

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 17, 1917

NO. 20

AT WHAT INSTANT I SHALL SPEAK CONCERNING A NATION, AND CONCERNING A KINGDOM, TO PLUCK UP, AND TO PULL DOWN, AND TO DESTROY IT. IF THAT NATION, AGAINST WHOM I HAVE PRONOUNCED, TURN FROM THEIR EVIL, I WILL REPENT OF THE EVIL THAT I THOUGHT TO DO UNTO THEM. AND AT WHAT INSTANT I SHALL SPEAK CONCERNING A NATION AND CONCERNING A KINGDOM, TO BUILD AND TO PLANT IT; IF IT DO EVIL IN MY SIGHT, THAT IT OBEY NOT MY VOICE, THEN I WILL REPENT OF THE GOOD, WHEREWITH I SAID I WOULD BENEFIT THEM.—Jeremiah 18:7-10.

ACT NOW.

If you believe, as set forth in our leading editorial, that the liquor traffic is a great national sin for which God may justly punish us, it is your duty not merely to pray, but to act. Every reader should write to President Wilson and to his Congressman and to our two Senators, urging the immediate enactment of national prohibition. Then churches and other organizations should pass resolutions and transmit them to the proper persons. The saloons are the hotbeds of disloyalty. The people who own and control the saloons are usually foreigners. The States that are most backward in the prohibition movement have a large foreign element. Beer is German. The beer saloon is a German institution. In destroying the liquor traffic, we not only obey God, but we destroy the strongest ally of our enemies. Do not delay! Act now! This is the day of our deliverance.

PURIFY OR PERISH.

If there is one principle in Old Testament history which is demonstrated to a moral certainty it is that God blessed and protected the nations which obeyed him, and punished and destroyed the nations which forgot him and violated his laws. When Moses was explaining God's dealings with them to the Jewish people, he said: "For the wickedness of these nations the Lord doth drive them out from before thee;" and he warned his people, saying: "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." When Christ came he said nothing to repeal or weaken this principle, but by his tremendous emphasis upon righteousness he strengthened the principle. If ancient nations were often made to suffer for the sins of their rulers whom they did not elect, surely God will punish the nations for their own sins or the sins of rulers elected by the people themselves.

Individuals, who because of the fact of their future existence may receive the full measure of reward or of punishment in another life, may expect a Heaven or a Hell in another world. Nations as nations will not exist after their component citizens have passed away. We do not expect the United States or Germany to be perpetuated beyond the grave as the United States or as Germany. Therefore nations as nations must receive their reward or their punishment in this world, and to differentiate individual from national justice the rewards or punishments should involve the governments or the people as a whole. As war does this more fully than does any other kind of calamity, we may say, not profanely or figuratively, as General Sherman is reputed to have done, WAR IS HELL for a nation. As the sheriff may not be intrinsically better, only legally, than men whom he hangs, it is not necessary that one of the nations should be righteous as it becomes the agent for the admin-

istration of God's justice. Moses made that clear when he said to the Jews: "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee."

The nations of the earth today are suffering the pain of national Hell. They had accepted enough of the principles of Christianity to bring them greater prosperity than the heathen nations have ever enjoyed. Thus they have had their reward for a measure of righteousness; but they have been using their material blessings simply for carnal pleasure and to secure more temporal blessings. They ignored the eternal principle enunciated by Christ, "Unto whomsoever much is given, of him shall be much required." Knowing through the enlightenment of Christianity that God required the evangelization of the world and not its exploitation, they have not done their Lord's will; hence they are "beaten with many stripes." The carnality of these nations is manifested in divers ways; but in all the outstanding, monumental sin is the liquor traffic and consequent drunkenness. In the Old Testament it is written: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "They also have erred through wine, and through strong drink are gone out of the way." God's judgment is pronounced against the social use of liquor when he says, by the mouth of his prophet: "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also." In the New Testament Paul classifies drunkenness among the works of the flesh, and says "that they which do such things shall not inherit the kingdom of God." And again he says: "Nor thieves nor covetous, nor drunkards shall inherit the kingdom of God." If drunkenness is thus a sin which damns and destroys, it is wrong for the individual or the state to assist in producing it. If the woe of Almighty God is upon the man who gives his neighbor drink, much more must that woe be upon the city or the nation which assists in the commission of this crime. Then the nation which uses the revenue of the liquor traffic is the object of God's curse, for it is written: "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity." It is frankly admitted that drunkenness was a chief cause of the downfall of the great nations of antiquity, and yet none of them had a national legalized traffic, and their liquors were mild and relatively harmless compared with modern intoxicants. Those nations disobeyed and defied God, and perished. Modern nations have invented the most deadly forms of intoxicants, of which these doomed nations of antiquity were innocent, and by licensing and protecting the saloon have put the bottle to the lips of their citizens, and by taking and thus receiving revenue therefrom, they have built with blood and sought to establish the state by iniquity. All of the nations involved in this World War have permitted their citizens to be destroyed by the liquor traffic. They as nations have terribly sinned in legalizing the liquor traffic and in deriving profit from this bartering of blood for money, and now as nations they are suffering in the Hell of War for their sins. It is in harmony with the principles of God's government. "The lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust." God has been patient, but the nations would not learn righteousness. "Let favor be shewed to the wicked, yet will he not learn righteousness." "Lord, when thy hand is lifted up they will not see; but they shall see." The student of the Bible and of history could understand that, unless there was a turning away from this awful national sin, the nations which have been responsible for the liquor traffic would

some day be brought to judgment. The day and the hour could not be predicted, but that a day of reckoning must come was inevitable. As if conscience stricken, many European statesmen recognized the sin, and in some instances, notably Russia, which had sunk the lowest, reform has begun. Premier Lloyd-George of England has said: "Great Britain's enemies are three, Germany, Austria, and strong drink, and the greatest of these is drink," and has sought to destroy the terrible internal enemy, but the traffic is so interwoven in the life of the English people that its uprooting is difficult. One great Englishman has frankly said that England need not hope for victory over her foreign foes until God has been obeyed in the destruction of the drink traffic. This war is terrible, but the total evil effects of the liquor traffic in Europe have been worse than war. God looking down upon a drunken and debauched Europe permits this war, partly as punishment, partly as a means to destroy drunkenness and national involvement in the devilish traffic. Will these nations heed? "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Our own country, too, for fifty years has been in partnership with the liquor traffic. For revenue, our government has accepted money mixed with the blood of its citizens. The most tremendous liquor traffic which the world has ever seen has been built up. More than the trusts, more than the railroads, more than all other interests combined, has it influenced municipal councils, legislatures, and Congress, mayors, governors, and presidents. No other organization has been so brazen in its effrontery, so bold in its defiance, so pervading and pernicious in its influence. In order to retain its power it has not hesitated to block important legislation. "Its long arm reaches into the farthest country hamlet where the scurvy scum of a community gathers in the back room of some dingy rum-hole to do its bidding. From its strongholds in the great cities it issues orders to its chief henchmen; shovels out its dirty dollars by the barrel to buy itself immunity from law, to corrupt politics and defeat the will of the people. It even dictates to the federal government and has its lobby at the door of Congress. And why not? For municipalities, counties, States not only accept revenue from the traffic, but our government as well." It has been correctly charged: "The fiscal scheme of the national government furnishes the foundation for the liquor power in our country. Uncle Sam is the largest liquor maker and liquor dealer that angels and men have ever looked upon. He is the chief partner in all the distilleries and breweries of the nation. By his internal revenue system of raising public funds he controls and fashions the liquor trade of the republic."

If England cannot hope to win till she destroys first her worst enemy, neither can we. We cannot maintain our national existence half drunk and half sober. We cannot win the fight for democracy while we supinely submit to the rule of King Alcohol. We cannot serve God and the Mammon of Rum. Our President and Congress should recognize the providence of God in history, and take steps to free us from our national sin. Let us hear the voice of Israel's leader coming down the ages to us as he commanded: "Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Then, when we have repented and brought forth the fruit of repentance in action, we may be able in our new-found freedom to cry out: "O Lord our God,

(Continued on Page 3, Column 3.)

Arkansas Methodist

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A. C. MILLAR.....Editor

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

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

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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 advertisements 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.

Little Rock District, Hazen, May 30.
Fort Smith District, at Lavaca, May 30.
Conway District, at Atkins, June 28.
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.

A race-track gambling bill has just been defeated in the New York Legislature.

Rev. Eli Craig of Nettleton has just finished a new \$3,000 church at Truman.

Brother and Sister Fitzhugh of Leola are rejoicing over the arrival of a baby girl at the parsonage April 26.

Rev. A. E. Holloway of Harrison recently preached the commencement sermon for Bellefonte High School.

The Central Methodist reports that the Danville District Conference recently licensed twenty young men to preach.

Last Sunday Rev. W. P. Whaley of Asbury Church preached the commencement sermon for the Conway High School.

For weeks Rev. B. M. Burrow of Gentry has been suffering with an abscess of the ear and has labored under this disability.

Rev. J. W. Moore of DeView has taken fifty-two people into the church already this year. His charge is in good condition.

Rev. J. W. Johnston of Bexar reports that he had a good day Sunday, with two good services. His work is moving along satisfactorily.

Rev. A. H. Williams, formerly of Arkansas Conference, writes that he has good conditions and a pleasant outlook at Main Street Church, Water Valley, Miss.

The editor acknowledges receipt of an invitation from the faculty and senior class of Coronal Institute, San Marcos, Texas, to the commencement exercises, May 22.

Dr. Theodore Copeland, on his return from Miami, Fla., began a revival in his own church, Lakeside, Pine Bluff, which is continuing with much interest and profit.

The Luray (Va.) paper reports a great sermon on "Preparedness" by the new pastor, our old friend, Rev. J. C. Hooks. He has the habit of preaching great sermons.

Rev. W. B. Wolf, Conference evangelist, had a fine meeting at Corning, and now has the first of June open for another meeting. Any one needing his help may write him at Cotter.

Dr. Forney Hutchinson of First Church preached the commencement sermon for DeVall's Bluff High

School last Sunday, and will preach the sermon for Little Rock High School May 27.

Last week Prof. J. I. McClurkin of Hendrix College delivered the address before the graduating class of Plainview High School, of which his brother, Prof. H. G. McClurkin, is principal.

Rev. J. H. Barrentine of Vannsdale writes that his charge is doing well along all lines. The people are pleased with the paper. Children's Day and Mothers' Day were observed and each was a big success.

Rev. A. E. Holloway writes that his work moves on hopefully at Harrison. His salary has been raised \$300, and the people are treating him well. His protracted meeting will begin next Sunday with Rev. S. M. Yancey of Rogers helping.

A band of men representing all the churches has been organized at Clarksville as the Laymen's Association. Neither political nor denominational, it seeks to improve both politics and religion. Judge Cowling of Ashdown recently delivered the first address of a series.

The post-graduate course of reading as adopted by the College of Bishops is as follows: "Witnesses to Christ," A. W. Wilson; "Resurrection of Our Lord," William Milligan; "The Atonement," R. W. Dale; "The Life and Letters of Martin Luther," Preserved Smith.

An invitation has been received to the Scarritt Bible and Training School commencement at Kansas City, May 11-15. Rev. C. N. Clark, one of our Arkansas men, now at Troost Avenue Church, Kansas City, preached the sermon, and Bishop Hendrix delivered the address.

Rev. J. F. Jernigan writes a jubilant note concerning his meeting at East Side, Paragould—thirty-eight conversions and twenty-eight accessions, eight to the Baptist Church. Brother Batten, the evangelist, is doing a great work, and the presiding elder, Rev. J. M. Hughey, is assisting.

At the Baptist Church at Conway last week a union missionary meeting was held at which more than 200 women were present. Mrs. G. A. Simmons presented the question of giving a New Testament to each Conway boy going into the army, and in a few minutes 65 Testaments were subscribed.

Fines amounting to \$64,000 have been imposed by U. S. District Judge Thompson on thirty-four Pennsylvania brewing corporations for the crime of contributing to political funds. The corporations were accused of raising a million dollars in 1914 to influence the election of a U. S. Senator and thirty-six members of Congress.

Collier's Weekly has a sketch of the British general, Sir Douglas Haig, by Frederic Palmer. We will quote one sentence: "Every Sabbath morning he sat among the officers and soldiers and listened to a long Scotch Presbyterian sermon, whose old-fashioned orthodoxy seemed none too devout for the commander-in-chief."—Ex.

The New York Legislature has enacted a local option law which will make it possible for the different cities to vote on the saloon question. While this is far from a prohibition measure, it is an advance for New York. It is believed that outside of the city of New York prohibition campaigns will be waged in almost every city.

A copy of the Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the year 1916, has been received. It contains the appointments and condensed minutes of all our Conferences, and is invaluable when statistics are needed and comparisons instituted. Order from Smith & Lamar, Agents, Nashville or Dallas. Price, 50 cents.

Miss Lillie Mathews, after assisting Evangelist H. D. Sheldon as special worker with women and girls in meetings in New York, is now at home in Warren, Ark., ready to help in meetings in Arkansas when her services are desired. She is well known among us, having served as deaconess at Capitol View for nearly two years. Let those who need a woman helper for women's services address her at Warren.

A movement has been started to establish at Memphis, for Arkansas, Mississippi, and Tennessee, a hospital school for crippled children. The suggestion came from Mr. Joe F. Sullivan, formerly of Imboden, Ark., who is a member of the staff of the Van Lueven-Browne School Hospital of Detroit. It

is a good work. Those who desire information may address Mrs. W. P. Metcalf, 1850 Central Ave., Memphis, Tenn.

As Dr. J. R. Jewell had declined to accept the presidency of the State Normal School at Conway, the Board last week elected Prof. B. W. Torreyson, who, after having been superintendent of Fort Smith and Little Rock schools, has been supervisor of secondary schools for years. He is well known, popular, aggressive, and efficient. His election is received with great satisfaction, and under his administration a great future for this important institution is assured.

The editor had the pleasure last Friday night of delivering the address to the graduating class of Star City High School. There were six graduates, and they read very sensible essays. Under the efficient management of Prof. C. E. Puckette, who has been re-elected, the school seems to be doing excellent work. A new building is needed, but that will doubtless come ere long. The house was crowded almost to suffocation on this occasion, which showed both the need of a larger auditorium and the interest of the community.

Dr. John Franklin Crowell, former president of Trinity College, has occupied various positions since his retirement from educational work. For many years he was a valued editorial writer on the Wall Street Journal, and later served as executive officer of the New York State Chamber of Commerce, from which position he has recently resigned. After a prolonged vacation, his purpose is to specialize in the study of "after-the-war" problems, identifying himself with large industrial concerns in an advisory capacity.—New York Christian Advocate.

Rev. Edwin W. Saphore has been by the Episcopal Council elected suffragan bishop to assist Bishop Winchester in his work in Arkansas. On recommendation of Bishop Winchester Rev. J. S. Russell, a negro, has also been elected suffragan bishop and will serve the negro Episcopalians in Arkansas, Oklahoma, and Texas. He is the first negro ever elected to the episcopacy by his church. He has been principal of St. Paul's Normal and Industrial School, Lawrenceville, Va., and Bishop Winchester says that he has done better work than any other man of his race.

If America is going upon a crusade to free the world from tyranny, and establish justice and peace and democracy in the world, she must first of all be pure and knightly, and above all live and act in the fear of God. She must be religious and idealistic. But liquor and religion, alcohol and idealism, seem to have no part with each other. Prayer, not liquor, must be her strength, consecration to noble purpose, not drunkenness, her portion. "To church," not "to the saloon," must be the watchword of a nation that enters upon what she deems a holy war.—Christian Work.

It is an abject and ignoble thing for the great government of the United States to urge the children and the women to raise food in all the vacant lots and little garden spots to keep the world from starving, and still permit sleek brewers and distillers to take hundreds of millions of bushels of valuable grain and pervert it to the poisoning of our young men and breaking down the efficiency of the nation. It is worse than stealing all the product of the labor of all the women and children. If our nation does not amend this program of economics it need not expect to win in the war.—Herald and Presbyter.

Dr. Pinson and Bishop Denny, just back from Mexico, presented to the Board of Missions at its recent meeting a new plan for the redistribution of territory between the various Boards at work in that country. The new plan gives to our Board the northern tier of States, thus keeping our work in close contact on both sides of the border. It was approved by the Board, subject to the action of the General Conference. The Board also approved a plan submitted for co-operation in a Union Theological Seminary for Mexico. The working out of plans of co-operation in Cuba was left to the missionaries in that field.

Recent gifts of books have been received by the library of the School of Theology of Southern Methodist University from the Rev. E. W. Potter of Huntsville, Texas, the Rev. W. L. Pate of Anderson, Texas, and from the Houston Post, through Mr. H. L. Mills, who is conducting with such remarkable

skill the church page of the Post. The library has also received a diary of Rev. H. W. South, familiarly known as "Parson South." This personal narrative runs from 1860 to the close of 1869, and gives a vivid picture of life in the Brazos Valley of Texas during the time of the Civil War. These gifts are greatly appreciated by the School of Theology.

The new missionaries accepted by our Board of Missions for service in foreign fields are: China, Misses Mabel Thomas, Mary Jarman, Marie Raffo, and Sallie Lou McKinnon; Japan, Roy Smith, Miss Manie Towson, and Miss Mabel Whitehead; Korea, Miss Grace E. McCubbins. Mexico, G. B. Winton and Miss Eleanor Neill; Brazil, Miss Sarah Van Dyke Stout; Home Work, Misses Annie Alford, Bessie Brand, Ruth E. Byerly, Sue E. Cole, Mrs. Grace M. Driver, Mrs. Eshtaol Durham, Nell Proffitt, Emma G. Vogel, Eloise B. Baxter, Minnie Lee Eldson, and Josephine Berglund; unassigned, Dr. J. A. Johnson, Miss Mary Van Pelt, Miss Blanche Lowe, Miss Anna K. Hatcher.

Two sons of a prominent elder, who is not a man of large means, were discussing the ambition of one of them to enter the gospel ministry. The father, though fully sympathetic with his purpose, in a semi-facetious way said to his elder son: "If you become a preacher you will have pretty poor picking. Mr. Brown will give you some potatoes and Mr. Green some cabbages, and you will never get much ahead." But then the younger man spoke up and said: "Never mind, brother; if you want to be a minister I will be a business man and make money so that you can be a minister and I will support you." This is the whole problem of relief and sustenance put in very simple, concrete terms. Will the brother who makes money provide in generous part for the brother who is devoted to a ministry destined to be set apart from worldly avocation and labor and care?

Dr. Oscar Levy, who admits that he is a great philosopher and psychologist and literary critic, has a poor opinion of Americans. He is a worshiper of Nietzsche and the doctrine of the superman and supernation. He describes America as "the greatest area of middle-class mentality that the world has ever known." He is down on democracy and enthusiastic for Kaisers and Czars. He thinks the war will "result in greatly strengthening the opposition to democracy;" that democracy has always "made a mess of it," and that supermen, of whom he is one and the Kaiser and Czar are others, will rule the world. All this seems silly, but it is to be remembered that just such writing by his idol, Nietzsche, and by von Treitschke and Bernardi, brought on the present war. Also it may be noted that the revolution in Russia contradicts his imperialistic predictions.—Herald and Presbyter.

Last Friday morning the editor was met at Pine Bluff by Rev. M. O. Barnett, and with Rev. W. C. Watson was carried on a Ford over a fine turnpike to Star City, a distance of nearly thirty miles in a little more than an hour. On Saturday Brother and Sister Barnett and the boy, and the presiding elder and the editor went by car to Shady Grove, eight miles from Star City, to the quarterly conference of Rowell Circuit. Brother Herrington and a goodly company were present. The editor was permitted to preach at eleven o'clock, after which a bountiful "dinner-on-the-ground" was served and enjoyed. Several new subscribers and renewals were obtained, and Brother Herrington expressed a purpose soon to secure the quota for his charge. Shady Grove is a beautiful country church in a good neighborhood. Brother Herrington and his people seem mutually pleased. The outlook is hopeful on this circuit. Brother Watson is popular and is making full proof of his eldership.

Last Sunday night the editor preached at Mt. Home Church, eight miles south of Star City, to an unusually large congregation for such an occasion. The church is old, but the location is fine. A new or remodeled house is needed. Sunday at eleven and at night large congregations were in evidence at Star City. Our people in that little city are well pleased with their pastor, Rev. M. O. Barnett, and under his leadership will make a good record this year. A new house is desirable and may be built. In addition to the regular appointments Brother Barnett is preaching with good prospects at several new points. The editor was able to preach at one of them, Tarry, about ten miles from the town, and found some old friends and an attentive hearing. This is a good country, partly bottom,

partly hills, and with the good roads recently constructed may be expected to prosper. Many new houses were seen, both in Star City and in the country. The court house is substantial and modern, and the town has an abundant water supply by gravity from a spring two miles distant. Monday morning early the return was made in Brother Barnett's car, which is an acceptable substitute for the circuit rider's horse. The three days with Brother Barnett were delightfully passed and his services much appreciated.

OUR LOYAL READERS.

Our business was good this year until war was declared. Since then it has fallen off. Our loyal readers should recognize the fact that, while all expenses have increased, we have maintained the size and quality of their paper without raising the price. War taxes will probably increase our postage expenses and make publication more difficult. One of our largest expense items is the cost of sending out statements to delinquent subscribers. Often three or four statements must be sent before we get returns. Few ultimately fail to respond, but the tardiness of our friends costs us much. Our true and loyal readers will greatly decrease our expenses and thus contribute to the success of their own paper if they will examine the labels and remit without notice, or on receiving notice, if they will remit immediately and not by their delay necessitate the expense of further notices. We are leaning heavily upon our pastors and true friends, and expect them to give us their full co-operation in this time of peculiar peril, both to church and state. More than ever do you need your paper. More than ever does your paper need YOU.

ARKANSAS METHODIST COLLECTION.

Little Rock Conference.

Amount due, 1917.....	\$2,000.00
Amount previously reported.....	\$2,010.60
Amounts received since then:	
May 9—Delight	10.00
May 12—Gurdon	8.00
May 15—Patmos	10.00
May 15—Hope	5.00

Total\$2,043.60

North Arkansas Conference.

Amount due, 1917.....	\$2,000.00
Amount previously reported.....	\$1,039.00
Amounts received since then:	
May 12—East Van Buren Circuit.....	6.25

Total\$1,045.25

James Thomas, Treasurer.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville Dist., B. L. Wilford, P. E.....	41
Booneville Dist., J. H. O'Bryant, P. E.....	21
Conway Dist., James A. Anderson, P. E.....	65
Fayetteville Dist., G. G. Davidson, P. E.....	186
Fort Smith Dist., J. K. Farris, P. E.....	40
Helena Dist., W. F. Evans, P. E.....	76
Jonesboro Dist., F. M. Tolleson, P. E.....	101
Paragould Dist., J. M. Hughey, P. E.....	12
Searcy Dist., R. C. Morehead, P. E.....	28

Total570

Little Rock Conference.

Arkadelphia Dist., B. A. Few, P. E.....	48
Camden Dist., J. A. Sage, P. E.....	43
Little Rock Dist., Alonzo Monk, P. E.....	55
Monticello Dist., W. C. Davidson, P. E.....	50
Pine Bluff Dist., W. C. Watson, P. E.....	43
Prescott Dist., J. A. Henderson, P. E.....	33
Texarkana Dist., J. A. Biggs, P. E.....	52

Total324

HENDRIX ENDOWMENT.

Look at the figures and keep your eye on these weekly notes.

Amount to be secured.....	\$500,000
By amount of N. Y. Board.....	\$100,000
By amount secured.....	175,000

Totals\$500,000 \$275,000

Amount to be secured.....225,000

I submit to your readers that the above reveals a remarkable story of success.

The clarifying and strengthening of religious

ideals, the enriching and nationalizing of the sense of God, are some of the things to be attained by Hendrix College. Religious education is to be developed from within. First, the atmosphere of a genuinely religious home; then godly teachers in the grammar and high schools; then college and university professors and teachers who are God's men. I would prefer my child to be educated in such an atmosphere than in all your society and godless schools, however large their patronage or influential their constituency.

I am for Arkansas, for Arkansas boys and girls, and, God helping me, I shall devote as much of my life to their interests as is necessary to put the greatest issue before us on the hearts of our people. The saving of Hendrix is the one thing necessary now.

On to \$500,000!—James Thomas, Agent.

BOOK REVIEWS.

The Apostles' Creed Today; by Edward S. Drown, D. D., Professor in the Episcopal Theological School in Cambridge; published by The Macmillan Co., New York; price \$1.

Many good people object to the use of the Apostles' Creed in our ritual. To them this book is recommended. The author contends that creeds, instead of being fetters are declarations of independence and guarantees of liberty. He holds that true religious freedom consists in one's ability to express himself truly in his relation to God and to his fellows. Every religion has some sort of theology, but some religions have no distinctive creed, which embraces such elements of religious belief as are regarded vital to religious fellowship. There are religions in which a positive and definite creed emerges and in which acceptance of the creed is considered necessary to fellowship. The Christian religion had a creed from the earliest times, not formal, but enough to bind the early Christians in common allegiance to their Lord. The heart of this was the confession of Jesus as Lord and Christ. This was primarily an expression of faith in Christ rather than belief concerning him, but it has an intellectual content which was later formulated. After a discussion of the origin and character of the Apostles' Creed, the author shows that it is based on the Scriptures, and then offers suggestions as to its interpretation today. Loyalty to the creed implies above everything else loyalty to Jesus Christ. In that loyalty is the permanent element of the creed. The church stands for loyalty to Jesus Christ, and does not seek to include in its membership those who lack this loyalty. The abolition of the creed would not make for liberty in the church unless the abolition of laws makes for liberty in the state. Laws may be narrowly and harshly interpreted, and so may the creed be interpreted and applied; but as law is a protection from tyranny, so also may be the creed. The Apostles' Creed comes to us from an early period, and has been unaltered for more than a thousand years. It is the expression of truths which have been wrought in the processes of history, and they are therefore properly open to the larger interpretation which the progress of history involves. Such a creed, the author contends, offers a far more sound basis for liberty than a new-made creed claiming the right to be literally and narrowly enforced. This position is worthy of consideration in view of the happily abortive effort of our General Conference of 1906 to revise our creed.

PURIFY OR PERISH.

(Continued from Page 1.)

other Lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They (the other lords) are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." And then may we rejoice and shout: "Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified; thou hadst removed it far unto all the ends of the earth."

The preacher who reads at night, writes in the morning, seeks sinners during the afternoon, and prays without ceasing, will have congregations on Sunday and souls as seals of his ministry.

The average student is a serf and not a seeker after truth.

CONTRIBUTIONS.

ADDRESS OF THE BISHOPS.

To the Ministers and Members of the Methodist Episcopal Church, South:

Dear Brethren: Moved by the sore distress which has come into our own land, as it has come into all the earth, we, your brethren in Christ and chief pastors set to watch over the souls of those for whom we must give an account, address to you a message of admonition and exhortation, and we trust you will receive our words in the name of our Lord Jesus Christ, whom we endeavor to serve with unfeigned faith and love.

With you we give ceaseless thanks unto God for the great grace with which he has at all times and in manifold ways blessed our church. By many infallible signs he has set his seal upon the faith and labors of our fathers and upon our labors even until this day. Truly he has been pleased to make us a great people who were not a people, and we call on all our people to join with us in giving unto him continual thanks for his marvelous mercies unto us and to our nation. With true repentance we make confession unto God of all our misdoings, out of our hearts acknowledging that we have been too prone to indulge a sense of self-sufficiency, not looking unto him as the only Giver of good gifts.

We are happy when we recall the record of our own church in all the strains and burdens which hitherto have come to our nation. In every instance our people have illustrated patriotic devotion and faithful service to their country, and now that we are forced into war with a foreign nation, we feel certain that they will follow the heroic example of their fathers. Americans had vainly hoped that wars had ceased in the earth, but against all the efforts of our rulers we have been driven to take up arms. Out of the homes of our own people many sons will go into the military service of their country, and we have good hope that they will do well their duty to the nation. We exhort our ministers and people that continual prayer be made unto God in behalf of these young soldiers and seamen, as for all their companions in service, that their faith in the Lord Jesus Christ fail not amid the temptations of the camp and perils of the field and the dangers of the deep. And likewise we commend to the earnest prayers of the church the homes out of which these sons may go forth to the service of their country.

While it becomes us as Christian citizens to obey loyally our rulers and render our service in the physical preparation for warfare, we wish to remind you that upon the Church of Christ rests the supreme duty of leadership in making that religious preparation without which no people is fitted for the ordeal of war. Some trust in horses and some trust in chariots, but our trust must be in the Lord our God. Yet there are many unmistakable proofs that our age is weakened by widespread worldliness and the unrestrained lusts of the flesh. Material prosperity and ease, we fear, have silenced the voice of God in the consciences of men and made them forgetful of God. The Holy Scriptures and the universal experience of mankind show that the sin of forgetting God has brought upon such sinning nations divine judgment.

Again we exhort you to labor with all diligence and prayer to bring not only our own people, but all the people

of the land into the knowledge and reverent fear of God. We insist with all possible urgency that this is the supreme need of our nation at all times, whether in seasons of ease and prosperity or in times of distress and warfare; and we call upon all our people to join us in constant and prayerful efforts to turn the thoughts of all men unto God. Let our people turn away from frivolity and worldliness and ungodliness and let them live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Let all our homes become scenes of devout worship, fervent prayer, and simple living, and let them be adorned with holiness that God may have mercy upon us and abundantly pardon us.

We remind you that a sound and vigorous faith in God is the one vital necessity in personal and national life, and that when it decays every other force in a civilization must degenerate; and hence all the virtues which give solidity, strength, and steadfastness to individual and national character have their beginning in that type of evangelical faith which establishes a real and intimate fellowship with God. Nations are strongest when their faith in God is soundest.

Let us not forget that patriotism is not a political passion or a passing enthusiasm, but a virtue which grows out of a holy fear of God and a living faith in our Lord Jesus Christ. Israel was strongest when David was on its throne and Nathan was the prophetic guide of the nation. When in captivity the remembrance of Mount Zion was the soul of their devotion to their deserted land.

As shepherds of the flock of Christ we should exert ourselves with all faithfulness and diligence to preach the word of God in all plainness and sincerity, setting aside the vain philosophies of men and the empty wisdom of the world and showing ourselves in all things true ensamples of faith and consecration.

We would remind you further that during a time of war morality and religion decline more rapidly than at any other time. In such a day vice becomes bold and shameless; men and even women become degraded; the weak are overthrown, and some of the strong are led astray. Let us therefore strive more earnestly, pray more importunately, warn more lovingly yet more faithfully against drunkenness, gambling, licentiousness, and the whole black brood of sin which so often in the history of mankind have dishonored nations and defeated armies. Let us keep before our people and all our fellow countrymen those wise words of our Revolutionary fathers which were written in our fundamental laws and which are still retained therein: "No free government nor the blessings of liberty can be maintained by any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue and by a frequent recurrence to fundamental principles." Let us keep our hearts free from hate; for hate blinds intellect, hardens sensibility, and deflects the will from paths of righteousness. Let us deal firmly but kindly, lovingly, and unsuspiciously with the multitudes of our fellow Christians and fellow citizens of foreign birth and descent. They should receive our sympathy and our brotherly kindness in this trying hour, for their hearts are torn by the woes that have

fallen on their friends and kindred in other lands. Hate and passion do not inspire courage, but they nourish weakness and cowardice. In this dreadful war our country can be victorious, our liberties can be defended, our civilization can be preserved, and our Christianity can be promoted only by the maintenance of the highest Christian manhood, whose crushing hand is reserved for all that is wrong, while its healing touch is given to those who are sorely wounded in spirit. Let us leave in our hearts no smallest place for unholy bitterness which would plague us at the end. Let an astonished world look upon a people whose courage rises above calamity, coming off from the conflict conquerors but without the smallest loss in Christian character.

For these reasons as your chief pastors we earnestly request our ministers and people to observe as a season of special prayer unto God May 27. On that day let us make special and fervent supplication for the President and all associated with him in the government and for all public servants of every relation and degree, that God may guide them with his unerring counsel in these days of perplexity and anxiety. At that time let us also examine our own hearts whether we be in the faith. May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all in Christ Jesus!

Eugene R. Hendrix,
Joseph S. Key,
Warren A. Candler,
Henry C. Morrison,
E. Embree Hoss,
James Atkins,
Collins Denny,
John C. Kilgo,
William B. Murrah,
Walter R. Lambuth,
Richard G. Waterhouse,
Edwin D. Mouzon,
James H. McCoy.

THE ASBURY STATUE.

Concerning the obligation of our Church to do its share in the erection of the Asbury statue in Washington, our bishops say: "It is proposed that the Methodists of the United States unite in the erection of an equestrian statue of Bishop Francis Asbury at the national capital. It is eminently fitting that American Methodists do this honor to the memory of that apostolic man to whom they are more indebted than to any other of his day, Mr. Wesley not excepted, for their great spiritual inheritance. He labored with unremitting zeal for forty-five years to establish American Methodism and to spread Scriptural holiness over this land, preaching almost daily during that long period and traveling more than two hundred and seventy thousand miles on horseback in the fulfillment of his high and holy ministry. No body of American Methodists owes to Bishop Asbury more than does our Church; for in the South he labored most abundantly, joyously, and effectively. Our people, therefore, should bear their part in the erection of that statue with the utmost enthusiasm and liberality. We regret to say, however, that the contributions of our people have not been so great as they should be. The reports show that no more than a small part of our fair share of the sum required for this enterprise has been raised. We earnestly entreat our pastors to bring this matter to the attention of all the congregations under their charge and commend that enterprise to the generous support of our people. The full amount

expected of our Church should be in the hands of the treasurer of this fund at an early day, and we believe it will be when the matter shall have been clearly presented to our people. Let the monument to the honor of Bishop Asbury be raised speedily and stand as an inspiring memorial at the capital of the republic to the moral and spiritual life of which he contributed so much by his abundant and consecrated ministry."

WAR RELIEF FOR MISSIONARIES.

The soldiers in the trenches and the citizens in the battle areas are not alone in feeling the pinch of war. The soldiers of Christ on the missionary firing line are feeling it also. Theirs is not the suffering that comes of wounds and ruin of homes and other cruelties of war; nevertheless, they are just as real and as trying.

Since the war began exchange has gone against the missionaries. Their salaries are paid in American money. Before the war one American dollar was worth from 25 per cent to 40 per cent more in the money of our various mission fields than it is today. In China, notably, our dollar went down from \$2.50 to \$1.50 in Mexican money. It is only a little better than that now. This means that the missionary is getting in the coin of the country only about 60 per cent of the salary he was getting before, and the salaries are barely sufficient at best for the necessities of life. Think of what it would mean to cut down your own income 40 per cent. The same has happened in Japan, Korea, Brazil and Mexico, only in a lesser degree.

If this were all it would not be so desperate, but unfortunately, the purchasing power of what the missionaries get is far less than it was before the war. What the missionary has to buy has gone up immensely. This puts the missionary between the nippers of a lowered income and higher prices, creating a situation that has become almost unendurable. They have stood it bravely and uncomplainingly. They should not be required to endure it longer.

When the Board at its annual meeting faced this there was nothing to do but to ask the church for a special of \$20,000.00 in order to bring relief. This fund is to be used to relieve the strain by bringing the salaries of the missionaries up to what the average rate of exchange would give them. It is to provide for the immediate present. The missionaries need the money and need it now.

This is a hurry call which cannot wait. If every one who reads this will put himself in the place of these missionaries and give as heart and conscience dictate we shall be able to meet the need and meet it at once. These are our brethren and sisters. We have sent them to the front. They have taken their chances and have suffered in silence. What shall be our answer? Surely of all appeals, this one will not fall on deaf ears and unresponsive hearts. Men and women and children, our own, our representatives are involved. The work that is dearer to them than life itself is involved. Our honor and our loyalty to our work and workers is involved in this trying hour. Shall we not each of us do our "bit?"

Send remittances to J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn., for Missionary Relief Fund, and do it now.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

DUTY OF THE CHURCH IN THIS HOUR OF NATIONAL NEED.

A message from the Federal Council of the Churches of Christ in America in special session assembled at Washington, D. C., May 8-9, 1917.

After long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the President has called upon all the people for their loyal support and whole-hearted allegiance. As American citizens, members of Christian Churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us, therefore, rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord who gave His life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

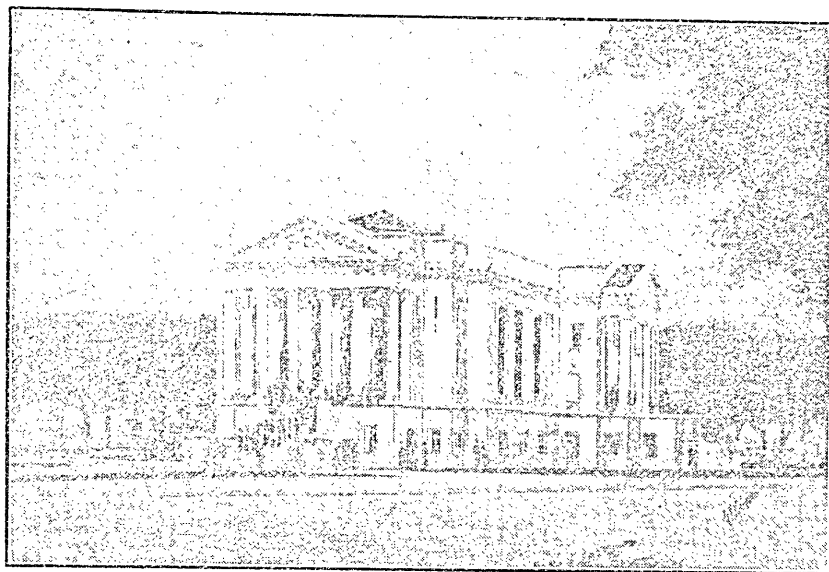
As citizens of a peace-loving nation we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace, to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which everyone of us may lay down our all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred or bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

That mind upon one point we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and whole-hearted devotion to her service.

As members of the Church of Christ, the hour lays upon us special duties: To purge our own hearts clean of arrogance and selfishness; To steady and inspire the nation; To keep ever before the eyes of ourselves and of our allies the ends for which we fight; To hold our own nation true to its professed aims of justice, liberty and brotherhood; To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ; To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall



Our Representative Church at Washington, D. C.

OUR REPRESENTATIVE CHURCH AT WASHINGTON.

On March 26 with due form and ceremony the dirt was broken for our Representative Church in Washington City. Immediately following the dirt breaking the big steam shovel began excavating and actual construction was started. The plans for the building were drawn by Sanguinet and Statts, architects, of Ft. Worth, Texas, and the contract for construction was let to the Boyle-Robertson Construction Company of Washington City.

The type of architecture is pure Roman Doric, rather severe in detail, but carrying with it all of the dignity and impressiveness of this style of architecture. The building is to be absolutely fireproof and the design is in strict accord with the building rules and regulations of Washington City. The general structure, or frame, is to be re-enforced concrete and steel, and the mechanical equipment of the building will be up to the most modern standards.

The exterior dimensions of the building are approximately 112x172 feet over all. The first floor, which is to be on grade level, is to be used for the Sunday school room. In addition to this floor there will be large class rooms in the rear of the building reached through the beautiful portico on the Massachusetts Avenue side. Besides the auditorium space for the Sunday school there will be thirty-four separate class rooms sufficiently large to accommodate from twenty to two hundred and fifty each. There will be additional rooms for library,

the superintendent, and the secretary.

The main auditorium is on the second floor. This will be finished in sandstone effect, trimmed in polished mahogany. The auditorium will be lighted on the two main sides by large memorial windows extending practically the full height. There will be a balcony over the foyer extending a few feet over the auditorium. The auditorium and balcony will accommodate sixteen hundred people. The main entrance faces Ninth street and Mt. Vernon Place Square, in which is located the public library. The entrance to the main auditorium will be artistic and impressive. Passing up the flight of marble steps and between the monolithic marble columns the entrance is into a large foyer extending clear across the front of the building. The entire foyer, both side walls and ceiling will be finished in marble of different colors artistically blended. The balcony will be reached by two flights of marble steps from the foyer.

The entire building will be of Georgia marble, a fact made possible by the liberal gift of Col. Sam Tate of Georgia. It is a matter worthy of note that this marble will come from the only commonwealth of the Western world in which John Wesley lived and preached. When the building is completed it will be the most impressive and artistic church building in the national capital. In material, architectural design and finish it will be equal to any building in the national capital, excepting in size only.

come; To be diligent in works of relief and mercy, not forgetting those ministries of the spirit to which as Christians we are especially committed; To keep alive the spirit of prayer, that in these times of strain and sorrow, men may be sustained by the consciousness of the presence and power of God; To hearten those who go to the front, and to comfort their loved ones at home; To care for the welfare of our young men in the Army and Navy, that they may be fortified in character and made strong to resist temptation; To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies; To protect the rights of conscience against every attempt to invade them; To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God; To guard the gains of education, and of social progress and

economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war; To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray.

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and who invited us to share with Him His ministry of reconciliation.

To such service we would summon our fellow-Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of goodwill of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and make of the kingdom of the world the Kingdom of Christ.

CHURCHES UP AND SALOONS DOWN.

Last year in the United States there was on an average one church house built and two saloons were put out of business every three hours. That was a very gratifying rate both up and down.—Geo. Thornburgh.

ANNUAL MEETING NOTES.

The Board of Church Extension of the Methodist Episcopal Church, South, held its thirty-fifth annual meeting in the chapel of the Church Extension Building 1115 Fourth Avenue, Louisville, Kentucky, May 5-7.

Twenty-eight of the thirty-seven members of the Board were present at the annual meeting.

The next annual meeting will be held in Atlanta, Georgia, immediately preceding the General Conference.

The Board, by unanimous vote, declined to request the General Conference to change the date of the close of its fiscal year, which is March 31.

The report of the Corresponding Secretary showed that about 7,000,000 pages of printed matter have been distributed during the year throughout the Church.

The second \$25,000 contribution of Mr. James B. Duke, of New York, for use in North Carolina, was recognized by the Board in the form of a suitable resolution.

Rev. John M. Moore, D. D., Home Mission Secretary, while not a member of the Board, was present at all the sessions, participating in its business, having been granted, by vote, the privileges of the floor.

The pulpits of Louisville and neighboring towns were filled on Sunday by members of the Board and visitors, in the interest of Emory University, Atlanta, Georgia.

Dr. Daniel Morton, of St. Joseph, Missouri, presented to the Board a bound volume of the annual reports from 1882 to 1898, the period covered by his father's administration, the late Dr. David Morton.

The Board considered the possibility of the need of tents for the use of chaplains of the Army and Navy and committed the work of providing same to the Executive Committee.

The plan submitted for the development of the Department of Architecture was adopted by the Board, and the Executive Committee was authorized to employ a competent man to assist the Corresponding Secretary in this work.

The Board completed its work in less than two days, adjourning Monday afternoon, May 7, about 5:30 o'clock. Arrangements had been made for luncheons with the ladies of the Fourth Avenue Church, which enabled the brethren to economize time.

Dr. W. F. Boggess, a prominent physician of Louisville, Kentucky, and the son of a Methodist preacher, was elected to membership on the Board and placed on the Executive Committee, to fill the vacancy caused by the death of Mr. Presley H. Tapp.

The new \$60,000 church property in Oakland, California, will be ready for dedication by July 1. The Board unanimously endorsed every step taken by the Executive Committee during the year looking to the completion of this property.

The total receipts for Church Extension during the year is \$648,206.81, which exceeds the total receipts of last year by \$77,599.02; there being an increase in receipts on assessment, specials, contributions to the Loan Fund Capital, etc.

The Board from the beginning in

1882 has aided 9,749 churches, with an average of \$489.53 to each; and 2,636 parsonages, with an average of \$202.76 to each, making a total investment in churches and parsonages of \$5,306,806.30.

With "great gratification" the Board noted the increase in the Loan Fund Capital for the year of \$171,832.91, and congratulated the Corresponding Secretary on the near attainment to the \$1,000,000 goal. The Loan Fund Capital at the close of the fiscal year was \$976,461.99.

The several sections of the Corresponding Secretary's report, which was printed in pamphlet form, 92 pages, were properly grouped and referred to seven committees, as follows: (1) Memoirs; (2) Loan Funds; (3) Special Publications; (4) Organization; (5) Pacific Coast; (6) Miscellany; (7) Washington City Representative Church.

Among the distinguished visitors at the meeting were Rev. S. A. Neblett, of the Cuban Mission Conference; Rev. W. Asbury Christian, D. D., of the Virginia Conference; Rev. W. B. Beauchamp, D. D., of the Virginia Conference, the new Secretary of the Laymen's Missionary Movement, and Rev. C. C. Selecman, D. D., of the Los Angeles Conference.

Mrs. Lydia Clark, of Vinita, Oklahoma, a three-fourths' blood Cherokee Indian, and a devout and influential member of our Church in Vinita, was a visitor. Her brief address to the Board touched the hearts of all present. A stenographic report of this address will appear in the Church Extension Hand Book of 1917.

The publication of a Bishop A. W. Wilson Memorial volume, which volume will contain a record of the Bishop's life and some of his greatest addresses and sermons, was authorized. The volume is to be prepared by Rev. C. D. Harris, D. D., of the Baltimore Conference, under the supervision of Bishop Collins Denny, Bishop John C. Kilgo and the Corresponding Secretary.

The exchange of lots in San Francisco, California, to secure a better location for the new Fitzgerald Memorial Church, and the plan to retain the old Valencia Street lot for the use of the women about the Bay in the establishment of an institutional church in San Francisco, were approved. It is expected that the San Francisco church will be built this summer.

The sessions of the Board were presided over by Mr. T. L. Jefferson, of Louisville, Kentucky, who has filled the office of President since 1906. Mr. Jefferson is a most agreeable and efficient presiding officer. Under his guidance the business moved rapidly and harmoniously, and the four sessions were marked by the absence of all things not vital to the work in hand.

A report was adopted providing that, with the beginning of the next quadrennium, the By-Laws of the Board be changed so as to provide for the consideration of applications by a Committee on Applications; this committee to consist of the Executive Committee and two additional members, to be selected from the Board, and to meet for the consideration of applications in the months of January, April, July and October.

Strong ground was taken by the Board in the interest of the Colored Methodist Episcopal Church, and the Executive Committee was authorized to place on the calendar from time to time, for consideration, such applica-

tions from that Church as it deemed particularly meritorious; and to accomplish this end, if it developed that any change in the Discipline is necessary thereto, the next General Conference was requested to make such change.

The total number of applications before the Board was 512. The amount asked for in donations was \$288,407.61, which was \$81,072.83 more than last year; and the amount asked for in loans was \$385,256.93, which is an increase of \$106,838.33 over last year. The Board granted donations amounting to \$142,927.96, and loans aggregating \$260,025. It referred to the Executive Committee for further consideration urgent applications numbering sixty.

The Board approved the plan of Rev. C. C. Selecman, D. D., pastor of Trinity Auditorium, Los Angeles, California, to raise a fund of \$100,000, to be known as the "Trinity Church Extension Endowment Fund," the income from which is to be used for paying rent on Trinity Auditorium for the time being, and ultimately, if such course becomes necessary, in building a church for the use of that congregation. The fund is to be handled by the Board of Church Extension.

Two members of the Board have died during the year: Bishop A. W. Wilson, the last of the charter members of the Board, on November 21, 1916; Mr. Presley H. Tapp, Louisville, Kentucky, for twenty-two years a member of the Board and a member of its Executive Committee, on Friday, May 4, 1917. The funeral services of Mr. Tapp were conducted from the Fourth Avenue Church on Saturday afternoon, May 5, at 5:30 o'clock, and the Board adjourned to attend the service. Suitable memoirs of these faithful servants of the Church were adopted, and will appear in the 1917 Hand Book.—N. B. P.

HENDRIX COLLEGE AND THE WAR.

Hendrix students have shown themselves thoroughly loyal in the present crisis. They appreciate the great world issues involved in the war, and are ready to make any sacrifices required by the nation. Many upper class men and one professor are in the officers' training camp at Little Rock, preparing to become officers in the army. Prof. Greene made an impressive talk to the student body before these young men left for the camp. Faculty and students alike dedicated themselves afresh to the service of the country and of humanity.

However, the Hendrix faculty has duly appreciated their duty to both the country and to the students. They have felt that the present national crisis is not such as to require the service in the army or the navy of young men under twenty-one, that such young people are not mature, either in body or character, that America has plenty of mature men over twenty-one—yes, over twenty-five years of age—to meet all present military and naval demands of the war, and that the highest demands of patriotism require that young men and young women under twenty-one continue their education in preparation for the calls of industrial, professional and public service later.

The Hendrix faculty have reminded our students that England, France and Germany, at the opening of the war, made a monumental mistake in taking their students out of their colleges and universities. They have

thus sacrificed on the battle field the future leadership of these nations in industrial, professional, and public life. The loss is irreparable. America must not make the same mistake. Never before in the history of the world was a heavier burden thrown upon higher institutions of learning than now rests upon American colleges and universities to educate the leadership, not only for America, but largely for the world. Never before did American youth have so great an opportunity for playing a big part in the affairs of the world. Every high school boy and girl who possibly can do so should enter college at once. Hendrix College proposes to do her full duty to meet the heavy demands upon her. The Hendrix faculty are working out plans for next year in harmony with the views of the government at Washington in collaboration with college and university presidents of the country. The Hendrix students are responding enthusiastically to these plans. Our friends in the State are asked to impress upon young men and women the supreme importance of entering upon a college career at once.—J. H. Reynolds.

OUR WOMEN AS GOOD SOLDIERS.

In the embodiment of high ideals, in the inculcation of right principles of living, in the conservation of food-stuffs and in the exaltation of family life, our women may be counted in the ranks of good soldiery.

Many of us thought we were busy enough as a standing army of home-keepers, but the world war adds new activities to our ordinary and extraordinary duties. We are facing the situation earnestly and industriously, and from every commonwealth in the United States comes the good news that our women are mobilizing for warfare. We are preparing to fight ignorance, extravagance, wastefulness and wickedness. We are enlisting in the army to battle for the universal reign of Right over Might. We are Christian soldiers, and in protecting our homes we are strengthening our great republic.

Rearing our children to fear God and regard man, we shall continue to be a stalwart nation, worthy of heroic ancestry.

We are learning to be practical and economical, and are saving many things heretofore considered of no value.

To increase the national supply of food we are growing vegetables in our flower gardens, and this summer our rose-beds are bordered with beans instead of with brilliant nasturtiums.

We are honestly trying to do our part in the conservation of all food-stuffs, believing that our statesmen in Congress will prevent the manufacture of millions of bushels of wheat into alcoholic beverages while famine stalks in the land of our brothers across the sea. "Willful waste makes woeful want," and, even if nobody were hungry for bread, there's no need for alcoholic beverages anywhere.

We are making bandages, hosiery, mufflers and other things needed by the soldier boys in the camps and on battlefields. We are trying to be ready to fill the places left vacant in shops, offices and fields, by our men who will go to fight for humanity.

A few of our women will serve nobly in the army and navy hospitals, while great companies of us will help sustain the beneficent work of the Red Cross organizations.

Before Congress passed the conscription bill I heard a thoughtful man

say that none of our boys should be called "slackers," that they were not lacking in patriotism, but abhorred the very thought of bloodshed, and were dazed by the sudden call to arms, not understanding why the United States should enter the direful conflict which has covered the earth with bitterness and woe. Doubtless some of them need enlightenment as sorely as did the able-bodied young man who said he should never volunteer "to go off on foreign conquest."

Our women, as good soldiers, are not only helping to dispel the darkness of ignorance which made some men fearful, but to overcome the sentimentality expressed in "I didn't raise my boy to be a soldier," and the doctrine of "peace at any price," which might bring disaster and dishonor to our great republic.

In this time of war, as in days of peace, our greatest work will be done at home. We will stand behind our men who go out to preserve our national honor; to succor downtrodden men, and to annihilate militarism, which enslaves nations. We shall stifle the inexpressible dread which grips us as we bid our men Godspeed. We will be so brave and hopeful that the soldiers may catch from us the spirit of our forefathers and go forth to conquer or die in defense of democracy, which means human liberty.

We will encompass them with our prayers, claiming for them the blessing of God, the Creator, Preserver and Redeemer of mankind.

As good soldiers, we women of America have entered the world war to help hasten the day when permanent peace, with justice and mercy, shall enfold the nations of earth.

As Christian soldiers we shall strive to lift higher the banner of the Cross, for our Savior has said, "And I, if I be lifted up, will draw all men unto me."—Virginia Carroll Pemberton.

"OUGHT TO."

Somehow or other, I have always hesitated to use this word in offering advice in matters of religion. It is perhaps the biggest word in the vocabulary of human language conveying the idea of moral obligation, weighty as eternity. No man can ignore this obligation with impunity, especially as the injunction comes from him who taught the way of God in truth. "Never man spake like this man." Reader, I pray you ponder these words in your heart, and without reserve, own the absolute right and authority of your Maker to say what you ought to do and what you ought not to do. Whether positive or negative, the only course for every rational person to pursue is instant and unquestioned obedience. This we ought to do. Cultivate our religion. If it is of the right sort, pure and of the old stamp, we must needs give it due attention. Earnestly contend for it, give it air, and exercise thyself unto godliness. It is going to do more for you than anything else you have or can have. Now, some people ought to do better right along here. They hardly ever say a word about religion, and almost blush to speak the name of Jesus. The young accessions need your kind advice, and in many other ways you can tone up your religious life and help others to do the same. Be in earnest about this thing. If you do not, the preciousness of grace will leave you barren and unfruitful in the knowledge of our Lord Jesus Christ. For the sake of your own soul, and for the sake of the

church that has done and is doing so much for you, rise to your rightful plane, a lively, active member of Christ's body. You ought to.

I do not assume to say what the moral state of the church of today is. That is a very big subject, looming up in the moral heavens even above unification, or any other factor. But this I beg to say, that a few of God's "ought to's," duly considered and observed, would, I humbly opine, be a very Godsend all down the ranks of Israel today. For instance, "Ye ought to say, if the Lord will, we shall live and do this or that." A mighty honest mourner once said before he joined the church, "Lord, what wilt thou have me to do?" There is ground for the apprehension that a sad per cent of church members are not doing this heavenly Father's "good and acceptable and perfect will," as good and obedient children.

Now, here is a prayer that will suit us all: "Teach us thy way, O Lord, and lead me in a plain path." Do you not say "amen" to this ought to?

But hear him who spake as one having authority: "Yea, I say unto you, hear Him. His words are full of grace and truth." Men ought always to pray and not to faint." There is not a soul on earth that need not avail himself of this great honor and privilege of direct prayer and supplication to God. Jesus illustrated this in his own person. Whether in the pulpit or in the pew, great reason have you to say:

"Father, thy quick'ning Spirit send
From heaven in Jesus' name,
To make our waiting minds attend
And put our souls in frame."

Oh, my brother, young preacher, books and lectures are great helps, but praying always in the Spirit will verify to your soul your Savior's promise: "Lo, I am with you alway." Fathers, mothers, for Christ's sake let your children know that you pray with and for them always, and not faint. Mix all your work with good, humble prayer. Ah, yes,

"Prayer is the Christian's vital breath;
He enters heaven with prayer."

—Jamse E. Caldwell.

"BUILDING THE PLAN."

This is the title of one chapter in the book, "The building of the Church," by Jefferson. It has done me so much good that I desire to call the attention of others to it. Hence I give here some selections from the chapter.

"There are classes of ministers

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

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

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, 200 E. Sixth street, Little Rock, Ark.

whose careers are tragic. The first are those who see not clearly what they are to do. The world for them lies shrouded in a mist. They walk like men in a fog. The second see with some degree of clearness the destination, but they are too careless or precipitate to build the agencies by which the goal can be attained. Both classes of men arrive nowhere, the first because they do not know where they want to go, the second because they lack the wisdom of fitting means to ends.

The preacher is an architect and builder. What is an architect but a designer, and what is a builder but a man who makes and follows plans? Builders never dash ahead not knowing where they are going. It is not the way of builders to plunge blindly into their work, trusting to the inspiration of the moment or some happy conjunction of events to guide them in the shaping of the structure for which the world is waiting. When men dedicate themselves to the construction of a cathedral, months and it may be years, are devoted to the perfecting of the plans.

The man who is called to the work of church building ought to study and practice the art of planning. The plan itself is a sort of edifice to be built by patient thought and conscientious care. The preacher should work upon his plans continually, modifying them from time to time in obedience to the movement of the Divine Spirit, perfecting them in the illumination of increasing light.

The best of all times for the work of planning is a minister's vacation.

The benefits of a plan are manifold. It helps the minister to save his soul. It protects him against the encroachment of all sorts of idle and thoughtless people who are ready to eat up a minister's strength and time. The ministry has in it many exhausted men who have frittered away their energies on a multitude of unrelated errands and bootless projects.

A definite and well considered plan is a minister's life preserver.

It helps him to hold the outside world in its place, and to keep his parish from crushing him.

A plan saves the minister from the tyranny of his own moods and caprices. Most preachers have moods in abundance, and of luxuriant variety. Inspirational men are exceptionally sensitive, and responsive to their environment. It is because they can be moved that they can move others. A plan is a bulwark against aberration. A plan formed in the light can be carried out through hours of gloom. It is by planning that a minister also escapes from the clutches of the demon of indefiniteness. Vagueness of expression, vagueness of thought, vagueness of policy, these constitute a trinity of demons which the preacher must at all cost overcome. Demons do not like plans. They are all opposed to order, for order is heaven's first law. The successful preacher is the man who first of all takes time for working out his plan for doing it.

For the sake of the people the minister ought to plan his work. Then give them an orderly service and not a jumbled service. And for the sake of his people and his work have a plan.

To me this was so good and needed so often that I call the attention of you who read, to it. To be able to form a real plan and then to execute that plan is strength without which there is danger of failure to a pastor.

—J. J. Galloway.

DUTIES OF THE MEMBERS AND WHERE WE FAIL TO PERFORM OUR DUTY.

(A Layman's Address to his Church).

Very few associate themselves in the church without due consideration. Your conscience alone is the judge as to whether such association is sincere or not. The church only takes you for your outside declarations, it cannot judge as to what is in your heart—this is between you and your God; and should you be hypocritical and violate the rules of the church and the laws of God, you alone will have to answer in the Hereafter, and not the church. The church can only assist you and point the way. A teacher in a school can only point the way for a child to learn, and if he does not apply himself and keep up with his class he can only be denied promotion to higher classes. So it is with church membership—if you do not do your full duty as a member you cannot expect to be promoted to a higher life in the world to come.

It may be that the generation that is now passing cannot grasp the great changes that are taking place throughout the world, that is, the hurry and bustle through life, and the changes in methods in our commercial and social world. When I was a boy I was taught to respect a minister regardless of his denomination, as he was considered more than an ordinary man, and we were taught to raise our hats in passing a minister, the same as a lady. When a minister came to our home it was just as necessary that he read a short chapter in the Bible and offer a family prayer as it was to be done in regular church service.

When people associated themselves with the church it was apparently with full desire and determination to do all within their power to upbuild and help the church, and nothing but serious illness or something unavoidable would prevent their attendance from church. Parents considered it their first duty to know that their children attended Sunday school regularly. A man considered it a disgrace if he was a respected citizen, to be seen entering a saloon. Dancing and card playing were prohibited in any form, and one guilty of violation of this rule was promptly expelled from membership.

It may be that the radical changes of time have made necessary some change in our church rules, but with due respect to the present generation, I firmly believe, and can almost say that I know, that the generation of thirty years ago was far more religious and respected far more the beliefs and teachings of the church than they do today.

When one associated himself in full membership it was not simply to put his name on the church roll and sit idly by and do nothing. It is just as much your duty not only to attend every service, if possible, but actively to work in the up-building of the church. I would like to be able to know just how many of our members have ever conferred with the minister or board of stewards about any of the church affairs, making suggestions as to what would be to the interest of the church. How many have realized it their duty to talk to the sinners and show them where it is to their advantage to associate themselves with the Lord's work? If we do not go outside of our own home to perform this duty we are not doing the full duty as outlined in the requirements of a true Christian and church member. How many can say that they look after the

sick and help the weak, and do all in their power to bring gladness and joy in the pathway of those who are unfortunate in the various walks of life. There is no truer form of Christianity than charity. If you go along zealously looking only to your own interest and do not attempt to help the less fortunate ones around you, there is no real Christianity in your make-up. The humblest member can bring joy and sunshine into the life of some unfortunate fellow being.

Charity is one of the broadest subjects in the life of a Christian worker. It does not simply mean to contribute financial support. There is no greater form of charity than speaking a kind word to the man or woman who has made a mistake and transgressed the laws of God and man. We are all too free to shun the association of some poor unfortunate who has made a mistake in life. A true Christian will always lend a helping hand to this kind. If you so conduct yourself that the world knows your position there is no danger of any one criticizing you for associating with one who has erred. Be charitable in your criticisms of the mistakes of others. Be big enough and broad-minded enough to allow for the weakness of the human mind. All are not constituted with the power to overcome temptation, and to these it is your duty to be charitable and lend a helping hand. Such as these more often need your charitable help than some financial aid. It is further your duty to do this without any outward show, as it is often all of the good is undone by allowing the world to know the good deeds which you do. The reward in the hereafter is sufficient.

It is deplorable to think of the trivial excuses some people will give for not attending church. When we think what an awful country this would be were it not for the church and its teachings, it does seem sad to think that all men and women cannot give one hour, or more, of their time once a week to help make this a better world to live in, and attend the various churches and let the outside world see that they at least endorse, if they do not practice, the worship of our Lord.

It makes me sad when I start to church on Sunday morning to see groups of men who are heads of families, and young boys just entering manhood, standing on street corners making no pretense whatever of attending any church. In my younger days a young man who did not go to church did not have the full respect of the community.

It may be, as I remarked in the beginning, that the change in commercial and social conditions in our country is responsible for this, but I am afraid it will not be taken for an excuse when you are brought to the bar of Judgment. I would rather that my children be taken from me in early

BACKACHE—KIDNEY TROUBLE

Cut This Out—It Is Worth Money
DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Company, 2843 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

childhood than to see them when entering womanhood and manhood ignore the duties of the church as I have seen many do in this community. A man may succeed financially and be looked up to in the commercial world and think he is a leading man in the community, but unless he has associated himself with some church and earnestly is doing the Lord's work, he is only deceiving himself to think that he amounts to anything in this world since if you mount to the topmost pinnacle in the financial and commercial world, you will have obtained nothing if you have not done your duty toward your church and the upbuilding of God's commands.

It was considered an honor in my younger days to have a minister accept the hospitality of your home, and I venture to say that not 25 per cent of the members of the present day ever think of inviting a minister of the Lord to partake of their hospitality.

It was considered a duty of membership in my younger days to divide your winter provisions with the minister. In the rural as well as the smaller towns canned goods, meat, lard and similar provisions which were provided for in the fall and summer months were divided with the minister, it being considered the duty of church membership. It may be true that ministers of these days get a slightly increased salary over what they did in those days, but when we consider the increased cost of living, which we all fully realize, we should consider the minister also comes within this increase. But little do you hear it said about increasing their salaries on this account, and in the face of this it is to be regretted that a great many of the members apparently do not think it their duty to contribute toward the minister's salary, even at the old amount. The church is an establishment, the same as any mercantile establishment or a corporation. It requires money to run it. This money can only be obtained by voluntary contributions, and all can give a little. It is not expected that you should go beyond your means, but were we to live up to the commandments of the Scripture, and contribute one-tenth of all we make, it would not be long until the church would be one of the strongest institutions in our land. I believe that if even two per cent were given by every member in this church, we would soon be out of debt and have money in the treasury to make any improvement we desire, and pay our minister's salary without begging for contributions. We too easily lead ourselves to believe that there are others more financially able to give and think it their duty to give the major portion for the upkeep of the church. Because those that are able to give do not do their full duty is no reason why the humblest members should not contribute what they consistently can.

You will not be held to account in the Hereafter for what some one else did, but will be judged only for your own acts. It may be necessary at times for one to deny himself some pleasure almost some necessity, but I firmly believe that the ones who do this are the ones that will receive the most consideration when the final judgment is entered.—L. A. Wallace.

Germ of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

Woman's Missionary Department

Edited by

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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.

"If we rule, we must rule to serve. The whole creation must find in service and in brotherhood its one head in Christ."—Bishop Lambuth at the Council.

Let's Do Our Part.

Let every member of the Woman's Missionary Society join in the fight for the welfare of humanity.

We need to be more practical, more economical, more thoughtful, more patient and more religious. Through the Red Cross and similar organizations let us help to alleviate the sufferings of the wounded and maimed soldiers of the nations. Let us deny ourselves that we may have more to send to the starving men, women and children in Europe.

In the sight of God, let us humbly do our part to help bring the awful world war to a close. With hatred to none, and justice to all men; let us strive to hasten the time when the Prince of Peace shall be acclaimed Lord of every tribe and nation, and shall reign in the hearts of all peoples.

FLASHLIGHTS FROM THE MISSIONARY COUNCIL.

From a letter by Mrs. F. M. Tolle-son, President, to the women of North Arkansas Conference. We take the liberty of publishing her vivid impressions, of the Council that our women throughout the State may be inspired by them.

Miss Bennett's address the first night was full of China's awakening. Fifty per cent of Chinese leadership are Christians. One hundred and twenty-five agencies are at work there including Yale, Harvard and other great universities. Thousands of copies of the Bible are given away each year. The "Mary Black Hospital" will be moved from Soochow, and probably be made a part of a Union Medical College to be founded at Shanghai.

The president, in her message, spoke of the 38,000 increase in members, and \$42,000. She urged a ten per cent gain for the coming year in new auxiliaries, new members, and plead for the volunteer for service of the best young women of our land. May we not pray and work diligently to this end? Our new missionaries are not even filling in the gaps caused by sickness, marriage and furlough.

Two student secretaries, Miss Besie Combs, a returned missionary from China, and Miss Edith Fuess of the Institutional Church, Kansas City, will give their entire time to visiting the colleges of the South.

In her Bible lesson, Miss Bennett compared Jacob's dishonest, up and down, half-surrendered life, and the final victory when God gave him a new name to our own cowardly, wavering existences. Ending with, "Oh women, has God given you a new name? Your neighbors know you. Your own folks know you. What is your name?"

Bishop Lambuth's Bible Hour was truly "Better Living Dynamite." In quiet voice and simple language he hurled great slugs of truth explosive at us, till we felt blown out of ourselves and shattered before God. Meditate on the

following truth from him: "We have no right to be weak, it is a sin.

Neglect of prayer is slow, but certain suicide. Dulled consciences are due to neglect of individual prayer and family altars. Only fifteen per cent of Tennessee Methodists have family altars." Have we? "We pray as tho' we were acting. Jesus acted as though he were praying.

The measure of a man is his conception of God, and the power of a man is his realization of his God. To realize God and to be a reliable witness, this is the sum total of Christian life.

An unreal God makes nerveless, spineless Christians. Doubt your doubts, and believe your belief."

Sunday morning, Dr. Ed Cook took up the oft repeated question, "Do not we see failure of Christianity in this great world tragedy of war?" "Our hearts burned within us as this powerful man of world-wide vision showed, not the failure, but the very manifestation of God himself, in these upheavals. "And I, if I be lifted up, will draw all men unto me." In India, Korea, Japan, China, in the trenches, on the battlefields, within our own nation men are beginning seriously to know God and act as brothers. The nations of the earth are in a great death struggle that Jesus, not Popes and Kings and Emperors, may have right of way.

Miss Head in her "Address on Japan and Korea," told of Japan's good public school system, founded on ours, and their law prohibiting the teaching of any religion in the schools. This necessitates changing our grade schools to Normals or Settlement homes, and building chapels for all religious training. After such adjustments we will benefit by this new ruling.

Buddhists are bestirring themselves to recuperate their losing forces, by copying our activities. They have copied the gospels substituting the word "Buddha" for "Christ," and sing "Rock of Buddha, cleft for me," and "Buddha Lover of my Soul."

Mr. Underdonk, a seven-foot missionary from Mexico, pled for the ninety thousand Mexican children within our own country.

"They are here to stay—we can't kill them—we can't turn them back to Mexico—we must educate them." There is nothing so wonderful in all the world to the Mexicans as the peon Bible. One man, on the way to a saloon, took a Bible from a little girl on the street, and for two hours stood there as if glued to the earth reading. Borrowing it for two weeks, he sat up till one or two o'clock every night, after he had plowed all day, copying the New Testament and the Psalms.

There were twenty-two missionaries and thirty deaconesses and city missionaries present, and six new missionaries, and two deaconesses consecrated.

The new law which went into effect this year, requiring all deaconesses to have two years of actual experience on the field, after finishing their course at the Training School, reduced the

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.

number to be consecrated.

The next Council meeting will be held in Louisville.

As appropriations for the different fields came before the body, all the teachers and missionaries representing that work, were introduced for a five-minute talk. The true picture of each separate work and the individual touch of the personality before us, gave a thrill of real vision.

The reports were most gratifying, showing a steady gain.

The Prayer Room where a morning service was held, and prayer for the Council continued throughout the entire day, added largely to that peculiar God-filled atmosphere which pervaded the building. In their report they say:

"Realizing that PRAYER is the only element which can quicken information into the inspiration, transmit interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives," the Committee on Promotion of Prayer is grateful to report that the Prayer Room which is now a permanent feature of the Council, has this year, in a marked degree, become a source of blessing."

Great souls were present, eternal truths were thundered forth and all hearts were uplifted. May these gleamings sink deep into your heart of hearts, and may Miss Bonnell's motto, "Living for Eternity," so clinch us all, that each day we will ask "Lord how would I live this day if it were my

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

last?" Thus receiving from God a "new name" and power to push our missionary work forward with leaps and bounds."

LITTLE ROCK CONFERENCE. A Word for the Editor of Missionary Department.

In our anxiety to give you the news of the Woman's Missionary Council we failed to tell you that we again persuaded Mrs. W. H. Pemberton to serve us a while longer as editor of the Missionary Department. She has wanted others to share the honor and this burden, hoping North Arkansas would assume the responsibility, but each year we are loath to give up the one who has served so well and made this page a credit to our Conference. It is not that we want to impose on good nature but the desire to hold to that which is good. The editor is flooded with news now from the Council reports but do not forget her when news is scarce and the page to be filled. She will be glad to have short, crisp articles of the work being done in the Conference, especially anything that is good news and would provoke another to good works.

Remember it is no small task to furnish each week fresh and helpful news and I urge you to show your appreciation by helping to fill the page. Sincerely—Mrs. F. M. Williams, President L. R. Conf., W. M. S.

VISITING THE CHURCHES.

Mrs. Joe A. Goetz, Secretary, Little Rock District, writes:

"On April 29th we visited the church at Salem where Brother Spruce, the wide-awake pastor, kindly introduced us. After enjoying the splendid children's day service we had the privilege in the afternoon of presenting our woman's work to a large congregation. Much interest was taken by those splendid people and many of the ladies volunteered to assist Mrs. Wolley, their president, and the other officers in carrying on their regular work, also in holding special services on Sunday morning when their pastor is engaged elsewhere in his pastoral charge.

Brother and Sister Spruce have kindly offered to take us to Congo and give us an opportunity to talk of the work and organize there.

Our brethren, Rev. Mr. Spruce and Rev. Mr. Glasgow have shown much interest in our work and they offered their assistance in promoting this great cause in every way possible in their churches. We are hoping with their assistance and that of our presiding elder, Dr. Monk, and his good wife to be able to report several forward steps in organization and missionary interest in this district soon. Pray for us.

NORTH ARKANSAS CONFERENCE. Notes From Conway District Bulletin.

Atkins has organized her Young People with twenty-five members, has gained nineteen new members this quarter and paid he pledge to date.

Morrilton has a new Young People's a new Young Ladies and a revived Junior.

Conway Young Ladies paid \$68.50 on pledge. They have been on Honor Roll every quarter of their existence, (one year), and have thirty-five members.

Conway Senior Auxiliary has largest membership in the District, sixty-five.

Conway Juniors have exactly the same number, having gained twenty-

three members this quarter. This auxiliary is also always on Honor Roll.

The District Secretary received reports from every auxiliary but one Plummerville Juniors.

Conway District now has ten adult auxiliaries, two Young People's and four Juniors with a total membership of 168.

Total amount sent to Conference Treasurer first quarter last year was \$245.65; this year \$481.56 a gain of \$235.91.—Mrs. S. G. Smith, Dist. Secy.

BATESVILLE DISTRICT MEETING.

The District meeting will be held at Cotter May 31-June 1, Thursday and Friday. Program opens Thursday afternoon, and there will be a night service and a morning session Friday morning, closing in time to return on noon train.

Auxiliaries in the District are responsible for the program. Batesville is developing a very important section. Newport will present a model auxiliary, while others will send people to discuss various phases of missionary work. Cotter is responsible for the evening program, and Mountain View is asked to give a debate which shows Christian attitude toward the Immigrant. This program is arranged to include all the young people who may come as visitors, and will be live and full of interest. The central decoration will be a large American flag around which all nations are to be grouped.

Our aim: To "enlist" young people in the greatest army and to secure a large attendance of older people who will take special responsibility in the work of this District.

Auxiliaries will please send to Mrs. J. G. Parker, Cotter, Ark., the number who will attend from their church.—Mrs. W. B. Hays.

ENCOURAGING NEWS FROM SUNGKIANG, CHINA.

Miss Nettie L. Peacock, one of our missionaries to China, wrote to the Little Rock Conference Corresponding Secretary who wishes to share her pleasure in the message with our workers in Arkansas.

Many friends in Arkansas remember with affection Miss Peacock who says:

"The school is again full this year and we had to turn some away for lack of room. Miss White the evangelistic worker in this district, has just finished a week of meetings for the girls. All who were not already Christians were converted. The Christian girls were also much helped by the meetings. One little girl about eleven years old, who has been with us more than a year, took a decided stand for Christ at this meeting. She said that none of her family were believers and they would not allow her to join the church. With tears raining down her face she told how her sister had gone to a Christian school and had become a Christian and later had gone back to the worship of idols.

Her family are very much on her heart, and she is praying that they may be saved. Who knows but that our Father may use this child to bring her whole family to Him! I would be so glad if the ladies in Little Rock Conference would pray for this little one.

One of our seniors came back last fall and told me how her mother and father had let her read the Bible to them and pray with them. I wish you could have seen the joy in her face as she told me about what she had done. Some of the girls are laughed at and persecuted when they go home,

Sunday School Department

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REV. C. N. BAKER.....Field Secretary, Little Rock Conference
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SUNDAY SCHOOL LESSON FOR MAY 27.

By W. T. Martin.

The Holy Spirit and His Work.— John 15:26-14.

Two weeks ago we studied the Vine and the branches in their relation to each other. If the branch did not bear fruit, it was cut off, bound into bundles with other fruitless branches, and burned. It is the same lesson that is taught by the salt: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." Matt. 5:13. In the lesson on the Vine and the branches Christ was trying to teach his disciples that their supreme duty was to win men for him.

The Lesson Today.—Christ promises these men a Helper, one who will not fail them under any conditions, one wholly dependable, both as to fidelity and ability. This Helper was to be invisible, but none the less effective. He was to come in Christ's stead and they were to have as much faith in him as they had in Christ while the Master was present with them in the flesh. Faith in the unseen is cardinal in all the religions of the earth, and men have always thus worshiped. "No mental conception or physical representation has had anything but a local or temporary acceptance; but the deep spiritual sense that 'God is, and that he is a rewarder of them that seek him,' is universal with the race and human history. So, always and everywhere, men have carried their deepest needs to an invisible throne and offered their worship at an unseen altar." (W. P. Whaley.)

The Comforter was to bear witness to Christ and help the disciples bear witness also. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." (Verses 26-27.) Not only would he bear testimony in the "Witness of the Spirit" to the fact of individual salvation, but in the emergencies of their work he would help. "Who is this Comforter? What is his office?" The place of his origin is very definitely given, "proceedeth from the Father." God sends him in the place of the Son who is going back to the Father. "It is an intensely significant name—the Comforter. Will you remember, and keep constantly in mind the actual meaning of that new name? It is simply this: One called alongside to help."—(S. D. Gordon.) "The second consolation and encouragement the Lord gave them was that they should receive

but most of them remain true and refuse to take part in heathen worship. Thus, the girls go back home taking the message of His love to their home people.

Please thank the ladies of Pine Bluff and Little Rock for the money they are sending us. Also ask them not to forget us in their prayers."

the aid of a powerful champion—the Paraclete, the one effectual, sufficient Helper."—Marcus Dods.) The Comforter is the Holy Spirit, and his office is to help in all the straits of the spiritual life.

"He Shall Testify of Me."—The disciples would have great need of help. They were to be insulted, stoned, beaten, imprisoned, killed, but they were to lead men to Christ, bear fruit. When they were being persecuted to the death the Holy Spirit would range himself alongside the disciples and give them a consciousness of the deathlessness of Christ. As they themselves walked through death, the Comforter would help them know that Christ had conquered death and returned to his place with the Father. With his help they could lose sight of the throne in Jerusalem and come in sight of the "many mansions" in the Father's house. Christ must needs anchor his disciples to things eternal rather than to things temporal, if they were to understand his "all power in heaven and earth." "They considered only the Jesus of humiliation, with whom one might go to death; but dreamed not of the Lord of the ascension, clothed with all power and filled with deathless life. The ascended Christ is the source of our comfort and our strength. Not Christ as the Great Teacher or the Great Example or the Great Martyr; but Christ as the ever-living Son of God, sitting at the right hand of the Majesty on high, is the Lord upon whom we rely."—Bishop Candler.) "Nor without the help of the Holy Spirit can either the perfect humanity of Jesus or his divinity be fully understood; for no man can call Jesus Lord save by the Holy Spirit. The Religion of the Incarnation made its best gift to men when out of the perfected and glorified manhood of Jesus the Holy Spirit was given. Another mighty Personality was now come who alone could explain the personality of Christ, and with Christ at once as his masterpiece and theme conform to his image and make us complete in him."—(Bishop Hendrix.) "The person the Spirit gives testimony to, and to whom he raises their esteem, must be that Jesus that appeared in the flesh, and not another Christ in his stead; nor any mystical, fantastical Christ within, which diminishes their esteem of

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It is not necessary any longer to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

and dependence upon an outward Christ, or Jesus as he came in the flesh, and leads them off from him. But the Spirit that gives testimony for that Jesus, and leads to him, can be no other than the Spirit of God."—(Jonathan Edwards.)

"And Ye Also Shall Bear Witness."—As the full truth of the deathlessness of Christ and the limitlessness of his power is pressed home to the hearts of the disciples, they shall witness of him to the world in spite of persecution, prison, and death. The Comforter will help them to tell effectively the story of the death and resurrection of Jesus Christ, as they invite the world to eternal life through him. To this agree the words of Christ when he stood on the Mount of Ascension, "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses upon me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—(Acts 1:8.) If Christ died, rose from the dead, ascended into heaven, and the Holy Ghost came upon the disciples to enable them to bear witness of the resurrection, the credentials of Jesus Christ as the Son of God and Savior of lost men were completed. Beginning with the Pentecost, they did bear witness to Christ with such effectiveness that three thousand were born again in a day and came into a consciousness of the life eternal which is vouchsafed in the atonement made by Christ. Jesus had gone and the Comforter had come. Thus the two, the Holy Spirit and the disciples, bore testimony to Christ.

"It Is Expedient for You That I Go Away."—If Christ did not go, the Comforter could not come. If Christ stayed with them and the disciples walked by sight to the end of their days, faith would die. Without militant faith the order of the world's religion would be reversed and men could not worship the unseen and eternal which exist only beyond the boundaries of time and space. Without the worship of the unseen men could not come to know God whom they had not seen and the conception of fatherhood would be eliminated from the religion of the Incarnation. Without a knowledge of fatherhood lost men could not have come into the restored relation of the prodigal son coming back to his father, and the mission of Christ would have been made fruitless, because his sacrifice would have saved men only for time and not for eternity.

"He Will Reprove (Convince) the World of Sin, and of Righteousness, and of Judgment."—Not only would he witness to the disciples, but as they witnessed for Christ he would bring conviction to those who heard the testimony, and the conviction would bring the sinner face to face with his sin. "It was their mission to go forth into the world and preach Christ. That other Advocate, as the representative of Christ, would go into the world and convict on the three cardinal points on which all preaching turned. These three points, on which all missioning proceeds, are: Sin, Righteousness and Judgment. And on these would the New Advocate convict the world." (Edersheim.) "No conviction cuts so deeply and produces results of such magnitude as the conviction of sin. * * * He can not know himself a sinner and be satisfied with his condition. * * * The conviction of righteousness is the complement, the other half, of the conviction of sin. In the shame of guilt

there is the germ of the conviction of righteousness. The sense of guilt is but the acknowledgement that we ought to be righteous. * * * The sting of guilt is poisoned with the knowledge that we are capable of better things. * * * The third conviction by which the apostles were to prevail in their preaching of Christ was the conviction of "judgment, because the prince of this world is judged." * * * It is in the death of Christ the prince of this world is especially judged. That death was brought about by the world's opposition to unworldliness. Had the world been seeking spiritual beauty and prosperity, Christ would not have been crucified. He was crucified because the world was seeking material gain and worldly glory, and was thereby blinded to the highest form of goodness."—Marcus Dods.)

"He Shall Guide You Into All Truth."—He does not say that the Holy Spirit will guide into all kinds of truth. The revelation of the truth by the Holy Spirit is confined to the realm in which the Spirit operates. He does not operate in the realm of the material. He operates in the realm in which Jesus Christ emptied his life, the spiritual, the immortal, and eternal, where the destiny of man can be determined according to the value of his immortality. The Comforter does not deal with pedagogy and philosophy, language and logic, mathematics and science, geological formations and chemical reactions, metaphysical speculation and scientific formula, as he guides "into all truth." He reveals the truth that will save from sin and guide to heaven the soul that is seeking the way to God. "This promise does not involve that the apostles, and through them all disciples, should know everything." All the truth is relative to the subject taught. All that they need to know regarding Christ and his work they will learn. All that is needed to glorify Christ, to enable men to recognize him as the manifestation of God, will be imparted."—(Marcus Dods.) "The Holy Spirit has no disclosures to make outside the truth as it is in Jesus;" for in him "dwelleth the Godhead bodily." * * * "The Holy Ghost has no new revelation; he is the interpreter of the old revelation already made in Christ, which is a full revelation as to God and final as to earth."—(Bishop Candler.) The disciples were to love each other, serve each other and the world, and with the Holy Spirit lead men into the kingdom of God.

WESLEY BIBLE CLASS NEWS.

Among the Wesley Bible Classes recently enrolled from Arkansas are the following:

Little Rock Conference: Adult—"Baraca-Philathea" class, Arkansas City Sunday School, certificate number 5938, Dr. J. W. Francis teacher, Mr. Sam McCain president; "Welcome," 6046, Carthage, Mr. Peter Wylie teacher, Mr. L. F. Griffin, president; "Earnest Workers," 6099, Fairview Sunday School, Texarkana, Mrs. C. W. McClure teacher, Mrs. R. M. Holland president; "Keystone," 6155, Camp Springs Sunday School, Kingsland, Miss Odie Mitchell teacher, Mr. J. H. Smiley president; "Loyal Daughters," 6211, Capitol View Sunday School, Little Rock, Mrs. Polk teacher, Mrs. Byrd president; "Baraca," 6246, Junction City, Rev. W. D. Sharp teacher, Mr. C. W. Els president; "Wesley," 6271, Wabbaseka, Mr. B. O. Womble teacher, Mr. W. W. West presi-

dent; "Hearers and Doers," 6284, Junction City, Mrs. Ethel Kinard teacher, Mr. J. W. Jeeter president. Senior—"Golden Rule," 1158, Tillar, Miss Jessie Page teacher, Miss Marzee Cummins president; "Delta Alpha," 1164, Horatio, Miss Annie Millard, teacher, Miss Lula Shull president. Intermediate—"Knowledge Seekers," 1666, Tillar, Mrs. R. L. Ballard teacher, Hardy Halslip president; "Pathfinders," 1723, Capitol View Sunday School Little Rock, Miss Emma Stephens teacher, Herbert Richards president; "Daughters of Wesley," 1836, Tillar, Mrs. Virgil Peacock teacher, Walker Ballard president.

North Arkansas Conference: Adult—"Pastor's Helpers," 5949, Aubrey, Rev. John Score teacher, Mr. H. P. Thompson president; "Shiloh," 5963, Springdale, Mr. Wilson Cardwell teacher, Mr. J. S. Ewalt president; Intermediate—"Buds of Promise," 1710, Wesleyan Sunday School, Prairie Grove, Miss Merle Green teacher, Marie Baggett president; "Earnest Workers," 1776, Hoxie, Miss Effie Coffman teacher, Hazel Seifert president.

Some of the teachers of classes named above have not sent me the card-lists of officers and chairmen requested in a recent letter. Will you not please do so without further delay.

We welcome all these classes to the ranks of the Wesley Bible Class family of the Gulf Division, and wish them a long life and much usefulness. It is especially desired that each one live up to the name it has chosen for itself.—A. L. Dietrich.

FROM THE FIELD SECRETARY OF THE LITTLE ROCK CONFERENCE.

Dear Sunday School Folks: Since my last communication I have been about the most itinerating preacher in the Little Rock Conference. Experience teaches me that the most economical and practical way of doing the work of your field secretary is to work out a District at a time. The Presiding Elders are entering heartily into this plan and are each working out a plan of campaign for their respective Districts.

I am now working in the Prescott District. Began here with Brother Lindsey at Nashville on April 19. Since that time I have been with Brother Scott at Hope, Brother Cannon at Emmet, Brother Parker at Prescott, Brother Harrel at Gurdon, Brother Doak at Amity and Glenwood, Brother Morrison at Black Springs, Brother Yearwood at Delight, Brother Christie at Murfreesboro, Brother Whitten at Bingen, Brother Rule on the Big Peach Orchard. At present I am with Brother Miller in our Leaguer's Church at the new town of Dierks. On Friday of this week we wind up the campaign in the Prescott District with a big District Institute at Mineral Springs. From present indications this promises to be the biggest Institute in point of attendance that we have yet held. The Presiding Elder, Brother Henderson, and all his pastors are entering wholeheartedly into our work and we feel sure that the banner is going to be hard to wrest from the Prescott District at the Annual Conference.

Next Saturday I am to be in a Sunday School Institute at the Arkadelphia District Conference at Hot Springs and Sunday I will be at Mad-dox on the Hot Springs Circuit. My next campaign will be in the Pine Bluff District, the dates of which will be found in another column.

This year promises to break all records in Children's Day observance. I have not yet found a single school that is not planning to observe the day. However, many schools will not observe the day till in June and some in July. This is all right. Let us keep our Conference Motto and have Children's Day in Every School in the Conference, if it takes all summer.

I am away from the office practically all the time now and those writing me will please forgive if there is some little delay in getting a reply. However, you will still address me at Room 314 Masonic Temple, Little Rock, and it will be forwarded to me at once.

Brethren, pray for me. It is not an easy thing to be away from home all the time. But this is a great work and your prayers and splendid co-operation inspire me to go forward in His Name.—Clem Baker.

PROGRAM OF VISITATION OF FIELD SECRETARY FOR PINE BLUFF DISTRICT.

The Presiding Elder, Brother Watson, has prepared the following schedule for me in the Pine Bluff District:

Rison Circuit, at Rison, Wednesday, May 23.

Pine Bluff Circuit, at Good Faith, Thursday, May 24.

Grady Circuit, at Grady, May 25.

Star City Circuit, at Star City, Saturday and Sunday, May 26-27.

Alzheimer, Monday, May 28, (For the entire Charge).

Sherill Tuesday, May 29. (For the entire Charge).

Roe Circuit, at Roe, Saturday, June 2 and Sunday, June 3, at 11 a. m.

Humphrey Circuit, at Humphrey, June 3, at 7:30 p. m., and Monday, June 4.

Stuttgart, Tuesday, June 5.

Gillett Circuit, at Gillette, Wednesday, June 6.

DeWitt, Thursday, June 7.

St. Charles Circuit, at St. Charles, Friday, June 8.

Sheridan Station and Sheridan Circuit, June 9, 10, 11. Dates and places to be arranged by the two pastors.

Carr Memorial and Redfield, at Carr, June 12.

Hawley Memorial, June 13.

Brother Watson will be with me at most of these places. Let all superintendents and teachers plan to attend the Institute for their charge.

SUFFERING CATS! GIVE THIS MAN THE GOLD MEDAL

Let folks step on your feet hereafter; wear shoes a size smaller if you like, for corns will never again send electric sparks of pain through you, according to this Cincinnati authority.

He says that a few drops of a drug called freezone, applied directly upon a tender, aching corn, instantly relieves soreness, and soon the entire corn, root and all, lifts right out.

This drug is a sticky ether compound, but dries at once and simply shrivels up the corn without inflaming or even irritating the surrounding tissue.

It is claimed that a quarter of an ounce of freezone obtained at any drug store will cost very little but is sufficient to remove every hard or soft corn or callus from one's feet. Cut this out, especially if you are a woman reader who wears high heels.

Pastors will use every means possible for securing full attendance.

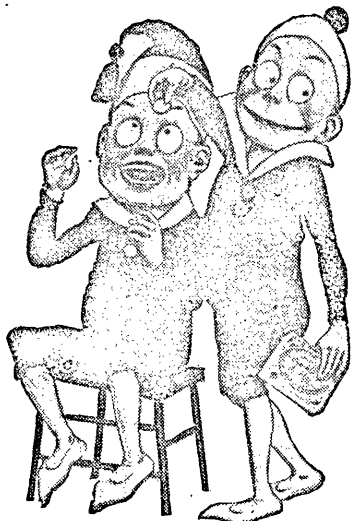
It is desired to hold an afternoon Institute for all Sunday school workers and a popular service or "Rally" at night at each place.

Places not scheduled above will be visited at a more convenient date.—Clem Baker, Field Secretary.

PRESCOTT DISTRICT SUNDAY SCHOOL SUPERINTENDENTS AND PASTORS TAKE NOTICE.

Having been elected president of the Sunday School Association for the Prescott District, I want to call your attention to a few things. We want every Sunday school in our district to observe Children's Day and take a collection and send to our Sunday School Board, and we are offering two banners for the two pastors' charges sending in the two largest collections on this day. We are very much pleased with our results so far this year, and glad to see such interest taken, and hope to see more efficient schools in our district. We had Brother Baker with us at Nashville lately, and we are encouraged to hear the glowing reports from other districts, and find all are looking for great things during the Conference year, and more efficient Sunday schools is our cry. We wish to call your attention to the assessment on each of our Sunday schools for Brother Baker. Let it be taken as early as possible. Several have paid in full already. Several of our schools are trying to reach the standard of efficiency, and we are counting on great things before our Conference year closes.—C. H. Goodlett.

**For Worm-Ridden Children
USE
Brown's Vermifuge Comfits
or Worm Lozenges.**



Children often look pale and sick from no other cause than worms in the stomach and bowels. Parents are too apt to overlook the symptoms and allow worms to do their hurtful work in children. In fact, much sickness, attributed to other causes, is occasioned by worms.

Brown's Vermifuge Comfits or Worm Lozenges will entirely eliminate worms from the system without the slightest ill-effect to the most delicate child. The combination of ingredients used in making Brown's Vermifuge Comfits, is such as to give the best possible effect with perfect safety. Physicians everywhere prescribe these tablets because they are absolutely safe with all children and they completely destroy the worms. For sale by druggists. 25c a box.
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215-217 Fulton St., New York, N. Y.
Send five 2c stamps for full set of 7 costume dolls of all Nations.

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.

JOHN P. ALMAND Architect

Recommended by Little Rock Conference Board of Church Extension.
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LITTLE ROCK, - - ARKANSAS

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

EPWORTH LEAGUE DEPARTMENT

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LESSON FOR MAY 27—"FINANCING THE KINGDOM."

Scripture Lesson.—Assign the following passages to six boys and six girls to be read from memory as the Scripture lesson.

First Boy: "Upon the first day of the week let every one of you lay by him in store as God has prospered him." (1 Cor. 16:2.)

First Girl: "For unto whomsoever much is given, of him shall much be required." (Luke 12:48.)

Second Boy: "God loveth a cheerful giver." (2 Cor. 9:7.) "Freely ye have received, freely give." (Matt. 10:8.)

Second Girl: "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse." (Prov. 28:27.)

Third Boy: "For God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16.)

Third Girl: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. 6:17.)

Fourth Boy: "Every good gift and every perfect gift is from above, and cometh down from the Father." (James 1:17.)

Fourth Girl: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." (Luke 7:38.)

Fifth Boy: "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." (2 Cor. 9:6.)

Fifth Girl: "Silver and gold have I none; but such as I have, give I thee." (Acts 3:6.)

Sixth Boy: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." (Mal. 3:8-9.)

Sixth Girl: "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now here with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.) See to it that each passage is well memorized and spoken with emphasis.—Taken from the Era.

Arrange the platform to accommodate two groups. Have one section look as much like a living room as possible—soft pillows in the chairs, a small clock on the table, a vase of flowers, potted plants, etc. In one chair place a stack of packages, some cloth rolled up, a dress in a suit box or suit case, a bottle of toilet water, a pair of gloves, a package of lace, stationery box, a spring coat, a vase, etc.—things representing purchases of a young lady which need not be new to fill their mission on this program.

The other section of the platform will be arranged for a meeting of the Finance Committee, composed of six or seven young men.

After the usual opening (very short) the Finance Committee will open its discussion when the chairman taps the

bell. The chairman will say, "Mr. _____, we are ready to hear your suggestions for financing the kingdom."

Response will be that the (thespian) has changed his topic slightly, since a careful investigation had convinced him that there was only one way to finance the kingdom; that was God's way, and that was a very clear way to anyone studying the question with an open mind. Therefore the topic now reads, "God's Way of Financing the Kingdom." He will present an argument along the following lines:

God's Way of Financing the Kingdom.—Christians who are ignoring God's challenge to "prove him" by bringing one-tenth of their possessions into his storehouse are denying the kingdom an open door through which it may have sway on earth. Horace Bushnell says, "There is needed one more revival among Christians, a revival of Christian giving. When that revival comes, the kingdom of God will come in a day."

The Old Testament recognizes the paying of the tenth, or tithe, in its program of law. If we say, "Surely my salary is mine," God's Word reminds us: "The silver is mine, and the gold is mine, saith the Lord." If we claim lands as our own, we may read: "The land shall not be sold in perpetuity, for the land is mine, for ye are strangers and sojourners with me." If we lay claim to anything whatsoever, his answer comes back from the pages of his Word: "Whatsoever is under the whole heaven is mine." We may claim the brain, the strength employed to earn our salaries, our wealth. God's Word says: "It is he that giveth thee power to get wealth." Finally God says: "All souls are mine."

In the early days God required of his people:

Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 100 per cent. in two weeks' time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 45 he was careworn and nearly all in. Now at 50 after taking Nuxated Iron a miracle of vitality and his face beaming with the buoyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or run down, instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron

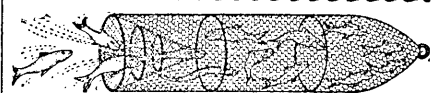
FRECKLES

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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.



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. T. GREGORY, K-260, St. Louis, Mo.

1. Of every family a son, the first-born, unless redeemed.
2. Of every week a day, the seventh.
3. Of every income at least a tenth.

The Jews were not to invest one-tenth as a gift—"the tithe is the Lord's." Let us use the word "pay" instead of "give" when we speak of the investment of the tithe. That term is more nearly correct. The tithe does not pay a man's debt to God, but is required as an acknowledgment of that debt. A man may decide how much he should give to the extension of the kingdom of God after he has paid his tithe, but no man need make inquiry as to whether or not he should pay his tithe. That question is settled. Robert E. Speer says: "Are we in sentiment only or in fact God's stewards? If you had a clerk or manager or steward to whom you intrusted your estate during your absence with plain and repeated directions that, though he was to get his living out of it, he was not to lay up money for himself, but was to use it for your children and for advancing your work; if you found upon return that he had neglected your interests and your children and had transferred to his own bank account what he

three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prizefighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affair, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M. D.

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

had not spent upon himself and his own family, what would you call this? You would call it robbery. What does God call it? "Ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, * * * and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Men are more eagerly looking into this question today than ever since the time when man's stewardship was clearly recognized and acted upon. The Jews recognized that the land they cultivated did not belong to them. It had been given them for a possession. The Scriptures, with which the people were familiar, said: "The land shall not be sold forever, for the land is mine. I am the Lord thy God." God owned their land, and so of course he had authority over the products of that land. Every year, therefore, the people set apart a tithe of their possessions to finance a tribe of Jews whose duty it was to maintain the worship of God and teach the people. This was in keeping with God's law, that gifts be brought into his storehouse, "that there may be meat in mine house." This answers the inquiry of many as to how the tithe shall be invested. Many argue that money spent for any charitable or philanthropic purpose can be included in the tithe. "Into my storehouse" indicates that the tithe should be invested for the direct advancement of God's kingdom. The gifts of the Jews for the poor and the expense of great religious celebrations were made over and above the tithe paid for strictly religious work.

Thus when Jesus came to teach men how to live, one lesson they had already learned was that God owned all things. In Matthew 13:23, when the Pharisees boasted of how careful they had been to pay the tithe of all their possessions, even to the herbs in their gardens, Jesus says: "These ye ought to have done, and not to have left the other undone." Christ came rather to teach men the highest stewardship—that is, that all of life, time, physical strength, intellectual ability, the privilege of prayer, life in its entirety is given in trust subject

to the leadership and call of its Owner. The stewardship of all life is the message of the New Testament. In financing the kingdom our immediate task is to teach all Christendom the necessity and blessing of obedience to this one standard of stewardship. From that will come a new spiritual life in the Church.

Chairman: Some one has figured out exactly what could be done in extending God's kingdom if only the members of the Southern Methodist Church would pay a tithe. The figures are startling. I shall ask ——— to read those figures to this committee. Takes the clipping from his pocket and hands it to the person designated.)

——— reads: "After we deduct what we do pay to our Lord's cause, we still keep for ourselves out of the tithe that belongs to God from thirty-five to forty million dollars a year. Following is a list of the things which that withheld money would do: Send one thousand new missionaries to each of our seven mission fields (we now have less than three hundred men in all the seven fields combined); pay each of these seven thousand one thousand dollars a year; send one thousand home missionaries into the waste places of America; send one thousand men to labor with our immigrants; divide between the worn-out ministers and missionaries one million dollars a year; give to each of our new universities one million dollars a year; distribute among our twenty-four church colleges five million dollars a year; divide among our twenty junior institutions one million dollars yearly; build in the mountains one million schools, dividing annually between them one million dollars; build ten Methodist hospitals, dividing among them two million dollars annually for their support; give for building more churches and better equipped Wesley Houses one million dollars annually; give for equipment and extension of Sunday schools one million dollars a year; give for Epworth League development one million dollars yearly. We shall then have expended only twenty-five million dollars. That leaves ten million dollars to be invested. With that we might open work in a new field—India,

where we might send one thousand men; to Turkey, one thousand men; one thousand men to the islands of the sea; one thousand men to South Africa, where we now have only eight; one thousand men to Italy to transform Roman Catholicism. That would leave us more than enough to pay the administration expense of our Board of Missions."

Chairman: Are there any questions or suggestions?

Response by a member of the committee: "I should like to ask if we should pay our debts before tithing our income."

Chairman: No. As well talk about not paying interest on the money you borrow to use in business because you owe a grocery bill or other debts. Your tithe is of all debts the most sacred. Under such a rule all you would have to do to escape all obligations to give or pay anything would be to keep in debt. Besides, the universal experience of the very large number who have commenced tithing while in debt has been that with the remaining nine-tenths they were able to pay their other debts more easily and promptly than if they had tried to keep the whole for that purpose.

Another asks: "Is the tithe 'proportionate giving'?" I do not question that a poor man ought to pay a tithe, but certainly a rich man would not be giving in proportion if he only paid a tithe. If my salary is \$1,000 a year and I give \$100, living on \$900, and your salary is \$10,000 and you give \$1,000, living on the remaining \$9,000, is that a reasonable standard? Maybe your responsibility would be even smaller than mine in the home."

One who has not spoken says: "Mr. Chairman, allow me to make a point there, please. (Addressing person who asked last question.) Your problem is that you are considering the tenth of a man's possession as God's instead of all that he has as God's. Every cent that a man spends must be spent as a trust fund. A man does not pay his obligation to God when he pays a tithe; he simply acknowledges his obligation by that payment. Every cent he handles is God's; and whether one be intrusted with great funds or small, every cent is held as a sacred trust and must be so expended. Thus the man on a \$10,000 salary is simply intrusted with a larger responsibility of investment than the man on a \$1,000 salary. It is required in stewards that a man be found faithful."

Query: "How may God's plan of financing the kingdom be brought convincingly before the people?"

One who has not spoken says: "From the pulpit is the most direct way. Every public speaker is responsible, whether he be a layman or minister, college president, social reform worker, Epworth Leaguer, or whatever be his field. This is what I mean: A speaker goes out to present an appeal for a great cause. Through song and story and eloquence he stirs a sympathetic audience, calls for an offering, and they pour out their gifts in enthusiasm. He returns home with a sense of having done something for the kingdom. The people return home with a sense of satisfaction. They have yielded to a good impulse. Much good has unquestionably been done. But that is not stewardship. Honor—honesty is a factor of stewardship. Constancy is a factor of stewardship. A steward gives not spasmodically, on the spur of the moment, under great pressure only; nor does he give simply from a sense of

duty. Loyalty is a great factor in stewardship. The steward hears the words of Jesus Christ: 'No longer do I call you servants.' Why? 'For the servant knoweth not what his lord doeth, but I have called you friends.' A steward is in partnership—partnership with his Lord—and he lives daily in loyal friendship and co-operation with his Partner."

One who has spoken already says: "All this reminds me of an illustration I heard once. A young woman was going up the street of a crowded city one summer day when she saw sitting on the pavement, leaning against a big business house, a blind beggar, fast asleep, his hat still out to the passing public. With a start she said: 'That's exactly the picture of my church. It is fast asleep, far removed from the call of God to real stewardship, and simply holds out the hat to the man who is willing to give without teaching, without partnership with God in the world's biggest business—saving the world.'"

Chairman: Another way to help is by enlisting membership in the Christian Stewardship covenant. I have some covenant cards here tonight. (These may be distributed in public services and in personal contact with Christians. Folders setting forth the work of the Christian Stewardship Covenant also may be used.)

Right here voices are heard. A young lady and one who plays the part

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or grey hair in your head? Did it not make you wish that you too had kept your hair carefully and could hear similar compliments passed on you? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking your dealer for "La Creole," the natural hair dressing or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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.

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. E. 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.

Get This Good Book FREE



"Health and How to Have It" tells important facts every person ought to know. It is clean, concise, and scientific. It tells you why you drag along uncomfortable from day to day. It offers you advice on how to overcome this condition.

If it doesn't appeal to you, you are not under obligations to follow it. If its conclusions are common sense, you will want to benefit by it.

It's yours for the asking. If your druggist can't give you a copy, write to us direct.

The Peruna Company, Columbus, Ohio

Galloway College

SEARCY, ARKANSAS

Turned away thirty-five young women last fall because of lack of room. We shall have accommodations for about 80 new students this next session. We wish to secure the best our State can furnish, young women who come to college to do serious work. Engage your room early and get your work arranged. If you are planning to come, my advice is for you to write at once to

J. M. WILLIAMS, President.

of her mother come to the platform, the sitting room section, and the girl begins unwrapping packages, describing articles brought to her mother, mentioning the cost, talking enthusiastically, both of them, about the beauty of each article.

One of the men says: "Listen, gentlemen. We cannot help but hear the voices that float over here from next door. We might get an idea here."

Young lady continues: "And, mother, I met our pastor as I came out tonight. He asked me for a pledge on the foreign mission assessment of the church. I told him I had nothing to give, and I didn't see how I could possibly give anything whatever this year. Why, mother, just think! I couldn't get that other pair of shoes. I must have some for evening wear. How I do hate to wait! But I guess next week will do about as well." The mother makes no comment, except that they must fold up the purchases, awaiting the arrival of the dressmaker on the morrow. They fold the articles, both humming as they work.

Speaker who asked committee to

NUX IRON PEPSIN and SARSAPARILLA—Effective Combination.

As comprised in Hood's Sarsaparilla and Pepton Pills, these valuable remedies possess unequalled health-value, for the alleviation and cure of a long train of ailments common among our people in this 20th century. In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs and must have the aid of the health-giving powers of this combination of medicines to support and sustain normal health tone. If it is not supplied, the depletion of the blood and the broken-down nerves will soon give way to permanent invalidism and ruined health.

The very best remedies for blood-purifying and nerve-building are found in Hood's Sarsaparilla and Pepton Pills. You know well the great tonic properties of iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals, Pepton Pills after.

**Get on
the Firing Line**



If you want to succeed in life you must know what is new in business and industry, in invention and science. Get out of the rut; get on the firing line. Read **Popular Science Monthly**

the most interesting and useful magazine, and the biggest money's worth. Every month 300 Pictures—300 Articles

all for only 15 cents. All the new ideas and inventions in electricity and wireless, in automobiles and aeroplanes, in shopwork and in farming, and in machinery.

How to make things at home. 20 pages every month, including refrigerators, poultry houses, furniture, automobile shop repairs, etc.

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15 Cents a Copy—\$1.50 a Year

Get it from a newsdealer or write direct to Popular Science Monthly, 239 Fourth Ave., N.Y.

FREE You get a copy free if you send 2c. stamp for postage and mention this paper.

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.

listen: "Right within the sound of the church door. We are to blame. We must make our people think. We are responsible for their carelessness and their ignorance."

Chariman: I shall ask you to go out at once on your mission. All leave platform, including the young lady and her mother. At this point cards should be passed to all present and pledge secured, either to cover pledge to missions already made, or, if that has been paid, like pledges for next year, which begins in June and ready to report what you will do for missions, home and foreign at the League Conference.

Covenant cards can be had from Smith & Lamar at 25 cents per hundred. But if you have not the cards, get the pledges on slips of paper previously prepared or have the secretary take them down.

PAID LAST WEEK.

Chapter Dues.

Lewisville\$ 2.50
Fairview, Texarkana 2.50

Mission Pledge.

Rison\$ 5.00
Central Ave., Hot Springs..... 25.00

DES ARC.

Another Epworth League that we are glad to see spring into existence is the one at Des Arc, organized by the pastor, Rev. W. S. Butts, on April 29, with 29 members. The district secretary was disappointed at not being able to be present at this organization, but was gratified to learn that such a promising organization was perfected. This League has started off well, with nine subscriptions to the Epworth Era. The officers elected are: President, R. J. Carmack; vice president, Miss Mamie Edmondson; recording secretary, Miss Hallie Vaughan; corresponding secretary, Miss Clarice Reed; treasurer, Miss Hattie Matthews; Era agent Miss Lela Thomas.

BAUXITE.

On April 15 the young people of Bauxite, led by Mrs. W. H. Connevey, formerly of Little Rock, met and organized an Epworth League with 15 members. At the same time a four weeks' campaign for members was put on, which resulted in a total membership of 47. There is a splendid attendance every Sunday night, and interesting programs have been presented each time, with each one doing the very best he can, even praying in public. The young people of this new League are anxious to work and make their League the best in the Conference. The officers elected are: President, Miss Martin; vice president, Mrs. J. H. Suffield; secretary, Miss Helen DuVall; Epworth Era agent, Miss Jessie Brazil. We hope to have a full list of the officers of this League very soon. We welcome these new chapters into our ranks, and hope that it may become a factor for good in that community, and will make itself felt among all the Leagues of the district.

ANNIVERSARY DAY OFFERING.

Please send this offering at once if you have not already done so, to J. H. Pierce, Box 529, Little Rock, Ark.

DELEGATES TO LEAGUE CONFERENCE AT GURDON.

Each chapter is entitled to one delegate for every ten members. Delegates should be elected at once and the names sent to Rev. F. F. Harrell at Gurdon.

CHILDREN'S DEPARTMENT.

THE RABBIT.

I have a pretty rabbit,
With fur as white as snow;
Of course it isn't "really,"
It's just a toy, you know.

It holds a tiny carrot
Between its teeth so white,
It looks so like a real one
You'd like to take a bite.

Its head keeps nodding, nodding,
As cunning as can be,
As if to say, "Good-day, good-day,"
To all the company.—By Eleanor Allen Schroll in Ex.

OUT OF HIS LOVE FOR FATHER.

"I don't believe I ought to go, father. You need me here. There will be more work than ever, now that the patent has been granted."

Landreth stood by his father's bench in the little old shop, watching the shavings as they flew from the plane. They had been talking for half an hour about the boy's ambition to go away to the school five miles from their home for a little while. Landreth so longed to know more about books. Not that he ever intended to go and leave father to go on with his work alone. He was not going to do that.

"Father isn't as strong as I wish he were!" he said one day to his mother, as they were speaking of the matter.

"I don't like the pale look in his face. You notice it, don't you, mother? He works too hard. If I go away it will be still harder work, and I can't go yet. You don't think I ought to, do you, mother?"

Mother did not answer for a moment. She knew all about the look in father's face. As if she had not watched it coming there for longer than her boy had! At last she said very quietly:

"We want you to do the very best you can for yourself. Father and I have always said that. If you go, I will try to help him and keep him from working too hard."

So that day after Landreth had said what he did in the shop his father had answered with a glad and proud look in his eyes: "I am not sure but this is the very best time to go, lad. For a while the patent will not increase my work very much. After we have more orders, it may be we can hire more help in the shop. I am sure I can keep up with the orders for the present."

After that Landreth began to make his plans to go. He would begin. If he saw that father was working too hard he would drop out and help him.

How happy Landreth was after the school work really began! He put his whole life into it.

"I only want to get so that I can help father more," he said to himself. "He has been such a good father to me!"

The Composition of Coca-Cola and its Relation to Tea

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

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

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

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

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

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

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

J1

Methodist Benevolent Association

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

And every Friday night after the week's work was done how he hurried home to do all he could in the shop to keep the work up to date. In spite of everything, however, the orders that came in were getting farther and farther in arrears. Father seemed not quite as strong and things pressed harder upon him than they used to, although he never complained.

It was about this time that a new thought came to Landreth's mind, and in carrying that out he mounted his wheel every day just as the evening began to drop its curtain and rode away up the valley to the shop. By the time he reached the place father had closed up and gone to the house, which was some distance away. Creeping in at a back door, which he unlocked with a key he always carried, he carefully darkened the window that opened toward the house and, stripping off his coat, he went to work at the bench with might and main. A wall lamp over the bench gave him the needed light, and it did not take him long to find out just where father had left off with his work at the hour for closing.

There for two hours Landreth toiled every evening through the week, taking pains every time at the end of his work to leave everything just as nearly as he could as it was when he came. The finished pieces he carefully hid away till Saturday, when he put them together and boxed them up to be sent away with those father had made in the day time.

So it went on for three weeks; then Landreth saw that he was slipping back in his school work a little. It took time to wheel out five miles and back and then spend two hours hard at work. With a boy's ingenuity he thought out a plan by which he might keep his studies along better. Tucking one of his books into his pocket, he propped it up on the bench at the old shop, where he could see it by the light of the lamp; and by bending now and then he could catch a sentence and fix it in memory.

"I'm all right now!" he said to himself. "I'll keep up with the rest of the boys after this. Isn't it fine that I thought that out?"

The thought that he was helping father and getting his work in school done so nicely fired his heart with a

new purpose, and all the way up and back he rejoiced with joy that could not be told. Some nights it rained, but what did he care for a little water? Other nights it was so fair that he could not keep from singing. The woods along the way echoed with the sound of his voice.

Stepping from the house one evening Mr. Kent thought he saw the gleam of a light in the direction of the shop. It startled him very much. Could it be that he had not taken pains to bank the fire in the little engine room? He always did that the best he knew how, for he had a great fear of fire. If the shop should go, it would mean ruin for his hopes.

"Can it be the shop is on fire?"

The thought caused his heart to beat wildly, and, without stopping to speak to his wife, lest he should awaken unnecessary fears in her heart, he started on a run for the shop. As he went, he thought what it would mean to lose the shop. For several weeks the returns from his work had been so much better than he had expected that he was beginning to breathe easier. The checks which came back for the work he sent out were much larger than they used to be. You and I who have seen our boy friend at work night after night at the bench know how that was, better than did the father hurrying on through the night and darkness. It was Landreth's love and the addition he was able to make toward the manufacture of the new patent which was helping out so famously.

The nearer he came to the shop, the more was Mr. Kent troubled. He was now near enough to see that the light came not from the engine room, but from the window looking up toward the house. Some one must be in the shop. What could be going on there?

With his heart almost standing still he crept up till he could look in through the window. There at the bench stood his boy, working away at the pieces for a new patent article. His coat was off. He had hung his cap on a nail near by. The sweat was standing in big drops on his forehead, for Landreth was making the most of these two precious hours he spared from his studies at school.

With eyes full of tears the father saw the boy as he now and then bent

NEWS OF THE CHURCHES.

NOTICE.

Those who are expecting to attend the Batesville District Annual Woman's Missionary Meeting, which meets at Cotter May 31-June 1, will please notify Mrs. C. E. Hopkins, Cotter, Ark. Please notify at once, so the entertaining committee can perfect plans for entertainment. We are hoping for and expecting to have a large attendance. Entertainment will be provided for all who come. Come with a prayer in your hearts, that all may be for the glory of God and the helpfulness of all.—Mrs. J. G. Parker.

PLUMMER CHAPEL.

We have just closed our first Children's Day exercises, and it was a great success. There was a good crowd of people, and interest was the best; nice program and one of the finest dinners and all day services ever. Wound up with an old fashioned handshake. This all took place where one year ago was a brushy hillside, but today we have a nice church. Brother G. M. Gentry, our pastor from Cedar Glades, was with us, and several others from visiting communities, one saintly lady, especially—Mrs. Epie Ratliff, who taught the first free school in this part of the country in 1871, who has spent 46 years here, and has a host of relatives and

down to glance at the book which stood propped up before him. He thought at once that it was the work of the school he was carrying on.

"It is laddie!" he whispered to himself. "He is doing it for me! God bless the lad!"

Now he understood why the returns from the shop had been so much better of late. It was laddie's work. So kind! So good!

But ought he to let Landreth go on that way? It would be too much for him, with his school work. He must tell him so.

So he found his way around to the door and throwing it open without making a bit of noise he stood before Landreth.

For a moment the boy looked as if a ghost had appeared to him. Then a brave smile came over his face and he dropped his tools to open his arms wide toward his father.

Quickly Mr. Kent came to the spot where his boy stood and took him in his arms, fairly sobbing:

"Oh, my own laddie! It is so good of you. It just about makes my old heart run over with joy! But you mustn't do it! I thought it so queer the checks came back so much larger than I expected! Now I see! It was my own laddie! Giving his own life for me and mother!"

Landreth smoothed back the hair from father's forehead and put a kiss there.

"I didn't mean that you should find it out, father! But see! I forgot the curtain at the window, and that has let out my secret! But it's all right! I can do it, father! It does me good and I shall love you the better for this little work I do! You'll let me keep on at it?"

And could he say no to that question? All he could do was to gather Landreth closer, and for the next few minutes the two sat there and rejoiced together. Then the shavings began to fly again from the plane, and the sharp knife which cut them had a new zip from that night on. For it was all for the love of father and mother.—E. L. Vincent in Onward.

friends. She certainly made a good Sunday school talk that was appreciated by all. May the good Lord give us many such days as today has been.—W. B. Plummer.

FORT SMITH DISTRICT CONFERENCE NOTICE.

The Fort Smith District Conference is to convene at Lavaca, May 30. We are expecting a fine attendance and a great spiritual uplift. We think it justly due you to say that we have a scourge of measles at this time.

The railroad schedule is as follows: The Arkansas Central is the only road coming to our town. A mixed train leaves Fort Smith at 7 a. m. and arrives in Lavaca at 10:40 a. m. Passenger leaves Fort Smith at 4:15 p. m., arriving in Lavaca at 5:11 p. m. Train will leave Lavaca for Ft. Smith as follows: Passenger at 9:44 a. m. arriving in Ft. Smith at 10:40 a. m. Mixed train leaves Lavaca at 3:25 p. m., arriving in Fort Smith at 5:40 p. m. Mixed trains are usually behind time. All visitors and connectional men please notify me at once and we will do our best for you.—W. F. Campbell, P. C.

PARAGOULD DISTRICT CONFERENCE.

The business closed on the 9th at about 5:30. It began last July at Hoxie, when the brethren voted the session to be held at East Side, Paragould. It has had almost a year to grow, and a very healthy appearance was in evidence when 52 were enrolled at the opening. On Sunday, the 6th, the forerunner, or "John the Methodist," made his appearance, and I proceeded to put him at the "bat," and he played spiritual ball on Sunday. And at the eleven o'clock hour a mother was converted, shouted, and at night a father was gloriously saved, and another spirit filled the camp. This John was Rev. John L. Batten of Naylor, Mo., and he will be at the bat for our meeting. Rev. I. D. McClure was to have helped me, but the illness of his wife hindered him. Last night two more converts, and a great revival interest. Our Conference was spiked with a spiritual tonic all the way through. Our sunny faced, brotherly presiding elder was at his best all the way through, and handled the business with skill and dispatch. Reports showed progress on all lines save the benevolences. A brotherly feeling filled the proceedings from the first to last; not a jar nor a grunt of disfavor. We were "dressed and addressed," but not to death. We had some distinguished visitors—President J. H. Reynolds, who made a good impression and a very informing talk on the work and other matters at Hendrix College; Rev. D. H. Colquette was here with his Bibles and did a nice business; Hon. T. B. King made the speech of his life to date on the Laymen's Movement and Galloway College. (He is a master of assemblies.) H. H. Griffin made a strong plea for our lovely Galloway. Dr. Ellis made an enthusiastic speech on the hospital question, and made friends for it. Prof. J. C. Eaton was in fine

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.

YOUR SCHOOL NEEDS

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

What is Anuric?

A harmless remedy that if taken before meals will carry off the uric acid lurking in the system. Most eminent physicians agree that rheumatism is caused by uric acid.

Send 10 cents with name of this paper, to Dr. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., for a large sample package of Anuric. It will convince any one suffering from kidneys, bladder, backache, that it is many times more active than lithia, and dissolves uric acid in the system as hot water melts sugar; besides being absolutely harmless, it preserves the kidneys in a healthy state by thoroughly cleansing them. Anuric sweeps from the blood the uric acid which causes rheumatism, lumbago, gout, sciatica. Anuric is an insurance agent. Send now to Dr. Pierce, for free book on Diseases of Kidneys or any disease you ask for.

AT AN END—the "female complaints" and weaknesses that make woman's life a misery. They're relieved by Dr. Pierce's Favorite Prescription. For all the derangements, disorders, and diseases peculiar to the sex, this is the only remedy certain to benefit.

It's a legitimate medicine for woman, carefully adapted to her delicate organization, and never conflicting with any of her conditions. It regulates and promotes all the proper functions, builds up and invigorates the entire system, and restores health and strength.

Are you weak, nervous and ailing, or "run-down" and overworked? Then it will bring you special help. It's the mother's friend. It lessens pain and insures life of both mother and child.

Dr. Pierce's Favorite Prescription has a record of years of cures. It is the most potent invigorating tonic and strengthening nerve known to medical science. It is made of the glyceric extracts of native medicinal roots found in our forests and contains not a drop of alcohol or harmful drugs. Sold in Tablet or Liquid form by dealers.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and \$1.00 at all Drug Stores.

trim for Sloan-Hendrix Academy, and put more "pep" in his talk than I had ever heard him. Rev. F. P. Jernigan gave us a strong, logical and Scriptural sermon as our opening service. Rev. H. E. Wheeler gave us a great message and a timely talk on missionary work. Miss Sue Ramsey presented the woman's work in a terse and winsome way. The Methodist was not left out. We had the best attendance I have seen at a district conference in many years. Our citizens of Paragould did themselves nobly in attendance, not only at night, but in the business sessions. Our old hero and much loved A. C. Griffin, though under the heavy hand of affliction, was in his place, and at the close of the session fired and refreshed all our hearts with a bit of personal experience running back to more than fifty years of his life as a minister and worker for Jesus up and down this far-famed Crowley's Ridge. All in all, we had the best district conference I have attended in ten or fifteen years, and I have been attending them since 1874. Bless God for Christian, brotherly fellowship.

Rev. F. M. Tolleson, presiding elder of the Jonesboro District, was in attendance. His former friends were glad to see him. Mrs. J. R. Edwards, widow of our late J. R. Edwards, was a visitor, and remains over to help in the meeting. Rev. M. M. Smith, our own retired and much esteemed brother, was present. He is looking about as well as usual.

Up to date I have had 16 conversions, with a fine interest. We count converts first, then church members second. Think it more important to be converted than to be a church member without it.—J. F. Jernigan.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Brother Hammons led the devotional service.

First Church, Argenta—(Brother Wilcoxsen). Meeting closed with very good results. Six united with the church. Very good congregation all through the meeting.

Asbury—(Brother Whaley). One of

the best attended prayer meetings in the history of Asbury. Brother Lowry held services at both hours Sunday; one addition. Brother Whaley reports a great time at Conway Sunday.

Dr. Monk preached at First Church Sunday morning to a great congregation. Epworth League held anniversary service at evening hour, Brother Hutchinson being at Des Arc.

Henderson — (Brother McGuyre). Had mother's day service Sunday morning. Have large crowds at prayer meeting. Sunday school as good as usual. Good services Sunday evening.

Gardner Memorial—(Brother Hively). Good Sunday school. Good service Sunday morning. Three additions. Epworth League held anniversary service Sunday evening.

Good prayer meeting at Twenty-Eighth Street. About usual crowd Sunday morning. Splendid crowd Sunday evening. Good League service. Two additions.

Pulaski Heights—(Brother Hundley). Children's Day was observed Sunday morning a week ago. Collection \$23. Was with Rev. C. R. Mann in meeting. People too busy, had to close. Epworth League anniversary Sunday night, baptized three young ladies and received them and three others into church.

Epworth League had charge of service Sunday evening at Winfield. Brother Hammons reports a great crowd at 11 o'clock service; five additions. Good prayer meeting.

Dr. Monk was on Bryant Circuit Saturday. Had a good week day congregation and splendid Q. C. in afternoon. People are pleased with their preacher. At First Church Sunday morning. Forest Park in the afternoon.

Brother Graham was present and reported for Capitol View, Brother Musser was at Nashville, Brother Graham filling his pulpit at morning hour, and worshiping with them Sunday evening. Epworth League held anniversary service Sunday evening. Epworth League held service at State prison Sunday afternoon.

Brothers Harrison and Rorie still in meeting at Highland.—J. D. Baker, Acting Secretary.

CULPEPPER AT SEARCY.

One of the greatest revivals in the history of Searcy, Ark., has just closed. The campaign was led by Rev. Burke Culpepper, of Memphis, Tenn. Plans had been laid for the campaign for nearly two years. A spirit of prevailing prayer has possessed

ber of anxious hearts a time, so that when Brother came reading was a harvest. A I was that w was e ser ed to and in led ably re

were born into the kingdom at these services.

Brother Culpepper gripped the situation from the first service. His ability of appeal to all classes surpasses anything the writer has ever witnessed. Methodists, Baptists, Presbyterians, Disciples, Episcopalians, Catholics all alike pronounced him a wonder and joined hand and heart in the campaign. He demonstrated himself as a great community builder, as well as a great preacher. He made a preaching tour of twenty-five miles into the country in company with the Chamber of Commerce, and Hon. Tom King, of Memphis, Tenn., who spoke on good roads. As a master of the Rural Problems he proved himself equally capable.

Everything in the town was abandoned to the interest of the revival. All places of business and amusement were closed twice each day to attend the services. All merchants, bankers, mechanics, barbers, railroad men, lawyers, school men, doctors, etc., were active in the revival.

A most notable and helpful feature of the meeting was the activity of the president and student body of Galloway College, and the superintendent

and student body of the High School. Both student bodies were in attendance twice each day and both lent great interest and enthusiasm to the meeting. Only two girls in Galloway were left unconverted. name is now a h Galloway. Presid himself to be a g and spiritual leader man, of the High School, power in the same respect. The School literally flamed with revival enthusiasm.

Every service, from the time that Brother Culpepper first let down his net, was a veritable scene of Pentecost. All ages and classes moved in droves to grasp his hand, profess Christ and "Put God First" in their lives.

A great chorus choir of 250 voices, trained and led by Miss Amanda Dye, furnished the singing and music. A fine orchestra of home talent lent great interest and power to the meeting. Miss Dye is one of the Southland's greatest sopranos and has dedicated her wonderful voice to the service of God.

About 450 professed conversion and reclamation. Over 300 have joined

Health for Sick Women

For Forty Years Lydia E. Pinkham's Vegetable Compound Has Been Woman's Most Reliable Medicine—Here is More Proof.

To women who are suffering from some form of woman's special ills, and have a constant fear of breaking down, the three following letters ought to bring hope:—



North Crandon, Wis.—"When I was 16 years old I got married and at 18 years I gave birth to twins and it left me with very poor health. I could not walk across the floor without having to sit down to rest and it was hard for me to keep about and do my work. I went to a doctor and he told me I had a displacement and ulcers, and would have to have an operation. This frightened me so much that I did not know what to do. Having heard of Lydia E. Pinkham's Vegetable Compound I thought I would give it a trial and it made me as well as ever. I cannot say enough in favor of the remedies."—Mrs. MAYME ASBACH, North Crandon, Wis.

Testimony from Oklahoma.

—"When I began to take Lydia E. Pinkham's and I seemed to be good for nothing. I tired easily much of the time and was irregular. I took it again was born and it did me a wonderful amount of never fail to recommend Lydia E. Pinkham's to ailing women because it has done so much McCASLAND, 509 Have St., Lawton, Okla."

Massachusetts Woman.

—"I was suffering from inflammation by a physician who found was caused by a displacement. bearing down pains, backache, I tried several kinds of medicine asked to try Lydia E. Pinkham's compound. It has cured me and I am my usual good health by using it commend it."—Mrs. B. M. Osgood, Roxbury, Mass.

and special advice write to Lydia E. Pinkham Co. (confidential) Lynn, Mass. Your opened, read and answered by a woman and held audience.



CALOMEL MAKES YOU SICK UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out, and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take, and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you day's work. Dodson's Liver Tone straightens you right up and you great. Give it to the children because it is perfectly harmless and d grips.

the churches in Searcy, besides the great number who have united with the country churches.

As to the evangelist himself, I would not say that he is unique, but natural. He is intensely human. He is baptized with the Holy Ghost, and on fire with a passion for souls. He is a great preacher of the cardinal truths of the Bible and the plan of salvation. He speaks in the language of the people. He is abreast of the world's thought, but holds tenaciously to the theology of the Fathers. His grasp on commercial life, professional life, trades life, school life, and the social circle is masterful, and above all he has a great religious soul and a tender human heart. To know him is to love him most tenderly. Long live Burke Culpepper, and the Holy Ghost abide with him.—William T. Thompson, Pastor.

PARAGOULD DISTRICT CONFERENCE.

The eighteenth session of the Paragould District Conference was held at East Side Church, Paragould, May 8-9. The opening sermon was preached Monday night by Rev. F. P. Jernigan. Rev. J. M. Hughey, P. E., presided in a way that was pleasing, and gave plenty of time to both business and worship.

The attendance was splendid, the largest in years. The interest was good. The fellowship, worship, address and sermons were inspiring and of a high order.

Dr. J. H. Reynolds, Rev. H. E. Wheeler, Rev. H. H. Griffin, Rev. W. T. Ellis, Rev. D. H. Colquette and Hon. T. D. King were present and spoke in the interest of the cause that each represents.

Dr. F. M. Scott, F. M. Daniel, Prof. J. C. Eaton, Sam McDaniel were elected delegates to Annual Conference. J. H. Breckenridge and S. D. Renfro were elected alternates.

Brother Clarence Crow of Black Rock was recommended to Annual Conference for Admission on Trial. Isaac Ebbert was re-elected District Lay Leader.

The reports indicated that progress is being made along most lines. There have been several additions and plans are being made for revivals.

Miss Sue Ramsey addressed the Conference in the interest of the W. M. S.

There were two conversions during the Conference and an interesting and helpful feature of the closing hours was an address by Rev. A. C. Griffin, who has long been a member of this body.

The Conference was delightfully entertained by Brother Jernigan and the good people of Paragould. Everyone enjoyed the Conference and felt renewed for work.—Carl Burton, Secretary.

A RESOLUTION.

The following resolution was introduced and adopted at the recent session of the Paragould District Conference:

Resolved, That the Paragould District Conference in session at East Side Church, Paragould, memorialize the Annual Conference to instruct the delegates elected to the General Conference to introduce and urge the passage of a resolution to repeal the clause in the Creed, "Holy Catholic Church", and substitute therefor some other phrase expressive of the world scope and meaning of the church.—T. Y. Ramsey, J. F. Jernigan, W. S. Southworth, A. C. Griffin.

PRAIRIE GROVE COMMENCEMENT SERVICE.

The graduating class of Prairie Grove High School very wisely chose Rev. F. R. Hamilton pastor of Wesleyan Methodist Church, South, of Prairie Grove, to preach their commencement sermon. The services were held in the Methodist Church on Sunday, May 13, at 11 a. m.

Bro. Hamilton chose for his theme, "Perfecting Character", text found in Ephesians 4:12-13. He preached a sermon glowing with truth and righteousness, full of inspiration and high ideals, holding up to view the one perfect character, Jesus Christ. It was a most beautiful and impressive sermon, finding response in the hearts of the graduating class as well as the hearts of the vast congregation which filled the church to its capacity. The sun shone in all its glory and made beautiful the interior of the church which had been made lovely by the hands of the Junior Class of the High School. The choir rendered several selections which helped to make this beautiful service a success.—Mrs. M. A. Dorman.

MALVERN CIRCUIT.

I wish to announce that Rev. W. D. Alexander, a recent convert of the town of Malvern, will preach at L'Eaufrais Church the first Sunday in June at 11 a. m. I think this is Brother Alexander's first response to the call to the ministry. It is quite evident that the message which he will deliver at that time and place will be an interesting one. Go and hear him.

The third Quarterly Conference will convene at Magnet Cove the 26th and 27th of May. Let all the stewards and Sunday school superintendents be present with a report. Dr. B. A. Few, a godly man, a brother to every one, and an efficient preacher, will preach at 11 o'clock Saturday morning. Conference session at 2 p. m. Preaching at night at 7:30. Sunday morning at 11. Let all the members of the Malvern Circuit especially fast and pray on Friday before this occasion.

Some one will preach at Ebenezer Saturday night, and W. W. Jones, the charge lay leader of the Malvern Circuit, will conduct a religious service Sunday morning, the pastor being at Hot Springs attending District Conference.—W. R. Jordan, P. C.

ARMY TESTAMENT FUND REPORT.

Received since last report: The following from Hope, Ark., gave 25 cents: Mesdames W. E. Yeager, J. P. Duffie, H. J. Roebuck, Mattie L. Williams, Travis Bowden, W. R. Alexander, Will E. Rhodes. From Rogers the following gave 25 cents: Mesdames L. Rearick, A. M. Buckley, C. R. Campbell, A. L. Gastindo, 50 cents; Miss Lula Rearick, 25 cents. From Lonoke the following gave 25 cents: Mesdames J. B. Rud, R. S. Boyd, W. C. Whitfield, W. P. Fletcher, S. S. Glover, E. M. Spencer, J. L. Plyer, Pat Swain, T. L. Cox, F. E. Girdbar, Ed High, F. L. Boles, E. R. Robinson, Dan Boone, George Moyer, M. F. Pack, A. L. Glover, Misses Mattie Trimble, Fannie Trimble, Lillian May, the Misses Thurmans 50 cents, Mrs. W. H. Fletcher 50 cents. From Luxora the following gave 25 cents: Mesdames C. B. Wood, Wm. Wood, T. F. Hudson, J. F. Morrow, Sidney Evans. From Des Arc the following gave 25 cents: Mesdames J. C. Gilliam, V. I. Burks, Robt. Romunder 50 cents. From Heber Springs the following gave 25 cents: Mesdames Dan Baker, J. W.

Duke, E. P. Garrett, H. S. Dowley, W. C. Johnson, Roy Raywinkle, Oscar Barnwell, Nettie Duncan, P. Marbrey. From Fayetteville the following gave 25 cents: Mesdames Jas. Winchester, F. O. Guley, Emma Whitten, S. D. Albright, H. J. Dever, W. H. White, H. L. Pearson, H. J. Atha, H. K. Wade and Mr. H. H. Wade 50 cents each. Rev. J. W. Jenkins, Evening Shade, \$1.00; Mrs. Otto Jones and children, Jonesboro, 50 cents.—D. H. Colquette, Field Agent, Little Rock, Ark.

To face every opportunity of a lifetime thoughtfully, and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come, whether open-faced or disguised.—M. D. Babcock.

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.

CONWAY DISTRICT.

(Third Round.)
Russellville May 6
Conway May 13
Morrilton May 20
Clarksville May 26-27
Rosebud June 2-3
Dover June 10-11
Quitman Ct. June 16-17
Quitman June 17-18
Conway Ct. June 23-24
Atkins June 30
Naylor July 7-8
Damascus July 14-15
Greenbrier July 15-16
Plumerville July 21-22
Lamar July 28-29
Springfield Aug. 4-5
Appleton Aug. 11-12
London Aug. 18-19
Pottsville Aug. 19-20
Altus and Denning. Aug. 25-26
Hartman and Spadra. Aug. 26-27
District Conference at Atkins, embracing first Sunday in July, but beginning Thursday night, June 28, with an introductory sermon by Rev. H. H. Watson, followed by sacrament of Lord's Supper, administered by Dr. F. S. H. Johnston. The committee for all examinations will be Rev. H. E. Wheeler, Rev. Y. A. Gilmore and Rev. J. W. Campbell.

JAS. A. ANDERSON, 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 21-25
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, Crawfordville July 28-29
Earle July 29-30
Vandale Ct., Vandale. 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

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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.

PINE BLUFF DISTRICT.

(Third Round.)
St. Charles Ct., at DeLuce, 11 a. m. June 2
DeWitt Sta., p. m. June 3
Grady Ct., at Bethel, p. m. June 9-10
First Church, Pine Bluff, p. m. June 10
Gillette Ct., at Haller's Chapel. June 16-17
Sheridan Ct., at Marvin's Chapel, a. m. June 23-24
Sheridan Sta. June 24, p. m., and 25
Stuttgart Sta. July 1
New Edinburgh Ct., at Good Hope. July 7-8
Altheimer and Wabbaseka, at W. a. m. July 14-15
Sherrill and Tucker, at Sherrill, p. m. July 15
Carr Memorial and Redfield, at R. July 21-22
Pine Bluff Ct., at White Hall, a. m. July 28-29
Hawley Memorial, Pine Bluff, p. m. July 29
Humphrey Ct., at Zion. Aug. 4-5
Roe Ct., at Shiloh. Aug. 11-12
Rowell Ct., at Prosperity. Aug. 18-19
Swan Lake Ct., at Slythe Chapel. Aug. 26
Star City Ct. Sept. 1-2
Rison Ct. Sept. 8-9
Lakeside, Pine Bluff, p. m. July 11
W. C. WATSON, P. E.

TEXARKANA DISTRICT.

(Third Round.)
Vandervoort, at Wofford's Chapel. June 2-3
De Queen, at night. June 3
Lockesburg, at Rock Hill. June 9-10
Dierks June 10-11
Winthrop, at Wade's Chapel. June 16-17
Richmond and Wilton (Q. C. 3 p. m., preaching at night). June 17
Lewisville June 23-24
Stamps, at night. June 24
Horatio June 30-July 1
Ashdown, at night. July 1
Bradley and Taylor, at Sharmont. July 7-8
Patmos, at Hinton's Chapel (Conf. Monday at 3 p. m.). July 8-9
Fairview, Conf. 2 p. m. July 15
College Hill, at night. July 15
Bright Star, at Concord (Conf. Monday at 2 p. m.). July 16-17
Paraloma, at Ben Lomond. July 21-22
Hatfield, at Cove. July 28-29
First Church, Texarkana. Aug. 5
Foreman Aug. 11-12
Cherry Hill Aug. 18-19
Mena, at night. Aug. 19
Umpire Aug. 25-26
Fouke, at Rondo during meeting; date given later.

J. A. BIGGS, P. E.

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