

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVI

LITTLE ROCK, ARK, THURSDAY, FEBRUARY 15, 1917

NO. 7

BE STRONG AND OF A GOOD COURAGE; FOR UNTO THIS PEOPLE SHALT THOU DIVIDE FOR AN INHERITANCE THE LAND, WHICH I SWARE UNTO THEIR FATHERS TO GIVE THEM. ONLY BE THOU STRONG AND VERY COURAGEOUS, THAT THOU MAYEST OBSERVE TO DO ACCORDING TO ALL THE LAW, WHICH MOSES MY SERVANT COMMANDED THEE; TURN NOT FROM IT TO THE RIGHT HAND OR TO THE LEFT. THAT THOU MAYEST PROSPER WHITHERSOEVER THOU GOEST.—Joshua 1:6-7.

YOU HAVE BEEN BETRAYED—RESENT IT PROMPTLY.

About the time our last editorial on the Constitutional Convention reached you, the bill authorizing it was passed by the House. The change of a few votes would have defeated it. The measure carries an appropriation of \$25,000, and as it is not in any true sense a necessary expense for the maintenance of the State, it required a two-thirds vote of each House. This it did not get, and yet it was declared carried. The constitutionality of the act ought to be tested. Doubtless it will be. The Supreme Court, which always sustains the Legislature if by any sort of reasoning it can be done, may concede that the Legislature must be the judge of the necessity. However, the Legislature which has passed this revolutionary and unnecessary measure may be induced to rescind its action. It should be remembered that the plain people of Arkansas, the people who pay the taxes and do the voting, have never had a direct opportunity to say whether they wanted a Constitutional Convention. Now they are not to be permitted to say. Whether they like it or not, an election must be held to select delegates. The people have no way authoritatively to instruct these delegates. Then the Convention must meet, and another special election be held to decide whether the people want the Constitution. There will be the cost of the Convention itself, \$25,000, and the cost of two special elections, and the tremendous cost of publishing the new constitution in each county before the final election. All of that must be done to find out whether the people want a new Constitution. Practically all of this expense could be avoided by simply submitting to the people at the next general election the question of holding a Constitutional Convention. But, no, there must be indecent haste, and the people are not to be consulted until all the expenses have been incurred. Arkansas has so amended its Constitution that it is practically what the people want. They have again and again rejected most of the propositions which will be incorporated in the proposed instrument. One of the propositions advanced in favor of a new Constitution is that the Legislature might sit longer. Have not the people spoken on that subject by recent amendment? Did they not know what they were doing, or have they changed their minds? The sixty-day limit is ample if the Legislature and Governor would simply obey the Constitution by eliminating local legislation. The men who are forcing you, my fellow-citizens, to have a Constitutional Convention, are men who are violating the old Constitution. What can you do? Every man who reads this and is opposed to a Constitutional Convention, can write to his senator and representative protesting. You do not need to write a long letter, but simply say that you protest against the bill for a Constitutional Convention and want it rescinded, and get your neighbors to sign with you. A good man in each voting precinct can do the work. Will you act? If so, do it today. Do you love Arkansas and prefer the things that you understand? Then act, and do it now.

EDUCATIONAL AWAKENING.

In the last Bulletin of the Board of Education of our church is an interesting article on "An Educational Awakening." It is claimed, very properly, that we are in the midst of an educational awakening. The principal denominations are engaged in great campaigns for enlargement. The Presbyterian Church (North) is seeking \$36,000,000. The Methodist Episcopal Church, in a five-year campaign, proposes to secure \$30,000,000, and already has \$16,000,000. The Baptist Churches in the South have started a movement for \$10,000,000. The Disciples of Christ are completing a campaign for \$6,300,000. The Baptist Churches in the North are raising \$6,000,000. The Presbyterian Church (South) is quietly working for \$6,500,000. The United Presbyterian Church is closing up \$1,450,000. The Reformed Church in America is organized to secure \$1,250,000. Various campaigns now in progress in our own Methodism aim at \$3,400,000, and the connectional universities make an aggregate of \$5,400,000, which our people are planning to obtain for our higher institutions. Thus these churches combined are endeavoring to put \$100,000,000 into their colleges, seminaries, and universities. This is a huge sum, but it is too little when we consider the great task which the secularity of our times has laid upon these Christian institutions. Education is not the chief aim of the Christian Church, but it is one of the chief instrumentalities by which the evangelization of the world, the chief aim, is to be realized. The church that properly educates will grow and flourish. The church that starves its schools will dwindle and perish. Colleges and universities today cost more for maintenance than ever before, but the Christian people of America have many times more money than they ever had, much more than any people ever had. We have enough money to destroy us if we do not convert it into spiritual elements. The Christian college offers the easiest and best way to spiritualize the material, by far the safest and most enduring investment that man can make. The hundred million sought by the great denominations ought to be multiplied many times in the next five years. We confidently expect Arkansas to put \$1,000,000 into Christian education in the very near future. We must do it to save ourselves from wasting our substance in riotous living.

THE CRUX OF THE UNIFICATION SITUATION.

As may be seen in the two articles published in this issue, the relation of the negro to the reunited Church is the difficult question which must be decided by the Commission on Unification. Other issues seem to be in process of satisfactory solution. Bishop Mouzon, in the Christian Advocate (Nashville) and Dr. Edgar Blake in Zion's Herald have written wisely and religiously on this subject. Dr. Blake frankly admits that "the color line is more closely drawn in churches of our own (his) denomination in the South than in the churches of our sister denomination. A colored representative before the Annual Conferences and churches of a sister denomination than before our own. Probably no white church in the South draws the color line more sharply than does ours." Dr. Blake states that a negro cannot make a purchase in the largest dry goods store in Chicago. He recognizes the fact that it is largely a question of race immaturity. He concludes: "The logic of the situation would seem to be that the negro should be organized into a racial Regional Conference with the largest possible control of the affairs of his own jurisdiction and with limited representation in the General Conference on the same basis as other missionary jurisdictions." This suggestion is in harmony with the theory which we advanced

in our editorial discussions a few months ago. Racial aspirations must be accepted, and provision made for each race to secure the fullest possible development and make its own contribution to Methodist Christianity. Our relation to the Chinese, the people of India, the Africans in Africa and in America are all essentially missionary. They all need our money and our encouragement until they reach the point where they wish to decide for themselves whether they will continue in the missionary relation or become autonomous. The missionary jurisdictions should not have a voice in the General Conference, because in twenty-five years there may be more Methodists in India or in China than in the United States, and we do not want India and China legislating for America. The colored members of the Northern Methodist Church have the same legal rights as the white members, and cannot be legally thrown out; but they can be formed into a missionary jurisdiction, and then they can decide for themselves whether they will continue in that relation or combine with other negro Methodists. If the negroes in the Northern Church were the sole problem, the situation would be different. There are practically 1,500,000 negro Methodists outside the Northern Church. Their unification is of great importance. There is greater rivalry and waste in almost every Southern community between the four colored Methodist churches than anywhere between the white Methodists. White Methodism owes it to the negro race to find a relation which will make it possible for the wealth and influence of the white church to help a united colored Methodism. Africa should be redeemed by American negroes backed by white wealth. We face a much bigger and more important problem than the mere provision for the negroes in the Northern Church. If these negroes can see their opportunity, as Dr. Blake suggests, and make the way easy, they will deserve the gratitude and respect of all Methodism, indeed of all Christendom. Can they rise to the occasion?

A CARNIVAL OF CARNALITY.

Recently the editor of the Baltimore and Richmond Christian Advocate visited New York, and in his editorial correspondence commented on conditions found there, which prevail in greater or less degree throughout our land. He says: "It is difficult for one who has not seen it to realize to what lengths the 'cabaret' dancing has gone. In nearly all the hotels, a section of the dining-room is set apart for dancing, and scenes are witnessed, which a few years ago, would have branded a hotel as a disreputable house." After describing the audacious performance of an almost nude woman, he adds: "But the sequence to this shameless dance was the cause for more serious reflection. Hardly had the dancer left the room than the floor was filled by the couples, sitting at the tables, who took up the dance and in close embrace executed the figures and assumed the suggestive attitudes and postures of what is called 'up-to-date' dancing. It is true the costumes of the women were not as scant and their bodies not as freely exposed, but the dancing was that of women locked tightly in the arms of men, with dresses cut exceedingly low in back and front, and with skirts of the shortest allowable length. With bodies excited by rich food served with intoxicating liquors, with minds inflamed by the indecent dancing which they just witnessed, what chance did modesty and purity have to survive the additional strain of a modern dance?" "Is it strange that many persons look with distrust upon matrimony, because they are skeptical of the purity of women as well as men, who not only submit to the indecent customs of dancing and dressing, favored by modern society, but ap-

(Continued on Page 3, Column 3.)

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

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

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

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

DISTRICT CONFERENCES.

Booneville District, at Danville, March 7.

Fayetteville District, at Rogers, March 13.

Prescott District, at Mineral Springs, May 17.

Texarkana District, at Ashdown, April 26-29.

Little Rock District, Hazen, May 30.

PERSONAL AND OTHER ITEMS.

America's greatest assurance against disaster is to treat other nations right.—Ex.

Seven hundred and fifty-one pastoral charges of our church are served this year by supplies.

While attending a committee meeting in our city last Thursday Rev. W. A. Lindsey of Waldron called.

The Crossett Methodist, prepared by Rev. Moffett Rhodes, is a sparkling and instructive church bulletin.

Last Friday Mr. James Johnson, one of our good friends from Mt. Tabor Church, called on business with the paper.

Bishop Shepard of the Northern Methodist Church preached at Central Church, Hot Springs, last Sunday night.

As expected, the Utah Legislature has passed a state-wide prohibition law which will close the saloons August 1, 1917.

The date of the meeting of the Baltimore Conference has been changed by Bishop Hoss from March 21 to March 28.

The Church Bulletin, issued by our Stuttgart Church, Rev. J. F. Simmons, pastor, is helpful and informing for his people.

We regret that Senator Kirby found it necessary to vote against the Senate resolution indorsing President Wilson's action.

Mr. J. P. Bennett of Springdale, who is at Bridgeport, Wash., for his health, writes in glowing terms about that northwestern State.

Last Tuesday we enjoyed a call from Rev. G. E. Waddle, formerly of Cabot, now pastor of the Church of the Nazarene in our city.

The Texas Christian Advocate is striking tremendous blows at the liquor traffic as it seeks to thwart the will of the people of Texas.

Rev. W. H. Evans (Wild Bill) has been appointed district evangelist of the Dallas (Texas) District. He has just closed a fine meeting at Hoxie, Ark.

Somehow we must lift men's loyalty above their local patriotisms. That is the supreme need, if ever we are to have real world-organization.—Ex.

Voltaire said, "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day."

The fourteenth annual convention of the Religious Education Association will meet in Boston, February 27-March 1. Bishop F. J. McConnell will preside.

Columbia is campaigning for \$30,000,000, Harvard for \$10,000,000, Princeton for \$3,000,000, Middlebury, Wooster and Lincoln Memorial for a million each.—Ex.

Of the 5,917 persons added to the church last year on profession of faith in the charges of the Western North Carolina Conference, 3,589 came from the Sunday school.

Rev. Marion Nelson Waldrip of Central Church, Hot Springs, addressed the bishops of the African Methodist Church last Thursday night, and preached to the Jews Friday night.

Last Friday Mr. E. G. Laughlin of Lono called to renew his subscription. He reports plans on foot to build a new church at the railroad village which takes the place of Lono.

A Sunday School Institute of three days' duration was held last week at Conway, the principal speakers being Dr. C. D. Bulla, Dr. J. W. Shackford, and Miss Minnie E. Kennedy, all of Nashville.

Rev. A. N. Averyt, a pioneer and honored member of East Oklahoma Conference, died at Muskogee, January 20. He was one of the real builders of Methodism in the old Indian Mission Conference.

Many negroes have recently gone North. Most of them went from the States where the boll weevil caused a failure in cotton. Few have left Arkansas. Their leaders here have advised against it.

Australia has become a land of refuge for Jews. Nowhere, not even in favored America, do Jews have such privileges and opportunities. The emigration to Australia is largely from Russia and Poland.

The Department of Superintendence of the National Educational Association will meet in Kansas City, Mo., February 26-March 3. This brings more great educators together than does any other one body.

The citizens of Cameron, Mo., have offered to rebuild and equip the main building of Missouri Wesleyan College, which burned there a few months ago, and they propose also to add \$50,000 to the endowment.

Dr. Alonzo Monk, presiding elder, gives notice that the Missionary and Preachers Institute of Little Rock District will be held at Twenty-eighth Street Church, March 8-9. Later announcements will be made.

Senator J. S. Utley, the author of the law just approved which allows nine jurors to return a verdict in civil cases, is a Hendrix College graduate. In promoting this law he has rendered the State valuable service.

Northwestern University, the greatest institution of the Northern Methodist Church, located at Evanston, Ill., near Chicago, is planning to secure \$15,000,000. It hopes to raise \$1,500,000 for Garrett Biblical Institute alone.

Rev. T. D. Spruce of Bryant Circuit called Monday. His first quarterly conference at Douglassville was a success in spite of unfavorable weather. He sees signs of progress and expects his circuit to make a record this year.

The Board of Education will hold its annual meeting at 9 a. m., April 25, 1917, in the offices of the Board at Nashville. The committee on appropriations will meet the day before, April 24, at 9 a. m., in the offices of the Board.

The Indiana Legislature has just passed a state-wide prohibition law, which will become effective April 2, 1918. This is even better than we had dared to hope. Kentucky should now connect Indiana and Michigan with the dry South.

The Church has two great duties; one is to evangelize the Oriental nations; the other is to Christianize the relations sustained to these nations by the nations which are called Christian. These two duties are inseparable.—Ex.

On his way to DeVall's Bluff Monday to visit the family of his sister, who had recently died, Rev. F. E. Dodson of Cabot called. In spite of a little sickness in the family, he is thoroughly enjoying the fine little town where he lives.

Last Thursday night the Little Rock Methodist

Brotherhood had another banquet and heard Dr. Bulla of the Wesley Bible Class movement. Sickness prevented the editor from attending, but he understands that it was a pleasant occasion.

The executive committee of the Sunday School Board of North Arkansas Conference met in Little Rock, February 8, the following being present: Rev. W. T. Martin, Rev. C. W. Lester, Rev. W. A. Lindsey, Miss Dove Erwin, and Judge A. L. Hutchins.

The editor appreciates an invitation to the third Men's Annual Banquet of First Methodist Church, Columbia, Tenn., of which our friend, Rev. W. B. Ricks, is pastor. We regret that the distance is so great. Otherwise their hospitality would certainly be tested.

Rev. Marion S. Monk writes that all things are moving along nicely on Camden District. Brother Sage, the new presiding elder, has made a strong and favorable impression on both laymen and preachers, and they expect great things under his leadership.

According to the Central Christian Advocate, the Arkansas Conference College at Siloam Springs is prospering and receiving better support than hitherto. It is to be a junior college, and in the event of unification will not conflict with any of our established schools.

Howard-Payne, the junior college for women of the Missouri Conference, located at Fayette, Mo., will soon have a new \$35,000 dormitory, which will accommodate 175 girls. Of the necessary amount already \$21,000 are now in hand. The building will be ready by next September.

The Legislature has passed a bill providing for the establishment of a State General Hospital. The land lying west of the Deaf-Mute Institute is to be sold and \$200,000 out of the proceeds will be appropriated for the hospital. If this can be done successfully, the plan is good.

Rev. W. D. Sharp reports that Mrs. Margaret Blackman died at the home of her daughter, Mrs. J. M. Brown, of Junction City, last Wednesday. She had reached the ripe age of 81 years, and was a consecrated Christian, leaving a host of friends and relatives to mourn her departure.

Last Thursday, while attending the Stockgrowers' Association, Mr. R. L. Dameron of Westfork paid our office a visit. As our church does not maintain an organization in his neighborhood, he feels the need of his church paper in order that he may keep in touch with the church life.

It is reported that the negro who was lynched at Proctor, near Forrest City, was the wrong man. That is one of the evils of lynching—the mob does not always know, it does not discriminate. The only wise and safe way is to let the law take its course. Lynching is fundamentally wrong.

We have received the fifth biennial report of the Oklahoma Commissioner of Charities and Corrections from the Commissioner, our old friend, Rev. W. D. Matthews. It is interesting reading. His office is a blessing to the poor and oppressed. It is one extra office which Arkansas could well afford to create.

Rev. W. D. Sharp of Junction City writes: "We are in the midst of a great revival. Evangelist L. L. Evans of Waco, Tex., is doing the preaching, W. S. Butts of Mt. Carmel, Mo., has charge of the singing and choir work. We have had eight forward at this writing. The meeting will continue for the next ten days."

A school of religious education has been founded in Baltimore to train superintendents and teachers in graded Sunday schools and others who may desire to take advanced Bible study. Methodism is represented on the faculty by Rev. William A. Haggerty, Ph. D., a graduate of Boston University School of Theology.—Zion's Herald.

President George R. Gross of De Pauw University announces that the General Education Board has made an appropriation to the university of \$150,000 toward the million-dollar campaign for endowment and new buildings now being conducted by De Pauw. Aside from the \$150,000 the university has already secured \$356,000.—Zion's Herald.

The first number of the Hebrew Christian Alliance Quarterly has been received. It should be read by our people who wish to know what Chris-

tian Hebrews are doing to forward Christianity. It is edited by Rev. S. B. Rohold, and published by the Hebrew Christian Alliance of America Literature Fund, 3719 West Twelfth Street, Chicago; price 50 cents per annum.

We have a delightful personal letter from Rev. W. J. Hearon, formerly of Little Rock Conference, now of Central Texas. He recalls many pleasant experiences of his early ministry among us. He says that he is serving a delightful little church at Corsicana, has a splendidly equipped parsonage, and a spiritual people who are pleasant to serve. We should be glad to have Brother Hearon return to his old friends. They rejoice in his success.

Rev. J. E. Godbey, D. D., of Kirkwood, Mo., has sent to the School of Theology of Emory University a very fine picture of John Wesley. It is a copy of the last picture of Mr. Wesley, and was brought over by direction of Bishop Asbury. This picture has hung over the desk of Dr. Godbey for thirty years, and was a gift to him from a Northern Methodist friend. It is a valuable contribution to the large collection of Wesley pictures already in possession of the university.

Twenty-two hundred Bible classes were organized and enrolled in the Wesley Bible Class Department during the year 1916. December 31, 1916, there were more than eight thousand Wesley Bible Classes. The ten thousand mark will be reached during the present year. For information concerning the organization and work of adult, senior, and intermediate Bible classes, address Rev. Charles D. Bulla, superintendent Wesley Bible Class Department, 810 Broadway, Nashville, Tenn.

Many teachers from various parts of the State have already enrolled for the meeting of the Arkansas State Teachers' Association, which will be held at Little Rock, March 29-31. W. E. Laseter, secretary of the Association, says that from reports coming in from all parts of the State the indications are that the Association will be better attended this year than ever before. Last year the enrollment reached nearly 2,000, but this year 3,000 or 3,500 teachers are expected to become members.

The Southern Methodist Handbook for 1917, edited by Dr. T. N. Ivey, and published by Smith & Lamar, Nashville, Tenn., price 25 cents, has just come to our desk. As always, it is good and should be in the hands of all our people. While it is accurate in nearly all things, a few errors have crept in. Our paper is still called the "Western Methodist," the place for holding the next Little Rock Conference is given as "Helena," and Dr. J. H. Reynolds, one of our leading laymen, is as a member of the Commission on Education marked "Rev."

The Central Christian Advocate says: "Whatever may be said of the religious experience of the young Lincoln, the mature Lincoln was a very religious man, none more so in all this land." We thought that the editor of the Central, as a Methodist, believed in conversion, sanctification, and the witness of the Spirit, also in the importance of belonging to the church. As Abraham Lincoln professed none of these experiences and never identified himself with any church, it seems inconsistent to hold him up as the most religious man in all the land, unless "religious" is used in the vague general way ascribed by St. Paul to the Athenians. Lincoln was a great man, but certainly not a model religiously.

If you want your boys and girls to stay with you on the farm, one of the best ways to accomplish your purpose is to interest them in farm life. Remember, "All work and no play makes Jack a dull boy," and unless he finds enjoyment in his work he will become dissatisfied and leave the farm. One of the best ways to create interest in the farm is to have him join one of the boys' clubs, learn more about the farm and know the why and where for everything he does in his daily work. The wide-awake American boy is not a machine. You cannot make him such. The best thing to do is to give him an opportunity to learn. He will enjoy knowing more about things he comes in contact with daily. Once you arouse his interest he will be more satisfied. Make a partner of his work and let him have some of the profits for his work. Now is the time to get into the boys' and girls' clubs. Write to W. J. Jernigan, Extension Division, Old State House, Little Rock, for particulars.

REV. HORACE JEWELL DEAD.

Last week, after our forms had closed, the message came that Rev. Horace Jewell had been instantly killed at Hope by a railroad train. This came as a shock, but no man among us was better prepared to go without notice. Brother Jewell was one of our pioneers, and a truer, nobler, sweeter spirit has never dwelt among us. His life was a perpetual sermon and benediction. A fuller biography will appear soon.

A PROPOSED HOSPITAL.

As reported on another page, a movement has been inaugurated at Hot Springs by some of our people to establish there a Methodist Hospital. Some of our leaders have for years cherished the hope that such an enterprise might be successfully promoted. There is no better location in the United States. It would be filled with patients from all parts of our land. It is sincerely to be hoped that this movement will prove to be successful.

WAR EAGLE MISSION OUT FIRST.

The first charge to report that its apportionment of new subscribers had been secured and paid for in cash is War Eagle Mission, in the Fayetteville District. Rev. W. J. Jordan is the pastor who has accomplished this. As War Eagle is a mountain mission with only 156 members, this is a fine piece of work accomplished by this live, efficient pastor. If War Eagle can secure its apportionment, any charge in the State can do it by proper effort. Centerton Circuit, in the Fayetteville District, Rev. J. C. Gibbons, pastor, has secured a few more than its apportionment, but some are not cash subscribers. Brother Gibbons assures us that all will pay and that more will be added.

THE CIRCULATION CAMPAIGN.

The campaign for 6,000 new subscribers ordered by the Conferences is under full headway. A number of partial reports have been made, but most of the pastors are waiting to complete their canvass. Unless it can be finished in a few days, we advise partial reports, as it will distribute the work in our office and enable us to make a better report next week. On with the campaign. No one can afford to fail when the forward movement has been ordered.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville Dist., Rev. B. L. Wilford, P. E.....	15
Booneville Dist., Rev. J. H. O'Bryant, P. E.....	3
Conway Dist., Rev. Jas. A. Anderson, P. E.....	12
Fayetteville Dist., Rev. G. G. Davidson, P. E.....	59
Fort Smith Dist., Rev. J. K. Farris, P. E.....	12
Helena Dist., Rev. W. F. Evans, P. E.....	12
Jonesboro Dist., Rev. F. M. Tolleson, P. E.....	15
Paragould Dist., Rev. J. M. Hughey, P. E.....	2
Searcy Dist., Rev. R. C. Morehead, P. E.....	6
Total	136

Little Rock Conference.

Arkadelphia Dist., Rev. B. A. Few, P. E.....	4
Camden Dist., Rev. J. A. Sage, P. E.....	16
Little Rock Dist., Rev. Alonzo Monk, P. E.....	19
Monticello Dist., Rev. W. C. Davidson, P. E.....	8
Pine Bluff Dist., Rev. W. C. Watson, P. E.....	6
Prescott Dist., Rev. J. A. Henderson, P. E.....	11
Texarkana Dist., Rev. J. A. Biggs, P. E.....	11
Total	75

HENDRIX ENDOWMENT.

Since reaching the half-way house—the top of the hill—the writer of these weekly notes has been looking both ways. Some sensational experiences have been had. I wish the strong, loyal preachers could know them all. Our team, Johnston, Hubbell, Thomas, Buhler and Irvine, have in turn been happy, sorry, encouraged and discouraged, hopeful, doubtful.

At times we have occasion to go down on our knees in prayer to Almighty God for little men and women of small souls. At other times we are full of gratitude for big men and women—men and women of great souls. Pray for us, brethren, and for the folk called Methodists in Arkansas. As a matter of course we must maintain the high ideal of education in which character and service are the goal set by Hendrix College. This campaign furnishes an opportunity to make your influence felt

and your efforts count in the greatest movement of the church in Arkansas today.

To contribute time, thought, money, to this great campaign is a privilege, not only of sincere Methodists, but loyal and patriotic citizens of a great State. We are trying to build a great college for the real education of our young people, regardless of church or creed. It belongs to the Methodist Church, but is for all.

We cannot succeed, in the very nature of the case, without the enthusiastic support of our ministry. Are they with us? I think so. Are they enthusiastic in the work? So far as we have touched them, yes.

On to \$500,000!—James Thomas, Agent.

ARKANSAS METHODIST COLLECTION.

Little Rock Conference.

Amount due, 1917.....	\$2,000.00
Amount previously reported.....	\$ 682.00
Amounts received since last report:	
February 6—Roe	10.00
February 6—College Hill, Texarkana.....	6.50
February 7—Murfreeshboro	15.00
February 8—Prescott Circuit	5.00
February 9—Lewisville	14.00
Total	\$ 732.50

North Arkansas Conference.

Amount due, 1917.....	\$2,000.00
Amount previously reported.....	\$ 86.00
Amounts received since last report:	
February 7—First Church, Helena.....	25.00
Total	\$ 111.00

James Thomas, Treasurer.

A CARNIVAL OF CARNALITY.

(Continued from Page 1.)

parently delight in that dressing and dancing which emphasize to the limit the physical appeal of women to the men with whom they are thrown?" Then the philosopher by the James moralizes: "It is doubtful if such an assault has been made on the purity of woman and the sacredness of the marriage relation since the days of Nero, as is being made by the present day customs and fashions, and one is justified in using concerning these social conditions the language of the Apostle who described certain conduct as 'earthly, sensual, devilish.' Modesty and purity are companion graces, and when modesty leaves a woman or a man, purity usually follows very shortly afterward." After seeing the Bowery, the editor suggests: "No public exhibition on the Bowery is more truly demoralizing than the things which are done in the theaters and hotels in the presence of seemingly respectable people." Dr. Cannon then exhorts: "Our pulpits and religious papers must expose and vigorously attack these conditions, which are becoming an ever-increasing menace to the purity of our children and the stability of our homes, and which are flourishing because they have been tolerated by decent society. Christian ministers and lay workers in church and Sunday school, who attend circuses and theatrical performances in which the star acts are those in which women discard their modesty and their clothes, and present their bodies to the gaze of the crowd who have paid their money that they may gratify their unclean imagination, may deny that they attend to see these women; but they cannot get the people who do attend for that purpose to believe that the Christian people do not come for the same purpose." The editor believes that, after the fight with the liquor traffic, we are in another great fight, the conflict with Social Impurity. He says: "The purity of the present generation of young people is not only being tempted in the ordinary way, but is being vigorously assaulted as it has never been before in the history of America. The pulpit and the religious press must be indeed the watchmen on the walls of Zion, blowing the trumpet of warning, and calling upon our schools, and, above all, our homes, to prepare the children to meet the temptations which are presented on every side." We would be alarmed if this tidal wave of carnality were submerging our Eastern cities, but when we realize that such things may be found everywhere in our land, it is time for real Christians to consider seriously how far by silent acquiescence they are aiding and abetting the growth of immorality. The Church itself is at a crisis in its relation to this carnal situation.

CONTRIBUTIONS.

YOUR FAVORITE HYMN.

"I Would Not Live Alway."

I would not live alway; I ask not to stay
Where storm after storm rises dark
o'er the way;
The few lurid mornings that dawn on us here
Are enough for life's woes, full enough
for its cheer. z

I would not live alway, thus fettered
by sin;
Temptations without, and corruption
within;
E'n the rapture of pardon is mingled
with fears,
And the cup of thanksgiving with pen-
itent tears.

I would not live alway; no, welcome
the tomb;
Since Jesus hath lain there, I dread
not its gloom;
There, sweet be my rest, till He bid
me arise,
To hail Him in triumph descending
the skies.

Who, who would live alway, away
from his God,
Away from yon heaven, that blissful
abode,
Where the rivers of pleasure flow o'er
the bright plains,
And the noontide of glory eternally
reigns.

Where the saints of all ages in har-
mony meet,
Their Saviour and brethren, transport-
ed, to greet;
While the anthems of rapture unceas-
ingly roll,
And the smile of the Lord is the feast
of the soul?

The writing of the much-sung hymn, "I Would Not Live Alway," came about in a rather unusual way. A young lady asked the eminent Dr. William Augustus Muhlenberg, in 1824, to contribute an autograph to her album, and he sat down and penned a poem beginning, "I would not live alway," containing six eight-line verses. The sentiment of the present version is very much the same as the original verses, although the lines have been considerably changed.

Dr. Muhlenberg was an American Episcopalian clergyman and hymnologist, who was graduated from the University of Pennsylvania and spent most of his ministerial career between Philadelphia and New York. Two years after Dr. Muhlenberg had written the verses in the lady's album he was asked to write a hymn for the "Episcopal Recorder." He remembered his album verses and secured a copy from the young lady, revised the poem and it was printed in the "Recorder" on June 3, 1826.

The poem was printed anonymously, and when a committee, in 1826, was preparing a hymn book for the Protestant Episcopal Church, they came across the poem in the "Recorder", and it was added to the collection. In the final selection, however, it was discarded as being too sentimental, but it was finally restored to the list of selected hymns through the influence of the eminent Bishop Onderdonk.

Dr. Muhlenberg's hymn was copied almost immediately into other books, and soon became one of the most popular of American hymns. Ever since 1833 it has been associated with the

melodious tune, "Frederick," which was composed and printed in sheet music form by Mr. George Kingsley in that year. Kingsley belonged to that period of American psalmody when the performances of soloists and quartets drowned the voices of congregations.

Several editors or compilers of church hymnals have attempted to put a newer tune in the place of Mr. Kingsley's. It was in vain, simply because words and melody both appeal to the same taste. They are not likely to be divorced, but to live or die together.

CHURCH UNION AND THE NEGRO QUESTION.

As one of the members of the Joint Commission of the two Episcopal Methodist Churches which met in Baltimore December 28-January 2, the writer feels justified in expressing the judgment that unification of these two churches is not only possible, but probable and practicable at an early date. There may be one or two members of each Commission who hold a different view. They are entitled to hold and express their own opinion. But, having been throughout his whole life a loyal Southerner who nevertheless ardently desired the reunion of the separated branches of Methodism whenever it could be brought about upon terms of mutual respect and self-respect, this humble member of the Commission now believes that his hopes (inherited perhaps from his preacher father who also held them) are comparatively within easy reach of realization. In fact, while there is no necessity for undue haste, and no inclination thereto so far as the writer knows, it is not at all impossible that the Joint Commission should be able within the present quadrennium, to agree upon a practicable plan of unification. The hindrances which have so far been encountered can be overcome by reasonable men working together in the spirit which prevailed in the Baltimore meeting. There was in that meeting no lack of appreciation of the seriousness of the difficulties to be overcome; there was no undue sentimentality exhibited at any time; there was no disposition on the part of any one to sacrifice the honor or the interests of his own Church. There was evident a solemn sense of responsibility for the welfare and the future of Methodism in the several sections and among the various races and people of this country; and there was also manifest a splendid Christian spirit of concession in things not regarded as fundamental. So far as this writer could discern there was continuously present that Spirit with whom and through whom alone the Church of Jesus Christ ever has made or ever can make any real progress.

Now the whole Church ought to know, and by this time it is generally known, that the only barrier to unification which so far has appeared immediately invincible is that involved in the dealing with the colored membership of the Methodist Episcopal Church. And that not because of any pride of opinion as to different methods proposed, much less on account of any race prejudice on one side or the other, but because of the essential difficulties of the problem. There was no distinct line of cleavage to be observed between the two Commissions, but a grave consciousness of difficulty and of responsibility was shown and expressed in various ways by all. Nevertheless it was after discussion

of this issue had continued for several hours that one of the most prominent and influential of the Northern leaders confessed that though previously he had almost despaired of our accomplishing anything in the direction of actual union, he now had more hope of it than ever before.

The difficulty of dealing with the negro question, so far as the proposed unification of the churches is concerned, grows out of the fact that 330,000 colored men, women and children now belong to the Methodist Episcopal Church. They are a party to the negotiations now going forward with the same rights exactly that any other group of equal members would have. The Methodist Episcopal Church can neither expel them from the church nor invite them to withdraw from it, nor does it wish to do either. Whatever readjustment of relations the white membership of that church might desire, they are bound in honor to respect the rights of these colored members. Moreover, the negroes themselves do not know what would be best for them—whether they should consent to remain a small minority in the reorganized church, or ask to be set up as an independent branch of the church, with complete legislative and administrative rights of their own. Who can tell without any reserve of doubt in his own mind what would be best for them? Some of us have our opinions, but we find it difficult to state them so as to convince any who may happen to be of a different mind.

On the other hand, the attitude of the Southern men is, I think, one of doubt in the first place whether a happy and safe readjustment of church relations can be established between the two Methodisms while the negro shall constitute an element of appreciable strength in the supreme legislative body, at times perhaps holding the balance of power, but unable in his own strength to secure any significant leadership in the church, and on account of his very sensitive race consciousness liable to become the prey or the tool of those who might not scruple to use political methods. But, more important than this, the Southern Commission can not forget its relation and obligations to that large body of colored Methodists which constitute the church which was set up many years ago by the action of the Southern General Conference and the consent of the negro members of the Southern Church. Moreover, they are concerned also for the other Methodist negroes of the South and of the nation. In all frankness, and with the greatest love and admiration for our Northern brethren, I think that the viewpoint of the Southern men, so far as this general problem is concerned, is that to which at length statesmanship must come. In planning for a united American Methodism, including colored men and women, we can not overlook the independent negro Methodist churches, which, all things considered, have wrought so efficiently for the uplifting of their people. We can not cease to be conscious that we of the South live in the closest proximity to ten millions of negroes whose higher development and whose Christianization is of the most critical importance to the moral and spiritual well-being of the whole South. To constitute a united white church which contained a dependent fragment of the Colored Methodist population of America would not be going far enough in the direction of general Methodist

unification, and would not actually be touching the heart of the race question; but to promote the union of white Methodists on the one hand and of colored Methodists on the other in such way as to establish and maintain both fraternal and vital relationships between the two would be a long step forward in the direction of Christian unity in America. It would also help solve the race problem in a very significant degree. Partly because it would simplify it; but especially because it would relieve the church in its organized life of the jealousies and irritations and other unhappinesses, on the one side or the other, which would inevitably result from the presence in the supreme legislative body of a small group whose solidarity and race consciousness would make co-operation and equitable dealing with each other more a matter of artificial arrangement than of genuine sympathy and intelligent appreciation. A great white Methodist Church and a great colored Methodist Church could co-operate and in some cases join hands in the most effective way in their common work; but combined into one organization there would be race envyings and suspicions, world without end. Christian love cannot actually erase the color line; it is not the function of love to do any such thing. But it can leap over the color line. And it is the part of Christian statesmanship to so manage its organization that love shall be made easier, not harder; so manage it as to set love free and not entangle it with the jealousies and prejudices and misunderstandings which race consciousness is likely to inspire.

It becomes perfectly clear as we note the complicated elements of the problem that the "negro question" is not one which could be summarily dealt with in a few hours of conference. It is one which needs the most careful comparison of views, and of study in order probably to revision of views. In order to its satisfactory settlement there are, as already indicated, the following matters to be considered: (1) The relation of the Methodist Episcopal Church to its present colored membership of about 330,000 people; (2) the judgment of the negroes themselves as to what would be best for them, whether membership in a church constituted chiefly of white persons, or practical separation into an independent church; (3) the relation of the Methodist Episcopal Church, South, to that particular independent colored church for which it acknowledges special responsibility; (4) the importance of promoting the unification of all colored Episcopal Methodists as well as of the whites. The last element in the problem was not clearly brought out in the Baltimore Conference, though it was present in the mind of many of the commissioners. While it is a little more remote than the others in its relation to the immediate question of the union of the two churches represented in the Joint Commission, it must be kept in mind in any statesmanlike attempt to solve the problem before this Commission.

One or two things seem clear: (1) The Southern Commission could not honorably consent to any arrangement concerning the present negro membership of the Methodist Episcopal Church without providing for the possibility of similar relationship also with the members of the Colored Methodist Episcopal Church which was set up by us as an independent church,

but with which we have always maintained the most intimate connection. But it is certain that the Colored Methodist Episcopal Church would never consent again to become a mere colored contingent in the membership of a church nine-tenths of whom were white. They have their own bishops and other administrative officers, and are making respectable progress in their work. Even if they were willing to become a "jurisdiction" of the united church it would be found impossible to constitute them as one jurisdiction and the present colored membership of the Methodist Episcopal Church as another and distinct jurisdiction, for the two bodies would be found occupying the same territory throughout the South.

(2) No step should be taken which is not intended and specifically designed to promote the religious life and the ecclesiastical efficiency of the general negro population of the country. Whatever provision is finally made for the present negro membership of the Methodist Episcopal Church, the Joint Commission should not only respect their rights, but should seek to enlarge their usefulness and also to encourage and bring about actual unification between them and the other colored Methodist churches. The truth is, the present division between colored Methodists is a far more serious hindrance to efficient church life than the division between the white churches. The two white churches occupy for the most part separate geographical sections of the country; but there are four negro Episcopal Methodist churches (including the members of the Methodist Episcopal Church) in practically the same territory. The competition and rivalry between them not only makes impossible the establishment of strong congregations in most places, but must interfere to a ruinous degree with their social and religious life. The economic folly of having four churches of the same denominational type in the comparatively poverty-stricken negro sections of the cities and other communities of the South only needs to be mentioned in order for its absurdity to be seen.

(3) On the other hand it has to be taken into consideration that the present Joint Commission has not been specifically authorized by the General Conferences to conduct negotiations with the independent negro churches. All that is now actually before the Commission is the making of proper provision for the negro membership in the Methodist Episcopal Church. With reference to them there can not be any doubt that the Southern commissioners will desire that their rights shall be protected and their interests promoted. Personally, I believe that we should also be ready to make every concession which could reasonably be suggested by our Northern brethren

in order to enable them to deal with their present colored membership in all fairness and with complete conscientiousness.

In my judgment, therefore, the present Joint Commission will be under the necessity of trying to arrange terms which will look directly to a further adjustment of the relations between the various colored churches, and, if possible, to the final organic unification of all negro Methodists. This will, of course, be dependent upon the action of the Negro Methodists themselves. But if we so deal with the present problem as to show our Christian attitude toward all our colored brethren, and at the same time so as to place the colored membership of the Methodist Episcopal Church in position to negotiate on equal terms with the other churches, it seems altogether probable that they would take kindly any attempt on our part to promote union among them, and that they would not be very slow to follow the example of the white churches in the matter.

It appears to the writer that it ought not to be impossible to give practical autonomy to the colored membership of the Methodist Episcopal Church without destroying their vital relationship to the reorganized church. They might have their own General Conference, their own bishops and their own connectional officers, with certain arrangements for joint action with the "white" division of the church for the protection of the constitution and for the administration of such missionary and other benevolent funds as should be provided for the aid of the "colored division." They would have the right to negotiate with other negro Methodist bodies with reference to union under the constitution, which should be identical for all "divisions." And all such bodies might be invited to join with them in this colored racial division of the general church. Such an arrangement would not mean the creation of "divisions" in the sense that would suggest antagonism and rivalries or competition; but in the sense of co-operating departments of the same general organization. This or something like this, I venture to think, would provide a solution of the crucial problem of Methodist unification which might be acceptable to all parties concerned, and would tend to create a completely friendly and Christian relation between the Methodist people of the white and colored races.—C. M. Bishop.

Southwestern University, Georgetown, Texas.

A DUAL WAR CRY.

"Lengthen thy cords and strengthen thy stakes."—Isa. 54:2.

Had Isaiah written yesterday, he might have written this jubilant message of enlargement for the Advocate family. This is the prophetic message for the hour. Shall we not hear and heed it and gird our loins for advance?

A distinguished Belgian said to an American audience a few months ago, "Don't pity us; pity yourselves. You are only growing rich out of the war—only growing rich." Is it possible that, amid the ashes of their physical desolation, they can justly pity our more terrible spiritual desolation?

The Europeans are learning the lesson of self-forgetting service at terrible cost. Their treasure, their sons, their luxuries they freely lay on the altar of war. They even consent to

limit their necessities to a war basis. More money is spent for war by a single nation in one day than all America gave last year for foreign missions. More young men followed the flag to the trenches from Cambridge and Oxford alone than are asked for to evangelize the world.

Last year we Southern Methodists did not give for foreign missions more than one-sixtieth of our share of the profits on our trade with foreign countries alone. There is no coin small enough to measure the average weekly giving of a Methodist to send the gospel to the heathen.

Our greatest danger is not war. It is lust of gold and love of luxury. This is the canker that will eat out every noble and heroic trait and leave but the lying semblance of manhood.

The dual war cry of the kingdom is a call to pray and a call to the sacrificial life. Only so can we drive our stakes deeper at home and lengthen our cords abroad. Can we hear this war cry amid the jingle of our dollars?

Is it irreverent to say that God is pounding at the doors of American churches and that he will not be turned away? He will make a heart cry sooner or later. It may be of reverent and filial intercession, tremulous with love and holy trust, or it may be a wail, sharp and bitter with the agony of despair. But He will not be put off.

What are we going to do about it? That is what we want to ask ourselves over and over during the Week of Prayer, which our Board of Missions asks us to observe April 1-8 next.

Under the shadow of the cross and in the splendor of the resurrection, we want to take stock of our souls and uncover our consciences at the mercy seat. We shall listen to Him who said, "Go ye into all the world," as He asks a reason why we have not gone.

Two million Methodists have it in their power to say whether the thin battle line shall be pushed out to further victories or whether it must fight on in a deadlock with heathenism, and to answer whether eager volunteers shall go to the front or stay at home.

We will decide whether the hearts of those who hold the forlorn posts shall sink with hope deferred, or break forth into singing as they greet the new recruits.

A relief corps of twenty new men is needed at the front to help set the line in motion for new frontiers. We will join to pray—this, first and middle and last—and to give for advance, or we will count our gains and gorge our lust for pleasure in the shadow of a world tragedy.

A thin line of missionaries, poorly equipped, face 40,000,000 of heathen. They wait for reinforcement and the word to advance. Shall two millions of prosperous and contented Methodists refuse the poor response of twenty men? We are to answer this during our Easter Week of Prayer.

Our Christ has the world on His heart. Shall we not stand with him on Olivet in the Easter glory and take the world—the lost and groaning world—on our hearts, and learn anew the lesson of intercession?—W. W. Pinson, Board of Missions.

A BELGIAN APOSTLE.

The Rev. Henri Anet, B. D., LL. D., of Brussels, who is a distinguished scholar and fluent English speaker, is in the United States under the auspices of the American Huguenot Com-

mittee. This man of God bears a relationship of peculiar tenderness and interest to the Southern Methodist Church. He is its official representative in all negotiations with the Belgian government affecting our Congo Mission. He encouraged and facilitated in every way possible the issuance by his government of necessary concessions to our church and extended personal hospitality to Bishop Lambuth and Dr. Cook when visiting Brussels in outfitting the Congo party. During the studies in Brussels of our first missionaries to the Congo, he bestowed upon them many courtesies and kindnesses. Without his personal interest and assistance it would have been exceedingly difficult, if not impossible, to have opened under such favorable circumstances our mission in the Congo. The whole of Southern Methodism should know of his share in this work, and should appreciate

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention. Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

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his unselfish service cheerfully rendered, without charge.

Every phase of Dr. Anet's personal experience and public service commends him to our love and confidence. He springs from a sturdy stock of pastors and missionaries. His family has been directly associated with the evangelization of Belgium during the last seventy-five years. Born near Liege, Dr. Anet has worked for fifteen years as a missionary in Belgium, and is now a chaplain in the Belgian army. In 1911 he made an extensive exploration of the Belgian Congo, which led to the formation of the Belgian Congo Mission. He tarried in Belgium several months after the Germans occupied that country. He was present at the surrender of Brussels, visited Rheims and the French first line of trenches in September, 1916. He has seen the battle fields and desolate places of Belgium. Last autumn he was on duty on the Belgian battle front in Flanders, and held personal interviews with King Albert and others high in authority. The king delivered to him an important message that will be heard with interest by all American Christians.

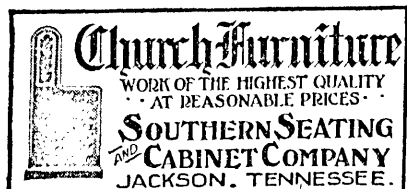
Dr. Anet is soon to visit the South, asking aid for the Protestant churches in Belgium and France. By far the largest part of the home missionary work in France and Belgium is under the direction of the Franco-Belgian Committee, which is represented by their delegate, the Rev. Dr. Henri Anet. We therefore address an earnest appeal to Southern Methodists, who enjoy the blessings and prosperity of peace, on behalf of the churches which are sorely tried by war. We would also make bold to appeal to the ministers of our church, asking them to provide Dr. Anet with an opportunity of placing before their congregations the claim of his people. Suggestions with that object in view or invitations for specific dates should be addressed to him at Room 612, 105 East Twenty-second street, New York City.—Ed F. Cook, Board of Missions, Nashville, Tenn.

AN ALARMING SITUATION.

That more than 50 per cent of the most distinguished professors in American universities do not believe in God is a startling declaration made by Dr. James Henry Leuba, of the Chair of Psychology of Bryn Mawr. This state-

A GODSEND TO RHEUMATISM.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.



ment is made after a carefully conducted investigation by an able professor. Of the most eminent of the professors, he says only 27 per cent believe in God, and only 35 per cent believe in the immortality of the soul.

Much has been said in recent years of the skepticism and materialism of German universities, of how it has stifled the spiritual life of the people and of the great calamity that it has brought upon the world in the form of the great war. Are we Americans traveling on the same road to spiritual bankruptcy?

Do these facts not give added meaning to the Christian school? Many of our most thoughtful people think so. We have at this time 89 State-supported colleges and universities with 185,000 students. In none of these can religious instruction in the ordinary sense be given. Besides these schools are our big privately endowed non-sectarian universities and colleges, which certainly are no more religious in spirit than the state schools. These two classes of schools represent most of the capital invested in higher education in America. Compared with the money in them, the money invested in church schools is small.

To the people of Arkansas, Hendrix College is now putting the issue squarely whether we want the church college, whether we want Christian leaders in church and state, whether we want a materialistic or a distinctively Christian civilization.—J. H. Reynolds.

METHODISTS PLAN HOSPITAL.

A one million dollar general hospital, to be erected by the Methodist Church, the institution to be national in scope and to open its doors to rich and poor of all church denominations, as well as to those not members of any church, was the proposition submitted to officers of the Central Methodist Church, this city, by Dr. B. A. Few, presiding elder for this district, at the meeting of the local church officers.

The idea met with immediate approbation. Dr. Few stated he would ask the endorsement of the Little Rock Conference, after which the proposition would be submitted to the national body for support. He believed, he said, there would be no trouble to raise the money, and stated he had been talking this proposition over for a number of years, and has one very influential and wealthy Methodist interested, who, it is thought, would head the list with a most substantial subscription.

Just as soon as the local committee is named to further the proposition, it will be taken, Dr. Few said, before the Board of Governors of the Business Men's League for their consideration and endorsement. Yesterday Dr. Few conferred with Secretary Ebel of the League on what had already taken place, and was assured that the conference with the Board of Governors would be granted when the local committee desired the same.

"It was while I was pastor of the Third Street Methodist Church of this city," said Dr. Few, "that I first learned of the miraculous healing properties of the local hot springs. Since that time I have, in a way, been a student of these waters. I have seen hundreds of cases of various ailments cured, and I know that Hot Springs possesses the most wonderful healing waters in all the world. It has been my ambition to inaugurate a move-

ment for a great national Methodist hospital here, where Methodists and their friends, as well as people of all denominations and those outside the blessed influence of churches, the rich and the poor, may have the best medical skill and the benefits of these unsurpassed hot waters."

Dr. Few also stated that he believed, with the influence of the Business Men's League back of it, it would be possible to obtain the site for the institution from the United States government. The Interior Department has, on different occasions, successfully recommended legislation in Congress granting land the government owns in this city for purposes of this nature.—Hot Springs Sentinel-Record.

A REPORT ON THE WASHINGTON CITY REPRESENTATIVE CHURCH.

Since my mission last year was to the entire church as field representative of the Commission in charge of our National Church at the capital, and as reports have been passing through my hands even until now—withstanding I have again returned to the pastorate—I deem it a duty and a privilege to report through the official organs of our church the results accomplished under my administration.

I have officially visited 35 Annual Conferences and placed six of that number upon our books for new pledges aggregating \$17,000. Also, four more Conferences put their old pledges in the form of assessments against their several charges, so as to assure the prompt and systematic payment of obligations to the amount of \$18,175. In addition to this, six other Conferences authorized the raising of "specials" to cover old pledges, or appointed a Commission to raise their balances during the current year, or in other ways definitely organized themselves so as to raise systematically amounts which aggregate \$22,600. This will represent a grand total provided during the past year of \$57,775, by 16 Conferences, toward this fund.

Moreover, a list of some 344 personal subscribers was placed in my hands for collection at the beginning of my term. During this time I have made collections from 276 persons, 100 of whom I enlisted as new contributors, the aggregate from this source being \$6,036. Of course, this does not include the large number who made payment directly through our central office, and it chiefly represents our smaller contributors, as many who subscribed in large amounts had an understanding that they would pay when the building is begun, and the contract for the same was not let until last August, the beginning of our Conference season.—S. S. McKenney.

REMINISCENCES.—NO. 5.

The next day after Mrs. Few was converted, Mrs. I. N. Martin, wife of one of my stewards, said to Mrs. Few: "Did you know you hugged three of the blackest white men in the county?" Mrs. Few said: "No; who were they?" Mrs. Martin said: "They were Mr. Few, Mr. Martin and Brother Fair." To which Mrs. Few replied: "I don't care if I did. I was happy." Mrs. Few died a few years since. She was faithful to the end.

Sister Martin was a great shouter and a fine church worker. Brother Martin was a good steward and a splendid altar worker, and noticed everything in a revival, and he appoint-

ed himself a committee of one to tell his pastor how to conduct a revival, when to change the exercises from singing to prayer, and when to make a new proposition. He would very often come to me, after the meeting had run till ten or eleven o'clock in the night, and tell me it was time to close. Brother and Sister Martin are still living in that part of the country, the same faithful Christians they were forty-eight years ago. My brother, N. E. Fair, writes me that they are both quite feeble. It will be a very short time till they and I will cross the river to our reward. Another very significant thing transpired. The sheriff of the county, Henry Ferguson, was a Republican politically and a Baptist religiously, a good man and a warm friend of mine. There were quite a number of negroes at the meeting, and I saw that some of them were converted, and I arranged an altar under one side of the arbor, and told the colored folks, if any of them wanted to get religion, to come to that altar. Several of them came, and I appointed Dan Sullivan, a very religious colored brother, to take charge of that altar, while I was in charge of the altar for the white folks. While I was walking out from the arbor, resting a while, Brother Ferguson came out to where I was and slipped a five-dollar bill into my hand, saying as he did it, "You may need that," and I did. But that was not the last five dollar bill he gave me. He was my friend as long as he lived. We had a great meeting at Balloon, and a large number were converted. Many of them have gone home to glory, but a few still linger on this side of the dark river. Very few went back to sin.

My next revival was at Spring Creek, in the Hancy neighborhood. They were early settlers in that country. They had a very good church house and a good membership. Brother Jeff Briggs was the class leader and one of the stewards; a very quiet man. He never shouted, but everybody had confidence in his religion. He was always found at the post of duty. He and his good wife still live, but are quite old and feeble.

When we began our meeting there, workers were scarce, but we expected a revival and were not disappointed. We had some very remarkable con-

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the other discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lock-jaw and infection heretofore resulting from the suicidal habit of cutting corns.

versions. Two boys, who lived in Danville, Robert Stafford and Lee Ferguson, were counted two of the worst boys in Danville. They both made bright professions. I don't know what became of Robert. He was somewhere in Texas the last I heard of him. Lee was Henry Ferguson's son, of whom I have previously written. I had no idea Lee would join the Methodist Church. His father was a strenuous Baptist and a Republican, and his mother was a Northern Methodist, so I did not say anything to Lee about joining the church, but about a week after his conversion he and I were riding together on the way to church, and he said: "Brother Fair, does your church want to put the negro back in bondage?" I said, "No, Lee; we don't want to put him back in bondage." "Well," he said, "I have been told that you did, and if it is not true, I want to join your church." So I received him into the church and he became a preacher, joined the Conference, and was a faithful itinerant minister for six years. He was pastor of Ozark Station when he died. His last sermon was from the text, "Oh, had I the wings of a dove, I would fly away and be at rest." I have heard that his son is a very successful evangelist in California.

Another remarkable conversion was Mrs. W. L. Heck. She was a young married woman then. She imagined that if she was converted she could not hold out. Even after she received the evidence of salvation she doubt-


I OWE MY HEALTH

To Lydia E. Pinkham's Vegetable Compound.

Washington Park, Ill.—"I am the mother of four children and have suffered with female trouble, backache, nervous spells and the blues. My children's loud talking and romping would make me so nervous I could just tear everything to pieces and I would ache all over and feel so sick that I would not want anyone to talk to me at times. Lydia E. Pinkham's Vegetable Compound and Liver Pills restored me to health and I want to thank you for the good they have done me. I have had quite a bit of trouble and worry but it does not affect my youthful looks. My friends say 'Why do you look so young and well?' I owe it all to the Lydia E. Pinkham remedies."—Mrs. ROBT. STOPIEL, Moore Avenue, Washington Park, Illinois.

We wish every woman who suffers from female troubles, nervousness, backache or the blues could see the letters written by women made well by Lydia E. Pinkham's Vegetable Compound.

"If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.



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Owensboro Ditcher & Grader Co., Inc., Box 53, Owensboro, Ky.

ed, and I told her that to doubt was sin. So she resolved to doubt no more. I visited her last fall in Portales, New Mexico, and she told me she had never doubted again, but was just trusting and waiting for God to call her home, where she will meet her husband, who died triumphantly a few years since. He was a faithful local preacher for about thirty years. Sister Heck lived with her daughter, Mrs. Dona Harris. It won't be long till we shall meet our loved ones in the better world, if we continue faithful.—Geo. F. Fair. Spur, Texas.

AUTHOR OF "BONE DRY" CORRECTS STATEMENT MADE IN LAST SUNDAY'S GAZETTE.

A statement made by the legislative chairman of the A. F. W. C., in her article on the passage of the "bone dry" bill, published in last Sunday's Gazette, has called forth objections from Col. George Thornburgh, who sends a letter containing what he claims to be the true history of the bill. The letter follows:

Little Rock, Ark., Jan. 29, 1917.

Dear Mrs. Whitney:

In the columns of the Gazette, edited by you, there appeared last Sunday this statement in connection with the bone dry bill, over the signature of Mrs. Minnie U. Rutherford Fuller, to-wit:

"The bill was drawn by Senator Greathouse of Washington county and it took the place of one drawn by Mr. Thornburgh, providing for a limit of 12 quarts per year," etc., etc.

How does that sound in the face of the statement of Senator Greathouse as follows:

"In order to settle all question in the matter, I wish to say that the bone dry bill introduced by me was drafted by Col. George Thornburgh, and by him given to me for introduction. That was an honor I highly prize. Senator Ponder signed the bill with me and it was then known as the Greathouse-Ponder bill. There was glory enough for all in the passage of the bone dry bill and certainly I will not consent for the honor of drafting it to be taken from Colonel Thornburgh.

"B. H. Greathouse."

History of the Bill.—While the facts are fresh and the actors living it may be well for me to give a brief history of the bone dry bill. Prior to the meeting of the legislature the Executive Committee of the Anti-Saloon League had in mind a bill limiting the shipment to a quart a month, supposing that that would be as much of an advance as public sentiment would approve, but we changed our minds and on January 12, 1917, the picture of Senator Greathouse appeared in the Gazette and under it in large letter, "Bone Dry Bill in Senate Today. Senator Greathouse to Introduce Anti-Saloon League Measure."

Following this headline, it said, "Following the decision of the United States Supreme Court on the Webb-Kenyon act, the Executive Committee of the Arkansas Anti-Saloon League will present to the legislature today, through Senator Greathouse, what is known as the bone dry law. George Thornburgh, president of the league, yesterday said that such a law has been favored by the league for some time, but that it was not known whether public sentiment would justify an attempt to pass it. He said that the action of the United States Senate in voting for prohibition in the District of Columbia and of the Congressional Committee in favor of prohibi-

tion of the shipment of liquors into Alaska, as well as local matters, have convinced the league that public sentiment has grown so rapidly in favor of a dry country that the bone dry law will be acceptable to a majority of the voters of Arkansas."

I had the consent of the Executive Committee of the Anti-Saloon League to formulate the "bone dry" bill. I drafted it and placed it in the hands of Senator Greathouse, who had been agreed upon by the league to take charge of the bill. Senator Ponder kindly signed the bill with Senator Greathouse. Senator Greathouse had the bill copied for Representatives Doyle and Rankin, who introduced it into the house. The bill came up for passage in both houses on the same morning and passed the house only a few minutes before it did the Senate, with only four votes against, and there were four against it in the Senate.

Representatives Doyle and Rankin unselfishly took up the Senate bill in the house and on its final passage, January 24, the vote for it was unanimous. By courtesy of Speaker Cazort it was my pleasure to occupy a seat by his side during the formal passage of the bill.

Governor Brough very kindly invited several leading prohibitionists and permitted any who might desire to be present, to see him sign the bill at 5:30 in the afternoon of the day it was passed. It could not be enrolled by 5:30, and the governor then agreed to sign the bill at the Hotel Marion as soon as it could be made ready for him. It was brought to the hotel at 10:35, when he and Speaker Cazort and President Davenport signed it in the presence of a large number of men attending the banquet of the Board of Commerce. This writer was glad to be present.

The statement of Mrs. Fuller would leave the impression that Senator Greathouse and I were not in harmony on the bill. The fact is that we were in perfect accord. He accepted the bill as I gave it to him without changing a section. I have been associated with him on many important measures in the last three sessions of the legislature. We have always agreed, and I wish to pay tribute to him as one of the safest, wisest and truest men I have ever worked with in public affairs.—George Thornburgh.

HENDERSON-BROWN COLLEGE.

I spent Sunday in Crossett, preaching at 11, speaking before the Y. M. C. A. at 3 and before the High School Monday morning. Rev. Moffett Rhodes and his excellent people showed me every courtesy and entertained me royally. The day was disagreeable, but the people turned out well and we had a good Sunday school and good morning service. Brother W. C. Davidson came in the afternoon and preached an excellent sermon at night to a good congregation of friends and old parishioners, and held the first quarterly Conference for the charge after the service. Brother Davidson is doing a great work on the Monticello District, and I predict a fine year for Brother Rhodes and his people.

I got \$1,000 for endowment on new business, and closed up \$5,000 in pledge form for endowments of old business. The outlook grows brighter as I go forward. Pray for me, brethren.—A. O. Evans, Commissioner.

HENDRIX AND THE MINISTRY.

As the campaign for a building fund and a larger endowment for Hendrix progresses our attention is drawn

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

more and more to what Hendrix means to our Church and especially to the ministry. Bishop Mouzon during the session of the N. A. Conference last fall at Searcy emphatically remarked that Hendrix is the greatest asset of the Church in Arkansas. All of us are coming to realize that truth as we see the increasing part being taken by Hendrix men in the various pastorates.

The generation of great Methodist preachers who have served us so well is passing away and their places are being filled by young men. These young preachers must be trained somewhere. I am praying that opportunity may be afforded each one to get that training at Hendrix, where he will not only be kept in touch with our peculiar local problems, but will come under the influence of the deeply consecrated men who are directing the destinies of the school. Such will only be possible by a hearty response from us all to the present appeal.

Dr. Reynolds is fast bringing the college into touch with the great movements and the great leaders of our Church. And while Dr. Thomas and Dr. Johnston with their excellent helpers are taking the needs of the school to the people the President, Dr. Reynolds, and his faculty are not only imparting that educational and inspirational force for which the college primarily stands, but they are making the school churchwide in its relationships. At this writing Dr. Bulla and other Sunday school experts are holding a most profitable session at Hendrix. Later in the year the General Sunday School Board proposes to send the best talent in the

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

GOOD FARM NEAR HENDRIX COLLEGE.

We have a tract of 80 acres 1½ miles northeast of Hendrix College property, about 40 acres of which is good valley land and the balance suitable for fruit growing and pasturage. Four-room farm house, small barn, two wells, fine water, good fence and about 500 fruit trees. Public road, rural mail route, telephone line. This is an excellent place for someone wanting a farm near a good school town.

We have a whole block of ground just north of Hendrix campus in Hendrix College Addition to city of Conway. Fine elevation, beautiful shade. Desirable building site.

We will sell either or both places on reasonable terms. Bahner & Co., Conway, Ark.

nation to co-operate during the Ministers' Summer Conference. Thus our young preachers are being brought in touch with the men who direct the destinies of our Church. We cannot afford to fail to grasp any opportunity that presents itself for increasing the possibility of every young preacher being brought into close touch with this school.

My experience of a number of years that Hendrix College graduates are more and more prominently identified with our Church and able to take care of themselves and the occasion under any circumstances was more than verified by a most pleasant experience last week at a banquet given by the Methodist Brotherhood of Little Rock, at which event I was struck by the marked increase in the number of Hendrix College graduates who were present as leading ministers from their respective charges and the deference shown them by able business men and older ministers. A long list might be made of Hendrix men serving the Church in Arkansas and elsewhere.—A. L. Hutchins.

MISSOURI LETTER.

The last Bible Society Record credits a contribution of over seventeen hundred dollars to the Virginia Conference of the Methodist Episcopal Church. Through such blundering thousands of dollars every year are credited to the M. E. Church when the gifts are from the M. E. Church, South. Now it may be that carelessness on the part of those who remit the money is responsible for these errors. The man who remits the money which a church or conference has raised owes it to those whom he represents to represent them fairly as to the name of donors, as well as to the amount of money given.

The failure of the Commission at Baltimore to find a ready basis for Methodist Union has been quite a surprise to some of our zealous young preachers. We older ones would have been as much surprised at an agreement then.

But the Baltimore meeting has cleared the situation, and our brethren across the way now understand the real problems that are to be faced.

Dr. Edward Blake, who is a member of the Commission, recently delivered an address at a banquet of Methodists in Boston, which is remarkable for its clearness, fairness and frankness. If his Church is willing to follow his leadership the two Churches can get together. He said: "The most diffi-

A Healthy Body.

Do you suffer from constipation, indigestion, dyspepsia, heartburn or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

WANTED.

Home for little boy four years old, beautiful child, mother was Methodist. Father not willing to give the child away, but will leave him indefinitely in good home, as he is unable to give the child proper care. For details write W. B. Hays, Newport, Ark.

cult problem that we have to solve is the place of the colored membership in the reorganized Church." The solution which he offers is indicated in the following paragraph:

"Personally I am of the opinion that no group of men ever had a finer opportunity to do a great thing for themselves, for others, and for the kingdom of Christ than has our colored constituency. Suppose they should say, 'We recognize the embarrassment in the way of the union of the two Methodisms and are willing to do our part to relieve it. We do not want to leave the Church. We want to remain a part of it. But, brethren, give us a Regional Conference of our own with the same power as other Regional Conferences. Let us elect our own Bishops and control our own local affairs as other Regional Conferences do. Give us a representation upon the connectional boards and societies of the Church, safeguard our powers and privileges by constitutional provision, and we will not ask to sit in your General Conference to legislate for you.' With such a declaration the greatest obstacle to union would vanish at once."

Whether his Church will listen to him remains to be seen. But that is their problem and it seems to me that our "strength is to sit still."

The Conference Missionary Secretaries in their recent meeting at Nashville by a vote of 14 to 9 asked the Board of Missions to increase the assessment for Missions fifty per cent. This calls out an earnest protest from the Board of Missions and Presiding Elders of the Tennessee Conference. As a pastor and as treasurer of the Board of Missions of the Southwest Missouri Conference, I wish to join in that protest. Such an increase would in my judgment react disastrously against the cause of Missions.

In our Conference only 42 out of 149 charges paid in full last year and the Conference paid only 66 per cent of the assessment. I have before me the amounts paid for Home and Conference Missions up to February 1. The three districts that touch the Missouri River are assessed \$7,100 and have paid so far \$3,203.50. The other three districts, assessed \$5,050, have paid only \$1,184.04. Why are things so? In part the answer is that our territory has not had a fair crop of both fruit and cereals any year in the last ten, and last year was the worst year of the ten. The Board of Missions will do well to give us a chance to raise a larger share of the present assessment before asking us for more.—C. H. Briggs.

MISSIONARY CENTENARY.

A committee was appointed at the annual meeting of the Board of Missions in May, 1916, to have in hand preliminary plans for the celebration of the one hundredth anniversary of the organization of the first Methodist society in American Methodism. This society was organized in New York on April 15, 1918, and was called the "parent society."

The committee referred to consists of Bishop James Atkins, Bishop J. H. McCoy, Miss Belle Bennett, J. R. Pepper, W. W. Pinson, E. B. Chappell, J. M. Moore, and E. H. Rawlings. A meeting of the committee was held recently in the Mission Rooms at Nashville. Bishop James Atkins, Dr. Rawlings, Dr. Pinson, Dr. Chappell, and Mrs. R. W. MacDonell (in place of Miss Bennett, who is on the way home from the Orient) were present.

Bishop Atkins was elected Chairman and Dr. Pinson Secretary.

The Secretary made a statement concerning the proposed celebration and the facts leading up to this meeting and gave some account of the progress of preparations for co-operation with the Methodist Episcopal Church in the proposed centenary celebration. The committee considered the question of a joint celebration, with the correspondence presented on the subject, and appointed a committee consisting of Bishop Atkins, Mrs. MacDonell, and Dr. Pinson to meet a like committee from the Methodist Episcopal Church at as early a date as possible to discuss with them matters involved in a joint celebration.

It was the sentiment of the committee that there should be three great joint conventions, held in different sections of the country; that the celebration should be jointly conducted in the far West; and that a brief history of world-wide missions of American Methodism, without distinction as to Churches, should be prepared for circulation.

It was decided that the centenary should be made emphatically educative in its nature and that an effort should be made to bring the Church during this celebration face to face with its entire task, not only in relation to those across the seas, but to those in the homeland as well.

In order that material may be had for this purpose in sufficient fullness and thoroughness, the committee recommended that a survey of our mission fields be made with reference to their condition, the extent and progress of the work, the immediate needs, and the plans and prospects for future development. It was recommended that Rev. J. A. G. Shipley, one of our missionaries to China, who is at home on furlough, should be assigned the task of this survey; and the Executive Committee were requested to provide for his entering upon the work as soon as possible.

One of the questions to which this committee gave its attention was that of the preparation of suitable literature for circulation during the centenary celebration. A committee consisting of E. H. Rawlings, E. B. Chappell, and J. M. Moore was appointed to study the question of such literature and report to this committee their conclusions at its next meeting.

The sentiment of the committee was unanimous that the hour is most opportune for such a celebration as is proposed. The world is in a ferment, and the lands are open to the gospel message as never before. The Church at home is waking to the task of evangelization at home and abroad. Methodism is seeking to unite her forces, that she may conduct her world-wide campaign without the waste and weakness of division. It is, therefore, a fitting time to review the common history and face anew the common task. It is no extravagant expectation that the proposed centenary will furnish an opportunity for lifting the whole Church to a higher level of missionary intelligence and missionary devotion.

MRS. NAOMI FOSTER.

Mrs. Naomi McClure Foster was born in Union County, Ky., July 2, 1891. With her parents she came to Arkansas when but a small girl. With other sisters and brothers she grew to womanhood in the home of a Methodist preacher. Her father, Rev. I. D. McClure, has served Camp, Mel-

bourne, Calico Rock, Mt. View, Heber Springs, Gardner Memorial, and Pocahontas charges. When I first knew the family at Calico Rock I soon concluded that Naomi was the "pick of the flock" among the children. She had joined the Methodist Church when but nine years of age, and was now a consistent, earnest Christian. She was a great help to her father in his church work, especially among the young people. She was specially gifted in the work of soul-winning in revival meetings. While her father was pastor of Gardner Memorial Church she was married to Julian Foster, a soldier boy. Soon after their marriage he joined the Methodist Church and was licensed to preach. Last year he was given work in the bounds of the Fayetteville District. This year he was given the old Walnut Ridge Circuit, near her parents at Pocahontas. She and her husband were looking forward to a successful and a pleasant year, being so near her father and mother. She was in the parsonage at Pocahontas with her parents when she gave birth to her second child, a sweet little baby boy. A few days afterward by reason of an abscess on her lung she was taken away from the home of her earthly parents to her Father's house above. January 10, the writer held her funeral service in the Methodist Church in Pocahontas in the presence of a vast multitude of sympathizing friends, and her body was laid away in the cemetery of the city to wait the resurrection morn. She leaves two sweet little children, a broken hearted husband, father and mother, four sisters and two brothers to mourn their loss. May her husband's ministry be richer and more fruitful, and may her own father's be even more effective by reason of her godly life and service, and may the entire family imitate her beautiful Christian life, and meet her where sorrow and separation never come.—Her Friend and Former Presiding Elder, A. F. Skinner.

THE DEATH OF REV. H. JEWELL.

The tragic death of Brother Jewell, which occurred here February 7, plunged the whole city in grief and sadness. All business houses closed for his funeral, and there was not standing room in the church for the people who attended. The tokens of love and respect were as nearly universal as could be. He had so thoroughly identified himself with the people that no one was better known and loved so well. Every day he was seen on our streets and among our people. He was never sick, always cheerful and hopeful. He kept up with the movements of the world and the Church, and believed the world to be

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

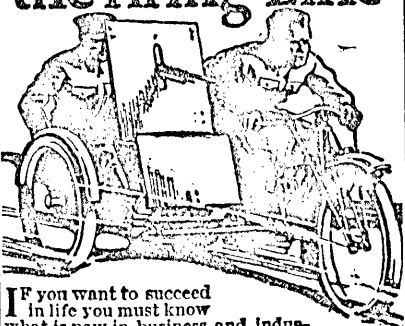
getting better. He was always at church, prayer meetings, lectures and public gatherings. He made new sermons and frequently preached in some pulpit in our city or surrounding country. He meant much to us and we are lonesome without him.

He was returning home from town Wednesday about four o'clock, when he was hit by the train and killed instantly, but his body was not mangled, only a little spot of blood was seen, which was from a bruise on the forehead. A freight train was coming in on a siding to clear the main track. I am of the opinion that his attention was directed to it and he was never aware of the approach of the passenger train that killed him, which came in from the opposite direction. Some have said, "I cannot understand why God would take Brother Jewell this way." Others have said, "such dispensations of divine Providence almost shake my faith, for I have been taught that God is good and allwise, and I fail to see any wisdom and goodness in this." Of course, we are disappointed that he should have gone this way. It would have been so much more comforting if he had died a natural death, leaving with us his last message and testimony. But we need not be surprised how any one dies, for we are told that sin entered into the world and death by sin, (Rom. 5:12) and that death is an enemy. The last enemy that shall be destroyed is death (1 Cor. 15:26). We live under conditions brought about by sin. Sin introduced many evils into our world, evils that are enemies to us, enemies to body, mind and spirit. This explains why many

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against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven well established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well-known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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of the purest and best people of earth have met violent and horrible deaths. Think of Jesus Christ, John the Baptist, Stephen and the long line of martyrs. It is the work of an enemy. The purpose of redemption in Jesus Christ is to destroy all the evil brought in by sin (1 John 3:8) and Paul says, the last to be destroyed is death. We look forward to the happy time when God shall wipe all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain (Rev. 21:4).—T. D. Scott.

REV. JOSEPH IRVIN HANSFORD.

Rev. Joseph Irvin Hansford was born in Cass county, Tex., September 22, 1890; died January 3, 1917. He was the son of Mr. J. E. and Mrs. Sarah A. Hansford, now of Midway, near Donaldson, Ark. Having been brought up by Christian parents, who dedicated him to the Lord in holy baptism in his infancy, this boy accepted the baptismal covenant for himself when he was but eleven years of age. The testimony of his parents is that he never gave them a moment of trouble in all his life. The writer can attest this statement, for my brother was a good boy. When he was hardly twenty years of age he was married to Miss Laura J. Ault of Midway, where they were residing at the time of his death. To this union were born one boy and one girl. The girl, about one year and a half of age, preceded her father last summer to the glory world. The boy, now nearly five years old, is left to comfort his grief-stricken mother. Not long after the birth of his son, Irvin made it known that he felt the call to the ministry. When he was about twenty-three he was granted a local preacher's license. Immediately after the adjournment of our last Annual Conference Dr. Alonzo Monk appointed him to the Benton Circuit, in the Little Rock District. I think no preacher was ever more anxious to have a humble place in God's kingdom in which to labor for the Master than did this young man, and he was so grateful to Dr. Monk for giving him this place. Already he had his places, dates and preachers arranged for several of his revivals. He had planned to move to his work on Wednesday, January 3, but instead he moved to heaven, where there will be no more parting and no more sad "good-byes." On New Year's Day he bought a round trip ticket from Donaldson to Malvern, leaving Donaldson on the local passenger train, and was to have returned the same afternoon on the local passenger train, but about 7:40 p. m. the section foreman found him about one-quarter of a mile below Donaldson station, where he told some one, in his semi-conscious state, that he came home on the local freight train. But since his return ticket was never taken up, it is conjectured that possibly he mistook a through freight for the local freight. Whether he fell off, jumped off, or was thrown off, we have not been able to find out yet, but it is almost certain that he met with the accident by a fall from the train. His skull was broken in against the brain. Many kind friends took him to the office of Dr. Cox, in Donaldson, where the doctor dressed his head. From here he was carried the next morning to St. Vincent's Infirmary at Little Rock, where an operation was performed and he was given good treatment by the nurses, his wife, his parents, the writ-

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.

DAY BY DAY.

I heard a voice at evening softly say:
"Bear not thy yesterday into to-morrow,
Nor load this week with last week's load of sorrow;
Lift all thy burdens as they come, nor try
To weigh the present with the by and by;
One step, and then another take thy way—
Live day by day!"
—Julia Harris May.

OUR SPRING CALENDAR.

North Arkansas Conference W. M. Society, annual meeting in Van Buren, February 27-March 2.

Little Rock Conference W. M. Society in Lakeside Methodist Church,

Pine Bluff, March 6-9.

Annual meeting, Woman's Missionary Council, M. E. Church, South, New Orleans, April 11-20.

LITTLE ROCK CONFERENCE.

The annual meeting of Little Rock Conference Woman's Missionary Society, to be held in Lakeside Church, Pine Bluff, March 6*9, promises to be one of unusual interest.

Mrs. Clem Farrar, general chairman, has all her committees at work, and everything will be in readiness for us. It is important that the names of delegates be sent to Chairman on Homes, Mrs. H. M. Fuller, 1115 Pine street, Pine Bluff, as soon as possible. A fine program is being arranged by the Executive Committee of the Conference W. M. S., and it will be published in this department soon.

er, and many other friends, until his death on Wednesday night. On Thursday night we took his remains to Donaldson, and then on out to his home, and on Friday afternoon his pastor, Rev. J. F. Taylor, and Rev. Roy Jordan conducted the funeral at the Midway Church and the cemetery below Midway. For the beautiful words by these two brethren and Rev. Amos E. Wilson, a brother-in-law of the deceased, for the many fervent prayers in our behalf, and for the many kindnesses and proffered accommodations and many words and letters of condolence, we sincerely thank you, one and all. Four brothers, a lonely widow and a fatherless boy, his parents and a host of friends are left to mourn the death of this young preacher. But we sorrow not as those who have no hope, for indeed we expect to meet him again, and "Oh, what a meeting that will be!"—His Affectionate Brother, W. H. Hansford.

MRS. EVA MCCAIN NELSON.

Mrs. Nelson was born in Montgomery, La., September 27, 1869, being the oldest child of her parents, Maj. H. V. McCain and wife. She was educated at the Mansfield Woman's College, graduating in the class of 1888. She then spent a year in Whitworth College, in Brookhaven, Miss., taking a special course in music and expression. She spent several years teaching very successfully, and in Junction City, Ark., she was happily married to Rev. W. W. Nelson, then of the Little Rock Conference, on November 27, 1897. To this union two splendid boys were born, Harry and Walter, Jr. Harry, a very bright and promising boy, preceded his mother to the good world several years; two having crossed over, leaving two to follow on. On January 1, 1917, surrounded by friends and loved ones, after many years of patient suffering, she laid down the burdens of life in her home in Deming, N. M., whither her devoted husband had gone with the hope that she might be improved in health. The remains were brought by the lonely and stricken husband back to Pine Bluff, where the body was laid beside little Harry.

Within the compass of these short years history has been made; for with a woman of her native endow-

ments, college training, accomplished in several of the fine arts, plus a transformed and consecrated spirit, projected as was hers as wife, mother, teacher and church worker in all departments of church work, where she had lived and labored with her itinerant husband, eternity alone can compute the influence and results of such a life. The writer knew her as a blushing maiden, on into middle life, and she was ever the same gentle, sweet-spirited, yet positive force for good wherever she lived. Her stricken husband said to the writer, "Much or all the good I have been able to accomplish was due to her superior character and devoted, Christ-like life."

The husband, son and the church are poorer for her having gone, yet richer for her having lived and passed this way.—W. C. Watson.

STOP! CALOMEL IS QUICKSILVER

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

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

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

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

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

TO MEMBERS OF LITTLE ROCK CONFERENCE W. M. SOCIETY.

Now that the date for our annual meeting has been set, the speakers invited and the program arranged, we can think in terms of Pine Bluff and the meeting. Every meeting that I have attended has been good, but we are expecting this to be the best we have ever had; but it will take your help and mine and the presence of the Holy Spirit to make it so. Let us, on Friday, March 2, be in continual prayer that our hopes be realized, that the Spirit of our Lord be with us, that He bless the speakers' words, that He be with each officer, delegate and visitor, that He brood over the homes where we are kindly received, and be with our loved ones while we are away about His business. Let us come with our hearts receptive for His teaching, and by our prayers to the Father lend our aid in the affairs of this world that now needs His guiding care.

We hope every auxiliary will send a delegate eager to learn and to help make the meeting a success. Come singing our Conference hymn, No. 714, with a hearty zest, and let us, as His children, really praise and worship the "King of Kings and Lord of Hosts."

We also want to sing the good hymns chosen by the Council of other times, as Nos. 654, 408, 409, and 705, the plea of which is, "Give peace, O God, give peace again." I mention these songs that this Conference may be marked by its good singing.

The first session of the Conference will be held Tuesday afternoon at 2:30 o'clock, and it is very necessary that all delegates be in their places, that they get the good of the whole meeting. We expect to close by Friday noon, and hope all delegates can remain till the meeting ends. In our circles of prayer let us remember each one and ask the Father's special blessing on this meeting.—Sincerely, your President and Friend, Mrs. F. M. Williams.

ANNUAL REPORT, NORTH ARKANSAS CONFERENCE.

In "cold figures," the record of 1916, North Arkansas Conference W. M. Society, stands as follows:

For Weakness and Loss of Appetite. The Old Standard general strengthening tonic, GROVE'S TASTELESS Chill Tonic, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children, 50c.

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THE BEST CATECHISM.

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

JOHN P. ALMAND Architect

Recommended by Little Rock Conference Board of Church Extension, 1107 State Bank Building, LITTLE ROCK, - - ARKANSAS

Number adult auxiliaries, 121.
Number new adult auxiliaries, 22.
Number members of adult auxiliaries, 2,733.
Number young people's auxiliaries, 28.
No. new young people's auxiliaries, 10.
Number members of young people's auxiliaries, 421.
Number junior divisions, 60.
Number new junior divisions, 19.
Number members of junior divisions, 1,500.
Number baby divisions, 25.
Number members of baby divisions, 273.

Subscribers to Missionary Voice, 1,301.

Subscribers to Young Christian Worker, 329.

Number auxiliaries presenting stewardship (average each quarter), 89.

Number auxiliaries observing Week of Prayer, 81.

Number auxiliaries on Roll of Honor (average each quarter), 25.

Amount sent Council Treasurer, \$12,278.14.

Roll of Honor for Fourth Quarter.

Adults—Batesville, First Church; Booneville, Dardanelle, Paris, Ola, Conway Seniors, Conway Young Women; Fayetteville, Van Buren, Brinkley, Clarendon, Hunter, Parkin, Wynne, Blytheville, First Church; Luxora, Marion, Osceola, Paragould, First Church.

Junior Divisions—Batesville, Booneville, Conway, Clarksville, Clarendon, Parkin, Blytheville No. 1, Blytheville No. 2, Earle, Jonesboro, First Church; Marion, Osceola, Imboden, Augusta, Van Buren.

New Societies in Fourth Quarter.

Adults—Moorefield, in Batesville Districts; South Fort Smith, in Fort Smith District; Promised Land and Marked Tree, in Jonesboro District; Oak Grove and Old Walnut Ridge, in Paragould District.

Young People—Newark, in Batesville District; Houston, in Booneville District.

Juniors—Crawfordsville and Marked Tree, in Jonesboro District, Leslie and Marshall in Searcy District.

Fort Smith and Jonesboro Districts on special "Honor Roll" because 75 per cent of all societies observed Week of Prayer.—Mrs. J. M. Hawley, Cor. Sec.

ITEMS FROM AUXILIARIES.

Haynes.

Elsie Jamison, superintendent of publicity, writes:

We organized a junior Missionary Society on the 12th of January, with 18 members, and now have 21, having been organized one week. We are very proud of our little organization, and by the help of the Lord are going to do great work for Him this year. Our dues are paid in full up to date, and we have three babies on the cradle roll. Brother Mack is our pastor and Mrs. Mack is our junior superintendent. We are working to be on the Honor Roll this first quarter.

Conway Juniors.

An attendance of 55 from an enrollment of 60 on last Sunday showed the interest the Juniors are taking in their society. The trip for the afternoon was a review through Italy, India, and Ceylon. They were also given a story by Tommie Gossett and a solo by Mrs. Cazort. For the next meeting the study will be Burmah. Juniors, you are in sight of perfection in attendance.

Make it 60 next time.—Methodist Church Bulletin.

First Church, Little Rock.

The following is the report of the treasurer of First Church, Little Rock, Woman's Missionary Auxiliary for the year 1916:

Membership dues	\$ 234.55
Pledge fund	500.00
Scholarship	40.00
Bible woman	50.00
Conference expense fund.....	45.00
Retirement and Relief fund....	9.30
Scarritt Endowment.....	4.00
Week of Prayer offering.....	27.00
Hotchkiss Mem. scholarship....	78.68

Amt. sent Conf. Treasurer.....\$ 999.63

Amt. expended for local charity

.....\$857.59

Amt. spent for parsonage repairs

..... 61.71

Total amount for local work.... 919.30

Value of supplies sent to needy preacher

..... 222.72

Amount raised for all purposes during the year.....\$2,141.65

—Mrs. W. P. Feild, Pub. Supt.

Conway.

Regular quarterly union missionary meetings are held alternately in the Baptist, Presbyterian and Methodist churches, and they have proved helpful in creating a spirit of co-operation among the women of the different churches. A cordial invitation is given to all the women to come and learn what other societies are doing. A recent program follows:

Hymn, Scripture reading, Prayer; subject for the day, "Arkansas as a Mission Field." First Speaker, Miss Una Roberts; duet, Mrs. Cazort and Mrs. Craig; second speaker, Mrs. Frank Robins; instrumental solo, Mrs. Arthur Gibbons, Jr.; third speaker, Mrs. W. B. Hubbell; song, "Arkansas."

Miss Lucile Conover; hymn, "Blest Be the Tie That Binds."

Twenty-Eighth Street Church, Little Rock.

Mrs. C. J. Sherwood, auxiliary corresponding secretary, writes:

The installation of officers of the Woman's Missionary Society of Twenty-eighth Street Church took place at the regular business meeting of the society, Tuesday afternoon, February 6. Rev. J. D. Baker, our pastor, installed the officers and made an interesting and impressive talk. We meet twice a month. The first Tuesday is our regular business meeting, held at the church. The third Tuesday is our social meeting, which is held at the homes of the members, taking them alphabetically. We use programs given in the Missionary Voice, serve light refreshments and take a free-will offering. We have received seven new members this quarter; also have a systematic way of giving, doing away with chicken dinners, ice cream soicals, etc., to raise our money for local work. We have a fine junior missionary society, under the management of our second vice president, Mrs. C. G. Nelson. The first vice president, Mrs. S. G. Crawford, has also organized a young people's society. We intend to begin our Mission Study class soon. All are working in harmony with the president and officers. We are praying for the best year's work our Twenty-eighth Street Missionary Auxiliary has ever had.

PROGRAM FOR THIRD ANNUAL MEETING, W. M. S., N. ARK. CONF., AT VAN BUREN, FEB. 27-MARCH 2.

Battle Field Experiences:

1. Victories—Some things we have done.
2. Defcats—Some things we ought to do.

Why Rheumatism Comes With Cold Weather!

BY VALENTINE MOTT PIERCE, M. D.

A close connection exists between these two—cold weather and rheumatism. Prof. Alex. Haig, of London, has the most followers in the medical profession in the belief that the presence in the system of uric acid, or its salts in excess, is the real cause of rheumatism. Everyone has recognized the difference in the appearance of their water as soon as it gets cold; there is often a copious sediment of brickdust.

Several causes may lead up to an accumulation of uric acid in the system, which, in turn, causes rheumatism or gout, or creaky joints, or swollen fingers, or painful joints. For one reason the skin does not throw off the uric acid, by profuse sweating, as in the hot weather, and the kidneys are unable to take care of the double burden. Another reason

is that people do not drink as much water in cold weather as in summer, which helps to flush the kidneys. Again, they eat more meat in cold weather, and some people are so susceptible that they soon develop rheumatism after eating meat.

At all such times persons should drink copiously of hot water, say, a pint morning and night, and take Anuric three or four times a day. This Anuric comes in tablet form and can be had at almost any drug store. It dissolves the uric acid in the system and carries it outward. I would advise everyone to take Anuric occasionally, and continue for three or four weeks, and in that way avoid rheumatism, gout and many of the painful disorders due to uric acid.

PINK EYE

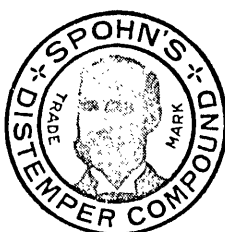
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3. Our Strength—Some things we will do, by God's help.
 Tuesday, February 27.
 2.30 p. m.—Workers' Conference, led by Mrs. H. B. Trimble.
 3:30 p. m.—Executive Committee meeting.
 7 p. m.—Prayer service (in Sunday school room).
 8 p. m.—Opening devotional service, Rev. W. L. Oliver, Van Buren, Ark.; annual sermon, Rev. H. B. Trimble, Fort Smith, Ark.
First Day—Wednesday, February 28.
 "I am only one, but I am one;
 I cannot do everything, but I can do something;
 What I can do, I ought to do, and—
 By the grace of God I will do."
 "Victories—Some Things We Have Done."
 9 a. m.—Bible Lesson. "O sing unto the Lord a new song, for he hath done marvelous things." Mrs. F. M. Tolle-son.
 Celebration of the Lord's Supper—P. E. Fort Smith District and pastors of Van Buren and Fort Smith.
 Organization. Message of the Pres-ident.
 Reports—Corresponding secretary, Treasurer, superintendent of Social Service, superintendent of supplies.
 "Let's Talk Together About Money"—Miss Fuller and the delegates.
 Courtesies. Announcements.
 11 a. m.—Quiet Hour—Deaconess Ida M. Stevens, Jonesboro, Ark.
 2 p. m.—Bible lesson, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine." Mrs. M. Mon-tague.
 Announcements of committees.

Reports of first vice president.
 "Let's Talk Together—About the Young People"—Mrs. H. H. Watson and the delegates.
 Report of second vice president.
 "Let's Talk Together—About Our Juniors"—Mrs. W. L. Oliver and the delegates.
 8 p. m.—Opening devotional service, Rev. Edgar Miller, Fort Smith.
 Address—Mrs. R. W. MacDonnell, secretary Home Department, Woman's Missionary Council, Nashville, Tenn.
Second Day—Thursday, March 2, 1917.
 "Defeats—Some Things We Should Have Done."
 9 a. m.—Bible lesson, Mrs. L. A. Goodrich.
 Reports—District secretaries.
 "Let's Talk Together"—About that Membership Campaign, wherein we failed, how we may carry on an all-the-year campaign in 1917. The dis-trict secretaries and delegates.
 A story, "The Woman Who Gave Herself"—Van Buren member.
 10:30 a. m.—Report of superintend-ent of study and publicity.
 "Let's Talk Together"—About Study and Publicity." Mrs. A. B. Haltom and the delegates.
 11 a. m.—Quiet Hour. Deaconess Stevens.
 1 p. m.—Committee meetings.
 2 p. m.—Bible lesson. "Bring ye all the tithes into the storehouse"—Mrs. M. F. Johnson.
 Election of officers.
 Report of the superintendent of So-cial Service.
 "Let's Talk Together"—About. So-cial Service. Miss Denton and dele-gates.
 "The Gary Plan for the Bible in the Public School."
 8 p. m.—"A Missionary Demonstration"—The Van Buren Young People.
Third Day—Friday, March 2.
 "Our Strength—Some Things We Will Do, by God's Help."
 9 a. m.—Bible lesson, "Be strong in the Lord and in the power of His might."
 Reports of committees.
 A Story, "Omitting the Fourth Stan-za," by a Van Buren member.
 Pledges for 1917.
 11 a. m.—Quiet Hour—Deaconess Stevens.
 2 p. m.—Bible lesson, Mrs. Leon Ca-tron.
 Reports of committees.
 Unfinished business.
 Adjournment.

A MEETING OF UNUSUAL INTER-EST IN NEW YORK.

We are indebted to Mrs. H. R. Steele, superintendent of Mission Study and Publicity in Woman's Mis-sionary Council, M. E. Church, South, for an account of the recent confer-ence in New York City for the promo-tion of international friendship, and also for the interesting sidelights in her letter. She writes:
 "It was my privilege to attend the conference, and Mrs. Luke Johnson, Mrs. E. B. Chappell and Mrs. Mac-Donnell were also present. The object of this meeting was to consider how the women of the church might best promote international friendship through the churches. It was the most representative body of women that I have ever seen. There were present Miss Jane Addams of Chicago, the president of the State Federation of Women's Clubs in New York, the president of the Young Woman's Christian Temperance Association and the president of the National Chris-

tian Temperance Union. All the wom-en there were prominent in religious, philanthropic and civic work. The action that was taken at the close of the day is, as far as I know, the first action by any body of men or women giving women equal opportunity with men in promoting public movements. The speeches were excellent and the spirit of the meeting seemed to be that the time had come when men and women should have equal representa-tion upon the committees and should work together in hastening the coming of the Kingdom of God. I shall be glad if you will give space to the en-closed notice. The cause of World-Friendship should be, and I am sure is, near the heart of every Christian woman. We can hasten the day by our prayers and by the right kind of publicity of this movement."

CHRISTIAN WOMEN AND INTER-NATIONAL FRIENDSHIP.

More than one hundred specially in-vited outstanding leaders spent the larger part of a day (January 13, 1917) at a conference in New York City to consider how the Christian woman-hood of America may make their most effective contribution to the promo-tion of international friendship and world-justice through organization. The members of the conference rep-resented twenty-one denominations. These women, for the most part, were leaders and officers of twenty-two sepa-rate mission boards, home and for-aign and such other organizations as the Federation of Woman's Boards of Foreign Missions of North America; Council of Women for Home Missions; National Board of the Young Woman's Christian Associations; Missionary Education Movement; Woman's Christian Temperance Union; Inter-national Order of the King's Daugh-ters and Sons; International Council of Women; National Federation of Settlements; National Woman's Peace Party; New York State Federation of Women's Clubs, and the American School Peace League.

The conference was held under the joint auspices of the American Coun-cil of the World Alliance for Promot-ing International Friendship Through the Churches and the Federal Coun-cil of the Churches of Christ in Amer-ica. The purpose was to secure from these leaders of the Christian wom-en's organizations of America their judgment as to how the Christian

Sunday School Department

CONTRIBUTORS:

A. L. DIETRICH.....Field Secretary, Gulf Division
 1414 Twenty-third Ave., Meridian, Miss.
 REV. C. N. BAKER.....Field Secretary, Little Rock Conference
 207 Masonic Temple, Little Rock, Ark.

SUNDAY SCHOOL LESSON FOR FEBRUARY 25.

By Kate J. Bigham.

Subject: Jesus at the Pool of Bethesda. John 5:1-15.

Golden Text: "It was Jesus who had made him whole." John 5:15.

Date: A. D. 28. At the Feast of Purim, March 14, or at the Feast of Passover, in early April.

Place: The Pool of Bethesda.

"Ecclesiastes names thee the Al-mighty; the Epistle to the Ephesians names thee Liberty; the Psalms name thee Wisdom and Truth; John names thee Light; the book of Kings names thee Lord; Exodus calls thee Provi-dence; Leviticus, Holiness; Creation

calls thee God; but Solomon names thee Compassion, and that is the most beautiful of all thy names." Vic-tor Hugo.

I.—The Lesson Outline:

1. The Paralytic at Bethesda. John 1:1-5.
 2. Jesus Heals the Paralytic. Vs. 6-9.
 3. The Man Testifies That It was Christ Who Healed Him. Vs. 10:15.
- II.—Point of Contact. Ask the class for instances of cripples or invalids whom they knew that had been heal-ed. Contrast these with the noble-man's son and the cripple of 38 years, and bring out the joy and increased efficiency of these after being healed.
- III.—Handwork. Sketch a decorat-

women of America may co-operate most effectively with this movement for world friendship. After full ach, spirited discussion it was unanimou-ly voted that the best result would be secured by having women "becoin an integral part of the organization ad the American Council," and "repre-sented upon the Executive Commit-tee." A preliminary committee of nine was elected to suggest members for election to the American Council.

The Executive Committee of the American Council met January 19, 1917, and took action welcoming the communication from the conference and accepting the principle of the re-quest. It plans not only to enlarge the membership of the American Coun-cil by the addition of women, but also to elect women to serve on the Ex-ecutive Committee.


The preliminary committee of nine has already entered upon its impor-tant task, which will doubtless require some time to carry through to comple-tion.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

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

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

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



For Whoop-ing Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresoline for the distressing and often fatal affec-tions for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresoline stops the paroxysms of Whoop-ing Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures com-fortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresoline's best recommendation is its 27 years of successful use. Send postal for Descriptive Booklet.

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Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipa-tion, bilious attacks, sick headache, colds, rheumatism or gassy, acid stom-ach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, pur-ify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your sys-tem of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.

ed poster on which is printed the Golden Text.

IV.—Discussion of the Lesson:

Preview: Christ the fulfillment of the Sabbath.

The clash between Christ and the Pharisees was inevitable. The one represented a spiritual religion, the other a formal and traditional religion. Hence, as Dr. Fairbairn says, they were "personalized antitheses." In the lesson on the Cleansing of the Temple, the opposition concerning Christ's Messiahship, which was one of the two chief subjects of their contention was aroused. In today's lesson, the other chief subject is presented, the Sabbath day; and the opposition waxes stronger, opening up, as it does, the charge of blasphemy when Christ announced his equality with God.

1. The Paralytic at Bethesda. Vs. 1-5.

A Feast of the Jews V. 1. The Feast of Purim in March, or Passover in April.

A Pool Called Bethesda, etc. "House of Grace," Vs. 2-3. Commonly accepted as the Fountain of the Virgin, outside of the city walls, having five covered porches. That the pool was fed by an intermittent spring and possessed curative properties is well attested.

We, Jews bathe in it today. There are hymns such springs mentioned in histories. Recall the Fountain of Lourdes and the Spring of Kissingen.

An Angel Troubled the Water, V. 4. The part of Verse 3 and all of Verse 4 are omitted in the R. V. as being marginal notes, and so not written by John, which removes the thought of a supernatural influence connected with the pool. Any agency employed by God to confer a blessing may fitly be called an angel.

A Certain Man, etc. V. 5. By referring to Verse 14 it is inferred that

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child—the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.

North Arkansas Mines

Shipped 256 Cars of Ore in 1916

—Via the—

MISSOURI & NORTH ARKANSAS RAILROAD

—From the—

Harrison, Everton, Pindall, St. Joe, Gilbert and Marshall Districts

The mineral land is fast being taken up, but there is plenty left for those who wish to prospect for mines, and there are leases open for acceptance.

The ore is at the grass roots, and much of it is shipped without milling, making the cost of operating very light compared with that of other districts.

If you are interested in mining you will do well to investigate this section.

J. C. MURRAY

General Passenger Agent
HARRISON, ARK.

the man was a paralytic as the result of evil habits in his youth; but the best was yet to be, though he must have been about 58 years old, he was to be made spiritually and physically whole, the best possible condition for a useful life. Read Rabbi Ben Ezra.

2. Jesus Heals the Paralytic. Vs. 6-9.

Wouldest thou be made whole? V. 6. The compassionate stranger suggested life, activity, manhood; but the revolting thought of his helplessness surged to the front in the cripple's despondent mind, and he exclaimed, "Sir, I have no man," etc. V. 7. Picture the hopeless man, wearied in heart and mind through thirty-eight years of sickness, thrust aside by those as miserable and eager as he for healing, but more fortunate because more active. Probably many times he had made a vain attempt to reach the water, but the old story of heartlessness and selfishness was repeated; others stepped down first.

Jesus said, Arise, * * * and straightway the man was made whole. Vs. 8-9. Glorious transformation! Healing currents surged through his lifeless limbs and buoyant joy possessed him. Pilgrim and Hopeful, escaped from Doubting Castle, were not as happy.

Now it was the Sabbath. V. 9, Cr. V. 14, and read through V. 20. This phrase is the kernel of the chapter in which John continues his argument that "the Son is sent by the Father, and is invested with full powers for the accomplishment of that mission. He and the Father are one" (John 10:30) Sunday. (See the Preview.)

3. The Testimony of the Healed Man. Vs. 10-15. See Jer. 17-21, Neh. 13-19. These references have fitly been said to refer only to burdens on the Sabbath in connection with labor and trade, and hence the man was within the law. But the Pharisees had so misinterpreted and perverted the law of Moses (Ex. 23:12) that thirty-nine kinds of work were prohibited, such as tying or loosing a knot and carrying a needle or a pen.—Schuerer.

He that made me whole. V. 11. The man did not know Jesus, but he knew that he must be from God, and so could not do what was wrong, even though it were contrary to accepted law. See John 9:16, 3:2, where some Pharisees argued likewise.

Jesus had conveyed himself away. V. 13. Doubtless to avoid the excitement of the multitude that would naturally follow upon the wonderful cure. (See 6:2, 14-15.)

Jesus findeth him in the temple, etc. V. 14. This may have been an entirely new experience with the man, who doubtless went there to worship; but Christ, seeing him, gave him the gentle but firm warning that a greater punishment should not befall him. See Matt. 12:45.

Told the Jews it was Jesus. V. 15. Probably through a divine motive, and not through a sense of duty to those who had charge of the keeping of the law, as has been suggested. The man does not reveal a treacherous nature.

V. Questions and Principles for Reflection and Discussion:

1. Christ took the initiative with the man, both at the pool and in the temple.

2. Did you ever gently but firmly warn a friend of his infirmity? Is it not a duty in view of this lesson?

3. Christ did not approve laxity in Sabbath observance; he condemned the obtuseness of the Jews who

failed to make proper distinction between legality and spirituality.

VI. Personal Application:

1. Shall we not pray that we may exhibit by our lives the gratitude that we ought to feel for benefits received?

VII. Assignment for the Next Lesson:

1. Find out all that you can about Philip and Andrew.

2. Read the parallel account of the Miracle. Matt. 14:13-23, Mark 6:30-46, Luke 9:10-17, John 6:1-71.

Galloway College, Bible Department.

FEDERATIONS STIMULATE BIBLE CLASS ORGANIZATION.

Mr. J. M. Way, our General Sunday School Board's field secretary for the Atlantic Division, containing ten Annual Conferences, has recently issued two brief bulletins which throw some interesting light on the effect federations have on the organizing of classes.

His "Atlantic Division Bulletin III, 1917," is as follows:

Number of Wesley Bible Classes enrolled up to December 31, 1915:

1. N. Carolina Conference.....	529
2. S. Carolina Conference.....	405
3. Florida Conference	401
4. Baltimore Conference	400
5. U. S. Carolina Conference....	363
6. Virginia Conference	325
7. N. Georgia Conference.....	206
8. Western Virginia Conference	203
9. S. Georgia Conference.....	159
10. W. N. Carolina Conference....	133

Atlantic Division3,124
Increase in 1916..... 713

Number of classes in Federations:

1. South Carolina	768
2. North Carolina	529
3. Florida	401

Total in Federations.....1,698

The three Federations have 54 per cent of the classes.

His "Atlantic Division Bulletin IV, 1917," is as follows:

Number of Wesley Bible Classes enrolled at Nashville during the year 1916:

1. North Carolina Conference....	141
2. North Georgia Conference....	95
3. Virginia Conference	87
4. Florida Conference	83
5. South Carolina Conference....	79
6. Baltimore Conference	70
7. South Georgia Conference.....	56
8. Upper S. Carolina Conference	42
9. W. N. Carolina Conference....	38
10. Western Va. Conference.....	22

Atlantic Division 713
New classes organized in the Federations:

1. North Carolina	141
2. South Carolina	121
3. Florida	83

Of the total increase in number of classes, 48 per cent was in the three Federations, these covering four Annual Conferences.

The four Conferences in the Atlantic Division that are covered by Wesley Bible Class Federations contain about 30 per cent of the church membership of the division; yet it will be noticed that these same Conferences have 54 per cent of the Wesley Bible Classes of the division, and for the year 1916 made a gain of 48 per cent of the classes enrolled from the entire ten Conferences of the division. Two Conferences of that division have more enrolled Wesley Bible Classes than they have Sunday schools. These Con-

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho peels off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking, and, of course, has no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

ferences are the Upper South Carolina and Florida.

We are not making figures for the Gulf Division yet, but we are trying to get ready to do so by organizing Federations and pushing the organization and enrollment of classes. Watch us grow a while before we enter the lists with Brother Way and begin to issue bulletins and make reports.—A. L. Dietrich.

THE KING BEATS THE WEEVIL COST \$1.50 AN ACRE

LET ME SHOW YOU

Mr. Farmer:—

Will you plant 5 to 50 acres if I prove you can reasonably expect One Extra Bale for every 5 acres, and seed cost to be \$1.50 an acre or less? And provided I also prove you can reasonably expect a Full Crop in spite of the weevil? I wish to send you Photo showing Size of Boll and 200 certified reports (many from your state) showing the King beating others by from 25 to 200 per cent.

T. J. KING, Richmond, Va.

Sample Bag (1/4 acre size) sent by parcel post for \$1.00. \$10.00 Suit Clothes Free if you will help me interest 10 farmers in the test row bags.

It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money. Advantageous rates; easy payment; profits to policy holders. And your Church is entitled to share in these benefits. IT IS UP TO YOU. For applications and particulars address HENRY P. MAGILL, Sec. and Manager, Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 214 Norton Building, Fourth and Jefferson, Louisville, Ky.

IS HE CRAZY?

The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Eubank Farms Company, 1223 Keystone, Pittsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. For eighteen cents to cover mailing expense, they will send you, prepaid, sample jar preserved figs, grown on the plantation.

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.

WANTED—A Methodist doctor, in city of 5,000 people, where three doctors have recently moved away. Splendid opportunity for right man. Hurry up.—Rev. W. W. Nelson, Deming, New Mexico.

EPWORTH LEAGUE DEPARTMENT

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

LESSON FOR FEB. 25: "THE DEPARTMENT OF HOME MISSIONS—WHAT IT IS AND WHAT IT DOES."—Isa. xxxv. 1-10.
(Taken From The Epworth Era.)

Suggestions To Committee.

This program is to be presented in the form of a presiding elder's institute, which is attended by preachers, Sunday school superintendents, lay leaders, and women from missionary societies from all over the district. Your members will represent these workers. Assign the parts early. Have a rehearsal thirty minutes before the League hour. Insist that the presiding elder shall put enthusiasm into everything he says. Urge that all replies be made with spirit. Let no one read his part. See that every one on the program listens intently to all the discussion. Your League can give this program effectively. Do it. If the presiding elder cannot remember all his questions, let him copy them on a separate sheet, refer to them, but ask eagerly. Arrange chairs on the platform before the service.

Program.

Sing "America" as the opening number. (Methodist Hymnal, No. 702).

Without announcement, have young lady arise after the opening song, announce the subject, and read the following quotations, naming their source:

"He does most to Christianize the world and to hasten the coming of the kingdom who does most to make thoroughly Christian the United States." (Dr. Josiah Strong).

"The issues of the kingdom of God in this generation are with America." (Prof. E. A. Steiner.)

"The evangelization of this country is, among human affairs, the mightiest factor in the world's redemption." (Dr. I. T. Tichenor.)

The leader here announces that the program consists of a presiding elder's institute for the district and calls

to the platform those who take part, announcing the name of the young man who plays the part of the presiding elder. When all have taken their places, the "presiding elder" will call the meeting to order, lead in prayer for home missions, then say: "I wish every worker in this district to be perfectly familiar with the work of the Department of Home Missions. Let us first have a report of how much money the Board invests in the work annually. Some minister here ought to know. Brother — (use name of a member), please tell us."

Young Man. "\$120,000."

P. E. "What need is there for home mission work as you see it? I'd like for a layman to answer that."

Young Man. "One very conclusive answer is that of the ninety-three million people in the United States, there are only twenty-two million who are members of our Protestant Churches. Fifteen million are Roman Catholic; two million are Jews. One million five hundred thousand will include all others claiming allegiance to any religious organization. That means that fifty-five million do not belong to any religious organization. Thirty-five million of these are above ten years of age."

P. E. "We know there are many foreigners in America, but does the Southern Methodist Church come in contact with them? I want a woman from some missionary society to answer that."

Young Woman. "One million foreigners live in Texas, 800,000 in Missouri, 175,000 in Kentucky, 175,000 in Louisiana, and 140,000 in Oklahoma."

P. E. "Have we a miners' problem in the South?"

Young Man. "Six hundred thousand miners live in the United States. There are great mining communities in at least four Southern States—Kentucky, West Virginia, Alabama and Oklahoma."

P. E. "Mr. — is especially in-

terested in the Negro problem of the South. What sort of task has the Home Board in that direction?"

Young Man. "There are about nine million Negroes in the South. The Negro problem is one of industry, education, and religion. The chief work to be done by white Christians is in the equipment of leaders for the ministry, for Bible teaching, for social service. The Negroes are almost without Sunday schools, and those they have are poorly conducted. The white churches have Sunday school demonstrators in great numbers, but they have nothing to offer their colored brethren. Last year the Board supported the Presidents of Miles Memorial College in Alabama, Mississippi Industrial Institute, Homer College of Louisiana, and Texas College, supported one teacher at Paine College, and held your summer institutes for Negro preachers."

P. E. "Some of you are vitally interested in the problem of the rural Church. Is Southern Methodism reaching the people in waste places far in the country, giving them adequate church life?"

Response. "Thirteen thousand congregations—not people—receive from our preachers service only once a month. One-half of our preachers in the country receive missionary aid because their charges fail to support them."

P. E. "What will solve this problem of churches closed three Sundays out of four?"

Young Woman. "In a report I read recently from Dr. Moore, of the Home Mission Board, it is said that there are fifty thousand laymen in Southern Methodism who should be used in our closed country churches. He means that these men should give their service in those churches. The Church at large needs to train men for that sort of work."

P. E. "I want a Sunday school superintendent to tell us if every child in our Southland is getting adequate opportunity to go to Sunday school."

Sunday School Superintendent (get your superintendent to take this part if possible). "There are six to seven million children of school age in the South who are not in Sunday schools because no one cares for their precious souls. There are ten million children in our country who are never in a Sunday school. I believe we ought to sound the note Paul sounded long ago: 'I seek not yours, but you.'"

P. E. "I have asked Mr. — to bring to you a list of the Conferences that are helped by the Board of Home Missions and give you an idea as to why that aid is needed."

Response. "There are forty Conferences in Southern Methodism. Of these, sixteen receive aid from the Board of Home Missions. Eight are in the Northwest and West, where there are very few Southern Methodists, and the Church is unable to support its ministers. They are the Columbia, Denver, West Columbia, Montana, New Mexico, Pacific, and sections of the State of Kansas. In four Conferences new territory has been opened. Our people there need aid to establish and maintain the Church. These are the East Oklahoma, Los Angeles, West Oklahoma, and West Texas Conferences. The Board is doing splendid work in the mountains of Kentucky, in the hill country of North Arkansas and West Virginia, and on the plains of Northwest Texas. Last year \$58,100 was expended in these sixteen Conferences."

P. E. "One of your workers told me a true and touching story of an experience a home missionary had in our mountains. I want you to hear it. Will you tell the Conference that story?"

Young Woman. "A home missionary at work in the mountains stopped at a cabin and told the story of the crucifixion to an old woman. At the close she asked: 'Stranger, do you say that happened a long while ago?' 'Yes,' he replied, 'almost two thousand years ago.' 'And they treated him that way when he'd come down fer nothin' on earth but to save 'em?' 'Yes.' The old woman was crying softly, and she put out her hand and laid it on his knee. 'Well, stranger,' she said, 'let's hope that hit ain't so.'"

P. E. "Fifty-eight thousand and one hundred dollars was expended on those sixteen Conferences. How was the remainder of the \$120,000 spent last year? — brings you a written report from the Home Board. We will hear that report now."

Response. "Missionaries are employed by the Home Board to do work among the following peoples in the South: Bohemians, Cubans, French, German, Indian, Italian, Mexicans, Negroes, slum work in New Orleans and St. Louis, and money is invested in the Textile Industrial Institute and

EAT LESS MEAT IF BACK HURTS

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

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

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

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

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Here's an opportunity to earn big money—\$6 to \$12 a day, with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straightforward no-shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introduce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soaps; 250 other light weight household necessities. **MAKE \$50 A WEEK EASY.** No experience necessary—we teach you how, give you the right start and help you make a success. Absolutely no limit to your earning power. We can use only a certain number of General Agents so get in touch with us at once. We furnish our representatives with a free automobile. Just send postal for particulars and money making offer. **AMERICAN PRODUCTS CO.** 8216 Third St. Cincinnati, O.

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THE NATION'S FUTURE
Depends Upon Healthy Babies
Properly reared children grow up
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Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

Mrs. Winslow's Soothing Syrup
Makes Cheerful,
Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today
and keep it handy

Sold by druggists throughout the world.

Sandy Valley Seminary. These expenditures, including cost of administration, total \$59,450"

P. E. "You heard mentioned the Textile Industrial Institute. Does any one here know anything about that institution? If so, please tell the Conference."

Response. "The institution is located in Spartanburg, S. C. Young men and young women are permitted to work in the cotton mills there one week and go to the institute to school the next. The Home Mission Board pays \$1,000 toward the support of this school annually. Pupils pay their board, but that is not sufficient for the operation of the school. There are eighty young people going to the school this year. I have a letter from one of the pupils there. Many such letters are available, but this one is short, and I want you to hear it. (Reads from copy made from Era:) 'I can truthfully say that the Textile Industrial Institute has brought me to the point where I stand today. I do not have any idea that I would have been in school anywhere if it had not been for the establishment of a school like this, where you can work your way through. I always had to work hard in my youth; I had to go to work when I was seven. I used to see other boys in school, but I did not have the chance to go. I would go about my work when a small boy and wish and hope that the day would come when I would have the opportunity of going to school. I was nineteen years of age and had not had the opportunity of going to any school except about five months to night school when this Textile Industrial Institute was founded. I started in as a grown young man, never having been to school any to amount to anything.

Some time ago I was greatly surprised when my teacher told me I would rank about the seventh or eighth grade. I thank God for this school.'

P. E. "How much interest does the Home Board take in the Mexicans living in the South?"

Young Man. "Most of our people do not realize how many Mexicans there are in our midst. Right now there are 400,000 of them in Texas. The Home Mission Board is putting more money into aiding them by building churches, establishing great schools where multitudes attend, settlement homes, and a well-rounded system of Christian institutions than in any foreign work in our country. Fourteen thousand dollars was expended thus last year. The work is prospering. These Mexicans are not afraid to attend Protestant churches here. Hundreds of them are being converted."

P. E. "Now, when your pastor asks you to subscribe on the assessment for home missions, be ready to name an amount that is worthy of the work, the Master, and yourself. Be sure that no one gives just because he wants to help put his Church in good standing, to have it said that Church 'paid out.' Rather give with understanding and thanksgiving for the opportunity, and back up your gift with unceasing prayer for the Christianizing of this country. This session will close with the singing of —. Let every one join in heartily."

Note.—If your League Conference has undertaken a share in some home mission work of the Church, as is the case in Florida and Texas, this will be a fitting time for your Chapter to do their part. The amount may be pledged and paid monthly or as the Chapter may decide. But no special fund

raised by the League relieves any Epworthian of responsibility for doing a part on the home mission fund of his Church.

MANY LEAGUERS START CONTEST.

The editor of the League page has letters from a number of chapters that have put on contests to increase the League membership. Don't let your League get behind. Get busy with some method in this great membership campaign. Write the editor at the close of February the number added to your League roll. Hurry; do your best! March will soon be here. Let the Leagues of the Little Rock Conference win 1,000 members during February.

Arkadelphia District Secretary On the Job.—Mr. James W. Workman is setting a pace for the secretaries of the Little Rock Conference. He has, with the help of Mr. B. S. Foster, Jr., organized another League at Friendship, on Brother J. F. Taylor's charge. He also promises to have each League in his district pay the chapter membership dues at once.

Friendship Organizes League.—On the first Sunday of February at 3 p. m. Mr. James Workman and Mr. B. S. Foster, Jr., held a devotional meeting with the young people of Friendship and explained the worth and workings of the Epworth League. After a very enthusiastic service, ten were given the pledge and the following elected officers: J. W. Ellis, president; Miss Ruth Stone, treasurer; Miss Gertie McDonald, secretary; Miss Nettie Fish, Era agent.

Hamburg Succeeding in Membership Campaign.—Mr. T. C. Hundley, the aggressive president of Hamburg League and also the district secretary for Monticello, writes that the campaign for members is gaining in interest and momentum. Cards have been printed with space membership application, and each member is given two cards and names of two people to approach and then report to the membership committee each week. The application cards filled out are presented with the applicants each Sunday night. If one fails to land the names another is asked to try them. They expect to get every young person in town into the League. The Hamburg League has an average attendance of about 75. Rev. S. C. Deen is a great League pastor and his family are great League workers.

Capitol View, Little Rock. — This League began the membership campaign last Sunday with the contest feature which promises remarkable results. The devotional meetings are helpful both spiritually and mentally. The social life of the chapter is wide-awake and attractive. The pastor, Rev. B. F. Musser, and the assistant pastor, Rev. Byron Harwell, are both great League workers. The popular pastor is a great favorite with the young people.

Chapter Membership Fees Paid To February 7, 1917. — The following Leagues in Little Rock Conference have paid their chapter dues: Pine Grove, Hamburg, Henderson Chapel, Asbury, First Church, Pine Bluff; Huttig, Tillar, Highland, First Church, Little Rock; Malvern, Jacinto, Nashville, Amity, Camden and Prescott.

The Number of Chapters Paid According to Districts.—Little Rock, 4; Prescott, 3; Arkadelphia, 3; Monticello, 2; Pine Bluff, 1. Secretaries and League president, we have been calling for the chapter dues for two months and have offered a prize to

the district paying in full for each chapter in its borders. Now let us quit playing and in our work show the world what we can do and will do. Out of 110 Leagues only 15 have paid. Whose fault is it? These dues should be paid in January. Are we to cultivate the habit of doing business after this fashion? Then we might as well stop the League work! It is not a matter of poverty, but indifference and negligence.

PRESCOTT LEAGUE.

The League at this place was organized some three months ago with the following officers elected for the ensuing year: President, Mrs. H. O. Giles; first vice president, Miss Lela Andrews; second vice president, Mrs. Walter Gresham; third vice president, Mr. Lee Marble; fourth vice president, Miss Alpha Morrison; secretary, Mrs. Nellie Neal; treasurer, Mr. Harold Thorburn; Era agent, Miss Amy Moore; corresponding secretary, Miss Agnes Johnson. We started our League with about 30 members, but have since gained quite a number more, making a total of 50 at this writing. A social was given at the church by the League some few nights past, and it was a success in every detail. Helpful talks were given by Prof. Marble, Mr. McKenzie, Mr. Calhoun and President Giles.

Our Conference dues have been paid and we hope to accomplish great things in the League this year. You will hear about us from time to time. —Agnes Johnson, Cor. Sec.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

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

SOMETHING NEW UNDER THE SUN
Allianceskin Pants
"Allianceskin" Pronounced "A Lion's Skin" Stronger Than
We Pay Express or Parcel Post Charges
Made As You Like Them. A new cloth—beautiful finish and texture. Can be worn for dress or work and the formula for weaving "Allianceskin" is our exclusive property. Wonderful value. Only \$1.00. We make suits to measure from \$7.50 up, and "Yearound" Raincoats at \$3.85. Just mail us your name and address and we will send FREE all our catalogs. Wanted for Spring and Summer, with real samples of clothes, illustrations, tape line, order blanks, etc. Biggest bargains you ever saw. Our prices save half. Satisfaction guaranteed. See all our references and with them Make Big Money. **PRODUCERS & CONSUMERS ALLIANCE** Dept. 280 Wholesale Tailors, Chicago

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The State School Song
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—if she could only get back her strength!
YES, then health would come back too. Her cough would disappear, her appetite would return, she would sleep soundly as she used to do.
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The services of our physician are yours without charge while taking NACOR.
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Send me "HEALTH AND HAPPINESS"
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I am troubled with _____

CHILDREN'S DEPARTMENT.

AT THE END OF THE DAY.

Bedtime, bedtime!

And oh, I hate to go!
And yet I'm in a hurry,
Because I want to so!

Bedtime, bedtime!

I hate to leave my play—
But think of all the stories
My mother's made, today!

Bedtime, storytime!

I put away each toy,
And run to let my mother
Undress her little boy!

Storytime, story time!

I shut my eyes up tight,
And listen to her stories—
'Tis such a dear delight!

Bedtime, storytime!

And cuddletime—all three!
And such a happy, happy time
It always is to me!

Mothertime, prayertime—

We put the stories by,
And I say "I lay me down to sleep,"
My mother dear and I.
—Minnie Leona Upton.

FAITHFUL LEO.

Nellie M. Leonard.

The sun beat down with hot rays upon the hay fields. It was making the once green grass into fragrant hay, which Grandpa White would stow away in his barn loft for old Brindle, Daisy, and Dolly, the horse, to eat next winter.

Marjorie and Ralph had chosen the tallest haycock for their playhouse. They worked busily until they had hollowed out a cozy nook upon the shady side. Then they went back to the farmhouse for some playthings.

"I wish you to amuse the baby for

a little while, Marjorie," said her mother. "I must finish the ironing this afternoon and sew some lace upon your new dress."

"All right, mamma," agreed Marjorie cheerily. "Ralph and I are playing house down in grandpa's hay field, and Beth shall be our baby."

"Do not play out in the hot sunshine," warned mother.

"Oh, our house is on the shady side of a big haystack," explained Marjorie.

"And the wild grape vine that climbs on the rail fence is near by and makes it seem cooler," added Ralph.

When they went back to their playhouse Marjorie carried Lillian, her prettiest doll, Ralph had a new book which his aunt had sent on his birthday, and Baby Beth hugged a plump Teddy bear. Grandpa's dog, Leo, trotted on behind.

"Poor doggy, it is too bad you can't take off your great coat," said Marjorie, as Leo threw himself down in the shade with his tongue lolling out. "Just see how he is panting, Ralph."

"I should think he would go swimming in the pond and get cooled," replied Ralph. "That's what I should do if I were a dog."

They played happily for a long time. Marjorie dressed her doll in its best silk gown, while Ralph read aloud from his story-book. Beth tumbled about in the hay, playing with Teddy. Leo stretched out lazily until he looked like a yellow fur rug, and took a nap.

By and by Marjorie said it was lunch time, and they ate the little frosted cakes which grandma had put into a paper bag for them.

It grew hotter as the breeze which had been cooling the hay fields stopped blowing. The sunshine did not seem as bright. Hazy clouds were gathering above the western hills.

Baby Beth cuddled her curly head upon one chubby arm and went sound asleep. Marjorie made her a little pillow of hay and laid Teddy beside her.

"Doesn't she look comfy and sweet!" she exclaimed.

Ralph looked up from his book. He had been away in a New York zoo, gazing at all sorts of wild animals.

"Oh, say, Marjorie!" he cried. "Gramp is going to get in a load of hay. See, Dennis has Dolly and the hay cart! Let's have a ride to the barn." Marjorie hesitated. "Baby is sure to sleep for an hour and nothing will hurt her," she decided. "I'll race you across the field."

Away they flew, while Baby Beth and Leo slept on.

It was great fun to tramp down the sweet-smelling hay as grandpa and the hired man tossed up great, heaping forkfuls.

Then all at once it grew dark and the wind began to blow. Grandpa trotted old Dolly, that he might get the hay into the barn before the rain came. Just as they reached the end of the lane, great raindrops splashed down and the thunder pealed loudly.

Suddenly Marjorie cried out, "Oh, Baby Beth!" In the excitement and fun she had forgotten her little sister under the haystack.

"Quick, mamma!" she called, running into the kitchen and catching her mother's hand. "Come with me and get Baby Beth. I'm afraid to go alone, because it's lightning."

Together they ran across the fields. Wild fears flashed through Marjorie's mind. Perhaps the hay might have

fallen in and smothered baby! Suppose, just suppose, that she had waked up and wandered down to the pond and been drowned!

Under the haystack, safely sheltered from the storm, they found Baby Beth. Her face was rosy with slumber, but her eyes were big and frightened and tears were rolling down her cheeks. In front of her, on guard, his great body protecting her from harm, was Leo, his shaggy coat dripping with rain. He wagged his tail and whined with relief when he saw baby's mother coming.

"Naughty Leo, wouldn't let baby dit out!" sobbed Beth.

Mrs. White wrapped the baby in a shawl she had brought and hurried home. Poor, frightened Marjorie followed closely, bringing Teddy and Lillian, whose lovely silk gown was spoiled. Leo ran on ahead, barking joyously.

Her mother did not need to scold penitent Marjorie.

"Old dog Leo was bettern' I was," she sobbed. "I never thought of the bad things that might happen to baby."



PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiseox Chemical Works, Patchogue, N. Y.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

I didn't even remember she was under the haystack till it began to thunder. I was just thinking about Marjorie White's good time, and I'm just as 'shamed as I can be. I'm glad Lillian's blue dress is spoiled. I'm glad I'm sopping wet. I ought to get cold and be sick a whole month, only I s'pose you'd have to take care of me."

Mother patted Leo's shaggy head, saying, "Faithful doggie!" Then she raised Marjorie's tear-stained face and gave her a forgiving kiss.

"Mamma is sure that the little girl will remember next time," she whispered gently.—Zion's Herald.

SEED

Hayes-Thomas Grain Co.

SIXTH and CENTER STREETS,
Little Rock, Ark.

Not the Biggest House in the Country,
But We Have a Large Number of Friends
Who Insist on High Quality Goods

BE PRETTY! TURN GRAY HAIR DARK

Try Grandmother's Old Favorite Recipe of Sage Tea and Sulphur.

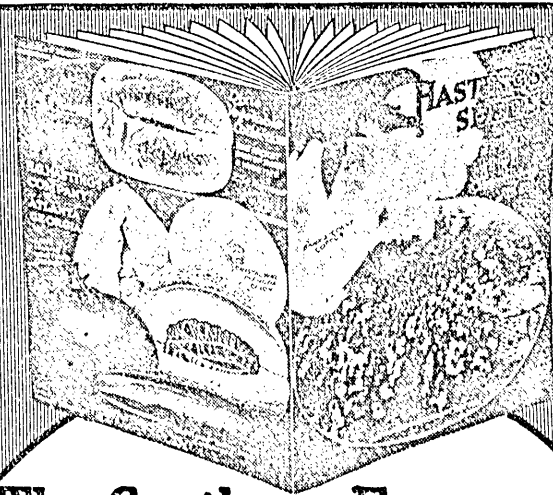
Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded; streaked or gray; also ends dandruff, itching scalp, and stops falling hair. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome.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

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

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 513 Main street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.



The Southern Farmers' Guide to Profitable Planting

We feel mighty happy to be able to offer this handsome new catalogue to every Southern farmer. It's the fifty-third book in a series that we've been issuing for 27 years, the contents of which have been so truthful, so interesting and so instructive that we have hardly been able to supply all the calls for them for the last few years.

And we're not only happy but also proud to submit to the South this brand new Hastings' Catalogue for Spring, 1917, because it's honestly and truthfully useful.

Its outside cover is beautifully done in rich colors,—is handsome enough to be framed. Its inside one hundred pages not only explain why Hastings' Seeds are always fresh, clean and especially adapted to Southern conditions, but are also chuck-full of valuable suggestions and interesting illustrations.

We'd like to send this book free to every progressive farmer in the Southern states. Write us for YOUR copy NOW, while you're thinking of it.

H. G. HASTINGS CO.,
Atlanta, Ga.

NEWS OF THE CHURCHES.

CHURCH EXTENSION, NORTH ARKANSAS CONFERENCE.

The executive committee of the North Arkansas Conference Church Extension Board is hereby called to meet at 9 a. m. Thursday, February 22, at the Marion Hotel, Little Rock, Ark. Let every application that is to go before the General Board be in the hands of Rev. H. E. Wheeler, secretary, Conway, Ark., before the above named date. If there is need for an application blank, write the secretary. The chairman does not have the blanks. Answer every question as accurately as possible. The facts are wanted, not guesses. Meet every requirement of the Discipline, if possible. You will thus increase your chances before the General Board.—J. M. Hughey, Chairman; H. E. Wheeler, Secretary.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Monk, Hutchinson, Hammons, Hively, Hundley, Baker Whaley, Rorie, Wilcoxsen, Harrison, Tucker of Jackson, Tenn.

First Church, Argenta (Wilcoxsen)—Good congregation at night. Good League. We are making the prayer meeting the center of the church.

Gardner Memorial, Argenta (Hively)—Good prayer meeting. Good services at both hours. Pastor full of optimism.

First Church (Hutchinson)—Good prayer meeting. Good congregation at morning hour. Nine additions.

Highland (Harrison)—Forty at prayer meeting; 223 at Sunday school. Good congregations.

Hunter (Rorie)—Very good congregations. Married two couples this week. Eight additions.

Pulaski Heights (Hundley)—Good prayer meeting. Very large Sunday school. Fifty boys present at morning preaching service.

Twenty-eighth Street (Baker)—Good prayer meeting and Sunday school. Brother Dickerson spoke at evening hour on "Brotherhood."

Winfield (Hammons)—Excellent prayer meeting; 75 men at Brotherhood meeting; a very spiritual meeting.

Asbury (Whaley)—Fifty at prayer meeting. Fair congregations. Three additions. Mr. Tucker, a convert of Burke Culpepper, spoke in the interest of a rescue mission for the city of Little Rock.

Dr. Monk—Quarterly conference on Bryant Circuit. Brother Spruce is making a very fine beginning, and the people are pleased with him. They have shown their appreciation by raising his salary \$100. Brother McGuyre

10 CENT "CASCARETS" FOR LIVER AND BOWELS

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

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness

has made an excellent start at Henderson Chapel, having large crowds at preaching services.

HOT SPRINGS METHODISM.

Waldrip (Central)—The greatest prayer meeting in the history of my ministry. Addressed the negro bishops on Thursday night. Preached to the Jews Friday night. Had two great audiences yesterday and the largest incidental collections in the history of the church. Good Sunday school and Epworth League. Had Bishop Shepard of the M. E. Church at the morning hour. He preached for me at night.

Duckworth (Park Ave.)—Very fine crowds at all services yesterday. One addition.

Hayes (Third Street)—Had a fine prayer meeting. The Epworth League was more largely attended and real, live work is being done. Sunday school doing good work. Congregations were good. Good class meeting.

Vaughan (Oaklawn)—I can't complain. Everything is moving on nicely. We had an average congregation at both services yesterday. Our League is alive and doing a fine work.

Duckworth—We have organized a teacher training class at the hour of our prayer meeting.—R. L. Duckworth, Secretary.

MOUNTAIN HOME STATION.

We take this manner of expressing our appreciation to the church for making possible the securing of such services that build up our church and get the lost saved, as we have just had under the leadership of Conference Evangelist W. B. Wolf of Gassville, Ark. We also wish to say that in the history of this Board, covering a period of twelve years, there has not been a man sent to us who was so able to command the entire interests of the church as he has. We consider him the strongest preacher coming to our pulpit.

In a ten days' meeting just closed he has forced the whole church forward. His ministry is from the pulpit, the street, and in the home. The church should keep such a man busy every day.—Signed by the Official Board. J. D. Milburn, President; J. J. Morris, Secretary.

HARTMAN.

We have an Epworth League recently organized, with good interest; prayer meeting, Sunday school and preaching services only tolerably well attended. It seems like the hand of God is resting heavily upon us in the way of sickness and deaths, but Bishop Morrison's gospel talk on the text, "As the eagle stirreth up her nest, so the Lord stirreth up them that fear him," causes me to think more seriously. Many of his talks still remain with me. Pray for us.—W. O. Arnold.

WHELEN CIRCUIT.

Almost every week I have been reading of some preacher being pounded. Pounds are all right, but sackfuls and boxfuls are better. Last Saturday evening the good people of Whelen Circuit gave us a surprise

FAYETTEVILLE DISTRICT. (Second Round.)

Gravette and Decatur.....	Feb. 25-26
Fayetteville.....	Mar. 4-5
Pea Ridge.....	Mar. 10-11
Springdale Sta.....	Mar. 17-18
Centerton.....	Mar. 24-25
Springtown.....	Mar. 25-26
Elm Springs.....	Apr. 1
Prairie Grove.....	Apr. 1-2
Gentry.....	Apr. 7-8
Rogers.....	Apr. 8-9
Springdale Ct.....	Apr. 14-15
Huntsville.....	Apr. 15-16
Viney Grove.....	Apr. 21-22
Lincoln.....	Apr. 22-23
Winslow.....	Apr. 28-29
War Eagle.....	May 5-6
Siloam Springs.....	May 12-13
Farmington.....	May 13-14
Green Forest.....	May 19-20
Osage.....	May 20-21
Berryville Sta.....	May 26-27
Eureka Springs.....	May 27-28
Berryville Ct.....	June 2-3

G. G. DAVIDSON, P. E.

JONESBORO DISTRICT. (Second Round.)

Jonesboro Ct., Forest H., Conf. 2:30	
Saturday.....	Feb. 17-18
Brookland Ct., Shiloh, Conf. 3:30.....	Feb. 18
Lake City, at Lunsford, Conf. 2:30	
Saturday.....	Feb. 24-25
Monette and Macey Ct., Leachville.....	Feb. 25-26
Jonesboro, First Church, Conf. 7:30.....	Feb. 26
Jonesboro, Fisher St., Conf. 7:30.....	Feb. 27
Jonesboro, Huntington Ave., Conf. 7:30.....	Feb. 28
Blytheville Ct., Promise L., Conf. 2:30 Saturday.....	Mar. 3-4
Barfield Ct., Clear L.....	Mar. 4-5
Trinity Ct., Bono, Conf. 2:30.....	Mar. 7
Nettleton and Bay, Truman.....	Mar. 10-11
Gilmore, etc., Whitton.....	Mar. 11
Marion.....	Mar. 17-18
Wilson.....	Mar. 18-19
Osceola.....	Mar. 20-21
Luxora and Roz., at Luxora.....	Mar. 22-23
Manila and Dell, at Dell.....	Mar. 24-25
Blytheville.....	Mar. 25-26
Harrisburg Ct., at Pleasant Valley.....	Mar. 31-Apr. 1
Harrisburg.....	Apr. 1-2
Marked Tree and Lepanto, at L.....	Apr. 7-8
Earle.....	Apr. 14-15
Crawfordsville.....	Apr. 15-16
Vanndale.....	Apr. 21-22

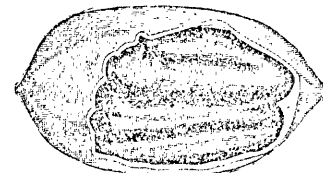
F. M. TOLLESON, P. E.

LITTLE ROCK DISTRICT. (Second Round.)

Mabelvale Ct., at Mabelvale.....	Mar. 3-4
Highland, p. m.....	Mar. 4
Austin Ct., at Austin.....	Mar. 10-11
Hickory Plains Ct., at Hebron.....	Mar. 17-18
Keo Ct., at Hundley's Chapel, 11 a. m. and 3 p. m.....	Mar. 25
England, p. m.....	Mar. 25
Tomberlin Ct., at T.....	Mar. 31-Apr. 1
Benton Ct., at Ebenezer.....	Apr. 7-8
Winfield Memorial, a. m.....	Apr. 15
Twenty-eighth St., p. m.....	Apr. 15
Lonoke, a. m.....	Apr. 22
Carlisle, p. m.....	Apr. 22
Pulaski Heights, a. m.....	Apr. 29
Forest Park, 3 p. m.....	Apr. 29
Capitol View, p. m.....	Apr. 29
Maumelle Ct., 11 a. m. and 3 p. m.....	May 3
Oak Hill Ct., at Spring Valley.....	May 5-6
Bryant Ct., 11 a. m. and 3 p. m.....	May 12
First Church, a. m.....	May 13
Hunter Memorial, p. m.....	May 13
Asbury, a. m.....	May 20
Henderson Chapel, p. m.....	May 20

DeVall's Bluff and Hazen, at Hazen May 26-27
Des Arc, p. m..... May 27
District Conference will convene at Hazen, 8 p. m., Wednesday, May 30.
ALONZO MONK, P. E.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.



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NEW EDITION FREE.

A practical guide showing how to bud pecans. Tells how to grow trees 12 inches in diameter by the end of the eighth year which yielded 400 pounds of nuts per acre. Trees, nuts, groves for sale direct without agents at attractive, reduced prices.

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

ONE EXTRA COPY FREE.

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WANTED—Insurance Agents to work in Arkansas east and south of Conway county for a combined liberal life and accident policy. The company is having wonderful growth, and our agents are reaping large rewards. For information address D. U. Cline, State Manager, Conway, Ark.

ARKANSAS SONG LEAFLET.

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

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