

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 30, 1916

NO. 13

I THANK MY GOD ALWAYS ON YOUR BEHALF, FOR THE GRACE OF GOD WHICH IS GIVEN YOU BY JESUS CHRIST; THAT IN EVERY THING YE ARE ENRICHED BY HIM, IN ALL UTTERANCE, AND IN ALL KNOWLEDGE; EVEN AS THE TESTIMONY OF CHRIST WAS CONFIRMED IN YOU; SO THAT YE COME BEHIND IN NO GIFT; WAITING FOR THE COMING OF OUR LORD JESUS CHRIST; WHO SHALL ALSO CONFIRM YOU UNTO THE END, THAT YE MAY BE BLAMELESS IN THE DAY OF OUR LORD JESUS CHRIST.—I Corinthians 1:4-8.

THE LURE OF POWER.

Power is supposed to bring pleasure, to give advantages, to offer opportunities. Princes and paupers alike pant for potency. The mere movement of strong muscles is pleasurable. The active exercise of any faculty reacts and stimulates. The sight of contests stirs. The swell of battle braces. The strong are proud of their prowess. The weak envy the mighty and lament their own lack of lustiness. The philosopher chides the tyrant, but with the tyrant's power may forget his proverbs. The populace would purge the prince of power, but enraged becomes more cruel than the veriest tyrant. Democracy does not destroy the lust and the lure of power. The politician pets and pampers the people to purchase power, and then pilfers and plunders for his own pocket. Let every man pause and ponder lest he palliate the pull of power with his own pitiful purposes.

SAVE THE SABBATH.

Our present manner of life is making such marked inroads upon the proper observance of the Sabbath day that wise men are becoming alarmed. Railroads, mails, the Sunday paper, street cars, and amusements have actually destroyed the day of rest for many in our land, and we seem to be approaching the European Sabbath idea. It is positively refreshing to hear the frank utterances of a well known public layman crying out in defense of a real day of rest. Judge Alton B. Parker, of New York, once the Democratic candidate for the presidency, recently at a club dinner delivered himself as follows: "Whether a mechanism of iron and steel, as has been asserted, needs its period of rest, I do not know. But man does. He cannot do his best without periodical cessation of toil. There must be freshness in his attack if the best results are expected. And the complete relaxation that is possible and desirable when Saturday night points a pause in the week's occupation is invaluable to our economic welfare. A man whose work fits him, and who, therefore, loves his work, begins the tasks of Monday with a zest and courage that are unknown to Saturday. This zest and courage which we find more in evidence after the rest of the week-end constitute together a belt that makes the world go round. Your patriotism demands of you, therefore, that by precept and example you do all you may to save that great institution, the American Sabbath. In discharging that duty to your flag and fellow-countrymen you will insure also great good to yourself and your progeny because of the benefit you will physically derive from a decent observance of the Day of Rest. I believe in hard work. I believe that no man is truly alive and physically fit unless the morning finds his hands itching to take up the day's tasks, unless the noon hour is but a breathing space between morning's accomplishment and afternoon's hearty effort, and unless the evening shadows come too soon, compelling the hands to drop with lingering reluctance the work that has been leading him on to successful conclusion. Civilization has furnished labor-saving machinery, but it has more than offset this by increasing enormously our necessities, adding to their sum a thousand luxuries that our cave-dwelling ancestors never dreamed of and would have scorned could they have discerned

their possibility. I trust that you will permit me to say here in parentheses that the present high cost of living is due to the fact that so much of the earth as is now cultivated, combined with so much human industry as is now expended on it does not produce a sufficient amount of necessities, near-necessaries and luxuries to supply the demand of our pampered tastes. The demand being greater than the supply, the price inevitably travels in high altitudes. It follows, I think, from what I said before I indulged in parentheses that fair play demands that you follow not the example of the lilies of the field. It is just because it is your duty and should be your pleasure to work hard, however, that real Sundays are a necessity to you. Whatever the character of your work, if you put your best in it for six days, the bodily machinery demands a day's recess. Who wants to meet a man whose nose is down on his work seven days a week and who thus becomes absorbed in himself and his daily work? He sees nothing but shop. May we not call him a 'super-bore'?"

CRITICISM OF THE EVANGELISTIC CAMPAIGN.

We regret that our good Bishop Kilgo wrote an open letter to the Raleigh Christian Advocate belittling and discrediting "the simultaneous evangelistic campaign." He says: "I pray daily for a genuine revival of religion, and labor as I pray, but I would have vastly more hope if I heard the note of deep agony throughout the Church and the renewal of vows to God, than I do when I hear of dates and programs and shares and slogans." If the good bishop is so situated that he can know and feel what is taking place in the Church, he will soon realize that there is in connection with this campaign a real agony of soul among our preachers such as has not prevailed for many years. He says: "One thing is finally settled, and this you may as well adjust yourself to, namely, if we ever save sinners abroad or sinners at home, it will be through penitential prayer, complete consecration, and agonizing labors inspired and governed by the Holy Ghost. He may move you to start a meeting in your church next Wednesday night at prayer meeting, and I advise you to do as he directs regardless of the date if simultaneity." Surely that is exactly what our preachers will do. By agreeing to work and pray together they are seeking the help and guidance of the Holy Spirit, and it has never been intimated nor suggested that the campaign could or would succeed without divine guidance. It is in effect a tarrying at Jerusalem for an endowment of the Spirit. It is scriptural and rational.

A GREAT AGENCY.

The American Bible Society, which will celebrate the hundredth anniversary of its founding May 8, is one of the greatest agencies in the world for the spread of the gospel. It was established for the circulation of the Scriptures without note or comment, and has steadily adhered to its original purpose. By bringing the Protestant denominations closer together, it becomes a unifying influence. Dr. John R. Mott says that the Bible Society undergirds and strengthens all other organizations and movements in our all-embracing Christianity. It has supplied to both home and foreign missionaries the Bible, without which they could accomplish little. It has provided the Scriptures for all people without racial or ecclesiastical discrimination. Co-operating with European Bible Societies, it has made the Bible the cheapest and best distributed book in the world. It circulates the Bible in more than 150 languages and dialects. In the United States it issues the Scriptures in ninety languages, and in ninety-one languages abroad. It has helped to translate the Scriptures into more than eighty languages, having given the Word to the American Indians in twelve languages and to

the Filipinos in eight languages. It prints Bibles for the blind. In 1914 it issued at home 2,426,818 volumes, and 3,979,905 abroad. Since its founding it has issued 109,926,214 volumes. It has supplied the Scriptures to special classes and in emergencies—during the Civil War 1,466,848 volumes to Northern soldiers and 300,000 to the Southern; during the Russo-Japanese War tens of thousands of copies to both armies, and during the present war hundreds of thousands of Testaments and Gospels to European soldiers. It has a special department for negroes, and seeks to meet the needs of immigrants, strangers, and prisoners. It used 1,900 colporteurs last year. In 1914 it spent \$764,960, and during its hundred years over \$38,000,000. The need is still great. Millions have never seen a Bible. Opportunities in China, Japan, Korea, and South and Central America are now unprecedented. For this year it expects to use \$652,000. One-sixth of this will come from invested funds, a part from legacies, another part from sales, but the principal source of income is the churches and interested friends. Every one of our pastors should try to secure all that is possible this year. Friends who wish full information may obtain it from the American Bible Society, Bible House, New York. Let all help to make the hundredth anniversary notable.

THE RELIGIOUS EQUIVALENT NEEDED.

Throughout the ensanguined nations the call of loyalty resounds. Private property must be surrendered for public need, backs must be turned upon homes, and the dearest ties snapped asunder. Life itself must not be reserved, but freely given to save the nation. When such supreme demands are made, true men do not hesitate. They may be cowards in ordinary affairs, but they rise to the plane of genuine moral heroism when patriotic duty calls. The kings and cabinets may be wrong; the cause may not be just, but when the average citizen is convinced that his country is in deadly peril, his divinely implanted instincts urge him to the battle line or to loving service in support of those who are at the front. This is the true spirit of the Christian. Jesus Christ does not call for idlers, does not promise ease. He demands that his followers should deny the selfish, cowardly self, take up the cross of hardship, endure pain and shame in companionship with him their leader. Christian service is like military service. If we love Christ and would truly be his disciples we must have the spirit which will cause us "not only to believe on him, but also to suffer for his sake." Most of us in accepting Christ have merely given up the sins which are obvious and have simply become respectable. How many of us have changed our scale of expenditure? Who has moved into a smaller house to save money for the extension of Christ's kingdom? Who has become less fashionable for Christ's sake? Who eats less that the cost of unnecessary food may be used to save the world? Who stops using tobacco, cold drinks and confections, and contributes their value to missions? Who walks and gives the car fare to charity? Thank God, there are a few noble souls whose expenses are regulated by the Cross and not by desire; but, for the most part, the Christian element in every community vies with the ungodly in house and table, raiment and social performances. We need the spirit of the soldier. When Europe is living the heroic life, it ill becomes professed followers of Christ to be soft and self-indulgent. Animated by soldierly loyalty to Christ, we could take the world for him. Failure to respond in the present crisis is abject, arrant cowardice. The battle rages, and we are mere spectators. The siren lure of luxury and ease will destroy our moral fibre. Soldiers of Christ, awake! Let us endow Christian colleges and send out brave missionaries and support them. Marvelous victories await aggression on the hosts of darkness.

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.

Rev. C. C. Green wishes his friends to know that his postoffice address is now Camden, Ark.

Five hundred and fifty arrests in Mitchell, S. D., in eight wet months; 219 in eight dry months.

Rev. J. D. Kelley of Vilonia writes that everything is going well on his charge.

Brother Clem Baker and his wife made our office an appreciated call last Monday.

Rev. J. W. Johnston of Bexar Circuit reports good services last Sunday, with his work moving along nicely.

Rev. C. M. Reves of Helena looked in on our office Monday. He reports the work at Helena moving along nicely.

Rev. Forney Hutchinson cheered the office force with one of his breezy visits Monday, and left us all in a good humor.

A letter from Rev. W. D. Forrest of Lead Hill informs us that he is getting along fine on his new work, and expecting a great year.

Congressman Randall, Prohibitionist, of California, has introduced into the House of Representatives a prohibition bill for Hawaii.

While in Little Rock on a matter of business, J. B. Gregory of Alexander took occasion to drop in and renew his subscription to the paper.

Brother A. M. Shaw is holding a meeting at New Zion, on Hot Springs Circuit. The pastor, Brother Hughen, says that the meeting "starts off well."

Rev. C. E. Gray of Charleston Circuit reports two fine services held last week. The interest is increasing among his people with the coming of spring.

The man who undertakes to drink "in moderation" makes a compact with the devil. He may feel sure of himself, but can he feel sure of his partner?

"Miami has prospered more in the two years since the saloons were abolished than in any previous five years of her history," says the Miami (Fla.) Metropolis.

The United States government has placed a ban on liquor advertising calendars in federal buildings. Attorney General Gregory has caused the substitution of a neat calendar prepared by the government itself.

S. B. Lasiter of Cabot called at our office last week to pay his subscription and express his approval of the paper. We are always glad to have our friends drop in for a word of greeting when in the city.

Rev. W. A. Lindsey, Sunday School Secretary for the North Arkansas Conference, delivered a forceful lecture at the Methodist Church Sunday. Rev. Lindsey is a talented speaker and a fine Sunday school man.—Franklin County News.

For several years the missionaries in India have been annually turning away thousands of people applying for admission and baptism because they did not have the workers to train them properly. When before in all its history has the church actually been turning away people applying for admittance? This condition should stand as a great and

insistent call to the church to rise and reap the overripe harvest.

County Demonstrator Thomas J. Bentley says the farmers of Greene county are becoming more and more interested in scientific farming, and that a large number will farm this year along the lines suggested by the Department of Agriculture.

Born—On the 20th inst., at the home of Rev. and Mrs. C. C. Green, at Camden, Ark., an eleven-pound baby boy, who has been named Marion Watson in honor of Revs. Marion S. Monk and W. C. Watson.

Rev. Edward A. Tabor, of Elliott, was a visitor at "Headquarters" on Tuesday of last week. Brother Tabor is prosecuting his work with the zeal and hopefulness of a young man. The community can but be blessed by such service as he is rendering.—Pacific Methodist Advocate.

The Abercrombie Bill which has been offered in the House of Representatives will prohibit any kind of liquor advertisement from being transported through the mails into States which have anti-liquor advertising laws. Delegations from Maine, Alabama and Mississippi have appeared in Washington to favor the bill.

In this large territory there are hundreds of villages the dust of whose streets has never been disturbed by the footsteps of a missionary. And in these villages there are tens of thousands of men, women and children for whom Christ died whose ears have never heard the message of salvation.—J. R. Moose, Seoul, Korea.

Brother J. B. Stevenson of Batesville made our office a pleasant call last Monday while on his way to attend a Hendrix Board meeting at Conway. He reports fine congregations, with good attendance at Sunday school. Had an attendance of 392 at Sunday school last Sunday; has 60 or 70 in the Home Department and a big Cradle Roll.

Rev. W. B. Ricks of Columbia, Tenn., writes: "I note with interest the personal evangelism campaign that is going on in your State. I believe in that work thoroughly, as I have used it several years with great success. Already my campaign for this year starts well, and I have something like twenty applications for church membership. I will close the campaign with a week's revival service."

Workmen, under the direction of Dean Martin Nelson of the Arkansas University College of Agriculture, are planting trees on the university campus. Three hundred elm and maple trees will be planted to replace the oak trees which have died during the past few years. An unknown disease has attacked the oaks, and unless a remedy can be found, the famous university oaks will soon be extinct.

Railroads have been for some years strong practical advocates of temperance. They have prohibited their trainmen from drinking or even frequenting places where liquor is sold. Now they are taking another long step in the same direction. Many railroads have discontinued the sale of liquor in their dining cars, and others will soon follow their example. The liquor business is being abolished.—Presbyterian of the South.

The daughter of a millionaire manufacturer of Rhode Island decided to take a department store position at eight dollars a week, and disappeared mysteriously from her home November 8. She declared after being found that she had grown tired of wealthy and frivolous society, and had known real happiness only since she went to Philadelphia and earned her own living. She says she will give up all claims to her father's possessions.—Ex.

THE EDITOR TRAVELS.

Leaving Little Rock at 3:10 p. m., March 21, I reached Washington, D. C., in forty hours. From Louisville, Ky., to Charleston, W. Va., over the Chesapeake and Ohio Railroad, the journey was by day through a section hitherto untraveled by me. It is a goodly land. Much is gently undulating, is well improved, and seems to be an excellent farming country. It is the famous bluegrass limestone region. Farm houses are comfortable, barns large, and many roads macadamized. In eastern Kentucky and western West Virginia the hills become steeper and the valleys narrower. Some of the farms are almost on edge, and yet the nature of the soil prevents serious erosion. The mountain streams are beautiful and the scenery mildly picturesque. There are many quarries and small saw mills. Af-

ter dark, coke ovens flamed, proclaiming the vicinity of coal. The business portion of Louisville, as far as seen, was old and shabby, and its railway stations are inferior for a city of its size. Frankfort on the river and between hills is quaint and picturesque. The state house on the bluff in the suburbs looms large and in outline resembles our own new building. Lexington looks substantial. Huntington, on the Ohio River, in the corner of West Virginia, shows signs of rapid recent growth.

Arrived at Washington, I was met by my old-time student and friend, Principal Arthur Ramsey, of Fairmont Seminary, and after the necessary preliminaries was rapidly conveyed in electric car through the city, so that its principal points of interest might be grasped. While it is twenty-seven years since I had visited the National Capital, surroundings looked strangely familiar. The chief change was psychological—all of the older buildings seem to have shrunk. The new Union Depot, the office buildings, one for senators, the other for representatives, and the building for printing and engraving, all of comparatively recent construction, fully met expectation. Many handsome modern residences have arisen, but quaint, old-fashioned buildings still abound. The foreign legation buildings are far less pretentious than they have been represented. Many things about the Capitol look positively shabby as compared with certain state houses that might be mentioned.

The first person met on our round was Capt. A. S. McKennon of Oklahoma, known and loved by all old Hendrix College people. He has been here some weeks looking after Indian interests. It was a joy to see him again. Hon. H. M. Jacoway, my own representative, was found at the House. He gave me a most cordial welcome, introduced many of his colleagues, and proffered further courtesies. He gives a good account of the Arkansas delegation. Senator Clarke was out of the city, but inquiry revealed his genuinely commanding position in the Senate. He is no figure-head, but every inch a senator.

The last building visited was the beautiful marble structure, erected six years ago, to provide headquarters for the Pan-American Union. The structure and grounds represent \$1,000,000, of which the American republics contributed \$250,000 and Mr. Andrew Carnegie the balance. The architecture is a blending of classical and Spanish renaissance. It is the home of the Pan-American Union representing the twenty-one Western republics. The object of the organization is the development and advancement of commerce, friendly intercourse, and good understanding among these countries. In view of present world relations its existence and activities are peculiarly timely and happy. Hon. John Barrett, the efficient Director General, was absent from the city, but the Assistant Director, Hon. Francisco J. Yanes, of Venezuela, gave a pleasant and profitable interview.—A. C. M.

THE BALTIMORE CONFERENCE HISTORICALLY.

When the Methodist Church was divided by action of the General Conference of 1884, properly ratified by the Southern Conferences, as provided, churches and ministers on the border were permitted to decide to which branch of the Church they would adhere. The Baltimore Conference adhered to the Northern Church, but made certain conditions for continuing its allegiance, and from time to time reaffirmed these conditions. When the Northern General Conference in 1860 legislated in contravention to these conditions, the Baltimore Conference in 1861, its next session, considered the situation with a view to enforcing the pledges which had been given to its constituent churches. The records show that the Conference was unanimous in the belief that there had been a violation of the conditions on which the Conference adhered to the Northern Church, and all agreed that there was ample and just ground for separating from that branch of Methodism. A minority proposed a year's delay for the assembling of a called General Conference to reconsider the offensive law. This minority pledged themselves to favor immediate separation in 1862 if the action of the Northern Church should not be favorable. Those of the majority argued that the pledges of the Conference to its constituency required immediate action. After much deliberation the minority and majority unanimously agreed that "the majority pass such plan as in their judgment may be considered best calculated to meet the necessities

under which we are placed, without the concurrence of the minority; and that the minority be permitted to record such protest as they might deem proper for the purpose of bringing before the church the true position occupied by the minority. Then by a two-thirds vote the Conference affirmed that the Northern General Conference by its unconstitutional action had sundered the relations between it and the Baltimore Conference, and then declared the Baltimore Conference "separate and independent." The minority did not vote, thus emphasizing their agreement on the principle involved, but differing on the policy to be pursued. Thus in 1861 the Baltimore Conference withdrew from the Northern Church. Afterwards a minority returned to the jurisdiction of the Northern General Conference, but at no time did a majority of those who had constituted the Baltimore Conference of 1861 ever return or take action committing the Conference to a return. At the close of the war great pressure was brought to induce preachers to submit to the Northern General Conference. Two funds, the Preachers' Aid and the Superannuate Fund, were appropriated and used for those who adhered North. In spite of all these and other considerations, the Baltimore Conference representing the majority decided to cast its lot with the war-wasted and temporarily propertiless Methodist Episcopal Church, South, and having elected delegates to our General Conference of 1866, was duly recognized and received. Thus the Baltimore Conference of our Church was once in the undivided Methodist Episcopal Church, then by adherence in the Northern Church, next by withdrawal was independent, and at last became a part of the Southern Church. In 1866 this historic Conference met in Alexandria, and now it holds its one hundred and thirty-second session and celebrates the fiftieth year of its present relation at the same city. It is this wonderfully interesting body which I desired to visit.—A. C. M.

MEETING OF THE BOARD OF TRUSTEES OF GALLOWAY COLLEGE.

On Tuesday, March 14, the Board of Trustees of Galloway College held its annual meeting in the parlors of that institution, at which time they received the report of President J. M. Williams. This report stated that the school during this year had had an increased enrollment of twenty-three over the session of 1914-15. The changes which had gone into effect, wherein hour periods had been substituted for periods of forty-five minutes, had worked to the great advantage of the entire college. Financially the college is in about the same condition that it was a year ago, and the present year will show a slight deficit in running expenses. The very great increase in the cost of almost everything which has to be bought by the college, and only a small increase in the rates charged patrons, produces this condition.

The report of the president further showed that the college had practically reached its limit in point of growth. The buildings have been filled this year, and there is for further advancement no possible outlet until new conditions can be created. For that reason he recommended to the Board the appointment of a committee in order that they might, during the next few months, look into the future welfare of the college and reach such conclusions with reference to its future policies as might, in their judgment, be deemed best. The chairman of the Board appointed on this committee Rev. Forney Hutchinson, Dr. P. C. Fletcher, Rev. C. M. Reeves, Dr. Jas. A. Anderson, Judge Frank Smith and Dr. E. H. Stevenson, and of this committee the chairman himself is ex-officio a member. This committee is instructed to keep in close touch with the conditions of the college, and, if necessary, call together the entire Board for its report before its next annual meeting, and if it does not find it necessary to call the Board together before that time, its report will be heard at the next annual meeting of the Board of Trustees.

President J. M. Williams and fourteen members of the present faculty were re-elected for another year. The report of the Commissioner, Rev. W. C. Watson, was heard, and showed that during the past year very little money had been raised in the campaign, but during the last three weeks he has secured donations amounting to \$4,300.

Mr. L. B. Leigh was re-elected chairman of the Board, and Dr. L. E. Moore secretary and treasurer.—Reporter.

DEATH OF MRS. R. B. McSWAIN.

San Angelo, Tex., March 23, 1916.

Mrs. R. B. McSwain, wife of Rev. R. B. McSwain, died this morning at St. John's hospital, this city, whither she had been removed from her home to undergo an operation of major character. The operation appears to have been entirely successful, but complications took place, resulting in her death. Mrs. McSwain was known to the readers of the Christian Advocate of Nashville as a frequent and valued contributor under the name of Mary McKinnon McSwain. She was a graduate of Hendrix College, a woman of surpassing intellectual strength, an earnest, active Christian, a devoted mother to her three children, and a true and appreciated helpmeet to her noble and deeply afflicted husband. The sympathy of the community goes strongly to Brother McSwain in his great affliction. God will strengthen and comfort his servant in his great sorrow.—Fred Little.

[The editor suffers a personal loss in the death of this noble woman.]

LITTLE ROCK MAKING BIG ARRANGEMENTS TO ENTERTAIN TEACHERS NEXT WEEK.

The Little Rock Chamber of Commerce, Civic Club, Teachers' Association, and a number of other organizations are making great preparations to entertain the teachers of the State, who will meet in their forty-eighth annual convention April 6, 7, 8. The Teachers' Association is the largest convention of any kind in the State, and, according to the secretary, W. E. Laseter of England, it will be a thousand stronger this year than last. Thirty-five hundred teachers are expected to be in attendance. Practically one thousand have already enrolled for the meeting, and others are enrolling every day.

The programs are made up of speakers of national fame educationally, and they will have a message that every teacher in the State should hear. Special features on the programs are music by the Hawkeye Glee Club, State Normal Glee Club, folk dancing by pupils of Little Rock and England schools.

REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION.

North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,140.05
Amounts received since last report:	
March 25—St. Francis Circuit.....	3.10
Total	\$1,143.15

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,574.06
Amounts received since last report:	
March 21—Humphrey	10.00
March 22—Emmet	14.00
March 22—Tillar	20.00
March 23—Snyder	6.00
March 23—Hawley Memorial, Pine Bluff....	15.00
March 25—Hazen	9.00
Total	\$1,648.06

James Thomas, Treasurer.

March 27, 1916.

MRS. IDA M. JENKINS DEAD.

Sister Ida M. Jenkins, widow of Rev. John M. Jenkins, after a lingering illness of several weeks, quietly, peacefully "fell on sleep" Sunday morning, March 12. The funeral services were conducted from the Methodist Church in Stephens Monday morning at 11 o'clock. Brother Hilliard, from El Dorado, conducted the service. Her gentle spirit, oppressed by so many years of bodily and mental suffering, is at last free and at rest.—R. H. Cannon, P. C.

MRS. W. B. JOHNSEY DEAD.

Mrs. Hattie Johnsey, wife of Rev. W. B. Johnsey, of San Jose, Cal., passed away last week and was buried Wednesday. Dr. J. E. Moore, her pastor, preached the funeral sermon. Beautiful was her life, rich is her reward.—Pacific Methodist Advocate.

FOR SALE.

Twenty-three acres of land in the edge of Cabot, Ark. For price and terms, address Box 24, Dalark, Ark.

OFFICIAL NOTICE.

Rev. J. P. Plummer, who has been the pastor of the Altheimer and Wabbaseka charge for the past sixteen months, has surrendered his credentials and withdrawn from the ministry of the Methodist Episcopal Church, South.—J. A. Sage, Presiding Elder of the Pine Bluff District, Little Rock Annual Conference.

Pine Bluff, Ark., March 24, 1916.

BOOK REVIEWS.

The Boy Scout Movement Applied by the Church; by Rev. N. E. Richardson, Professor of Religious Psychology and Pedagogy in Boston University School of Theology, and O. E. Loomis, Scout Commissioner, and Executive of the Greater Boston Council, Boy Scouts of America; published by Charles Scribner's Sons, New York; price, \$1.50.

This is a thorough analysis of the Boy Scout movement, and is especially valuable in showing how the movement may be utilized by the churches in solving the problem of training the growing boy. It has already been demonstrated that with proper leaders the Boy Scout movement can be made a real asset to the church or any other institution seeking the welfare of boys. As it has developed in this country, the movement is non-sectarian, but distinctly religious, since most of its leaders have been religious men. As all wide-awake pastors and Sunday school workers are interested in the boy problem, they will eagerly welcome this book as a definite contribution to that subject, and will avail themselves of the information offered. The man who is prejudiced against the movement should read it to determine whether his prejudice is well grounded.

The Literary Primacy of the Bible; by Geo. P. Eckman; published by the Methodist Book Concern, New York, Cincinnati; price, \$1.

Dr. Eckman, sometime editor of the Christian Advocate (New York) is a careful student of literature and of the Bible, and a charming writer. In this book, a series of lectures delivered at De Pauw University, he has done a valuable piece of work. In striking language he has demonstrated the high literary character of the Bible. The lectures are: The Literary Primacy of the Bible, The Poetry and Oratory of the Bible, The Fiction and Humor of the Bible, The Bible the Most Persistent Force in Literature, The Bible as Ethical and Spiritual Literature, The Bible as Inspired Literature. The author says: "Surely in vain the net is spread in the sight of any bird." Nevertheless, the purpose of these lectures must be frankly avowed. At the risk of committing a strategic blunder, it must be confessed at the outset that their intention is to lure those who receive them into reading the Bible in precisely the same way they would peruse any other literature which they desired to understand and enjoy. This is something which the present generation of Americans is not extensively doing. The Bible is still assigned the supreme place in the literature of the world by those who are most competent to judge." This work is worthy of a conspicuous place on our shelves. The reading of it will help to a larger appreciation of the Book of Books.

In the Service of the King: A Parson's Story; by Joseph B. Dunn; published by G. P. Putnam's Sons, New York; price, \$1.25.

This is in large measure the autobiography of an Episcopal rector, and yet it is far more than that—it is an interpretation of the preacher's calling. This rector, first in a large, but poor, country parish, learns to study men and identify himself with their simple lives. He discusses his doubts and perplexities, and the way out. Called to a town church, he finds a larger field with vexatious limitations, but he adjusts himself and builds into the life of the community and establishes the most fraternal relations with other pastors. Unconventional, he almost repels the offer of the city church, and yet by a strange fascination draws men of different views to himself and accepts the call. His city experience is less in detail but abounds in suggestion. The book is sane, helpful, illuminating. The spirit is intensely evangelical and catholic. We advise our preachers to read it. They will be both broadened and deepened by contact with the author.

Gospel Talks



By
BISHOP H. C. MORRISON



THE SAD SURRENDER.

Text:—"And when he had spent all there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine."—Luke 15:14-15.

This is from the history of that distinguished young man who has so long been a pet of the pulpit and known as the "Prodigal son." He was a fast up-to-date youth, who—like others of his kind—had nothing to distinguish him save his prodigality.

The Famine Came at a Peculiar Time.—Just when "he had spent all." The worst possible time for him. Times remained good while he had plenty; but just when he was least prepared for it the famine came.

This seems to be a feature in human experience; we are hardly ever at high-tide when hard times come. How seldom the panic comes just when we are ready for it. I have wondered why that famine did not come when that young man first went to that country, and while he had something on which to get away? So we have wondered why the hardest pressures generally come just when we have spent all.

The same is true in matters of morals. While the estate lasts all goes well. While we have youth, and vigor, and health, and prosperity and are full of poetry and prospect. While the life-forces are up, and the pleasure-streams overflowing, sunshine everywhere and "every prospect pleasing." But in "riotous living" those things are consumed. Time squandered, opportunities lost, life wasted; all the life-channels are being drained to destitution; then comes the famine.

And what a strange time it is. How everything has changed. The soul with its resources exhausted, now "begins to be in want;" and seeking for food finds none. Nothing to fill and satisfy it. All it grasps is illusive; what it takes turns to ashes on its lips. Men are changed, friends are changed, the world and all changed.

The Famine Was Mighty.—It was no mere scarcity of food; but a fam-

ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the state. All schools should have it. Price 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

ine, and such destitution as drove the people to madness. What a thing is a mighty famine! Ask old Samaria, or Turkey, or Ireland. Hear them tell of hunger that dehumanizes, that destroys natural affection, that has even caused parents to devour their children, that transforms the human into the hyena. Flesh shriveled, eyes sunken and wild with the fire of desperation. Earth changed into a hell and men into demons. Such is a mighty famine.

And this is what every man finds when he reaches that "far country"—far from God—and has spent his moral substance. It is then he "begins to be in want." Oh the want of a soul when it has spent all and is without God!

Men in this condition are all about us. In such want of something to satisfy them that they are devouring each other, by fraud, falsehood, hatred, and every evil and desperate process. Some with shriveled souls, and eyes burning with the strange wild fire of hell, are absolutely devouring their own families. Their appetite for strong drink; consuming the flesh from the bones of their own children, and vampire like, sucking the very life-blood of the wife and mother. In addition to this, they are destroying themselves by all manner of debauchery and evil doing; and all in the vain effort to satisfy that hunger of soul which God alone can satisfy.

Note What He Did.—"He went and joined himself to a citizen of that country." Here was the turning point; and sinner-like, he turned the wrong way. Had he, even then, at the point of pinching want, gone back home it had been better. But he hesitates, then like Esau, sells his birthright, gives up his manhood. This was all he had left and now he surrenders that. In all his bitter experience he has been his own man; but now he gives himself to another and becomes his slave. He has no longer a will of his own; but is at the command of this "citizen" to do whatever he may require.

There is a something the sinner calls his "moral manhood," the basis of his self-respect, on which he rests with great confidence; and though it is a poor weak affair, and more of a myth than a reality; yet he is slow to compromise and give it up. But the time comes in his prodigal course when he makes this final sacrifice. It is a sad hour when he sells out his self-respect and says, "I don't care what the world thinks of me." There

and then he gives himself over to his evil habits—"joins himself to the citizen"—no longer free, but a slave and ready to obey the commands of his master. What a surrender it is when the man gives himself up to the habit, or the sin, which has become his master! It was a time of gloom with the British when Cornwallis gave up his sword; and there was a silent sadness in the South when Lee met Grant under the apple-tree; but there is sadness in heaven, and a hush among the angels, when a blood-bought soul surrenders and allows the devil to lock the hand-cuffs of an evil habit upon its immortal powers. Young man, when you "begin to be in want," in that momentous hour, turn toward God.

He Was Put to Work.—Not allowed to remain idle. Satan is never idle and is careful that his servants are kept busy. Men sleep, preachers sleep, the church sleeps; but the devil never sleeps. This is also true of every vitiated appetite or habit. The man under the mastery of an evil habit will get little rest. That habit will lead to strong drink and in the midnight revel while sober men are sleeping. Even the slave to tobacco is forced to keep at work on it. He may chew it for forty years, and the habit will still hurry him up. If he stops long enough to hear a sermon, he gets nervous and is almost forced out of the church to get to work again on his tobacco. The slavery of appetite is pitiable. Men neglect other things, but are driven by these tyrants of appetite and habit and allowed no rest. Evil habits know no holiday.

He Sent Him Into His Fields.—This citizen did not send him to work for himself or for others; but sent him into his own fields to work for him. The man given to evil habits can do nothing for himself or humanity. His course is self-destructive, his influence injurious, and his example hurtful to others. Having given up his moral manhood and liberty, his doom is to labor in the devil's fields. Toil in the service of sin. Swine-feeding, emblem of all that is earthly and impure in character. Nothing could be more repulsive to a sober and self-respecting Jew than feeding swine. The things that are most abominable in the sight of a high-minded moral man, are the very things he will do after he has become debased and debauched and sold to sin.

The Far Country.—Is a country of famine. "Mighty famine." A land of want. The famine becomes more fearful as you go further into that country. There is not a soul in sin who is not in want. No sinner will tell the truth and say "he is satisfied and happy." It is a land of darkness, where the traveler is "without God and without hope." And the darkness thickens as the pilgrim advances until he passes out of earth's atmosphere into the horrors of that "outer darkness" which is eternal.

Unsaved reader, let me urge you, while yet in possession of a part of your estate, and before you have spent all—before you have reached the rags, the slave-fields and the swine husks—turn back to God now! Today is the day of salvation." Do not mark another mile toward the "far country." Arise up from this reading with faith fixed in God, and your face toward the Eternal City, and henceforth let your heart's utterance be that of Israel's noble leader, "Let others do as they may; as for me and my house we will serve the Lord."

THE RELATION OF THE PASTOR TO HIS PEOPLE.

"I am the good shepherd; the good shepherd giveth his life for his sheep." John 10:11.

The relation of the pastor to his people is that of a shepherd to his sheep. As the word shepherd suggests sheep, so the word pastor suggests people; and in proportion of the necessity of a shepherd for the sheep, in like proportion is there a necessity of a pastor for the people. And the people without a pastor are at as great a loss as the sheep without a shepherd. On the other hand, the shepherd would be useless without the sheep, in like manner, would the pastor be useless without the people. So the relation of the pastor to his sheep, is very close, indeed. They are each dependent upon the other, and the one could not long exist without the other.

Jesus very emphatically set forth this relationship in his parable of the "vine and the branches." "Abide in me and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (John 15:4). The same may be said of the pastor and his people. Except the people abide, or believe in their pastor, and the pastor abide, or believe in his people, they will do nothing. People can no more live and bear spiritual fruit without the pastor than the branch can bear fruit without the vine. Neither can the pastor any more live and bear fruit in the name of the Master without the people than the vine can bear fruit without the branches. They are one and inseparable. Show me a church today without a pastor and I will show you a people, like a flock without a shepherd, wandering from the fold of God, soon to be scattered in the wilderness of sin, and to be, possibly, destroyed by the wild beasts of the forest. And the same is true of the pastor. Where people do not depend upon him, he need not depend upon them. If he is not feeding them the bread of life, they will give him the bread of death.

The text, "I am the good shepherd: the good shepherd giveth his life for his sheep" may be truthfully applied to every sincere pastor in the ecclesiastical world. We do not feel that we would be adding to or taking from the words of Holy Writ to say of the true pastor, "I am the good pastor; the good pastor giveth his life for his people." Every pastor who is not a good pastor is not worthy of the exalted name of pastor, and surely, every good pastor is giving his life—his all for his people.

The duties, obligations, and responsibilities of the pastor are great and many. While the same may be said of the people. The people are as duty-bound to the pastor as the pastor is to the people. Our purpose in this article is to mention a few of the duties of both pastor and people as given in the 10th chapter of John by Jesus himself. We shall mention them in their order, beginning with the duties of the pastor:

I. (1) The first duty of the pastor is to be a leader, and not a driver, of his people. It is easy to drive people from you, to drive them into sin, but they must be led into righteousness. You cannot force people to be religious. Every known animal prefers to be led rather than to be driven.

David in the 23rd Psalm said of his shepherd, "He maketh (causeth) me to lie down in green pastures; he leadeth me beside the still waters; he leadeth me in the paths of righteousness." Jesus always said, "Follow me." He never forced people or drove them, but always went before them. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him." (John 10:4). The greatest victories have not always been won, as many have supposed, through generalship, but through leadership. The great generals of the world never followed their men into battle, but led them in. The thing that turned General Jackson into a "stonewall" was his leadership. Nothing will inspire an army of soldiers to fight more than to see the fight in their leader. Many victories have been lost because of the cowardice of the leader. All of the successful pastors of our Conferences have been men who knew how to lead their people. And the pastor who cannot lead cannot hope to succeed. The pastor who would succeed in leading people to Christ must first succeed in getting hold of Christ. The pastor should be able to say to his people, "Follow me as I follow Christ."

2. The second duty of the pastor is to feed, not fight, his people. Some pastors are better fighters than they are feeders. Peoples' minds and hearts need to be fed the same as their bodies. Billy Sunday said, "If some of you folks did not feed your bodies any more than you do your souls, you would get so weak in ten days you could not walk." It is the duty of the pastor to feed the souls of his people. People do not generally change their boarding places where they have the right sort of billof-fare. People are often fought, clubbed, and skinned by their pastor till they are driven, or forced to seek refuge under other gospel tents. Often people are turned away from church hungry and disappointed. The sheep that leaves the fold is often the sheep that feels there is better grazing in other pastures. David was satisfied with his shepherd because He supplied all his wants by giving him green pastures and still waters. Green pastures and still waters will always satisfy the sheep. In like manner can the pastor satisfy his people, hush their hunger, quench their thirsts, always, by giving them the bread and water of life.

People sometimes quit the church like Sam Jones' singer quit singing. He said that Sam did not get mad with him, neither did he turn him off, but Sam quit paying him and he quit singing. When the preacher quits preaching, the people quit going to church. You know Jesus told Peter to "feed his sheep," "to feed his lambs." Since the word pastor suggests, or means the same as the word pasture, it is the duty of the pastor to pasture his people. Some pulpits are as void of the gospel as the desert is destitute of green herbage. And often-times the question of "What is the matter with the Church" might be easily answered by saying, "The first place about the Church that began to matter was the pulpit." Up-to-date hotels do not place their menu on a bulletin, and where they do, you may know that place is about ready to change hands. People soon find out where they are best fed. They are looking for a man as pastor who has for his menu the pure, simple and unadulterated Gospel of Jesus Christ. And when people do not thrive on

this, there is something seriously wrong with their spiritual digestive organs. You will remember that Jesus said, "If I be lifted up from the earth, I will draw all men unto me."

I think it would be a blessed thing for the people as well as for the pastors, if a number of our pastors should be lifted up in order that they may succeed in drawing at least a few men unto them. Now, brother pastors, if we succeed in taking any part of the world for Christ, we must know how to feed our people.

3. The third duty of the pastor is to defend, and not offend, his people. We have many pastors who offend their people oftentimes, both in word and in deed. I know a woman in this District (Arkadelphia) who told me the worst whipping she ever gave her boy was for smoking. On learning his reason for doing it, he told her that he had seen the bishop smoking. She declared she would never hear another tobacco-wormed Bishop, Presiding Elder, or pastor preach again. This good Bishop was an offense unto her. Another woman told me that she heard a Presiding Elder say once that he had to cut his sermon short in order to get out and take a chew of tobacco. She said she thought this good brother had been called to worm and sucker tobacco and not to warn and succor people. A pastor was told once by some boys that he (the pastor) need not say anything more to them about drinking for they had seen him chewing tobacco. Think of it! This very popular pastor and Presiding Elder, as they thought themselves to be, became an offense, the one to a member, the other to a drunkard. It is as sinful for the pastor to be offensive as it is for the people. And we are warned against offensiveness. Paul said, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8:13). It is much easier to preach a great sermon than it is to live a great life. But people are more apt to do like you do than to act like you tell them to do.

It has been said of one great preacher that when he was in the pulpit he was so eloquent and preached with such enthusiasm and earnestness that the people said he should never get out, but when he came out of the pulpit he lived such a miserably sinful life, they declared he should never go back.

The true pastor is always on the defensive side of his people, and like the true general, at the head of the army, battling against the approaching foe, encouraging his people to yield not to temptation, but to trust in the Lord, for he has promised not to forsake or leave us, but in all times makes a way for our escape. The pastor is as the watchman set upon the walls of Jerusalem, he is always watching for the approaching enemy. He stands before his people as the eagle before her young. He would defend them at the cost of his life. It is true, the pastor is often criticized, snubbed, and persecuted, and has been known to be put to death, but he, like the mother of the child, will defend his people at the peril of his own life. The text is, "The good shepherd giveth his life for his sheep." How many noble pastors have laid down their lives in this country, and even more in the heathen countries, for their people?

II. It would be an injustice to both pastor and people to leave unmentioned some of the duties of the

people. As we have mentioned before, the duties of the people are equally as many and of equal importance to those of the pastor.

1. Since it is the first duty of the pastor to lead, it is the first duty of the people to follow. It is as much their duty to follow as it is his duty to lead. And as much depends upon it. Bishop Candler said, (and what he says, I think, is generally right.) "The world today is not suffering so much from the lack of leadership as it is for the lack of followership." We need more men in the church that will try to be as good laymen as their pastor is a preacher, and to live as good Christian lives as they expect their pastor to live. You often see a lot of members going round whining about not having any preacher when they never tried for three seconds to live as good a life as the poorest sermon their pastor ever preached. A true pastor will always lead in the right direction, and a true people will always follow the directions of their pastor. Anything that would be unbecoming in a pastor is equally as unbecoming in a member. The pastor has the same rights and privileges to do things as the people. And what would be wrong in the pastor would be wrong in the people. But no pastor or people have a right to do what is wrong. Now, if it is wrong for the pastor to go to baseball parks, skating rinks, moving-picture shows; if it is wrong for the pastor to go to see the races, to go to operas, theaters and circuses; if it is wrong for the pastor and his wife to play cards, to dance the cake-walk, the turkey-trot, dog-lope, and buzzard-squat—it is also wrong for all people to do these things. And if your pastor should be guilty of any of the above mentioned things, you would have no confidence in him, and I would not blame you. But when the people are guilty of any of these things, the pastor has as little confidence in them as a people as they would have in him as a pastor were he guilty of the same.

A young lady once said to a young preacher: "Jim, I would have enjoyed your sermon better today if you had not cut such shines at the party the other night." The young preacher had the same right to say, "Miss H., I could have preached better to you today if you had not cut those shines with me the other night." Now, if your pastor is your leader, and you are his followers, if he does not lead you to these places of worldly amusements, you have no right to go.

2. Since it is the second duty of the shepherd to feed his sheep, it is the second duty of the people to take what their pastor feeds them. It may be that what the pastor gives is not at all times palatable, but it is generally wholesome. The most agreeable things to the taste are not by any means the most nutritive. Some of the bitterest pills are oftentimes the most effective. But you know some folks are as timid about their pastor's sermon as they are about their bill of fare—taking only such a part of it as suits their tastes.

It would be useless to call a physician to see a patient who would not take the medicine as prescribed. Many patients have gone away unhealed, and have died of their diseases, because of their failure to follow the directions of their physician. So it was with the rich young ruler who came to the Savior desiring to know what he must do to be saved. When the Master told him what he must do, he turned away, sorrowful,

because he would not meet the salvation. It is the duty of the people to accept the Word of God as their pastor gives it, and the man who finds objection and will not suffer correction, has no rights to any protection which the gospel gives. People, take the bread of life as given to you by your dear, good pastor, and be glad in your hearts of the opportunity. And let it be your highest aim in life to be as good a liver as your pastor is a preacher.

3. If it is the third duty of the pastor to defend his people, it is the third duty of the people to appreciate his defense, and to show their appreciation in a responsive way. If the good shepherd be willing to give his life for his sheep, the sheep certainly ought to be willing to give something in return for his great sacrifice. It is as much the duty of the people to answer as it is the duty of the pastor to call. Many times do the people lock the wheels of Zion's chariot because of a lack of response to the call of their pastor. Many times is the call of the pastor to his people like the call of God to Adam. And the people answer with the language of Adam, "I heard thee, pastor, but was afraid." I know a man who seems to love his pastor, and is most entertaining in his home. He thinks that every man of any note should always stop over night with him when passing through the country. He boasts of having entertained more prominent men than any other man in that section. And likely this is true. But when the time comes for the stewards or the pastor to call on him for a contribution to the church, he has either left his pocket-book at home, or else paid the last nickel he had to a neighbor the day before you saw him. A man like this would like to play the part of an Ananias and receive the credit of being a Barnabas. Such men seem to think the gospel is free, salvation is free, the churches are built, organized and manipulated with free machinery. A certain lady said to me once: "The greatest criticism I can pass on the Methodist Church is, it takes too much money to run it. I have been a member of my church for thirty years and have never paid but twenty-five cents." I said, "That is nothing, sister, we have scores of Methodists who have done equally as well."

We once had an old wether in our flock that never liked to be sheared. He was as tame as any of the sheep through the winter. He was content to seek shelter in the barn that protected him from the wintry winds and chilly rains. And he seemed to relish as much, or even more than the other sheep, what was given them to eat. But alas! when spring time would come, and time for sheep-shearing drew near, this old wether would get as wild as a coyote. The result was, he never got sheared, he never looked like anything, he never enjoyed the presence of the fold, and he became worse than valueless. He led others astray; he left his fleecy locks hanging to the fences, thorn and brier bushes, and other places; and he was eventually killed and devoured by some wild beast of the forest. There is one thing sure, if a man does not respond to the calls of the pastor and the needs of the church, he will respond to the calls of the devil and the demands of satanic worldliness.

There is as much common sense in the people responding to the calls of their pastor as there is in the shearing of sheep. In the first place, there

is comfort to the sheep to be sheared. In like manner, comfort comes to the man who supports the kingdom of God. In the second place, beauty of appearance comes to the sheep that is sheared. What looks worse in the eyes of the shepherd than the old wether with his shaggy fleeces as they slip off, one by one, leaving them here and there, scattered about, doing nobody good? What looks worse in the eyes of God than to see a man, and sometimes a member of the church, scattering his substance here and there, leaving it in saloons, gambling houses, and other places equally as bad? I would repeat again, the sheep that is not sheared, will lose all that he has. The man who will not respond to the call of the pastor and the needs of the church, will sooner or later become bankrupt in business, wretched in health, imbecile in mind, and lost in soul. And the third, last and best reason we give for sheep-shearing is reproduction. The more often you respond to the church, the more you will have to give to the church. Some folks, of course, will not agree to this. I mention the tithing man. I have never seen one, without an exception, who practiced tithing, but that gave a great deal more to the church, and had a great deal more to keep for himself. God helps the people who help his cause.

Jesus said, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom." David said, "No good thing will he (the Lord) withhold from them that walk uprightly." Malachi said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." David again says, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Solomon says, "Honor the Lord with the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst with new wine." Every promise in heaven and on earth is given to the pastor and his people. And wherever you find the pastor true to his people and the people true to their pastor, you will find a church that will grow like the cedars of Lebanon and blossom like the roses of Sharon.—T. F. Hughes.

Hot Springs, Ark.

METHODIST BENEVOLENT ASSOCIATION.

Rapid growth is reported by the Methodist Benevolent Association, which is operated primarily for the benefit of affording insurance to Methodist ministers. The Association recently elected a board of directors as follows: Bishop James Atkins, Revs. L. F. Beaty, J. S. Chadwick, E. F. Cook, H. M. Du Bose, T. C. Ragsdale, A. J. Lamar, F. S. Parker, W. W. Pinson, G. B. Winton, and J. H. Shumaker, and Messrs. J. P. Cherry, B. B. Coffey, Curtis B. Haley, and W. H. Fitzgerald.

The board of directors has elected the following officers: Rev. Fitzgerald S. Parker, President; Rev. J. S. Chadwick, Vice President; Rev. J. H. Shumaker, General Secretary; J. P. Cherry, Treasurer; J. D. Hamilton and D. M. Smith, auditors; Noah W. Cooper, legal adviser; Dr. Hazle Padgett, medical director.

The report made by the officers was

very encouraging. An endowment certificate at the age of seventy years was a new feature added. The financial condition of the Association was reported first-class, the assets amounting to over \$50,000, with no outstanding obligations. It will be noted that most of the members of the board are connectional officers of the Church.

The Association was organized in 1903 and since that time has paid out over \$165,000 in benefits to widows and orphans of deceased members. The Association has members in every Conference and mission field of the Methodist Church.—Nashville Banner.

A LITTLE ACT OF COURTESY.

We learned when we were children that old couplet, "Little drops of water, Little grains of Sand, Make the mighty ocean, And the pleasant land." So it is the little things of life that taken in the aggregate, make up the sum total of life. Most ministers, in fact nearly all, are careful about the greater things, but some of them sometimes do not think of the smaller things, and one of the smallest that is so often overlooked is the enclosing a two-cent postage stamp in that letter you wrote to a brother asking for a church letter. It is not much I know. You say not enough to make a fuss about, but then when a number forget it does amount to considerable, and besides all that, it is the failure to observe the little niceties of life, and the ignoring of ministerial etiquette. You are gaining by receiving the church letter, while the brother is the loser, then why not always enclose that little two-cent stamp? And while we think about it why do we not have a Chair of Ministerial Etiquette and Courtesy in the course of study in our Theological Schools and in our Conference Course? It certainly would not be out of place and would do considerable good.—A Brother Pastor.

JONESBORO DISTRICT CONFERENCE.

The Jonesboro District Conference met in forty-ninth session at Earle, March 2, at 3:30 p. m. It was opened with devotional exercises conducted by the Presiding Elder, Rev. F. M. Tolleson, using the twenty-third Psalm and emphasizing our relation to the Great Shepherd. After a season of prayer the Conference proceeded to organize for work with a goodly number present. By Friday morning practically all the preachers were present. Attendance of lay delegation, owing to bad weather, illness and other causes, was not so good as we had hoped. Rev. A. H. Dulaney was elected secretary. The program prepared by the Presiding Elder was adopted and the Conference voted to meet and adjourn in accordance therewith.

The Conference sermon was preached Thursday evening by Rev. R. E. L. Bearden of Blytheville from the text, "And the common people heard him gladly," Mark 12:37. It was delivered with earnestness and power and pitched the Conference on a high spiritual plane.

Friday morning, after some conference business including appointment of committees, and devotions led by Rev. E. K. Sewell, Rev. T. A. Bowen spoke on the subject, "The Old-Time Protracted Meeting; J. T. Wilcoxen on "The One-to-Win One Plan"; W. J. LeRoy on, "Can the Jonesboro District Do Her Part in Reaching the Objective of the Conference." The

rest of the morning was devoted to conference business, a number of pastors reporting their charges. The afternoon session opened with devotional exercises led by O. L. Cole. The Sunday school occupied a very prominent place on the program, a large portion of Friday afternoon being given to its consideration. Under the title, "Things Which Tend to Make the Sunday School an Efficient Soul-saving Institution," the following topics were discussed in order:

"Points That Make the Pastor Efficient in the Sunday School."

"Points That Make the Superintendent Efficient."

"Points That Make the Teacher Efficient."

"How to Secure and Train Teachers."

"How to Teach Missions in the Sunday School."

"Decision Day—How to Observe It."

"How Can We Add 2,000 to Our Sunday School Enrollment in Jonesboro District This Year?"

Rev. W. T. Thompson, Secretary of Education for the North Arkansas Conference, was introduced and addressed the Conference on the subject, "The Christian in Education." He inspired us with the program of our Church in Education as expressed in our schools, Hendrix and Galloway. He also noted the needs. May the Holy Spirit move upon our people to supply the same.

Mrs. F. M. Tolleson, President of the Woman's Missionary Society of the North Arkansas Conference; Mrs. Preston Hatcher, District Secretary for the Jonesboro District, and Miss Blackwell, a deaconess of Jonesboro, were introduced. These had met with the local Woman's Missionary Society at the Presbyterian Church during the afternoon. One of the most interesting and helpful services of the Conference was that of Friday evening, given to a presentation of the Woman's work by the above named. Mrs. Hatcher gave a very comprehensive report of the work of the Jonesboro District for the past year with plans for the present year, followed by an able discussion of the work as a whole by Mrs. Tolleson.

Saturday was a day of work. In fact, the entire time from the beginning was filled with work, the members having time enough for meals and sleep provided they were not too long about it. It was a conference with a definite objective, well planned and prepared program, carried through in a masterful and efficient manner by the Presiding Elder. Saturday being the last business day was filled full. The program for morning and afternoon was carried out. Rev. H. E. Wheeler preached at 11 a. m. on "Tithing." Rev. Eli Craig preached at night on "Missions," from the standpoint of obligation, followed by some timely suggestions by Brother Wheeler as to what we may do to give our people a proper conception of the Missionary Enterprise.

Sunday was the "great day of the feast," toward which the Conference had moved. A very small number of members asked for leave of absence, most of them remaining to the close. Brother Bearden preached a great sermon at 11 on "Soul-Winning," from the text, "Follow me and I will make you fishers of men," Matt. 4:19, followed by the Sacrament of the Lord's Supper. In the afternoon by special request Brother Wheeler delivered his address on "The Missionary Society

the Club for Methodist Women." Sunday night Rev. W. C. Watson, Commissioner of Education for Galloway College addressed a large audience upon his work, presenting the aims, the accomplishments and the needs of Galloway in his usual happy style. The Presiding Elder with words of appreciation for the fellowship of the Conference, the kindness and hospitality of the people of Earle, their attendance, help and interest in the sessions of the Conference, closed the meeting with the Hymn, "God Be With You Till We Meet Again." It was a great District Conference.—Guy Murphy.

THE PROHIBITION-EFFICIENCY MOVEMENT.

One of the leading brewers of the United States a few days ago vigorously denounced what he termed this "prohibition-efficiency" movement.

We thank him for that word. Prohibition-efficiency! May our children grow up to drop the hyphen. It is an efficiency movement, motivated and conducted as such.

The United States has its day's work to do. And the day ahead is a day of soberness and efficiency in the world. Disciplined nations; war-hardened, poverty-clean nations, driven by the fires of pure patriotism and self-acquaintance will shortly be contending for the world's trade with our own country. Trade we might resign to them but some there are who believe the United States to be the custodian of principles dearer than life, more valuable to the world than all other principles. If we are to defend those principles and conquer fresh lands for them, we must bring ourselves to a level of efficiency with lands more highly organized, lands of greater intellectual and artistic maturity.

What shall we do? Drop our vices. Sacrifice those sins which so easily beset us.

Precisely the same motive that is driving alcohol from industry must drive alcohol from America. The United States is about to compete with other countries in just the same way a workman competes with his fellows. Let us purify our souls, cleanse our bodies, refuse further profit crops from our brains and hearts to the nation's great foe!

OTHER HONORED NAMES.

In looking over the minutes of the North Arkansas Annual Conference, which was held at Conway in November, 1915, I see that the secretary of the Conference has compiled a list of the names of our honored dead, and had their names placed in the minutes, which I was truly glad to see. Quite a number of these beloved preachers I was personally acquainted with.

Then in the Arkansas Methodist of January 20, 1916, Brother James F. Jernigan comes with another long list of names of our honored dead, and in this list I was personally acquainted with a goodly number of them, with some of whom I have had sweet communion in the Master's love. But both the secretary's list and Brother Jernigan's list do not make the list of our honored dead complete, and I wish to add the following names to these lists: Rev. Juba Eastbrook, Thomas Stanford, John H. Blakely, David Caruthers, Hugh A. Barnett, Robert M. Kirby (P. E.) John S. M. Carver (P. E.) A. W. C. Drake, James M. Burkhardt, John B. Brown, John H. Rice, Franklin W. Tracker, A. R. Bennick,

Joseph L. Short, Lewis Kelley, Jas. M. Dennison and W. C. Tombs. Eight of these preachers have been at different times preacher-in-charge of the circuit that I lived in, and all of these eight have been in mine and my father's homes, and two have been Presiding Elders of the Batesville District. All of these preachers were once members of the Batesville District. Juba Eastabrook was preacher-in-charge of the Batesville Circuit in 1839-40. John H. Rice was stationed in Batesville for two years 1853-55. In 1838 Dr. Andrew Hunter of precious memory was preacher-in-charge of the Litchfield Mission in Jackson county, and in the year 1850 he was Presiding Elder of Batesville District, and that year Dr. A. L. Winfield was the station preacher at Batesville. I hope that the secretaries will add to and continue to publish these and other names as they may learn of them, in the minutes of the Annual Conference until there is a thorough and complete list of all ministers that ever worked in North Arkansas.—C. W. Shaver.

Evening Shade.

GARDNER MEMORIAL CHURCH, ARGENTA.

We are in a great revival. Began March 12 and will continue this week. A number of conversions and reclamations. We are praying for great victory and expecting great things of the Lord. We solicit the prayers of the brethren. Wife and I are in splendid health and are doing our best. Love to the readers of the Methodist.—C. F. Hively, P. C.

WHY AM I A METHODIST?

Because Methodism is the simplest form or creed of any kind of Bible religion with Jesus Christ for its center and circumference; its Alpha and Omega, his real person a living vicarious lamb slain from the foundation of the world, his precious blood the seal of redemption, his great humiliation and poverty our greatest riches and happiness. Methodism, pure and simple, is only an outgrowth of Pentecostal times, a child of Providence, inaugurated by divine agencies in the blaze of modern science and philosophy; hence it is not apt to be tainted with the dismal heterodoxy of the dark ages as most of the churches that sprang up then and caught on to the "isms" of that day, which now make them feel ashamed of those musty creeds in the light of our Twentieth century. Methodism is only the reappearance or latest addition of apostolic zeal by the two's and three's of olden times. Methodism, the latest and brightest star that now shines out in the gospel heaven, made its first appearance in the East, a little over a century ago, and is moving slowly but surely westward. The more anxious thinker may view it as the modern star of Bethlehem to lead us out of this wilderness of barbarianism and blood. Once in olden times this same star appeared unto the wise men of Europe, Asia and Africa, and led them into counsel, into the desert waste, into solitude, away from all human interference, where they got counsel from God, to find the new born Christ. We need that same star now. It is ours if we claim it. It is there shining all the same. The secret or power of Methodism is its holy endowment, its Holy Ghost unction, that gently works in the heart to will and to do God's good pleasure, and thereby sets the heart all aflame on the fire of heaven to the praise and glory of God.

Summing up Methodism as a moral factor, operating upon this globe in saving souls, is a marvelous wonder, its investment, 8,000,000 members, its annuity 8 per cent per annum on the principal, or a million of precious souls each year made happy in Christ.—B. O. Davis.

II.—PROBLEMS OF THE COUNTRY CHURCH AND FACTORS IN THEIR SOLUTION.

The problems of the country church, as of any other social institution, are legion. There are, however, a few great problems that are more or less general among all struggling country churches, and these must be solved before any great and permanent progress may be made. It is to a discussion of these outstanding problems of country churches in general, and to a consideration of the most feasible and logical methods of solution that this article is devoted.

A small membership is the one great outstanding weakness of about 50 per cent of the rural churches. The increasing of the membership is the one basic problem to be solved first. While there is no complete data at hand, yet, judging from the results of the surveys already made by the Department of Church and Country Life of the Presbyterian Church, it is quite safe to say that about 33 per cent of the rural churches of America have a membership of less than 50 persons.

Inadequate financial support comes, sooner or later, as a result of smallness of membership. Suppose, for example, we assume a church has 50 members. At least 20 per cent of the number are practically non-contributors towards the financial support of the church, leaving 40 persons to bear the expense. An average contribution of ten dollars annually from each of these 40 members would, in the average rural community, be considered an excellent showing. This means, then, that the minister's salary, the care, repair and equipment of the church building and grounds, together with the insurance premium on the building and other miscellaneous expenses, would have to be sustained on a total budget of \$400 a year. This is wholly inadequate, even if the whole amount should go to paying the minister's salary; for, if he has an average sized family of five, it cannot be properly supported on less than \$800 a year. From this estimate it will be seen that even two small country churches, each having less than 50 members are still too small to financially support a good minister, while a good preacher can serve a larger number of persons than the families represented by a membership of 100. It is deemed inadvisable, therefore, to encourage a country church to maintain a separate existence that cannot possibly raise its membership to 100. To do so only gives rise to additional problems which are almost universally found in connection with the weaker rural churches.

We see, therefore, that solving the problem of financial support depends upon the solution of the problem of membership, which is basic. This is the logical order of attack, and is in harmony with the policy and the intention under which the church must originally have been organized. At some time, under the inspiration of a religious impulse and the guidance of a leader, a group of people had decided to band themselves together into a church society, and, although

their number was not great then, they had every reason to expect that, in time, there would be additions. In many, many cases the new country churches grew to be self-supporting and strong, and then, with the great rural exodus, have again become small in membership. So today we have thousands of weak country churches in the rural districts, courageously struggling for an existence, tenaciously holding out almost against hope from year to year, hoping and praying that some day the promised vision of increase and strength may yet come. It is true that many have struggled and succeeded; hundreds have dissolved; thousands are today patiently and anxiously awaiting the helping hand. In a large percentage of these instances, if help of the proper kind comes in time, self-supporting societies will be built up and maintained; but if help does not come soon, hundreds will, in the next few years, close their doors forever. We are now passing through a critical time in the history of our country churches—it is an age of transition from the old to the new rural life. The great religious organization cannot move too rapidly in the performance of their duty to rural America.

Let it not be inferred from the foregoing that every struggling country church may expect to be built up to a self-supporting basis. Hundreds do not deserve it, and it will be for the good of the next generation of country people for them to die, which, in many cases, will be a "painless" death.

Social inefficiency is another shortcoming that grows out of the problems of membership and financial support. A small membership cannot well reach the lives of the people of a community, because it is not sufficiently diffused among them, and exerts a comparatively small portion of the total life motive force of the countryside; while, being crippled with financial stringency, it cannot hope to secure adequate modern physical equipments to be used as a vehicle with which to render a Christian social service to a modern agricultural people. The chief factor in the solution of the problem of social inefficiency, it will thus be seen, lies in the answer to the problem of membership.

Beginning with the basic problem of membership, we can readily see, without further analysis, how many secondary problems arise from it, as the financial problem, the social service problem, the problem of adequate leadership among the membership itself, etc. It is also seen that out of these secondary problems grow other problems, which might be called tertiary, as inadequate and insufficient equipments, unsuitable buildings, inferior supplies, etc., which are the inevitable results of lack of financial support. Sunday baseball, cigarette smoking, hilarity and rudeness among the young people—all these develop from conditions that obtain in a rural community where the church is not socialized and fails to do its duty in conserving the moral boy and girl life in the country.

Method of Attack.

The method of attack in solving the fundamental problem of membership does not, in my judgment, lie in the abandonment of all weak country churches. If abandonment is made for the purpose of consolidation of membership with another church or churches, well and good, providing the local conditions make consolidation advisable. Consolidation of churches,

therefore, implies the abandonment of some. Whenever possible and advisable, churches of the same denomination in a community ten miles square—more or less—should consolidate; and the same is true of churches of different denominations. Where moderately good roads are found, a country church may, with proper organization and leadership, serve a community of ten miles square with a population of 5,000 quite as effectively as was possible for a rural church a generation ago to serve a community five miles square with only 500 people.

Spiritual evangelization is the logical remedy for increasing the membership of rural communities that are not already overchurched. Evangelistic campaigns in a rural community, properly and effectively conducted, are capable of doubling the membership of three-fourths of the country churches throughout the United States. This possibility has many times been pointed out in recent years, for, in the average community in the rural districts, often less than 50 per cent of the population is in any way connected with any church.

(The reader is referred to the findings of Rev. Albert Z. Mann, who presents the results of his survey of a typical rural community in Indiana in the author's "Solving the Country Church Problem," pp. 289-291. The Methodist Book Concern, New York, N. Y.)

But who will carry on these campaigns to enlist the farmer who makes no profession of Christianity into the great army of Christ? The average rural preacher is not properly qualified for the task: first, because he usually has two or three charges to look after, and therefore, more than he can properly do; and second, because he is not trained for the work of evangelization among rural people, agriculturally speaking. A new type of professional evangelist must be developed to preach Jesus Christ in rural America in terms of the farmers' experiences.

(For practical suggestions of methods in teaching religious truths in terms of farm life, see Chapter VII of the author's "Solving the Country Church Problem." The Methodist Book Concern, Cincinnati, Ohio.)

The rural evangelist would, after he had completed his work, necessarily have to be followed up with a minister that had been trained for the rural ministry, so that he could not only preach the gospel in terms of country life, but could organize his church for rural social service. In other words, the rural church, on being increased in membership, must at once be led into the paths of the new country life by a new rural minister who knows the ideas, understands the ideals, and sees the vision of the new ruralism. To leave the revived country church in charge of a minister of the conventional type, as we now know him, will only mean a gradual decline in membership, and a dejected disappointment for both community and church. Unless the Lord's harvest is garnered and kept by master men, much of the precious grain will be wasted.

It must be recognized, however, that the new type of rural evangelist that has been spoken of—and he has not yet appeared—is only the suggestion of a temporary expedient. It is the rurally trained minister who will eventually build up a moral rural America that will be of permanent value. However, the evangelism must come, for no Christian rural civilization can long endure with half of the

population in paganism.

Who will pay the bill for this militant, progressive forward movement in the country? This is the crucial question, for the rural districts now are either unable or unwilling to pay. We are forced to the conclusion, therefore—other expressed opinions for purposes of flattery notwithstanding—that the rural districts in the United States of America, the greatest Christian nation on earth, is one of the most promising missionary fields in the world. It is properly regarded as an enterprise of the Home Missionary Boards of the large church organization. The large church bodies will need to come to the rescue by furnishing funds and workers. It is here that the departments of Church and Country Life of the various denominations will find their greatest service. They will prepare the way for the growth of the individual rural churches, either by well trained young preachers of the new rural type, or by rural evangelists of the new type, or by both.

The Christian colleges and universities should have a large share in blazing the way and in training the moral leaders for the rural communities. Every denominational school in America of collegiate grade should have at least a rural department with an extension service, and there is every reason to believe that there is room for a half dozen first class colleges of agriculture in connection with the larger and more wealthy Christian universities. But this is another story. However, it is properly a large factor in the solution of the country church problem, and the denominational colleges whose administrations catch the vision of rural service first, and act upon it, may expect a double blessing—one from the Lord and one from the people served.

Let it be remembered, therefore, that when the rural churches shall have been strengthened in membership, the great problem is only half solved. To possess the land is only the initial step in conquest; it must then be cultivated and improved. The new rural church must be rurally socialized, must have a spiritual vision for its country flock must possess adequate physical equipment, must teach in terms of farm experience, and, most important of all, it must be supplied with a specially trained clergy. The country church must furnish the moral dynamic to community progress. If the church does not furnish this, there will be little or no progress toward a better and more satisfying life in the country.

There are other problems of the country church, to be sure, but they are similar in connection with all churches, whether located in the country, the village, or the city. The problems here discussed are the chief distinctively rural ones of the present-day country church.

The progress of the community depends upon the elevation of the individual lives of the rural folks; but the farmer cannot lift himself morally and spiritually any more than can any-

Invigorating to the Pale and Sickly.
The Old Standard general strengthening tonic, GROVE'S TASTELESS Chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children, 50c.

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

one else. This alone Christ can do. Hence, true and permanent development in the life of the country depends, in the last analysis, upon a Christian people on the soil of America.—Garland A. Bricker, Professor of Agricultural Teaching, Syracuse University.

COL. THORNBURGH AT HENDERSON-BROWN.

The address of Col. George Thornburgh before the Henderson-Brown students on March 23 was splendid in every particular.

He told of the condition of the children of Israel, how they suffered the hardships of the wilderness and how God in his infinite mercy cared for them and fed them with manna from above.

The Jews loved this bread and wanted to lay by enough for the morrow, but the Lord forbade lest it become stale. It may be thought by some that material bread is a small item, but still it is a subject that will interest everyone.

There is still a better bread. It is the bread of Jesus Christ. Let us not be like the Jews and try to lay up enough religion to last from one Sunday until another. I mean everyday bread, not cake. There are too many eating cake now. Beware! lest you perish. Let us live every day according to the grace of God. We can no more live on the religion we got forty years ago than we can live on old bread. It is stale.

This is a pleasant, a beautiful and a lovely place to live, but this is not our home. We want to remain here as long as we possibly can, but our home is up yonder. From thence comes our bread, the bread of life, right from the Father's hand.

We are all proud when we get a box from home because it came from our home, and our mother prepared it for us. Much more dearly should you love the bread of life which comes from the bountiful hand of the Father.—A Student.

CHURCH FINANCES.

Our Financial Obligation to the Church as Seen By a Layman.

When we join the church we take a solemn obligation to support the church and its institutions. Any obligation made by our church conference or association is binding on every member of that church, and our ratio of that debt is as much our debt as any grocery or dry goods bill that we may make for the support of our families.

We employ a pastor for our church to do whatever belongs to that class of work and we are under the same obligation to support that pastor and his family as we are our own families.

I beg of every church member to stop and give this matter a serious and prayerful consideration.

Do you believe that the church is of God?

That it is a good thing for the country?

Would you keep your family where there is no church or Christian influence?

Do you believe Sunday schools, Epworth Leagues and Young Peoples' Unions are good institutions and character builders for your children?

You may say, "O, how silly, I have always believed in these things." Very well. Do you want to force your pastor to be humiliated by not being able to furnish his family with the necessities of life and society while you lavish your God-given wealth in worldly pleasures?

Do you pay your laborers what you promise?

Do you pay them what you have left after you decide you do not need it for anything else, then say, "I gave John and Susie so much?"

Do you say, "I gave the church and preacher so and so last year?"

The churches are not objects of charity.

Pay your vows unto the Most High. Give your church obligations the first place on your payroll.

Do you say when you pray, "God bless us this year and if I have a good business or make a good crop I will pay you this fall?"

Do you want some one to furnish you food, clothing and gasoline so that you can have a good time and say, "When I have the money to spare I will pay you?"

Can you pray to your God and thank Him for all the blessings you have received when you do not even pay the interest on the debt you have been making for the past 25 or 30 years?

Let us offer this exhortation: Be honest with your God and His cause. God first in all things. "Seek ye first the Kingdom of God and His righteousness and all else will be added."

We are making no personal fight or accusations—only asking the Christians to awake and ask what would God have me do and then act accordingly.—A Layman.

MORE ABOUT LIQUOR ADVERTISEMENTS.

The bulletin listing daily newspapers which decline to accept liquor advertising should have included Alabama as one of the states having laws prohibiting the publishing of such advertisements.

The following papers are added to the list: The Seymour (Ind.) Republican; the Ocala (Fla.) Starr; the Marshall (Mich.) News-Statesman; the Charleston (W. Va.) Mail; the Keyser (W. Va.) News; and the Troy (Ohio) Record.

Rev. Alpha G. Kynett, D. D., Recording and Field Secretary, Board of Home Missions and Church Extension, Methodist Episcopal Church, writes a most interesting letter stating that the Philadelphia North American was "the first big newspaper in the United States to exclude liquor advertising." He says in part:

"The date of the exclusion goes back so far that it is almost coincident to the present management which has now been in force seventeen or eighteen years. For many years, the 'North American' was the only big newspaper in the United States which did not take advertisements of alcoholic liquors. The 'North American' too, was among the very first to exclude advertisements of patent medicines containing drugs in habit-forming quantities and it has never receded from that position. Besides this class of advertisements which have been rejected, it is many years since the 'North American' led the country in excluding all financial advertisements that were in the least questionable. The questionable and fraudulent advertisements thus rejected and which were of a character which admitted them to very many others newspapers in the United States, cost the 'North American' at least \$350,000. The 'North American' recently refused the dangerous advertising copy of the Pennsylvania Brewers' Association, which was run under the heading of 'Facts and Fallacies' and which had been offered to

the 'North American' at a price of \$27,000. This is an indication of the vast sum the brewers have been pouring into the treasuries of the newspapers which have accepted such advertisements. While many newspapers are responding to the rising tide of adverse sentiment against the liquor traffic, let us not forget to honor the pioneer of all—the great Philadelphia 'North American.'

BODY HOMES AND SOUL HOMES.

I once lived in a town where houses were built by the wholesale. When any one ordered a house it seemed to spring up over night. When the houses were finished they were pretty and artistic and apparently well built. The decorations were tasteful and the woodwork was fine, and the lighting fixtures were all that they should be. Folk usually move in the springtime.

During the summer the houses were charming as they peeped from the midst of sunny little flower gardens. During the autumn they were cozy and cheery and homelike with merry little log fires and half-drawn curtains. But finally the winter came. The houses were not very comfortable, or homelike, or cozy, during the winter. They were only bleakly artistic. The wind sifted through cracks and the water from melted snow made great blotches on the decorations. Bits of plaster and fragments of stucco slipped off and left scars; flimsy partitions groaned and trembled. Occasionally a ceiling fell. You see, the framework had been fragile, and the plastering had been hurried, and the workmen had been careless.

Character building is not unlike house building. It's rather a mistake to go at it listlessly, and hurriedly and—lightly. A house is only something with four walls and a roof for your body to live in. A character is a wonderful luminous home for your soul and your mind and your heart to live in.—Margaret E. Sangster, Jr., in The Christian Herald.

WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

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

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

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

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

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

ARKANSAS METHODIST,
Little Rock, Ark.

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

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

BROTHERHOOD.

We pray
That all mankind may make one
brotherhood
And love and serve each other; that
all wars
And feuds die out of nations.
Let every race,
Red, black, or white, olive or tawny-
skinned,
Settle in peace and swell the gather-
ing hosts
Of the great Prince of Peace. O may
the hour
Soon come when all false gods, false
creeds, false prophets,
Demolished, the great world shall be
at last
The mercy seat of God, the heritage
Of Christ, and the possession of the
Spirit,
The Comforter, the Wisdom; shall
all be
One land, one home, one friend, one
faith, one law,
Its ruler God, its practice righteous-
ness,
Its life peace!

—Philip J. Bailey.

WHY DO I BELIEVE IN FOREIGN MISSIONS?

1. Because, being a child of God, his plan is mine, and his plan is for the whole world.
2. Because, as a Christian, I am following the commands of Christ, and he bids me disciple all nations.
3. Because the conditions that exist in heathen lands can be changed only by the dynamic power of the gospel of Christ.
4. Because the results already realized from missionary effort give abundant proof the adequacy of the gospel.
5. Because the organized work of our mission boards affords me the only opportunity to have my part in saving the world.

PROGRAM FOR APRIL OUTLINED.

I hear a clear voice calling, calling,
Calling out of the night;
O, you who live in the Light of Life,
Bring us the Light!

—John Oxenham.

The School Brings Light—China,
Mountain and Rural Work.

Bible Lesson: "In Partnership
With God." (Matt. xxv. 34-45;
18:24-27).

Hymns 5, 139.

Prayer.

EDUCATIONAL.

We want a good man or woman,
School Directors, Teachers or Preach-
ers preferred, to represent us in every
School District in Arkansas with a
high class Educational Work that is
recommended by leading educators,
and which deserves a place in every
school and home. The price is only
\$1.50, with a valuable premium. Com-
mission allowed 50 per cent. For
further information address Parker &
Robertson, 408 West Markham St.,
Little Rock, Ark.

FOR SALE—At a bargain, two
pianos; a Kimball Upright and a
Knabe Grand. Formerly property of
the Methodist Training School. For
further information, address Board of
Missions, Box 218, Nashville, Tenn.

Reports of Officers.

Reports of Committees.

General Business.

Presentation of Stewardship.

Topic: "Laura Haygood School."

Topic: "Rural Cameos."

Debate: "Resolved, That the Coun-
try Church Should Be Made a Com-
munity Center."

ITEMS FROM AUXILIARIES.

Lake Village.

Mrs. Hal Rucks, Corresponding
Secretary, writes of the newly organ-
ized adult missionary auxiliary in
Lake Village, which has started out
to do good work this year.

Monticello.

Mrs. Hardy sends the following:

The Monticello Auxiliary has be-
gun the New Year's work with re-
newed interest and vigor. Our num-
bers are constantly increasing. Hav-
ing found the Circle plan successful
last year, we have adopted it again—
dividing our membership into four
circles. As a fitting memorial to the
service of two of our most beloved
workers who are no longer with us.
We have named our circles the "M.
C. Boling" and the "Bettie Boyd,"
and the other two the "Virginia Carr"
and "Elizabeth Cavaness," as a trib-
ute of love to these dear women, who
are charter members and have been
enthusiastic workers since the or-
ganization of the first Missionary So-
ciety.

Great interest is manifested in
every department of the work, as the
banner circle for the year will be the
one reporting the best attendance at
business meetings and the greatest
number of new members. All our
meetings are made attractive on ac-
count of this rivalry between the cir-
cles. They also vie with one another
in raising funds for local work and in
giving to the Conference Pledge.

Each circle in turn is hostess to the
other circles at the business meetings
—arranging an interesting program
and serving light refreshments. Our
Mission Study class, though small in
comparison with the membership, is
doing good work. We are studying
the "King's Highway," and find it
very interesting and profitable.

We meet once a month, with the
superintendent as leader. Each mem-
ber is assigned a topic the week be-
fore, so comes prepared to present
her part in an interesting way.

Many of our members attended the
annual meeting at Warren, and
brought back the "leaven that will
leaven the whole lump." We have
been made to realize how little we
have accomplished, how great the
harvest is, and as laborers we must
"go forward," and strive to do great
things in His name.—Superintendent
Publicity.

LITTLE ROCK CONFERENCE WO- MAN'S MISSIONARY SOCIETY.

Conference Officers 1916.

Mrs. F. M. Williams, President; 408
Prospect Ave., Hot Springs.

Mrs. James Thomas, Honorary
President; Little Rock, Ark.

Mrs. Fred Elza, First Vice Pres-
ident; Benton, Ark.

Mrs. Moffett Rhodes, Second Vice
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Mrs. W. H. Pemberton, Correspond-
ing Secretary, 303 East Sixth Street,
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Mrs. S. W. C. Smith, Treasurer;
134 Greenwood Ave., Hot Springs.

Mrs. H. C. Rule, Superintendent
Mission Study, Crossett, Ark.

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ent Social Service; Arkadelphia, Ark.

Mrs. T. P. Gantt, Superintendent
Supplies; Magnolia, Ark.

Mrs. B. P. Elliott, Recording Secre-
tary; Texarkana, Ark.

District Secretaries.

Mrs. J. A. Patterson, Arkadelphia,
Ark.

Mrs. B. W. Bowe, Fordyce, Ark.

Mrs. V. S. McLellan, Route 1, Box
157, Pine Bluff.

Mrs. Walter Anderson, Wilmar, Ark.

Mrs. R. M. Briant, Hope, Ark.

Mrs. Joe Goetz, Little Rock, Ark.

Mrs. H. M. Harper, Gladstone Apts.,
Texarkana, Trk-Tex.

LETTER FROM THE CONFERENCE CORRESPONDING SECRETARY.

Dear Friends and Co-Workers:
April first, the time for sending quar-
terly reports is at hand and that mis-
takes may be avoided, please read
carefully the roster of Conference
officers given above. As many of you
will notice, there are seven changes
in the personnel of our officery since
the beginning of 1915. We were sore-
ly bereaved last year in the death of
Mrs. F. C. Floyd, who had served as
Conference Treasurer for years, and
were grieved when ill health caused
the resignation of Mrs. George Thorn-
burgh, but felt we were divinely led
in filling these vacancies. At the
close of the Conference year five
other members of the "old guard" de-
clined re-election on account of ill
health or the call of domestic duties,
and again we prayed for guidance in
the selection of workers to fill their
places. Let us rally to the support
of these women who are thus hon-
ored and deeply feel their responsi-
bility as they serve with "an eye sin-
gle" for the upbuilding of God's King-
dom. Not one of this company of of-
ficials sought election, or re-election,
but with grateful hearts accepted the
honor and united in this work with
oneness of purpose. With co-operation
from our members they will lead us
to the accomplishment of much good
work this year. From the many let-
ters received, I believe that sympa-
thetic co-operation is already ours. In
fact, the good work is already begun.
Let us press forward with rejoicing.

Bear in mind our financial obliga-
tions to the Woman's Missionary
Council for 1916 are: From every
auxiliary membership dues in full, a
liberal contribution to our \$8,000 Lit-
tle Rock Conference Pledge, \$4.00 for
Scarritt School Endowment Fund,
free-will offerings to our Lou A.
Hotchkiss Scholarship Fund and the
Week of Prayer collections. Day by
day let us pray for our work and the
workers at home and abroad, not for-
getting to ask God's blessing upon
those of every name and nation who
are telling the story of Jesus and his
love.

Again I would ask that items of in-
terest be sent our Superintendent of
Publicity, Mrs. H. C. Rule, Crossett,
for publication in the Arkansas Meth-
odist, that we may help one another
by interchange of plans and ideas.
Also, I would again thank the many
auxiliaries who have helped to make
the Missionary Department interest-

ing and valuable to our women during
the past years.

Last year was the best year in our
history. Let's make this year even
better than that by striving to meet
the obligations of each quarter, leav-
ing nothing to be "made up" in a hur-
ry. As we work for increased mem-
bership and larger gifts for Missions,
let us love one another and humanity
more in Christ's name.—Sincerely,
Mrs. W. H. Pemberton, Conference
Correspondence Secretary.

"THE KEY IN THE POCKET."

Did you ever hear a man remind
the Lord of his promise in Malachi
3:10? I have, many a time. I have
heard men really yell to the Lord to
open those windows of heaven and
pour out the blessing. It would seem
as if they would break the glass out
of the windows or have the Lord tear
the frames to pieces, they were so
anxious for the blessing; but the win-
dows didn't open, the blessing didn't
come, and they felt a little hard to-
ward the Lord for the failure. But
all the time they had the key in their
pockets and didn't use it.

"How does that passage read? Look
sharp: 'Bring ye all the tithes (tenth
of your income) into the storehouse,
and prove me now herewith (that is,
with the tenth), saith the Lord of
hosts, if I will not open you the
windows of heaven, and pour you out
a blessing, that there shall not be
room enough to receive it.'

"The 'tenth' is the key to the win-
dows. Apply the key. Bring that
tenth into the storehouse. Take it out
of your pocket and give it to the
Lord! Then what will happen? Why,
he says he will open the windows and
pour out the blessing. You can't keep
the key in your pocket and get the
blessing. How much noise is wasted
over this text, and it is called prayer.
Fulfill the condition, and God will ful-
fill the promise."

HAS A CURE FOR PELLAGRA

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

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

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

THE BEST CATECHISM.

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

Sunday School Department

Contributors:

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SUNDAY SCHOOL LESSON FOR APRIL 9.

By Rev. A. M. Shaw.

Subject: Aeneas and Dorcas. Acts 9:32-43.

Golden Text: "In all things showing thyself an example of good works." Titus 2:7.

Outline: 1. The Healing of Aeneas; 2. The Death of Dorcas; 3. Dorcas Restored to Life.

Introductory: (1) Miracles were the necessary credentials of Christ and his apostles—along with the truths taught and the good works done. (a) Because Christianity revealed new truth. Purporting to be a direct, full and final revelation of God for the salvation of men, it could only be effectually attested by miraculous demonstrations of power. (b) Because of the ignorance and the unspiritual state of the people. (c) Because of the intense activity of the powers of evil in that day—as manifested in demoniacal possession, witchcraft and sorcery. (2) Miracles were not designed to be universal or perpetual, among God's people. (a) Both in the Old and New Testaments, among all the multitudes of the faithful, we find records of only a few who wrought miracles. (b) All who did, prophesied, spoke with "tongues," healed the sick, cured the maimed, (i. e. restored lost parts) and raised the dead. (c) I know of no modern healer or "Christian Scientist" who will undertake to restore a lost limb, or raise the dead.

1. The Healing of Aeneas.—The conversion of Saul helped to check the persecution of Christians, and the efforts of Caligula, the new emperor, to place his statue in the temple at Jerusalem to be worshipped, drew the attention of the malignant and fanatical Jews away from the disciples. These conditions made it possible for Peter and other apostles to leave Jerusalem. "Peter passed throughout all quarters" (verse 32), went into

towns, villages and country places, preaching the gospel. "He came down also to the saints," (disciples, "which dwelt at Lydda," the ancient "Lod" and the modern "Ludd," a village about twenty-five miles northwest of Jerusalem. "There he found a certain man named Aeneas, who had kept his bed eight years, and was sick of the palsy," (verse 33). I have not found a single miracle of healing performed by Christ or his apostles upon one whose disease was not regarded as incurable by the medical science of those times. "And Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately," (verse 34). Peter spoke with perfect faith and authority; ascribing the work to Christ, and bidding Aeneas do his part. The healing was instantaneous and perfect, leaving no room for doubt and no need of explanation. No wonder it follows in verse 35 that "all that dwelt at Lydda and Saron," (the plain of Sharon) "turned to the Lord."

2. The Death of Dorcas. About ten miles farther from Jerusalem, upon the seashore, stood Joppa, called at the present day Joffa, the only seaport the Jews ever had.

Verse 36. Here lived Dorcas, whose Hebrew name was "Tabitha," meaning a Gazelle, and denoting beauty. "This woman was full of good works and alms deeds which she did."

Verse 37. "And it came to pass in those days, that she was sick, and died." It is foolish to ask why the young and the useful die. Youth, usefulness, goodness, badness have nothing to do with physical death. Human beings die whenever the physical forces which tend to destroy life become stronger than the physical forces which support it. Question: "But why does God do it?" Answer: "He doesn't." He simply allows His laws to work, here as elsewhere. Verses 38-39. The disciples, friends of Dorcas, smitten with grief at the loss of this good woman, sent to Lydda for Peter. How welcome in the house of mourning is the messenger of the gospel. Only divine assurances can comfort us then. When he came they conducted him to the upper chamber, where lay the corpse. "And all the widows stood by him weeping." This was a kind of Mission Society into which the widows among the Christians had organized themselves, that they might engage in systematic "good works." "Showing the coats and garments which Dorcas made." How precious are the memorials of the good works of departed loved ones.

3. Dorcas Restored to Life. (Vs. 40-41). It is interesting to note how closely Peter, in the raising of Dorcas, imitated Christ in the raising of the daughter of Jairus. "Peter put them all forth," from the room, as Jesus had done. "Kneeling down and prayed; which Christ did not need to do. Then he spoke to the dead body, as Christ had done, and bade her arise. When she had opened her eyes and sat up, he took her by the hand, raised her to her feet and presented

her to her friends, just as the Savior had done.

Verse 42. "And it was known throughout all Joppa; and many believed in the Lord." The restoration to life of a good and useful woman meant much; but the awakening of faith in Christ among the people, meant, and still means, a great deal more.

Verse 43. "And it came to pass that he tarried many days in Joppa with one Simon, a tanner." The trade of a tanner was considered "unclean" by the Jews. By sojourning with one, Peter showed that his views of men were beginning to broaden. In this house, the broadening process was destined to be almost consummated in Peter.

Lessons: 1. Peter found Aeneas. He who goes out to be helpful will always find some one needing help. 2. Only a little is known of Dorcas, but that little reveals much. She stands up near the head of the unbroken chain of "apostolic succession" of noble Christian women who have followed Christ in all the ages.

3. Some people think that faith is given for the working of miracles; whereas, miracles were wrought to inspire faith. 4. In the use of means to instruct humanity and inspire faith, God ever uses such means as the age and conditions require—and no other. 5. Regenerated and Spirit-filled lives are the supreme credentials of Christianity of today.

REPORT OF TREASURER OF LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD.

As Treasurer of the Little Rock Conference Sunday School Board I beg to give you herewith the following list of receipts up to date:

B. F. Musser	\$ 2.50
A. Trieschman, Crossett	25.00
W. R. Harrison, Amity	5.00
Winfield Memorial, city	50.00
J. E. Calaway, Arkadelphia... ..	5.00
Des Arc Sunday School.....	1.05
Bryant Sunday School	2.00
Mabelvale Sunday School.....	2.00
Hamburg Sunday School	6.75
J. M. Workman, Arkadelphia... ..	6.25
A. L. Dietrich	5.00
Arkadelphia Sunday School... ..	12.50
Pine Grove Sunday School.....	1.00
C. E. Hayes, city	12.50
Curtis Sunday School	2.00
Lake Village Sunday School... ..	3.00
Crossett Sunday School.....	45.00
First Methodist S. S., Camden. ..	12.00
Winchester Sunday School....	4.00
Gillette Sunday School	3.00
Huttig Sunday School.....	9.00
Blevins Sunday School.....	2.00
Glenwood Sunday School	3.50
Malvern Sunday School50
Mt. Pisgah Church, Arkadelphia ..	1.00
Rosan Sunday School	1.50
Carthage Sunday School	1.00
Ozan Methodist Sunday School ..	1.25
Princeton Sunday School	1.30
El Dorado	20.00
Primrose	2.00

Total

R. E. Overman, Treasurer.

SOMETHING FOR THE SUNDAY SCHOOL TEACHER TO READ.

The following paragraphs are extracts from the "minutes" of the Workers' Council meeting of a 100 per cent Southern Methodist Sunday school which the writer knows quite well. There is a good point here for some teachers to think over and talk over with God—note especially the concluding paragraph:

"Suggestions were asked for by the

Superintendent whereby the efficiency standard of the school could be raised.

"The first suggestion was that the teachers remain with their classes during the entire session of the school.

"Another was that officers and teachers be present on or before the opening of the session. Discussion of this suggestion brought out the amazing fact that teachers often were responsible for their scholars not attending the sessions of the school. When seen standing on the outside of the church, and asked why they were not in their accustomed places in the auditorium, the scholars have replied, 'We are waiting for our teacher,' or 'We have no teacher.' Teacher, are you guilty of causing one of your scholars to remain on the outside while the Word of God is being taught within?

"Another suggestion was that the leaders of those who stand on the outside might be useful in bringing the others in if they were approached and asked to try to see if they could induce others to follow their example by going in and taking part in the exercises.

"Another suggestion was that teachers and officers be mailed cards each time they are absent, asking them if they can give a good excuse to God for neglecting His work.

"Another (and this by the pastor) was that each teacher and officer of the school make the following pledge: 'I'll never be absent from my place in the Sunday school unless I can give a good and valid excuse to my Lord.' —A. L. Dietrich.

CHILDREN'S DAY PROGRAMS.

Under the provision of the law enacted by the last General Conference Children's Day is to be observed on the last Sunday in April, or as near thereto as practicable. The Sunday School Board of the North Arkansas Conference will pay for programs where it is the wish of the school that we do so, provided the orders are

The Creoles of Louisiana, the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price \$1.00. Manufactured by VAN VLEET-MANSFIELD CO., Memphis, Tenn.

BOOK BARGAIN.

I have a complete set of the "New International Encyclopedia" in best binding, almost as good as new, that I will sell for half what they cost me. You know what these books are. I am in need of a little money and want some one to have these great and useful books that can use them. Also have some other up-to-date books I will sell at a sacrifice. Write me your wants. Sincerely,

C. C. GREEN,
P. O. Camden, Ark.

UGH! A DOSE OF NASTY CALOMEL

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

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

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

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

sent to Rev. C. W. Lester, Harrison, Ark. Do not send the order direct to the Publishing House. Do not order any more programs than you need to supply the members of the school taking part in the exercises. It is the wish of the Sunday School Board that all day programs with a great picnic feature be avoided as far as possible. Occasions of this kind hurt all the schools in several miles of the school observing the day. Children's Day is intended to help each school without killing the other schools near by. The programs are made to develop some one theme and can be rendered in about one hour. Hold the session of the school as though you did not intend to have a special program. Then take the 11 o'clock hour, or some other hour, and have your program in a spirit of worship. It is urged that every school observe the same day as far as possible. This will beget community interest, and will prevent the visiting from community to community, which is so disastrous to the schools that go visiting. Even in a circuit let all the schools observe the same day. If different days are given to the various points on the circuit, visiting will result harmfully to the schools that are not observing the day.

Take the collection and remit at once to C. W. Lester, Harrison, Ark.

Let our slogan this year be, Children's Day in every school.

If you find it impossible to observe the day, then make the levy of one per cent of pastor's salary to be reported as Children's Day offering and give it its pro rata with the other claims.—W. T. Martin, Chairman.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL NOTES.

Honor Roll.

1. Winfield Memorial.
2. Arkadelphia.
3. Hope.
4. Oaklawn, Hot Springs.
5. Monticello.
6. Crossett.
7. Stuttgart.

Pine Bluff District.

In response to an invitation from Presiding Elder Sage, the secretary spent last Thursday in Pine Bluff in consultation with the pastors and superintendents of that city, arranging for the District Sunday School Institute to be held there April 25-26. All our people there are working for the Institute. It will be held in First Church. All planning to attend from over the district should notify Brother Ed Steele as soon as possible. Brother Sage, in keeping with his reputation for good workers, has just sent out to all his pastors and superintendents a red hot letter urging their co-operation in all the plans of the Field Secretary. Good for Brother Sage. We doubt not that his men will respond to his appeal, for they believe in him as a safe leader in that district.

A WOMAN'S APPEAL

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

HELP IN MEETINGS.

If in need of help in the conduct of your meetings Rev. John P. Lowry, 708 East Seventh street, this city, has large experience in evangelistic work and can serve you on short notice.

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON NOTES FOR APRIL 9.

By Rev. H. C. Hoy.

Consecration of Time.

Psalms 90:1-17.

Time is a most valuable asset; nevertheless it is the least appreciated. People waste time without thought. They think that time belongs to them as individuals to be used as they please, while in reality it is the one thing no one owns. Consecration of time is badly needed.

First, Time is priceless.

1. Wasted time can never be regained. Moments passed never return. Each person has so much time allotted to him and will be held responsible for every moment. The economic value of time runs into billions of dollars, and that which is frittered away in needless indulgence, effort, and apathy, works many hardships upon the world, since it puts needless burdens upon those who are trying to do their duty. The idle rich as well as the lazy poor are responsible for the drudgery of many. It is said that if every person did his part that four working hours per day would keep the world in better shape than it now is. We all know that as things now stand many have to work as much as eighteen hours or even more per day.

Each moment holds its special opportunity. Thus every moment is sufficient to keep one's power alert and responsive. No one has a right to waste a single moment in needless indulgence or apathy. God requires that

spond to his appeal, for they believe in him as a safe leader in that district.

Hats Off to Stuttgart.

Friday night found the most earnest group of teachers I have yet met awaiting the coming of the secretary for a Sunday School Institute at Stuttgart. Laying everything else aside, the pastor, superintendent and teachers put in full time studying with the secretary to "show themselves approved unto God, workmen that need not be ashamed." Results: Two Wesley classes organized and enrolled; a teacher training class of 16 organized, and a 100 per cent school. Hats off to Brother Irwin, the pastor, Brother Wood, the superintendent, and all those splendid teachers. Watch that school grow.

Alzheimer.

Sunday afternoon and night found the secretary with Superintendent Dickey and his workers at Alzheimer. Brother Duckworth was there last year, and as a result we found a good school. A recent mark of progress is the organization of a men's class that would do credit to a larger town. At all these places we found our Sunday school people planning to attend the Pine Bluff Institute.

Some Things to Do Now.

1. Push the Seven-in-Seven Campaign.
2. Order Children's Day programs from Clem Baker, Room 207 Masonic Temple, Little Rock. These programs will be sent free this year.
3. Get ready to attend your District Institute, and write the pastor at the seat of the Institute at once that you are coming.

Note.—Children's Day programs will be sent out from the Little Rock office as fast as received. Let there be no Children's Day blanks this year.—Clem Baker.

we drive ahead with full steam every moment. Your time belongs not to you, but to God and man. We know that many battles have been lost in five minutes, and great decisions have failed by the margin of a few seconds. Many people have lost their one great opportunity because they did not value time. We cannot afford to play with time for then we are throwing away that which is priceless. Nothing is more pathetic than to see young people obsessed with the idea that time is nothing to them, and that there will be plenty of time in the future for them to accomplish their life's purpose, and consequently the majority never realize a future. If every moment of time was utilized the world would be astonished at the beneficent results. Life everywhere would improve and men would have greater comforts in every way.

2. Time is worth everything to the Church. The Church of today needs peoples' time. We as church members are squanderers of time. The churches locally are managed inefficiently. They do not get all they could even out of the little time devoted to them. We waste the energy of good honest men. We do not take hold of movements at the proper time and then spend time in fruitless efforts. Such haphazardness is a source of profound regret.

Again people often make the mistake of thinking that the time of the Church is not worth much, with the result that it is left for the last consideration. There is a Scripture quotation which says, "Cursed is he that doeth the work of the Lord negligently." Now with that in mind we should do the work of the Lord well and on time.

Second, We should consecrate our time.

We often hear people talk about consecrating their lives, but seldom ever see one who consecrates his time. It is hard to make people believe that their time belongs to the Lord, and that they are custodians of his time. They never think of so using time that it will redound to His glory.

People should by all means consecrate their time and all other things

will be consecrated. We should so use our time that we could give a good account to the Lord. No time should ever be spent in needless idleness. A purpose should be behind every moment. We should remember that to waste time is as bad as wasting money or health. People can give their time to the Lord even though they have no worldly goods. Time is something we all have. I have heard people say they were not able to be of much help yet they go right on wasting valuable time.

There is a lack of consecrated time in church work. If you are not consecrated the work will not be nearly so effective. Consecration makes time effective because the Holy Spirit stands behind all consecrated work. The Lord does not want just such time as you can spare, but the time that is most valuable to you. He wants you to think enough of his work to be willing to give of your time at a cost to yourself. I think that one of the most disgusting things that comes before the Lord is the fact that people will not give any of their time from the pursuits for the work of the Lord. They will hold back and only do for the Lord whenever it is most convenient.

WARNING ORDER.

In the Pulaski Circuit Court. Pulaski County, State of Arkansas. German National Bank, Plaintiff,

vs.

Carrie A. Howell, Defendant. The defendant, Carrie A. Howell, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, German National Bank. DAN D. QUINN, Clerk.

By H. S. NIXON, D. C. Terry, Downie & Streepey, Attorneys for Plaintiff. March 22, 1916.

WARNING ORDER.

Little Rock Municipal Court, Second Division. E. N. Davis, Plaintiff,

vs.

G. A. Bergen, Defendant. The defendant, G. A. Bergen, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, E. N. Davis. F. M. OLIVER, Clerk.

GEO. A. STRATMAN, D. C. March 17, 1916. Troy W. Lewis & Wills, Attorneys for Plaintiff. Wm. W. Threlkald, Attorney Ad Litem.

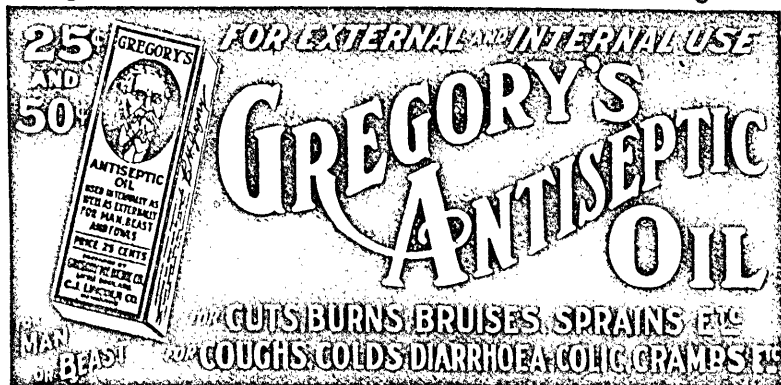
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CHILDREN'S DEPARTMENT.

A BOY'S CONSECRATED HYMN.

Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live forever in the light,
I would work forever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.

Just as I am, young, strong and free.
To be the best that I can be,
For truth, and righteousness and
Thee,,
Lord of my life, I come.

With many dreams of fame and gold,
Success and joy to make me bold,
But dearer still my faith to hold;
For my whole life, I come.

And for Thy sake to win renown,
And then to take my victor's crown,
And at Thy feet to cast it down;
O Master, Lord, I come.

—Marianne Farningham.

A BIRTHDAY TEMPER.

"No Jam!" Gilbert's face, which had been a sunshiny, birthday face when he sat down, became suddenly overcast, and his eyes filled with tears.

"Cry-baby!" said Tom, in a whisper, but loud enough for Gilbert to hear; and he responded by a kick, which missed the offender's leg, but hit his little sister Janie's and made her set up a dismal wail.

"What is the matter?" said their governess, looking up from the teapot.

"Gilbert's crying," burst forth Tom and Edward in one breath, "because it's his birthday and there's no jam, and he kicked Janie because we laughed."

"Oh, Gilbert!" said Miss Ellward reproachfully; "I did not think you were so greedy!"

Gilbert hung his head; he was not greedy. What had vexed him was, not the loss of the jam, but that Miss Ellward should have forgotten his birthday; but he was too proud and angry to explain.

Poor little boy! His temper was a trial to himself and to everyone else, and sometimes prevented even his own family from understanding what an upright, affectionate child he was.

"Remember this afternoon, Gilbert," said Miss Ellward, rather anxiously.

Gilbert started and recollected himself, making a brave effort to look pleasant again. He had really hurt his brothers and sisters more than once lately in his fits of passion, and Miss Ellward had told him that if it happened again she must punish him severely.

Mrs. Weber was away, and the little Webers were an anxious charge to their governess; for though they had many good points, they were difficult children to manage, because of Gilbert's violent temper and his brothers' teasing ways.

It had been settled that in honor of Gilbert's birthday they were to have a

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.

donkey-ride that afternoon to some place in the neighborhood, and a gipsy tea, and the fear of losing this treat restored Gilbert to good humor.

"Has it been decided where we are to go?" said Miss Ellward, looking at Gilbert, for the owner of the birthday had generally the chief voice in deciding what the treat was to be, and Gilbert answered promptly:

"Oh, please, to the castle!"

He was a clever little boy, and very fond of history, and he had always longed to go to this old castle that was just beyond a walk for the younger ones. But his brothers gave a howl of dismay.

"That musty old castle far away from the sea! Oh, do let us go to Featherstone Bay instead!"

Miss Ellward felt uneasy. This threatened to be a stormy birthday; but a donkey-ride was a treat in itself, and Gilbert did not wish to risk losing it by a display of temper.

"We'll go to Featherstone Bay instead," he said quite pleasantly, though he had not forgiven Miss Ellward yet for forgetting his birthday, and was secretly hurt that the others did not say so much as "Thank you."

It was a holiday, and he slipped away by himself, thinking that was the best way of safeguarding his temper and the promised treat. His father had given him a delightful book, and he was soon deep in it. But when in a good humor he was the cleverest of them all at inventing interesting games, and his brothers were aggrieved at his desertion.

"Let's poke him up," said Tom, but his elder sister, Mary, who knew the nature of Tom's poking up, said:

"Please don't, Tom; you will make him angry, and then he will lose the treat."

"Nonsense, you old hen!" and Tom and Edward ran off.

"Hi, Pugnose!" they shouted joyfully as they caught sight of Gilbert in the summer-house.

Now, if there was one thing that roused Gilbert it was that horrid nickname, and his only answer was a savage growl.

"We want you," said the other roughly, making a dive at his book.

But Gilbert snatched it back. "I want to read. Can't you leave me in peace? I gave up to you."

"Gave up? The others gave a whistle of derision. "Mr. Greedy, Please Myself, Pugnose!"

Alas for poor Gilbert! His good resolutions vanished, and all the smothered wrath of the morning broke out at once.

"Take that!" he cried violently, and flung the book at his brother's head.

Tom dodged it cleverly, but it struck little George, who had run up behind, on the shoulder, and literally bowled him over. At that moment Miss Ellward appeared on the scene. As soon as she had ascertained that the child was only frightened and not seriously hurt, she said sorrowfully:

"I can't let you go with the rest this afternoon now."

"I don't care!" shouted Gilbert, and rushed away.

When Mr. Weber strolled down towards the arbor early in the glowing June afternoon he found a miserable little heap curled up on the seat in it.

Gilbert jumped to his feet at the sound of his father's voice.

"I want you to come for a walk with me Gil."

Mr. Weber had rarely time for a walk with his boys, and now Gilbert could scarcely believe his ears that he

earned holiday walks on himself—the offender. In his surprise he scarcely noticed which way they were going, and his father did not speak for some time. At last he said:

"Tell me all about it, Gil."

The kind voice made Gilbert long to pour forth the tangled tale of his grievances and his late outburst, but somehow he could not get beyond, "They will call me Pugnose."

"Really?" said his father, with an odd little smile. "Why, that was my nickname at school."

Gilbert looked at his father's well-shaped nose, and a smile curled his own lips.

"I did want to keep my temper," he said, sadly, "because of this afternoon; but I don't know what was wrong with me. It was no use trying, after all."

"Perhaps there was something wrong with the motive. Now, suppose we try a better one for the future, my child."

That was all his father said, but Gilbert understood him.

"Now, Gilbert, my man, can you step out?" said Mr. Weber presently, in quite a different tone of voice; and Gilbert did step out with a will. It was impossible to feel tired when his father talked of all the things he was most interested in.

"There it is!" said Mr. Weber, as

they turned a corner. And Gilbert gave a jump. It was the castle!

"And—why, there are the others," he cried, in a puzzled tone, as there was a wild whoop, and the children came rushing down in a little crowd to meet them.

Tom and Edward looked just a little sheepish.

"It's a make-up," they whispered.

"Well, Gilbert," said his father, as he bade him good-night that evening, "the birthday has not been such a failure after all, has it?"

"It has been just splendid, papa!" And it was true. Gilbert's temper had come triumphantly through the afternoon, even through one or two trials, for even with the best intention, Tom and Edward could not leave off teasing all at once. "I mean to try always now," he said.

"My little boy," said Mr. Weber, "one does not conquer a bad temper in one afternoon, or in many afternoons," he added, with a sigh.

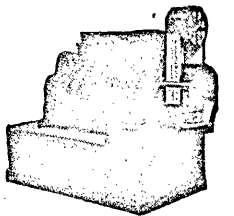
Then Gilbert understood how it was that his father knew all about it.—Selected.

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LOOK FOR THIS SIGN IN THE WINDOW



NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA
PREACHERS' MEETING.

Asbury—(Dr. Richardson). Good day Sunday morning; congregation fine; four additions since last report. League service good and League growing in interest. Over three hundred in Sunday school, with about thirty additions in last two Sunday.

C. N. Baker reported being at Pine Bluff, Altheimer and Stuttgart last week, and an inspiring meeting at Stuttgart.

Henderson—(Fitzhugh). Very good Sunday school; good prayer meeting. Large congregation on Sunday morning.

Highland—(Rodgers, by Hammons). Good services Sunday; five additions.

Winfield—(Hammons). Good services at Winfield Sunday. Sunday school pledged to increase Sunday school two hundred by Easter; seven additions to the church.

Brother Graham visited three of the churches Sunday. Enjoyed the day.

First Church, Argenta—(Dr. Wilkinson, by Hively). Good prayer meeting. Services Sunday about as usual.

Mitchner at Methodist Mission had splendid services Sunday, increase in Sunday school. Brother Mitchner doing fine work. All the preachers are much interested in his work.

Gardner—(Hively). Closed meeting; large number of conversions, and thirteen have given names for church membership, and think others will. Had fine services Sunday. The Lord has blessed us wonderfully; four infants baptized. Love feast in afternoon. Sunday school largest in history of church.

Pulaski Heights—(Hundley). Good prayer meeting. Sunday school above

HEAVEN AND OUR
SAINTED LOVED ONES

The little booklet under the above title, published by Rev. E. W. Pfaffenberger, editor of the Western Christian Union, at Boonville, Mo., is a sweet gospel message for the bereaved. Many pastors are now using them. Note the following hearty testimony: Somers, Wisconsin, July 22, 1915.

"My Dear Bro. Pfaffenberger:

"I want to commend once again your booklet, 'Heaven and Our Sainted Loved Ones.' For several years I have always kept myself supplied with these booklets, and promptly forwarded them to friends whose loved ones in the Lord had been taken from them, and I have experienced most blessed results from this blessed ministry of comfort to the bereaved. This is a service of love that any Christian may perform, and one that ought not to be overlooked by any pastor.

"I am of the opinion that your production and distribution of this booklet will be placed to your record as one of the best acts of your life, ministering to others in the Master's name.

Cordially yours,

"CHAS. F. GEIGER,

"Pastor Presbyterian Church."

"P. S. I am sending you the above unsolicited 'Open Letter,' which you are free to publish should you so desire. Only this week I received an appreciative note from an intelligent and spiritually minded Christian lady, saying that your booklet, which I had sent, brought her more comfort than any of a score of letters of condolence on the death of her husband.

"C. F. G."

The booklet referred to above will be mailed to any address for ten cents or ten copies for 50 cents.

Address E. W. Pfaffenberger,
Boonville, Mo.

the average. Morning congregation large. Junior League organized. Evening service better attended than usual.

Hunter—(Brother Fizer). Prayer meeting better attended than usual. Splendid Sunday school. Good League. Brother Penn of Kentucky preached at both hours Sunday.

Capitol View—(Gee). Prayer meeting doubled in attendance. Sunday school had present 196. Four joined church, two by letter. Good Junior League in afternoon.

Twenty-Eighth Street—(J. D. Baker). Sixty-seven in prayer meeting; eighty-six attended cottage prayer meetings. Larger congregation Sunday morning than usual. Sunday school larger attended than usual. Dr. Monk was with us at night and all enjoyed his visit. Quarterly Conference Monday night. We are always glad to have Dr. Monk.

Dr. Monk reported being at Primrose Chapel on Mablevale Circuit Saturday and Sunday. Had good time.

He announced that the District Conference had been changed from Lonoke to Highland on account of the time of meeting.

HOT SPRINGS METHODISM.

Present—Robertson, Dr. Few, Duckworth, Steele. Holland could not attend on account of the illness of his wife. Huguen could not attend; telephoned his report in; Hughes.

Holland (Third Street)—Had a good day. Morning service was well attended. Sunday school best this year; \$40.52 collection. Good prayer meeting. One-to-Win-One Campaign at white heat.

Hughes, Supply (at Central)—Heard Dr. Few in the morning; heard Brother Robertson at night. Enjoyed the day very much.

Robertson (Park Avenue)—Had a very interesting prayer meeting Wednesday evening. Aposlaties were with us. Had good services yesterday. Sunday school fine. Many children stayed for the 11 o'clock service. Good League; small congregation at night, but good service. Large number reconsecrated themselves to the service of God. Two accessions to the church.

Dr. Copeland (Central Avenue)—Had good day. Fine Sunday school. Working for a large class from the Sunday school for church membership. Took collection for the new church and got over \$2,400. Had good service at night. League well attended; 15 new members, two on profession.

Steele (Superannuate)—Heard a very spiritual sermon from Dr. Few at the morning hour.

Dr. Few—Working on the evangelistic campaign for district. The campaign will last forty days. Took eight into the church at Willow. Have had many other encouraging meetings. We are going to win out. The mid-week services are more profitable than week-end services.

Hughen—Have been in a meeting at New Salem, with Brother A. M. Shaw helping me. Had good meeting. We organized a Senior League and Junior League at New Salem and had a good service at Gum Springs at night. We are making large preparation for the Sunday School Institute next Sunday.

Duckworth (Oaklawn)—Had good prayer meeting. Had Bert Johnson with us at Sunday school and morning hour; 115 at Sunday school; very fine missionary program; \$3.76 collection. Workers' Council in the afternoon.

Found that 85 members of Sunday school were not Christians. Every teacher pledged himself to the work of winning the entire 85 by Easter. Four conversions at the morning service. Good League; fine night service.—R. L. Duckworth, Secretary.

REVIVAL AT CONWAY.

The reception of 240 members into the Methodist Church and of 75 members into other churches of the city, on last Sunday, marked the close of the greatest revival in the history of Conway.

The meeting reached every class. Hendrix College, Central Baptist College, the Arkansas State Normal and Conway High School were swept by the Holy Spirit. Only one unsaved person still lives on the Hendrix campus. A great number of business men have united with the church, and multitudes of young people have given their lives to the church. A number of conversions have occurred since the meeting closed and at every service people are joining the church.

Rev. Burke Culpepper of Memphis, Tenn., assisted by his singer, Mr. J. U. Robinson, led in the evangelistic campaign. All in all, Brother Culpepper is the most satisfactory evangelist with whom I have ever been associated. He is free from objectionable sensationalism, is in no sense stereotyped or committed to formalism. He has a pleasing personality and the power of adapting himself and his work to the surrounding conditions. The greatest single service was Sunday, February 20, at which time he had announced to preach to men only on "Law Enforcement." When he began the service there was such a manifest interest that he had some expressions by those present; the interest grew and he omitted the sermon and simply gave an earnest exhortation and great number of men were saved. This is characteristic of him and his method throughout the entire meeting.

He is exceptionally gifted in reaching men through personal work. Great numbers of men went to his room and were converted there. He is a man of faith, courage, power, common sense, keen insight—a great spiritual force. The effects of the meeting are seen and felt in all departments of life in Conway.—F. S. H. Johnston.

NOTICE—CONWAY DISTRICT.

The District Conference will convene at Hartman April 18, at 1 o'clock p. m. We shall continue the sessions till the business is done. On the night of the 18th Rev. J. W. Campbell will preach us the keynote sermon. On the night of the 19th the laymen will have a rally, under the lead of Prof. J. P. Womack. The committee to examine all candidates will be Rev. J. M. Williams, Rev. H. L. Wade and Prof. J. P. Womack. Recording stewards will please see that Quarterly Conference journals are sent forward. Local preachers are reminded that the law does not give a District Conference authority to renew the license of any preacher who does not make application for the same. The Presiding Elder makes earnest request that all parties take time to attend properly to the business of this Conference, and that we shall go to Hartman with that expectation, though we shall adjourn the Conference when the business is done. If it pleases the conference, we will have on Thursday afternoon,

the 20th, a missionary rally, in which both men and women participate.—Jas. A. Anderson, P. E.

MIDLAND HEIGHTS.

We closed a good meeting at Midland Heights last Monday night. There were 75 conversions and reclamations. We have received 25 members into the church, and have some 10 or 15 more to join. The meeting ran nearly four weeks. Rev. Chas. Henson, our district evangelist did the preaching. Brother Henson is having great success in the revivals he is holding in the District.

We thank God for the results and take fresh courage for the future.—M. F. Johnson.

JONESBORO DISTRICT.

I have completed my "First Round" and am well into the "Second." At the close of "First Round," a number of the preachers and myself, together with some lay brethren, spent a few days in Memphis, attending the Laymen's Missionary Convention. There we heard some great addresses. The one by Smith on, "By Faith," was notably great. It furnished me inspiration and courage to run on for a long time. From Memphis we went to the site of our District Conference. I forego any report, for Brother Murphy will have a report in the Methodist. I will say this, however, we reached high work intellectually and spiritually, and such fellowship I have never experienced. The brethren, a finer bunch of men, I dare say, no Presiding Elder ever labored with, are sympathetic, intelligent, loyal and determined. Already people are being saved through the "One-to-Win-One" plan.

Here are a few extracts from reports to me: "We had a great day yesterday. One-to-Win-One campaign is on in 'dead earnest.'" "We have 100 volunteers and about 90 for whom requests for prayer have been made." "We have organized our forces for the most vigorous campaign ever." "We are having meetings for the men at the mills, the women are holding cottage prayer meetings, the men are holding men's prayer meetings." "We have organized our Sunday school teachers to reach all our scholars." "Our people are being aroused as never before." "We expect great results." "I am doing all I can to arouse my people to personal work." "We had a conversion at prayer meeting week before last." I hope for a great victory."

These suggest something of the spirit and determination that characterize our District. We had a conversion the other Monday morning after the business of Conference had been finished. We have a fine foundation on which to base our expectations of a great rounded year.—Tolleson.

WHY "RENWAR" RELIEVES.

A great many people who are suffering from rheumatism have tried many remedies, but without gaining relief. The reason is that these remedies have not reached the seat of the trouble. The reason for the remarkable work of "RENWAR" is the fact that it DOES reach the seat of the trouble, purifies the blood, and drives out all the impurities. No matter how many remedies you have tried, if you are suffering from rheumatism, we guarantee to refund your money if "RENWAR" fails to give satisfactory results. Get a fifty cent bottle from your druggist today. If he does not have it, we will send a bottle postpaid upon receipt of price. Warner Drug Co., Nashville, Tenn.

OBITUARY.

KOONCE.—L. Battle Koonce was born in Tennessee, December 3, 1844, and died at his home in Howard county, Ark., January 5, 1916. Brother "Bat," as he was familiarly called, professed faith in Christ in his early manhood, and united with the M. E. Church, South, at Center Church, on the Center Point Circuit, in October, 1867. His church life of more than forty-eight years was spent as a member of the same congregation. His was a quiet and unostentatious life, yet he ranked with and held his place among what was recognized as the faithful ones of his church. He was twice married. His first marriage was to Miss Zenobia A. Harrison, sister of the writer, December 3, 1874. This union was severed by the death of my sister, February 27, 1905. To these parents were born ten children, six of whom are still living and hold membership in the church of their parents. Brother Koonce's second marriage was to Mrs. Sarah E. Harrison (nee Graves), October 31, 1909, who passed to her reward November 27, 1911, leaving him a second time to mourn the loss of a loved companion, and his two youngest daughters to again answer the question, "What is home without a mother?" To these dear girls, with their surviving brother and other sisters, I shall say, you know where to find your precious parents. Be faithful to the end and you shall meet them where no sad separations are known. To the two surviving sisters of our dear brother I would offer the consolations of Him who has so many times afforded you comfort while passing through the heart-breaking sorrows similar to this one. May the Comforter abide!—W. R. Harrison.

CROSS.—Mrs. Mary E. Cross, wife of P. M. Cross, was born in Alabama, September 30, 1842; died in Little Rock, December 16, 1916. She professed religion in early life and joined the Methodist Church, of which she lived a consistent member. She was the mother of six children. Her husband and three children were waiting to welcome her on the other blissful shore. She leaves one son and two daughters, Lee Cross of Camden and Mrs. D. W. Gordon and Mrs. Mary Strickland of Little Rock. She was a Christian of the old type, did not look upon sin with the least degree of allowance. Her great delight was to attend church, which she did as long as her health would permit, always urging others to go, and would stay alone that the entire family might attend. Now, dear children, I would say to you, be faithful like your mother to the cause of Christ, and you will hear her shout again in heaven, for I believe she is there. Strive to be an unbroken family in heaven. I sorrow with you, but our loss is her gain. The Lord surely had need of her and claimed his own.—Her Sister, Fannie A. Ingram.

SIMMONS.—Rev. Henry Bascom Simmons was born in Shelby county, Tenn., February 27, 1851, and passed to the life beyond from his home near Wattensas, Ark., on January 29, 1916.

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

Brother Simmons was converted while young and joined the church. He felt impressed to preach when a young man, but did not obey the Lord at that time, but later in life he surrendered all to Christ and was licensed to preach on the old Walnut Ridge Circuit, in the White River Conference, October 2, 1911. From that time he was busy in the work of the Lord in preaching the gospel, Sunday school work and prayer meetings, and anything he could find to do. While not physically able to fill the pulpit as he wished, he lost no opportunity in trying to win souls for Christ. He was a true friend to the pastor, and his home was open to the preacher and his friends at all times. His hospitality was of the old Southern type. He was sick three weeks; suffered from an attack of pneumonia, but bore his suffering as only a saintly Christian can do, saying in his last hours that he had not a fear or doubt whatever, for the good Lord was with him every day and every hour. After he got very low and the doctors gave him up, he had no desire to stay here any longer, and wanted to go home. He passed away in perfect peace, rejoicing in the Lord. He leaves a wife, five stepchildren and six own children to mourn their loss, but Heaven's gain. Weep not, dear ones, would be your father's wish for you.—His Pastor, I. W. Nethercutt.

SMITH.—Sacred to the memory of little Lillian Smith, the five-year-old daughter of Dr. H. B. and Zada Smith of Keo, Ark., who died at St. Vincent's infirmary the 13th of February, after a painful operation and one week of untold suffering. While her tenement and all that was mortal of her little frame are resting beneath the clay, her beautiful sweet, sinless spirit has taken its flight to higher and holier climes, and today is resting in the arms of our blessed Savior, who said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." So we have the blessed assurance that while we are deprived of your presence and prattling voice, we can some day go to you and be a reunited family, where all is joy and peace and happiness. It is hard to give up our little ones, who seemingly are the main object of our lives, around which so much depends for our happiness and pleasure while here on earth; but in the language of good old Job, we say from the great depths of our hearts, "Thy will and not ours be done." With sadness and sorrow we mourn your loss and bid you a last farewell, but not forever, and do not mourn as those who have no hope.—Her Grand father, A. L. Smith.

SCOTT.—Aunt Cue Scott (nee Simpson) was born near Tuscaloosa, Ala., in 1842; moved with her parents to Arkansas and settled in Montgomery county, at Mount Ida, in 1852. At about the age of twenty she was married to Brother Scott. They lived happily together and enjoyed each other's companionship and shared each other's joys and hardships until God called the good old steward home to live with Him. To this union were born twelve children. Six preceded both father and mother to the better world. Six still live to mourn their loss. Aunt Cue, after patiently suffering many months with a broken hip, heard the call of God to a higher and better life, and passed as one fallen into a sweet repose, leaving six children, 22 grandchildren and two

great grandchildren to rise up and call her blessed. They are serving mother's God and expecting to meet her some day. Aunt Cue lived a noble life. Everybody loved her. She served God by serving others. An elderly lady, one of God's servants, said to me as I was on my way to the funeral, "Do your best. You can't say anything too good about Aunt Cue." The writer, assisted by the Baptist pastor and a special choir and a host of special friends, preached her funeral in the Mount Ida cemetery late in the afternoon of February 8. Aunt Cue is gone. She cannot return to us, but we can go to her, for we know where to find her.—G. M. Yearwood, Pastor.

TIDWELL.—Mrs. Lucy Tidwell (nee Hughes) was born in Tennessee in 1831. She moved to Arkansas in 1854 and settled near Beebe, at Stony Point, living here and at Beebe until six years ago, then moving to Oklahoma with her daughter, and lived with her till death came, February 21, 1916. She was brought back to Beebe, where the funeral services were conducted by Rev. J. A. Roberts and the

writer. The burial took place in the old Stony Point cemetery. Her husband died thirty years ago, leaving her a widow for these many years. Sister Tidwell has two children dead, one still living—Mrs. Fannie Wallace. She was one in a family of twelve children. Only one survives—Mrs. Davis, near Beebe. Sister Tidwell professed faith in Christ early in life and joined the M. E. Church, South, and lived a devoted Christian till her summons came. It is said by those who knew her that she was truly a Methodist, loyal to her church and to her Savior. She paid her preacher quarterly, and if the stewards failed to see her before the quarterly conference, they usually heard from her. Truly a good woman has gone, giving God a useful life of 85 years. She leaves a number of friends and relatives in and around Beebe.—Edward Forrest.



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Now in Good Health Through Use of Lydia E. Pinkham's Vegetable Compound. Say it is Household Necessity. Doctor Called it a Miracle.

All women ought to know the wonderful effects of taking Lydia E. Pinkham's Vegetable Compound even on those who seem hopelessly ill. Here are three actual cases:



Harrisburg, Penn.—"When I was single I suffered a great deal from female weakness because my work compelled me to stand all day. I took Lydia E. Pinkham's Vegetable Compound for that and was made stronger by its use. After I was married I took the Compound again for a female trouble and after three months I passed what the doctor called a growth. He said it was a miracle that it came away as one generally goes under the knife to have them removed. I never want to be without your Compound in the house."—Mrs. FRANK KNOBL, 1642 Fulton St., Harrisburg, Penn.

Hardly Able to Move.

Albert Lea, Minn.—"For about a year I had sharp pains across my back and hips and was hardly able to move around the house. My head would ache and I was dizzy and had no appetite. After taking Lydia E. Pinkham's Vegetable Compound and Liver Pills, I am feeling stronger than for years. I have a little boy eight months old and am doing my work all alone. I would not be without your remedies in the house as there are none like them."—Mrs. F. E. Yost, 611 Water St., Albert Lea, Minn.

Three Doctors Gave Her Up.

Pittsburg, Penn.—"Your medicine has helped me wonderfully. When I was a girl 18 years old I was always sickly and delicate and suffered from irregularities. Three doctors gave me up and said I would go into consumption. I took Lydia E. Pinkham's Vegetable Compound and with the third bottle began to feel better. I soon became regular and I got strong and shortly after I was married. Now I have two nice stout healthy children and am able to work hard every day."—Mrs. CLEMENTINA DUERRING, 34 Gardner St., Troy Hill, Pittsburg, Penn.



All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

QUARTERLY CONFERENCES

NORTH ARKANSAS.
BATESVILLE DISTRICT.
(Second Round.)
Evening Shade, at Sidney.....April 1-2
Cave City, at Cave City.....April 2-3
Minturn, at Arbor Grove.....April 4
Swiftown, at S.....April 5
Tuckerman Sta.....April 6
Kenyon, at Kenyon.....April 7
Charlotte, at Charlotte.....April 8-9
Sulphur Rock, at Lee's Ch.....April 10-11
Batesville, First Church.....April 12-13
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 Gulon.....May 24-25
Salado and Oil Trough, at O. T.....May 27-28
Floral, at Cornerstone.....May 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.
E. L. WILFORD, P. E.

BOONEVILLE DISTRICT.
(Second Round.)
Walnut Tree, at Camilla.....April 1-2
Bellevue, at Ranger.....April 2-3
Waldron Ct.....April 8-9
Waldron Station.....April 9-10
Cauthron Ct.....April 10
Danville Station.....April 15-16
J. H. O'BRYANT, P. E.

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

CONWAY DISTRICT.
(Second Round.)
Damascus.....April 4
Greenbrier.....April 8-9
Conway.....April 9
London.....April 15-16
Hartman and Spadra.....April 17
District Conference at Hartman, beginning April 18.
JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.
(Second Round.)
Farmington Ct., at Farmington.....April 1-2
Lincoln Ct., at Summers.....April 2-3
Fayetteville.....April 8-9
Centerton Ct., at Centerton.....April 15-16
Viney Grove Ct., at Rhea's Mill.....April 23-24
Prairie Grove Sta.....April 22-24
Elm Springs Ct., at Robinson.....April 29-30
Springtown Ct., at Mt. Tabor.....April 30-May 1
Osage Ct.....May 6-7
Berryville Sta.....May 7-8
Green Forest.....May 8-9
Berryville Ct., at Concord.....May 13-14
Eureka Springs Sta.....May 14-15
War Eagle Ct.....May 20-21
Huntsville Ct.....May 21-22
Marble Ct.....May 24-25
Winslow, at Brentwood.....May 27-28
District Conference will meet at Green Forest, July 5.
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
(Second Round.)
Huntington and Mansfield, at M.....April 1-2

FRECKLES

February and March Worst Months For This Trouble—How to Remove Easily.

There's a reason why nearly every body freckles in February and March, but happily there is also a remedy for these ugly blemishes, and no one need stay freckled.

Simply get an ounce of othine, double strength, from your druggist and apply a little of it night and morning, and in a few days you should see that even the worst freckles have begun to disappear, while the light ones have vanished entirely. Now is the time to rid yourself of freckles, for if not removed now they will stay all Summer, and spoil an otherwise beautiful complexion. Your money back if othine fails.

Ozark Ct., at Bethlehem.....April 8-9
Beech Grove Ct., at Mineral Springs.....April 12-13
Ozark.....April 16-17
Kibler Ct., at Mt. View.....April 22-23
South Fort Smith.....April 23
Van Buren.....April 30
First Church, Fort Smith.....April 30
Hartford and Midland, at H.....May 6-7
Central Church, Fort Smith.....May 14
Greenwood.....May 14-15
Charleston Ct.....May 20-21
Alma.....May 28-29
District Conference at Van Buren, April 26-28.
WILLIAM SHERMAN, P. E.

HELENA DISTRICT.
(Second Round.)
Wheatley and Hunter.....April 1-2
Brinkley.....April 2-3
Clarendon.....April 5
Aubrey, at Rondo.....April 8-9
Keevil, at Shilo.....April 15-16
Cotton Plant.....April 16-17
Wynne.....April 22-23
Parkin.....April 23-24
Holly Grove, at Marvell.....April 29
Turner.....April 30
Colt, at Smith's Chapel.....May 5-6
McCrory.....May 10
Howell and DeView, at Gray's.....May 13-14
Mellwood.....May 20-21
Haynes, at Haynes.....May 27-28
Hamlin, at Union Grove.....May 30
The Helena District Conference will be held at Marvell. The opening sermon will be preached Thursday, April 27, at 7:30 p. m., by Rev. V. T. McCaffery of Parkin. Conference will open Friday, April 28, at 9 a. m., and will continue until Sunday evening, April 30. Let every pastor plan his work to spend Sunday with us. All lay leaders are requested to be present on Sunday. Our connectional men are cordially invited.
W. F. EVANS, P. E.

JONESBORO DISTRICT.
(Second Round.)
Trinity Ct., Bono.....April 1-2
First Church.....April 2-3
Harrisburg Ct., Bay V.....April 8-9
Harrisburg.....April 9-10
Marked Tree and Lepanto, Lepanto.....April 15-16
Nettleton and Bay, Truman.....April 22-23
Marion.....April 23-24
Manila and Dell.....April 29-30
Blytheville.....April 30-May 1
Blytheville Ct., D. Ridge.....May 6-7
Luxora.....May 7-8
Osceola.....May 13-14
Wilson.....May 14-15
Whitton and Tyronza, W.....May 20-21
Gilmore and Joiner, G.....May 21-22
Vannale, C. Valley.....May 27-28
Monette and Macey.....June 3-4
F. M. TOLLESON, P. E.

PARAGOULD DISTRICT.
(Second Round.)
Marmaduke, Harvey's C.....April 1-2
Piggott & Rector, at Rector.....April 2-3
Paragould, First Church.....April 9-10
Salem.....April 15-16
Mammoth Spring.....April 18-19
Imboden and Smithville Ct., Hardy.....April 20-21
Ash Flat, Corinth.....April 21-22
Imboden.....April 22-23
Black Rock, Portia and Hoxie, at P.....April 23-24
Peach Orchard, Moark.....April 29-30
Corning.....April 30-May 1
New Liberty Ct., New L.....May 6-7
Paragould, East Side.....May 7-8
Pocahontas Ct., Oak Grove.....May 13-14
Pocahontas.....May 14-15
Reyno, Success and Biggers, at Reyno.....May 20-21
H. H. WATSON, P. E.

SEARCY DISTRICT.
(Second Round.)
Leslie.....April 1-3
Argenta, First Church.....April 8-9
Argenta, Gardner.....April 8-9
Augusta Ct.....April 15-16
Augusta Station.....April 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
McRae 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.
ARKADELPHIA DISTRICT.
(Second Round.)
Traskwood Ct.....April 1-2
Hot Springs Ct.....April 4-5
Ussery Ct.....April 6-7
Malvern.....April 8-9
Leola and Carthage Ct.....April 10-11
Holly Springs Ct.....April 13-14
Park Avenue.....April 16-17
Cedar Glades.....April 19-20
Dalark Ct.....April 22-23
Princeton Ct.....April 29-30
Oak Lawn.....May 6-7
Arkadelphia.....May 14-15
The entire round of the rural charges will be made, excepting Princeton Circuit, within the forty days' Evangelistic Campaign, beginning March 12 and closing April 23. Two days will be given to revival efforts in connection with each Quarterly Conference. Let the pastors organize their local preachers, lay leaders, evangelistic committees and working forces and press the work of soul win-

ning especially during that period. District Conference will be held at Sparkman, May 18 to 21.
B. A. FEW, P. E.

CAMDEN DISTRICT.
(Second Round.)
Thornton, at Temp. Hill.....April 2-3
Strong, at Bolding.....April 8-9
Huttig.....April 15-16
Fordyce.....April 22-23
El Dorado Ct., at Parker's.....April 29-30
Hampton, at Harrell.....May 6-7
Bearden, at Millville.....May 13-14
Stephens, at Mt. Prospect.....May 20-21
Eagle Mills, at Lakeside.....May 27-28
Kingsland, at Camp Springs.....June 3-4
Magnolia Ct., at Logan's.....June 10-11
Camden.....June 13
Waldo, at Buckner.....June 17-18
Chidester, at Carolina.....June 24-25
Beuna Vista, at Two Bayou.....July 1-2
Atlanta, at Atlanta.....July 9-10
District Conference at Union Church, near Camden July 12-16.
What is a STAR Quarterly Meeting? See notice to Camden District in another place. W. F. WHALEY, P. E.

CAMDEN DISTRICT NOTICE—STAR QUARTERLY MEETINGS.
The pastors on the circuits in the Camden District, together with the presiding elder, are planning for a two days' program at their second quarterly meeting. The program for each place marked * in the announcement of the second round will be as nearly as possible like the following:
Saturday.
10 a. m.—Devotional service by the pastor.
10:15 a. m.—Opening statement by the Presiding Elder.
10:30 a. m.—"Our Country Roads," by the County Judge.
11 a. m.—"The Arkansas Farmer's Opportunity," by county farm demonstrator.
11:30 a. m.—"Problems and Opportunities of Rural Schools," by superintendent rural schools.
12:30 p. m.—Dinner on the ground.
2 p. m.—Quarterly Conference.
2:30 p. m.—"The Country Sunday School," by S. S. Field, secretary.
3 p. m.—"The Laymen's Movement," by district or charge Lay Leader.
3 p. m.—Women in a separate meeting: (1) "The Canning Club," by the county agent; (2) "The Woman's Missionary Society," by the District Secretary.
7 p. m.—Preaching.
Sunday.
9:30 a. m.—"A Model Sunday School," by the superintendent.
11 a. m.—Preaching by P. E. and communion service.
7 p. m.—Preaching.
No dinner on the ground Sunday. People of all denominations are cordially invited. Every Methodist in reach is urged to be present both days. Bring dinner Saturday. The church officials and all our people are asked to advertise the meeting and do everything possible to make it a success. Those assigned parts on the program are asked to make thorough preparation. Have something worth while to say, and be prepared to say it in the time allotted.
W. F. WHALEY, P. E.

LITTLE ROCK DISTRICT.
(Second Round.)
Lonoke.....April 1-2
Capitol View.....April 2
Bryant Ct., at Congo.....April 8-9
Pulaski Heights, p. m.....April 12
Oak Hill Ct., at Spring V.....April 15-16
Henderson Chapel, p. m.....April 19
Tomberlin Ct., at Hamilton.....April 22-23
Carlisle, p. m.....April 23
Highland, p. m.....April 26
DeVall's Bluff and Hazen, at H.....April 29-30
Des Arc, p. m.....April 30
Asbury, a. m.....May 7
Forest Park, 3 p. m.....May 7
Hunter Memorial, p. m.....May 7
Benton Ct., at Ebenezer.....May 13-14
England, a. m.....May 21
Keo, 3 p. m.....May 21
England, p. m.....May 21
Dear Brethren: Push the "One-to-Win-One" Campaign. Be ready to make good reports on your missionary collections. Also, be ready to elect your delegates to District Conference.
ALONZO MONK, P. E.

MONTICELLO DISTRICT.
(Second Round.)
Watson, at Kelso.....April 2
Dermott.....April 7-8
Tillar and Dumas.....April 8-9
Ark. City and Lake Village.....April 15-16
Snyder and Montrose, at M.....April 22-23
Hamburg.....April 23-24
Hamburg Ct., at Locke's.....April 29-30
Crossett.....April 30
Wilmar.....May 6-7
Warren.....May 7-8
Mt. Pleasant, at Selma.....May 13-14
Portland and Blissville.....May 20-21
Parkdale and Wilmot.....May 21-22
Lacy, at Prairie Chapel.....May 27-28
Monticello.....May 28-29
District Conference at Hermitage, June 30-July 2.
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.
(Second Round.)
Roe Ct., at Hunter's Chapel.....April 1-2
St. Charles Ct., at DeLuce.....April 8-9
DeWitt, 7:30 p. m.....April 9
Swan Lake Ct., at Cornerstone.....April 16
Gillett Ct., at Haller's C.....April 22-23
Star City Ct., at Cornerville.....April 29-30
Sheridan Ct., at New Hope.....May 6-7
Rowell Ct., at Shady Grove.....May 13-14
Stuttgart.....May 21-22
Redfield Ct., at Marvin's C.....May 27-28
Altheimer and Wabbaseka, at Altheimer, 11 a. m.....June 4
Pine Bluff, Hawley Memorial, 8 p. m.....June 4

Grady Ct., at Douglass.....June 11
Pine Bluff Ct.....June 17-18
Pine Bluff, First Church, 8 p. m.....June 18
Sherrill and Tucker, at T.....June 25
Pine Bluff, Lakeside, 8 p. m.....June 25
The Pine Bluff District Conference will meet at Humphrey Tuesday, May 23, at 3 p. m., and will continue in session from day to day until the following Friday at noon. The opening sermon will be preached by Rev. H. F. Buhler of Pine Bluff.—J. A. Sage, P. E.

PRESCOTT DISTRICT.
(Second Round.)
Center Point, at Center.....April 1-2
Nashville.....April 2-3
Mt. Ida, at Mt. Ida.....April 8-9
Delight, at Pike City.....April 10-11
Mineral Springs.....April 15-16
Blevins, at Friendship.....April 18-19
Columbus, at Bethany.....April 22-23
Pleasant Grove, at Pl. G.....April 34-25
Bingen, at Bingen, 5th Sunday meeting.....April 28-30
Orchard View, at O. V.....May 6-7
Murfreesboro.....May 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.

TEXARKANA DISTRICT.
(Second Round.)
Ben Lomond, at Brownstown.....April 1-2
Horatio and Wilton.....April 8-9
De Queen (at night).....April 9
Richmond.....April 15-16
Patmos, at Mt. Ida.....April 22-23
Stamps (at night).....April 23
Foreman.....April 29-30
Ashdown (at night).....April 30
First Church, Texarkana.....May 7
Cherry Hill.....May 13-14
Mena (at night).....May 14
Umpire.....May 20-21
Vandervoort.....May 27-28
District Conference at Hatfield.....May 25-28
J. A. BIGGS, P. E.

THE REAL DEFINITION OF LIFE IS NERVE-FORCE.

People often wonder what the difference really is between the living and dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started again. What is missing is "life" and the modern definition of life is "nerve-force."

This nerve-force must be distributed regularly all over the body. Directly it does not run smoothly ill-health will follow.

Dr. Miles' Nervine benefits the health by evening up the distribution of this vital force of life, and by taking all the "jars and jolts" out of the system.

In this conjunction the Rev. C. H. Cox, of Mason City, W. Va., has stated:—

"I have found Dr. Miles' Nervine to be unexcelled in all nervous disorders and I have always recommended it to anyone whom I hear is suffering in this way. We also always keep Dr. Miles' Anti-Pain Pills on hand as we feel they are invaluable. No words can truly express the real merit of Dr. Miles' Restorative Remedies."

Dr. Miles' Nervine can be used with advantage in all ailments which have a nervous origin or which have affected the nervous system. It is particularly beneficial in case of sleeplessness, nervousness, epilepsy, hysteria, chronic headache and neuralgia.

Dr. Miles' Nervine is on sale at all drug stores and is strictly guaranteed to benefit you or your money will be refunded by the druggist.

MILES MEDICAL CO., Elkhart, Ind.

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

Gentle Laxative—One Pill a Day will relieve biliousness, not action, sick headache, constipation and restores your appetite by gently regulating your liver. Free sample on request. At your druggist's, or by mail 25c.

A TRIAL WILL PROVE THEIR WORTH
C. J. LINCOLN CO., Little Rock, Ark.

Pastors: WE publish Books, Pamphlets, Minutes, Sermons, Church Directories, Manuals and reprint books and magazines. Specialists in Church Envelopes. Write us for prices.
409 S. Third St. MAYES PRINTING CO., Inc. Louisville, Ky.

State-Wide Evangelistic Campaign

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

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

Church's Greatest Need.

A revival is the greatest need of the church. What is a revival? A revival is not a series of special services wherein people are made to promise things which they never live up to afterwards, but it is a "stirring" of the Divine element in man. It is an awakening to a sense of responsibility, a call to arms, to witness for God and to glorify the Father which is in heaven.

A revival is needed among the preachers as much as it is needed among the people. This is not said with the view of under-rating their piety or zeal, but it is "by their fruits" that we may know them. It is not emotionalism, but action, which should characterize their efforts, and they should live lives filled with love to God and to man.

Let us pray for a revival that will last. We do not need one which will sweep us off our feet for one moment and drop us into the depths of "lonesome" despair when the evangelist leaves town. If he leaves us with this feeling, he has given us a lot of personality and of self and not enough of Christ. We need a revival which is like refreshing rain to a parched earth, and which knows no drouth and no seasons of discouragement in the hearts of the believers.

We need the best business men on official boards. Yes, we need them all, but an old saint in the garret, who with faith and prayer sustains the spiritual life of the church, is of greater value than the man of money and influence who is prayerless.

Dr. Deitrich says that about 50 per cent that are brought into the Sunday school and properly trained become active church members. The Sunday school is the training school and our greatest asset. It is the place to give the children right ideas and the place to bend the twig in the way it should go.

It is necessary that we have a great revival of interest in the masses, for a church that looks after its own to the exclusion of those not in the fold is a dead church. If the ministers cannot reach into the farthest bounds of the territory about them, then send deaconesses and missionaries.

"A Live Preacher Wanted." This is the heading that appears in our church papers when some Presiding Elder is advertising for a preacher. Dr. Todd, in speaking of this, says: "Does this mean that some preachers are dead ones? It is hard to believe this, and yet that is undoubtedly the inference." How many dead preachers are there in the M. E. Church, South, in Arkansas? How many of them have been going on from year to year and have left their churches in the same or in worse condition than when they found them?

The first campaign of this kind in which we have any record was put on by the twenty-five Southern Methodist churches in the city of St. Louis. They had ten thousand members at the beginning of the campaign and twelve thousand when it ended. This is the result of the work in one Lenten season. At the same ratio, with 108,000 Methodists in the State of Arkansas, we should have more than

21,000 brought into the church on Easter Day. Are our preachers undertaking this great work? Do they realize what they are missing if they do not? Let us hear from the Presiding Elders and preachers and lay leaders and Sunday school superintendents who are interested in this movement, and who are doing something to win the 20,000 for our Lord.

The pastor, W. B. Hays, and the lay leader, E. R. Suits, of Newport, have planned for inspirational meetings to be held among the men of the town every Sunday afternoon. The laymen will have charge of these meetings, and great good is expected to be derived from them. The district lay leader and Conference lay leader will be among those who will address the men at these meetings.

The ladies of the church at Newport have been having special prayer services at Newport on Monday afternoons, and have reached out in an organized new movement for others which is bringing results.

Little Rock Conference Pastors.

We are very desirous that every pastor of the Little Rock Conference report for this page any and every item of progress bearing upon the "One-to-Win-One" campaign. We want the news of meetings being held or to be held. What has blessed your people will be a blessing and inspiration if known by others. Have you put on the campaign? Have you held a revival meeting? Do you expect to hold special services before Easter? Do your people take kindly to the "Win-One Campaign?" Have you any suggestions to offer? Let us make this page "red hot" for the next three weeks. Send your items to me at 605 Beech street, Texarkana, Ark., or to Rev. J. D. Hammons, 1504 Center street, Little Rock.—P. C. Fletcher.

Preaching and Living.

We, as Christians, lay much stress upon the fact that the gospel is for all nationalities and that we are to send it to every nation in the whole world, but we too often forget that it is also for every class and that many of the classes which bulk largely in the population of all our country are without Christ. Oceans of water divide us from the distant savage whom we call our brother, but oceans of social prejudice and cast and class distinction separate us from those in our own community and often times those in our own home by distance more insurmountable than the oceans of waters separate us from the savage.

The only way to obliterate these almost impassable differences between the church and the classes, which are ordinarily called the masses, is both by preaching and living the gospel which is proclaimed in the parable of the prodigal son. We must by precept and example reveal the compassion of God for sinners. It is impossible that this should be done except as we deal with the individual.

An example: At Illmo, Mo., some years ago, a young minister had pointed out to him the most wicked man in the city—rather, the one that was supposed to be. Shortly afterward this

man was taken sick and the young minister immediately visited him and showed a great interest in the salvation of his soul. By kindness and charity he crossed the ocean that was between them and won the man to Christ. This man, after he was converted and before his death, gathered around him his former boon companions and left with them his dying message. This was the beginning of the great revival in that city. It was like Christ reaching the woman at the well, and she in turn calling out the multitude of her associates, who also were led to believe in Christ.

An Advertisement.

No one can tell what will be the effect of distributing tracts or giving the printed page to the masses. A drummer from the city of New York while stopping in the city of St. Louis, because of his inordinate appetite for drink, planned to commit suicide. He went to the river, and, passing unseen out from under the boat that was tied to the shore, he planned to drown himself, and as he laid his coat down he saw a leaflet which attracted his attention. On reading it he saw it was an invitation to all who would to come to the St. Louis City Mission. He read and re-read the Scripture verse, which burned into his heart, and, instead of taking his own life, he went there and found a more abundant life.

How to Make Great Saints.

Dr. J. H. Jowett is correct when he says: "You cannot drop the big themes and create great saints." One of the crying needs of today is that the great doctrines, such as Atonement, the Forgiveness of Sins, the Power of the Cross, be more preached.

Individual Responsibility.

In all of the history of Christendom we have no record of anyone being saved except through the instrumentality of someone else. This truth has been emphasized that Jesus Christ himself became a man before he could save men. It was through his humanity that he revealed God unto the world. It is through redeemed humanity that Christ is shown to the world today. It is said that thousands of people visit the Sistine Chapel in Rome annually to study the paintings on the ceiling. This is most successfully done by the use of mirrors, which are so arranged as not only to give a correct view, but to magnify the outline so as to make it easier to see them and to give a more accurate view than can be had with the natural eye. In like manner the world today is studying God through us. We are living epistles known and read of all men, and if the world looking into our lives fails to see the Christ, it will not be led to him by anything that we can do.

Another Example.

One of the leading drummers in the State of Arkansas, while sitting in his room in a hotel in St. Louis, picked up a Bible which was placed there by the Gideons. He read a few passages and immediately "came to himself." After praying and giving his life to

the service of Christ, he returned to his home in the Ozarks, and the following Sunday united with the Presbyterian Church. This man is a great lay preacher, and in his rounds where he is known often occupies the pulpits in the cities in which he spends the Sabbath.

Lessons From Asbury's Life.

Those who are now engaged in the important work of winning the unsaved to Jesus Christ will find a marvelous inspiration in the reading of "The Life of Francis Asbury," by H. M. Du Bose. The volume is only fifty cents. What a mighty apostle he was. How he crossed mountains and swam rivers in order to preach the gospel in a vast wilderness. What must those of us think of ourselves who are unwilling to win even one as a recruit for the kingdom of God.

The Power of Personality.

It is told of a Sunday school superintendent in the city of New York that on one occasion he was on his way to the church when he stopped and engaged in conversation with a little street urchin. He told the boy of the beautiful pictures, the singing, the many children who attended, and used every possible means to persuade him to go, all without effect, and as he turned away, feeling that his efforts had been a failure, the little fellow ran up to him and asked, "Mister, are you there?" He said, "Yes, I am there." The little fellow said, "Well, I will be there next Sunday." And he was.

Sermons on Prayer.

One of our able and spiritual pastors is devoting an entire week to discourses on "Prayer." How little we know about that, to some of us, unexplored realm! The only way to know how to preach on prayer is to learn how to pray. "Is it true that 'prayer is the lost art of the twentieth century church?'" Lord, teach us to pray."

Vital Issues.

Just now the Little Rock Conference is making history. The "One-to-Win-One" campaign will occupy the center of the stage until after Easter Sunday. Many encouraging reports are coming in touching the progress of that movement.

The month of May has been dedicated to our missionary interest. During that month an every-member canvass for missions has been ordered. Our success will depend largely upon our program. Let us plan not only to take care of our assessments, but to provide for a "Special" as well. "We can do it if we will."

Stress the "China Special" in the Sunday schools. Instructive charts have been sent to all the superintendents. Don't forget to give them prominence. They will convey a message.

Let's all lift together and put our Conference on the missionary map.—Forney Hutchinson, Conference Missionary Secretary.

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION