

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 10, 1917

NO. 19

THEREFORE IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE; OLD THINGS ARE PASSED AWAY, ALL THINGS ARE BECOME NEW. AND ALL THINGS ARE OF GOD, WHO HATH RECONCILED US TO HIMSELF BY JESUS CHRIST, AND HATH GIVEN TO US THE MINISTRY OF RECONCILIATION; TO WIT, THAT GOD WAS IN CHRIST, RECONCILING THE WORLD UNTO HIMSELF, NOT IMPUTING THEIR TRESPASSES UNTO THEM; AND HATH COMMITTED UNTO US THE WORD OF RECONCILIATION. NOW THEN WE ARE AMBASSADORS FOR CHRIST, AS THOUGH GOD DID BESIEGE YOU BY US; WE PRAY YOU IN CHRIST'S STEAD, BE YE RECONCILED TO GOD.—2 Cor. 5:17-20.

PRESS FOR PROHIBITION.

Ex-Presidents Roosevelt and Taft and Mr. W. J. Bryan agree that in this emergency the President should recommend and Congress should adopt a law to prevent the waste of food stuffs in the manufacture of intoxicants and for the protection of our soldiers against the evils of the saloon. Why should we be called upon to make unusual sacrifices to provide food, while the brewers and distillers are permitted to consume the materials which we thus produce? Why should we protect our ships at sea against the German submarines and fail to protect our people at home against the far worse evil of the open saloon? Let it be distinctly understood that the saloons and the brewers and distillers are rendering aid and comfort to our enemies. The liquor traffic with its abominations must be destroyed. Now is the opportune time. Let every reader heed the suggestion of Hon. Geo. Thornburgh, the superintendent of our State Anti-Saloon League, printed on another page. Strike while the iron is hot!

TEST IT.

Under the caption, "Are They Willing to Test It?" the editor of the New Orleans Christian Advocate, who does not seem to be very favorable to the unification of Methodism, expresses his doubt concerning the favorable attitude of a majority of our people to the proposition. He says: "You are constantly proclaiming that an overwhelming majority want union, and are willing to make large concessions to get it—why not stand for having any plan of union that may be formulated referred to the congregations of our Church?" While our Constitution does not provide for such referendum and it could not be legally required, still the suggestion strikes us favorably. We favor it because of its intrinsic merit, as the best method of preventing dissatisfaction and possible division, and then we are heartily for it because it is a step toward the democratization of our form of government. The women, who constitute about sixty per cent of our membership, who are generally more active than the men, and who give more in proportion to means than the men, but who do not have any part in the real government of the church and do not help to elect those who represent them in Quarterly, District, Annual, and General Conferences, ought to have the right to speak on this fundamental question. We believe in any reasonable and legal plan which will give the membership of our Church a large voice in the affairs of the Church which they love and loyally support. Let the General Conference adopt an equitable plan for the submission of this and other questions to the people who constitute the Church and they will appreciate it and be more enthusiastic in their spiritual activities. We have absolute confidence in our Commissioners. A majority of them will never accept any plan that would injure that part of Methodism which they represent. The General Conference may be trusted to scrutinize any plan with jealous and careful

eyes. The Annual Conferences will never by a three-fourths vote approve a foolish or unfair plan. But, after all, let the people who are the Church, without whom the Bishops and Conferences would be nothing, let our trusted members settle this question.

THE CONSTITUTIONAL CONVENTION.

Judge Joseph M. Hill, ex-Chief Justice and one of our wisest and best men, having returned from Washington, where he became impressed with the extreme seriousness of the war situation, has addressed Governor Brough, urging the calling of an extra session of the Legislature to provide the resources which he believes will be needed to prosecute the war and to repeal the act calling a Constitutional Convention.

We doubt the propriety of a large bond issue now, because we do not quite know what we would do with the money. The time may come, and that right soon, when that question will be forced upon us, but we are not yet ready to act with full knowledge of the situation.

Of the wisdom of the suggestion that the Constitutional Convention be not held we have no question. Of course, we have been committed to that view from the beginning of the present movement, but recent developments have greatly strengthened our position. The following conditions have developed: (1) The date fixed for the election of delegates (June 26) was so early that the arrangements for the Democratic primary were badly bungled, and it became practically impossible for candidates to comply with the law; (2) There is a very general feeling that some Republicans should be in the Convention, but the Democratic primary practically defeats that; (3) The date of the primary election was so early that the farmers had not been reached and aroused and it was in the busiest planting season, hence few farmers voted; (4) The vote cast, being less than one-half of a normal vote, is not representative; (5) The failure to hold primaries in some counties has created disputes and contests in certain districts; (6) The legal election in June, owing to the late spring and war farming will find the farmers in the fields, and that vote also will be light; (7) The date fixed for the Convention (November 19) is the worst possible, because business men and farmers can not then afford to neglect their own business; hence the Convention will lack those elements in regular attendance, even if they are elected; (8) As the Convention will probably complete its labors before the first of February, and as the instrument must be submitted not less than 60 days nor more than 120 days after adjournment, the election for ratification will necessarily come when the farmers are again in the fields, and thus they will either fail to vote or be forced from their crops; (9) As the act authorizing the Convention does not provide for the publication of the proposed Constitution, it could be submitted without sufficient opportunity for legal publicity. In view of these conditions and the further fact that the people had not indicated that they wanted a Convention, and, that by attaching the emergency clause, the Legislature deprived the people of the privilege of passing on the question, there is a wide-spread feeling either that those who steered this measure intended to win by adopting provisions that would greatly reduce the farmer vote, or that the Legislature, acting hastily and without due consideration, passed a crude and unwise measure. We do not believe that the Legislature as a whole had any concealed or ulterior motive, but we are certain that its action was ill-advised and the measure crude, and its implications not fully understood.

Directly and indirectly, through correspondence and interviews, we have received assurance that our previous editorial utterances were well nigh

universally approved. Not one direct criticism has reached us. It becomes more and more apparent that the war will modify many conditions under which we are living, and, therefore, that this period of excitement and unrest is not the proper time to frame a new organic law. However honest and anxious Governor Brough may have been when he urged the adoption of this measure, he would now have ample grounds for changing his views concerning the immediacy of the need of a Convention. If a legal method can be found to postpone the Convention, it should be adopted. However, if the Convention must be held, we are glad that we can say that we regard the men so far nominated as delegates as strong, intelligent, and patriotic citizens. With few exceptions, they are well qualified for their duties, and we may expect of them a high order of service.

SOCIALISM'S DEFIANCE.

A few days after Congress had declared that a state of war existed, an emergency convention of Socialists was held at St. Louis, and a "Proclamation on War and Militarism" was adopted. Our government is bitterly criticized and the war is declared to have been brought on by the capitalists and for their benefit and profit. Following are excerpts from this disloyal document: "The Socialist Party of the United States, in the present grave crisis, solemnly affirms its allegiance to the principle of internationalism and working class solidarity the world over, and proclaims its unalterable opposition to the war just declared by the government of the United States. Modern wars as a rule have been caused by the commercial and financial rivalry and intrigues of the capitalist interests in the different countries." "We, therefore, call upon the workers of all countries to refuse support to their governments in their wars." "The forces of capitalism which have led to the war in Europe are even more hideously transparent in the war recently provoked by the ruling class in this country." "The war of the United States against Germany cannot be justified even on the plea that it is a war in defense of American rights or American honor." "It is not a war to advance the cause of democracy in Europe." "It is cant and hypocrisy to say that the war is not directed against the German people, but against the Imperial Government." "We brand the declaration of war by our government as a crime against the people of the United States and against the nations of the world. In all modern history there has been no war more unjustifiable than the war in which we are about to engage. No greater dishonor has ever been forced upon a people than that which the capitalist class is forcing upon this nation against its will." The following were some of the recommendations adopted: "Continuous, active, and public opposition to the war, through demonstrations, mass petitions, and all other means within our power. Unyielding opposition to all proposed legislation for military or industrial conscription." While demands are made for the restriction of food exports and the fixing of minimum prices, not a suggestion is made to prohibit the use of food stuffs in the production of intoxicating liquor. The government is to be vigorously opposed, but the brewers and distillers and saloonists are to be permitted to continue their destruction.

That Socialists gloat over the fact that the government in time of war adopts some of their measures is evident in the following language of one of their prominent lecturers and editorial writers: "We Socialists have bitterly opposed our nation being dragged into the world war; we oppose it still. We will resist conscription with every force at our command, but since the war has been forced upon us, we will use it as a weapon by which we may

(Continued on Page 3, Column 3.)

Arkansas Methodist

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

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

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

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GUARANTEE OF ADVERTISING.

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

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

DISTRICT CONFERENCES.

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.

Married—On May 4, 1917, at Dalark, by Rev. Robert C. Atchley, Mr. J. R. Wetherington and Miss Anna Thomas.

Last Sunday night Dr. Forney Hutchinson of First Church preached the closing sermon for the Carlisle High School.

Next Sunday President Reynolds of Hendrix College will address the graduating class of the High School at Wister, Okla.

Dr. Stonewall Anderson will be one of the speakers at the Memphis Conference Biblical Institute to be held at Jackson, Tenn.

Rev. B. F. Musser, pastor of Capitol View Church, will preach commencement sermons at Nashville, May 13, and at Blevins, May 20.

The Oklahoma Methodist Assembly, of which Rev. W. M. Wilson is president, will hold its regular session at Guthrie, July 10-12.

Last week Dr. James Thomas attended, at Louisville, Ky., the annual meeting of the Church Extension Board, of which he is a member.

Tuesday Mr. Powledge, a ministerial student from Hendrix College, who has enlisted and will be in the training camp, called at our office.

While in the city Tuesday Rev. J. B. Stevenson of Batesville called. He is in fine health and spirits, and reports his splendid church as prospering.

Rev. Grover Cleveland, a former Hendrix student, who has been in Emory University, is at St. Vincent's Infirmary. He submitted to an operation, but is doing well.

Celebrating the fiftieth anniversary of his graduation, Bishop Hendrix will, on June 17, preach the commencement sermon at Wesleyan University, Middletown, Conn.

The State Convention of the Churches of Christ in Arkansas was held in our city last week. Many distinguished representatives of that denomination were in attendance.

Rev. J. F. Glover of Prairie View writes that his charge is doing well when all conditions are considered. He expects to make a vigorous, personal canvass for the paper.

Prof. Jack McCullough, a graduate of Hendrix

College, who has for years been principal of one of Fort Smith's schools, has been elected principal of Forrest City High School.

Prof. J. B. Stevenson, Jr., a Hendrix College graduate, who has been principal of Danville High School for four years, has been elected principal of Dardanelle High School.

Married—At the Methodist Church in Dalark, Wednesday evening, May 2, 1917, by Rev. Robert C. Atchley, grandfather of the bride, Mr. R. H. Daniel and Miss Joh Esther Evans.

Dr. R. S. Coupland, rector of Trinity Church, New Orleans, has declined the bishopric of Atlanta, to which he was recently elected by the Diocesan Council of the Episcopal Church.

Mr. E. B. Chappell, Jr., son of our Sunday School editor, has been accepted for service in the Army Y. M. C. A., and has been appointed to the Great Lakes Training Station, near Chicago.

The Texas Woman's College, at Fort Worth, has enrolled more than 400 students this year. A new dormitory, to cost \$40,000, is in process of erection and will be ready for the fall opening.

Dr. J. H. Reynolds of Hendrix College has, by invitation of the Bobbs-Merrill Publishing Co., of Indianapolis, written the Arkansas Supplement for a Civil Government prepared by Dr. Lapp.

Rev. Clarence Crow, pastor at Black Rock, writes that there is good interest in both of his Sunday schools, attendance at all church services is good, and there is everywhere a spirit of progress.

Rev. J. Q. Schisler, the pastor at Wilson, has sent us several copies of the Wilson Community Church Bulletin, published in the interest of his local church. It is newsy, instructive, and inspirational.

The Federal Government has called upon the doctors and nurses of four great hospitals to mobilize for service in France. Barnes Hospital, our great institution in St. Louis, is one that enjoys this honorable distinction.

The vote of the Annual Conferences on the proposal that District and Annual Conference lay leaders be made members of the Annual Conference showed a total of 4,822 votes cast. Of this number, 2,212 voted "aye," 2,750 voted "no," and 40 voted "present."

Dr. J. A. McDonald, editor of the Toronto (Canada) Globe, last week delivered the Cole lectures at Vanderbilt University. His theme was "The North American Idea." He is one of Canada's truly great men, a statesman, a writer, and a speaker of marvelous power.

Rev. J. C. Floyd, formerly a member of the Arkansas Conference, now living at 507 North Sixth Street, Fort Smith, is now prepared to assist pastors in meetings, and will be glad to correspond with any who need his services. He has had considerable experience in revival work.

Rev. Henry Smith and family of Pinar del Rio passed through Havana the last week in April on their way to Alabama and Arkansas for a much needed rest. During the absence of Brother Smith his work will be supplied by the superintendent, Rev. E. E. Clements.—Cuban Evangelist.

At the recent meeting of the Book Committee of the Northern Methodist Church it was found that the net earnings of the Book Concern last year were \$409,350, of which \$300,000 were appropriated for Conference Claimants. The total sales amounted to nearly three million dollars, while the assets are \$6,365,684.

The new National Congress of Mexico is to have a woman member, Senorita Hermila Galindo. She is editor of The Modern Woman, is a brilliant writer and speaker, and, although a citizen of Yucatan, will represent the Federal District, as provision is made for electing a representative from any part of the country.

The Arkansas Sunday School Convention recently held in Pine Bluff elected Hon. Geo. Thornburgh and Major P. K. Roots honorary life members of the Executive Committee for long and valued services. Brother Thornburgh was the first president of the Convention (1881), and was elected president again in 1893 and in 1899. Major Roots was the first treasurer of the Association.

At Trinity College, the great Methodist College of North Carolina, three hundred students are drilling eighteen hours a week and receiving college

credit for it, and a large force of students is planting thirty acres near the campus in vegetables and other food stuffs. The spirit of patriotism is manifest in all departments.

Principal Arthur Ramsay reports that there have been four fine Arkansas girls in attendance at his school, Fairmont Seminary, Washington, D. C. Misses Myra Llewellyn Payne and Theola Simmons are members of the graduating class. Hon. P. P. Claxton, U. S. Commissioner of Education, will deliver the commencement address May 18.

Dr. J. H. Jowett, the great English preacher who has been pastor of Fifth Avenue Presbyterian Church, New York, for six years, has been called to Westminster Chapel, London, to succeed Dr. G. Campbell Morgan. Premier Lloyd-George and the King have urged his return on the ground of duty to his country. He has resigned and will go.

It will be remembered that shortly after moving to Morrilton last winter Rev. H. H. Watson fell and injured his knee. The injury proved more serious than was at first believed, hence it has become necessary for him to enter St. Vincent's Infirmary, in this city, for treatment. He is resting easy and is improving, and hopes to return to his work in a few weeks.

An invitation has been received from Randolph-Macon Woman's College, Lynchburg, Va., to witness the presentation in Greek of the Antigone of Sophocles, May 5, on the college campus. The editor regrets that he could not be present to revive his acquaintance with Sophocles, who sorely tried him some thirty years ago, but who has been rather slighted in recent years.

Many complaints have come in concerning the business dealings of the National Plant Co. of Marshall, Tex., which was advertised in our columns. We request all to make their complaints direct to our Advertising Agents, Jacobs & Co., Clinton, S. C. If it should be found that the Plant Company is not reliable, the matter will then be taken up with the Postoffice Department.

The Presbyterian Banner, one of the leading journals of the Presbyterian Church, U. S. A., is calling on its friends to add 10,000 new subscribers by January 1, 1918. Its editors and business manager are serving for far less than their time is worth, and the stockholders are not expecting any dividends this year. Its subscribers are expected to co-operate with the pastors in the circulation campaign.

To succeed Dr. E. F. Cook, who resigned the office of Foreign Secretary to go to the Moody Bible Institute, Chicago, the Board of Missions elected Dr. E. H. Rawlings, who for seven years has been Educational Secretary. Rev. C. G. Hounshell, who for some years was a missionary in Korea, and during the past year has been Student Secretary of the Board of Missions, was elected Educational Secretary.

The School of Theology of Southern Methodist University is pleased to announce the gift of \$100 a year, for a long term of years, from Mrs. W. M. Gunnell of Marlin, Tex. The income from this gift is to be devoted to the purchase of books on Missionary Preparation. There are, in Southern Methodist University, many student volunteers, and this gift will enable the Department of Missions to put in the library a considerable number of volumes dealing with the fields for which these volunteers are preparing.

Rev. J. G. McCollum, a member of North Arkansas Conference, who has been attending Southern Methodist University, is serving a church in the suburbs of Dallas. This church recently won a flag offered by Mr. W. C. Everett, manager of our Dallas Publishing House, for the largest increase in Sunday school from the fourth to the fifth Sunday in April. The per cent of increase was 335. The contest included the churches in Texas, Oklahoma, and New Mexico. Brother McCollum had a part in the Methodist pageant May 8.

Fatalities resulting directly from the liquor traffic of the United States are almost as great in number as Germany's war deaths in the same period, according to figures given out by the Massachusetts Prohibition State Committee at the annual banquet of that body in Tremont Temple last week. In three years of war there have been approximately 900,000 German fatalities, while in the same period 750,000 persons in the United States have lost their lives from causes directly ascribable to the use of

intoxicating liquors. The war dead of Germany, therefore, exceed the liquor dead of the United States by only twenty per cent.—Ex.

Warehouses of Chicago have been discovered by investigators to be stocked to the roof with stores of food supplies of hitherto unapproached magnitude. With prices mounting skyward and thousands starving in the big cities for the necessities of life, thousands of pounds of sugar, coffee, rice, and canned goods are being held in the storehouses, and when these are full to the limit, thousands of tons are held in freight cars on the sidings. The government of the United States ought to give protection as readily to its citizens against these citizen vampires who thus prey on the poverty of fellow-citizens as it would against the onslaught of a German invasion.—Ex.

In 1790 Bishop Asbury wrote, "We fixed a plan for a school and called it Bethel, and obtained a subscription of upward of three hundred pounds in land and money." In a bend of the Kentucky River, perhaps twenty miles from Lexington, this academy, a two-story brick structure, was erected. Here in 1802 what was then called the Western Conference was held. After years of struggle the institution failed. In the sixties of last century a church was erected in this same region by a pastor of our denomination and called Bethel. At the last Quarterly Conference, held in the same pastoral charge, this property was ordered to be sold. Thus passes from our legal control the last material vestige of this time-honored name.—Western Christian Advocate.

The Moody Bible Institute of Chicago has lent one of its professors, E. O. Sellers, to the International Y. M. C. A. for evangelistic service in the English camps. He gave some time last year to the Canadian camps. The Institute is desirous of living up to its pseudonym of "The West Point of Christian Service" by being prepared for any demand on its student body for workers in the United States camps in the evangelistic field, or through the channel of the Red Cross, or in other ways. Some of its graduates at the close of the last term were called into Christian work in the army, and others are expecting service as chaplains in the navy. The training is entirely free for Christian men and women of any State, nation, or denomination, when references are satisfactory. Catalogues are sent free on application.

THE CIRCULATION CAMPAIGN.

In order that it may be known what charges are leading in our subscription campaign, the name of the one charge in each district which has furnished the largest number of new cash subscribers is published under another head. We believe that the preachers can push the campaign to completion during the next two months, before they begin to close up their fall collections; hence in July we hope to publish a complete list of all the charges. We trust that the members of the official boards, who want to see their churches make good reports, will immediately co-operate with their pastors in planning successful campaigns.

THOSE WHO ARE LEADING.

The following are the charges that have made the best reports on our circulation campaign:

Batesville Dist.—J. W. Black, Melbourne Ct.
Booneville Dist.—J. C. Weaver, Booneville Ct.
Conway Dist.—H. L. Wade, Clarksville.
Fayetteville Dist.—J. C. Gibbons, Centerton Ct.
Fort Smith Dist.—J. S. Hackler, Hackett Ct.
Helena Dist.—C. M. Reves, Helena.
Jonesboro Dist.—T. A. Bowen, Harrisburg.
Searcy Dist.—S. G. Watson, Higden.
Arkadelphia Dist.—J. F. Townsend, Hot Springs Ct.
Camden Dist.—A. G. Cason, Magnolia.
Little Rock Dist.—J. W. Nethercutt, Austin Ct.
Monticello Dist.—Frank Hopkins, Mt. Pleasant Ct.
Pine Bluff Dist.—J. J. Colson, Rison.
Prescott Dist.—T. D. Scott, Hope.
Texarkana Dist.—J. H. Ross, Winthrop.

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. 184

Fort Smith Dist., J. K. Farris, P. E. 40
Helena Dist., W. F. Evans, P. E. 74
Jonesboro Dist., F. M. Tolleson, P. E. 99
Paragould Dist., J. M. Hughey, P. E. 12
Searcy Dist., R. C. Morehead, P. E. 28
Total 561

Little Rock Conference.

Arkadelphia Dist., B. A. Few, P. E. 51
Camden Dist., J. A. Sage, P. E. 43
Little Rock Dist., Alonzo Monk, P. E. 53
Monticello Dist., W. C. Davidson, P. E. 50
Pine Bluff Dist., W. C. Watson, P. E. 41
Prescott Dist., J. A. Henderson, P. E. 34
Texarkana Dist., J. A. Biggs, P. E. 47
Total 319

ARKANSAS METHODIST COLLECTION.

Little Rock Conference.

Amount due, 1917.....\$2,000.00
Amount previously reported.....\$1,994.85
Amounts received since then:
May 1—Eagle Mills 5.00
May 4—Bingen 5.75
May 7—Strong 5.00
Total\$2,010.60

North Arkansas Conference.

Amount due, 1917.....\$2,000.00
Amount previously reported.....\$1,017.00
Amounts received since then:
May 3—Old Walnut Ridge..... 4.00
May 5—Ozark Station 15.00
May 8—London Circuit 3.00
Total\$1,039.00

James Thomas, Treasurer.

HENDERSON-BROWN COLLEGE PROGRAM FOR COMMENCEMENT.

Wednesday, May 30, 8 p. m.—Grand concert.
Thursday, May 31, 8 p. m.—Oratorical contest.
Friday, June 1, 8 p. m.—Reading contest.
Saturday, June 2, 8 p. m.—Essay contest.
Sunday, June 3, 11 a. m.—Sermon by Bishop E. D. Mouzon.
Sunday, June 3, 8 p. m.—Sermon by Bishop E. D. Mouzon.
Monday, June 4, 8 a. m.—Alumni meeting; 10 a. m., annual debate; 8 p. m., alumni banquet.
Tuesday, June 5, 10 a. m.—Board of Trustees; 2 p. m., art levee; 8 p. m., Play by pupils of Expression class.
Wednesday, June 6, 10 a. m.—Commencement exercises; address by Hon. Skipwith Adams of Helena.

HENDRIX COLLEGE COMMENCEMENT PROGRAM.

May 19—3 p. m., Academy declamation contest and graduating exercises; 7 p. m., Senior class exercises; 8:30 p. m., oratorical contest.
May 20—11 a. m., commencement sermon by Dr. A. C. Millar; 8 p. m., Y. M. C. A. sermon.
May 21—10 a. m., graduating exercises; baccalaureate address; delivery of diplomas and awarding of prizes.

HENDRIX ENDOWMENT.

They serve their nations best who serve righteousness first. "My country, may it ever be right. But when it is wrong, I will do my bit to make it right!" Religious Education not only should create faith in world order, but it should create faith in righteousness as the basis of the ideal world order.

I can conceive of no one thing more important to our State, especially to the Methodist constituency within its border, than the present campaign for a half million for Hendrix College. There is only one Arkansas. We have only one life to live. Shall we who are now living do our part in our State's development? God grant it. I had rather have my name in the permanent records of Hendrix College, as an investor in Christian Education, than to have it chiseled in marble after I am gone. It means something to relate myself to world movements, and that is what I am doing when I invest in Hendrix Endowment. Oh, the pleasure of contemplating my dividends! On and on they go! Hendrix is a growing College.

Men, women and children are joining our band; we are succeeding. The Hendrix team want nothing

but the love and prayers of our brethren and sisters. We are literally absorbed in this work. Hold us up to the Father in heaven. We find the presiding elders and pastors, almost without exception, enthusiastic in this work. Again I wish to state that if we fail, it will be the failure of the ministry. If we succeed, the credit will be due our pastors and presiding elders.

We are succeeding. Everywhere men and women are investing in Hendrix College.—James Thomas, Agent.

SUMMER SCHOOL FOR MINISTERS.

The program for the Summer School for Ministers has been mailed to all preachers in the two Conferences. If anyone has not received a copy, drop me a card. The program for the Summer School will be carried out as published. The closing of Hendrix College three weeks early will have no effect on our plans for the Summer School.—J. H. Reynolds.

SOCIALISM'S DEFIANCE.

(Continued from Page 1.)

wrest the means of life from the hands of the capitalist class and restore them to the workers. Our gospel has been rejected and now the socialization of life is forced upon the world by the hell of war, borne to us on the wings of bullets. We wanted it to come by the paths of peace, but if that is not to be, then we will snatch it from the bloody jaws of war."

In a leading editorial in "Social Revolution" on the recent railroad situation, the motives of the Brotherhoods are thus impugned and the Supreme Court discredited: "It was the critical situation growing out of the threatened war with Germany which gave the Brotherhoods their chance, and when they declared their determination to strike and to strike without delay regardless of consequences, the railroads capitulated and the day was won. Close on the heels of the surrender of the railroads came the decision of the Supreme Court declaring the Adamson law constitutional, and thus granting the eight-hour day to the employes which had already been conceded to them by the railroads. It is more than probable that the railroads anticipated the decision of the Supreme Court and that the Supreme Court anticipated the decision of the railroads. However this may be, it is easy enough to understand the relation between the Supreme Court and those who compose it and the railroads which constitute such a powerful factor in the combination of powers which create supreme courts and mould their decisions to suit their interests."

What shall we think of this party whose chief concern is the distribution of material things, that does not oppose the liquor traffic, and that deliberately sets itself against the Government now in this time of emergency and peril? Many of the reforms which it advocates are good, but it seeks to overthrow our present form of government and its leaders are free in their denunciation of the churches. It is animated by the spirit of anarchy and of hatred of those who succeed. Why are our secular papers, our political papers, not warning their readers against the insidious influences of these dangerous elements in our society? If our people understood Socialism in this country, they would know the source of the inspiration of the recalcitrant members of Congress. It would be informing and startling to compare some of the recent Congressional speeches with the utterances of representative Socialists.

TRUST TEDDY THE TERRIBLE.

We are profoundly thankful that the impetuous Roosevelt is not now president. We detested his disloyalty both to the party that made him and the party which he made; but we admire his courage and his Americanism. He wants the privilege of leading a battalion of American volunteers at the front. He should not be hindered. Give him right of way. If a body of American soldiers mingling with the British and French would encourage our allies; surely the whole cause would be strengthened if they were led by a former president of the United States. Trust Teddy the Terrible and turn him loose against the Teutonic tyrants.

Obedience as a habit is vitally necessary to spiritual progress.

Gospel Talks

By BISHOP H. C. MORRISON.

DESPERATION DIRECTED BY REASON.

"And there were four leprous men at the entering in of the gate; and they said one to another, why sit we here until we die?"

"If we say, we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians; if they save us alive we shall live, and if they kill us, we shall but die."—Kings 7:3-4.

Samaria was a sinful city. Like many cities in our day, it had rotted in morals as it had grown in wealth. Ahab built it, and he was a worshipper of the world. The Syrians had besieged it long and hard, and famine was sore within it.

Without the gate, and nearer to the enemy than any one else, sat four leprous men; eaten from without by the fearful disease, and dying within from starvation. Leprosy is God's own picture of sin; and this picture is perfect. A group, all alike incurably diseased and hopelessly starving. Dying inside and out. Sin is incurable and eats men up soul and body. But let us study this horrid picture.

They Talked Over Their Condition.—This was the first movement toward an effort to save themselves. They were deeply conscious of their own wretchedness, and so they put their heads together to devise some means to escape pending death. Had they remained silent and inactive they had died in that condition.

One of the strange things with men living in sin is their indisposition to talk one with another about their condition. Men in groups, and in crowds, and in twos, on the trains and in the hotels; ever conscious of their sins before God, and yet ever silent on that subject.

They know they are all the time drawing nearer to the judgment. Every sunset putting them a day nearer the grave, yet in all their intimacy this momentous matter remains unmentioned. There are serious hours when you feel like conversing with your friend, and you would be glad if he would begin a conversation with you in regard to a broader life. But you hesitate to mention your convictions, and both remain silent.

Why discuss all other matters of less moment and ignore the claims of your own immortal nature? Why wait until death, on his pale horse, shall extort the cry for mercy? Why not consider the matter NOW?

They Reasoned Together.—Reason is one element in man that makes him like his God; and is designed to lead him from his state of ruin back to God. If men will rightly employ their reason it will invariably lead them to a better life. But this power, like all the others; Satan perverts and turns in other directions.

To tell a man who is living in sin that, "He has no reason," would be an immense offense to him. And yet he might as well have none, as far as his own soul is concerned.

Men use their reason on everything else. The farmer reasons to improve his lands and increase his products. The merchant reasons to make his trade the most successful. The public man reasons to gain public favor. The

father reasons in laying plans for his children. But the sinner's reason is held in abeyance and is not brought to bear upon the interests of his soul. Men reason on lesser things, and conclude it wise to insure the house, the barn, the life; everything but their souls. The only thing in eternal danger, and the only thing they can cover without cost. A man cannot get a cow-house, built of slabs, insured unless he pays well for it; while God offers a blood-bought policy to hold good on his soul for all eternity, and that without cost, and this he declines.

Their First Proposition.—If we go into the city, the famine is in the city, and we die there. They were starving and the city was in famine. The last place on earth for a starving man, is where there is famine and nothing to eat. No reason for going, but every reason for not going, into the city. Hence they dismiss that thought at once.

These lepers were capable of clear reasoning. And sinner, you have the same capacity. Your moral state is no better than their physical condition. You have the incurable malady of sin. It is slowly but surely consuming your better nature, while your soul is dying for want of the bread of life. Dying in a two-fold sense; being consumed by the leprosy of sin, and starving for the living bread.

Then take their first proposition. If we say, "We will look to the world for satisfaction of soul;" "Then the famine is there." Is not this world a land of moral famine? The souls of men dwindling, and shriveling, and dying for want of food. If we only had a kind of X-ray by which we could see the souls of men as we now see their bones; I dare say, the multitude of soul skeletons would be more ghostly than the Samaritans who in some cases were devouring their own children.

We should see hundreds and thousands of souls out of whom had gone all that was noble, and sympathetic, and generous and pure. And whom the leprosy of avarice, and selfishness, and lust have eaten to skeletons. Let us be thankful that souls are invisible, and that we are thus saved from this horrid picture.

The famine is sore in the land. The streams of purity dried up by the east winds of iniquity. The inhabitant without natural affection. Children, like Absalom, arrayed against parents; while the widow and the weak are the prey of the strong and the mighty. What is there in this world on which an immortal spirit can feed? Earth is but a desert without a feeding place, without an oasis, where the soul may find refreshment and renew its strength. It must, like marching Israel, get its food from above. Its manna must come, as did theirs, from heaven.

You have tried the world. You have drunk from its pleasure streams, and eaten from its flesh-pots, and tried its sweetest fruits. You found those streams bitter at last, and like the Prophets, who found death in the pot of gourds, you found death in the world's flesh-pots, and the richest clusters of its fruits turned to ashes upon your lips. If we go into the world, "The famine is there and we die."

And If We Sit Still Here We Die Also.—The question of remaining where they were was not considered. They were starving and no one could help them. The famine in the city, and the enemies outside the city. No hope on either hand. Something must

be done. To sit here is to die. Only a matter of a little time. Getting weaker every moment, hence what is done must be done quickly. How like those lepers; the sinner is born with the heritage of moral leprosy. Born on the highway to ruin. We have only to remain in the condition in which we are born; seek no change, and our destruction is sure. Every man has in him enough of the virus of evil to work out his final undoing. To sit still—to do nothing—is to die. You need not run into crime. Dives did not. He only "neglected." "How shall we escape if we neglect so great salvation?" It is but a matter of a little time. The only reason that the sinner is out of hell is that his breath is not yet out of his body. David said, "There is but a step between me and death." Sinner, you are nearer to death than that. There is only a breath between you and death eternal! God help you to realize this!

There was a lone boatman on the Niagara, his little barque smoothly floating with the current. Oars by his side; noiselessly and dreamily he floated toward the fatal falls. A warning voice comes from the shore, but he heeds it not. Suddenly he comes within hearing of the cataract thunders. Aroused by its terrors, he grasps the oars and frantically struggles to escape. But he is too near the precipice. Too late! The current is now too strong! The velocity too great! A few fruitless struggles; the crisis reached; the leap is taken; he is gone forever!

Sinner! You are on life's Niagara today. The falls are just ahead. Friendly voices have sent the warning. I repeat that warning now. "To sit still is to die." Soon the roar of the death billows will arouse you from your dangerous dreaming. But too late then! An affrightened outcry! A frantic appeal for mercy! A gasp! And the soul has gone to its doom! "Why sit ye here until you die,"

They Resolve To Go To The Syrians.—"Let us fall unto the host of the Syrians. If they save us alive, we shall live. If they kill us, we shall but die." "Here is the third and last proposition. The only one that had so much as a possibility of life. The others were death with no shadow of hope. This last is death, with a faint possibility of escape. Hence they act on this as there is hope nowhere else.

The Syrians have the food and can save us if they will. Hence we will throw ourselves on their mercy. The mercy of the Syrian—enemy as he is—is our only hope. So they "rise up and go in the evening twilight to the Syrian camp." And Lo! the Lord had gone before them; and had brought a mighty fear upon the Syrian host, and they had fled from their camp and left their stores and treasures. The danger was gone, but the treasures were there. And the lepers ate to satiety and satisfied their hunger. I know something of the richness of a captured feast when a man is half-starved. Sinner, here is your alternative. Cast yourself on his mercy with whom you have so long been at war. You are perishing, while he alone has the bread of life. There is no other to whom you can go. Though you have warred long and bitterly against him; yet his mercy is infinite. You have only to throw down your arms and come to the tents of saving grace. The lepers went trembling to the Syrian camp; but you may "come boldly to the throne of grace." God has prepared a "new and living way." The danger is all gone when you start back

to God. But the provisions are there, rich and ready. The door of mercy's store-house is swung back on its bloody hinges, wide open, and waiting for your coming.

If They Save Us Alive, We Shall Live.—Will he not save you alive? Ask Saul of Tarsus, with hands red with the blood of the saints, if he will not save? Ask a thief, as he bleeds in crucifixion, if he will not save? Ask a harlot, as she bends in penitence at his feet, if he will not save? Ask him who had a "legion of devils", and dwelt among the tombs, if he will not save? "If they kill us, we shall but die." "How like the language of desperation. Theirs was desperation with little hope. But coming to Christ is desperation full of hope. Never has one perished who threw his leprous soul at his feet. The true penitent cannot perish. God's word can sooner fail.

Sinners of all grades and conditions have been coming to him for thousands of years. Young sinners and old sinners; great sinners and small sinners; wise sinners and ignorant sinners; and yet not one has perished.

"I can but perish if I go,
I am resolved to try.
For if I stay away, I know
I shall forever die."

Try his mercy today! If you perish, you will be the first and only one among the millions who have come to the mercy seat!

TOWARD THE TROPICS.

Having an engagement at Miami, Florida, I left Pine Bluff April 12 for Memphis, over the Cotton Belt Route. This road traverses a fine agricultural region, in which the people seem to be doing their part toward feeding the hungry world.

Reaching Memphis in the evening, I took supper and boarded the Frisco train for Birmingham, arriving at that city the following morning about 7 o'clock. This was my first visit to Birmingham since the death of my father seven years ago. I was astonished to see the substantial growth and material progress of the "Magic City." During the day I went to my father's grave in Oak Hill Cemetery, also to the home of my childhood, and I met many friends and kindred. At 5:30 p. m. I took the Seminole Limited for Jacksonville, Florida.

Passing Columbus, Ga., I would have been delighted to stop over and greet the friends I had formerly served and look once more upon the grave of our dear little boy, Candler, who left us while we were stationed there.

I arrived at Jacksonville next morning, breakfasted and continued my journey toward Miami. The scenery along the East Coast line defies the poet's fancy and the painter's brush. Semi-tropical flowers and fruits appeared in rich profusion on every side. About midnight I reached my destination and was met by Brother J. R. Cason, the popular and efficient pastor of Trinity Church, who conducted me to my room in the hotel.

The next morning I looked out upon the beauties of a perfect day. Every tree and bush and shrub was arrayed in the latest fashion of the spring-time; the feathered choristers, led by the mocking-bird, made music fit for Paradise; the deep and dark blue ocean rolled in silent majesty, reflecting the ineffable splendor of the bending heavens.

At the morning service I met a large congregation of responsive people. Dr. Merrill, pastor of the M. E. Church,

and his congregation joined our forces in the meeting, and in a short time all the Protestant pastors and their flocks became interested and attended the services.

It became necessary to occupy a large tent where I preached to immense crowds. The religious interest increased from day to day, there being quite a number of conversions, reclamations and accessions to the church. As I was obliged to leave before the meeting reached its culmination, Dr. Drum of Syracuse, N. Y., was expected to take up the work and continue the revival.

Miami is a city of 22,000 and became prominent during the Spanish-American war. Brother Cason has built one of the most beautiful churches in the state. He is in great favor with his people and with the community at large.

Leaving the place early on April 26, I reached Jacksonville at 1:30 o'clock and phoned Brother I. C. Jenkins, presiding elder of the Jacksonville District, who came with his car and showed me the churches, great stores and public buildings of the city. Bishop Denney made a wise appointment by placing Brother Jenkins in charge of this important district. I was surprised to learn that the city contains practically 100,000 people.

Leaving that place at 9 p.m., I arrived at Birmingham the next day and remained over Sunday and preached in the morning at North Highlands, where my father had worshiped. I was gratified to meet my old teachers, J. L. Britain and M. V. Henry, besides many other friends and a large number of relatives.

Brother Mansfield, the pastor of this church is doing a splendid work. In the evening I preached for Brother I. F. Hawkins at Bessemer, whose congregation has recently built a magnificent house of worship. Brother Hawkins has succeeded in lifting a debt of \$30,000 off the church, and a pleasing prospect lies before the pastor and people.

Leaving Birmingham at noon, May 1, I reached Memphis on schedule time, caught the first train on the Cotton Belt road and reached home safe and sound. The first Sunday in May I shall begin revival services in my own church.—Theodore Copeland.

ARMY AND NAVY CHAPLAINS.

The College of Bishops at its recent meeting adopted the following resolutions: "Your committee to which was referred the question of chaplains in the United States army and navy begs leave to report as follows: We respectfully recommend: (1) That a committee of three bishops be appointed to take in hand, as far as it may concern our church, the matter of the supply of chaplains and the moral and religious conditions of our soldiers. (2) That each member of the College of Bishops send to the secretary of the Home Department of the Board of Missions, who shall be associated with said committee, at the earliest possible date, the names of those preachers in the Annual Conference over which he has supervision, who in the judgment of the bishop may be qualified for the work of chaplains in the army and navy. (3) That the secretary of the Home Department be requested to open correspondence with the proper authorities in Washington, D. C., and to forward the names of candidates for appointment, keeping the bishops informed as to needs, government requirements, etc. (4) That, in view of the condi-

tions which obtain in the vicinity of camps and garrisons calculated to demoralize young and inexperienced men, said committee shall be appointed to look carefully into the matter and be authorized to make such representations to the authorities as may be wise and necessary."

The members of this committee are Bishops W. R. Lambuth, W. B. Murrah, and Collins Denny.

GENERAL BOARD OF MISSIONS.

The Board of Missions of our church held its annual meeting in Nashville, May 1 to 4. The report of the General Secretary, Dr. W. W. Pinson, gave the following facts concerning the income for 1916 and the financial condition of the Board:

The total income from all sources and for all departments was \$1,408,638.85. This represents an increase of \$94,052.13 over that of 1915, and is \$170,971.88 larger than for 1914. This income was distributed as follows: General work: Foreign, \$665,574.60; Home, \$129,159.52. Woman's work: Foreign, \$318,731.85; Home, \$295,172.98. Total: Foreign, \$984,306.45; Home, \$424,332.50. The increase indicated above is divided as follows: General work: Foreign, \$38,292.12; Home, 13,671.53. Woman's work: Foreign, \$25,390.65; Home, \$16,697.83. Total: Foreign, \$63,682.77; Home, \$30,369.36.

The increase in annual income for general work for the past four years is shown by comparing the income of 1912, which was \$653,529.83, with that of last year, which was \$794,734.02. This gives an increase of \$141,474.19, or an average of \$35,368.55 per annum during this war period.

It should be noted that the increase in general income for foreign missions came from those sources that make up the basis of the appropriations, and therefore go to swell the regular and necessary support of this work. The increase from assessment was \$17,478.08; from budget specials, \$32,118.70—a total from these sources of \$49,596.78.

The very material increase from regular specials is worthy of note. It was almost double the increase from assessment. This adds to the regular income, and by so much increases the basis of annual appropriations and gives us a gross amount now subject to appropriation for foreign missions under normal conditions of \$508,380, and for home missions of \$124,467.32. In 1910 the amount for both was only \$414,938. Thus the sum for regular support has increased in six years \$207,289 per annum.

The expert accountant reports the debt against foreign missions at \$113,246.98 on January 1, 1917, against \$177,951.98 as per the statement of 1916. This remaining deficit does not consist alone of debts to people outside the Board; it includes \$39,577.25 of independent specials. These are unfinished transactions, either only partially paid in or held temporarily for other reasons. These belong to the Board, and when complete they will still belong to its assets. The same is true of \$31,783.86 of funds in the hands of the Board for other specified uses. Thus a total of \$71,261.11, when liquidated, will not pass out of the Board into other hands, but will only be assets shifted from one pocket to another without diminishing their value. This leaves only \$41,885.87, not covered by available assets, which is due to others outside the Board, and so must pass out of its hands. The surplus income actually applied to

the reduction of the debt last year was larger than these figures indicate. The actual reduction, according to the statement of the expert accountant, was \$97,138.24, instead of \$64,705, as appears on the surface. This difference is due, not to the making of new debts, but to the discovery and addition of old ones not previously accounted for.

Of the income of the Board for foreign fields (general work), disbursements were as follows: Africa (Congo Mission), \$6,919.23; Brazil Mission Conference, \$44,049.95; South Brazil Mission Conference, \$23,087.55; China Mission Conference, \$56,057.24; Cuba Mission Conference, \$38,665.18; Central Mexico Mission Conference, \$9,769.45; Mexican Border Mission Conference, \$22,362.58; Pacific Mexican Mission Conference, \$8,094.37; Japan Mission, \$80,087.29; Korea Mission, \$47,045.89; Contingent Fund, \$13,118.20; annual meeting, \$1,099.51; bishops' travel, \$327.88; expense of administration, \$40,864.02; interest account, \$15,915.78; reimburse account, \$6,000; expense of Candidate Committee, \$431.06; Foreign Missions Conference of North America, \$500; Continuation Committee, Edinburgh Conference, \$600; Anglo-American Committee, \$200; post-graduate work, medical candidates, \$150. Total, \$415,345.18.

Of the home mission receipts (general work), the amount appropriated to Conferences, work among foreigners, negro work, city missions and schools, was \$106,454.10; for administration and literature, \$13,989.38; Contingent Fund, \$4,692.20; interest, \$3,186.15; miscellaneous, \$52.17. Total, \$128,374.

HENDRIX COLLEGE CLOSING.

The Hendrix College faculty, acting with the approval of the Executive Committee of the Board of Trustees, has decided to close the 1916-1917 session May 21, instead of June 13, which is the day originally fixed in the college calendar.

In taking this step, the faculty was moved by the following considerations: (1) A number of the strong students and one member of the faculty, after serious thought and free consultation with persons considered capable of giving counsel, have decided to enter the officers' training camp and have been accepted; (2) a considerable number of others are subject to draft into the army, and they are naturally disturbed by the call of duty and the possible radical change in their life program; (3) a large number of students believe that they ought to go to the farm in response to the insistent call of the government for the production of food and feed crops. Already at the homes of a number of students large crop planting and sickness or loss of farm labor have made conditions that demand the help of these students, and they have gone. Others must go; (4) the faculty has endeavored to keep in touch with the demands of duty to the nation and to the homes of the students, and free and sympathetic counsel has been held with students in a body and with individuals regarding all these matters; (5) the members of the faculty deeply desire to direct their own energy, and, as far as they can, the energy of the students, so that it will count for the most in patriotic service. They desire that Hendrix shall do her full duty to the nation at this time; (6) the faculty believes that by shortening the school year by cutting off commencement and

examination weeks and ten days of recitation work, the students can render no inconsiderable help at home, they can do a fair and satisfactory year's work, and those who cannot remain in school until the middle of June may complete their courses and be ready to return at the opening in September with full credit for the work done this school year.

Recitations will close at noon Saturday, May 19; the commencement exercises will be held Saturday after noon and evening, Sunday, and Monday morning, and the session will close at noon Monday, May 21.

Closing Hendrix earlier will not change the time nor the plans for the Summer School for Ministers, nor will it change our plans for opening the college next September.—J. H. Reynolds, President.

HENDERSON-BROWN COLLEGE.

I spent yesterday (Sunday) in El Dorado at the morning hour and at Junction City at night. Brother Hilliard, assisted by Evangelist May and his singer, launched a revival campaign at 11. It was a good start and the outlook is fine. It is delightful to be in the home of Brother Hilliard and his good wife again. I had the honor to be royally entertained in the home of the good mayor, Rev. W. D. Sharp, at Junction City. Things are going well in these two towns. The Henderson-Brown man was shown every courtesy and pledges were taken for the College. I am back in El Dorado today (Monday) to see the good people personally. We hope to be in the Prescott District next week.—A. O. Evans, Commissioner.

BREAD VERSUS BOOZE.

I am in receipt of a letter from Dr. J. H. Reynolds, President of Hendrix College, in which he says, "I express the hope that the nation may prohibit the use of grain or wheat, during the progress of the war, in the manufacture of intoxicating liquors. Should we not take some steps in this State to have our Representatives in Congress know our views? The temperance folks look to you perhaps more than to any other man to give the word."

In response to this and other similar letters, and following the promptings of my own heart and mind, I, as the Superintendent of the Arkansas Anti-Saloon League, earnestly request every prohibitionist who is so disposed, to write to his Congressman and to the Senators from this State urging prohibition for the war, and especially that no grain be used in the manufacture of beverage liquors when it will be so badly needed for food. I request the pastor of every church in this State to take a rising vote next Sunday in his congregation in favor of the proposition above stated and transmit the result thereof at once to the Congressman and the two Senators.

In the manufacture of intoxicating drinks nearly six million pounds of food material is wasted every year. This is enough to feed a small army. The capital, labor, and material employed in the production and sale of alcoholic beverages could be more practically used in the production of

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food, munitions, and other commodities needed for the national welfare.

In harmony with President Wilson's proclamation urging the conservation and increase of resources, I feel it to be the duty of the people to exert every proper influence to secure congressional and executive action against the waste involved in the manufacture of liquors for beverage purposes and against the crime in the sale thereof.—George Thornburgh, Superintendent.

THE AUTHOR OF THE WEBB-KENYON ACT SAYS WAR CALLS FOR A DRY NATION.

War's demand for a dry nation will be pointed out by Representative Edwin Yates Webb, chairman of the House Judiciary Committee, and author of the Webb-Kenyon Act, in the Sunday School Times of May 5. The Webb-Kenyon Act empowers the individual States to prevent liquor shipments from wet States into their own borders. The masterly manner in which Mr. Webb drew this act was attested when the Supreme Court in January declared it to be constitutional. Congressman Webb says: "If our national life is at stake, our soldiers and sailors are the prop upon which such a life rests, and every drunken or drinking member of our armed forces weakens to that extent our national prop. The statement seems to me to be axiomatic. If so, then it is unthinkable that our great country, while in a life and death struggle, should permit one drop of whiskey to go into the hands or mouths of its fighting forces. We should, therefore, have by all means a law prohibiting, under severe penalties, selling or giving intoxicants to any soldier or sailor of the United States. * * * But a sober army can not long endure if it is dependent upon a drinking or drunken population."

Mr. Webb states "that the President and his advisers have the liquor problem now under consideration," and then he goes on to show what Congress could do to give us national prohibition. It is a timely utterance, and should be read in full as it appears in the Sunday School Times, published by the Sunday School Times Co., 1031 Walnut Street, Philadelphia.

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REMINISCENCES.—No. 9.

Danville, the capital town of Yell County, being the home of the county officer and the lawyers, and most of the doctors, I thought it best to make it the last of my appointments at which to hold a protracted meeting, so as to concentrate the final effort for a revival, by getting help from the surrounding appointments where we had held revival meetings.

We had no church house there and had to hold our meetings in the courthouse. Our leading members there were Dr. J. W. Stafford and wife, Nelson Sides and wife. Brother Sides was a steward, a very plain speaking man, who did not hesitate to discharge one of the duties of a steward—that was to tell the pastor what he thought wrong in him. He was a faithful steward in every respect. Brother Sides had one of the best regulated homes I ever knew. He was a farmer, had five grown sons, and each one of them was as obedient to their father as if they were only ten years of age. He had a place for everything and kept everything in its place. Every horse knew his stall, and they never intruded on one another's rights. I made Brother Sides' home my resting place the two last years I was on that circuit, and no one ever occupied my room, where I kept my books and clothes and where I slept. No other horse occupied the stall where my horse stayed. Brother and Sister Sides died within a week of one another. Our meeting was a success. Some very remarkable conversions. John Choate, who was county clerk, was an earnest seeker for several months, and being an honest and an intelligent man, he was willing to be advised and instructed.

He said to me one day: Brother Fair, I have resolved to seek religion for ten years, and if I fail to get it, I'll join the Campbellite Church and do religion." I told him, "All right." I was satisfied that he would never join the Campbellite Church. Some time after that he said: "I am willing to do anything that my friends think will be any help to me, and some of them tell me if I will join the church as a seeker it would help me, and I have decided to do so, if you will give me a letter after I am converted, to join the Baptist Church. My people are all Baptist." I told him, "All right, I would give him a letter when he asked for it." He joined as a seeker, and soon after was happily converted. He never asked for a church letter, but the next spring he said to me: "Brother Fair, I have decided that if you will baptize me by immersion I will remain in the Methodist Church. The Methodists have done more for me than any other church. My wife is a member of the Methodist Church, and my father-in-law is a Methodist preacher." He married Dr. Stafford's oldest daughter, Alice. Brother Choate was a good and faithful member, had his children baptized and he became a steward and did many years of faithful work in the church. He was a very popular man, and was later elected county judge of Yell County. He died a few years ago in the triumphs of the Christian's faith. I think his widow is still living. Others who were converted in that meeting were Judge Howard Walker, Scott Sides, Neal Sides, Misses Nina Pounds, Rachel Pounds, Emma Stafford, and a number of others whose names I do not recall.

I wish to relate an incident which occurred in Danville during a quarterly meeting. Brother Nathan Fair was

preaching, and I thought was doing very well, but he suddenly stopped and said: "Brother Roberts, or some one who can, get up here and preach, for I can't." Brother Roberts got up and preached. I never did find out what caused Nathan to fail, for he did not often fail in preaching. He lives in Belleville, and if he should read this article will remember the incident.

Grandmother Howell, Bright Howell's mother, lived a mile from Danville and was blind, but a very intelligent, devout Christian, and when I realized that I needed inspiration, I would visit her and her faith and words of encouragement never failed to inspire me. "These are the lights along the shore that never grow dim, and they guide us unto him."—Geo. F. Fair.

WHAT WILL HE DO?

How will he make it through? At the last meeting of the Little Rock Conference, a caution came (in a public statement from an authoritative source), when the finances of the church were being considered, that the dollar had depreciated 25 per cent since the meeting of the conference the year before—that the purchasing value of a dollar was only 75 cents as related to last year's basis. That was putting it too low at that time. It is far too low now. The cost of living is from 40 to 60 per cent higher than last year. And some commodities have advanced 20 per cent in addition during April. We refer especially to canned goods, which means a great deal to the average preacher. Flour and sugar have taken an additional rise also. Even rice threatens to soar. Every item entering into the general cost of living is exceedingly high in price. Horse feed is also "soaring" in price; which means much, indeed, to the 'circuit rider', who must depend upon his horse. Not many circuit preachers have purchased automobiles yet.

The preachers' salaries (or "support", as some contend it should be called) have not increased in proportion in any sense whatsoever. And this is especially true of the preachers on the circuits and smaller stations. There was some increase this year in some places; but the increase noted is very small, and is not in any way commensurate with the need. Our church papers have called attention to these facts in as solemn a manner as possible. This is true of all our church papers, as far as I know. It has been mentioned in the church press as often as propriety would permit. Our Christian Advocate and our own Conference journal, the Arkansas Methodist, have solemnly called attention to it. Nor have presiding elders been slack in their duties along this line. Probably some of them have not pressed the matter according to the measure of the necessity; but, almost without exception, the presiding elders have endeavored to relieve the situation. I do not say that our Bishops have been silent. Their influence is great in the church. Let them speak out. Of course, they understand the situation well.

Modesty closes the preacher's mouth. Any preacher scorns the idea of being "selfish." There is open antagonism to the preacher's saying anything about his "support" in the pulpit. Nor is that all. There is open (and private) antagonism to his saying anything about it anywhere. There is almost universal antagonism from every source and from every person, almost

without exception, to the preacher's making mention of his "support" anywhere and in any way whatsoever. Of course, thank God, there are some exceptions. There are some officials and laymen who are deeply concerned about this matter. But these are few in number. Their influence is cut short by the overwhelming flood of antagonism and opposition. Now, please note, I am making a difference in the few who are deeply interested, and the many who are only "casually" interested. There are many who will assist in supporting the preacher if they are allowed to be their own judges (regardless of the trend of that judgment). These consider the preacher's needs from their own point of view, instead of a general way of reckoning. Many refuse to consider it from any other point of view except their own. They forget that the preacher must purchase everything consumed by himself and his family, regardless of what it is, with the naked cash and at retail prices. I have even noted some merchants, whose living was computed at wholesale prices, who failed to consider that the preacher's living must be computed on the retail basis. And there is some difference between the two.

The "ox that treadeth out the corn," if muzzled so that he cannot graze, should be amply fed. I am using Paul's paradox. If the farmer does not properly feed his muzzled beast, then he should not beat him because he endeavors to break through his muzzle to graze to keep from starving. "Thou shalt not muzzle the ox that treadeth out the corn," said Paul, quoting from the law, when he was considering this very proposition. The ox that is muzzled must be amply fed. It is a sin to muzzle and fail to properly feed him. If his master does not properly feed him, then he has no right to deprive him of his natural means of getting a living.

Indeed the preacher's lot is not unlike that of the muzzled ox! He is not allowed to engage in secular pursuits in order to obtain a living. There is a marked sentiment, strong and

PALPITATION AND OTHER DISORDERS OF THE HEART.

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

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

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

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

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

MILES MEDICAL CO., Elkhart, Ind.

terrible in its influence, both in the conference and out of it, against any preacher who engages in any secular pursuit whatsoever. A preacher may even be located for secularity! I am not saying too much. The preacher who writes life insurance, or does other secular work in order to supplement his meager salary, does so at the peril of all his influence! Indeed, it is more than a mere shadow that looks upon such preachers with suspicion or that brands them as "failures"! The church forcing its pastor to such practices, because it does not properly support him, is causing him to commit influential suicide! And are not such churches influential murderers?

The preacher's mouth is locked—at least he thinks so. I believe our preachers should teach—should cry aloud along this line. If all our preachers would do it, then it would not be long till this antagonism and opposition to the public and private mention of the preacher's support would cease. And along with this reform would come a better living for many of our preachers.

But I have digressed. How will the preacher make it through—how will he live in the face of the present high cost of living? His salary is, as a rule, not equal to it. I have not the figures before me, but I suppose the North Arkansas Conference will balance along on an average with the Little Rock Conference. I will mention two Districts for comparative computation. In the Arkadelphia District, four preachers received less than \$200 each from their pastoral charges last year. Eight others received less than 500 each, and one other received less than \$700. In the same District two others received each \$1,200, one other \$1,700, and one other \$2,700. Four preachers in this district received reasonable salaries.

None of the preachers in the Camden District received less than \$300. Eight of its preachers, however, received less than \$600 each last year. Five received less than \$800. Five others received salaries ranging from \$900 to \$1,500 each. Part of these salaries were merely tolerable, while part were probably ample. But what will the others do this year, unless there is a decided increase?

I will now consider the remaining districts of the Conference together. In the Little Rock, Monticello, Pine Bluff and Texarkana Districts there were 104 pastoral charges last year. Twelve pastors received less than \$300 each! Forty-two others received less than \$600 each. Eighteen others received less than \$900 each. The remainder of the preachers in these Districts received salaries ranging from \$900 to \$3,000 each. Part were merely tolerable, part probably ample, and part probably more than ample. But how about those who received from \$300 to \$600 each, and even those who received less than \$900 each? How will the preachers on these charges make it through this

year, in the face of the present high cost of living, with commodities from 40 to 60 per cent. (and even more) higher than last year? How will they make it through unless the salaries are increased. Methinks there will be some silent suffering among some of them!

But the preacher can have a garden? Yes, some of them can. It is always allowable and commendable for the preacher to make a garden. In fact, in a great many cases there is no reason why he should not; and all the more so this year because of the nation-wide garden movement (and food production movement) caused by the world's shortage of food. Every preacher is willing and anxious to join in this movement and endeavor to make a garden for himself and family. Every pastoral charge should see to it that its preacher has a rich piece of ground for a garden. In fact, the preacher's home should always be equipped with every necessity (by the pastoral charge), including barn, cow lot and shed, poultry yard and house, etc. The family poultry is always a very great help to the preacher's family. The preacher should be given an opportunity to make a garden, keep a horse and cow, and raise enough poultry for family use and to supply his family with plenty of eggs. And as the preacher's income is not sufficient to keep these things in repairs, it is the duty of his charge to see that it is done. Nor should our presiding elders and our connectional ministers be neglected in these things.

System in the payment of the salary will greatly assist the preacher in living in these times. Many pastoral charges have no system at all.

In conclusion, please let me suggest to all those pastoral charges which have not increased the preacher's salary amply this year, that there are many ways in which you may help him through the year. Do not neglect him. Remember that he is the servant of the church—the church is his master. He is like the muzzled ox—and the church has muzzled him. He must serve it, he must do its bidding. He is decidedly at its "mercy"—decidedly at your mercy, dear church member. Nor am I saying too much. His welfare and the welfare of his wife and little children depend solely upon the open generosity of a God-loving people. And the people have made it so. Do not neglect him. Share with him from your bounteous stores where nature has scattered to you with a lavish hand. This is especially easy on circuits, where, as a rule, the preacher receives the least salary. And in the small stations, where the preacher's income is not sufficient in these trying times, the preacher may be assisted in many ways. At any rate, do not forget him. Remember that the cost of living is exceedingly high. Even though the preacher makes a garden (as many will), remember that it is not sufficient, by any means, to support him. Remember him and his family as spring approaches and a new outfit of family clothing is needed. He may suffer (though in silence) many embarrassments, if you forget him. No preacher who is hampered with debt, and like embarrassments, can qualify to "do his best." No preacher can be "at himself" when the pantry is empty and his creditors threatening to sue him! If your preacher is not properly supported, whose fault is it? "Thou shalt not muzzle the ox that treadeth out the corn."—Frank Hopkins.

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.

Spirit of God, descend upon my heart;
Wean it from earth, through all its
pulses move;

Stoop to my weakness, mighty as thou
art,

And make me love thee as I ought
to love."

—From Council Hymn No. 197.

NOTES FROM MISSIONARY COUNCIL.

By Mrs. W. H. Pemberton.

Bishop Lambuth said the splendid reports given by the Administrative Secretaries, Mrs. R. W. MacDonell from the Home, and Miss Mabel Head from the Foreign Department, should be published and sent out over the Church as "inspirational literature."

The Missionary Voice now has 48,000 subscribers, which is an increase of 4,500.

The Young Christian Worker has doubled its subscription list, having now 14,000 subscribers. The editor made a forceful plea for this, the only children's missionary magazine in our church, the Sunday School Visitor being the only other children's paper published in our Methodism.

Two New Officers.

Mrs. J. W. Perry of Tennessee was elected First Vice President to fill the vacancy caused by the resignation of Mrs. J. E. Grubbs, and she will at once take charge of the Young People's Work in the Missionary Council.

Miss Mabel Howell, teacher of Sociology in Scarritt Bible School was elected Superintendent of Social Service and will immediately assume the duties of this responsible office in the Woman's Missionary Council.

Our Slogan For 1917.

A ten per cent increase in Auxiliaries, in funds, and in membership.

That means we are to work and pray without ceasing to be loyal and liberal all the time. Shall not we women of Arkansas reach the goal? We can if we will.

Election of Conference Officers.

The Council ruled that hereafter conference officers shall be nominated and elected by ballot, the women receiving the majority of votes cast in the first ballot being the nominee for election to the designated office.

We were rejoiced to hear of the splendid gift of \$3,700 from two Christian women to pay the debt on our Virginia K. Johnson Mission Home in Dallas, Texas. These friends asked that their names be withheld, but their deed of love causes rejoicing throughout the Church.

NORTH ARKANSAS CONFERENCE DISTRICT MEETING.

Mrs. S. G. Smith, Secretary of Conway District, announces the District meeting to be held at Clarksville May 16 and 17. She hopes that every Auxiliary in the District will send a delegate. The theme will be "Prayer."

NORTH ARKANSAS CONFERENCE.

Report of Mrs. J. M. Hawley, Corresponding Secretary Conference Society:

In the First Quarterly Report in 1917 from nine district secretaries, 194 Missionary Societies were counted, 116 Adult, 27 Young People and 51

Juniors. One hundred and fifty of these had duly reported to these district secretaries, while 44 left empty spaces in the report blanks to be filled with 1916 figures. Not one of these unfortunate spaces spoiled the reports from Conway and Fort Smith Districts, while the failure of a single Junior Society in Jonesboro and of a Young People's in Searcy District made just one not black spot, but a white without the black figures desired in these reports. A few Juniors in Helena District forgot that April 1st was "report time." Using the new and some old figures we count that we have 2,678 Adult members, 420 Young People and 1,357 Juniors.

It is one of the minor points of our ambitions for the year to add in to the general aim of a ten per cent increase in every direction that counts, a much larger per cent of increase in the number of societies reporting to the district secretaries during the year—100 per cent improvement and no less will satisfy on that point.

Batesville and Conway Districts have each a new Adult Auxiliary—the one at Evening Shade, the other "Adult No. 2," at Morrilton, where a group of young women have been promoted from the ranks of regulation "young people, 14 to 21." There is a new Young People Society in Conway and Jonesboro Districts, the latter also promoted from Junior rank to a higher, and four Junior Societies in Booneville, Conway and Helena Districts. Conway claims four of the eight new organizations.

These April reports told of only 1,301 subscribers to the Missionary Voice and 329 to Young Christian Worker, and of 95 societies presenting stewardship, but doubtless if the other silent societies had spoken figures would be larger.

The attempt to keep a quarterly Honor Roll has been discontinued, and the societies which earn such distinction will be published in a yearly Roll of Honor at close of the year and at Annual Meeting.

Mrs. J. M. Hawley, Cor. Sec.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Report of Mrs. W. H. Pemberton, Corresponding Secretary, for quarter ending March 31:

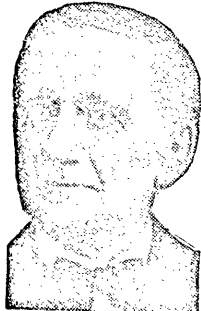
Number of Adult Auxiliaries, 102.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently.

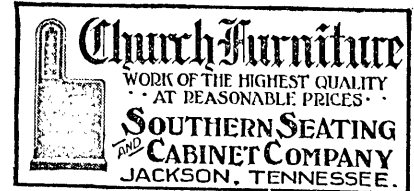
DR. CANNADAY, 1225 Park Square, Sedalia, Mo.

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.



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.

New Adult Auxiliaries, 1.
Members of Adult Auxiliaries, 2,723.
Young People Auxiliaries, 30.
New Young People Auxiliaries, 6.
Members of Young People Auxiliaries, 517.
New members of Young People Auxiliaries, 158.
Junior Divisions, 57.
New Junior Divisions, 5.
Members of Junior Division, 1,200.
Baby Division, 22, with 250 members.
Subscribers to Missionary Voice 858, and to Young Christian Worker 300.
Scholarships 2, and 2 Bible Women, one school supported.
Amount reported by Conference Treasurer, \$4,306.52, which includes \$666.03 balance on hand from previous quarter.

Mrs. W. H. Pemberton,
Corresponding Secretary Little Rock
Conference Woman's Missionary Society.

ITEMS FROM AUXILIARIES. Morrilton.

A Young People's Missionary Society of Methodist girls was organized at the home of Miss Gussie Simpson, by Mrs. Watson and Miss Alma Ross on April 10th, ten members being on the charter list, with Miss Ora Taylor Dowdle president and Miss Gussie Simpson treasurer. The society decided to hold their meetings on the second and fourth Tuesdays of each month.

Cotton Plant.

Recently the Women's Missionary Society at Cotton Plant held its quarterly Mite Box opening in the church parlors, which were daintily decorated with pot plants, cut flowers and Easter emblems pertaining to the season. Twenty-six dollars was the offering, and the following interesting program was given:

Opening Hymn No. 653, by all.
Scripture Reading by Mrs. C. C. Hunnicutt.

Prayer by Rev. B. L. Harris.
Roll Call—Each member answering with a quotation on tithing.
Reading—Miss Elizabeth Harris.
The Tithe, Paper, Mrs. H. F. Doyle.
Duet—Mrs. H. C. Argo and Miss Mae Luker.

"The Little Indians," Leonard Argo, Dale McGregor, Moran Hill, Ola Johnson, Freeman Johnson, Hilda Weinberg, Richard Woods, Gussie Laney, Lorine Wallace and Helen Dillon, all dressed in the Indian costumes, adding picturesque beauty to the lovely scene.

Song—Little Miss Helen Dillon.
Reading—Miss Ruth Wynne Matheny.

Doxology.
Missionary Benediction, Psalm 19:14.

After the program delightful refreshments were served.

CONSTIPATION.

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax for it is the ideal treatment for constipation. Contains no Calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Crossett.

"The Kingdom of God in Legislation" was the topic on March 19th, and under the leadership of Mrs. Garretson, the meeting was most interesting and instructive. The Bible reading given by Mrs. Moffett Rhodes was a comprehensive study of Christ's relation to those who need bodily as well as spiritual healing; and on "National Legislation Regarding Health" was read by Mrs. J. H. Hall. A Round Table led by Mrs. Rule added great interest to the meeting.

This was the regular Social Service study on "Laws Regarding Public Health" sent out by the Council and it covered the study of industrial and occupational diseases and their prevention through education and legislation.

The answers to the questions secured by Miss Denton, Superintendent Social Service of North Arkansas Conference, Woman's Missionary Society, from Dr. Garrison and our State Health Officer, and published in the Arkansas Methodist were profitably used in this study. The writer says: "We were fortunate in procuring Dr. Sparks, our local health officer, who spoke of the work attempted and accomplished in our own community. By means of a diagram he showed that malaria, that preventable disease which afflicts three millions of people each year and kills twelve thousand, has through the work of the Government, under the direction of Drs. Deriveaux and Taylor, been reduced to a negligible quantity in Crossett."

Paragould.

Mrs. Cloyes, Superintendent of Adult Auxiliary, enclosed with her report a cunning "kite to fly with good news," which she used for the Bulletin in March. The tiny kite had one of the newsy items from the Bulletin fastened to it. Mrs. Cloyes uses something in keeping with the subject of the month, and "Enlargement" for January was presented on the blackboard. Enlargement in spiritual life, finances and local auxiliary work were discussed and good suggestions were given. After the program at the February meeting the leader served tea and sandwiches during the delightful social hour. At the March meeting the social service superintendent asked that magazines be brought to the church for free distribution. The budget plan has been adopted for this year.

Blytheville.

Mrs. W. T. Oberst of Blytheville writes of several very interesting meetings this winter, one of the best being the "Dollar Social." Everyone brought a dollar which she had earned, and placing it in the basket, she read or recited lines telling how it had been earned. This was followed by a short musical program. The good sum of \$56.00 was thus brought into the treasury.

BISHOP LAMBUTH AT OUR MISSIONARY COUNCIL IN NEW ORLEANS.

By Mrs. F. M. Williams.

In Bishop Lambuth we saw the picture of the real missionary, as in all Methodism no man is more representative of the spirit of missions. Bishop Lambuth was born in China during the missionary service of his parents, has been a missionary to China, Japan, and other fields, is known as the missionary Bishop, and his latest tours through Africa have put us all to shame in his endurance of hardship of long marches, sleeping out under the blue, and other sacrifices, yet

rejoicing that he knows by experience some of the things that make the life of the heathen hard and cheerless. We knew that back of this man's words were deeds and wonderful experiences that gave authority and commanded our sympathetic attention, and we were cut to the quick by the sharp sword of truth that separated our real selves from what we thought we were. The depths of the spiritual truths which he daily sounded at the Council made us realize as never before the limitless power of God which may be manifest through us if we keep in touch with Him and are obedient to His call, and yet we were goaded by the thought that we have been untrue by our failure to be used of God as He desires.

The noonday Bible lessons proved real heartsearchings indeed, and from the first we learned that a sensitive conscience is vital, and a curse is upon indifference and inactivity and the brutishness of not considering. Prayer-life becomes shallow unless fed on God's word. God's eyes know no human clothing that would hide us from him. Conscience may be created by searching of heart, resolve to do one's duty be what it may. Decay of faith in our lives is from decline of God in our thought, failure to respond, neglect of family prayer. Multiplication of machinery may produce a lessening power.

Our making God real is being a reliable witness, able to tell what God does for us. God is unreal through spineless Christians, for lack of interpretation or false interpretation and a practical atheism that eliminates God and attributes things to chance. God is made real by faith, prayer, and Jesus Christ. God has been seeking to make Himself real to us, but our dullness of sight, hardness of heart and sinfulness of lips have kept Him only upon the shores of the vast sea of His revelation. Revelation is progressive and personal, and vision, to be effective, must be followed by deeds; then we may say, "I was not disobedient to the heavenly vision."

The key to power is prayer, and the awful realization of the lack of power today in the home church is through the loss of the art and the power of prayer; some of the causes are haste, pre-occupation, adherence to the letter of the law and loss of the dynamic of love, and decay of faith. We are producing Christian activity more than Christian experience. True prayer is never self-centered; neglect of prayer is slow but sure suicide; there is no rich, fertilizing, productive life without prayer. Some subjects for prayer are to make God real, that our sensibilities be not blunted by sin or blessings, that the church meet the demands upon her and that faith be given to explore the regions of grace and discover a larger Christ.

The promise of the Father came as a balm to broken hearts, for in it is assurance, realization, and a mighty measure of spiritual energy if we keep before us the thought that the Holy Spirit is a person, that He comes from the Father and is the creative, active energy of the universe. We grieve the Holy Spirit by failure to recognize His personality, to honor His office, to seek His counsel, by not listening to His voice and not following His leadership. It is the Holy Spirit who searches the heart, makes God real, creates vision, makes prayer a working force, reveals Jesus to us as Jesus reveals the Father, and times events and brings men together by a wonderful Providence. If we are pow-

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.

erless Christians it is because of unbelief, secret sin, compromise, cowardice or unsundered life. We should have the constant filling of the Holy Spirit; then we shall receive the promise of the Father in His power through us.

DR. ED. F. COOK'S SERMON AT THE COUNCIL.

If the Woman's Missionary Council lays a special claim upon any preacher of Southern Methodism, it is Dr. Ed F. Cook, known always as their friend and helpful co-worker, and it is with deepest regret and a feeling of great loss that he will soon sever his relation with us and assume new responsibility as director of the Department of Missions of the Moody Bible Institute. A clear thinker, a pleasing speaker and of wide missionary experience, he, too, came with the authority of one who, "with his heart up against the heartbeat of the world" and his sermon had the quickening power of the Holy Spirit to awaken our spiritual lives.

Although the tragedy of war makes some ask if Christ has failed, to those in tune with the Infinite Christ is as loudly calling, "And I, if I be lifted up, will draw all men unto me." The wonderful manifestation of God's power in heathen nations is enough to steady one's faith in the power of Christ. The revolution of China, almost wholly without bloodshed, when in a few months 18,000 of China's literati were converted. Japan has been influenced for Christ more in two generations than for the centuries past. The democratizing force of Christ alone is breaking the caste of India so that coolies, clerks, employees of all kinds and the literati are all leveled in Christ. The educational awakening, emancipating women out of darkness and degradation, is the magic of

LISTEN TO THIS! SAYS CORNS LIFT RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied and simply shrivels the corn without inflaming or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of very hard or soft corn or callus.

You are further warned that cutting at a corn is a suicidal habit.

Christ's influence, and the power of His spirit was illustrated by incidents that were startling to us who are dulled by the superabundance of God's blessings.

In the face of Christ's desire to draw all men to Him and His power to do so, why is the world at war? We, His witnesses, have failed and have been satisfied with the meagerest share of His Saviorhood. It is because God is here that men struggle after liberty, and He is asserting the right of Jesus to reign and not Popes, Kings and Emperors. He is going to accomplish the task of the world through us if we will; if not, He will accomplish it.

Bishop Lambuth's closing prayer in this service was the acknowledgment of "a sin-cursed world and an unfaithful church having dragged Christ down instead of lifting Him up," and we felt the indictment pricking our hearts, and offered a prayer for forgiveness.

After such heart-searchings, after such evidences of Christ's power, after a realization of our failure, shall we be satisfied to pursue our accustomed way, or shall we not awake and say, "As for me and my house, we will serve the Lord." There is much we can do in our own borders that will further the kingdom abroad, and we should lose no time in dreaming. We rejoice over the good report of the first quarter, yet we must do even better this quarter to meet our pledge. I cannot but be proud of our women who made this report possible, yet you pledged at Conference to do even greater things, and now is the time, rather than the last quarter.

Again do I pledge myself anew as your servant and leader to the best that is in me, but I need your prayers and help in many ways.—Sincerely Your Co-laborer, Mrs. F. M. Williams.

CALOMEL SELDOM SOLD HERE NOW

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

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

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

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

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Square notes. \$3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined \$5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

Sunday School Department

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207 Masonic Temple, Little Rock, Ark.

SUNDAY SCHOOL LESSON FOR MAY 20.

By W. T. Martin.

The Importance of Self-Control.—

Isaiah 28:1-13.

High tragedy is being played in national life when godless diplomacy supplants the principles of righteousness in the management of affairs of state. Religion which is founded on true piety is in its death throes, when the religious pastors of the people drink intoxicants and assume the mysterious ways of the schooled politician. Private citizenship will always be corrupted when the individual becomes addicted to strong drink and falls into line with the crowd which supports the brewers and distillers. Drink and diplomacy worked the ruin of Israel in both the northern and southern kingdoms. David left his kingdom to Solomon. It was intact, unified, unentangled as to ungodly diplomatic relations as far as David was able to interpret righteousness and apply it with the citizenship out of which he had to mould an empire. When he neared the end of his life he said to Solomon: "I go the way of all the earth; be thou strong therefore, and show thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest and withersoever thou turnest thyself." I Kings 2:2-3. The righteousness of God was to be the foundation on which the empire of Israel rested. This was the purpose of David, and it was the purpose of God.

Solomon did not heed the voice of his father, neither did he heed the voice of God. He went into sin as deeply as his great capacity would allow him. He drank from all its fountains. He entangled the government in hurtful alliances and tried to turn his multi-marriages into political gain for himself. He gave himself to bibulousness until some of his utterances are as pessimistic as the darkest gloom of Poe's post-bacchanalian writings. He laid burdens on his people. When he came to the end of his life and his reign, the people were eager for sobriety and righteousness in the state.

The crisis came when Rehoboam succeeded his father as king of Israel. His subjects petitioned for relief and were answered that their burdens and scourgings should be increased. The ten tribes revolted and set up a kingdom under Jeroboam. There followed a succession of kings in both kingdoms from then to the lesson we study today, and even to the time of the captivity. At the time of today's lesson Ahaz or Hezekiah, more probably Hezekiah, was reigning in Judah over the two tribes, while Hoshea reigned in Israel.

In both the northern and southern kingdom corruption and intrigue had held sway. There had been alliances, sometimes between the two kingdoms against outside foes; sometimes with heathen kings. God did not enter fundamentally into the administration of either kingdom. Even the best of

the kings had largely forgotten God and rested the stability of their kingdoms on some merely outward good work or occasional sacrifice. Many times in both kingdoms the king had come to the throne with his hands dyed in the blood of his predecessor. Many times both kingdoms were overrun by invasion, and peace was bought with tribute money, the very gold and silver of the temple worship being sacrificed to diplomacy. Israel had fallen and Judah was in her death throes when Isaiah lifted up his voice in the lesson we study today. (Note.—This story can be verified in its substantial by an extended reading of Josephus, Ebersheim's History of Judah and Israel, and the books of Kings and Chronicles. It is impossible to synchronize beyond controversy the reigning kings and the various invasions and subjugations.)

"Woe to the crown of pride, to the drunkards of Ephraim." Ephraim is the name frequently given to the whole of the ten tribes. Samaria became the capital, the magnificent temple was built on Mount Gerizim in imitation of the temple at Jerusalem, and the province of Samaria became the center of the religious and political life of Israel. Samaria, one of the three divisions of the Holy Land, * * * took its name from its capital city, Samaria, and formed, together with Galilee and some cantons on the east of the Jordan, during the reigns of the kingdoms of Israel and Judah, the kingdoms of the former. Watson's Dictionary. "The crown of pride and the drunkenness of Ephraim" was the diplomacy and drunkenness of Israel. They had always been hard drinkers in North Israel. Fifty years before, Amos flashed judgment on those who trusted in the mount of Samaria, lolling upon their couches and gulping their wine out of basons, women as well as men. Upon these same drunkards of Ephraim, now soaked and stunned with wine, Isaiah fastens his woe.—George Adam Smith. After an invasion, an exemption from which had been purchased by the surrender of principle and sacred money, the reigning kings, with the priests of the sanctuary, would return to their diplomacy and their wine, giving no more evidence of religion, statecraft and godlikeness than was to be found in the filthiness of their vomit which besmeared alike the tables spread for ministry in the state and in the church. Verses 7-8. The only expression of regality to be found in the account is in Verses 5-6, where the diadem of manhood consists in that godliness which defies drink with its rottenness of state and meets the invaders of God's kingdom and fights till the battle is turned back to the gates and the invader driven from the kingdom.

With this outcry against the rottenness of the northern kingdom, Isaiah tries to rally to the rulers of Judah. "Sometimes when the big black cloud was gathering again on the north, Isaiah raised his voice to the magnates at Jerusalem."—George Adam Smith. They would not heed. In mockery they turned from his messages that throbbed with the only hope

of their national and ecclesiastical life, with the jeering of "precept upon precept, line upon line, here a little and there a little," as if they regarded that the prophet had come out to instruct babies that were not "weaned from the milk and drawn from the breasts." Isaiah frankly confesses that the instruction came, as they said, in the name of Christ that was yet to come, "Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation." He states fundamentally the charge that David gave to Solomon when the wise man entered into his kingship. In him and his truth they had refuge from destruction. Without him they would perish, because they had "made lies their refuge, and under falsehood had hid themselves, and were at agreement with hell." They refused the teaching of the prophet and turned to their own security in their covenant with death, lies, and hell. Judgment was laid "to the line," and righteousness to the plummet." Their "covenant with death" was disannulled and their "agreement with hell" did not stand. The Assyrians swept down upon them like an avalanche, leaving devastation in their wake, and their country seized and ruled by the men of Babylon. Godless diplomacy and drunkenness will wreck a nation.

The truth holds no less now than in the time of the kings of Israel and Judah. Godliness is still profitable unto statesmanship. The people still mourn when the wicked bear rule. No man will ever be able to compute the number of men offered in the sacrifice in order that the liquor traffic might flourish in our own country. No one will ever know the treasure that has been squandered by those who would fire their brains for business with alcohol or drown their troubles in the depths of the wine cup. If we could know the amount spent in caring for the criminals and the indigents who have come out of the work of the saloon, the American mind would reel in more desperate dizziness than when it looks on the appropriated billions which our own Congress is spending in its war activities. More wreck and ruin have sprung up in the wake of the rum traffic than have ever yet been found in the ashes of war. The mother, sister or wife can turn aside with a measure of exultation from the casket that is shrouded with a flag, because the life that inhabited that body went away in equal and honorable battle. Above the grave of the fallen soldier there will be fired the salute of his comrades in arms to indicate to all the world that he was not a dastard or a coward, and that he died unconquered and will sleep crowned with the diadem of his people's love because he dared and died for them. How long shall we wait in this nation for delivery from drink?

SPLENDID TONIC FOR THE STOMACH AND LIVER.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old time, reliable remedy Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Fleet-Mansfield Drug Co., Memphis, Tenn.

We are making progress. State after State is driving the saloons from its borders. New Hampshire has just fallen into line. Other States are moving for the abolition of the saloon. Is this war to be the hand of God that shall take it away from this nation? Already Congress is considering nation-wide prohibition as a war measure. If it could be done, all would pray that it could come with less of bloodshed. But if Russia, Great Britain, France, and America can be delivered from the rule of rum, with its consequent corruption of government, the soldiers who have died at the front will have purchased deliverance for more of their fellow-men than the number of soldiers who died in the trenches, and the war will not have been in vain. Germany has been rotted to the core with a Christless education and literally soaked with beer. Italy has been intoxicated on the vintage of her sunny hills. Spain has staggered under the blows delivered by her drunken priests. If from this war a world can emerge with an education that is vitalized with the principles of Christ, and with politics free from the domination of rum, and with democracy which considers the rights of human life, future generations may yet thank God for the day that started the German army across the territory of Belgium.

ENROLLMENT OF CLASSES IN THE STANDARD TRAINING COURSE, MARCH 20 TO APRIL 20.

The enrollment of classes in our teacher training course from the Conferences composing the Gulf Division for the month above stated was as follows:

Alabama Conference—Eight classes, 98 students, at Calvert, Chipley, Graceville, Louisville, Montgomery, Old Spring Hill, Statesville, and Taylor.

Little Rock Conference—Two classes, 22 students, at Okolona and Shuler.

Louisiana Conference—Two classes, 15 students, and one individual student, at Baton Rouge, Haynesville, and New Orleans.

Mississippi Conference—Two classes, 17 students, at Foxworth and Newton.

North Alabama Conference—Four classes, 57 students, and two individual students, at Birmingham, Blountville, Dutton, Killen and Falkville.

North Arkansas Conference—Two classes, 26 students, at Bentonville and Pottsville.

North Mississippi Conference—Six classes, 47 students, at Crenshaw (2), Delta, Kosciusko, Merigold and Vaughan.

The totals for the division are 26 classes and 285 students.

The aggregate from the whole church was 71 classes and 819 students.

During the month diplomas were granted in the Gulf Division as follows: North Mississippi Conference, eight standard diplomas at Water Valley.—A. L. Dietrich.

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. Miller 100 E. Sixth street, Little Rock, Ark.

EPWORTH LEAGUE DEPARTMENT

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

LESSON FOR MAY 20—"GROWING AS CHRIST GREW."

(Luke 2:41-52.)

Union Meeting with Juniors and Intermediates.

Suggestions for the Leader.

If there be Junior and Intermediate Leagues, make much of their participation; have each to sit in a specially designated part of the room. If there be no Junior and Intermediate Leagues, assign the part of the service for them to the Junior and Intermediate departments of the Sunday school. This might be the means of organizing such Leagues.

Decorate the room for the occasion with flowers, crepe paper for ribbon streamers, pennants, flags, etc. Have good music. Let a class of Junior boys or Intermediate girls prepare a song to sing for the occasion.

Program.

Song, "Savior, Like a Shepherd Lead Us."

Silent Prayer, closing with Lord's Prayer in concert.

Song, "My Country, 'Tis of Thee."

Scripture lesson by a Junior, who has been previously notified and prepared in reading the lesson. We should lay stress on the proper reading of the word of God.

Recitation by a Junior, "I Think When I Read That Sweet Story of Old" (Hymnal 682.)

Address by an Intermediate boy, "The Boyhood of Jesus." Consider the following points in his speech: Was Jesus a boy among boys of his day? Was he a "sissy," or was he interested in the things that appeal to boys? The lesson says he "grew," "increased in stature." Then he must have played. Everyone knows that play is necessary if a boy is to be a strong man. Did he play fair? Did he take advantage of the weaker boys? Did he neglect duties for pleasure? Was he kind and respectful to older people? Was he gentle with the sick? Did he scorn the poor or jeer at the unfortunate? No; his after life tells what he was as a boy, and the lesson says "He grew in favor with man."

Was he studious? Our lesson says "He increased in wisdom." That means that he learned not only from books, but from nature and association, and that he applied what he learned. We sometimes separate our Sunday school or League lesson so far from our acts and every-day living that a stranger could not tell that we ever attended either. Was Jesus pure in all his habits?

Address by a Junior, "Did Jesus Attend Church Service?" Habits of worship must be early formed or we will never know the fullest joy of it. It is a great resource to be able to go to church from force of habit; a greater to have formed the habit of reverent worship and devout participation in the singing and reading of Scripture and public prayers. A congregation that has such worshipers will attract many persons who are hungry for a sense of God's presence. What are the Juniors and Intermediates doing for their church? What to acquire the habit of church attendance? You can do a thing that you do not like to do until it becomes a pleasure if you look for the good in it.

Special music. Song by class, or Juniors or Intermediates.

Recitation, "It Isn't Your League, It's You."

Address by a Senior, "Growing From Twenty to Thirty." It is a time of danger, because we come out into the world and are now free from the restraint of home, parents, and the discipline of school. We must depend on our own devotion to principle and right. We need especially the friendship of Jesus, because we are sure to find so many friends who will lead us astray. This is a period of great opportunity; there is no succeeding period so full of enthusiasm, energy, and determination. Many waste these eventful years in sowing wild oats, only to reap the tares in future disappointment, sorrow, and defeat. This is the period of courtship. Take your sweetheart to League and church and lend attraction and charm to the social life of the League and church by your active presence. It will bring you tender recollections and prolonged happiness, strength for larger achievement, and a radiant sunset at the close of life.

Address by honorary member, "What the League Has Done for Me." Those who are not active doubtless have appreciation of the benefits received in other days, the mention of which will be an inspiration to younger members.

Song, "Heavenly Sunlight."

These suggestions above for the addresses are not under any consideration to be read, but only used as guides in preparation of the address. Each is to be a five-minute talk.

Open Meeting.

Questions upon which to base testimonies:

1. Which of the traits of Jesus do I most desire to reproduce in my life?
2. What has been most helpful to me in trying to be like my Savior?
3. How the Gospel narrative of the life of Christ has helped me.
4. What my teachers and parents have meant to me in the effort to live for and to know Christ.

Song, "Will There Be Any Stars in My Crown?"

Juniors or Intermediates may be graduated and received into the Senior League at this point.

Song, "Yield Not to Temptation."

Benediction.

If you want a debate: "Resolved, That prayer is more powerful than the sword."

The Quiet Hour.—Emphasize a definite devotional period, because without it we are not liable to pay much attention to things spiritual. The definite pledge of the Quiet Hour simply brings us to a certain decision to do the thing which we would otherwise neglect. Once we have decided to talk things over with God, the time, place, and the petition will take care of themselves.

Plus Prayer.—There has been a tendency in many Leagues to emphasize methods above everything else to insure growth and power. Now methods are necessary. Slipshod ways have brought many Leagues to death or inactivity. The devotional committee that sits back and expects the prayer meetings to run themselves will prove itself a fit candidate for the junk heap. The reader that makes no preparation and expects to see a successful meeting in progress in the League

room will be greeted by barely a "corporal's guard" asleep on the back row. The president who makes no plans for the future of his chapter and makes no effort to introduce down-to-date methods, will see his League made the laughing stock of the whole church. Bright, snappy, result-getting methods are absolutely necessary. But—there is something more important in permanent growth than "Ford and Buick" contests and "barn-raising" meetings. There must be, back of these outward result-getters, a deep-seated spirituality. The power of prayer from the heart cannot be estimated. Every Leaguer believes in Jesus Christ. We pledged our belief when we joined the League. We must therefore believe Him when he said, "Seek and ye shall find; knock and it shall be opened unto you." Just as prayer brought results for Paul and Silas in jail when the doors were opened, so it will bring results in your League. No obstacle before you is so formidable as were the locks on the jail doors. Pray and then work and there will be no end to your success. Too many Leagues are officered by Leaguers who do not pray—at least, they do not pray their plans and methods through.

The devotional meeting, plus prayer, will make a better devotional service. The Social Committee, plus prayer, will make more attractive socials. The Lookout Committee, plus prayer, will start its members hunting new material. The president, plus prayer, will make him a live wire.

Whatever the plan, whoever the personality, wherever the League, it can be doubled, trebled, quadrupled in power when prayer is added.

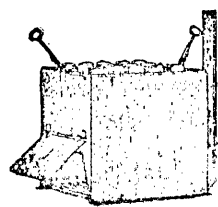
Anniversary Day Offering.—It is important that a liberal offering be taken on Anniversary Day service, and that the offering be as large as possible, and that it be sent immediately to J. H. Pierce, Box 529, Little Rock. The North Arkansas Conference Leagues send to Howard Johnston, Conway. The Children's Day offering has just been taken, and some schools reached as high as \$130. Let us see which League can send in the largest Anniversary Day offering. Remember that a prize is offered with honorable mention for the League that sends in the largest proportionate offering. Hence, in sending in your check, please give number of Leaguers in your chapter.

Purity Gives Power.

There are still many persons in the world that need to be impressed with the fact that the purer the blood is the greater is the power of the system to remove disease and the less the liability to contract it. Persons whose blood is in good condition are much less likely to take cold or to be long troubled with it, or to catch any contagious or infectious disease, than are those whose blood is impure and therefore impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla, and persons suffering from any blood disease or any want of tone in the system are urged to give this medicine a trial. It is especially useful at this time of year.

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.



CANNING OUTFITS

For family, farm, or factory. Used by farmers, fruit growers, canning clubs and Government Agents. Special prices for cash orders. FARM CANNING MACHINE CO., Meridian, Mississippi. Dept. R. E. L.

See last week's Methodist for Anniversary Day program and the place of the offering.

IT ISN'T YOUR LEAGUE, IT'S YOU!
If you want to have the kind of a League

Like the kind of a League you like,
You needn't slip your clothes in a grip
And start out on a long, long hike.

You'll only find what you've left behind,
For there's nothing that's really new;
It's a knock at yourself when you knock your League;
It isn't your League—it's you!

Real Leagues are not made by young people afraid
Lest somebody else gets ahead;
When everyone works and nobody shirks,
You can raise a League from the dead.

And if, while you make a personal stroke,
Your chapter can make one, too,
Your League will be what you want to see—
It isn't your League—it's YOU!
Moral: Throw away your hammer.
It's you; your League's O. K.

LEAGUES IN LITTLE ROCK CONFERENCE THAT HAVE PAID SINCE LAST REPORT.

| Chapter Fee. | |
|-------------------------------------|---------|
| Walnut Springs | \$ 2.50 |
| England | 2.50 |
| Mt. Ida | 2.50 |
| Keo | 2.50 |
| Lewisville | 2.50 |
| Hope | 2.50 |
| Mission Pledge. | |
| Hamburg | \$20.00 |
| Texarkana (First Church) | 30.00 |
| Pine Bluff (First Church) | 8.00 |
| Texarkana (First Church) | 20.00 |
| Gurdon | 15.00 |
| Malvern | 19.50 |
| Little Rock (Pulaski Heights) | 12.50 |

FIRST LEAGUE EVER ORGANIZED ON OAK HILL CIRCUIT.

On Easter Sunday Misses May Hurley and Louie Audigier and Messrs. Robert D. Lee and Clyde C. Arnold organized an Epworth League at Spring Valley Church, at Ferndale, 16 miles from Little Rock. This is the first League on the Oak Hill Circuit. A sumptuous dinner was spread in the church, after which the organization service was held. The pastor, the Rev. H. A. F. Ault, a wide-awake young man, will be of great assistance to his young people. A most capable young lady, Miss Ida McHughes, was elected

NERVOUS SPELLS

And Combination of Troubles Relieved by a Combination of Medicines.

A quotation from one recent letter: "I have been taking Hood's Sarsaparilla and Peptiron Pills as a course of medicine and find this combination has worked like a charm. They told me I had neuralgia, and certainly I was in a very low and discouraging state of health. I suffered extremely with nervousness and had neuralgia pains so I could not sleep nights. Those nervous spells were awful! "I heard about taking Hood's Sarsaparilla and Peptiron Pills—one before meals, the other after—the suggestion struck me favorably so that I have taken the medicines carefully and faithfully with most pleasing results. "It is a long time now since I have had one of those severe nervous spells. I can do a good day's housework, can work in my garden and walk a mile." Mrs. Fred J. Weekley, Bagdad, Fla. Your druggist will be pleased to supply you with these good medicines.

President. First Church League of Little Rock will have supervision of this new League, and will lend whatever assistance is possible. The following are the officers elected: President, Miss Ida McHughes; vice president, Henry Grimmett; secretary, Virgil Grimmett; corresponding secretary, Miss Bryan McHughes; treasurer, Rev. Mr. Sternburg. The departmental superintendents, as appointed by the president, are: First Department, Mr. H. M. Koon; Second Department, Mr. Orbra Leath; Third Department, Miss Mary Koon; Fourth Department, Miss Donna Kirkpatrick.

PARON.

An Epworth League was organized on Sunday, April 29, at Paron, 30 miles from Little Rock, by Misses Marcie Coltart, Estelle Lewis, and Mr. and Mrs. C. D. Casey, from the Capitol View League, and Miss Louie Audigier, district secretary of the Little Rock District. A very promising organization was perfected, with 22 members enrolled. Great interest was shown in the work, and a strong corps of officers chosen. Rev. H. A. F. Ault is the pastor. This is his second League on the Oak Hill Circuit. This League will be supervised by the Capitol View League of Little Rock. The following officers were elected: President, Mr. Charles Smothers; vice president, Mr. Mildren Crow; secretary, Miss Agatha B'Shers; corresponding secretary, Mr. John Fowler; treasurer, Mr. John Jackson. The department superintendents and Era agents will be appointed later.

Miss Louie Audigier is demonstrating that Leagues can be run, and run successfully, on circuits and in country charges, and in places where a League has been considered an impossible undertaking. Miss Audigier is the district secretary for Little Rock District, and is in the lead so far in the number of her Leagues having paid chapter membership fees, also on the amount paid on the mission pledge. She has organized several Leagues where there never were any before, and will soon have a League in each of the twenty-three charges of the district.

PARON APPRECIATION.

We, as members and pastor at Paron, Ork Hill Circuit, wish to extend to the district secretary, Miss Louie Audigier, Mr. C. C. Arnold, Mr. Lee, and Mr. Casey, who drove the last crowd of Leaguers out, our appreciation for their loyalty to the church and the vocation wherein they were called. We have organized two Leagues on Oak Hill charge that are starting off well. One has an enrollment of nearly 30 members. Keep on the road, Leaguers, until you win out on the motto, "All for Christ."—H. A. F. Ault, Pastor.

JUNCTION CITY ORGANIZES.

A very enthusiastic League organization was perfected on April 29 at the First Methodist Church, Junction City. Miss Iva Sharp was the careful promoter of the movement. The chapter proposes to do big things for the church and community. The following are the officers: Mr. D. S. Allgood, president; Miss Myrtle Pendleton, chairman; First Department, Mr. E. J. Austin, chairman Second Department; Miss Frances Hamilton, Third Department; Miss Irene Harper, secretary; Miss Elva Cupp, organizer; Miss Iva Sharp, treasurer.

CHILDREN'S DEPARTMENT.

THE SONG OF THE SPARROW.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."—Luke 12:6-7.

I'm only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gives me a coat of feathers—
It is very plain I know,
Without a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.

And when the springtime cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I love the best.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
And never a seed to keep.—Our Dumb Animals.

HURRAH FOR THE BOY!

The rain was pouring down. It had poured all day. The smooth, paved street, presenting as it did a solid bottom through which no drops could leak away, was turned into a rushing river. To cross it and keep dry was impossible.

A grating over the top of the sewer should have let the water down, but it did not. The day before the air had been full of beautiful, falling, yellow leaves. Today, those same leaves were anything but lovely. Sodden and brown, they drifted into piles wherever the currents moved them. The stream of water swept them sluggishly along until they came to the grating, where they halted. It was no wonder that the water did not drain away from the street, for the grating that led to the sewer was choked completely with the masses of wet leaves.

Men came striding along in wet, flapping raincoats, looking neither to the right nor left. They gave a long jump when they reached the street crossing, and some were almost fortunate enough to clear the stream, but all got their feet wet.

Men in automobiles skidded through the water. It splashed high on each side, reaching above the wheels in a sheet of spray. Men in buggies and carriages and delivery wagons drove their horses splashing through the ever-increasing stream.

Business men, college men, teachers and preachers, jumped over the water, but no one thought of looking for a remedy. Women and girls, like ghosts in their monotonous, close-sheathing raincoats, paused before the stream with little squeals of dismay, and attempted unsuccessfully to go around it. Although they made wide detours, it is doubtful if any of them reached the other side without wet feet.

Then the Boy came along whistling. He wasn't more than twelve years old, and his black raincoat and rain-hat were shining, partly because they were made of glossy black rubber and partly because they were so very wet. He stopped when he came upon the

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots. Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it at 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 ointment as this is sold under guarantee of money back if it fails to remove freckles.

running stream at the street crossing, and looked toward the corner where the grated opening into the sewer was situated. The unsightly mass of sodden brown leaves came into his vision. Apparently, he alone of all who had passed took time to think why these leaves had lodged there.

He waded over to the piled-up mound. He rolled up his sleeve and, bending over, thrust in his slim young arm. Such a mass of sticky wet leaves as he brought up! Again he thrust it in at the farther end of the grating. Armful after armful of obstruction he brought out from the opening. Before he had finished, the water in the street began to go down. The next man who passed found the stream only half as wide as the man before him had found it. Then some ladies crossed it without going in over their rubbers. Soon it all had flowed away, and the crossing could be made with comparative ease.

The Boy went whistling on, and never seemed to know that he had done a fine thing, but he had eased the walking of dozens of people, and had, perhaps, saved more than one case of diphtheria or pneumonia, due to wet feet. I said to myself from my window chair, where I watch the passing at the corner: "Hurrah for the Boy! He was worth more than all the men who passed at that crossing."

"I DON'T SUFFER ANY MORE"

"Feel Like a New Person," says Mrs. Hamilton.

New Castle, Ind.—"From the time I was eleven years old until I was seventeen I suffered each month so I had to be in bed. I had headache, backache and such pains I would cramp double every month. I did not know what it was to be easy a minute. My health was all run down and the doctors did not do me any good. A neighbor told my mother about Lydia E. Pinkham's Vegetable Compound and I took it, and now I feel like a new person. I don't suffer any more and I am regular every month."—Mrs. HAZEL HAMILTON, 822 South 15th St.



When a remedy has lived for forty years, steadily growing in popularity and influence, and thousands upon thousands of women declare they owe their health to it, is it not reasonable to believe that it is an article of great merit?

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

He alone had used his eyes to find a reason for the inconvenience all had suffered, and put his boyish brain to work to discover a remedy. Hurrah for the Boy!"—B. E. Bush, in King's Treasures.

MY FIRST AND ONLY STAGE COACH RIDE.

When I was but a small boy, my parents lived 16 miles above Arkadelphia, and every afternoon, about four o'clock, the four-horse stage coach went by so fast towards Little Rock, and I watched for it daily, especially every Thursday, when the driver would throw out a copy of the Arkansas Traveler, then published in Arkadelphia. Having never ridden in any other conveyance but a wagon, drawn by a yoke of oxen, I was all excited about the rapid traveling of the stage coach in comparison with the slow ox

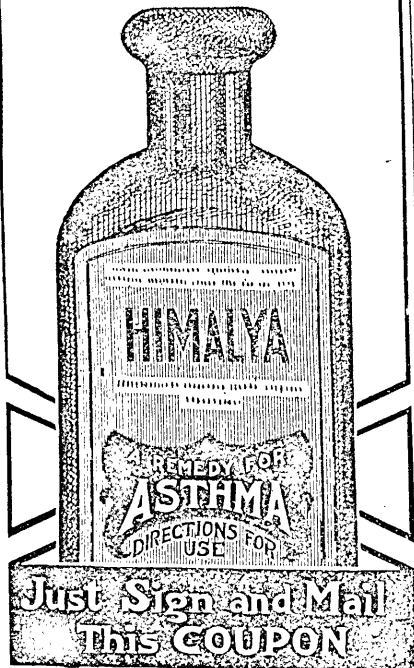
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The trial treatment will convince you of the merits of Himalya. It will stop all difficult breathing, wheezing, choking spells, and all smothering sensations, and painful paroxysms. It purifies the blood and renovates the whole system eradicating the disease by removing its cause. It doesn't matter whether you have had Asthma for twenty years or twenty months, nor whether you are a man or woman, young or old, nor your occupation, nor what climate you live in. Don't wait until another attack comes and you have lost this paper. Clip the coupon below giving your name and address and mail it to us today.

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wagon, and, in my ambition, I decided that, if I ever grew up to be a man, I would get a ride in a stage coach. So in the summer of 1866, when I was an apprentice in the Arkansas Christian Advocate office in Little Rock, the owner gave me a few weeks lay-off to go home on a visit to see my loved ones, and I engaged passage on the stage coach from Little Rock to Arkadelphia. When ready to start the driver told me there were so many lady passengers to go inside, that I must ride out upon the high seat with him. I did so, and he warned me to hold to the iron rods, so that I would not fall off. We had gone but a few miles, when I saw how dangerous it seemed to me, and my boyish ambition, years ago, was thoroughly gratified then, and I was sorry I ever started. What added to my fear was that the big Irish driver had a bottle of whiskey under his seat between the sacks of mail, and every few miles he would hold the four lines and big whip in his left hand, and use his right hand to take a drink. The old stage coach rocked so back and forth, and with the horses gay, almost standing upon their hind feet wanting to run, I concluded that that bottle of whiskey and that stage coach would not go together very long without a runaway, wreck, or some of us being killed or wounded for life. The driver saw how frightened I was, and I motioned several times to catch hold of the lines and hold the horses back, when he said, "Bud, you just hold on to those rods and I will attend to the horses." About every twenty miles we would come to a stage stand, when four new horses, fat and sleek, would be hitched in, and I would have to go through all of my agony again, for the new horses seemed anxious for the rapid exercise also. Finally after sunset we arrived safe at old Rockport, now near Malvern, obtained supper at the hotel, when I was so tired I told the driver I wished he would stay all night there and let us rest, when he replied, "No, Bud, you get back up on your seat and hold on and we will get to Arkadelphia before day tomorrow." Just think of such a message to a sleepy-headed boy. But we started and forded the Ouachita River near Rockport, when the water rushed and foamed through the wheels and up on the sides of the stage, so much that the lady passengers screamed with fright for fear they would all be drowned. The driver popping his whip at the horses, would occasionally call out to the women, "Never mind, ladies, we will soon be out." I felt no fear for my high seat was above the high water mark. Soon across all was well, and we rattled on. Fortunately the moon was shining bright, but, once in a while, being so sleepy I could not keep from nodding in my perilous position, when the driver, watching me, would hit me in the side with his elbow and say, "Keep awake, you might fall off." About midnight the driver found a mail sack was hanging out, the lock had jarred off and much of the mail had been dropping out like corn out of a sack, and he stopped the horses, and said to me, "Bud, get down and help me hunt the mail that has fallen out." I did. As soon as we got far enough down the road, so the women could not hear him swearing, he gave several positive expressions of his anger, as we both gathered up the letters and papers a good distance down the road. Directly, he said, "Let us go back." I said, "Yonder is some more mail down the road," plainly visible

NEWS OF THE CHURCHES.

ARKADELPHIA DISTRICT CONFERENCE NOTICE.

I ask my brother pastors to write me at once the following information on postal card: (1) What day will you be here? (2) On what railroad? (3) On what train? (4) Will your wife be with you? (5) Number of delegates and their names. If you will do this you will greatly assist the entertainment committee and greatly assist the work of the ladies. We hope it will be convenient for everyone to get here on the day trains, so all can attend the night services.—Percy Vaughan, P. C., 48 Henderson Ave., Hot Springs.

PRESCOTT DISTRICT CONFERENCE NOTICE.

The change of schedule of the M., D. & G. Railroad did not take effect as was announced on May 1. The train will continue to run into Mineral Springs from Hot Springs at 8:02 p. m.; going back to Hot Springs it leaves at 9:30 a. m.—W. W. Mills, P. C.

NOTICE TO THE CLASS OF THE THIRD YEAR.

There is an error in the program of the Summer School for Ministers, just mailed out to you, in that it leaves off Davis' Elements of Psychology, by Rev. S. R. Twitty. This is a mistake of the printer, and the class will bear in mind that that course will be offered.—J. H. Reynolds.

MONTICELLO DISTRICT CONFERENCE NOTES.

We will look for you on the night of May 16. All who expect to bring their wives will please notify me. We have room for all who wish to attend.—W. C. Lewis, P. C.

LITTLE ROCK DISTRICT CONFERENCE NOTICE.

Little Rock District Conference will convene at Hazen Wednesday, May 30, at 8 p. m.

Opening sermon by Rev. R. R. Moore.

Committees:

For License—J. D. Hammons, M. K. Rogers, T. P. Atkins.

For Admission and Readmission—W. R. Harrison, P. Q. Rorie, L. C. Holman.

For Orders—J. T. J. Fizer, J. J. Menefee, H. H. McGuyre.

For Records—L. E. N. Hundley, J. D. Baker, E. R. Robinson.

For Missions—Forney Hutchinson, W. P. Whaley, George Thornburgh.

For General State of the Church—B. B. Thomas, B. F. Musser, T. O. Rorie, Jr., R. H. Hammond, J. B. Dickerson.

in the moonlight. He replied, "Come on, Bud, let us go, and let them curse the postmaster for the balance." How was that for U. S. mail? We went on, and, about 3 a. m. we rode safely into Arkadelphia, the driver blowing his usual signal upon his tin bugle. I alighted, fully satisfied with my rough experience, and grateful that I had not been killed or my bones broken. I have lived to make the same distance upon the railroad in a couple of hours, many times, that then was run by the stage coach in nearly twenty-four hours. Surely we are making progress, and the present generation does not know how much to appreciate modern improvements and comforts of life.—J. R. Sanders.

For Lay Activities—J. H. Hicks, chairman.

Friday afternoon will be devoted to the question of Sunday Schools, led by C. M. Baker.

Pastors will please urge upon all members of the Conference the importance of their attendance. Remind all local preachers that the law requires their presence or a written report, and a definite application if they wish their licenses renewed. Let all members, so far as possible, come to stay through the entire session.—Alonzo Monk, P. E.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Monk, Hutchinson, Hammons, Whaley, Musser, Baker, McGuire, Powledge.

Henderson—(McGuire). Good day, good congregation, good Sunday school. Best League service we have had this year. Four accessions; two babies baptized.

First Church—(Hutchinson). Good congregation at morning service. Observed communion. Dr. Gee preached at night. Ten accessions.

Asbury—(Whaley). Good services; Dr. Monk preached at night. Five additions.

Capitol View — (Musser). Good prayer meeting; best League services for some time. Good Sunday school. Services good both morning and night. Observed communion, morning service; two additions.

Twenty-Eighth Street—(Baker). Observed Children's Day with large attendance. One hundred and fifty-five at Sunday school; good League service. Baptized two babies.

Winfield—(Hammons). Was at England Sunday night. Dr. Wilbur F. Wilson preached evening hour. Had one of the best prayer meetings ever had. Things moving on well.

The District—(Dr. Monk). Was at Martindale, on the Oak Hill Circuit, Thursday. Brother Glasgow is doing fine work. Had good conference. From there went to Spring Valley to

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Circuit Court.
Harrison Grocer Co., Plaintiff,
vs.
J. L. Price Brokerage Co., Defendant.
The defendant, J. L. Price Brokerage Co., is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Harrison Grocer Co.
May 5, 1917. J. S. MALONEY, Clerk.
By R. B. BRODIE, D. C.
Shouse & Rowland, Attorneys for Plaintiff.

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.

hold Quarterly Conference for Brother Ault. Had splendid conference. Brother Ault is doing splendid work on his charge.

Visitor.—Brother G. S. Powledge, one of our ministerial students in Hendrix, made a short talk. We were glad to have him. He has enlisted in the officers' training camp at the Fort.

MT. PLEASANT CIRCUIT.

Our second Quarterly Conference met at Selma April 28. It was splendid. Brother Davidson is a presiding elder indeed. He knows how to preside at a quarterly conference, and he knows how to help both the people and pastor. And he does it, too. He preached Saturday at 11, and also Sunday at 11, both to the delight and benefit of the people and pastor. The writer preached Saturday night, much against his will; but it was Brother Davidson's command.

The spirit of the quarterly conference was decidedly brotherly, and the meeting was very interesting. The brethren discussed the proposition of dividing the circuit next year, placing Selma and Mt. Tabor in one pastoral charge, and Rock Springs, Mt. Pleasant and Andrew's Chapel in another pastoral charge. The conference was in favor of such a change, but, after discussion, decided to postpone definite action till the next quarterly conference and to decide the matter at that time. In case of a decision in the affirmative, the superintendency will be requested to act accordingly. There is but little doubt that the change will be requested. The pastoral charge is too large and is scattered over too much territory for any one pastor to take care of it properly.

Brother Davidson had requested the writer to preach at Monticello, in his stead, Sunday night following the quarterly conference, and we had planned to return to Monticello together Sunday afternoon. But Brother K. McNeeley "whispered something" in the presiding elder's ear, and he told me that our people at Selma expected me to remain over till Tuesday morning, and, in a very graceful manner, suggested that I do so. I was requested to come to Brother McNeeley's residence Monday night. Upon my arrival there I found quite a

congregation of our people and friends waiting for me. I was taken to the dining room, where I was "pounded" very much. It was a splendid "pound" indeed. It contained flour, meal, meat, lard, sugar, rice, fruit, canned goods, and many other things. We were not expecting it at all.

I returned home Tuesday. On Thursday following Brother J. D. Aycock and Sister Barnett from Mt. Tabor stopped their automobile at the front gate, and unloaded another pounding sent in by the Mt. Tabor Church. It was equal in almost every respect to the one received at Selma. The cost of living may soar for a while longer, but we will not suffer for a while. Words cannot express my thanks to the good people of these two churches for this thoughtful kindness. It renews my already unqualified obligations to them. May the Lord abundantly bless them.

We have a good people throughout the bounds of this pastoral charge. There are none better in the wide world—and I say this without reservation, remembering at the same time the goodness of other peoples, and the kindnesses of other pastoral charges to me. Hopeful signs appear all over the circuit. Of course, this might be expected in face of the fact that some of our best men have served this charge. Our people have had many better pastors and preachers than they now have. But I am determined to do the best I can for them, and I ask the prayers of all concerned that this determination may be realized.

New high school districts have been organized and school buildings erected both at Selma and Rock Springs. Selma is taking on new life. Brother McNeeley is erecting a new store building there which will be a credit to the place. Recently Governor Brough visited Selma and delivered one of his noted lectures on education. It seems that the whole circuit is taking on new life and enterprise. This is a hopeful sign. This is one of the oldest pastoral charges in the Conference, and it is very much alive indeed. We have many strong men and women in its bounds, and many have gone out from it to bless the world, and many who have gone out are prominent in the world's affairs. We have a splendid lot of young people and children, and they are following their fathers and mothers with renewed vigor and development. Others will go out from the bounds of this charge to be heard from in the future. There are combined in our people those qualities of character which make manhood and womanhood, and faith in God. It is a Christian community. There seems nothing to hinder us from having a revival of religion all over the charge.—Frank Hopkins, P. C.

ROE CIRCUIT.

Brother W. C. Watson, our presiding elder, was over and held our second Quarterly Conference on Saturday before the 5th Sunday in April, at Hunter's Chapel.

Brother Watson preached Saturday night and Sunday at 11. Sunday afternoon we went to Sister Porter's house and held a service for her special benefit. Sister Porter is confined to her bed most of the time with rheumatism, and had not heard a sermon, she said, in nine years. Brother Watson preached a sermon that was appreciated by the large crowd as well as Sister Porter.

The sacrament of the Lord's Supper was also administered to Sister Porter

and her daughter, Miss Susie Porter, who is also deprived of attending church service on account of having to care for her widowed, afflicted mother. This service was a great inspiration to all.

We observed Children's Day at Roe the first Sunday in May. There was a fine crowd to listen to the program that was beautifully rendered by the children, and to enjoy the splendid dinner served on the ground by the people of Roe and vicinity.

Brother H. F. Buhler gave an address at 11 o'clock, also at 2:30, and helped us to eat the dinner between times. I think if there is any preacher that enjoys a good dinner better than another it is Buhler. And we did enjoy his sermon, and the young people were greatly helped by his talk on the Sunday school and League work. All are hoping to have him again some time during the year. We were very much pleased to have a good number of people from other parts of the work, some of our best people from Ulm, Hunter's Chapel and other places. The day was enjoyed by all with the exception that the wind was rather cold. We are looking forward to a prosperous year for the church.—Jno. P. Clegg.

TURNER.

We are moving along nicely on the Turner charge. Just had our Children's Day yesterday; our collection being \$10.26. It was a good day. We ask the prayers of all the brethren for God to increase our usefulness.—W. A. Williams, P. C.

DES ARC.

Although Des Arc has not been heard from this year, we are not asleep.

This charge has been without a pastor since Conference until the middle of February, when Dr. Monk called us from the field work to this place. The people are still treating us in the royal way they received us.

Things are moving along nicely. We received five members into the church Sunday, making thirteen additions since coming here. We organized an Epworth League the last Sunday in April, with an enrollment of twenty-nine members; received two new members last Sunday, also nine subscriptions to the Epworth Era.

Our Sunday school is fairly good, though not doing what it should. We have good officers, but owing to so much sickness in town the attendance

Destroyed by Lightning, Saved by Insurance

That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

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

began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

Henry P. Magill, Sec. and Mgr., Insurance Exchange, Chicago
Mrs. Alice Hargrove Barclay, Agent N. E. Church South
814 Korton Building
Fourth and Jefferson, Louisville, Ky.

is small. We are hoping for a better school as the weather gets warm.

We are planning for our revival campaign to begin the third of June, and are anticipating great and lasting results, as the field is large and no successful revivals have been held here for several years. Rev. W. D. Sharp of Junction City will do the preaching.—W. S. Butts.

HELENA DISTRICT CONFERENCE.

The Helena District Conference met in session at Marianna, April 26-29. The forenoon of the first day was devoted to an informal discussion of some of the difficulties by the preacher in his work. The conference was formally organized at 2 o'clock, and the work was taken up. All the pastors of the district, except two, were present. The attendance of the laymen was not so good, owing to the extremely busy season of the year. The conference appreciated the presence of and gladly heard the following brethren representing their various causes: Hon. T. B. King and Rev. H. H. Griffin, commissioners of Galloway College; Rev. H. E. Wheeler, Conference missionary secretary; Rev. W. T. Martin, chairman Conference Sunday School Board; Rev. H. F. Buhler, one of the Hendrix campaign team, and Dr. H. M. Ellis, agent Methodist Hospital at Memphis. These brethren informed and inspired us with their addresses and sermons.

The preaching was of a high order. Rev. F. A. Lark of McCrory set the pace in the opening sermon which he preached Thursday night. The others who preached during the conference

Never Put
a Croupy
Child to
Bed With-
out Giving
a Dose of



Foley's Honey and Tar

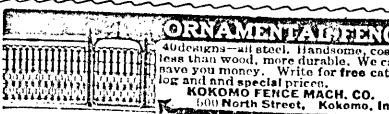
Mothers know it stops croup because it cuts the thick choking mucus, clears the throat of phlegm, stops the hoarse metallic cough, eases the difficult breathing, then quiet sleep.

Mrs. T. Neureuer, Eau Claire, Wis., writes: "Foley's Honey and Tar completely cured my boy of a very severe attack of croup. We know from experience that it is a wonderful remedy for coughs, colds, croup, whooping cough."



Catch Fish.

Eels, Mink, Muskrats, and other fur-bearing animals in large numbers, with the New Folding, Galvanized Steel Wire Trap. It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price list, and free booklet on best bait ever discovered for attracting all kinds of fish. J. F. GREGORY, K-260, St. Louis, Mo.



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40 designs—all steel, handsome, costs less than wood, more durable. We can save you money. Write for free catalog and list of prices.
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were: Revs. H. H. Griffin, J. B. Evans, F. H. Champion, L. E. Mann and Dr. H. M. Ellis. Hon. T. B. King of Memphis made a great address on Sunday afternoon to the laymen of the district.

The reports of the pastors showed advancement along many lines. In the matter of finances, Sunday schools, Epworth Leagues, W. M. S. work, and the general state of the church fairly gratifying reports were turned in, and in some of these departments forward-looking steps were taken. Not many revivals were reported, the season of the year for revivals not having been reached. The conference looked carefully into all the interests of the church within the district. Luther Elbert Mann was licensed to preach, and also recommended to the Annual Conference for admission on trial. The following delegates to the Annual Conference were elected: D. J. Clatworthy, M. E. Newborn, R. L. Hartley, and S. H. Mann.

Brother Evans is a fine presiding officer. He looks after all the details of the work, and is indeed considerate and brotherly in his relation to his preachers and all other members of the Conference. Marianna, a beautiful and wide-awake city of some six thousand, with its handsome Methodist Church, its hospitable people and pastor, who met all our needs and more, is an almost ideal place for holding a conference. We went away feeling renewed for the work before us.—C. W. Lester, Secretary.

MCCRORY.

We have had a very gracious welcome at McCrory. Never had a kinder people. They have done everything possible to make us feel at home. The

HOW TO HAVE CLEAN WHITE TEETH.



There is a film which forms on the teeth when they are not cleaned regularly with the proper dentifrice. In this deposit germs breed, and acid is formed. Stains which discolor the teeth are also held in this film. The only way to keep your teeth clean, white and healthy is to use a saponaceous dentifrice which will dissolve this film.

Brown's Camphorated Saponaceous Dentifrice

is made with the best quality abrasive and best quality soap obtainable. It dissolves the slimy film on the teeth, removes all stains, prevents acid mouth, relieves sore gums, destroys all parasites, preserves the teeth, and sweetens the breath. Used and recommended by the best dentists. 25c a jar at druggists.

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Send five 2c stamps for full set of 7 costume paper dolls of all Nations.

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PARKER'S HAIR BALSAM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray or Faded Hair.
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HINDER CORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. Etc. by mail or at Druggists. Hilsco Chemical Works, Patchogue, N. Y.

work of God and the church seems to be moving along unusually well. The first Sunday in April we began our revival campaign, led by Rev. Raymond Browning, evangelist of North Carolina. His work was good, and God gave us fifty conversions and thirty-three accessions to our church, several joining other churches.

The great victory of our year was the lifting of the debt from our church. The church did not feel that it could be done this year, but, standing before the fact that our nation is at war and prices are constantly going higher, and before the fact that some of the most liberal members are getting quite old and will soon be gone from us, and because they loved God and the church, they rose up in one day, May 2, and paid it all off. I never saw a happier people in my life; \$4,388 in one day; \$17,000 paid by a church of three hundred members in nine months! Just think of it! And not a word of boasting. Our church is the most beautiful building in town. I wonder if there is another record like this in Methodism? No wonder we rejoice to serve a people like this. We are ready to dedicate, and would love to have our editor with us at that time.—F. A. Lark, Pastor.

EPWORTH CHURCH, MEMPHIS, TENN.

I send this report because it is presumed that many in your territory desire to hear of the great work Evangelist M. Columbus Hamilton, and his singer, Mr. Phillips, did for us here. We did not keep count of the number converted, but when it is known that we received Sunday morning 85, mostly men and women who had been converted in the meeting, and have some 20 more to receive, then one can see that we had one of the greatest revivals the city of Memphis ever saw. It does not seem to me that I should say one word about the merit of the work of these men. I simply point to the results, which, in view of the fact that it was a church meeting, are little short of astounding. I doubt if this city has ever seen anything like it for thoroughness and abiding glory for our Lord.—Warner C. Barham, Pastor.

LEAD HILL CIRCUIT.

We are getting along very nicely on the work. Our presiding elder, Rev. B. L. Wilford, was with us on April 13, 14 and 15. He preaches a whole gospel, a gospel for the whole man, an optimistic gospel of which no man could be ashamed, a gospel of hope, joy, and salvation, and he preaches with power and in demonstration of the Holy Spirit. We had a delightful quarterly conference, well attended by all.—W. D. Forrest, Pastor.

LETTER FROM AN OLD SUBSCRIBER.

Dear old Arkansas Methodist, you have been an appreciated visitor in our home, coming every week for more than forty years. Your coming has ever been a blessing to us. Your coming brought light in dark hours, comfort in sorrow, hope in loneliness, encouragement in despair. Now that the evening shadows with us are lengthening out and our faces are set more toward the sunset, we still crave your guidance and help along the declining steps. We rejoice over your success and sympathize with you in your hardships and sorrows. Your editorial brains, standing fully six feet

OBITUARY.

HOOVER.—Miss Lizzie Hoover was born February 3, 1887, and departed this life February 28, 1917. She united with the Methodist Church at Mt. Pleasant (the Camp Ground) early in life, and lived a devoted Christian till death. Miss Hoover was afflicted, more or less, all her life. On account of her afflictions and sufferings she had but very little of the pleasures of this world. Yet she was always sweet spirited and hopeful. Her Christian faith was sublime, and her faith in God never faltered. She had a good father to take care of her. Brother Hoover is a prominent Methodist in this part of the State. Miss Hoover also had many loving relatives and friends to comfort her, and from this source she derived untold happiness. One of her brothers, the Rev. John Hoover, is our pastor at McGehee. She is survived by her father, J. A. Hoover, and her brother, the Rev. John Hoover, and by four other brothers and four sisters, who are: Renas, Earl, Rorie and Ralph, and Mrs. Carlee McQuiston, Mrs. Bessie Sawyer, Miss Lillie and twin sisters, Lois and Louise. She is also survived by her stepmother, Mrs. Janie Hoover. The Funeral was conducted at Mt. Pleasant Church by the writer, February 29, after which the remains were laid to rest in the Camp Ground Cemetery. Heaven will be a sweet, restful place to Miss Lizzie.—Frank Hopkins, P. C.

PIERCE.—J. T. Pierce was born August 1, 1851, and on October 10, 1869, was married to Miss Sarah Ann Thomasson. To this union seven children were born. Two died in infancy; then the mother was taken. In 1900 he was married to Mrs. Martha Hicks.

above the ground, enables you to take high rank with the press of the day. And, without mental reservation or secret evasion, we are glad to say that you are proving yourself equal to the emergencies of the times and rising to the full height of Christian manhood and leadership. Continue coming to our home; yes, by all means.—D. C. Ross.

Lubbock, Texas.

ARMY TESTAMENT FUND REPORT.

Received since last report: The following from Forrest City, Ark., gave 25 cents: Mesdames F. M. Van-Houten, E. F. Hodges, J. R. G. White, J. M. Williams, Otto Mathis, L. C. Sanders, Fannie Hambleton, Murray Hambleton, Scott, J. T. Holland, Misses Norma Sellers, Robbie Sellers, Margaret Neel, Mr. and Mrs. Homer Folbre, \$1.00, Mrs. J. T. Fondren \$1.00, Mrs. T. W. Hoeney, 50 cents, Mr. J. T. Fondren, Jr., 50 cents, Mrs. Moore \$1.00. From Cotter the following gave 25 cents: Mesdames J. F. Hurt, B. A. Spradlen, M. F. Gothright, C. B. Eaton, Canady. From Walnut Ridge the following gave 25 cents: Miss Delia Hall, Mesdames Kate McCullough, M. T. Swindle, C. G. Elliot, Julia Shy, Allan Pierce, H. R. McCarroll, W. A. Smith, Walter Smith. Mr. R. L. Muse 50 cents. From Little Rock the following gave 25 cents: Mesdames Lizzie Gayden, T. T. Watson, J. T. Holland, Alice Buick, J. W. Barnett, Jess Martin, Young Business Woman's Auxiliary, Second Baptist Church 50 cents. First Baptist Church of Helena, by Mrs. Jennie S. Reagon \$1.00, Mrs. B. M. Blakeley, Wilmar 30 cents.—D. H. Colquette, Field Agent, Little Rock, Ark.

Brother Pierce was converted in 1886 and joined the Baptist Church. He surely was a Christian in deed and in truth. He is not only missed by his wife and children, but by all who knew him, as he was an adviser and peacemaker. He did love to read his Bible and talk of the promises and goodness of God. On January 10, 1917, he was run down by an automobile. His suffering was severe, but he never murmured or complained, but bore it all with a Christ-like spirit. On February 25 death relieved him of his broken body. He went away with the glory of God on his face. We buried him by mother at Fairbanks. Many friends and neighbors were there to pay the last tribute of respect. The funeral was conducted by Brother Winters, pastor of the Methodist Church, and his pastor, Rev. I. Potts of the General Baptist Church. "The Sweet Bye and Bye" was sung by the boys of Quitman and Fairbanks.—His Daughter.

COYLE.—Mrs. Coyle was 44 years old. She has been a member of the Methodist Church, South, for 30 years. She leaves a husband, five children, two sisters and four brothers. May the loved ones look to God until they meet again. She was laid to rest at the Hickory Plains Cemetery.—C. R. Mann, Pastor.

NOLAN.—B. M. Nolan was born January 3, 1855; died April 7, 1917. Brother Nolan joined the church many years ago and lived a Christian life until God called him home. He left a wife, one son and three daughters, and one brother. Our loss, but his gain.—C. R. Mann, Pastor.

McCLURKIN.—Mrs. Zuna Lester McClurkin was born in Sumner, Tex., January 14, 1887, and died at Stephens, Ark., April 29, 1917. At the age of 12 she moved with her father from Texas to Stephens, where she lived till 1906, when the family moved to Vernon, Texas. Five years she taught in the public schools at Vernon, until June, 1913, when she was married to

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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.

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.

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J. W. McClurkin of Stephens, Ark., and returned with her husband to his home, where she lived till called to her reward. At the age of fifteen she united with the M. E. Church, South, in Stephens, and from the beginning was a most efficient worker in her Master's service. Since her return from Texas she had been superintendent of the elementary department in the Sunday school, where she endeared herself to all the children of the church. She possessed extraordinary skill in the management of children, by reason of her excellent knowledge of child life. Her labors as a member and officer in the W. H. M. S. were abundant, and in this branch of our church work she showed a proficiency that placed her in the front rank. The Sunday school will miss her because of her unfaltering patience and love lavished upon the children. The W. H. M. will miss her untiring devotion among this band of workers, and keenly feel their loss. The church will miss her for her presence in the choir and pew will no more be seen. But the impress of her life on the religious and social forces of the town will never pass away. Her going seems a great loss from our point of view, but her works will follow her through all the years. To her devoted husband and the relatives, the friends of both extend their fullest sympathy. When she went out from us we almost felt the touch of heaven, and, had the veil of mortal sight been lifted, there would have been disclosed many visitors from the heavenly world.—G. N. Cannon.

MOORE.—Mrs. Mary E. Moore, wife of Jamerson Moore, Oklahoma City, Okla., died at Wesley Hospital, April 13, 1917. The funeral services were held at St. Luke's M. E. Church, South, Sunday afternoon, April 15, 1917, conducted by the pastor, Rev. Frank Barrett, assisted by Rev. Wm. D. Matthews. Brother Matthews stated that he had been pastor of the family sixteen years ago at Norman, Okla., and, as if instantly inspired, delivered one of the most beautiful eulogies, and concluded with warm sympathy and comforting messages to the grief-stricken husband and two daughters. Deceased was born and reared in Independence County, Ark., and was the daughter of Perry Holderby and wife. Her husband, two sons and two daughters, Lucy and little Mary, ten years old, survive her. The older son, Roy, of Los Angeles, Cal., was once general secretary of the Y. M. C. A. in Oklahoma City. The younger son, Harry, resides in New Orleans, La. The camp of United Confederate Veterans, of which Mr. Moore is adjutant, attended the funeral in a body, and gray-haired old veterans acted as pall bearers. Beautiful floral tributes were

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Until August 30, 1917, this 100-page volume, also enough of two titling pamphlets to supply one to each family represented in any church or Sunday school, will be sent gratis to any address on very easy conditions. Write for samples and particulars, mentioning the name of this paper.—THE LAYMAN COMPANY, 143 N. Wabash Ave., Chicago, Ill.

placed about the white casket. Mrs. Moore was buried in Fairlawn Cemetery, Oklahoma City, where Brother Barrett performed the last solemn rites of the burial ceremonies of the Methodist Church.—Her Husband.

RANEY.—Rev. Hartwell Thomas Raney was born in Giles County, Tennessee, March 2, 1848. When a boy of nine years he came with his parents to Woodruff County, Arkansas. From this time until the day of his death he lived in and near McCrory, Ark. He died at his residence in McCrory, February 5, 1917. He was married to Miss Julia Antoinette Comer, July 11, 1867. To this union were born eight children all of whom are dead except one daughter, Mrs. E. B. Wood, who lives near McCrory, and one son, Mr. W. W. Raney, who is the present mayor of McCrory. Besides these there lingers in great sorrow his companion of years. Brother Raney had few educational advantages, but by grit and grace he made good in the community, leaving considerable property, all free from debt, and a good name that will live on after his death to bless this people whom he loved so dearly. Nine terms he served as mayor of McCrory. He was ever found on the right side of all civic, moral and religious questions, and fearlessly defended them. In 1874 he was converted and joined the Methodist Church. He that day became a positive Christian, never swerving from the line of Christian duty and obligation. Shortly after this he was preaching the gospel he professed. In 1896 he was ordained local deacon by Bishop O. P. Fitzgerald, Rev. M. B. Umstead being his presiding elder. He was ever a constant support, a loyal helper and an abiding friend and aid to his pastor. In all my ministry I have never had a better local preacher than Brother Raney. He was ready to fill his place in the pulpit, and a sympathetic listener in the pew. He never failed in a service at the church if he could reach it, and his means were at the call of God and the Church. All over this country he went about doing good and preaching the gospel of the Kingdom. Many unchurched people did he lead to the Lord. Many were at the beautiful gate to greet him when he reached heaven that morning, and his gracious works of saving men will follow after him. I commend his wife and children to God and the word of His grace.—F. A. Lark.

LAMB.—Anna Rene Lamb was born January 2, 1889, and departed this life April 10, 1917. Brother Lamb's mother died when he was an infant, and his father died when he was fourteen years old. Upon the death of his mother he was adopted by his grandmother, Mrs. E. C. Barnett, who reared him and cared for him as if he were her own son. He fell into good hands. Sister Barnett taught him the articles of the Christian faith, from which teaching he never departed. He united with the Methodist Church at Mt. Tabor, and lived a true Christian life till death. Brother Lamb was married to Miss Frankie Willis, January 15, 1911. To this union three children were born, two of which, Robert Temple and Brown Hall, survive. Little Anna Catherine died when an infant. Sister Lamb, who survives him, is a daughter of Jerry Willis, who is well known in Methodist circles all over southeast Arkansas. Among the surviving relatives are Mrs. Willie Miles, Mrs. Dillard Reeves and E. C.

"THOU KNOWEST NOT."

"It was a failure, Annie!" and the Rev. Herbert Gordon sank wearily into a chair beside the couch of his invalid wife.

He had been preaching an anniversary sermon in his old church at Kennedy, a sermon prepared with unwonted care, full of warm affection and earnest exhortation, for his former parishioners were near to his heart, and they, in turn, regarded him with love and admiration.

It was with surprise, therefore, that Mrs. Gordon heard his discouraged exclamation; but she only said, "Tell me, dear!" and slipped her thin, cool fingers into his hand, caressingly.

"It was just as usual, Annie. They were so glad to see me, so delighted to hear my voice once more, but Dean Elder put the whole thing in a nutshell when, after the service, he grasped my hand and thanked me warmly for the rare intellectual treat I had given.

"I noticed that pretty little Ruth Ely particularly. You remember what a winsome child she was. She is equally attractive as a young woman, but a mere butterfly I fear. There were half a dozen young men on the porch waiting for the pleasure of walking home with her, and I afterwards overtook her and the favored swain, and overheard a bit of their conversation. She was saying: 'I wanted to see you. I have been thinking tonight about—'

"What do you suppose? The work of Christian womanhood? No. About our picnic for Saturday."

Despite herself, a little smile quivered on Mrs. Gordon's lips. After a moment's silence, she said, softly, "You really tried to sow the seed, Herbert? You did your best?"

"I did, and it was an utter failure! Among the many who praised my eloquence, not one said it had given them inspiration for renewed service; not one!"

"I thought," continued the low voice, "I thought it was left for another to give the increase."

Again there was silence in the darkened chamber. At last the minister murmured, brokenly, "I have been

Barnett. Besides his relatives, a host of friends are left to mourn his loss.

Brother Lamb suffered many months with complicated troubles. He was patient through it all. The funeral, which was attended by a great congregation, was conducted at Mt. Tabor Church, April 11, after which the remains were laid to rest in Mount Tabor Cemetery. His loved ones know where to find him. "Our people die well."—Frank Hopkins, P. C.

Backache? Rheumatism? Run-Down?

Those of us who are past middle age are prone to eat too much meat and in consequence deposit lime-salts in the arteries, veins and joints. We often suffer from twinges of rheumatism or lumbago, sometimes from gout, swollen hands or feet. There is no need of this, as the new prescription, Anuric, is bound to give immediate results as it is many times more potent than lithia in ridding the impoverished blood of its poisons by way of the kidneys. Simply ask for Anuric for kidneys or backache, the discovery of Dr. Pierce, Buffalo, N. Y. It will overcome such conditions as rheumatism, dropsical swellings, cold extremities, scalding and burning urine and sleeplessness due to arising from bed.

wrong, but my faith has grown weak and I long unspeakably to see the growth of just one seed!"

Saturday had come, and pretty Ruth Ely was standing before her mirror pinning on a becoming wide-brimmed hat.

"You will take a shawl, dear," said her mother, coming into her room. "There is sure to be a cool breeze after the sun goes down."

"Oh! mamma, didn't you know? The picnic is postponed. I told Jack I had something else to do this afternoon, and he said"—Ruth hesitated and laughed softly. "Well, he thought the picnic might as well be put off until I could go."

"But what prevents your going today?"

"It is all Mr. Gordon's fault," the girl declared, with flushing cheeks. "He preached straight at me, which I call unkind when we used to be such friends."

"My conscience kept saying, 'Maggie Rice,' over and over. That is why I did not go up afterwards to shake hands and tell him how much I liked his sermon. I did not like it. It made me too uncomfortable!"

"What have you done to Maggie Rice?" asked Mrs. Ely, smiling at Ruth's vehemence.

"It is what I have not done. She has been absent from Church and Bible class for ever so long, and we girls talked it over the other day and concluded she was a hard case and it was no use to try to hunt her up; which was easy and comfortable until Mr. Gordon spoiled it. So, as Saturday is her only day out of the mill—behold, I fly; Good-by, little mother!"

It was a hot walk to the factory boarding house, and not an easy task to find the girl she sought, but after several unsuccessful attempts her knock was answered by a familiar voice, and Maggie Rice, tall and defiant looking, stood before her.

Ruth felt her courage wane as she met the cold surprise in the dark eyes looking down upon her, but remembering the sermon, she said, as brightly as she could:

"May I come in a little while? We have missed you from the class for so long that I was afraid something was the matter and thought I would come and see."

Maggie opened the door wider, and motioning her guest to a chair, took another herself. Ruth grew decidedly nervous as she racked her brains for something else to say, but Maggie suddenly broke out, "I didn't suppose anybody noticed or cared whether I stayed away or not, least of all, you!"

"You see you were mistaken, then," responded Ruth, quickly. "And the

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other girls cared, too. We have all been speaking of it."

The talk flowed more freely after this, Maggie even told a little of her sad life, bringing her album to show the pictures of the fair young mother whom she could barely remember, and the brother, whose death by drowning the year before had severed the last home tie.

She closed the book, and the old hand look came back to her face.

"That is why I have given up caring to be good and to go to church and all that. The other girls have people to love them, and I can't bear to see every one else happy when I am so lonely; I wish I was dead!"

Ruth looked at her with shocked and pitiful eyes. She longed to speak of the love of God, but a shy feeling of unfitness checked the words; then a great wave of tenderness towards this forlorn creature swept over her, and she exclaimed, brokenly:

"Indeed, there is at least one who does love you, Maggie?"

"I suppose you mean God," she interrupted, with a scornful laugh. "They all say that. It is easy for such as you, who have everything, to talk goody talk."

"But, Maggie, I did not mean that, though it is true, too. I only meant—myself."

The girl gazed blankly at her. Through the silence came the sound of voices and laughter coming down the passage, and the door was flung open by two showily dressed girls, who called:

"Come along, Mag, we're just starting."

"I am not going," she answered shortly.

"Oh, say! You know you promised."

"A promise is as easily broken as made," Maggie retorted, and jerked her head toward the door.

The girls retired nudging each other, and giggling as they stared at Ruth, who had risen, and now begged Maggie not to allow her visit to interfere with previously made plans; but Maggie stopped her with a gesture.

"It was not a good place. I never went there before, and when I prom-

ised—nobody had said—what you did just now.

"Oh, I know too much to expect you to hold to it, but for that minute you did mean it—" she broke off suddenly with twitching lips, and to hide her emotion stooped and picked up Ruth's handkerchief from the floor.

It was a dainty bit of Mexican work, and she held it a moment, examining the corners before returning it, saying in her old indifferent way, "It must be fine to be rich and have such pretty things."

"That pretty thing only requires eyes and patience. I made it myself," said Ruth, adding, eagerly, "Would you like to learn the stitch?"

"I don't care," Maggie responded, ungraciously, but evidently she was tempted, and after a little coaxing agreed to go to Miss Ely's home the next Thursday evening for instruction. As Ruth was leaving, Maggie said: "Do you happen to remember what the lesson is for tomorrow? I may feel like dropping into the class, for a change."

It was a very thoughtful Ruth who nestled by her mother's side in the twilight that evening.

"Mamma," said she, finally, "I have been thinking. Do you suppose the reason why God has given me so much and other girls so little is that I may share it?"

"Doubtless that is one reason, my dear."

"I have a plan, little mother. May I have one evening a week to invite some of these other girls to enjoy my lovely home with me? I think I could make them happy, and it does not seem fair to keep all the pleasantness myself."

So the little seed grew. Great things were not done in one month or two, but after a year had passed the Bible class had mysteriously doubled its membership, and more than one lonely girl had learned to look forward to her evening at Miss Ely's as to the brightest spot in the week, and seemingly happiest among them all and most useful in making the gatherings a success was Maggie Rice.

After these things had come to

pass, the Rev. Herbert Gordon entered his wife's room one morning with an open letter in his hand, and his eyes were full of tears.

"Read it, Annie," he said, huskily, "and see how good the Lord hath been."

It was from Ruth, telling of her work, and at the end she had written: "I thought you ought to know of this, for it all came from your anniversary sermon."

Annie's face was like sunlight as she handed back the closely written sheets.

"And God giveth the increase," she said.—Ellen K. Stevens, in the Household.

SAVE THE YOUNG.

Then we have the pool room for the boys and other places where young men congregate, and there their minds are inflamed and their curiosity excited by the vulgarity of boys a few years older and sometimes by the indecent conversations of men who have lived long enough to lose their teeth. A corrupt-minded old man is like a pestilence-breeding leper. And then we have a line of literature and pictures that are as poisonous to the soul as strychnine is to the body. Yes, the devil finds in our advancing civilization many devices which make his work pleasant and easy. Let's begin to conserve children. The present old ones must take care of themselves. If the children are properly trained, then as they grow into men and women they will be stronger to resist those things which they know if they embrace will finally destroy them.—Memphis Commercial-Appeal.

"Religion is the allegiance of the soul to God."

In every sorrow is a blessing of comfort. In every burden is rolled up a gift of God. In all life Christ is with us if we are true to Him.—J. R. Miller.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT. (Third Round.)

Oaklawn May 20-21
Malvern Ct., at Magnet Cove May 26-27
Benton Station May 27-28
S. Arkadelphia and Donaldson June 2-3
Park Avenue June 10-11
Traskwood Ct., at Lonsdale June 16-17
Holly Springs, at Sardis June 23-24
Third St., Hot Springs June 24-25
Leola and Carthage, at Poyen June 30-July 1
Friendship Ct., at Social Hill July 7-8
Pearcy Ct., at Grant's Chapel July 14-15
Dalark Ct., at Manchester July 21-22
Arkadelphia, First Church July 22-23
Friendship, in protracted meeting July 24-Aug. 2
Cedar Glades Ct., at Gladstone Aug. 4-5
Hot Springs Ct., at Gum Springs Aug. 11-12
Central Church, Hot Springs Aug. 12-13
Arkadelphia Ct., at Camp Ground Aug. 18-19
Princeton Ct., at Camp Ground Aug. 25-26
Willow Ct. Sept. 1-2
Malvern Sta. Sept. 2-3
District Conference will convene at Oaklawn Church, Hot Springs, May 17-20.

B. A. FEW, P. E.

JONESBORO DISTRICT. (Third Round.)

Trinity Ct., Trinity June 2-3
Brookland Ct., New Haven June 3-4
Jonesboro, Huntington Ave. June 5
Jonesboro, Fisher St. June 6
Jonesboro, First Church June 7
Monette and Macey, Leachville June 9-10
Jonesboro Ct., Pleasant Grove June 23-24
Lake City, Burnt Hill June 24-25
Manila and Dell, St. John's June 30-July 1
Wilson July 1-2
Blytheville July 3
Blytheville Ct., Promised Land July 7-8
Barfield Ct., Clear Lake July 8-9
Luxora and Roz, Roz July 14-15
Osceola July 15-16
Nettleton and Bay, Truman July 21-22
Gilmore Ct., Whitten July 22-23
Marked Tree and Lepanto, Marked Tree July 25
Marion July 26
Crawfordsville and Bethany, Crawfordsville July 28-29

Earle July 29-30
Vannandale Ct., Vannandale Aug. 1
Harrisburg Ct., Claunch's C. Aug. 4-5
Harrisburg Aug. 5-6
Brethren will please give special attention to Questions 9, 10 and 11.
F. M. TOLLESON, P. E.

PRESCOTT DISTRICT. (Third Round.)

Mt. Ida, at Oden May 26-27
Prescott Ct., at Holly Springs June 2-3
Womble, at Sardis June 9-10
Delight, at Antoine June 23-24
Amity and Glenwood, at Rosboro June 24
Whelen Springs June 30-July 1
Gurdon July 1-2
Mineral Springs, at Shiloh July 6
Center Point, at Trinity July 7-8
Nashville July 8
Okolona, at Trinity July 14-15
Alpine, at Smyrna July 21-22
Murfreesboro July 28-29
Little Missouri, at Bill's July 31
Bingen, at Pump Springs Aug. 4-5
Orchard View, at Biggs Chapel Aug. 7
Columbus, at Bethel Aug. 11-12
Washington, at Sardis Aug. 14
Pleasant Grove Aug. 18-19
Hope Aug. 19-20
Fulton Aug. 21
Blevins, at Ebenezer Aug. 25-26
Prescott Aug. 26-27
Emmett Aug. 28
J. A. HENDERSON, P. E.

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., Guadalupe, 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. 10
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.

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