

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, MAY 3, 1917

NO. 18

BUT THE END OF ALL THINGS IS AT HAND; BE YE THEREFORE SOBER, AND WATCH UNTO PRAYER. AND ABOVE ALL THINGS HAVE FERVENT CHARITY AMONG YOURSELVES; FOR CHARITY SHALL COVER THE MULTITUDE OF SINS. USE HOSPITALITY ONE TO ANOTHER WITHOUT GRUDGING. AS EVERY MAN HATH RECEIVED THE GIFT, EVEN SO MINISTER THE SAME ONE TO ANOTHER, AS GOOD STEWARDS OF THE MANIFOLD GRACE OF GOD.—I Peter 4:7-10.

REMEMBER THE VETERANS.

With advancing prices of the necessities of life it is becoming harder for even those who have regular incomes to maintain themselves. Doubly difficult must it be for our veterans, the superannuated preachers, and for the widows and children of deceased preachers, to live on the little stipends which have been doled out to them. Some of them may be almost at the point of destitution, and yet are too modest or too sensitive to make known their straits. It behooves our presiding elders and pastors to exercise due diligence lest any of these wards of the church should suffer. Then it is eminently proper that our people of wealth put into the hands of these pastors not merely the amount of the assessment for the Conference Claimants, but a generous surplus for this time of leanness. Rev. T. F. Hughes, the Little Rock Conference agent for this sacred cause, should have many calls to receive gifts for the purchase of homes. Indeed, are there not men and women in each district who will donate houses and lands for this purpose? Consider this worthy enterprise and help it.

OUR REAL DANGER.

A man is not bad simply because he is rich nor good merely because he is poor. Some of God's worthiest servants of old were rich, as Job and Abraham. Many ranting demagogues, whose capital is ability to abuse the rich and stir prejudice, overlook the fact that George Washington was one of the greatest farmers and richest men in America in his day. Wealth in itself is neither moral nor immoral, but is characterless. The man who by sharp practices and unfair methods secures much or little property is immoral, and the man who selfishly and sordidly uses his wealth may be equally dishonest before God. It is probable that, all things considered, there is less dishonesty today in the acquisition of wealth than ever in known history. While the gospel of the Son of Man has not made all men Christians, nevertheless it has so permeated society that standards and ideals are higher. But have men who call themselves Christians ever been so supremely selfish in the spending of their money? The millions contributed to the promotion of Christianity seem magnificent, considered apart; but when the multiplied billions lavished on appetite and pride are taken into account the Christian and charitable contributions are not a tithe of a tithe. Relatively they are as the crumbs thrown to the dogs, and are virtually an insult to our Christ, especially when we boast of our religion and our liberality. When the poverty of the heathen masses is known the poverty of our poor is almost opulence; but when we read of bread riots in New York and are told that history never recorded such prodigality at hotels and cafes and on fashion and amusement, we think of Babylon and Rome in decline and of France when bejeweled fools feasted while peasants starved and the storm clouds of the Revolution were gathering. There is no blindness more dense than the blindness of the selfish and extravagant rich, and no hate more relentless than the hate of the hungry poor as they look upon the riotous revelry of the rotten rich. Our dangers from foreign war are small compared with the cataclysmic possibilities at home. God

did not make us to spend our all upon our bellies and our backs. If we persist in wasting his rich gifts on riotous living, he is under no obligation to protect and bless us. In criticizing the extravagance and carnality of New York, let us not forget to consider conditions nearer home to see if sin may not lie at our own doors. When we excuse ourselves from greater liberality on account of poverty, it may be well to read about Ananias and Sapphira.

ARE WE TRUE PREACHERS?

A child of seven years embarrassed her ministerial father by saying, "You are no really-true preacher; you don't talk Jesus." We denounce worldliness, and make people angry. We tell anecdotes, and amuse our hearers. But do we really hold up Jesus as the Lamb of God and point sinners to Him as their Savior? Heathen poets and philosophers of old could caricature folly, but they had no cure. Infidels, atheists, and cynics today in flaying wicked humanity can use epithets stronger than any Christian minister dares to employ, but they do not inspire to better living. Professional lecturers and platform artists can thoroughly amuse fagged and pampered audiences, but they cannot offer them life. The preacher who merely denounces or amuses has successful worldly competitors, but the man who can make it possible for tired and sin-sick humanity to see and know Jesus has no real rivals. By denouncing and amusing in the pulpit a preacher may gain a kind of reputation, become a seven days' wonder, and have a certain following, but so may the long-haired reformer or the faddist who is not a minister. The preacher who lifts up Jesus Christ will hide behind the Cross and not attract men to himself and build up an organization around himself, but will so magnify Christ that He will draw men to Him. A young preacher submitted to an older preacher a carefully written sermon for criticism. The older man said: "It is a beautiful oration, but has no saving power because Christ is not in it." The younger man tore his manuscript to pieces, changed his style, and is today a soul-winner. Let us as ministers of Jesus Christ present Him as the one altogether lovely, the one mighty to save.

FIXING FOOD PRICES.

Recalling our editorial of last week, our readers will be interested in the following message from Hon. D. F. Houston, Secretary of Agriculture: "No agency now has power to fix prices of food products. Have suggested that Congress confer power on the government to fix minimum and maximum prices if the emergency requires them. The object of a minimum price to producers would be to stimulate production of certain staple products by assuring farmers that these products would not be disposed of below a certain level which would give them a reasonable return and would not cause them to suffer loss in any event. This would have to be done under proper regulation. The shortage of important crops in this nation, the greatly depleted resources abroad, and the waste and destruction in Europe should cause a continuance of remunerative prices, but as an additional insurance to farmers, the power indicated ought to be vested in the government. It is not suggested that maximum prices be fixed to producers, but that power to fix such prices governing the distribution of products be given to the government to be used if necessary to control uneconomic speculation and manipulation in the handling of food products. It is of the first importance that no step be omitted greatly to increase the supply, especially of the great staple food products of the United States in every direction."

It is understood that bills have been introduced looking to government control of food and

prices. Unless this is speedily done we predict that there will be within thirty days bread riots in many cities. Scarcity, not abundance, has created an abnormal situation. Speculation and enormous purchasing by those who are able have lessened local supplies, and the poor may soon lack bread in the midst of plenty. This would be a disgrace and would comfort and encourage our enemies.

PRAY FOR PROHIBITION.

Hon. W. J. Bryan, our own Governor Brough, and many other governors and leaders in all departments of life are asking Congress to enact a law giving us national prohibition as a war measure. President Wilson is under the highest obligation to recommend it. We need the grain which goes into intoxicants and we need the brain which the intoxicants weaken and confuse. Russia led the way. Other nations have followed in part. Let us recognize the finger of God pointing to prohibition. Every reader should write to his Congressman and Senators urging action for prohibition as the duty of the hour. Now is the day of our salvation from this awful traffic drawing nigh. By petition to Congress and by prayer to God let us hasten the glad day of emancipation from the bondage of King Alcohol.

"CARNEGIE UNITS."

Occasionally some writer refers to the educational standards adopted by the authorities of our Church as if Mr. Carnegie had fixed the requirements for membership in the Conferences. The use of the term "Carnegie units" was not forced on the Church, but was voluntarily adopted simply because, after being introduced by certain colleges and organizations, the term came to have a definite meaning for the elements entering into the admission and graduation requirements of first-class colleges. By expressing the educational requirements for candidates for our ministry in terms of "Carnegie units," we merely use a brief term, well understood among school men, for more or less awkward circumlocutions. The term is purely technical, and is in no sense the dictum of Mr. Carnegie to our Church.

A PLEASANT PILGRIMAGE.

For thirty years I have heard the epic of Tulip, and again and again have purposed a pilgrimage, but hitherto have been let; but last Sunday evening the desire of my heart was gratified. Leaving Brother McKelvy at the Few camp ground, I proceeded by car to the home of Rev. J. E. Caldwell, saintly superannuate, near the historic village of Tulip. He greeted me with open arms and introduced me to the home where he had lived for forty-six years, a quaint old house formerly owned by Dr. Andrew Hunter. Brother Caldwell, who is deaf and almost blind, is in his eighty-fourth year, and, with his faithful wife, who yesterday was eighty-three, has spent the larger part of sixty-three years in this community. Sixty-six years ago to a day he was converted at the spot which he pointed out, and where he reverently knelt. There he was received into the church by Dr. Winfield, there was licensed, there began to preach, and there in 1853, when Bishop Andrew held the Annual Conference, he was admitted on trial. No wonder he loves the quaint old church with high windows, odd altar rail, and high box pulpit! No wonder the cemetery, where ashes of pioneer patriots, scholars, and saints repose, is a sacred place! Tulip, in Dallas County, on the gravelly divide between the Ouachita and Saline rivers, was selected nearly a hundred years ago as the village site for homes for those who farmed many miles distant. It soon became a center of wealth and culture. In ante-bellum days it sustained two flourishing schools, a military academy.

(Continued on Page 3, Column 3.)

Arkansas Methodist

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

DISTRICT CONFERENCES.

Paragould Dist., at East Side, Paragould, May 7.
Prescott District, at Mineral Springs, May 17.
Monticello District, at Eudora, May 17-20.
Arkadelphia District, at Oaklawn, Hot Springs, May 17-20.
Little Rock District, Hazen, May 30.
Fort Smith District, at Lavaca, May 30.
Pine Bluff District, at Stuttgart, June 28-July 1.
Camden District, at Waldo, July 6-9.
Batesville District, at Sulphur Rock, July 9.

PERSONAL AND OTHER ITEMS.

Rev. O. D. Langston of Crawfordsville is making plans for building.

Dr. J. H. Reynolds will deliver the literary address for the Ozark High School, May 11.

The annual meeting of the Arkansas Press Association will be held in Fort Smith, May 14-16.

The bishops of the Northern Methodist Church have had their annual spring meeting at Grand Rapids, Mich.

Last Sunday Rev. C. J. Greene of Hendrix College preached the closing sermon of the Benton High School.

President J. M. Williams of Galloway College will deliver the graduating address for the Leslie High School, May 16.

Last Sunday, at our First Church, Little Rock, Governor Brough addressed the Young Men's Bible Class at the Sunday school hour.

Rev. J. W. Nethercutt of Austin Circuit called last Friday and reported everything flourishing in his charge. He now travels in a Ford.

The working girls of New York, proposing to do "their bit," will eliminate beaux and moving picture shows at least five nights in the week.

Prof. J. I. McClurkin of Hendrix College delivered an address at Mt. View, April 22, and the closing address at the Greenbrier school, April 27.

Dr. James Thomas, Commissioner for Hendrix College, presented the endowment movement at First Church, this city, last Sunday morning.

In the interest of the Red Cross Society, Miss Margaret Wilson, daughter of President Wilson, appeared in a recital at Osceola, Ark., Monday night.

Last Friday one of our old subscribers, Mr. J. W. Johnson of Quitman, accompanied by Mr. Jackson of Little Rock, paid our office an appreciated visit.

Germany blockaded herself by going to war, and now blames us. Germany went to war with those who supplied her with food, and now blames us for her lack. Germany turns children's food into nitroglycerine, and now blames us because it isn't milk.—Westminster Gazette.

The date of meeting of the Epworth League

Board has been changed from April 27 to May 8. The meeting of the Board will be held in Dallas, Texas.

Dr. J. M. Workman of Henderson-Brown College was re-elected president of the State Sunday School Convention at its session at Pine Bluff last week.

Advised by his physicians to take two months of absolute rest, Bishop Atkins will spend the time as a guest in some of the hospitable homes of Dallas, Texas.

The United Mine Workers of Oklahoma are negotiating for the purchase of our old Spaulding College property at Muskogee, to be used for hospital purposes.

Rev. John B. Andrews, evangelist of Siloam Springs, has been in a great meeting at Fort Pierce, Fla., having had nearly four hundred professed conversions.

Rev. J. P. Lowry, who closed a good meeting at East End, Van Buren, last week, is ready for other engagements. His address is 708 East Seventh Street, Little Rock.

Dr. Felix R. Hill, for many years one of the leading pastors of our Church, died at Louisville, Ky., April 28. He had been president of Centenary College, Shreveport, La.

Mrs. M. A. Lowry, mother of Rev. J. P. Lowry, died at her son's home in Little Rock, Wednesday, April 25, at the ripe age of ninety-one, and was buried on the 26th at the old home at Hope.

President J. H. Reynolds of Hendrix College has been called to Washington, D. C., to a conference of college presidents to discuss plans for the proper training and utilization of students in connection with the war.

Rev. B. E. Mullins of Washington reports a fine quarterly conference on the 21st, and says that Rev. J. A. Henderson, the presiding elder, is beginning to move things in the right direction on Prescott District.

Looking across the sea, we have seen Britain transformed from the fat and flabby and slothful old grandmother of the nations, feeding on the pap of her colonies, into the Britain of old.—Irvin Cobb in the May American Magazine.

As he was returning from the Sunday School Convention at Pine Bluff, Rev. J. T. J. Fizer of Carlisle called. He is well pleased with his new charge and thinks it has great possibilities. He reported that the Convention was well attended and the program good.

The Garland County Sunday School Association recently passed strong resolutions of appreciation of the character and services of Brother Jesse C. Campbell of Third Street Church, Hot Springs, who passed away April 10. He must have been a truly good man.

Dr. O. E. Goddard of Galveston, Texas, has sent us strong resolutions passed by the Ministerial Association of Galveston, petitioning Congress to pass a law immediately prohibiting the use of grain or other food stuffs in making liquors during the continuance of the war.

On his return from Nashville, where he represented Meridian (Tex.) Junior College before the General Board of Education, Rev. A. D. Porter of First Church, Cleburne, Tex., called last Monday. He is an Arkansas man, a Hendrix College boy, who has made good in Central Texas Conference.

President Williams of Galloway College announces that Dr. Paul Kern will preach the commencement sermon, Rev. W. C. Davidson of Monticello District will preach the sermon before the Y. W. C. A., and Prof. G. W. Droke of the University of Arkansas will deliver the address to the Senior class.

"Grain for food, not drink!" says the Manufacturers' Record. "Millions of bushels of grain are being turned into alcoholic drinks. Every bushel thus used takes bread from the poor and lessens the world's supply of foodstuffs, while the product of the brewery and the distillery adds to the sorrows and sufferings of the world."

Garrett Biblical Institute, the theological department of the great Northern Methodist University at Evanston, Ill., offers special attractions for the summer quarter, which begins June 18. There will be courses in the principles and methods of religious education, with special reference to the Sun-

day school. Those who are interested should write for information to President Charles M. this Evanston, Ill.

Food Restrictions Make English Healthy.—In opinion of well-known London physicians, Londoners are becoming more vivacious and light of step, and, in general, more healthy as the result of food restrictions. There is a widespread display of cards in the windows of eating houses announcing that rigid economy is being practiced within.—Ex.

The April number of The Biblical Review, published quarterly by the Bible Teachers' Training School, New York City, is unusually strong and interesting. Some of its articles are: "Mysticism and Christianity," "The Gospel and Christianity," "The Gospel and Human Life," and "Jesus the Teacher." The subscription price is only \$1 a year.

At the special meeting of the Federal Council of Churches of Christ in America, to be held at Washington, D. C., May 8-9, President Wilson has been asked to speak, and President H. C. King, Dr. R. E. Speer, Dr. J. R. Mott, and Hon. Raymond Robins are on the program. Emphasis will be laid on the services of prayer which will precede the regular sessions.

Rev. Albert Deems Betts, pastor at Clio, S. C., and member of the South Carolina Conference, has been elected president of Paine College, Augusta, Ga. The new president of our school for negroes is a graduate of Wofford College, Princeton University, and Drew Theological Seminary, and has been a member of the South Carolina Conference for eight years.

If the war lasts beyond this summer, it will be the American farmer who will win or lose the war, who will overcome militarism and autocracy, or allow them to spread and control the world, ourselves included. The clear duty of the Nation is to guarantee the farmers a fair price for their crops when grown, and a reasonable supply of labor at harvest. The clear duty of the farmer is to raise food enough to win this war for democracy against Kaiserism.—Gifford Pinchot.

In many respects the German people have been more thoroughly enslaved by the Kaiser than the Russian people were by the Czar. For the Kaiser has enslaved the minds as well as the bodies of the German people. This is manifest by the character of the whole body of German literature of recent years, which not only has conceded the right of the military autocracy to rule and guide the destinies of the nation, but has glorified this as the most desirable form of government.—Cincinnati Post.

Much favorable comment is heard of the Arkansas Farmer's nomination for president of the November Constitutional Convention of Dr. John Hugh Reynolds, president of Conway's Hendrix College. He is a foremost educator of the South, broad minded and without isms, a logical thinker and forceful debater, and strong leader, and he has, through study and as a teacher possessed himself of a thorough knowledge of the most perfect State Constitutions now governing many of our States.—Arkansas Farmer.

In mobilizing the military forces and the industrial resources of the country our national leaders are learning valuable lessons from the experience of the European nations. This would be a good time to give the saloon in our country a final blow. If we are wise to follow and learn from the experience of the European nations we will put the saloon out of business as the first means of insuring victory. The lessons that come from the other side of the Atlantic are very plain and are very positive on this subject.—United Presbyterian.

Mr. H. B. Goodman, Galveston, Tex., has made a handsome gift to the library of the Southern Methodist University for the purchase of books dealing with Comparative Religions. In his letter accompanying the check Mr. Goodman, who is a loyal Methodist, said: "About the only defense that our blessed religion needs is 'The Wholly Surrendered Life.'" And it is his desire that young men going through this Methodist institution should see how flimsy and how false are the grounds upon which the attack upon Christianity from the side of Comparative Religions is based.

The western section of the Virgin Islands was transferred to the United States about the 10th of April. One naturally expects American enterprise to reach out to St. Thomas, St. John and St. Croix.

2th of April the American Bible Society as first grant of Scriptures to this newly ed territory. A parcel of Bibles was sent to Lutheran missionary working in St. Thomas, whose request was received through a Danish Lutheran minister in New York. The field of the American Bible Society grows, as the territories of our country extend, but it grows by its having a listening ear for all appeals.

The old saying that curses come home to roost must have occurred to some people in thinking of the eagerness of China to break with Germany. The words of Emperor William in charging his troops on their way to China to so act that the Chinese for a thousand years could never think of a German without trembling, the deliberate comparison of his soldiers to Huns and himself to Attila, followed by the humiliation, cruelties, seizing of territory and demands for indemnity, have not left pleasant memories in the minds of the Chinese people, and will not facilitate the reconstruction of German trade with China after the war is over.—Congregationalist.

In many of the mission fields the need and opportunity for women physicians is unparalleled. Medical women are the only ones who are permitted to enter the harems and zenanas of millions of women. "There are tens of thousands of sick women in the central and northern parts of India who would rather die than have a male physician attend them in sickness." And because there are no women in many large districts, they do die. In China, India and the Moslem World, the work that can be done only by the woman physician calls loudly for a great increase in the number of women giving themselves to this service.—Martin R. Edwards, in Missionary News Bulletin.

Three-fourths of the one hundred and sixty-four millions of the inhabitants of Russia are engaged in agriculture. The bulk of the nation is peasant, bred to the soil and for the most part illiterate. Even when they migrate to the cities they change but little. The peasant of today plows with the same implements used by his remote ancestors. Only in the newer districts that are being opened to agriculture is American farm machinery used. Siberia, for instance, is called the Russian America. The go-ahead peasants migrate to Asia, and electric lighted towns are growing up there in true American fashion. With the abolition of vodka the peasant's mind began to work, the part he has had to play in the war has aroused him still further, and the revolution means the beginning of a greater development.—World Outlook for May.

Last Saturday, in the company of Dr. J. M. Workman of Henderson-Brown College, the editor went out to Princeton and spent the night in the hospitable home of Rev. and Mrs. J. H. McKelvy. The parsonage, a big, roomy structure, is one of the oldest houses in this historic town. Sunday morning and afternoon were given to a Sunday school rally for the Princeton Circuit at the Ben Few Camp Ground, about three miles southwest of town. Dr. Workman at 11 o'clock delivered a strong, suggestive address on Christian Education, including both the Sunday school and the college. At 2 o'clock the editor talked on "Our Missionary Opportunity in China." In the meridian interval a bountiful dinner was served on the ground. It was enjoyed by the school man and the editor, who are now living on war allowance. The attendance was fair, but considerably reduced by the prevalence of measles, mumps, and smallpox in several neighborhoods. At night the editor preached to a large, but belated congregation at Tulip. Brother McKelvy, with his characteristic energy, is leading every good movement in this splendid old circuit. This rather sparsely settled but attractive portion of Dallas County is noted for the high character of its people and their interest in and loyalty to the church. It was a great pleasure to meet them and to visit in this historic section of our State.

THE AMERICAN RED CROSS.

In war the American Red Cross cares for our sick and wounded soldiers and sailors, manages hospitals, buries the dead and sends messages to relatives. The Japanese Red Cross has 2,000,000 members and an endowment of \$13,000,000. Canada has 650,000, but we have only 300,000 members. The Red Cross needs and should have the moral and financial support of the whole American people. One may become an annual member by paying \$1,

and by paying \$2 may in addition receive the R. C. Magazine and button. Every one who reads this and believes in humanitarian work should make a check for \$1 or \$2 payable to American Red Cross, and send it to Mrs. H. M. Bennett, 217 Louisiana Street, Little Rock. Do it now, and ask others to join you.

OUR BISHOP.

Having been assigned to our two Conferences, Bishop E. D. Mouzon is our own Bishop for this year. He was almost a stranger to Arkansas when he came to hold the North Arkansas Conference last fall, but he impressed that Conference with his strong preaching, fair rulings, careful consideration, and dignity of character, and was himself favorably impressed with the personnel and work of the Conference. He is no longer a stranger, but will be welcomed as a friend and a wise presiding officer. Because of his charming personality Bishop McCoy, who had three times presided over Little Rock Conference, was desired by all; but the reputation of Bishop Mouzon has prepared this Conference also to give him a hearty welcome and to expect a profitable presidency. We give him the keys to our State and trust that he will find it possible to spend much time itinerating among us. The North Arkansas Conference is to meet November 28, at Helena, and the Little Rock December 5, at Arkadelphia, two of our strongest churches in two of our best towns. We look forward to these sessions with happy anticipation, and assure Bishop Mouzon of our fullest co-operation.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.	
Batesville Dist., B. L. Wilford, P. E.....	38
Booneville Dist., J. H. O'Bryant, P. E.....	21
Conway Dist., James A. Anderson, P. E.....	65
Fayetteville Dist., G. G. Davidson, P. E.....	152
Fort Smith Dist., J. K. Farris, P. E.....	40
Helena Dist., W. F. Evans, P. E.....	74
Jonesboro Dist., F. M. Tolleson, P. E.....	98
Paragould Dist., J. M. Hughey, P. E.....	12
Searcy Dist., R. C. Morehead, P. E.....	28
Total	528
Little Rock Conference.	
Arkadelphia Dist., B. A. Few, P. E.....	48
Camden Dist., J. A. Sage, P. E.....	43
Little Rock Dist., Alonzo Monk, P. E.....	52
Monticello Dist., W. C. Davidson, P. E.....	49
Pine Bluff Dist., W. C. Watson, P. E.....	39
Prescott Dist., J. A. Henderson, P. E.....	33
Texarkana Dist., J. A. Biggs, P. E.....	47
Total	311

ARKANSAS METHODIST COLLECTION.

Little Rock Conference.	
Amount due, 1917.....	\$2,000.00
Amount previously reported.....	\$1,973.85
Amounts received since then:	
April 26—Washington	5.00
April 28—El Dorado Circuit.....	8.00
May 1—Thornton	8.00
Total	\$1,994.85
North Arkansas Conference.	
Amount due, 1917.....	\$2,000.00
Amount previously reported.....	\$1,017.00
Amount received since then.....	0.00
Total	\$1,017.00
James Thomas, Treasurer.	

HENDRIX ENDOWMENT.

On to \$500,000!
We are succeeding. My brethren of the ministry, we have not been adversely affected by war conditions. The fact is our people are more prosperous than ever before. The question before us is to save our people from the consequences of too much prosperity. Do not permit calamity howlers to affect you. Business was never so prosperous as now. Farmers were never so fortunate in our history as now. Everything is bringing record prices.

I cannot imagine any man or woman in our State with Methodist principles hesitating to invest now in Christian Education. World conditions make it necessary to strengthen Hendrix College. We

shall be held to account by present and future generations, to say nothing of the issues of the Judgment, for the results of this campaign.

Dr. Johnston, the steady stepper of the North Arkansas Conference, is heart and soul at the great task. W. B. Hubbell is a hard worker and a fine producer. H. F. Buhler is a wonderful business getter. Pray for the Hendrix team. We are all at work. Where we find presiding elders and preachers enthusiastic, we have no very great trouble in securing pledges.—James Thomas, Agent.

THE SUBSCRIPTION CANVASS CONTINUES.

New subscriptions and helpful letters are received every day. The Jonesboro District Conference, in session at Harrisburg last week, adopted resolutions looking to the completion of its campaign in May. This will require close personal work on the part of each pastor, but it will be abundantly rewarded. As pastors present the paper, they become better acquainted with their members, and learning their character, are able to meet their needs. Some pastors will not discover their members till this canvass is made. Let it be pushed to completion in all the districts.

BOOK REVIEWS.

The Young Folks' Book of Ideals; by William Byron Forbush; published by Lothrop, Lee & Shepard Co., Boston; price \$2.00.

This book is different. With little reference to orators, statesmen, and soldiers, fine ideals are presented and lofty aims unfolded and illustrated. In an entertaining way the author has told what young people from twelve to eighteen need to know. He writes in a cheerful tone about things worth while. Remembering that which bored him when a boy, he avoids it and compels attention. He argues that life is good and emphasizes its important elements. He seeks to explain some of the difficulties and problems which young people must face. He endeavors to be practical and useful. The choice of a vocation and the value of training are discussed. If parents will read the book and then put it into their children's hands, there will be a better mutual understanding. It is a big book packed full of information and inspiration.

If our colleges only reached the rich and yet succeeded in training them to right thinking, and as supporters of our Baptist teaching, they would do us a good work. But they reach the poor as well as the rich. We know that our Ouachita has helped many poor boys and girls in their struggles.—Baptist Advance.

A PLEASANT PILGRIMAGE.

(Continued from Page 1.)

emy for boys and a seminary for girls, manned with strong teachers from the colleges of the East, and was patronized by students from several States. Many of our leaders in Church and State were educated there. The church was strong. The present house was built seventy years ago, and for that day in a frontier community was a fine structure. Annual Conferences met there in 1853 and 1862. After the Iron Mountain Railroad was built and Malvern founded on one side, and a little later the Cotton Belt was built and Fordyce established on the other side, business waned and leaders departed. Now there are only two stores, a fair school house, the Methodist and Presbyterian Churches, and a dozen dwellings. A few big, old houses stand deserted, mute reminders of former days. Some of the farms have been abandoned and are overgrown with young trees. With fertile soil, fine range, and healthful surroundings, this country, including a large part of Princeton Circuit, will again attract farmers and stock raisers and may enter upon a new era or prosperity. With good gravel everywhere, fine roads are being made, and automobiles are in evidence. While the people who remain have been somewhat discouraged because of the period of retrogression, they now are taking heart and are ready for agricultural, educational, and church progress. A consolidated rural school could flourish there, and the former glory might measurably be restored. Having preached to a fine congregation, I spent the night at the home of Brother Caldwell, and strengthened in spirit by the sojourn with these holy and happy saints, I departed early Monday for Carthage, feeling well repaid for my pilgrimage to Tulip.—A. C. M.

CONTRIBUTIONS.

NEWS FROM NASHVILLE.

The executive committee of the Laymen's Missionary Movement M. E. C., S., met at the Hotel Tulane at 10 a. m. April 30, 1917. Present: J. R. Pepper, chairman, E. H. Rawlings, field secretary, A. C. Tipples, office secretary, R. F. Burden, F. M. Daniel, P. H. Enochs and W. Erskine Williams. The field secretary made his report and the chairman appointed Williams, Enochs and Daniel as committee on findings.

R. S. Murger's resignation as a member of the executive committee was accepted and J. E. Edgerton was elected to fill the vacancy. August 17, 1917, was set apart as Laymen's Day at Junaluska Missionary and Workers' Meeting, at which time all the conference and district lay leaders are urged to be present.

The following telegram was sent to the President of the United States, also to Speaker Clark and to Vice President Marshall:

"Whereas a state of war exists between our beloved United States and Germany and our sons and neighbors are being called to the colors;

The Executive Committee of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, in session in the city of Nashville April 30, adopted the following resolution:

Resolved, That while we desire our sons to do their duty to their country and humanity fully and freely, we earnestly pray you to grant the nation the protection afforded by nation-wide prohibition and to protect our sons from the gamblers and lewd women who follow the camps of the armies.

(Signed) J. R. Pepper, Chairman.

E. H. Rawlings, Sec'y.

A memorial to General Conference asking change of Paragraph 44 of 1914 Discipline so as to read 8 delegates (instead of 4) from each presiding elders's district, was adopted. The Bishops appointed four, Bishops Denny, Murrah, Lambuth and Dr. J. M. Moore to pass on applications and recommendations of ministers to be made chaplains in the United States Army. All applications should be sent to Dr. Moore at Nashville, Tenn., 810 Broadway.

Dr. E. H. Rawlings resigned as field secretary of the Laymen's Missionary Movement and W. B. Beauchamp was elected general secretary.—F. M. Daniel.

THE SUPERANNUATE CAUSE AS OTHERS SEE IT.

I desire to mention a few thoughts given by others, which will possibly have a better impression upon the minds of our readers than anything I might say on the superannuate question. These are my sentiments, however, and I trust that you may make them yours.

Bishop Walden of our sister church said: "In 1889 I stated three things: First, the sacred duty of the church to furnish superannuates with 'a comfortable support'; second, that their right to such a support was as just as that of the pastor, the presiding elder, or the Bishop; third, that, for these reasons, the superannuates should have a pro rata share of the amount raised for pastoral support." I trust that our presiding elders and pastors may, in a measure, see the situation as our great Bishop Walden saw it, and govern themselves accordingly. This would look "good" to our superannuates.

Bishop McIntyre said: "I am deeply interested in all our church work, but in my thirty years' pastorate this was always first—the Retired Preachers' Fund. If we forget them, God will forget us." I wish all of our readers would say, "Lest I forget, and lest God may forget me, I will subscribe to the superannuate cause now."

Hear the words of another great and successful man in the ministry: "Every Methodist owes much to the Methodist preacher. Some of us owe all that we are religiously to some preacher who today is having a few dollars doled out to him each year in return for the very best of a whole life given to the church. For pride's sake we should be ashamed; for love's sake we will not allow it. The whole church hears the call, for it comes from every quarter of the world-wide field; the whole church must heed the call, for these are her own, who have helped to make her what she is."

Are these soul-stirring words from the consecrated men not enough to make the hair on the head of every Methodist in our Conference push off his hat, pass it through his congregation and have it filled to the brim for the better support of our veterans of the Cross? Let me hear from somebody.—T. F. Hughes, Field Agent.

BOARD OF EDUCATION.

The Board of Education of our church held its annual meeting in Nashville, April 25. In the absence of the president, Bishop E. E. Hoss, and the vice president, Bishop James Atkins, Bishop John C. Kilgo was elected the presiding officer for the session.

The year ending March 31, 1917, was one of great educational activity throughout the church. There were enrolled in our schools \$19,649 students, as against 18,201 the year before. There was collected \$280,757 on the assessment for education, as against \$254,273 the previous year. The total assessment for education was increased by \$15,012. There was added to the total endowment and to the amount invested in buildings, grounds and equipment \$778,568. In more than thirteen States active campaigns have been carried on, or are now under way, to secure funds for the colleges of these States. The connectional universities also have been active. Emory University has ten commissioners giving their full time to securing funds, operating in the States east of the Mississippi, while Dr. C. S. Wright and others are leading the campaign for Southern Methodist University west of the Mississippi.

Of the ninety institutions sustaining relations to this Board, sixty-six are in debt. The debts of individual institutions range from \$1,200 to \$232,000, the total aggregating \$1,840,101. The total debt was increased during the fiscal year 1914-15 by \$300,000, and during the year 1915-16 by \$400,000. In 1915-16, in the case of thirty-five institutions, current expenses exceeded the annual income, the total deficit amounting to \$90,215.

To carry forward the educational work of the church with reasonable success for the next five years it will be necessary to secure for our schools, colleges, universities, loan funds, and for the Board not less than \$10,000,000.

Sometimes we hear it said that the church is trying to conduct too many schools. It is suggested that some of them should be eliminated and others consolidated. It is certainly true that the number of schools had grown

quite large before the church, or even the leaders of the church, realized the extent of the cost of maintaining them. We are frequently told that we have too many schools, but that the fittest will survive and the rest die. Not for one moment can the church afford to commit itself to the policy of the survival of the fittest. Such a policy would serve to engender and to perpetuate bitterness and strife throughout the entire church. If it is true that we have too many schools—more than we can care for—then it is the part of wisdom for the General Conference to create an agency by which superfluous ones may be either eliminated or consolidated in a purposeful and statesmanlike way.

In this connection it might be well to call attention to the extent of the service which each class of institutions is rendering to the church and the public. In the two universities there were enrolled for the year 1915-16 1,279 students; in the twenty-nine colleges, 7,258; in the twenty-four junior colleges, 4,623; in the thirty academies, 5,553; in the three mission schools, 290.

To aid in meeting the educational situation it was suggested that the Board consider securing from the General Conference of 1918 the following action: (1) The designation of a definite minimum sum as required to meet the needs of education for the quadrennium, and that the church be requested to contribute said sum and the educational forces authorized to collect it; (2) a statement of what part of the whole amount named should be received by the universities, what part by the schools and colleges, what part by the Board of Education, and what part by the Ministerial Loan Fund; (3) providing for an agency for apportioning to each Annual Conference the amount of the whole sum to be secured, and to each institution the amount which it should receive; (4) providing for an agency whose duty it shall be to eliminate or combine superfluous schools in case it appears that such action is necessary; (5) providing for an agency under whose general superintendency an educational forward movement shall be conducted. The Board decided, however, that it was not wise to ask the General Conference to inaugurate such a campaign.

Appropriations totaling \$20,000 were made to the following white schools: Sloan-Hendrix Academy, Stamford College, Mississippi Conference Training School, Seashore Camp Ground School, Weatherford College, Cherokee Junior College, Hiwassee College, Young Harris College, Mansfield College, Downing Industrial School, Flat Rock High School, South Georgia College, Coronal Institute, Weaver College, Rutherford College, Ferrum Training School, Southern College, Reinhardt College, Morris Harvey College, Columbia Junior College, Textile Industrial Institute, and Sandy Valley Seminary.

To negro schools the following amounts were appropriated: Paine College, \$10,000; Lane College, \$2,000; Haygood Industrial College, \$400; Homer College, \$200; Holsey Academy, \$200; Helena B. Cobb Institute, \$100. Total, \$12,900.

Some other items of appropriations were: Theological schools, \$13,423.54; Educational Commission, for expenses, \$1,000; Department of Ministerial Supply and Training, \$4,000; balance on lawyers' fees, including interest, \$2,650.—Report.

BOARD OF TRUSTEES.

The annual meeting of the Board of Trustees of our church was held in Nashville, April 26. The report of Dr. John R. Stewart, secretary-treasurer of the Superannuate Endowment Fund, gave the following items of information concerning the record for the year ending March 31: "The total receipts for the year were \$109,267.10. Deducting loans returned and sundries, the sum of \$63,404.55 remains, showing the growth of the fund during the year. Of this latter amount, \$34,372.54 has been received from assessments on Annual Conferences, which is an increase over last year of \$5,733.19. One thousand dollars has been paid in on the annuity account, with a recent promise of three thousand more. Other sums received worthy of mention are: A donation of \$1,000 from 'a friend,' a bequest of \$1,000 from the late R. W. Millsaps of Jackson, Miss., and a bequest of \$500 from the late G. A. Weaver of Thomaston, Ga. The net increase in the item of loans and cash in bank is \$43,058.19. Cash assets, consisting of loans, cash on hand, and accrued interest, amount to \$421,676.90; total assets, \$521,397.90. Disbursed to Conference claimants in the Annual Conferences, \$11,176, which represents three-fourths of the net income from the fund. The resources April 1, 1917, were: Cash in bank, \$12,069.64; loans in force, \$394,066.66; notes receivable, \$29,362.25; subscriptions unpaid, \$11,858.75; accrued interest, \$15,540.60; assets not realized on, \$58,500. Total resources, \$521,397.90."—Report.

METHODISM IN ARKANSAS AND LITTLE ROCK.

(Published by request of Winfield Brotherhood, before whom it was read by Geo. Thornburgh, April 20, 1917.)

In 1815 the Tennessee Conference embraced, besides the territory east of the Mississippi River, what is now Missouri and Arkansas. In October, 1815, the Spring River Circuit was made a part of the Missouri District and left to be supplied. This was the first appointment in Arkansas. This circuit embraced all the territory now in this State. Arkansas, at that time, was not even a territory, and Missouri was not a State. Spring River Circuit was made a part of the Missouri District. The circuit was supplied by Eli Lindsey, a local preacher, who lived on Strawberry River, near the mouth of Big Creek. This information I obtained from a letter by Rev. Horace Jewell in the Western Methodist, some two years ago.

(Allow me to say parenthetically that I was reared in the vicinity where Eli Lindsey lived, and it was at Old Shady Grove, Lawrence County, near the mouth of that same Big Creek, in August, 1863, that I gave my heart to God, and shortly after joined the M. E. Church, South, at Smithville.)

In 1816 that portion of the Tennessee Conference west of the Mississippi River was organized into the Missouri Conference, and two circuits in the Missouri Conference covered the State of Arkansas, Spring River Circuit, north of the Arkansas River, and Hot Springs Circuit, south of the river.

The first presiding elder's district in Arkansas was formed in 1818 and called Black River District, with four circuits, to-wit: Spring River, Arkansas, Hot Springs, and Mount Prairie. In 1836 the entire territory in Arkansas was organized into the Arkansas Annual Conference, and its first session held at Batesville. Arkansas was admitted into the Union as a State

the same year. Among the number received on trial that year was Andrew Hunter, who became one of the greatest men and most influential preachers that ever lived in Arkansas.

In 1854 the Ouachita Conference was organized. The name was changed to Little Rock Conference in 1866.

In 1870 White River Conference was organized, taking the eastern half of the Arkansas Conference.

The General Conference of 1914 consolidated the Arkansas and White River Conferences and named it the North Arkansas Conference, leaving the State covered by the North Arkansas and Little Rock Conferences.

In 1819 Arkansas was made a territory and the seat of government was located at the Arkansas Post, which is on the Arkansas River in Arkansas County.

In 1820 the citizens of the village of Little Rock petitioned the legislature to remove the seat of government to Little Rock, and as an inducement offered to build a court house and a jail. In October, 1820, the Legislature, in session at Arkansas Post, passed an act removing the seat of government to Little Rock, on condition that Pulaski County would build a jail not to cost over one thousand dollars and a court house to cost not more than four hundred dollars, which conditions Little Rock met and gained the capitol. The jail was more important than the court house. Liquor was then sold without license or restriction, which may account for the importance of the jail.

The first Methodist Church house in Little Rock was a vacant shanty at a place called "The Point of Rocks," which was near the river at the foot of Rock street. That was in 1831. In 1832 services were held in a warehouse at the southeast corner of Markham and Louisiana, where the Capitol Hotel stands. In 1833 the Little Rock Circuit was formed and a church house began on Cherry street, between Main and Louisiana. This house was the first brick church ever built in Little Rock or Arkansas. Work was slow, and this house was not completed until 1836. It was known as Cherry Street Church. I worshipped in this building when Andrew Hunter held a service in it in 1871. The location is now 114 and 116 West Second street. The streets running east and west were named then, instead of numbered. They were as follows: Elm, Markham, Cherry (Second street), Mulberry (Third), Walnut (Fourth), Orange (Fifth), Elizabeth (Sixth), Chestnut (Seventh), Hazel (Eighth), Holly (Ninth), Caroline (Tenth). Rock to Gaines and the river to Tenth street were the corporate limits of the town in 1832.

The charge grew to sufficient importance in 1836 to make it a station. It was composed of 36 white and 45 colored members. The father of Judge W. C. Ratcliffe was the preacher in charge. The M. E. Church then had in the entire State 2,042 white, 423 colored, and 1,225 Indian members. Andrew Hunter was the pastor of First Church in 1845, when there were 66 white and 141 colored members. The large number of colored members is explainable by the fact that there were no negro churches, and the negroes joined the white churches. It can be said to the credit of the Methodists in Arkansas, and in fact all over the South, that prior to the war between the States the negroes were well cared for religiously. They were given seats in a designated part of

every church, and their spiritual interests carefully looked after.

The good women of our First Church organized, about 1869, what they called "The Flower Society," and began the accumulation of funds with which to help build a new church house. After ten years of serving and saving they had money enough to buy the ground, and in January, 1869, they, with only their own money, purchased the ground on which the church stands at Eighth and Center streets.

A commodious brick building was erected in 1879. This house was destroyed by fire December 25, 1895. The present Sunday school wing was built in 1896, and on August 16, 1899, the corner stone of the present magnificent house was laid by Dr. J. E. Godbey, assisted by Dr. Andrew Hunter, Rev. James Thomas, and Rev. A. O. Evans. It was my pleasure to be one of the Building Committee.

In 1868 there was a real or fancied need of another church in Little Rock, and Rev. B. O. Davis, who was doing missionary work in this section, organized what is now Winfield Church, at the residence of W. H. Feild, 811 Scott street. They had their plans made to build on Tenth street, between Louisiana and Center, and proceeded so far as to have the corner stone prepared. This stone is now in the possession of the Feild family, at 811 Scott street. For some reason the congregation did not build at the place proposed, but occupied a vacant store house on the northwest corner of Tenth and Spring streets, which they called Ratcliffe's Chapel. The congregation occupied this store house until 1871, when they built at Twelfth and Spring streets.

Tradition has it that this church had its inception in a spirit of resentment to the introduction of an organ in First Church. There was much opposition to "manufactured music" at that time, and as late as 1867 the Little Rock Conference passed a resolution expressing disapproval of "choirs and instruments of music in churches, believing that they tend to formality in worship, and the destruction of congregational singing."

It is a very remarkable fact that the preacher who founded this church now worships at its altar, the Rev. B. O. Davis, for whose comfort a special chair has been placed in front of the pulpit by the Board of Stewards.

Rev. Josephus Loving succeeded Brother Davis, and under his leadership a neat frame church was erected at the southeast corner of Twelfth and Spring streets. It was named "Spring Street Methodist Episcopal Church, South." In the new house of worship the church entered upon a period of prosperity. Rev. Mr. Loving was succeeded by H. H. Watson, who served three years; S. N. Burns, one year; Alonzo Monk, four years; C. F. Evans, one year; A. R. Winfield, four years; E. N. Evans, two years. At that time the congregation desired a better location. A negro congregation owned the lot at Fifteenth and Center streets, and in 1884 they traded their lot to the congregation of Spring Street Church for the house at Twelfth and Spring. A. D. Jenkins, for one year, followed E. N. Evans as pastor. The present chapel was built, and plans made for the auditorium. It was called "Fifteenth and Center Streets M. E. Church, South."

In the fall of 1887 A. O. Evans was appointed to the charge, and reappointed in 1888. It was under his leadership that the main building was erected. On May 19, 1889, it was for-

mally opened by Dr. (now Bishop) E. E. Hoss preaching the sermon. It was christened the "Winfield Memorial Methodist Episcopal Church, South," in honor of the Rev. A. R. Winfield, a former pastor, and one of the leading divines of Arkansas Methodism. It was dedicated June 4, 1899, during the second pastorate of A. O. Evans. Dr. Hunter, at the age of 84, preached the sermon.

The parsonage was bought January 31, 1901, of Thomas Darragh and Jacob Niemeyer, for \$4,500. This was under the pastorate of Rev. James Thomas, and the chapel was enlarged under his administration.

The names of the pastors since A. O. Evans' first two years are as follows:

R. R. Moore, 1889-1890, two years.
E. N. Evans, 1891, one year.
J. M. Hawley, 1892, a few months.
J. F. Follin, 1892, one year.
Andrew Hunter, 1893, a few months.
Horace Jewell, 1893, one year.
James Thomas, 1894-95-96-97, four years.
A. O. Evans, 1898, one year.
A. M. Trawick, 1899, one year.
James Thomas, 1890-91, two years.
T. Y. Ramsey, 1902-03-04, three years.

R. W. McKay, 1905-06, two years.
S. H. Werlein, 1907-08, two years.
P. C. Fletcher, 1909-10-11-12, four years.
J. M. Workman, 1913-14, one and one-half years.

James Thomas, 1914, one-half year.
J. D. Hammons, 1915-16, present incumbent.

Rev. J. M. Hawley filled out the unexpired term of Rev. E. N. Evans, who was granted a leave of absence.

Dr. Andrew Hunter filled out the unexpired year of Rev. J. F. Follin, who died while pastor.

Dr. S. H. Werlein had served one month of his third year when he was transferred to First Church, New Orleans, and Rev. P. C. Fletcher was transferred from St. Louis, December 28, 1909, to take Dr. Werlein's place.

Dr. James Thomas filled the last half of 1914, Dr. J. M. Workman having been elected president of Henderson-Brown College.

The three oldest present members of Winfield in point of service are: Mrs. Anne Sowell, who joined in 1870; Mrs. Emma Buzbee, 1874; William A. Weidemeyer, 1877. The three oldest stewards are T. S. Buzbee, J. B. Dickinson and Walker Sanders. Brother Buzbee was elected when he was fifteen years old, and has been on the Board ever since.

The Annual Conference was held in Winfield Church in 1898, Bishop Morrison presiding, and in 1908, with Bishop Hendrix presiding.

I give briefly the founding of the other Methodist churches in this city.

In 1888 a mission was located at the northeast corner of Tenth and High streets, from which evolved the Asbury Church, which later built at the northwest corner of Tenth and Wolfe streets, and is now in a beautiful brick at Twelfth street and Schiller avenue.

Henderson Chapel was built at Twenty-third and Maple streets, in 1893, by, and named in honor of, Rev. J. A. Henderson, who is still one of the leading members of this Conference.

Hunter Memorial was begun as a mission Sunday school at Tenth and Welch streets. Brother R. T. Walker and I were appointed by First Church to establish this mission school, but I give largely the credit

of its success to the now sainted Brother Walker. The church was organized in 1897 by Rev. K. W. Dodson, city missionary. The first appointment to the charge was Rev. J. M. Workman, December, 1897. A church house was built on Barber avenue, midway between Eleventh and Twelfth, fronting west, and was named in honor of Dr. Andrew Hunter. Later the congregation built at Eleventh and McAlmont.

Twenty-eighth Street Church began as a mission Sunday school of Winfield church, in a stable a few blocks north of its present location. Capitol View grew out of a mission Sunday school established by First Church at Fifth and Victory. It is pleasant to me to know that I organized this Sunday school and conducted it for several years. The corner-stone of the present building was laid September 13, 1914, Rev. H. F. Buhler, pastor.

Highland Church followed a Sunday school organized in a vacant store house at the northwest corner of Twelfth and Elm streets. I was at the first meeting. They now occupy a good brick building at Twelfth and Cedar.

Pulaski Heights Church was organized in March, 1912, by Rev. H. F. Buhler, who laid the corner-stone of the building on July 29, 1912.

Forest Park Church began as a Sunday school at a dwelling house some half mile west of the park. I was at the first meeting. Later Brother Hutchinson, while presiding elder, bought from the Congregationalists the house now occupied, just south of the entrance to the park. It is the only case coming under my observation of the purchase of a church complete, seated and furnished, even to the organ.

The M. E. Church built a large two-story brick building, business block, at 413-415 Main street, in the early seventies. The upper part of this building was used for church services and religious meetings until they sold it and built at Fourteenth and Scott. They also had a church at Thirteenth and Marshall, which they called Ebenezer.

I have witnessed the erection of every Methodist Church now standing in Little Rock, and it is quite a pleasant recollection that I have occupied the pulpit of every one of these churches at the preaching hour, except Capitol View. Though often invited to do so, it has never been convenient for me to fill that pulpit.

It is no reflection upon other denominations to say that Methodism in Little Rock, as the largest church organization in this city, wields the greatest influence. It therefore has the greatest responsibility for the future spiritual welfare of Little Rock. And for Winfield Church, I quote the words of a former pastor, Dr. P. C. Fletcher:

"It has become known as a great 'People's Church' because of its sim-

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plicity, cordiality and cosmopolitan membership. Here are some of the things which have given it a wide distinction: The solid piety of its membership, the number of its old people who find great congeniality among its worshipers; the number of its loyal, zealous and consecrated young people; the marked liberality of the members, and the scope and efficiency of its departmental work."

We have a great reputation to maintain. I pray that God will make us alive to our opportunity and faithful to our duty.

WHY SACRIFICE?

We hear much of sacrifice of what one has to give up to live the Christ life. Some make a fetish of it. Others, less ardent, think of it as a sort of divinely imposed penance from which there is no escape.

A great deal of what we call sacrifice is in no sense sacrifice. When a mother takes a razor or bottle of poison from baby hands the child makes no sacrifice. When the farmer plants his seed he makes no sacrifice—he merely invests it for profit. When a young man denies himself the pleasure of going with his friends on a moonlight drive that he may spend the time with his books, he is making no sacrifice. He merely gives up a present pleasure of one kind for a future pleasure of another kind. And when men and women give up cards and wine and other forms of questionable pleasure, they make no sacrifice—they, like the baby from whom mother takes the razor, are merely giving up what is apt to hurt them.

Is there such a thing as sacrifice, and has it a place in the religious life?

There is such a thing, and, it has a place—a very definite place—in the religious life. We are called upon to give up legitimate pleasures—our time, our strength, our home life, our physical comfort, our money, our cherished purposes, and our dreams. Yes, indeed, there are sacrifices! But it is a great mistake to think that sacrifice is just a means God uses for disciplining us. He may, and often does, demand that we give up things that are not good for us to have, at least in such measure. Sometimes we have more of a good thing than is good for us, and He makes us give up a part. And oftener still He sees that something we have—a legitimate thing in itself—is getting too tight a grip on our affection and He takes it away to save us. All this is a form of discipline—sometimes it is the only form that will serve his kind purpose. But here is a sacrifice that is not disciplinary. I refer to the giving up of those things that they may be used elsewhere.

There is a homely saying that one cannot eat his cake and have it. Without quibbling over the chemical pro-

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cesses involved, we may accept it as true. In a much more real sense is it true that I cannot loaf in my easy chair on a stormy night and wheel a sack of coal to a widow's fireless cottage. If I eat all my good food I shall have none to feed the hungry man who comes to me for help. If I consume all my salary or earnings upon myself, I cannot contribute to even one of the many worthy causes that claim my support.

So, then, sacrifices are not arbitrary demands made upon us. Let us not boast of the so-called sacrifices we have made; for if they were made in the proper spirit, they have over and over come back in dividends. Neither should we chafe over the sacrifice we have made, for they were made either to save us from the thing given up, or to provide a working capital for the benevolent forces of the kingdom.

Sacrifice—not for its own sake—but sacrifice for larger and better service.—J. P. Womack.

SILENCE.

In Rev. 8:1 we have one of the most wonderful statements ever written by a human pen. It is not my purpose to explain when or why heaven was silent. I do not know. But one thing I do know—that is, some event of such stupendous importance was about to ensue that the very best thing that heaven could do was to fall silent. Now the final and eternal home of the redeemed is described as a place of noise, where celestial choirs and orchestras with golden instruments tuned by angelic hands make incessant music, glorified beings shout praise to the Savior of humankind, and the Son of God, whose voice is described as the noise of ten thousand warring oceans blended into one, lives and reigns forever. But suddenly a hush falls upon them all, and for thirty long minutes a silence so deep that the faintest whisper would sound like rolling thunder reigns supreme.

How important that we get the full import of it! Millions of human beings spend years of precious lives searching for something to say. We search earth and heaven, spend anxious hours, become desperate, gray headed, endeavoring to become fluent in conversation. And most of us would get through life much better, and be liked infinitely better, if we left unsaid about 90 per cent of all we say. I have heard men and women talk by the hour who were utterly incapable of conceiving an idea above the thoughts of a pet dog.

How ready we are to repeat scandal! Never waiting to ascertain the truthfulness or falsity of a report, we rush headlong to relate it as an item of news. Men have had their reputations picked to pieces and been driven to the verge of desperation by thoughtless neighbors and false friends. I knew a woman who was driven to suicide by reports as false as the great midnight of hell. She was profoundly religious, full of mercy and compassion for the unfortunate and erring. No man, woman or child ever needed help within the circle of her knowledge but received assistance from her. But a foul tongue set a false rumor afloat, and others taking up the slander, circulated it far and wide. She was so overcome with the scandal thus created that she seized a knife and plunged it to her own heart.

I stood in the gallery of the Senate chamber of the United States when Senator Hoar of Massachusetts made

his famous deliverance on anti-imperialism. When he arose to begin his address the vast multitude ceased talking in the twinkling of an eye. The silence that lasted perhaps half a minute was terrible, deathlike. My heart seemed to stop beating. I wanted to cry aloud and break the awful silence. But I thought how good it would be could many of us keep as quiet as that when slanders are circulated upon us. Our nature is to resent a wrong, and when false reports have been published concerning us and the matter is made known to us, our first thought is to get revenge. We want to seize the culprit by the throat and choke the life blood out of his body. But God bids us forbear, to stay our hand. He never instructed us to seek vengeance upon another, and will not hold us guiltless if we do. No, in such an hour, keep silent if you would deliver your own soul.—J. W. Harper.

HENDERSON-BROWN COLLEGE.

This is written from Stephens. Since my last note Brother Waldrup and the Henderson-Brown Quartette were with me at El Dorado and Camden, and later Waldrup and I were at Fordyce.

Brother Waldrup's messages on Christian Education are having a wonderful effect. Nearly half of the preachers of the Camden District have made it a point to hear him, and the universal opinion as expressed by preachers and laymen is that he is making the greatest contribution to Christian education that we have ever had. Great congregations attend, although the meetings are held on week nights. I am on the back trail in the district taking pledges and notwithstanding the uncertain future our royal Methodist people are giving pledges. Our people everywhere are showing us every courtesy. We are going ahead with good hope.—A. O. Evans, Commissioner.

THE THREE GREAT NEEDS OF CHINA.

The average wage for unskilled labor is ten to fifteen cents a day. Fine mechanics, carpenters, cabinet makers, bricklayers, machinists (trades which in America pay from \$2.50 to \$10 per day) get only twenty to thirty cents a day here. It is appalling—the poverty and misery of the great majority of the people in this land. There are wealthy people here, but there is no Christian sentiment or law or public opinion to compel the well-to-do to provide for the necessities of the poverty stricken, as there is in America. This land is one of the richest in natural resources on the face of the globe. Its ignorance and starving millions trample unheeding and unknowing over vast treasures of fertile soil, iron, coal, oil and other products. There are three great needs: (1) A universal spirit of unselfish service. This is alien to the Chinese mind. It can only be introduced by the Gospel. (2) Moral trustworthiness. Chinese men are so eaten out with the spirit of graft that people who have means are afraid to unite with them in large business enterprises. Good business and material prosperity are, after all, questions of good morals and sound character. This, too, can come only by the widespread acceptance of Jesus Christ. (3) The ability to do things together. Of this the Chinese have no conception. The ability to organize and to hold together in a great combination for the accomplishment of a

given task is one of the fundamental needs of this people. Old Chang Chib Tang was right when he said, shortly before he died, "Christianity is China's only hope."—L. D. Patterson, Sungkiang, China.

NEW RELIGIOUS CENSUS.

The Bureau of the Census in Washington is now engaged in the work of another census of religious bodies, and schedules have been mailed to the pastor of each church throughout the connection, with the request that the schedules be filled out and returned without delay. The returns have been most gratifying, but some churches are still to be heard from. It is most important, in order that the Methodist Episcopal Church, South, may receive its full representation, that each pastor respond promptly, and all are urged to attend to the request of the government without delay.

The statistics for the Methodist Episcopal Church, South, at the close of the year 1906, as then compiled by the Federal Bureau of the Census, and with which the present census will be compared, shows that in Arkansas there were 1,110 organizations with 81,699 members. Several churches failed to send in reports. [This was far below the real number.—Ed.]

The general statistics for the Methodist Episcopal Church, South, at the close of the year 1906 showed that there were 1,638,480 members, of whom, as shown by the returns from 15,446 churches, about 41 per cent were males and 59 per cent females. The report also showed church edifices valued at \$37,278,424, and 5,811 ministers belonging to different Conferences.

As compared with the report for 1890, the figures showed an increase of 2,814 churches, 428,504 members, and \$18,503,062 in the value of church property.

The increase in the present census will depend upon the completeness of the returns from individual churches.—Census Bulletin.

Sure! High Heels Cause Corns But Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 100c and 50c sizes

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, Newark, Ark.

Little Rock Conference.....Mrs. H. C. Rule, Crossett, Ark.
Communications should reach us Friday for publication next week.

The life of God is not to be discovered by reasoning, but by obeying.—John Ruskin.

NOTES FROM MISSIONARY COUNCIL.—NO. 3.

By Mrs. W. H. Pemberton.

The Home Base Secretary, Mrs. B. W. Lipscomb, reported 216,000 members in our auxiliaries, which is an increase of 35,000 in membership. Instead of one in ten, we now have in our missionary organization one member in every eight of the women and children in the M. E. Church, South.

Mrs. Hume R. Steele, Educational Secretary, reported 1,493 mission study classes with 25,261 members.

Receipts for 1916, \$524,039.36.—Mrs. F. H. E. Ross, Treasurer of the Missionary Council, reported grand total receipts in Home Department \$196,600.30; in Foreign Department, \$318,395.94; for Scarritt Bible School, \$7,028.12; other specials, \$2,015.00. Total, \$524,039.36 for the year 1916.

Money expended for city missions and reported by voucher, \$69,540.54.

The Council appointed for one year two student secretaries, Miss Combs, a returned missionary from China, and Deaconess Feuss of Kansas City, to visit the schools and colleges of the south and tell our young women of the need for Christian workers and missionaries in non-Christian lands.

LITTLE ROCK CONFERENCE.

Report of Mrs. C. F. Elza, First Vice President, for first quarter:

Number of young people's auxiliaries, 30; number reporting this quarter, 23; number added during quarter, 6 new, 3 revived.

Number of members in entire Conference, 517; number added during quarter, 158.

Subscribers to Missionary Voice, 42.

Subscribers to Young Christian Worker, 28.

Number of Mission Study classes this quarter, 9.

Books used, "Comrades in Service," "Kings' Highway," "Ann of Ava," "Unity of the Americas," "Why and How," "The South Today," "South American Neighbors."

Auxiliaries presenting Christian Christian stewardship, 10; having committee on social service, 11; presenting social service topic, 8.

One box of supplies sent this quarter.

Number auxiliaries using press, 9.

Financial Report.

Membership offering for quarter,

CUT THIS OUT—IT IS WORTH MONEY

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

\$60.52.

Relief fund for quarter, \$1.92.
Pledge paid during quarter (Korea and Sue Bennett), \$55.15.

Total for missions, \$117.59.

Conference expense fund, \$9.15.

Total sent to Conference Treasurer,

\$126.74.

Local Work and Social Service.

Amount expended in giving relief,

\$14.15.

Amount expended on parsonage,

\$2.57.

Amount expended on church, \$18.50.

Delegate's expenses, \$40.60.

Total, \$75.82.

Grand total, \$202.56.—Mrs. C. F. Elza, Conference First Vice President.

LITTLE ROCK CONFERENCE.

Report of Mrs. H. C. Rule, Conference Superintendent of Study and Publicity, for first quarter:

Number of auxiliaries in Conference, 102; reporting this quarter, 53.

New adult mission study classes reported, 27, with 734 members.

New young people's mission study classes reported, 6, with 131 members.

New junior mission study classes reported, 13, with 203 members.

Missionary libraries, 4, and adult auxiliaries reporting organized Bible study classes, 22.

Members enrolled this quarter, 531.

Auxiliaries using Bulletins in monthly meetings, 36, and number sending missionary news to weekly papers, 25.

Besides new ones, there were 62 study classes reported. This is the largest number of reports I have ever received in one quarter.

During the quarter I have sent out Bulletins each month to all adult and young people's auxiliaries and Conference officers; also literature to District Secretaries. Many personal letters were answered and literature was sent in response to calls. I attended the Annual Conference and helped organize the auxiliary at Banks. I also sent two circular letters to all adult and Y. P. auxiliaries.

REPORT OF SUPERINTENDENT OF SOCIAL SERVICE, N. ARK. CONF., FIRST QUARTER.

Newport maintains a reading room in the church parlors for men, and is planning Baby Week for mothers of the Wesley House.

Booneville has begun beautifying the church grounds, and is working with the Community Club for a beautiful town.

Dardanelle sent 70 dinners and bouquets to sick and needy ones and a box of supplies to the county farm, and holds weekly cottage prayer meetings.

Waldron made 62 visits to sick and strangers; gave aid to the needy, and distributed good literature.

Atkins worked to improve civic and sanitary conditions of the town, and co-operated with the town council in beautifying the cemetery.

Clarksville appointed each member of her committee chairman of a circle to hold monthly prayer meetings in different parts of town. She gives out good literature in the jail, has spent

\$22 on the parsonage, and \$11.75 for local charity.

Fort Smith (First Church) held four prayer meetings at the Refuge Home, 24 women taking part. The committee on laws is studying the local laws, and works with a committee from three churches in co-operation with the juvenile court officer.

Mansfield made 25 visits to sick, gave help to two old people to the amount of \$5, besides garments and a cot which they bought for them. They are co-operating with other organizations in trying to establish a park and unite with the women of other churches in holding weekly cottage prayer meetings.

Bentonville works with the Community Club to improve local conditions.

Fayetteville is studying the city laws, keeps up friendly visiting in connection with the charity association; helped with Baby Week and sews for the needy.

Siloam Springs looks after the unfortunate and needy people.

Jonesboro, in connection with other organizations, is maintaining a public library and comfort station.

Harrison helps poor children to attend school and Sunday school.

Heber Springs works with juvenile court officers and charity board in enforcing laws. It worked with the clubs in beautifying the park and helped to clean up the town in a sanitary and moral way.

Leslie co-operated with the city council in holding clean-up day; visits the sick, strangers, and shut-ins.

Cotton Plant works with the S. I. A. in furnishing books and clothes for needy school children. They hold cottage prayer meetings each week.

Forrest City had a lecturer speak to the colored schools on sanitation. They assisted in getting bills through the Arkansas legislature, sent two petitions to Congress, contributed to Belgian supplies, supplied school books to poor children.

Paragould Young People visit the sick in the hospital, carrying flowers to them.

Batesville held prayer meetings in lower end of town, made 68 visits, distributed nearly 100 religious newspapers in rural districts. The committee on community uplift reports that the picture show manager has put in cleaner pictures and the children have Friday nights for good pictures.

Paragould adult has made visits to sick, given garments to the poor, and expended \$11.55 on charity.

Cabot held a well attended social service meeting, having organized this department for work, and will try to report promptly each quarter.

The Waldron Juniors are keeping fresh flowers in the church for all services. They have visited the sick, run errands for elderly people, carry flowers to shut-ins, cleaned up yards and made flower beds. Can any Junior society beat that?

From the superintendent at Crawfordville we learn that her work is well organized. The visit to the colored church has already been reported.

Two reports came in after I had closed my books, but not too late to be reported here, from Belleville and the Loyal Workers of Booneville. The latter is a society of young people who are co-operating with the Community Club in beautifying the school grounds. They use the regular social service study in their meetings.

The Conference Standing Committee on Social Service is Mrs. A. E. Holloway of Harrison, Mrs. R. A. Dow-

dy of Batesville, and myself. Mrs. Holloway stands ready to help you with all work done for the colored women. Write her freely about your problems along this line. Mrs. Dowdy has charge of organizing work among the foreign women of this Conference, a work that so far has not been attempted; yet they are in our midst and need to be brought into touch with the church. So help her by writing to her of the places in this Conference where such work needs to be done and finding women in your communities who will teach them English.—Nellie Denton, Conference Supt.

EXTRACTS FROM MISS BENNETT'S ADDRESS ON CHINA TO THE MISSIONARY COUNCIL.

By Mrs. F. M. Tolleson, President N. Ark. Conf. W. M. Society.

Miss Bennett said, in part:

"I stand before you to talk of a country so large that if it were laid on the United States it would cover it entirely, all of Cuba and Mexico, and a part of Central America. And if all the people of the earth were to pass before us, every fifth man or woman would be a Chinese. Their first religions, Taoism and Buddhism, were degraded by soothsayers and witches till they are now no religions at all; but ancestor worship remains, and every Chinese is bound by it.

"Morrison, the first missionary to China, worked seven years before he had his first convert. In 1842, when Chinese ports were opened, there were

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

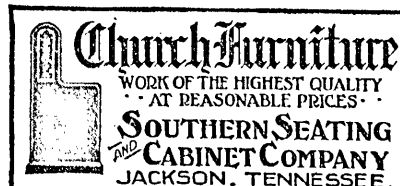
Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

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SAMPLE CATECHISMS.

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

only six converts to Christianity. During the Boxer uprising in 1900 there were ten thousand Christians killed. Christianity doubles itself every seven years. Today 50 per cent of Chinese leadership are Christians. One hundred and twenty-five Christian agencies are now at work in China. Yale, Harvard, and other universities are supporting missions in China. These are reaching educated men and women, wonderful men, who could really think if they had had our advantages. Today our religion is permeating that great mass of Chinese life, and slowly they are beginning to know God. I have never seen more attractive girls than the ones in our schools in China. They are a gentle folk, and, strange to say, a merry-hearted folk. There are as rare musicians as are found in any American school. I was told up in Pekin, thirty-six hours' ride from Soochow, that the best teachers were secured from our schools, strong, stalwart Christian people. Roads and railroads are China's greatest need in a material way. The utter impossibility of getting together impressed me. Every county (as we would call it in this country) has a different dialect, and no one can understand any other one who lives a few miles away.

"China needs a literature. Her students educated in our land go home and try to make literature, and the Christian people are likewise trying. Thousands of copies of the Bible are given away. But the greatest need of China is medical schools. They are needed even more than hospitals, and there are only four of these schools in all China. Our Mary Black Hospital in Soochow is too small, and can not be enlarged where it is.

"We must build in Shanghai a union college if possible, and it may be that the Rockefeller Fund can be commanded for such an institution. The question oftenest asked me since I came home is, 'Do you think Japan and China are really friendly with the United States?' I can answer yes, but, friends, they do not want to be humiliated. We are an arrogant people. The Japanese have not forgotten the 'Gentleman Act,' passed eight years ago, forbidding Japanese laborers from coming to our shores.

"As we enter Shanghai we see first the English City, then the Belgian, next the German, and, last of all, the Chinese. The nations demanded concessions and they were given. Hangchow had to give up eight miles water front to foreign concessions. America has never done this, and they remember with deep appreciation our \$15,000,000 indemnity fund returned to them for the education of their students in America. We need not fear if we will be friends with them. There will come a time when the angel of God will fly over all lands and find the love of God marking all mankind of every color."

GOOD NEWS FROM CENTER POINT.

We are greatly indebted to our brother, Rev. Walter Scott, pastor at Center Point, for a very helpful letter, in which he says:

"Jesus Christ is truly a missionary. His life is not narrow. The breadth of it is the marvel of the ages. Men of wealth drew to him; poor men loved him passionately. Women who were held by the bonds of sin would have died for him. A member of the Roman army fell down at his feet and called him Master. Can we find a life so beautiful? Hating sin with an

intense abhorrence, there was not a sinner in all the world, but somehow felt he had a friend in the Son of God. 'Before his death, Jesus had spoken of the great work of preaching his Gospel among all the nations of the world, and after his resurrection he repeatedly enjoined this duty upon his disciples.' They were to receive power and authority. They were to be witnesses for him in all parts of the world. Therefore, the supreme business of the church is to evangelize the world, to preach the Gospel to every nation and every creature.

"The Woman's Missionary Society is a great factor for the upbuilding of missions. This organization is a missionary campaign which is to culminate in the subjugation of all the nations. Every member of this great army follows a victorious leader, and serves an omnipotent King. Mrs. R. M. Briant, our missionary district secretary, organized a Woman's Missionary Society at Center Point, April 22. At the morning hour a message was brought to the women of the church. Mrs. Briant said: 'Each one of us here is writing a Gospel with the pen of our lives. Is it the Gospel of Christ? Are we living a life that represents Christ to the world? The world is watching us; our friends know. Christ has gone back to heaven, and the only way some of the people in our town will ever read his Gospel will be what they read in the daily lives of us who claim to be Christians. Prayer is the supreme need of the hour. We need to spend more time in prayer. It is the greatest blessing the Christian has.'

"The Missionary Society is growing rapidly throughout the church. The Lord is leading and it cannot fail. It begins with the babe in its mother's arms; then the children from six to fourteen; then the young people, and on up to the adult societies. Our children and young people are being trained in their youth, and what splendid men and women we will have in the next generation! Friends, how can we help being enthusiastic in the Missionary Society? Think of the opportunity we have through this channel of service of giving the Gospel to others. I was so impressed with the needs in our work at the Council, I felt as if I should never again want to use what God has given me for myself. The joy of saving one soul is worth more than all of the world's goods, and I realize more than ever that the Chinese, the Japanese, and even the poor Mexican, is my brother and should have God as his leader."

"These words found a place in my heart. Our eyes were opened and we saw the Highest.

"In the afternoon the auxiliary was organized with Mrs. J. J. Cowling, president, and Mrs. A. J. Forgý treasurer, who will be assisted by a full corps of officers and faithful members. May the day come when a great multitude, which no man can number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, every one whiter than snow, every one crowned with joy, every one discrowning at the feet of the Redeemer and saying, My Lord and my God, not unto us, but unto thy name be honor and glory and dominion forever."

ITEMS FROM AUXILIARIES.

Harrisburg.
Mrs. R. E. Hare, Supt. Publicity, writes:

"Our Missionary Society in Harrisburg has 22 members, and all of them

are enrolled in the Mission Study class. We are ready now to begin 'The South Today,' having just finished 'Home Missions in Action.' We have a good attendance at every meeting. Last week our district secretary attended our meeting in the afternoon and gave us an interesting talk, and that night she organized a young people's society with eight members. We hope to accomplish much good this year."

Walnut Springs.

Mrs. E. B. Millard, corresponding secretary, writes that a Woman's Missionary Auxiliary was recently organized at the Walnut Springs Church, on the Horatio charge, with Mrs. Emma Rankin president and Mrs. E. L. Manning treasurer.

NORTH ARKANSAS CONFERENCE NEWS ITEMS.

From Mrs. A. B. Haltom, Conference Supt. Publicity, through the Batesville Quarterly Bulletin, a newsy sheet issued by Mrs. W. B. Hays, the district secretary, we learn that Batesville has 42 subscribers to the Missionary Voice, a young people's society, a junior, and a baby division. Miss Morine Crow is getting the young people interested in the district meeting.

Newport has 103 women enlisted in the Circles, with Mrs. E. L. Boyce as general manager. Mrs. Jones was very happy Sunday over the presence of 21 men and boys at Wesley House Sunday School. Seven of the boys are now in public school.

Cotter sent two visitors to the annual meeting, and has opened her doors, through Mrs. J. G. Parker, for the district meeting in May. A Council officer is expected to be in attendance.

Mrs. W. N. Morgan of Moorefield writes that a new auxiliary is starting right with a mission study class.

Newark Auxiliary is planning for greater things this year, and has organized a mission study class. One-half of the members are subscribers to the Missionary Voice, and they are reading missionary books.

Miss Gladys Carlin writes enthusiastically of the new Bible study class at Alicia, now studying "Lessons in the Gospel of St. John."

Miss Sue Ramsey of Paragould Young People's Society writes that they are reading "From Plaza, Patio and Palm," and it is "just splendid."

Mrs. J. T. Wilson of Marion sends an encouraging report, saying: "We have divided our auxiliary into two circles, which are doing well."

Mrs. Murphy says the juniors of Marion are doing excellent work and interest increases all the time. They have the mission study lesson once a month and use the program in the Young Christian Worker at the other meeting. They had an open meeting and mite box opening in March, with a number of visitors, including the mothers of the juniors, the members of the Baby Division and their mothers. The mite boxes were opened as the children sang appropriate verses. Then new mite boxes, in the shape of tiny hotbeds, were distributed to the children, who were told to plant their offerings within, the mite boxes being marked with the names of the owners.

Miss Lila G. Rollston of Eureka Springs writes: "All the space I can use has been accorded me by our daily paper, the Times Echo, and I have been supplying about a column a week thus far. My first efforts have been toward arousing the whole church to the bigness of the enterprise, the greatness of the character

Freckles.

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrassment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

of the work and its influence upon the life of the home church. I am preparing to pen away all summer, looking to God to give me the uplift and new life." Miss Rollston expects to organize a Bible Study class soon.

PROGRAMS FOR MAY.

Adults.

"The Kingdom of God in the Dark Continent; Our Brother in Black in the Kingdom of God."

Bible lesson: "Following Christ in Self-Giving." (Mark 10:45; 1 John 3:16.)

Hymns 348 and 352.

Prayer.

Reports of officers.

Reports of committees.

General business.

Topic: "Planting the Gospel in the Belgian Congo."

Topic: "Africa at Home."

See Annual Report of Home and Foreign Work, 1915, pages 109-112.

Juniors.

Song: "Fling Out the Banner." (Hymnal 639.)

Bible lesson: "A Great Conqueror called to leadership." (Ex. 3-14).

Prayer. (Begin with silent prayer.)

Reports of officers and committees.

General business.

Story Hour: "Our Little Black Brother in Africa."

Topic: "Our Little Black Brother in America."

Memory verse: "And he said, Certainly I will be with thee." (Ex. 3:12.)

HAIR NEEDS FOOD

just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a receipt for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only \$1.00 and it will be the life of your hair. If he can't supply you write at once to the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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"MY OWN LOVED ARKANSAS"
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Sunday School Department

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SUNDAY SCHOOL LESSON FOR MAY 13.

By W. T. Martin.

Jesus The True Vine.—John 15:1-16.

The sap which courses in the pores of the vine finds its richest expression in the mature grapes that blush to ripeness in the warm sunshine. The love of God, which is the practical utterance of the life of God, found its fullest voice when he gave his Son for the salvation of the world. Jesus Christ as the Word of God, the pledge of the love of the Father, redeemed the last obligation laid against him and proved beyond controversy that as the Father had loved him so had he loved the world, when he submitted voluntarily to the death of the cross. "As the Father hath loved me, so have I loved you; continue ye in my love," is the obligation that Christ laid on his disciples as he sent them into the work of winning the world for him.

Let us not forget that the lesson we study today is a continuation of the conversation begun at the Last Supper, when Jesus had washed the feet of the disciples. The lesson of the foot-washing was humility in service. The disciples were to live in the world to win men to Christ, and the test of their continuation in Christ was to be their fruitfulness in the work to which he had called them. The life of God was manifested in the love which gave the Son, the Son proved his life of love by dying, and he calls the disciples to give their all for the salvation of others and thus prove their fitness for discipleship. "Was ever there such oneness of life? 'Because I live, ye shall live also.' Our Lord might have added, 'Because ye live I shall live also. Ye are my witnesses that the world may know that the Father hath sent me.'"—Bishop Hendrix.

Christ announced the treachery of Judas with a great depression of soul. "When Jesus had thus said, he was troubled in spirit, and testified, and said: Verily, verily, I say unto you, that one of you shall betray me."—John 13:21. In the midst of this grief he stated again the spirit he was trying to get definitely fixed in the hearts of the disciples, "A new commandment I give unto you, That ye love one another. By this shall all men know that ye are my disciples, if ye love one another."—John 13:34-35. Peter professed his readiness to follow Christ and die with him. Jesus told him that he would deny his Lord before the cock crowing. It is an awful situation, because of the possibility of the failure of the world's being saved by Christ's coming. Get the whole situation. A heated quarrel was on among the disciples. The traitor had been pointed out. Peter's denial had been revealed. Christ was at the end of his personal ministry. The world was not yet saved, though the sacrifice was nearing the altar. The only hope of its salvation was in these men. "This, then, is the last word of encouragement and quickening our Lord leaves with these men and with us: I leave you to do all for me! I entrust you with this gravest task of accomplishing in the world all I have prepared for by my life and death. This great

end, to attain which I thought fit to leave the glory I had with the Father, and for which I have spent all—this I leave in your hand. It is in this world of men the whole results of the incarnation are to be found, and it is on you the burden is laid of applying to this world the work I have done. You live for me. But on the other hand I live for you * * * I am the Vine, the life-giving stem, sustaining and quickening you. Ye are the branches, effecting what I intend, bearing the fruit for the sake of which I have been planted in the world by my Father, the Husbandman."—Marcus Dods.

The disciples hardly understood to the fullest the meaning of Christ as he spoke of his own death, the treachery of Judas, and the denial of Peter. But they would learn in a few short hours. They would need steady, and Christ makes that appeal to steadfastness of faith in the opening verses of John 14, "Let not your heart be troubled: Ye believe in God, believe also in me." In times of division and strife it is easy to lose faith. When these men discovered for certain the meaning of the words of the Master in regard to Judas and Peter, they would feel that the whole world was gone to the bad. When Christ was dead and his body sealed in the tomb and the hooting rabble had dispersed from the place of crucifixion, these men would look out into the darkness of despair which has never yet been lighted save by faith in God and his Christ. When the words which we come now to study were spoken, the heart of the disciples were troubled beyond measure. They were distressed by the Lord's visible grief. Their confidence in each other was shaken by the disclosures which he had made that Judas, their treasurer, would shortly betray him, and that Peter, their leader and spokesman, would presently deny him. The hopes which they had entertained of the anticipated kingdom were shattered by what he told them of his approaching death. * * * To these bewildered men the Master, putting out of mind his own distress in the presence of their sorrow, spoke these great words of comfort."—Bishop Candler. Of their faith in God neither they nor Christ had any doubt. As Jews trained in the religion of their fathers they did not know how to doubt God. With Christ dead would they believe on him, in his oneness with the Father? He had told them that he would not only die, but that he would rise again. In the name of the immortal life connected with his resurrection he appeals to them and tries to strengthen their faith against the trying time just ahead of them. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." With all the passion of a breaking heart he appealed for their faith in him, their fidelity to him in bringing the world to repentance. Faith in him could alone steady their lives when

they went into the world to preach his gospel and keep them from faltering as they faced the persecutions that would come upon them. He told them what great things they should accomplish in his name with the help of the Comforter, they being able to do more than he had himself done. They would do this by being fruitful branches of him, the Vine. They could not be fruitful branches of the Vine without love for one another and faith in Christ. If they were not fruitful, the Husbandman, God, would cut them off the Vine, and they would be gathered and burned.

Christ is the Vine, the disciples of Christ are the branches, God is the Husbandman who has the care of the vineyard. If they continue in him, they will bear fruit, have power in prayer and be happy. If they do not continue in him they will be cut off and burned. They could not continue in him without love for one another. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20. To bear fruit for Christ there must be the reciprocal indwelling, "Abide in me, and I in you." Without Christ they could do nothing. "This was the secret of the human life of Christ. He dwelt in his Father's love, whilst there rang through his being the glad consciousness that he did always those things which gave pleasure to his Father's heart. And the Father dwelt in him, manifesting his divine presence by words of grace and works of power. Have you ever truly realized that Jesus Christ is literally within you—the Divine Tenant and Occupant of the inner shrine? Do not feel obliged to dilute or water down this wondrous fact, as if it were too marvelous to be accepted in its literal force."—F. B. Meyer. If the disciples do abide in him, they are compelled to carry to men the gospel of salvation through faith in Christ. "Abiding in him, you receive of him his spirit of love and compassion toward sinners, making you desirous to seek their good. By nature the heart is full of selfishness. Even in the believer, his own salvation and happiness are often too much his only object. But abiding in Jesus you come in contact with his infinite love: its fire begins to burn within your heart; you see the beauty of love; you learn to look upon loving and serving and saving your fellow-men as the highest privilege a disciple of Jesus can have. Abiding in Christ, your heart learns to feel the wretchedness of the sinner still in darkness, and the fearfulness of the dishonor done to your God. With Christ you begin to bear the burden of souls, the burden of sins not your own. As you are more closely united to him, somewhat of that passion for souls which urged him to Calvary begins to breathe within you, and you are ready to follow his footsteps, to forsake the heaven of your own happiness, and devote your life to win the souls Christ has taught you to love. The very spirit of the Vine is love; the spirit of love streams into the branch that abides in him."—Andrew Murray. The life of God was in Christ and through him transmitted to the disciples. By the disciples it is to be carried to unsaved people everywhere. This is the mission of each saved person in the world, and it is the mission of the church. "As regards the relation of the church to the Christ who is about to depart to the Father, and to come to them in the Holy Ghost as his

representative, it is to be one of union—vital, corporate, and effective. * * * What he meant was, that He, the Father, and the disciples, stood exactly in the same relationship as the vine, the husbandman, and the branches. That relationship was of corporate union of the branches with the Vine for production of fruit to the Husbandman, who for that purpose pruned the branches. * * * Christ, with his disciples as the branches, is the Vine, the true One. * * And in that Vine will the object of its planting of old be realized: to bring forth fruit unto God. * * * The proper, normal condition of every branch in that Vine was to bear much fruit. * * * It was not like a force once set in motion that would afterwards continue of itself. It was a life and the condition of its permanence was continued union with Christ, from whom alone it could spring."—Edersheim.

Continued abiding in Christ produces fruit, prayer becomes easy because we see the answer to our prayers in the fruitage of our own living. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." v. 7. As one by one lost souls are saved through the efforts of an earnest discipline his cup of joy fills to overflowing, because his soul feasts itself on the full consciousness of the victory of his own faith which makes him sure of his part in the place that Christ has gone to prepare. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." v. 11.

FIELD NOTES.

By Clem Baker.

Schedule of dates for Prescott District: Nashville—Sunday, April 29; Hope—Monday, April 30; Emmett—Tuesday, May 1; Prescott—Wednesday, May 2; Gurdon—Thursday, May 3; Amity—Friday, May 4; Mt. Ida—Saturday and Sunday, May 5 and 6; Womble—Monday, May 7; Delight—Tuesday, May 9; Murfreesboro—Wednesday, May 9; Bingen—Thursday, May 10; Highland—Friday, May 11; Center Point—Saturday and Sunday, May 12 and 13; Dierks—Monday, Tuesday, Wednesday, Thursday, May 14-17 (Institute); Mineral Springs—May 18, District Institute.

At each place an afternoon and a night service will be held, with pastor, superintendent and teachers, and all others interested in Sunday school work.

On the Circuit charges an Institute for the entire Circuit will be held at the place designated. Charges not mentioned on the above schedule will be visited by the secretary during the summer months.

Sunday School Institute at Texarkana District Conference.—At the

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Texarkana District Conference, which met last week at Ashdown, Dr. Biggs gave a half day to the discussion of the Sunday School Interests of the District. Hon. Seth C. Reynolds, our district president, Mr. Ben F. Smith, of the Conference Sunday School Board and superintendent of our First Church, Texarkana, Sunday School; Rev. S. B. Mann, of the Bright Star Circuit, and Brother Hedgecock, each took part in the program. Plans were made for a thorough campaign of the District in the interest of Rural Sunday Schools during the month of June 21 to July 21. Many prominent laymen of the District have pledged their help in this campaign, which will be led by the Presiding Elder, assisted by the Field Secretary.

A Good Day at Nashville.—The secretary began his itinerary of the Prescott District at Nashville last Sunday. This is the home of Charley Goodlett, the President of the District Organization, and Miss Ruth Price, District Secretary. These two make an ideal District team and are working hard to retain the banner for their district this year. Prof. Chas. Hughes is Sunday School Superintendent, and has his work upon his heart. His school ranks among the best schools of the Conference, but is sadly hampered by the lack of a modern building. Rev. Z. D. Lindsey is in the second year of his second pastorate at Nashville and preaches to as large congregations as I have found this year.

Children's Day.—We are in the midst of Children's Day observances. From the orders received for programs we are expecting the best showing the Conference has ever made at this point. Brethren, remember our slogan, "Children's Day in Every Church" this year. If you have not ordered programs, do so at once. If you can not observe the day with a program, tell of our work and take an offering and your school will be credited with Children's Day. Send all collections to our treasurer, R. E. Overman, 910 Boyle Building, Little Rock.

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HOWARD JOHNSTON, Treasurer, N. Arkansas Conference....Conway, Ark.

LESSON FOR MAY 13—ANNIVERSARY DAY.

Fruits of the Epworth League Tree.
Rev. 22:1-5.

The Epworth Tree.—Since we have not a picture of the tree, with its fruit, we can only ask the Leaguers to use their imagination as they read the description. The Epworth League tree has five strong roots that run deep, giving life and strength to the ever growing and fruit producing tree. They are Fellowship, Prayer, Work, Loyalty, and Study. The tree has four limbs burdened with luxuriant fruit. Beginning with the lowest limb, they are Spiritual Work, Social Service, Recreation and Culture, Missionary Activity. On the stump of the tree there is a vigorous sprout pushing its way up into the branches of the Epworth tree; its name is Junior League. It has six branches—Worship, Friendship, Instruction, Service, Stewardship, Missions.

The fruit on the Epworth Tree, taken limb at a time in the order named above, is Spiritual Workers, Spirit of Worship, Leadership, Devoted Church Officers, Testifying Members, Leaders in Prayer, Recruits for the Ministry, Sunday School Workers, Faithfulness at Church Services, making seven large, beautiful, highly flavored and richly colored apples on this limb. Look at it; see the wonderful production.

The Social Service Limb has the following eight fruits: Prison Ministry, Study of Social Principles, Ministry of Flowers, Courtesy to Strangers, Relief for the Poor, Attendance on the Sick, Temperance, Pastoral Visiting.

The limb, Recreation and Culture, has nine attractive apples on it: Complete Fellowship, Enriched Social Life, Intellectual Culture, Christian Homes, Displacing Hurtful Amusements, Efficient Epworthians, Awakening of Church Amusements, Making Church Center of Community Life, Soul Saved through Social Contact.

The topmost limb has ten of the improved variety that have been changed from the wild crab to the Winesap and Pippin family. They are Congo Mission, Intercessory Prayer Home Support, Missionary Recruits, Cuba Mission, Mission Study, Ruby Kendrick Council, Board of Missions, Educational Department, Korean Mission, Lay Leadership. The size of some of these apples can be found by referring to the lesson in the Methodist for April 29, in the issue of April 19. Get this tree well in your mind and you will have an outline, a bird's-eye view of the most charming and wonderfully attractive organization for the development and investment of young life in the world.

Use Anniversary Day to Bring Large Class into the League.—One way it may be done: Divide your Leaguers into groups of five or more, with a captain over each group. The captain's business will be to see that each member of his or her group secures at least one new Leaguer. Mean business and work like you do at your daily vocation, and I will guarantee results. All this can be done in a week or ten days if you have not more time.

If you have a contest for new members in progress, (this will serve the

purpose, having the contest close on Anniversary night. Have all those whose names have been secured stand around the altar at the proper time in the program; and all take the pledge together.

Purpose of Anniversary Day.—First, to awaken interest among the class of young people who avoid the League because they do not know of its wonderful opportunities and possibilities. Second, to inspire those already in the League by giving them a vision through the presentation of the marvelous achievements of the League in its short life. Third, to enlist the support and sympathy of the church membership, many of whom grew up before the day of the League, and do not know of the exceptional value of the League to the development of young people. When they are informed they will be anxious to make any sacrifice to see that the young people of their own homes attend the services and socials of the League. In short, the purpose of Anniversary Day is to give promise to the young life of the church and to boost the Epworth League.

Why the Anniversary Day Offering?—The Sunday school has Children's Day, with its offering for the purpose of establishing new Sunday schools in mission territory and strengthening those that are weak. No one questions the advisability of Children's Day, and all gladly contribute with liberality. A secretary is kept in the field to look after the development of the Sunday school work. His salary is paid in part by the Children's Day offering.

The Epworth Leagues have no one in the field, but the Anniversary Day offering is needed all the more for the purpose of establishing Leagues where there are none and to help pay the expense of the general office force in Nashville. We need the money very much in our own Conference, for out of about three hundred and forty-five churches, we have only about one hundred Leagues; hence you can see the dire necessity of raising more funds to further the League work in the Little Rock Conference.

Remember, the League sending in the largest proportionate Anniversary Day offering immediately after the 13th day of May will be given a prize. Also, the district having the most chapters celebrating the day will be awarded a banner at the League Conference.

The Discipline and Anniversary Day.—Where in the Discipline is the law with reference to Anniversary Day found? What General Conference made it obligatory to observe Anniversary Day? Have we any more right to disregard this law of the church than that made for the benefit of any of its other departments? If we do not approve the day, is it not Methodistic to be loyal and observe it so long as it is a law?

Suggested Program.

(If you did not order the regular program.)

Instrumental music.
Song—"Onward Christian Soldier."
Prayer.
Scripture lesson.
Special music.

Five-minute talk, "Spiritual Work"—First Department.
Recitation—"Get Somebody Else."
Five-minute talk, "Social Service"—Second Department.
Song—"Somebody Did a Golden Deed."

Five-minute talk, "Recreation and Culture"—Third Department.
Five-minute talk, "Missionary Work"—Fourth Department.
Special music—"My Mother's Prayer."

Song (two verses, standing)—"A Volunteer for Jesus."
Three-minute talk, "Why Anniversary Day Offering Should be Large."
Recitation—"Growing Rich."
Ushers take offering.
Address (fifteen minutes) by most prominent man in community, "The Opportunities of Youth Today."
Class come forward around altar. Have pastor administer pledge.
Song, "Blest Be the Tie that Binds," while new Leaguers are given the right hand of fellowship.
Benediction.

Suggestions to the President.

Use every means possible to advertise the occasion.
Fill the church.
Use the phone the last day to call everyone in the community. Don't take it for granted that they will come.

Begin on time.
Have all on program sit on platform.
Have something doing every moment; no waits or delays.
Have the ones taking part well prepared; see to it that they are. Don't just hope they will be.

The four departmental speeches should each embrace three things: What the League in general has done, what the local chapter has done, opportunities offered in this particular department to young life.

Get Somebody Else.

The Lord had a job for me,
But I had so much to do,
I said, "You get somebody else,
Or wait till I get through."
I don't know how the Lord came out,
But he seemed to get along;
But I felt a kind o' sneakin' like—
Knowned I'd done God wrong.

One day I needed the Lord—
Needed Him right away;
But he never answered me at all,
And I could hear him say,
Down in my accusing heart,
"Nigger, I's got too much to do;
You get somebody else,
Or wait till I get through."

Now, when the Lord he have a job for me,

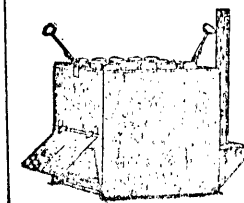


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I never tries to shirk;
I drops what I have on hand
And does the good Lord's work.
And my affairs can run along
Or wait till I get through.
Nobody else can do the work
That God marked out for you.

Growing Rich.

"Is thy crust of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

"Numb and weary on the mountains,
Wouldst thou sleep amidst the
snow?

Chafe that frozen form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded 'round thee moan;
Lavish on their wounds thy balsam,
And that balm shall heal thine own.

"For the heart grows rich in giving;
All its wealth is living grain.
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee."

Sheridan League.—The newly organized League at Sheridan is not only growing in numbers and interest, but is furnishing some of the most helpful and instructive devotional services to be found in the Epworth League anywhere. The secret of the success is that Brother and Sister A. M. Robertson are willing to make a sacrifice and to put forth the necessary effort to make the League work attractive to young people. This League is not only new, but is in a place where there has never before been a chapter of any consequence. This proves again that we can have a League at any place if we are willing to pay the price.

'FUNDAMENTAL DOCTRINES OF METHODISM.'

"It is the best brief compilation of essentials I have ever seen," writes Dr. C. D. Harris, editor of the Baltimore Southern Methodist, in referring to this publication. It is a 32-page pamphlet containing a reprint of the doctrinal articles which appeared in the Christian Advocate a year ago. There are sixteen excellent articles. Bishop Lambuth said: "I sincerely hope that a copy of this valuable pamphlet will be placed in every Methodist home." 35,000 copies have been ordered. If pastors or laymen will write me I will inform them of a plan by which they can circulate this pamphlet without assuming any financial obligation. Single copy, ten cents, 150 or more copies at three cents per copy, postpaid. Address H. H. Smith, Ford Va.

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Pledges to Missions.—It is only a few weeks until the League Conference at Gurdon, and the treasurer, Mr. John Pierce, reports several hundred dollars in arrears on the mission pledges made by the various chapters in the Little Rock Conference. Our League pastor at Pierks must be paid monthly. He is doing a fine work, but we cannot pay him unless the pledges are paid. The African Mission is also calling for pledges we made to it. There is no time for delay. Every dollar of this is past due, and should be in the hands of the treasurer. Please send check at once to Mr. J. H. Pierce, Box 529, Little Rock, Ark.

Chapter Dues Again! Yes, Again!—It is only \$2.50 for each chapter. This amount could be raised at any Sunday night service. Why not do it? I have insisted, urged, patiently pleaded, have written you letters; I have written to district secretaries; they have written to you. What more should we do? Please write me at once and make a suggestion. This money is four months past due. If you have read the Methodist or acted on the letters written when you received them, I am sure that long since every chapter would have its fee of \$2.50 in the hands of the treasurer. Won't you please act at once and settle this matter for the year? Send check to J. H. Pierce, Box 529, Little Rock, Ark.

Essay Prize.—On account of the delay in getting the papers back from the judges, the result has not yet been determined. But as soon as all the grades are turned in the winner will be announced. The prize of five dollars in gold will be presented at the League Conference at Gurdon in June. Some of the judges have suggested keeping the winner a secret until the prize is actually presented at the Conference. We would like an expression by letter or postal from those who contributed essays as to their views on this point.

Hawley Memorial League.—The attractive picture of the officers in last week's issue was made possible by the chapter sending a picture and having cut made. It did not cost them but a trifle. We would like to have cuts from any chapter, either of officers or of the whole membership. It will stimulate interest and progressiveness. Rev. J. R. Dickerson is the progressive League pastor of Hawley Memorial, and is a favorite with the young people wherever he goes.

BOONEVILLE DISTRICT EPWORTH LEAGUE INSTITUTE.

The Epworth League institute of the Booneville District opened Friday night with an address by Rev. G. C. Johnson of Plainview. The sermon was followed by a talk by Rev. A. W. Martin, president of the Conference Epworth Leagues, outlining the work for the next day.

The following pastoral charges were represented: Adona, Booneville, Danville, Dardanelle, Gravelly, Magazine, Ola and Plainview. The institute work was conducted by Rev. A. W. Martin of Magazine. The work of the First and Fourth Departments was discussed by Rev. C. B. Holland of Booneville and Miss Jessie Lee O'Bryant of Booneville. These talks were followed by an open discussion in which Rev. Eli Myers gave some interesting facts in regard to the work of the League.

Rev. J. H. O'Bryant spoke at the 11 o'clock hour on "The Hunger For Righteousness."

Rev. H. A. Stroup spoke in the afternoon session on "How To Organize a Local Chapter."

CHILDREN'S DEPARTMENT.

THE NEW SISTER BABY.

My little sister's come! Hooray!
She's very red on either cheek;
She winky-blinks her eyes all day,
And "bubbles" when she tries to speak.

Henceforth I must be kind and true,
As older persons ought to be,
And teach her things, and show her, too,

Whatever's good for her to see:

The tripping stairs, the pinching doors,

The corners where I've stubbed my toe,

The sit-down spots on slippery floors,
And all such things one ought to know;

How birds dig worms, and grass makes hay;

How Hector buries bones in places;
How cows give milk, and poultry lay,
And mother cats wash kitties' faces.

Oh yes, I must be kind and true,
And teach her useful things and such,

Because she's ignorant and new,
And I am old and know so much.

—From April St. Nicholas.

MISS LAURA'S MAGIC.

"I do hope when I grow up I'll be as pretty and sweet as Miss Laura," said Ethel, as she watched her lovely neighbor go down the street.

Mother looked at Ethel gravely. There had just been a rather distressing time, and mother wished Ethel was sweeter right now. Ethel had baked cakes for a doll party, and brother, finding them set out on a small table, had eaten them all. He was only two, and couldn't be expected to know that he was spoiling a doll party. But Ethel had been very cross about it, and said brother was a horrid boy. So mother was thinking that Ethel had missed an opportunity to practice being sweet, but Ethel was only watching the young lady going down the street.

"You are going over there this afternoon," said mother. "I wonder if by watching closely you could see what kind of magic Miss Laura uses to grow so sweet and make every one love her."

"I'll see," said Ethel. "I'll watch very closely."

Ethel went to Miss Laura's at two o'clock, which was the hour for which she had been invited.

"Miss Laura isn't here yet," said the pleasant woman who came to the door. "But she wanted you to wait if you came before she returned. Will you sit here on the porch, and I'll bring you some magazines to look at."

Ethel sat behind the screen of climbing roses and looked over the magazines. She became very much interested in a story, though she heard voices of children just the other

ternoon session on "How To Organize a Local Chapter."

Rev. A. W. Martin gave an interesting talk on "The Duties of the Epworth League Officers."

The report of the Committee on Nominations resulted in the election of Rev. H. A. Stroup of Gravelly for president; Mr. O. C. Landers of Magazine, vice president; Miss Jessie Lee O'Bryant of Booneville, secretary; Miss Ellen Graham of Ola, treasurer. —Jessie Lee O'Bryant, Secretary.

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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.

side of the roses. But presently she heard them shout, "Here comes Aunt Laura!" Then she laid her magazines aside and went to the steps.

The little ones were coming up the walk, clinging to Miss Laura's hand.

"We made a s'prise for you, auntie," they were saying. "Right here it is; look! isn't it a lovely one?"

There right on the walk before the porch steps, the little ones had carried sand and built a sand house and barn and fences. Ethel looked to see a frown gather on Miss Laura's smooth brow, for it was a dreadful mess. But Miss Laura kept right on smiling. "It is beautiful dears," she said. "You've taken great pains with it. And is this a cow going into the barn?"

"Yes," they shouted, gleefully. "Donald made it all himself."

Miss Laura bent over it, and found more things to admire, so that she had a word of praise for each child. The children danced about and shouted with joy.

"But isn't it a pity," said Miss Laura, at length, "that you made it on the walk? When it is dark some one will be sure to step on it and spoil it. Walks are made to walk on, you know."

The children's faces fell.

"I s'pose maybe Annie'll be cross because we got the walk dirty," ventured one child, uneasily.

"How would you like to move your farm out under the pear tree? No one would disturb it there, and then I will help you clean the walk. I think you might make a chicken coop, too, when you build it again."

"Oh, yes, let's." The children were all happy again, and set to work.

"Here is my little visitor," said Miss Laura, coming up the steps.

"I've found out!" said Ethel, in her earnestness speaking her thoughts right out.

"What have you found out, dear?"

"What makes you so sweet. It's not getting cross over bothering things."

Miss Laura turned rosy red, and looked lovelier than ever.

"Tell me about it," she suggested.

"Oh, yes!" said Ethel. "Mother said I should watch very closely, and see what it was that made you sweet. And I said I would. I thought you would be cross to them for putting sand on the walk. And you never made them feel bad at all, and yet you had them take it away. I guess you never get cross at vexing things."

"It's better not to," said Miss Laura.

MINISTERS RELIEF ASSOCIATION

Methodism has one Association run solely in the interest of her ministers. The Methodist Ministers Relief Insurance and Trust Association of Boston, Mass., was incorporated in 1878. It writes insurance without the cost of agents. For several years it has been paying about one thousand dollars a week to the widows and orphans of ministers. Most of its two million dollars of insurance is written to mature at age 65, with a life income as one option. Insurance is the only safe way to provide protection for one's family and also to make provision for old age, if one is spared. Write for particulars.—Advt.

ra, smiling. "It's better for the other person if you don't make him feel badly, and it's better for you, because getting cross leaves ugly marks on your face and heart, and it surely keeps you from being sweet."

"I had a chance today, and I didn't do it," confessed Ethel, gravely. "And my little brother didn't know any better than these children that he was doing wrong. But I called him a horrid boy."

"But you'll have other chances. That's the best thing about it; you are sure to have lots of chances to be sweet when things are vexing."

"I'll take the next chance," said Ethel, in a determined voice.

Then they played games and talked until it was time for Ethel to go home.

"Ethel," said mother, meeting her at the door. "I'm awfully sorry, but brother has pulled the hair off the pink doll. He is such a mischief when he is alone a minute."

"Why," said Ethel. Then she swallowed the words that were coming. "It doesn't matter," she said. "I can easily paste it on again. He doesn't know any better. And I'll let him help me put it on, then perhaps he'll learn it belongs there, and not pull it off again."

Mother's face was quite blank with astonishment for a moment. Then she looked so pleased and happy. "I see you've found out," she said. "What a dear, helpful daughter you will be now."

"Yes, I've found out," said Ethel. "But if I should forget some time you must remind me."—Christian Standard.

GINNERS GET THIS!

Ginning time is not far off. Decision is the pivot on which all success turns. Decide NOW TO GO AHEAD and put in a

Munger System Outfit

--the outfit that "runs like clock-work", produces A LARGE OUTPUT in the day's run, keeps down operating cost, reduces possibility of breakdowns to the minimum, and gives your customers A BIG TURNOUT of lint and A FINE SAMPLE.

Write to the nearest Continental Sales Office, giving the facts about cotton grown in your section and we will begin at once to plan a special MUNGER SYSTEM OUTFIT for you, with gins best adapted for the cotton you will handle and otherwise adjusted to your individual needs. And we will have it ready for you ON TIME.

CONTINENTAL GIN COMPANY

SALES OFFICES:
Atlanta, Ga., Birmingham, Ala., Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

NEWS OF THE CHURCHES.

PRESCOTT DISTRICT CONFERENCE NOTICE.

The M., D. & G. Railroad has arranged a new schedule, which will be in effect before the meeting of the Prescott District Conference at Mineral Springs. It is as follows: No. 1 leaves Hot Springs at 9:30 a. m.; arrives at Nashville at 12:35 p. m.; leaves Nashville at 12:55 p. m. No. 2, going back to Hot Springs, will arrive at Nashville at 1:25 p. m. It is only a few minutes' run from Nashville to Mineral Springs. We make this announcement so that people coming to District Conference will know better how to make their plans, especially those coming over on the A. & L. We are expecting a very profitable conference, and desire a full attendance of the members. Visitors are heartily invited as well. We will appreciate it if delegates and visitors, especially women, will send a notice to Mr. W. J. Falls, chairman of the entertainment committee, so that we may better arrange for entertainment.—W. W. Mills, P. C.

BATESVILLE DISTRICT CONFERENCE NOTICE.

The Batesville District Conference will be held at Sulphur Rock instead of Yellville. The people of Yellville are anxious for the conference. I am responsible altogether for the change. The reason is not hard to see. Sulphur Rock will be accessible to four times as many pastors and delegates as Yellville. I trust that the charges so far away will help pay the way of their pastors and delegates. Conference will open on Sunday night, July 9. The work of the district moves along nicely.—B. L. Wilford, P. E.

UNDERGRADUATE BIBLE WORK AND THE SUMMER SCHOOL AT HENDRIX.

Bishop Mouzon has authorized the use of part of Frank Seay's Handbook (Volume I) for all undergraduates this year, which means that the classes of the first, second and fourth years do the work assigned to the class of the third year. This, of course, refers only to the Bible work. In view of this fact, the Summer School will offer only the Bible work in the first half of the Old Testament based on the handbook of Prof. Seay, and the examinations will be the same for all undergraduates.—J. H. Reynolds, Chairman Summer School Committee.

WATSON CIRCUIT.

This work is situated in Desha County, which is rich in many respects, such as fertile lands and fine timber, but is very largely in an undeveloped state. Yes, we have true Christian people here, but a great many are not rich toward God. Have received nine members since Conference, and by the help of the Lord we are hoping for better things in the future. Through the untiring energy of Mrs. R. V. Ewins and the liberality of the people we have built a good four-room parsonage this year, which we believe will mean much for this work in the future. Everything has been at a standstill this month (except the water), on account of the overflow, but the water will soon be gone, and, under favorable conditions, a good crop can be made.

May the turmoil of war amid the nations of earth soon cease, and the cause of Christ flourish as never before.—J. C. McElhenney.

HICKORY PLAINS.

I am moving along well. We have a fine League. Our Sunday schools are growing. Some of my people are scared about the war, but we should join the army of good people and fight the mighty battle that God wants us to fight. I am very happy in my work. Brother J. P. Plummer spent a few days on my work, visiting old friends, and preached some good sermons. May God bless our work everywhere.—C. R. Mann.

JONESBORO DISTRICT CONFERENCE.

The Jonesboro District has just passed the half century mark. The fiftieth session convened at Harrisburg last week, beginning on Tuesday afternoon and closing a few minutes after 9 o'clock Thursday morning.

It was a remarkable session. The regular routine work was done, yet it was done in such order and with such a spirit of vigor that one would scarcely have thought it possible that the same things were done that have been done regularly in district conferences for years. The presiding elder, Rev. F. M. Tolleson, directed the devotional service at the opening session. Brother A. C. Griffin, one of our sweetest spirits in the superannuate ranks, pronounced the final benediction. There is the spirit of the conference. One lingers quietly in the glory of a mellowing rest after long warfare, the sun's rays lighting up the way of faith, making the last steps surest. The other in the heyday of vigorous service, living strenuously because of a strenuous, love-impelled life. The two spirits blend beautifully. It was the most satisfactory conference within the memory of the writer.

Harrisburg, with Brother T. A. Bowen as the pastor-host, was an ideal place for the session. The entertainment was perfect. Blytheville, as the place for the next conference session, will be put to it, as any place would, to provide so well for the conference.

The messages that came to the conference, through both the members of the conference and the visiting brethren, were of a high order. And those brought by two of the ladies were superb. Mrs. Tolleson, the Conference president of the Woman's Missionary Society, brought a message of inspiration and hope from the recent session of the Council. Mrs. Hatcher, our district secretary, told of the splendid work done in the district. But the manner she employed in making it perfectly clear to the Conference that this work was done by the women themselves, and not by the preachers of the district, I dare not describe. My brethren might find it hard to forgive.

Brother William Sherman preached on Tuesday night, and Brother J. Q. Schisler at 11 o'clock Wednesday. Rev. W. B. Hubbell and Mr. T. B. King, commissioners of our colleges, Galloway and Hendrix, spoke Wednesday night. Brother W. T. Martin, chairman of the Conference Sunday School Board, spoke Wednesday afternoon. These sermons and addresses were not idle. Every one had its burning message; not one was without the effect of stirring to new efforts and opening larger vision.

Brother J. J. Galloway, chairman of the Conference Epworth League Board, directed a League program, and a district organization was formed. The officers elected are: President, Ben Choate; vice president, Rev. J. Q. Schisler; secretary-treasurer, Miss Frances Howard. Superintendents:

First Department, Miss Marjorie Self; Second Department, Miss Kate Weaver; Third Department, Raymond Cooper; Fourth Department, Arris Hudson; Junior Department, Mrs. L. E. Howard; Era agent, Miss Dorothy Tolleson.

Delegates to the Annual Conference elected are: Will Pyles, A. L. Malone, J. W. Hazelwood, and Rev. R. A. Evans; alternates, J. F. Satterthwaite and G. A. Lamb.—Secretary.

SPRINGDALE CIRCUIT.

We held our second quarterly conference April 14. Our finances are not up to what they ought to be, or what we surely expected they would be, but under the present stress and high prices the people seem to think the preacher can get along all right. Rev. G. G. Davidson, our presiding elder, was with us and preached three great sermons. Brother Davidson never disappoints. He always brings a message that inspires and encourages us to greater efforts. Our congregations are large and encouraging. The Ep-

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time, and will do you great good. Sharpens the appetite, steadies the nerves.

COMMISSIONER'S SALE.

Notice is hereby given that, in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Faulkner County, made and entered on the 12th day of October, A. D. 1917, in a certain cause (No. 1774), then pending therein between D. O. Harton et al., complainants, and Mrs. J. N. Martin, Mary Edna Martin, a minor, and Lucy T. Martin, a minor, defendants, the undersigned, as commissioner of said court, will offer for sale at public vendue, to the highest bidder, at the east door or entrance of the county court house, in which said court is held, in the County of Faulkner, within the hours prescribed by law for judicial sales, on Thursday, the 10th day of May, A. D. 1917, the following described real estate, to-wit: Northeast quarter of the northeast quarter of Section 3, Township 3 north, Range 13 west, 40 acres, in Pulaski County, Arkansas.

Terms of Sale: One-third cash, one-third payable one year from date, one-third payable two years from date, the purchaser being required to execute a bond as required by law and the order and decree of said court in said cause, with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 12th day of April, A. D. 1917.

A. M. LEDBETTER,
Commissioner in Chancery.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
A. C. Harpole, Plaintiff,
vs.
No. 21241.

A. L. McCraw and Tressie McCraw, Defendants.
The defendant, A. L. McCraw, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, A. C. Harpole.
March 20, 1917.

W. S. BOONE, Clerk.
F. J. GINOCCHIO, D. C.
Price Shoffner, Solicitor for Plaintiff.
R. R. Lynn, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Ketcher & Company, Plaintiff,
vs.
No. 21335.

Mrs. W. R. Stewart, Defendant.
The defendant, Mrs. W. R. Stewart, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Ketcher & Company.
April 17, 1917.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Walker S. Danaher, Solicitor for Plaintiff.
C. T. Coffman, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Circuit Court.
Ruth Knight, Plaintiff,
vs.
No. 21299.

Bob Knight, Defendant.
The defendant, Bob Knight, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Ruth Knight.
April 4, 1917.

W. S. BOONE, Clerk.
Bratton & Bratton, Solicitors for Plaintiff.
J. P. Casey, Attorney ad Litem.

worth League from Zion came over to Goshen and rendered a very interesting program, after which we organized an Epworth League at Goshen, with 34 members, which has increased to 41 members and bids fair to grow to one of the largest Leagues in the country. They have already begun to do things. I was with the League again last Sunday. They rendered a splendid program on prayer and personal work, and expressed a desire to go to work for our revival meeting, which will begin the last of June. The Epworth Era agent reported she had 12 subscribers to the Era. How is that for a League just one week old? Our Sunday schools are increasing in interest and numbers. One of the schools is using the grade literature. I think the work is progressing fairly well. I am trying to get more new subscribers to the paper.—J. G. Ditterline.

TEXARKANA DISTRICT CONFERENCE.

The Texarkana District Conference, held at Ashdown April 26-29, was one of the greatest Conferences it has been my privilege to attend. All of the preachers and a large number of the laymen and young people were in attendance. There was no sign of any friction anywhere. From the first service to the close an atmosphere of brotherly kindness and love pervaded every service.

The reports show that there have been a great many conversions and accessions to the Church. Plans are being carefully made to hold the summer revivals in the rural districts. Several station preachers have afternoon appointments in the country, thus endeavoring to evangelize the rural districts. One significant fact in this movement is that the laymen of the district are leading. Finances are in excess of what was paid this time last year. Several charges paid right

AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia E. Pinkham's Vegetable Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with



female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 178 pounds I went to

118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Compound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

It pays for women suffering from any female ailments to insist upon having Lydia E. Pinkham's Vegetable Compound.

up to date. College Hill, for one, is up to date for the first time in the history of the church. Sunday school in better condition, more Missionary schools, and more will observe Children's Day than ever before. Woman's Missionary Societies and Leagues are progressing.

The visit of Rev. C. N. Baker in the interest of the Sunday school was refreshing. We are glad we don't have to run a Sunday school like one was run when Clem was a boy. Brother Baker is doing a fine work. Dr. J. M. Williams of Galloway and Dr. J. M. Workman of Henderson-Brown visited us.

Of course the people of Ashdown did their part. We were royally entertained. They know how to make one feel free and easy and they love the Church and this weaves a great "tie that binds."

The sermons delivered by J. T. Rodgers, R. M. Holland, F. N. Brewer, P. C. Fletcher, J. L. Leonard and the presiding elder, Dr. Biggs, were inspiring and rang true.

With the presiding elder and pastors and laymen and the good women and the bright young people of the district harnessed up together all pulling for victory we trust that we shall have the greatest year of our lives.—S. T. Baugh, Secretary.

MULBERRY.

We are back at Mulberry for our second year's work. This is a fine charge and a prosperous people. We have not done as well in our charge as usual. Have had a great deal of sickness. Some of our family has been sick most of the winter, and I have been sick much of the time myself. We had a scourge of measles, and every member of our family was sick with it covering a considerable period of time; but through it all the good people of Mulberry have stood bravely by us, helping us in every way possible. We are not complaining. This is the providence of God. His will be done. He is gracious and merciful. We are trusting Him with all our hearts. We feel that, after all, it is for his glory. We are still praying that this may be the greatest year of our lives.—Floyd G. Villines, P. C.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Hutchinson, Hammons, Hively, Monk, Musser, Rorie, Whaley. Asbury—(Whaley). All services were good during month of April. Sunday school showing improvement. Missionary assessment assured; six additions.

Capitol View—(Musser). Children's Day Sunday morning, large congregation; \$10 collection. Dr. Monk preached a good sermon at night to large congregation. Good quarterly conference; three additions; six babies baptized.

First Church—(Hutchinson). Dr. Thomas preached in morning, good congregation both hours, even 400 at Sunday school; seven additions.

Gardner Memorial—(Hively). Been away two weeks in good meeting at Griffithville. In good meeting at my church; nine conversions so far; two additions. Brother A. E. Holloway is doing some fine preaching.

First Church, Argenta—(Wilcoxson). In meeting now with good crowds and interest growing; three conversions Sunday.

Highland—(Harrison). Had rally Sunday morning; \$300 in sight on church debt. Started meeting Sunday

night with P. Q. Rorie doing the preaching; 233 at Sunday school.

Hunter—(Rorie). Just back from great meeting at Marion, Ark. Brother Guy Murphy is doing a work that will last, ably assisted by his wife, but she could not be otherwise with such a mother as Mrs. J. H. Riggins. In meeting now at Highland. Two of the largest crowds I have had were at church Sunday.

Winfield—(Hammons). At Searcy Sunday morning to preach Commencement sermon for High School. Had Children's Day in my church, best they say we have ever had; \$134 collection. Good crowd at night; eight additions.

District—(Monk). At Highland Sunday morning. Brother Harrison has good Sunday school. At Capitol View at night; good quarterly conference.

ARKADELPHIA DISTRICT CONFERENCE NOTICE.

Arkadelphia District Conference will meet at Oaklawn Church, Hot Springs, 10 o'clock Thursday morning, May 17. The opening sermon will be preached by Rev. B. F. Fitzhugh at 11 o'clock.

Following are the committees: License to Preach, T. O. Rorie, J. H. Glass, J. S. Utley; Admission and Readmission, W. A. Steel, L. M. Powell, J. F. Taylor; Deacon's Orders, W. M. Hayes, T. H. Crowder, J. W. Harrell; Elder's Orders, W. R. Richardson, M. N. Waldrup, J. H. McKelvy.

Pastors are earnestly requested to help me secure a full attendance. Let local preachers read paragraphs 558, 175, and 76 and be present with reports.—B. A. Few, P. E.

THE POPLAR BLUFF FEDERATED CHURCH.

It is due to state that the two Methodist churches of Poplar Bluff, Mo., have sought counsel of the two Bishops concerned, Bishop Quayle and myself, and have been visited by both. They simply gave their blessing without consenting to pass on the property question, waiting until such time as the two General Conferences shall act. One of the church buildings, much out of repair, has been sold, and the two congregations are worshipping together, each contributing to the benevolences and the pastoral support of its own church, under a purely private understanding, which has thus far proved quite satisfactory, so reported, and they seem willing to continue the

present arrangement indefinitely while the two pastors are seeking to develop the work of the kingdom in a neglected part of the city. They are not calling the present work a United Methodist Church, but simply a Federated Church, after the example of many communities where there is not room for two or more churches.—Eugene R. Hendrix.

LONDON CIRCUIT.

Things are moving along smoothly on London Circuit. Our second Quarterly Conference was held last Saturday and Sunday at Madden's Chapel. Brother Anderson, our beloved presiding elder, was at his best and did some fine preaching. We have an excellent people to serve. Our official board for the most part are awake to the interests of the church. The church has sixteen acres planted in cotton which it will work and harvest and apply on its finances. We feel sure that all our collections will be paid in full. The London Circuit has four churches or appointments, a splendid Sunday school at each place, and all will observe Children's Day.—J. B. Stewart.

MEETING AT MARION.

We have just closed a great meeting at Marion. It lasted two weeks. Rev. P. Q. Rorie of Little Rock did the preaching. Brother Langston of Crawfordville assisted with the singing. The results are far reaching and, we believe, will be permanent. Brother Rorie is a genuine evangelist. He preaches the old-time Gospel with great power. This community probably never experienced such a revival of religion. A large class was received into the church Sunday morning.—Guy Murphy.

REVIVAL AT WOMBLE.

Brother Parker of Prescott has just closed a week's meeting at this place, in which we had eleven additions to the church, others converted not coming to us. We experienced a real revival, preacher and all. Brother Parker revived the faith of our people in the existence of strong Methodist preachers; but more than this, they have more faith in the gospel. He gave us as good sermons as I have ever heard, devoid of any sensational stuff, yet reaching the desired results with membership and others quicker than the professional evangelists usually do with all their machinery.—Gay Morrison, Pastor.

Kidney & Co.

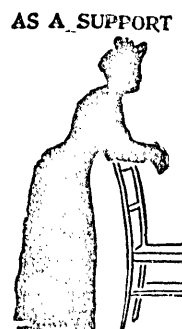
(BY DR. J. H. WATSON)

The kidneys and the skin work in harmony. They're companions, the skin being the second partner. If we are anxious to keep well and preserve the vitality of the kidneys and, also, free the blood from noxious elements, we must pay special attention to a good action of the skin and to see that the kidneys are flushed so as to eliminate the poisons from the blood.

Sweating, by hard work or in a bath, at least once a week, helps to keep the skin and kidneys in good condition. Flush the kidneys by drinking plenty of pure water with meals and between meals. Occasionally obtain at the nearest drug store Anuric, which will help flush the kidneys and the intestines. You will find that Anuric is many times more active than lithia and that it dissolves uric acid as hot water does sugar.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over \$175,000 paid to widows, orphans, and disabled. Over \$60,000 reserve fund. Specially desirable for the young. Write J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.



AS A SUPPORT for exhausted, nervous, overworked women, nothing can do as much as Dr. Pierce's Favorite Prescription. It regulates and assists all the natural functions, never conflicts with them, and it strengthens and builds up the female system in a way of its own. Nursing mothers and women generally, will find it exactly fitted to their needs. It lessens the pains and burdens, and ensures healthy, vigorous offspring.

You will escape many ills and clear up the coated tongue, the sallow complexion, the dull headache, the lazy liver, if you will take a pleasant laxative made up of the May-apple, juice of the leaves of aloes, root of jalap, and called "Pleasant Pellets." You can obtain at almost any drug store in this country these vegetable pellets in vials for twenty-five cents—simply ask for Doctor Pierce's Pleasant Pellets. Sold for fifty years.

OBITUARY.

CAMPBELL.—Jesse O. Campbell was born in Clay County, Ala., March 29, 1881; died in Hot Springs, Ark., April 10, 1917. He professed religion and joined the Methodist Church, August, 1896, and was closely connected with church work all his life. He married Pearl Lena Willoughby January 29, 1908. Two children were born unto them—Clyde and J. O., Jr. He came to Hot Springs from his old home, near Ghent, Ark., 16 years ago. He was first a member of Central, then Third Street Church. He acted in the capacity of steward and superintendent. He tried to be ever faithful to his trust. He loved his friends, his family, his church, and God. His death was very sudden. The funeral services were conducted by his pastor, assisted by Brother Duckworth, in the presence of a large concourse of sorrowing relatives and friends. No man has lived a more blameless or useful life than Brother Campbell. His place will be hard to fill. As his pastor I had learned to love and to lean on him. This obituary is written jointly by a life-long friend and his pastor, as a tribute to his character and worth.—T. F. Hughes, W. M. Hayes.

JERNIGAN.—Miss Kate Cleona Jernigan, daughter of L. C. and Victoria A. Jernigan, was born December 17, 1886, at Sulphur Rock, Ark.; died at the home of her uncle, John V. Bell, Jonesboro, Ark., March 23, 1917, and was laid to rest in the Sulphur Rock cemetery, March 25. The funeral services at Jonesboro were conducted by Rev. J. R. Hobbs of the First Baptist Church, and Rev. Wm. Sherman of the First Methodist Church. At Sulphur Rock the funeral service was held by the Baptist pastor of Batesville and

To Drive Out Malaria

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

WANTED TO RENT.

We want to rent a large tabernacle for a meeting beginning July 8 on Prairie View and Scranton charge. Write E. E. Coleman, Scranton, Ark., or Dr. W. H. Higdon, Prairie View, Ark., stating terms.—J. F. Glover, P. C.

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.

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.

Rev. Fizer Noe of Sulphur Rock. Kate was a devoted member of the First Baptist Church at Jonesboro. In her life, words and deeds she was as guileless as a lily, and her confidence and trust in those she loved and mingled with was steadfast. As to vices, she had none, not one, and virtues crowned and bedecked her pure, sweet, simple life as the dewdrop beautifies the rose. Kate, sweet Kate, we all miss you! You were dearer to us all on account of the afflictions that beset your virgin pathway. May God bless my sorrowing brother and sister, and may they bow in humble reconciliation to the will of God.—Her Uncle, James F. Jernigan.

GLOVER.—Alma Ada Glover was born March 1, 1900, and died March 30, 1917, at her home in Mt. Zion community. Alma was 17 years of age. She professed faith in Christ at the age of 13, and was truly a good girl. She died in the faith of Christ. A lovely flower from us is gone. A voice that was sweet is still. Alma was a member of our church at Mt. Zion. She leaves a father, stepmother, and three sisters, Della Cathey, Vina Rea and Myrtle Cochran; two brothers, Joe and Alfred Glover, and many relatives and friends to mourn her loss. Alma was a good singer and church worker. Her father is our choir leader at Mt. Zion. May the good Lord bless him in these sad hours.—J. W. Nethercutt.

WARD.—Sister Flora P. Ward (nee Hamby) was born January 16, 1866; was married to John T. Ward October 26, 1893; departed this life April 14, 1917, in the full knowledge and assurance of a blessed reward in the life beyond. She made a profession of faith at the age of 8 years, became a member of the Methodist Episcopal Church, South, and lived a consistent Christian life unto death. She is survived by her husband, John T. Ward, one of our prominent merchants, and one of the oldest citizens of this section, and three children, Misses Inez and Flora, and one son, John. Truly a good woman has fallen. Her pastor conducted the funeral and burial services. Peace to her memory, and the blessings of heaven be upon her faithful husband and devoted children, and may her influence prove a greater drawing toward that home of which she so frequently loved to speak. On her casket were piled beautiful flowers, mute evidence of the love and esteem of her many friends.—J. E. Buchanan, Pastor.

NEAVILLES.—Brother W. H. Neavilles was born in White County, three miles south of Searcy, July 14, 1878. At the age of 21 he was married to Miss Effie Rodgers. Five children were born to this happy union. He professed faith in Christ in youth, and lived and died in the Methodist Church. He had been a member of the church at this place for eleven years. He was also a member of the Masonic Lodge. After funeral services were held by the writer, the Masons took charge. Service was conducted at the home of the deceased, and his remains were taken to the Ellis Cemetery and laid by the side of his little son, Rodgers. He is survived by his wife, four children, his father, mother, three brothers and two sisters. We regret the loss of our friend and brother, but we know we have a building not made with hands in the heavens.—T. C. Chambliss, P. C.

THE EDUCATION OF THE NEGRO.

(One of the last utterances of Booker T. Washington, delivered before the National Council of the Congregational Churches.)

A few days ago I visited a little colony of black people near Mobile, Ala., several of whom were born in Africa and came here on the last slave ship to reach America. Several of the older people still survive and tell interesting stories about their early and varied experiences. A little way from the colony may be seen the hulk of the slave ship on which they were brought to this country.

This has occurred practically within a single generation. What a transformation has been wrought in my race since the landing of the first slaves at Jamestown and the landing of the last slaves at Mobile. This transformation involves growth in numbers, mental awakening, self-support, securing of property, moral and religious development, and adjustment of relations between the races. To what in a single generation are we more indebted for this transformation in the direction of a higher civilization than the American Missionary Association?

No one of the religious organizations which have engaged in the work of educating the Negro, has done a more useful work than your association. You are maintaining more schools for the higher and secondary education of the Negro than any other board or association. I have had opportunities to visit practically every Negro institution in the country. In so doing I have been very favorably impressed with the good work which educational institutions under the auspices of your association are doing. I have in mind not only the larger and more prominent schools, such as Fisk and Talladega, but also the smaller and less well known institutions.

Fifty years ago the education of the Negro in the South had just begun. There were less than 100 schools devoted to this purpose. In 1867 there were only 1,839 schools for the freedmen with 2,087 teachers of whom 699 were colored. There were 111,442 pupils; 18,758 of these people were studying the alphabet; 55,163 were in spelling and easy reading lesson classes; 42,879 were learning to write; 40,454 were studying arithmetic; 4,661 were studying the higher branches. Thirty-five industrial schools were reported, in which there were 2,124 students who were taught sewing, knitting, straw-braiding, repairing and making garments. In 1915 there are almost two million Negro children enrolled in the public schools of the South, and over 100,000 in the normal schools and colleges. The 699 colored teachers of 1867 have increased to over 34,000, of whom 3,000 are teachers in colleges and normal and industrial schools.

When the American Missionary Association began its work among the freedmen there were in the South no institutions for higher and secondary education of the Negro. There were only four in the entire United States. In 1915 there are in the South fifty colleges devoted to their training. There are thirteen institutions for the education of Negro women. There are twenty-six theological schools and departments. There are three schools of law, four of medicine, two of dentistry, three of pharmacy, seventeen state agricultural and mechanical colleges and over 200 normal and industrial schools.

Fifty years ago the value of the

school property used in the education of the freedman was small. The value of the property now owned by institutions for their secondary and higher training is over \$17,000,000. Fifty years ago only a few thousand dollars was being expended for the education of the Negroes. In 1914 over \$4,100,000 was expended for their higher and industrial training and \$9,700,000 in their public schools.

I find that in some instances there is a belief that Negro education has advanced far enough for the various philanthropic and religious associations to gradually withdraw their support and use their resources in other directions. The truth of the matter, however, is that after fifty years there is still as great a need for the work of the American Missionary Association and similar organizations to assist in Negro education as there was immediately following emancipation.

There are about 1,800,000 Negro children in the South enrolled in the public schools. This is a large number, but not as large, however, as the number not in schools. According to the United States census reports, 52 per cent of the Negro children in the South of school age are not attending school. There are yet in the South over 2,000,000 Negroes who are unable to read or write. Almost 1,000,000 of these are of school age.

Although there are perhaps 100,000 Negro students enrolled in normal schools and colleges, statistics show that only about one-fourth of these are doing work above the elementary grades. And only about one-third are receiving industrial education. In the fifty colleges devoted to Negro education there are, according to statistics, less than 3,000 students who are doing work of collegiate grade.

There is sometimes much talk about the inferiority of the Negro. In practice, however, the idea appears to be that he is a sort of superman. He is expected with about one-fifth or one-tenth of what the whites receive for their education to make as much progress as they are making. Taking the Southern States as a whole, about \$10.23 per capita is spent in educating the average white boy or girl, and the sum of \$2.82 per capita in educating the average black child.

In order to furnish the Negro with educational facilities so that the 2,000,000 children of school age now out of school and the 1,000,000 who are unable to read or write can have the proper chance in life, it will be necessary to increase the \$9,000,000 now being expended annually for Negro public school education in the South to about \$25,000,000 or \$30,000,000 annually.

In order to give the Negro youth in the South adequate facilities for obtaining thorough training in normal and college courses, it will be necessary to increase the little more than \$4,000,000 now being expended annually for Negro higher and secondary education to \$10,000,000 or more dollars. In other words, Negro higher and secondary education needs about

A GOOD BOOK.

Dr. J. E. Godbey will send his book, "Lights and Shadows of Seventy Years" to any one who sends him an order for it accompanied with \$1. J. E. Godbey, Kirkwood, Mo.

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.

\$6,000,000 more annually than it is now receiving.

At the present rate, it is taking not a few days or a few years, but a century or more to get Negro education on a plane at all similar to that on which the education of the whites now is. To bring Negro education up where it ought to be it will take the combined and increased efforts of all the agencies now engaged in this work. The North, the South, the religious associations, the educational boards, white people and black people, all will have to co-operate in a great effort for this common end.

PERSONALITY IN EDUCATION.

The largest factor in education is personality. If the chief end in education is character, there can be no doubt that the main element in the process of developing character is the personal influence of the teacher upon the student. This thought may help us to see more clearly the value and need for distinctively Christian education. The school that is not definitely based upon the Christian ideal, and that does not seek to develop Christian character, can not choose its teachers with primary reference to their decidedly Christian principles. And so, while it is true that in our state schools many men of fine character and Christian influence are often to be found, and the State is to be congratulated upon their presence and influence there, it is necessarily true that the principle of selection is primarily something other than personal character. In fact, one of the dangers of our educational life today is in the tendency to seek for specialists who are thoroughly scholarly in their particular line, with scant regard for the qualities of well-balanced manhood. This tendency has to be guarded against by our Church schools, which,

like all other colleges, want the best scholarship available. In our Church colleges the main emphasis is upon the development of character, and, with this end in view, the selection of teachers is made to depend largely upon the definite and effective Christian manhood of the teacher, as well as upon fitness to instruct in certain branches of knowledge. As a matter of fact, it is not uncommon to find in our State and other non-denominational colleges men of brilliant minds and thorough scholarship who are free-thinkers on religious questions, and even sometimes men of questionable morals. On the other hand, the standard of men employed in our Church colleges demands that they be men whose influence is actively Christian.

It is certainly a dangerous risk for any parent to commit the training of young boys and girls, in the period of hero-worship, when ideals are being formed, and formed from living human models, to the leadership of teachers who, however brilliant and well equipped, are not definitely helpful to Christian character in their teachings and personal influence. An undermining of the foundations of Christian living is too great a price to pay for even the most brilliant intellectual equipment. This situation emphasizes the necessity for maintaining efficient colleges by the Church—colleges manned by strong Christian men and women. It emphasizes likewise the urgent obligation on the part of Christian parents to choose for their children, not primarily what sort of buildings and other equipment they shall have as the accessories and aids of their college life, but what sort of men and women shall put the impress of personality upon their growing lives.—New Orleans Christian Advocate.

THE DECISIVE DECADE OF MISSIONS.

The Great Commission is the only commission. The Church has no other business. The world-field is the only field. Anything less is inadequate as the field of Christ or of his Church or of any disciple of his. The law of Christianity is propagate or deteriorate; expand or perish.

The first work and the chief work of the whole Church is to give the gospel to the whole world. "The world is redeemed, but it does not know it." And it never will know until the Church publishes the good news everywhere through living witnesses. Christ will never change his plan. He will wait until his followers fulfil his expectations. "This gospel of the Kingdom shall be preached in the whole world, for a testimony unto all the nations; and then shall the end come." Matt. 24:14.

The one great event toward which all history is unfolding and upon which all the universe is waiting is the world-wide propagation of the Christian evangel. The Steel Trust and the Standard Oil Company and all other aggregations of capital and all human governments are but as children's toys compared with the infinite significance of the eternal Kingdom which Jesus Christ is founding in the hearts of his disciples.

The Church of our day is well able to carry out literally the marching orders of her Lord and preach the gospel to every creature. The world is open, accessible and responsive. The Church has workers and funds in superabundance for the accomplishment of the task. The promise of

Christ's presence with his ambassadors is absolute. There is no power on earth or in hell that could withstand an obedient Church in its speedy occupation and evangelization of the world.

We are living now at the crossroads of human history. "The next ten years," declared the World Missionary Conference at Edinburgh in 1910, "may be of more critical importance in determining the spiritual evolution of mankind, than many centuries of ordinary experience." Not only could many millions of converts be won for Christ in this decisive decade of Christian missions, but the tide can be turned toward Christ in whole nations, and in some entire non-Christian systems of religion, if the present opportunity is seized and used.

And if this world-program of Christianity is carried out, it will bring such enrichment to the churches of Christian lands as can never come in any other way. The resources of God are promised in their fulness only to those who undertake the program of God in its wholeness. The chief reason why the Apostolic Church was so successful was that it started out to fill the world with the good news of the Saviour. They experienced the fulfilment of the promise, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8. But no one can have the fulfilment of the promise unless he undertakes the corresponding task.

Judaism failed nationally because

it failed universally. Any nation will fail sooner or later unless it fulfills its mission to mankind. President Wilson truly says that the mission of the nation is the service of the race. Selfishness and self-centeredness in a nation, no less than in an individual, will lead inevitably to decline and ruin. The only chance that any nation has of perpetuity is that it fulfills its destiny as a constructive factor in world-progress.

Never before in human history have such vast populations been in a state of rapid evolution—educational, industrial, social and spiritual—as at this hour. Three-quarters of humanity is in unrest. When nations are in transition is the time to give them impulse in the right direction. It is impossible to switch a motionless engine, but one that is moving may readily be directed.

If missions had done nothing else they would have been justified manyfold by the demonstration that they have provided on a world-scale of the absolute sufficiency of Christ to meet all human need. He has taken hold of humanity at its lowest and at its worst in every section of the world and has transformed it by his matchless power. Many of the outcasts in India have been so lifted up and transformed by Christ that even the Brahmins now sit at their feet and hear the words of heavenly wisdom from their lips. The only thing that is now necessary to the world-wide planting of the Christian Church and the universal preaching of the gospel in our day is sacrificial obedience on

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful.	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful.	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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the part of the followers of Christ. In comparison with the infinite importance and eternal results of this divinely appointed task, nothing else greatly matters.—J. Campbell White, in Missions and Leadership.

DOCTOR CARROLL A TITHER.

In his memorial address on "B. H. Carroll, the Colossal Christian Character," Dr. Geo. W. McDaniel had the following to say concerning the liberality of that great man: "When Dr. Carroll was moving to Waco and carried all his earthly possessions in a two-horse wagon, he and his wife covenanted to give God one-tenth of all their income. She kept the books during her life, and could always tell what the tenth was. The Waco Church grew under his ministry until it was recognized as pre-eminent among Texas churches. There was the beginning of the big things Texas Baptists are now doing. He set the pace in giving. As the demands multiplied his contributions increased, and as his means grew, his donations enlarged. His wife would sometimes say: 'Mr. Carroll, you are far beyond the tenth; you will give away everything we have.' Good-naturedly he would reply: 'Ellen, you save it and I will give it!' Therein you find his credentials of leadership."—Biblical Recorder.

PRINCIPLES FOR DENOMINATIONAL CO-OPERATION.

At an evening dinner at the Second Baptist Church, December 4, Dr. John H. Mott read the following as basic principles, prepared by him, upon which co-operative or federative work by churches and other religious organizations, denominational or inter-denominational, must proceed: (1) To recognize the headship of the Lord Jesus Christ; (2) To honor the independence, individuality and autonomy of the Christian agencies concerned; (3) Each of the agencies concerned should have a clearly defined field and functions, as defined by itself; (4) Where one agency is occupying and cultivating a given field and gives

promise of doing so, with increasing acceptance, no other agency should undertake to occupy the field or to parallel the existing organization or its activities; (5) In determining the sphere in which there should be co-operation between two or more agencies, due regard should be paid to the meeting of some admitted need or real crisis, to attaining an object that is well worth while, to obviating regrettable waste, to the accomplishment of results which cannot be secured as well, if at all, by these agencies working separately; (6) Among independent Christian organizations the inviting of co-operation or the accepting of invitations to co-operate must be purely voluntary, as contrasted with having some outside body attempt to enforce such co-operation; (7) To simplify the machinery of co-operation to its lowest terms; (8) Recognize that the desired co-operation involves an identification of interests; regular, thorough and timely consultation on the part of the leaders of the organization concerned; mutual consent as to such policies and methods as are of common concern, and whole-hearted endeavor to carry out the plans upon which there has been agreement; (9) Let the leaders be on their guard with reference to the things in their lives which injure co-operation and which make impossible real spiritual unity—for example, ignorance, hazy thinking and vague statement, jealousy, selfish ambition, distrust, lack of frankness, and other sins of the tongue, political scheming or finesse, disloyalty.—Report of Federal Council of Churches.

FOR TOILING WOMANKIND.

For every thousand men in this country who are protected by an eight-hour law, only one woman is thus protected.

Five States only have limited the working day of women to eight hours. Five others have prohibited night work. In the remaining States no "pernicious" legal requirements interfere with the "personal liberty" of women and girls; they are free to work where and when and as long as they please.

Patiently, and with no hint of rebellion, the handful of women who are organized point out to a heedless public the terrific strain put upon woman by modern industry.

"Do you know," they ask us, "that in mills where women formerly tended two looms, they are now expected to look out for twelve or sixteen?"

"Do you know that in canneries women work with eyes and attention fixed on moving conveyors, capping eighty cans a minute?"

"Do you know that in the sewing trades girls sit for long hours in a room roaring with machinery, watching a machine that carries twelve needles, or one that sets 4,000 stitches a minute?"

Patiently they pile up the evidence against overwork and overstrain. It results in lowered vitality, in the destruction of decent standards of life, in hideous diseases—yes, even in broken morals.

They enlist the sympathy of a great-hearted lawyer, who gathers evidence from all corners of the earth in order to make it plain even to a supreme court that women may not be overworked without resulting injury to themselves and to the community.

And still—only five States give their women an eight-hour day, and only five prohibit night work!—Social Service Bulletin.

THE BACKSLIDER'S EXPERIENCE.

One of our busy bankers, ever ready to turn a listening ear to the cry of a soul for light, however pressing his secular work, was interrupted by a mechanic who entered his office, evidently borne down by a heavy burden. His first remark was: "Mr. —, I am bad off, I'm broke. I must have help."

Of course, our banker expected to be asked for pecuniary aid. "Tell me what you need. Are you in financial straits?" "Worse than that," was the reply; "I am a spiritual bankrupt!" and tears and sobs shook the strong man as he sat in the presence of his friend the personification of grief.

The story he told has its thousands of counterparts. Said he:

"Myself and wife are members of — Church. We have not been inside its walls for more than two years. I have drifted out and away into darkness, and I am at unrest. Will you, can you, help me?"

"But tell me the cause of this backsliding. Where did the departure begin, and what has brought you to me in such a condition?"

"Well," said he, "my little girls were at the Sabbath-school concert last Sabbath. On their return I asked as to the lesson of the evening. Their reply was, 'Prayer,' and, turning to me, one of the dear pets said, with such an appealing look: 'Papa, you used to pray with us; why don't you now?' This question for three days has sounded in my ears day and night. I cannot sleep. I am at unrest. What shall I do?"

"Where did you leave off?"

"With the omission of family prayer. At first morning devotions were omitted. I was in haste to get to my work. I excused myself because of the lack of time. Then at evening I gradually left off the habit on the plea of weariness or some other excuse. The neglect of Sabbath service followed, till at least I am here, with no rest, no comfort, no peace. Neither my wife nor myself has been to church for two years."

The practical answer of the banker was:

"Begin where you left off. Commence tonight. Call your family together and pray with them."

"But I cannot; it is far harder than at first."

"Very well, if you will not do this you will have no rest, and I hope you will continue in this condition till you

again resume the duty which you never should have laid aside."

With a few kindly words they parted, but not till the tired soul had made the promise desired. The burden was taken up, duty became a pleasure, new life and joy came to the household, and, with loving harmony, the family are now walking upward toward their Father's house.—Congregationalist.

PLAN OF EPISCOPAL VISITATION FOR 1917-18.

I. Bishop Hendrix.	
Denver, Pueblo, Colo.....	August 23
Missouri, Richmond, Mo.....	Sept. 5
Southwest Missouri, Neosho, Mo.....	Sept. 12
St. Louis, Fredericktown, Mo.....	Sept. 26
II. Bishop Candler.	
North Georgia, Lagrange, Ga.....	Nov. 7
Upper S. Carolina, Clinton, S. C., Nov. 14	
N. Carolina, Greenville, N. C.....	Nov. 28
South Georgia, Albany, Ga.....	Dec. 5
III. Bishop Morrison.	
Texas Mexican Mission.....	Oct. 10
German Mission, Mason, Tex.....	Oct. 17
W. Oklahoma, Clinton, Okla.....	Oct. 31
IV. Bishop Hoss.	
Virginia, Petersburg, Va.....	Nov. 14
Louisiana, Minden, La.....	Nov. 28
V. Bishop Atkins.	
Kentucky, Lexington, Ky.....	Sept. 5
Western N. Carolina, Asheville, N. C.	
.....	Nov. 14
S. Carolina, Bishopville, S. C.....	Nov. 21
Baltimore.....	March 27
VI. Bishop Denny.	
N. Alabama, Woodlawn, Ala.....	Oct. 31
Alabama, Dothan, Ala.....	Nov. 28
Florida, Miami, Fla.....	Dec. 5
Pacific Mexican Mission, Cananea, Sonora, Mexico.....	
Mexican Border, Saltillo, Coahuila, Cent. Mex., Guadalajara, Jalisco, Mex.	
VII. Bishop Kilgo.	
China Mission Conference, Shanghai	
Korea Mission.....	
Japan Mission, Arima.....	
VIII. Bishop Murrah.	
Louisville, Princeton, Ky.....	Sept. 26
Memphis, Murray, Ky.....	Nov. 7
N. Mississippi, Oxford, Miss.....	Nov. 21
Mississippi, Vicksburg, Miss.....	Dec. 5
Cuba Mission, Santiago.....	Feb. 21
IX. Bishop Lambuth.	
Montana, Missoula, Mont.....	Aug. 16
E. Columbia, Spokane, Wash.....	Aug. 23
Columbia, Portland, Ore.....	Aug. 30
Pacific, Stockton, Cal.....	Oct. 3
Los Angeles, Santa Ana, Cal.....	Oct. 10
N. Mexico, El Paso, Tex.....	Oct. 17
Congo Mission, Wembo-Niama, Africa	
X. Bishop Waterhouse.	
Illinois, Odin, Ill.....	Aug. 23
Holston, Pulaski, Va.....	Oct. 19
XI. Bishop Mouzon.	
Brazil, Rio de Janeiro.....	July 11
South Brazil, Porto Alegre.....	Aug. 23
W. Texas, Corpus Christi, Tex.....	Oct. 17
E. Oklahoma, Durant, Okla.....	Nov. 7
Central Texas, Georgetown, Tex.....	
.....	Nov. 14
North Arkansas, Helena, Ark.....	Nov. 28
Little Rock, Arkadelphia, Ark.....	Dec. 5
XII. Bishop McCoy.	
Western Va., Louisa, Ky.....	Sept. 5
Tennessee, Gallatin, Tenn.....	Oct. 10
Northwest Texas, Memphis, Tex.....	Oct. 31
N. Texas, Sulphur Springs, Tex.....	Nov. 7
Texas, Palestine, Tex.....	Nov. 21
The fall meeting of the Bishops will be held at Jackson, Tenn., October 26-28.	

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CALOMEL TODAY, SICK TOMORROW

Dose of Nasty Calomel Makes
You Sick and You Lose
a Day's Work.

Calomel salivates! It's mercury! Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bills it crashes into it, causes cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

You Can Tell The People Who Have Iron in Their Blood —Strong, Healthy, Vigorous Folks

Doctor Says Ordinary Nuxated Iron Will
Make Nervous Rundown People 100 Per
Cent. Stronger in Two Weeks' Time
in Many Cases.

NEW YORK, N. Y.—"One glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European Medical institutions, in a recent discourse. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics for nervous weakness, stomach, liver or kidney disease and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you any good; you don't get the strength out of it. The moment iron is supplied the multitude of dangerous symptoms disappear. I have seen dozens of nervous, rundown people who were ailing all the time, double and even triple their strength and endurance and entirely get rid of every sign of nervous liver and other troubles in from ten to fifteen days simply by taking iron in

the proper form. And this, after they had in some cases been doctoring for months without any benefit.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary it is a most potent remedy in nearly all forms of indigestion as well as for nervous run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.