeting referred to, has promulgated the following "Program of Service" for our Wesley Adult Bible Classes, and recommends that all such classes at once adopt policies which will put the entire program into operation:

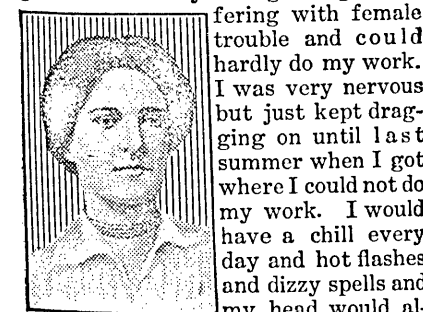
I.—In the class, to (1) increase class membership, (2) maintain and operate a standard organization, (3) win all members to the Christian life.

II.—In the local church, to (1) secure church attendance, (2) provide trained workers for all departments of

HUSBAND SAVED HIS WIFE

**Stopped Most Terrible Suffering by Getting Her Lydia
E. Pinkham's Vegetable
Compound.**

Denison, Texas. — "After my little girl was born two years ago I began suffering with female trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would almost burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's step-sister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.



If you are suffering from any form of female ills, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

SAMPLE CATECHISMS.

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

EPWORTH LEAGUE.

EPWORTH LEAGUE LESSON FOR MARCH 26.

By Rev. H. C. Hoy.

Francis Asbury, the Wilderness Apostle.

Francis Asbury was born at Staf-shire, England, August 20, 1745. His parents were poor and ignorant. The boy had but little chance to get an education. He was compelled to work to help support his parents. At the age of fourteen he became the apprentice to a saddler. At fifteen he became interested in religion through the influence of a Methodist preacher. He was converted, and at the age of

seventeen began preaching. He continued preaching in English Methodism until August of 1771, when he answered a call for volunteers to America and was sent to America with Wright as a missionary. Asbury was not the first, but he became the chief founder of American Methodism. The history of Christianity since the apostolic age affords not a more perfect example of ministerial and episcopal devotion than was presented in this great man's life. He preached almost daily for more than a half century. During most of this time he traveled with hardly an intermission the North American continent from north to south and east to west, directing the growing hosts of his denomination with the skill and authority of a great captain. When he came to America he was but twenty-six years of age, and was ordained bishop of the Methodist Episcopal Church when thirty-nine years old, at its organization in 1784, when it comprised less than 15,000 members and about eighty preachers. He died in 1816, in his seventy-first year, at the head of an army of more than 211,000 Methodists and more than 700 itinerant preachers. It has been estimated that in the forty-five years of his American ministry he preached about 16,500 sermons, or at least one a day, and traveled about 270,000 miles, or 6,000 miles a year; that he presided at no less than 224 annual conferences and ordained more than 4,000 preachers. He was, in fine, one of those men of extraordinary greatness, in estimating whom the historians are compelled to use terms which would be irrelevant to most men. His discrimination of character was marvelous; his administrative talents would have placed him, in civil government or in war, by the side of Richelieu or Caesar, and his success placed him unquestionably at the head of the leading characters of American ecclesiastical history. No one man has done more for Christianity in the Western hemisphere. His attitude in the pulpit was solemn and dignified, if not graceful. His voice was sonorous and commanding, and his discourses were often attended with bursts of eloquence "which spoke a soul full of God, and, like a mountain torrent, swept all before it." Notwithstanding his advanced age and shattered health, he continued his travels to the last, till he had to be aided up the pulpit steps, and to sit while preaching. About six months before he died he wrote: "My eyes fail. I will resign the stations to Bishop McKendree. I will take away my feet. It is my fifty-fifth year of ministry, and my forty-fifth year of labor in America. My mind enjoys great peace and divine consolation. My health is better, which may be in part because of my being less deeply interested in the business of the Conference. But whether health, life, or death, good is the will of the Lord. I will trust Him, I will praise Him. He is the strength of my heart and my portion forever. Glory, glory, glory!"

REPORTS FROM THE NORTH ARKANSAS CONFERENCE.

On the tour of the Booneville District I found forward with increasing interest. The presiding elder is being rendered by Brother O'Bryant, who has so successfully planned the work, and who is also going with the tour. Some very interesting meetings have been held; for instance, the tour through the Fourche Valley in company with the pastor, Rev. H. A. Asbury, was a real pleasure. Large crowds of interested and eager worshippers greeted us at Wing and Gravelly, where the work is going to result in great points in their standard of efficiency. Booneville gave us good results and pledged an effort to increase their enrollment this year, not less than 130, with increase in points of efficiency. I found a fine crowd of workers at Plainview, where I had a delightful visit with the pastor and flock. They are planning an addition to their church, so that they may better take care of their school, that has grown too large for their present quarters.

Probably the best school visited so far in the district is the one at Big Lake. They are working hard and are on the honor roll, having now every child in the standard in operation. They put on a teacher training class of nine members as a result of the tour of the workers. This visit to Ola Perry seems to have been more fruitful than any other place visited so far. This is in no wise surprising to the earnest and faithful pastor, Brother G. C. Johnson. He is doing his best.

Two new teacher training classes were added in February, one at Arkville and one at Helena. The tour at Ola, organized last year, has grown so large that they contemplate adding it at an early date.

Who is the next to put on a teacher training class? When you organize, notify me at once, at Batesville, Ark. How are you succeeding in securing your share of the new members to be added to the rolls of the schools of your district?

Have you ordered your Children's programs from Brother C. W. Carter of Harrison? If you have not, are going to in the next few days, notify me? We are counting on the school of the 542 observing the tour.—W. A. Lindsey.

seventeen began preaching. He continued preaching in English Methodism until August of 1771, when he answered a call for volunteers to America and was sent to America with Wright as a missionary.

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On March 24, 1816, when unable to walk or stand, he preached his last sermon at Richmond, Va. With Wesley, Whitefield, and Coke, he ranks as one of the greatest representative men of the Methodist movement. In American Methodism all his contemporaries and successors in historical importance, and his eventful life will afford us chief materials for the history of the Methodist Episcopal Church during half a century.

CHILDREN'S DEPARTMENT.

NAUGHTY BETTY.

An naughty girl, called Bettie Roy, Would laugh and sing, and shout for joy,

And toss about her golden curls, When she could play with other girls.

But my, oh my, how she would shirk, To help her mother do some work, She'd pout and cry, and stamp her feet,

Upon the floor so white and neat.

One day, dear mother bade her stay, And with her little sister play; While she went out to see Miss Payne, Who lived across the little lane.

This was too much for Betty dear, To be alone with sister here; She stamped her feet and closed the door, Then threw herself upon the floor.

And there she lay and kicked and cried,

And rolled around from side to side, When lo! the door wide open flew, And many beasts came rushing through.

Lions and tigers, mules and cows, Horses, bulls and even some sows, Round Betty now they marched and tramped, And, just like her, they stamped and stamped.

With open mouths and glaring eyes, They told the naughty girl to rise, The lions roared, the horses neighed, The mules said "he haw"—she was afraid.

They rushed on her with heated breath,

All bent on crushing her to death; A moan, a cry, a piercing scream, And she awoke—'twas but a dream.

She rubbed her eyes, then looked around,

For lo! she heard another sound; The door again wide open flew, And mother dear came rushing through.

In eager haste she quickly rose, And in her arms she nestled close, She told the awful dream she had, And said, "I'll ne'er again be bad."—J. G., New Orleans Christian Advocate.

HIS WORD.

"Ready, Bob?" asked Mr. Barker, entering the study. "Mr. Bruce and Arthur are here. Have you finished your lessons?"

"Yes, father," answered Bob, hastily gathering up his books.

"What about your sum?"

The boy flushed. "It will take only a few minutes."

"Then you have not finished!" said Mr. Barker, sharply. "When will you learn to speak the truth, Bob? I can never rely on your word."

He left the room, and, after hesitating a few minutes, Bob followed.

Downstairs he found Arthur waiting. "They have gone on. What's kept you?" he asked.

Bob looked glum. "Father's been rowing me because I hadn't finished my lessons for tomorrow"—

Whenever You Need a General Tonic Take Grove's

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

He stopped, flushing as he realized that again he was not speaking the exact truth. "At least, I mean—oh, bother! Never mind! Look here, I've brought a ball. Let's play catch as we go along."

Their fathers had business at a farm three miles away. At the gate Farmer Brown was waiting. The boys were told they might go where they liked, look at everything, and help themselves to the gooseberries in the garden.

The farmer and his visitors went away, and Bob and Arthur, looking round for amusement, saw an empty hay-cart on its way to the field.

"Let's go down in it," said Arthur, "and come back on the next."

They enjoyed themselves in this way till something fresh caught their fancy.

"The cows are coming in," said Bob. "Perhaps they will let us milk them."

The man was quite agreeable, and, when the animals were in the shed, gave the boys their first lesson.

"I shall be a farmer when I grow up," said Bob. "It's jolly interesting."

"Will you?" replied his friend, doubtfully. "I should like it for a time, but not for always. I say, let's go for some gooseberries. Mr. Brown said we might. I'm thirsty."

They soon found the kitchen garden. The gooseberry and currant bushes were well covered with fruit. After eating for a few minutes, Bob made another discovery. "Look at those cherries! Let's get some."

He was about to pluck some, when there was a crash of broken glass. A cucumber-frame which stood close against the wall of the house was broken into shivers.

At this moment the farmer came round the corner with his visitors. "Hullo, who's done this?" he demanded, as the boys approached.

"I didn't," said Bob. "I was too far away."

"And I didn't," repeated Arthur.

"Balls can travel a good distance," said the farmer, grimly, as he stooped down and took one out of the frame. "I'm afraid one of the young gentlemen isn't telling the truth."

"Hold hard, farmer!" said Mr. Bruce, sharply. "That's no proof. There is more than one ball in the world."

"Perhaps the young gentlemen can show theirs," said Mr. Brown, shortly. "I saw them playing with one as they came up the road."

Both boys felt in their pockets for the ball they had been using, but to their astonishment and uneasiness, no ball was forthcoming.

"We must have dropped it somewhere," said Bob, nervously.

Mr. Bruce spoke slowly. "I don't understand it, Mr. Brown. I see your

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.

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Asbury—(Dr. Richardson). Splendid day Sunday. Sunday school well attended. League good.

Henderson—(Fitzhugh). Very good prayer meeting. Good congregation Sunday night. Sunday school about as usual; good League service; five additions. One baby baptized.

Twenty-Eighth Street—(J. D. Baker). Largest attendance at prayer meeting in history of church. Five prayer circles organized which will meet every Friday night. Sunday school best this year. Good congregation Sunday morning, and at night house about full. Had splendid sermon by Rev. C. N. Baker.

First Church—Brother Hutchinson not in town. Sent in report of good services Sunday; twelve additions; good League. Sunday school about as usual.

Winfield—Brother Hammons reports

side of the question, and quite admit that most people would give the boys credit for having done it; therefore I will give half toward the repairs. But you understand it is a gift—I'm not paying. When my boy says he hasn't done a thing, he hasn't done it. I can trust his word."

Mr. Barker looked at Bob, who was shifting from one foot to the other, and said briefly, "I will pay the other half."

It was not a cheerful walk home, and at the Bakers' gate they parted. Bob followed his father into the sitting room.

"Father," he broke out, as soon as the door was shut, "it was too bad of you! I said I hadn't done it. Why did you pay Farmer Brown?"

Mr. Barker looked sadly at his son. "Bob," he said, "I would willingly have given three times the amount to have been able to say as Mr. Bruce did, 'I can trust my boy's word;' but, unfortunately, I couldn't."

Bob flushed scarlet. But at this moment there was the sound of wheels, and Farmer Brown was seen descending from his trap.

"I have come to beg your pardon, sir. The young gentlemen were telling the truth, after all. My little youngster's nursery is just above the cucumber-frame, and my wife tells me he had a ball while the nurse-maid's back was turned, and dropped it out of the window. I found your boy's ball in the stable soon afterward. I saw you didn't believe his word, so I thought I had better come at once for fear he got into trouble."

"Are you going to Mr. Bruce's?" inquired Mr. Barker.

"Well, no, sir. The fact is, I'm very busy, and he seemed so very cocksure of his son that I thought it wouldn't matter. Perhaps you will explain when you see him, and return his share of this."

He placed the money on the table as he spoke, and hastily retired.

"I have misjudged you, my boy," said Mr. Barker, putting his hand on Bob's shoulder.

Bob looked up at the kind touch and tone, and spoke impulsively. "It's my own fault, father. I'm very sorry."

Then he added, rather shyly, "I would like you to speak of me as Mr. Bruce does of Arthur. I will try to do better."

The time came when Mr. Barker also could say, proudly, "I can trust my boy's word!"—C. E. Thonger, in "Chatterbox."

150 in prayer meeting. Woman's Missionary Society had charge of service. Good congregations and helpful services both hours Sunday. Addressed High School students Monday morning. Good League service.

Hunter—Brother Fizer had good prayer meeting at Hunter. Splendid congregations Sunday. Sunday school on the up grade; one addition; splendid League.

First Church, Argenta—Dr. Wilkinson reports good day Sunday. Fine prayer meeting and good League.

Gardner—Brother Hively reported fine services Sunday. Woman's Missionary Society doing fine work. Good prayer meeting.

Forest Park—Brother Graham spoke and made report for Forest Park. Very good Sunday school. Very good congregations.

Pulaski Heights—All were glad to have Brother Hundley back again. He reported best Sunday school since he has been at Pulaski Heights. Splendid congregations Sunday. Largest attendance at League this year.

Highland—Brother Rodgers of Highland addressed the meeting, having his old time fire and zeal; all enjoyed it. He reported 299 in Sunday school. Good services Sunday. One conversion.

Capitol View—Capitol View had good prayer meeting as reported by Brother Gee. Very good congregations Sunday. Splendid League; 172 in Sunday school.

Brother Michner of Methodist Mission is reported as having a growing Sunday school. Good prayer meeting.

Rev. C. N. Baker was with Brother McGuyre at Primrose Chapel Sunday morning and with Twenty-Eighth Street Sunday night. Enjoyed day very much.

Brother Colquette of the American Bible Society was a welcome visitor and made a short address.

Dr. Monk reported a great time on the Austin Circuit Saturday and Sunday.—J. D. Baker, Secretary.

KINGSLAND CHARGE.

The year started with small congregations, but today the congregations are more than doubled. The Sunday school at Kingsland started with 41 in attendance, and with 50 as the goal. The aggressive superintendent, J. E. McCoy, put the number of new pupils to be gained in the Seven-in-Seven Campaign as 20. Five of them have been added already and the number present last Sunday was 69. Besides this the Cradle Roll Department has been added with Mrs. W. W. Lea as superintendent. The Home Department will be added later. The Camp Spring school under the splendid superintendency of J. L. Mitchell is doing well, and expects to add its proportion in the present campaign. The Cross Roads school under the superintendency of G. L. Wright will open again after skipping the bad weather.

Our hustling Presiding Elder, Rev. W. B. Whaley, has planned a unique program in connection with the Second Quarterly Conference. There is considerable interest in it and it is thought by all to be a good thing.

Our honored superannuate, Rev. C. W. Drake, has been ill much of the time since Conference, but is much improved, and preached for the good people of Faith, Sunday, to a good-sized crowd and with his usual liberty.

The slogan for the charge is everything in full, great revivals and higher Christian living. Let all pray for these good people.—An Observer.

HOT SPRINGS METHODISM.

Present: Robertson, Steele, Copeland, Holland, Hughes, Duckworth, Raspberry, Huguen.

Holland—Good congregations yesterday; encouraging services. Sunday school attendance good; collections fine. Epworth League well attended and service fine. Started One-to-Win-One Campaign at 11 o'clock; 54 signed cards pledging their service to this work. Much enthusiasm about the campaign.

Copeland—Fine day; great congregations; four accessions; one by profession, three by letter. Sunday school largely attended. Fine prayer meeting; \$0 in attendance.

Robertson—Good day. Services not so largely attended as they should have been. Sunday school doing fine work. Good prayer meeting.

Hughen—At Gum Springs in the morning. Good Sunday school. Services largely attended. At New Salem at night; 12 or 14 came for prayer. Getting ready for great Sunday school convention at Bethlehem the first Sunday in April.

Steele—Enjoyed my day. With Robertson in the morning, Duckworth at night.

Hughes—Optimistic day. Felt fine. Heard good sermon from Dr. Copeland.

Raspberry—Had good Sunday school at Daniel's schoolhouse in the afternoon.

Duckworth — Good day; Sunday school largely attended. Good crowds at all the services. One-to-Win-One campaign started encouragingly.

HARMONY CIRCUIT.

We had our first quarterly conference of the Harmony Circuit, held at New Salem appointment March 1. It was a bad day for an occasion like that, but we had a splendid turnout of the official board. The good people

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

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ple of New Salem were on hand with a splendid dinner, which was enjoyed by all. If ever a presiding elder has done good work by way of preaching the way of life and teaching the doctrine of our church, Brother Hayes did so on that occasion. We regretted the absence of the senior member of our official board, Brother A. T. Thompson of Holly Springs, on account of the inclement weather, but we prayed for him and all that were absent. Our brethren were kind enough to raise the assessment for P. E. and P. C. \$35 over last year. Our work is starting off better this year, although we were very sick from December 14 to the fifth Sunday in February, we feel that there will be a great improvement in our Sunday schools this year. We are getting ready to organize a Woman's Missionary Society at Moscow appointment. We are trying to get our great and good church paper, the Arkansas Methodist, in every home possible, for we feel that it helps us very much. We will pay the assessment levied upon our circuit by Brother Thomas in a short time.—C. A. Fuller, P. C.

OAK HILL CIRCUIT.

Our work is climbing higher all the time. We have a Sabbath school at each of our appointments. Have placed a nice organ in our church at Paran. Our work on Maumelle is coming to the front. When our people find out what the pastor wants to do they all respond.

Our next quarterly conference will be held at Spring Valley on April 8-9. Will have dinner on the ground the 8th. We have lost four members in the last twelve months, Sister Brooks, Sister Emily Dyer, Brother Will Hooper and Sister Bradfield. These were among our oldest members of the church. We hated to give them up, but God knew best. We have missed them very much, but we expect to meet them again in that sweet beyond where there will be no separation. Our last quarterly conference was held at Timber Camp, known as Niemeyer Lumber Camp—the first time since it has been a camp. They had a nice dinner for us. They think I have the only P. E. I am glad to say all of my people love their P. E. and rally to him. It is a fine thing to have a man that can preach like Dr. Monk. We are going to have Brother Clem Baker to visit our Sunday schools. I went to school to him when just a boy of twelve, and I learned to love him there and have never forgotten it. All will be glad for him to visit our work. Let us work and pray for a great year.—C. R. Mann.

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OBITUARY.

HARDY.—Sister Josie Thomas (nee Haltom) was born at Social Hill, Ark., February 2, 1874, and died in the locality of her birth January 9, 1916. She married Joe O. Hardy of Social Hill, March 4, 1894. To this union nine children were born, seven of whom, with the husband, survive her. Sister Hardy had been afflicted some months, and was a partial invalid. She prayed in her last sickness if it pleased God that she be released from her bodily infirmities. She was withal very devoted to her husband and children. To them home is very lonely without her. At about the age of 17 Sister Josie T. Haltom united with the Methodist Church at Social Hill. The atmosphere in the home of her parents, both of whom survive her, was surcharged with religion. Blessings upon such a home, that has raised four daughters and a son to bless the world. The unassuming, quiet Christian influence of Sister Hardy has left its impress upon her husband and children. A young local preacher in the community who in boyhood lived for some months in the family of the deceased speaks of her Christian profession in high terms. Her body, with the expression of heavenly quiet, was laid to rest in the Social Hill cemetery. The funeral services were conducted by Rev. J. W. Harrell, assisted by the pastor. May all the loved ones left behind walk in the steps of Christ and meet her again.—John F. Taylor.

SMITHSON.—Mr. J. G. Smithson was born in Alabama, April 23, 1859; moved to Tennessee when but a small boy; married Miss Alice Thompson of Pulaski, Tenn., in 1887; moved soon after to Arkansas and settled in Little River County, where he lived till his death, January 29, 1916. His was the first death to occur in the family. His wife and eight children, five boys and three girls are left. Mrs. Hill Furlow is the only married child. All his children were around his bedside when the end came. He was a member of the Methodist Church for more than 45 years, having joined at the early age of 18. He had long been a steward in the church and was Sunday school superintendent and had been for eight years at the time of his death.

As a citizen he was appreciated by those with whom he lived. He was interested in everything that tended to build up the community. He favored good clean government. He was interested in good roads and good schools. He served his township as justice of the peace for fifteen years.

As husband and father he was devoted to his wife and children. Their home was a happy one. The home had in it the elements that make home happy. Ever since he has had a home it has also been the home of the preachers. All of them delighted to be entertained in his home.

As a Christian he loved God and the church. He was very much devoted to his church in his own town. He loved it very dearly. He did what he could to make it a success. He worked very hard to make a success of his little Sunday school. He loved the preachers and delighted to be in their presence and have them in his home. No man will be missed more in his church and town than Brother Smithson. He was not thought by his family to be dangerously ill till just a few days before the end came. His going was a surprise to us all. May

heaven be more real and precious to the bereaved wife and children. The funeral service was conducted in the church at Ogden Sunday morning at 10 o'clock, and he was buried at Ashdown in the afternoon by the writer.—F. P. Doak.

STRANGE.—Mrs. Mary Susan Strange was born July 6, 1855, and departed this life at Stuttgart, Ark., January 20, 1916. She was converted happily in early life and united with the Methodist Church, and remained one of its most devoted and faithful members. She was first married to Mr. James M. Gunnell, October 7, 1874. To this union seven children were born, only one of whom survived her, Mrs. Arnilla Coleman. Mr. Gunnell died April 3, 1888. On June 7, 1894, she again was married to James M. Strange, who lives to mourn her loss.

I have known Sister Strange for many years. Among all the women I have been associated with in my whole life I never knew one more noble than she. She was always at church with a warm heart full of prayer for the pastor. She was liberal with her means until it became a fault. Her life and whole thought were to try to do something for some one else.

Her family, her church, and her friends engaged her time, her thought, and all her energies. How often she contributed to the poor and suffering the records in heaven will have to tell. For 30 years she was one of the most active and devout members of our church at De Witt, Ark., and her memory for years to come will be like ointment poured forth in that community.

Mrs. Nelson and I loved her as if she had been our own blood kin. She was only sick a few hours, and as soon as she went to bed, only three hours before her going away, she called her husband to the bed and throwing her arms about his neck, told him she was going home. She had all the family to come, and bidding them all good-bye and asking them to meet her in heaven, she went away in great peace. How much more real heaven is now! How much stronger our ties are there! We love thee still. The sweet ties of love are not broken. She awaits us in heaven. We will meet her there.—W. W. Nelson.

MILLS.—In the early morning hours of December 16, 1915, the spirit of our much loved brother, R. H. M. Mills, the Nestor of Pine Bluff Methodism and one of the best known and best loved laymen in the Little Rock Conference, gently passed from its worn-out tenement of clay to the "house not made with hands, eternal in the heavens." He was the son of Rev. David Mills, a pioneer local preacher, and was born in Haywood county, Tenn., March 9, 1831, from which place he moved with his parents early in the year 1860 to Pine Bluff, Ark., where he spent the remainder of his life. He was married to Miss Elizabeth P. Lanier, January 30, 1862. Seven children were born to their union, four of whom, with their mother, are still living. His home life was most beautiful. The fires were never allowed to go out on the family altar. The children were brought up "in the nurture and admonition of the Lord," and were early taught to "know the God of their father." He and his good wife seemed to have been made for each other, and the blending of their lives was most harmonious and happy.

In his early childhood he was led

to a personal knowledge of Jesus Christ as his Savior, and at the age of ten years he united with the church. For fifty-five years he had been an official member of the First Methodist Church in Pine Bluff, and the influence of his life and labors is wrought into the very warp and woof of the life of this great church. He gave without stint of his time, money, and his very life to the maintenance and growth of his church. He knew its history and inner life as they were known by no other one. Next to the welfare of his own family his chief concern was for the prosperity of the church.

His activity and interest in the work of the church were not confined to his local community. In a remarkable degree he had imbibed the connectional spirit of Methodism, and he was vitally interested in everything which pertained to the work of the church in any part of the world. He had been a constant reader of the Christian Advocate, the connectional organ of his church, from his childhood. His church papers were to him an indispensable part of his mental and spiritual furnishings.

He was a regular attendant of the sessions of the Annual Conference for some years before the laymen were admitted to membership in that body, and had missed only a few sessions of his Conference in the past 50 years. No clerical member of the body was better known or more universally loved than was this warm-hearted, consecrated layman. The preachers of the Conference had no better friend. He knew them all by name, rejoiced in their successes, was grieved by their failures, and entered into their sorrows. If serious trouble of any kind came to their home he was ever among the first to send messages of love and sympathy. His own home was open to them at all times, and many a weary itinerant has found a resting place under his hospitable room. He was a member of the first District Conference held in the Pine Bluff District, and, so far as I have been able to examine the records, of every succeeding one to the end of his life.

In business life he was a conspicuous example of the Pauline ideal, "Not slothful in business; fervent in spirit; serving the Lord." He com-

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manded the respect and confidence of the business world and enjoyed a fair degree of business success. The closing years of his life were spent under conditions which seemed well nigh ideal. He had a good home and a modest competency for all the needed comforts of this earthly life. His only living daughter and his three manly sons were all happily married and comfortably settled in life. All were living within a few blocks of his home and each seemed to vie with the other in loving attention to their father and mother. Thus, in the eighty-fifth year of his age, with his children and children's children about him, the wife of his youth always at his side, his neighbors, both Jews and Gentiles, holding him in loving esteem, tenderly loved and honored by his church, esteemed and trusted by the entire city, he came to the end of life's pilgrimage. Better than all of these things, he had in his soul the sure hope and confidence of immortal life through Jesus Christ, and he was sustained and cheered by the abiding presence of his Lord. His was a cheery, sunny, joyous old age. He knew that the end was near, and talked freely and often of his approaching change. When the final end came he said to his son, "Son, this is a good old world and I love to stay here, but I am ready and willing to go." Knowing how he lived and how he died, it is safe to say there was "No moaning on the bar when he put out to sea."—J. A. Sage.

CHRISCO.—R. F. Chrisco was born in Mississippi, in 1853, moved to Arkansas, and joined the M. E. Church, South, in 1886, where he remained a faithful worker for the Lord until February 3, 1916, when he passed away. Brother Chrisco has suffered for several years with bronchitis; he lingered on his death bed one month. Notwithstanding pains of suffering, he was always ready to speak for the Master. I didn't get acquainted with him until after he took sick, but I feel that I am made a better man by the conversation that I had with him. He had two children who preceded him to the glory world and left his devoted companion, four boys, and three girls to follow after him. He gave directions concerning his burial, and grew perfectly easy a few minutes, and with an effort to give a victorious clap of his hands he gently passed away without a struggle. We laid him away in the Pine Mountain Cemetery. We went away with sad hearts, but feeling that his godly influence would be with us forever. We pray God's richest blessing on the family that they may be an unbroken family around the Father's throne.—His Pastor, R. P. Bates.

KING.—Mrs. Jane King (nee Edwards) was born in Alabama, May 22, 1837, and died at the home of her daughter, Mrs. Stewart, at Knoxville, Ark., January 24, 1916. When a small child she moved to Arkansas with her parents, where she grew to womanhood, and on December 25, 1857, was

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married to W. S. King, an honored citizen and faithful member of the Methodist Church. To them were born six children, three of whom still survive her, Mrs. Low, Mrs. Nannie Carey, and Mrs. A. I. Smith, the wife of Rev. A. I. Smith, pastor of one of our churches in Fort Smith.

Early in life Sister King professed religion and joined the Methodist Church of which she lived a consistent member. When the summons came she was ready to go, prepared to meet her Savior and join her friends and loved ones who had gone before. People who had lived in her home, say that she was among earth's best women and was all that the word Christian means.

The funeral was held at the home and the large crowd of people that gathered to pay her the last tribute of respect records the high esteem in which she was held in her community. She leaves three daughters, several grandchildren and a host of friends to mourn her loss.—Her Pastor, J. B. Stewart.

FINLEY.—H. C. Finley was born May 27, 1846, in Green county, Ga., near Greensboro, and died January 21, 1916, at his home twelve miles north of Kingsland, Ark. He was married to Miss Mary F. Harris, February 12, 1870, and to this union were born the following children who mourn his loss: Mrs. Belle Tolson, Mrs. May Springer, Charlie Finley, James Finley and Rural Finley. He leaves one sister, Mrs. J. W. Barnett and three brothers, Lane, of Kingsland, Dozier and William of Hot Springs, and Charlie of Louisiana.

Brother Finley was converted at about 40 and joined the Methodist Church and later secured license to exhort, and he lived the remainder of his life bearing this relation to the church. A few months before his death he asked that his license be renewed that he might die an exhorter in the Methodist Church. He got his request and the church will not soon forget the splendid service rendered. Brother Finley was true to every principle of right and wrong that he knew. He was a gentleman, courteous and chivalrous, ever fearing to wound unnecessarily the feelings of another. He was brave in war, a splendid citizen, a loving husband and kind father, and above all, a Christian that even the world cannot say aught against. All knew him to be a good man. Brother Finley has gone on to heavenly bliss where there will be no pain nor sorrowing and disappointments. A truer Christian we never knew.—R. L. McCabe.

MADDOX.—Thomas A. Maddox was born in Georgia, August 4, 1840, professed religion and joined the M. E. Church, South, in 1853. In May, 1861, went into the Confederate Army as a volunteer. Served under Lee and Jackson in the Virginia Army until September 17, 1862, when he was wounded at the battle of Sharpsburg in Maryland, and was a cripple ever afterwards. He was married to Miss Mary Garrard of Georgia, December 12, 1867. Ten children were born to this union—six boys and four girls; all except one daughter, who died in 1902, are living. Brother Maddox was a very useful man in the church and community; took an active part in the services, leading in song and prayer. His home was one where a preacher always received a welcome, and the whole family was delighted to have them visit them. They moved

to Arkansas December, 1891, and located in the northeast corner of Faulkner County. Several years ago he was afflicted with cancer of the face, which grew worse, and for a year and a half or more, was confined to his room. In July, 1914, I was called to see him, he thinking he could not last many days. He told me he wanted me to conduct his burial services. He wanted a plain service; said when he was a boy he tried to be a good boy, and when he became a man he still desired to be a good man; wanted to do all the good he could and as little harm. But he lingered on, till on January 10, 1916, God called him from his sufferings here to the mansion he had prepared for him. Such patience is rarely ever seen, facing death, dying by degrees, yet no complaint, telling us he was ready to go, but willing to suffer the Lord's will. "Love suffereth long and is kind." His wife and nine children are left, but they "know where to find him."—G. W. Williams.

CHERRY.—Mary Elizabeth Cherry, nee Moran, was born July 25, 1843, died at her home in Altus, January 21, 1916. Was married to A. G. Cherry April 7, 1861. To this union were born nine children. Brother Cherry, one son, and three daughters survive her.

Sister Cherry professed religion and joined the M. E. Church, South, when she was about 26 years of age. She was a devoted Christian, companion, and mother. Always ready to bear her part of duty in her home and community. She loved her church and her home was the preacher's home. She was active at the various church services. Many times when she had no one to go with her to the mid-week

prayer meeting she would take her lantern and go alone. She prayed three times a day as regularly as she ate her meals. About six years before her death she had a hard spell of sickness which disabled her so that she could no longer attend regular church services, but when she could no longer fill her place in the church, her Bible and her church paper were her companions. By the study of the Bible she kept in touch with God and by the reading of the church paper she kept in touch with the church.

Truly a good woman has gone from us, one that will be missed, but our loss is her gain. We pray God's blessing upon those that remain to mourn her departure. Weep not loved ones, but thank God that you had so long with you such a devoted companion and mother.—R. A. Robertson, P. C.

HARPER.—Mrs. Abigail Spain Harper (nee Ballard) was born November 16, 1830. Was married to J. N. Harper December 20, 1856, and departed this life January 12, 1916. Professed faith in Christ, and joined the M. E. Church, South, in early youth and remained a faithful member of the same until her release came and she entered the church triumphant. May God's

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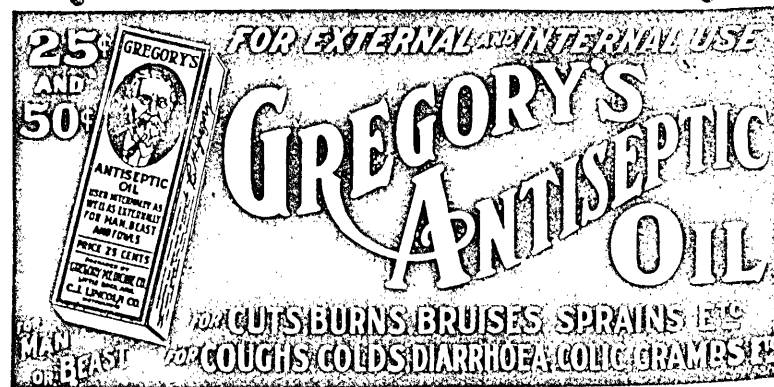
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richest blessings be upon the bereaved ones. May each one so live that they may finally make an unbroken family in that home above, where all is peace and joy and love.—J. J. Coisson, P. C.

MOORE.—Mrs. Susie Shemwell Moore was born at Pitman, Randolph county, Ark., September 3, 1861, and died at Corning, Ark., January 6, 1916. Sister Moore professed faith in Christ and joined the M. E. Church, South, at the early age of fifteen years. She was married to Don F. Moore in 1879. To this union nine children were born—Charles, Carlos, Almus, Eugene, Mrs. R. A. Evans, Mrs. D. W. Wilkerson, Ethella, Myrtle and Trena. All of them are left to mourn her loss except Almus, who died at the age of fifteen months. Sister Moore was a good and noble woman, a kind and helpful companion, a loving and devoted mother, an obliging and agreeable neighbor and a devoted Christian. Many times she has attended services at church when she was not physically able, but her desire was to do all she could for the cause of Christianity. It was the privilege and pleasure of the writer to be intimately acquainted with Sister Moore and to gather many good things from her pure Christian life. Through all the tortures of fifteen years of illness she was steadfast in the faith that she professed, and was never heard to murmur on account of her affliction. She knew long since that the end was fast coming, and often said to her family that she was ready to go, but wanted to stay with her loved ones as long as it was the will of her Heavenly Father. Sister Moore's suffering was long and tense, but when the end came it was sweet and peaceful. She leaves a husband and children and a wide circle of friends to mourn her loss, but we must submit to the will of Him who rules our universe, knowing that He doeth all things well. Funeral services were held at the M. E. Church at Corning, conducted by her pastor, Rev. A. F. Skinner, assisted by Rev. N. E. Skinner, after which the remains were laid to rest at the Corning cemetery.—R. A. Evans.

LEDBETTER.—Brother D. F. Ledbetter was born August 20, 1878; died February 17, 1916. He leaves a wife

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and three little children to mourn his death. He was a native of Arkansas and was one of her best citizens. In early life he gave his heart to God and became a member of the Methodist Church. His daily walk proved him to be a consistent Christian. He had many friends. He was chosen a steward of his church at Ebenezer, and superintendent of his Sunday school, and this work was continually upon his heart. He was a tireless worker for the advancement of the Kingdom of God. He did not live a long life, but he did live a useful life. May his vigilance and his mantle of righteousness fall upon his associates and upon his little children especially. The vicinity where he resided has lost one of its most potent factors. He died a victorious death, singing praises unto God. It seems strange that the Lord would take such a character, just in the bloom of his life, but the Lord is omniscient and doeth all things well. His will be done, and not ours. The Lord hath called him up higher, to a home that is incorruptible, undefiled, and fadeth not away. There remaineth, therefore, a rest for the people of God. The remains of the deceased were placed in Oak Hill cemetery.—His pastor, William Roy Jordan.

PORTER.—After about a year of fighting against disease, the Lord has seen fit to call to himself Mrs. Lillie Porter, the wife of Brother Pete Porter, who has been a member of the Methodist Church for many years. Mrs. Porter was converted under the preaching of our beloved superannuate, Brother O. H. Keadle. After her conversion she united with the Missionary Baptist Church. In 1898 she was married to Pete Porter, and to this union there were six children born, of which three preceded her to the better world, where she has gone to meet them. In 1911 she united with the Methodist Church, of which she has been a true and faithful servant, eager to be at her church. Not until she was forced to take her bed did she miss the regular preaching services. Her pastor laid her to rest January 16 in the Cypress church yard to await the morning of the resurrection. Although the day was bad, many friends were present to say good-bye. Just before she had to go she told her little girl that she was going to heaven and that she could see the angels beckoning her home. Father and children, who have been so faithful to mother, strive to meet her in that city where she and the other children have gone on before. What a blessed thing it is to die in the Lord! May the blessed Lord comfort the father and these children and the sorrowing friends in this hour of loneliness.—Her Pastor, Thomas D. Spruce.

HALE.—Dr. Charles Lesley Hale was born October 14, 1887; died December 21, 1915, at the home of his father, in Carroll county, after a brief illness. Dr. Hale came to Holly Grove in February, 1914, to practice medicine, being a young man well equipped for his profession, and by his courteous manner and sunny disposition soon won popularity as a physician. He made his home with me during his few months' residence here, and soon became as a son to me, and I feel that I should offer a tribute to his memory. Soon after arriving here he joined the Methodist Church by letter, and was a helpful member, always attended Sunday school and preaching services when possible. He sang in

the choir, and, as he loved so much to sing the good old songs, I love to think he has joined the choir triumphant and is now singing praises to the Lamb. He left us in a few months, but had decided to cast his lot with us again, and his many friends rejoiced to hear he was to return. We expected him Christmas, but instead came the sad news of his death: Though I only knew him a few months, I can say he was a good man. The last conversation we had (which was two weeks before his death), he said he felt that the Lord was with him, and he intended to serve him better and be more useful in the church than he had ever been. My deepest sympathy is for his father and all who loved him, and I pray they may meet again when the Lord shall come in his glory.—His Friend, Mrs. O. E. Johnson.

THOMPSON.—Cornelia Vanderbilt Shumaker was born in Winston county, Miss., January 9, 1882. With her mother she came to Arkansas in 1895, being then only thirteen years old. She was married to Tignor Marvin Thompson at Warren, Ark., October 25, 1909. After an illness lasting for several weeks, during which time she suffered much, enduring it patiently, she passed to her reward from a sanitarium in Texarkana, December 26, 1915. She had lived a consistent member of the M. E. Church, South, since she was eleven years old. The last two years of her life her home and church membership were in Stephens. Her Christian life was one of rare gentleness, sweetness and consistency. She leaves a husband and one child, little Marvin, to mourn her loss, together with a host of relatives and friends. The body was laid to rest at El Dorado, Ark., Rev. W. C. Hilliard conducting the funeral.—Her Pastor, R. H. Cannon.

QUARTERLY CONFERENCES

NORTH ARKANSAS.
BATESVILLE DISTRICT.
(Second Round.)
Desha, at Locust Grove.....Mar. 25-26
Central Ave. and Bethesda, at B.....
.....Mar. 26-27
Evening Shade, at Sidney.....April 1-2
Cave City, at Cave City.....April 2-3
Minturn, at Arbor Grove.....April 4
Swift and Alicia, at S.....April 5
Tuckerman Sta.April 6
Kenyon, at KenyonApril 7
Charlotte, at Charlotte.....April 8-9
Sulphur Rock, at Lee's Ch.....April 9-10
Batesville, First Church.....April 16-17
Newport Sta.April 23-24
Melbourne, at Forrest Ch.....April 29-30
Bexar, at Mt. Pleasant.....April 30-May 1
Viola, at Mt. Calm.....May 2-3
Mountain Home, at Wesley Ch.....May 10
Lead Hill and Oakland, at L. Hill.....
.....May 13-14
Pyatt, at Lansing.....May 14-15
Yellville, at Pleasant Ridge.....May 17
Rush Ct.May 18
Calico Rock Ct.May 20-21
Calico and Macedonia, at M.....May 21-22
Mountain View Sta.May 23-24
Marcella and Guion.....May 24-25
Salado and Oil Trough, at O. T.....
.....May 27-28
Floral, at CornerstoneMay 28-29
Newport Ct.June 3-4
Newark Sta.June 5-6
Having been delayed in our first round by the flood, we will have to rush through this time. Where two dates are given, I expect to be present on the night of the first and hold Conference at 10 a. m. of the second. Where only one day is given, I expect to be present for the morning service and hold Conference at 2:30 p. m. On Saturday, preaching at 11 a. m. and night. Conference, 2:30 p. m. Let every pastor and Sunday school superintendent be ready for the Children's Day service at the proper time. Do not let any interest of the church go without proper attention.
B. L. WILFORD, P. E.

SEARCY DISTRICT.
(Second Round.)
Bellefonte Ct., at Rogers.....Mar. 25-26
HarrisonMar. 26-27
Valley Springs, at V. S.....Mar. 29
MarshallMar. 30-31
LeslieApril 1-3
Argenta, First Church.....April 8-9
Argenta, GardnerApril 8-9
Augusta Ct.April 15-16
Augusta StationApril 16-17
Auvergne and Weldon, at Tupelo.....
.....April 22-23

Judsonia and Kensett, at K.....April 23-24
Clinton Ct., at Archie.....April 29-30
Higden and Shirley, at H.....
.....April 30-May 1
Cato Ct., at Bethel.....May 6-7
Cabot and Jacksonville, at J.....May 7-8
McItac Ct., at Copperas Spgs.....May 13-14
Griffithville Ct., at G.....May 14-15
Heber Springs Ct.May 20-21
Heber Springs Station.....May 21-22
Vilonia Ct., at Cypress V.....May 26-27
Beebe and Austin, at A.....May 27-28
Bradford and Bald Knob, at Russell.....
.....May 28-29
Searcy Ct., at Gum Springs.....June 2-4
Pangburn Ct., at Letona.....June 10-11
Searcy, First Church.....June 18-19
R. C. MOREHEAD, P. E.

LITTLE ROCK.
PRESCOTT DISTRICT.
(Second Round.)
Washington, at Sardis.....Mar. 4-5
FultonMar. 5-6
EmmetMar. 11-12
HopeMar. 12-13
Okolona, at Trinity.....Mar. 18-19
ShawmutMar. 19-20
Caddo Gap, at Caddo Gap.....Mar. 25-26
AmityMar. 26-27
Center Point, at Center.....April 1-2
NashvilleApril 2-3
Mt. Ida, at Mt. Ida.....April 8-9
Delight, at Pike City.....April 10-11
Mineral SpringsApril 15-16
Blevins, at Friendship.....April 18-19
Columbus, at BethanyApril 22-23
Pleasant Grove, at Pl. G.....April 24-25
Bingen, at Bingen, 5th Sunday meet-
ingApril 28-30
Orchard View, at O. V.....May 6-7
MurfreesboroMay 7-8
Harmony, at Moscow.....May 13-14
Prescott, at Prescott.....May 14-15
Gurdon, at Wheelan.....May 20-21
W. M. HAYES, P. E.

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no skin eruptions. The skin will become wonderfully clear. The complexion will be perfect, angelic. Stuart's Calcium Wafers remove the impurities from the blood. They do it quickly, completely. They are the most powerful blood cleansers ever known. They are harmless. Don't expect face creams to do this big work.

Go to the drug store today and get a box of Stuart's Calcium Wafers, 50 cents, but are really worth many dollars to you if your face is marred by ugly pimples, blotches, blackheads, muddiness or spots, etc. Convince yourself by actual test that Stuart's Calcium Wafers are the most effective blood and skin purifiers in the world. If you wish to try them first, mail coupon below for free trial package.

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Marshall, Mich.: Send me at once,
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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.

Some Suggestions.

Seek a real revival and not a mere stirring of the emotions. The establishing of God's kingdom by the salvation of living men and women is the only thing that marks success for the Church or its ministers. How shall they be won to Christ? They must see Him. They may not see Him in our church building or in our services. None of the ordinary means may reveal Him to them. But when they see a man, a godly man, they see Him. The best way to teach the Bible is to live it.

"True Means."

Dr. John M. Moore has given what he calls the "True Means" of a revival. "Living message that is essential, inspiring, life-giving. Vital interpretative speaking for God. A gospel that reveals the infinite reach of redemption. The offer of a religion that is for soul-saving, soul culture, soul-maturing, and life-sanctifying rather than an insurance policy, an inherited bequest, or a bestowed, but lightly esteemed gift. The example of a life in which is the living epistle that easily reveals its author, Jesus Christ."

He also speaks of the

"True Method."

"Teach the Bible, but not theories about the Bible. Emphasize Christian doctrines, but not denominational peculiarities. Preach the simple gospel, but avoid endless and wearisome repetitions of a few accepted truths about Christ and Christian faiths. Make the divine life live again among men and throw the light of God's mind upon men's standards, motives, activities, and conventionalities. Stress conversion of intellect and will as well as emotions. Make the plan of salvation lead to a program of genuine life."

To do this, to use the means and follow the methods the Doctor mentions, we must first of all have that Divine preparation which comes only by the Spirit of God.

"Words to Pastors."

"A true revival is for the Church; evangelistic services are for the unsaved. The latter frequently fail or result only in a stir, unless the former has been wisely and successfully conducted. For the first a soul-quickening, truth-presenting, message-loving preacher is demanded; for the second the harvesting evangelist, whether pastoral or special, with his urgent appeals and sane instructions to convicted souls, will be required.

Seed-sowing is a pastor's work. Revival is soul cultivation, with its breaking of the ground, its planning

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of truth, and its watering, running, and nurturing, and should be done by a pastor or one with a pastor's spirit and experience. No evangelist should be invited and no evangelistic gifts should be used until a harvest is ready to be gathered.

The Sunday School.

The Sunday school superintendent and his teachers find the culmination of their labors in the revival hours. All the weekly lessons and all the Decision Days get their re-enforcement and confirmation in the genuine revival. No officers of the Church can be quite so much concerned about the nature of the revival and the character of the evangelist as the Sunday school officers and teachers, and the wise pastor will consult them in making his revival plans.

The Epworth League.

Epworth Leagues are frequently the outgrowth of a great revival, and they should always be the active agents in bringing about a revival. A soul-winning Epworth League is a perennial revival. Young people have the native strength and buoyancy that make them the best personal workers, the most willing messenger corps, the most ardent assistants in reaching the unchurched masses which can be found. With a strong Epworth League behind a pastor an evangelistic failure is impossible. Let no Epworth League ever miss the opportunities for soul-winning which the revival offers.

Go Yourself.

A young man of the Y. M. C. A. was addressing his first public meeting on the subject of religion, and was telling enthusiastically of his new-found Savior. He said: "If you know a man, whom God tells you to speak to, and to whom you feel you can't go yourself, send some one else after him. I did that very thing last week." At this point a friend arose and said: Mr. Hudson, did the man you sent to the other man, to whom God told you to speak, bring him to Christ?" "No, he was not ready," was the answer. "He will never be ready, and he never will be a Christian, until you go yourself and ask him to come. If God had wanted some one else to speak to that man, God would have spoken to some one else instead of to you. Now how many of you will pray for Mr. Hudson at ten o'clock tomorrow while he goes himself and wins that man to Christ?" The man was won, and many others later. It is God's plan that we as Christians should reveal Him unto the unsaved as he has shown the Father unto us. We can do this best, one at a time.

The Truth Cuts.

The Word of God cuts, wounds, offends often. This is because it comes in contact with sin, pride, selfishness and ignorance. What does Paul say? "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is

a discernor of the thoughts and intents of the heart." (Heb. 4:12). The Word had found the way to Lord Byron's heart when he exclaimed, after having heard a searching sermon, "The worst of it is I believe it."

The Hand to Hand Method.

"The One-to-Win-One plan brings the campaign down to the smallest unit, the individual. Every one working personally to bring men to Christ. The trenches regained or taken yonder on the western battle front, have been won in most cases by the bayonet; hand-to-hand conflict. The church must conquer by the same method, a hand-to-hand method."—Dr. C. W. Tadlock.

"Raise the Devil."

A young minister, preaching his first sermon to his new congregation, getting his language somewhat confused, said: "I have come into your midst to cure the dead, cast out the sick and raise the devil." Well, after all, he was not far wrong. Somebody has got to raise the devil. He is perfectly satisfied when the "saints" let him alone. The devil is a cunning old scoundrel. He carries on a gum-shoe campaign. He seldom shows his hand. The pulpit must open up its guns against him and his henchmen. Some months ago in Texarkana the devil tried to put it over the church people by suggesting to the picture show men that they open up "a lovely Sunday show for the dear, precious, hard-working, much abused working folks." It turned out that the working folks—the best element of the community, did not appreciate the "kindness of the devil. The churches opened up their artillery and ran the devil back down to his trenches. Today the Sabbath-keeping folks of Texarkana do not have to behold the desecration of the Lord's Day. Yes, some folks "raised the devil." "Soft-pedal" performances do not scare the devil. He loves soft music. But the devil is "as afraid as the devil" of God's Word, gospel mine-throwers, and spiritual submarines.

We Don't Know.

We do not know the vast possibilities that are wrapped up in what looks like a poor opportunity. Some twenty-five or more years ago one of our strong, wise, devoted men was Presiding Elder of the Fayetteville District. On a certain Sunday he was out in one of the rural sections. It was winter time and the weather was very cold. It was snowing and the snow was sifting through the cracks of the little country school house where he was to preach. Only three or four men gathered for the service. The outlook was not promising. Many a preacher would have "called in" the service. But the Presiding Elder preached as earnestly to the three or four as if he had had an audience of hundreds. One of the men present gave his life to Jesus Christ that day, later united with the church and in a few years was admitted to our ministry. The man who did the preaching that day was Dr. F. S. H. Johnston. The man who accepted Christ that

day is now the Rev. J. P. Humphreys, of the North Texas Conference, a man who has wrought nobly and well, and under whose ministry multiplied hundreds have been brought to Christ. Did it pay? Wasn't that Christ's way of reaching many who became the "key men of the kingdom?"

One at a Time.

Dr. George R. Stuart says there are two ways of gathering apples—beat them off the trees, break the limb and destroy the twigs, or take them carefully one by one, and thereby not only save the tree, but strengthen it to bear more abundant fruit. Leave a good orchard and the possibilities of a better crop for the coming year. Do not bruise anybody or beat the Church. The Church may be faulty; but it is Christ's, and through it the world is being saved. Be not prosecutors of evildoers, but heralds of a great passion. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Source of Power.

"Remember the source of our power and salvation. Pray. There all soul victories are won. Read and study the Bible. That is the source of all real light and truth for darkened and groping souls. Neighborhood prayer meetings, friendly presentation of Christianity and its claims to neighbors and business associates, devotion to Church duties and activities in promoting the plans of the revival will bring gracious rewards. Make yourself ready for the incoming and oncoming of the Holy Spirit, for purification, and for service. 'He that winneth souls is wise.'"

"More Light and Less Lightning."

Bishop McDowell said a true thing when he said to a class of young ministers: "What your people need is more light and less lightning." Folks seldom, if ever, are helped by scolding, fault-finding, exhortation. What they need is the light. What moves them to seek the better way is to bring them to where they will desire the better way. That was a great compliment paid a good minister when a man of the world said: "I must either be a better man or cease to hear that preacher preach—he somehow makes me want to quit my meaness."

THE GREATEST REMEDY.

We say that "RENEWAR" is the greatest remedy because we have so many letters from those who have used it testifying to this statement. In cases of Rheumatism and other blood disorders it has worked wonders where ordinary drugs have failed. We do not ask you to take our word for this. Upon request we will send you letters from scores of people who have received untold benefit from "RENEWAR." If you suffer from Rheumatism, get a bottle of "RENEWAR" from your druggist. If he doesn't have it, send fifty cents direct to the Warner Drug Co., Nashville, Tenn., and a bottle will be sent prepaid.

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