

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVII.

LITTLE ROCK, ARK., THURSDAY, MARCH 28 1918.

NO. 13

VERILY, VERILY, I SAY UNTO YOU, THE HOUR IS COMING AND NOW IS, WHEN THE DEAD SHALL HEAR THE VOICE OF THE SON OF GOD; AND THEY THAT HEAR SHALL LIVE. FOR AS THE FATHER HATH LIFE IN HIMSELF; SO HATH HE GIVEN TO THE SON TO HAVE LIFE IN HIMSELF; AND HATH GIVEN HIM AUTHORITY TO EXECUTE JUDGMENT ALSO, BECAUSE HE IS THE SON OF MAN. MARVEL NOT AT THIS; FOR THE HOUR IS COMING, IN THE WHICH ALL THAT ARE IN THE GRAVES SHALL HEAR HIS VOICE, AND SHALL COME FORTH; THEY THAT HAVE DONE GOOD, UNTO THE RESURRECTION OF LIFE; AND THEY THAT HAVE DONE EVIL, UNTO THE RESURRECTION OF DAMNATION.

—John 5:25-29.

"EXCEPT THOU BLESS ME."

As our forms close the most terrific battle of the war is raging on the fields of France. The German offensive with mighty masses has forced the English back. This was to be expected, as the offensive chooses its point of attack, and time is necessary to concentrate against it. Then good defensive strategy can make the offensive pay a tremendous price for initial gains. It is confidently believed that the lines of our allies will hold and that a fierce counter attack will follow. Let us be calm and courageous. Our cause is just, and, if we humiliate ourselves before God in penitence and pledge Him better service, He will help us to win. Armies and navies are not to be despised; men and munitions must not be withheld; but the surest road to victory will be traveled on our knees. Like Jacob at Peniel, let us plead for God's blessing, and, like Jacob, crippled in the contest, let us cling to Him till there is assurance that we shall prevail, and come forth with the new name "Israel."

SPIRITUAL STRATEGY.

Before we entered the war it was jauntily boasted that at the call to arms a million men would volunteer. It was overlooked that a million men without leadership and training would be a helpless mob. Fortunately in West Point and Annapolis a small group had received superior technical training and in our State and denominational institutions a larger body of youth had been under discipline, and were ready to be developed into officers. Thus in four months, while the camps were being constructed, the inferior officers were drilled, and now the million men, under this hastily improvised leadership, are being transformed into soldiers.

Without the college men material for quickly trained subordinate officers would have been lacking, and the drilling of the million would have been practically impossible. The country is today reaping a rich harvest from its relatively meager investment in higher education. Through its poorly equipped colleges and universities national salvation from the military menace will come. The cost of colleges is being repaid a thousand fold. Still it should never be overlooked that the little group technically trained at West Point and Annapolis was necessary for leadership.

If this is true in relation to our emergency military development, it is likewise true in our moral and religious life. Colleges are essential in modern civilization, because leadership is necessary. The character of the leaders determines the quality and trend of the civilization. Educate leaders without Christian principles, and you will have a Christless civilization, which may menace the welfare of humanity. Secular leaders are turning to Christianity as the only hope in the world debacle. Then the Christian college becomes essential, and the denominational college is required, because in no other way can its Christian character be as-

sured. If Germany had had independent Christian colleges to counteract the false teaching of state-dominated universities, German civilization would have a different quality and the world menace might not have matured.

Today, as never in all history, are Christian colleges needed to prepare safe and sane leaders for the oncoming civilization. Colleges like Hendrix and Galloway and Henderson-Brown are as necessary to our moral preparedness as were West Point and Annapolis to our military organization. In our effort to make the world safe for democracy, let us through these life-giving institutions make democracy safe for the world, and transform the world into the kingdom of God. Money must be minted into men; coin converted into character; and the kingdom of God established through Christian leadership. Our people who properly appraise values should quickly double their investments in the schools of the Church. In this crisis, he gives twice who gives quickly. This would be spiritual strategy.

METHODIST MILLIONS FOR MISSIONS.

(Adopted at the Meeting of the Centenary Commission in Consultation at Memphis with the Committee of 100 Laymen.)

The situation, in the light of the great war, is extraordinary as it affects the nations of the earth from a political, economic, and social standpoint. Readjustment and reconstruction following this war are inevitable. The forces at work are worldwide in their sweep and significance, and are potential for evil or for good as they are ignored and neglected on the one hand, or measured and mastered on the other. If supreme and heroic effort be not put forth at this juncture, the powers of darkness will be organized and entrenched as never before. We cannot afford to wait. It is the Church's supreme opportunity. She must rise to the emergency, shape events with a master hand, reinforce her missionary workers in every field and in every department of Christian activity, adequately equip her institutions at home and abroad, and plant her standards in every field until she shall have fulfilled the imperial command to preach the gospel to every creature.

All power is with God, and the timing of events is also with Him. We are profoundly convinced that the hour has struck when the evangelization of the world should be undertaken with renewed zeal, enlarged faith, and a substantial prospect of its being carried to an early and complete consummation. It is this world-wide enterprise for which the Church stands, upon its faithful prosecution the very existence of the Church depends, and to such a task the Church must give her strength and her very life or fail in her allegiance to her Lord. To Him, therefore, and to this enterprise we hereby pledge our time, our energies, our gifts, and our prayers.

The call to advance rings down the line, and by a remarkable providence comes at the very time when the Board of Missions has thrown off its indebtedness and when this Board and the Board of Church Extension have added largely to their available assets.

We would fully endorse and give emphasis to the action of the Board of Missions in constituting a Centenary Commission, and would recommend that the Commission, under the approval of the Board, lay the missionary situation, its claims, and its urgent demands before the approaching General Conference and request that body by special action to give emphasis to this great world program of missions which is due the great commission of our Lord under which the Church has received her marching orders.

By every token the Church must go forward, press the battle, occupy the field so providentially

prepared, and carry home the message until every creature shall know that Jesus Christ is able to save to the uttermost. To hesitate is to fail in the supreme hour of opportunity. To stand still is to imperil every step already taken. The Church must follow her Lord and go forward.

In order that the purpose of the Centenary celebration may be carried out, we recommend, without attempting to prescribe details, that the following lines of endeavor be undertaken:

I. **Intercession.**—The world crisis and our tremendous resources of men and money create an unprecedented responsibility; but to depend upon mere human resources would, in this spiritual enterprise, be presumption. Spiritual resources infinitely outweigh the material. Christ Himself has indicated the order or procedure when He commanded His disciples to pray for laborers. Through prayer we come into harmony with God's will and have His co-operation in finding laborers and in bringing ourselves under the enlightening and strengthening guidance of His Holy Spirit. Realizing our past shortcomings, we should first seek pardon for failures and lack of faith, and then daily and hourly call upon God for help in this crisis of Christianity. We desire to enlist the prayers of all our people for greater zeal and consecration, for a large increase in the number of missionaries, for larger liberality in offerings, and for the dedication of the so-called secular activities of our people to spiritual ends. We commend the plans already in use by the Commission's Department of Spiritual Resources and Intercession for prayer covenants and the formation of prayer leagues in our Annual, District, Quarterly, and Church Conferences, and the creation and circulation of adequate literature setting forth the place of prayer in Christ's plan for saving the world. Let us advance on our knees.

II. **Publicity.**—The power of the press today is almost incalculable. Movements, great and small, depend on the co-operation of the press. This movement expects and undoubtedly will have the full support of our Church press.

Never was the secular press so eager for Church news. This, the most potential movement of Methodism, is such an heroic challenge that the press will doubtless clamor for its thrilling narratives. We, therefore, urge our pastors and other leaders to utilize all possible aid of the secular press.

We believe that our Board of Missions is justified in employing publicity experts; and we suggest, in view of the valuable and necessary service rendered to all our enterprises by the Church press, that the General Conference be urged to devise plans for the more adequate support and larger circulation of our Church papers. It is assumed that every pulpit and every organization in the Church will become a medium of publicity and that every member, from the chief pastors to the humblest members, will become heralds of this mighty missionary movement.

III. **Stewardship and Finance.**—Recognizing that we hold our property, not as absolute owners, but as stewards, and believing that our marvelous financial prosperity, without precedent in all history, is a definite challenge to our faithfulness, and appreciating the opportunity to transmute material and perishable things into spiritual and eternal values, we direct the attention of our people to the world's inviting field and ask for investment commensurate with our means and adequate to the needs of our missionary enterprise.

We appreciate the splendid surveys prepared by our Secretaries with the co-operation of our missionaries; and having carefully considered the askings of our several mission fields as presented through officers of our Board of Missions and Board of Church Extension, we are convinced that

(Continued on Page 3, Column 2.)

Arkansas Methodist

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A. C. MILLAR.....Editor

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1. All subscribers are counted as permanent unless notice is given to the contrary.
2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.
3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

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DISTRICT CONFERENCES.

Jonesboro Dist., at Blytheville, April 2-4.
Booneville District, at Paris, April 16.
Prescott District, at Emmet, May 2.
Fort Smith Dist., at Midland Heights, June 5.
Texarkana Dist., at Lewisville, June 27-29.
Pine Bluff District, at Gillett, June 26-30.
Fayetteville Dist., at Lincoln, July 9.

PERSONAL AND OTHER ITEMS.

Rev. L. T. Rogers writes that his work on Mag-nolia Circuit is moving on well.

Rev. J. H. Barrentine of Vannsdale reports that his church work is moving on well.

Rev. W. S. Butts writes that he is in a revival at Sparkman with Rev. W. D. Sharp doing the preaching.

Rev. G. L. McNeece of Springtown Circuit reports all things moving well and prospects for even greater things.

The Pine Bluff District Conference will be held at Gillett, June 26-30. The committees will be announced in due time.

Married—At the parsonage at Goshen, February 6, Mr. Virgil Tisdale and Miss Alta Villyard, Rev. W. H. Gayer officiating.

Brother Pfeiffer of Charlotte, N. C., who is visiting his son in our city, has several times honored our office with a brotherly call.

Married—At the home of Mr. and Mrs. St. John, Hoxie, Ark., Mr. Robert N. Payne to Miss Willie Penix, Rev. C. F. Wilson officiating.

The State Sunday School Convention will be featured this year by special conferences for the discussion of Sunday school problems.

On account of the burning of our church at Paris, the Booneville District Conference will not be held at Paris, but at Booneville, April 16.

Rev. W. A. Steel of DeWitt writes: "We are having large congregations and fine services and hope for a large ingathering this year."

With a good report for work on our campaign Rev. J. H. Ruble of Lincoln writes that work on his circuit is making excellent progress.

Enlarge your vision, increase your efficiency, multiply your power by attending the State Sunday School Convention in Jonesboro, April 16-18.

Next week the great address which Bishop Atkins delivered at the Memphis Missionary Meeting will be published in full. Get ready for it.

Rev. J. R. Ashmore writes that he is repairing the church at Belleville and will have it ready in ten days. He is starting off well and hopes to have a good year.

In connection with his quota of new subscribers Rev. W. H. Gayer of Goshen reports everything rushing now to catch up what had been lost during the bad weather.

Recently as the result of an appeal of Dr. James Thomas our First Church, Texarkana, contributed more than \$1,000 toward liquidating the debt on Fairview Church of that city.

The thirtieth annual State Sunday School Convention meets in Jonesboro April 16-18. Every Sunday school in Arkansas should be represented at this great religious gathering.

Mr. W. E. M. Hackleman of Indianapolis, a

hymn writer and song leader of national fame, will conduct the music at the State Sunday School Convention in Jonesboro, April 16-18.

St. John's College, an Episcopal school at Shanghai, China, has educated the three men who have represented China as ambassadors to Germany, Great Britain, and the United States.

Mr. Claude Sawyer of Pendleton, Ark., and Miss Ruby Hogue, near Monticello, were united in matrimony in the parlor of the Mt. Pleasant parsonage, March 24, Alva C. Rogers officiating.

The Alabama Christian Advocate mailed 18,000 copies last week, and with its present circulation of 14,000 is seeking to secure an additional thousand and ultimately 20,000. May it succeed.

Mr. W. C. Pearce, Field and Adult Superintendent of the International Sunday School Association, will be the principal speaker at the State Sunday School Convention, Jonesboro, April 16-18.

Rev. B. C. Few writes that he had two delightful days with Brother Galloway in the meeting at Earle where relay work was done. He has been delivering thrift stamp speeches through Poinsett County.

Rev. J. W. Harrell writes: "Everything is moving on nicely with us at Benton. We expect to have a new church by mid-summer. Congregations are growing every Sunday. Large attendance at prayer meeting.

Rev. F. E. Singleton, our pastor at Helena, writes that some one left a box with collars and handkerchiefs marked "S. H. S." at the church at Annual Conference session. The loser should write Brother Singleton.

Sending in a fine list of subscribers, Rev. J. E. Lark of Hartford reports an increase in salary and payments up to date, benevolent assessments all more than covered by personal pledges, and almost one-half paid in cash.

The man who cannot see an essential difference between murder and legitimate war in defense of liberty, right, and suffering humanity, is morally blind; his ethical faculties have been atrophied.—Presbyterian Banner.

Why not send your Sunday school superintendent and your pastor to the State Sunday School Convention at Jonesboro, April 16-18, at the expense of your Sunday school? The investment will pay you in returns of greater efficiency.

Chancellor James R. Day has announced a gift of \$100,000 to Syracuse University from Mrs. Russell Sage. The fund is to be devoted to the John Slocum College of Agriculture, which is named after Mrs. Sage's father.—Zion's Herald.

Rev. Ashley Chappell of Fayetteville writes: "Things are going well with us here. Am preaching to very large and attentive crowds. Am delighted with this great church. Have received a number into the church since Conference."

Last week during the editor's absence at Memphis calls were made at our office by Rev. F. E. Lark of Heber Springs, Rev. F. P. Jernigan of Corning, and Rev. W. T. Martin of Osceola. All were in good spirits and reported progress in their charges.

Rev. J. W. Moore and his building committee have raised almost \$3,000 in cash and good notes to build at Hughes a brick veneer church which will cost more than \$4,000. He hopes to make Easter Sunday the greatest day in church affairs ever known in Hughes.

Dr. Theodore Copeland passed through our city yesterday, returning from a visit to Bishop Hoss at Muskogee. The Bishop is feeling fine and is getting ready to attend the Commission meeting at St. Louis, April 10, and will go from there to Atlanta to the General Conference.

It is announced that Dr. Harry F. Ward of Boston University School of Theology has been elected professor of Christian Ethics in Union Theological Seminary, New York. Dr. Ward will be remembered among us for his great address at the Hendrix Summer School last June.

Tuesday night about fifty of the ministers and laymen of Little Rock met at the Hotel Marion and in connection with a banquet heard addresses on the Henderson-Brown College situation and agreed on plans for campaigning the city. It was an interesting and profitable meeting.

Every elementary worker in Arkansas should hear Mrs. Mary Foster Bryner at the State Sunday School Convention at Jonesboro, April 16-18. Mrs. Bryner was for many years the elementary super-

intendent of the International Sunday School Convention, and is one of America's foremost elementary Sunday school specialists.

At the home of the bride, in Wilmar, Ark., on March 21, Rev. R. A. McClintock and Mrs. Willie E. Cotner were married by Rev. W. C. Watson, presiding elder of the Pine Bluff District. Brother McClintock is the pastor of our church at Grady, and the bride is a worker in our church, having been the president of the Missionary Society in the Methodist Church in her home town, besides engaging in other forms of Christian activity. Congratulations are extended.

Rev. A. B. Haltom of Paragould writes: "East Side has put on a campaign for increasing Sunday school attendance, and has added more than 60 new pupils. The regular congregations are growing weekly, and the outlook is good for a prosperous year. Griffin Memorial of West Side is growing in its Sunday school attendance and interest. Had the church filled with West Side folks Sunday night when we put on stereopticon pictures giving the childhood of Jesus."

The Texas Legislature has passed a state-wide prohibition bill which will become effective June 26. This is the glorious consummation of a brave fight carried on for years under the leadership of such men as Dr. Rankin and Dr. Bradford through the church paper. It seems certain that a bill will pass giving women the franchise in primary elections. We of Arkansas, the first in the South thus to recognize womanhood, greet Texas as this forward step is taken. Texas and Arkansas have now new bonds of fellowship.

At the great missionary meeting at Memphis last week the following from Arkansas were present: Rev. J. K. Farris, Rev. J. R. Nelson, Dr. Alonzo Monk, Rev. H. E. Wheeler, Rev. W. F. Evans, Rev. Guy Murphy, Dr. and Mrs. James Thomas, Rev. and Mrs. J. J. Galloway, Rev. O. C. Lloyd, Mr. and Mrs. T. J. Boston, Mr. F. M. Daniel, Mr. W. R. Stuck, Miss Esther Case, returned missionary, and Dr. O. E. Giddard, now of Beaumont, Texas, and Rev. A. D. Porter, now a presiding elder in Central Texas Conference. Doubtless others were in attendance whom the editor, with his hands full of committee duties, did not meet.

His many friends throughout the State will be pleased to know that Rev. W. B. Ricks, who was for four years pastor of the First Methodist Church in Jonesboro, and also served at Newport and Helena, will be in Jonesboro on April 27 to preach the commencement sermon of the State Agricultural College. He was one of the most popular and best pastors that ever occupied a pulpit in Arkansas, and a splendid spiritual preacher. He is now temporarily in the Army Y. M. C. A. work, and feels that he is accomplishing good. Mrs. Ricks and the two children are West, having gone there on account of the health of Mrs. Ricks. The coming of Brother Ricks to Jonesboro, writes a friend from Jonesboro, is looked forward to with great pleasure by his former friends. The editor had the privilege of meeting Brother Ricks at Memphis last week.

The editor spent last Sunday pleasantly in Clarendon. The Sunday school is small, but under the superintendency of Prof. Laney, a former Hendrix College man, who is now county superintendent, it is evidently doing good work. Fair congregations attended both morning and night preaching services. Rev. J. B. Evans, the new pastor, has been kindly received, the salary raised, and the congregations are growing. Pastor and people seem mutually pleased, and the year promises well. The new church is beautiful, commodious, and convenient, and is far ahead of other church edifices there. The town is growing and prospering and the country around is improving. A few miles away at Pine City a prosperous negro village is springing up around a proposed industrial school, and many small farms are being sold to immigrants from Mississippi. A larger acreage of food crops will be planted. After dinner in the pastor's car a run of eight miles east was made to old Shiloh Church, where a fine Sunday school was found and a large crowd remained for preaching. This is a splendid rural community, and was the boyhood home of Rev. A. E. Holloway and Mrs. J. H. Glass, who are still remembered there. In order to help with the circuit work Brother Evans keeps up regular appointments at Shiloh. He expects a good list of subscribers on his charge.

HELP' HENDERSON-BROWN.

As the advertisements elsewhere announce, this week settles the fate of Henderson-Brown College. Its vitality is great, the need for it is imperative, its failure would bring disgrace to our Church and thus to you and to me. The plans for paying the debt have been carefully worked out and the campaign has been spiritual and masterly. Its managers have faith in God and in the Methodist Church. By personal canvass many have been reached, but thousands of Methodists have not yet been personally approached. You who read this ought to do your part in this crisis. You must not by indifference make failure possible. Act now! Without one moment's delay fill out the blank subscription form on the last page as liberally as you can and mail it to Arkadelphia in time to save the situation. The mortgage is like the German drive at Verdun. Will you not, like the invincible French, stop the threatening drive? Say of the holders of the mortgage: "They shall not pass!"

GOOD FOR GALLOWAY.

As elsewhere reported, plans have been matured by the authorities of Galloway College to build a modern fire-proof dormitory and remodel the old building into a convenient administration hall. It will be a glorious day for Arkansas Methodism when its young womanhood at Galloway College is adequately housed. Let all who can aid in consummating this worthy enterprise. We congratulate the Trustees and President Williams and Commissioner Griffin on their faith and good works, and hope that they may realize their large expectations.

HENDRIX ENDOWMENT.

Dr. J. H. Reynolds is now a fine producer. A note from him just received says: "I picked up three thousand dollars a few days ago." So it goes. Our brethren are responding to our appeals. Bear in mind, brethren, that we must secure \$100,000 more to secure the New York gift of \$100,000. We cannot afford to lose it. Failure not only loses \$100,000, but discounts Arkansas with the greatest body of givers on the North American continent. Shall we succeed? It depends upon the men and women of Arkansas. How many will give less amounts? Let us hear from you.

On to \$500,000!—James Thomas, Agent.

ARKANSAS METHODIST COLLECTIONS.**Little Rock Conference.**

March 22—Rison	\$ 5.00
March 22—Benton Circuit	5.00
March 22—First Church, Pine Bluff.....	35.00
Total	\$45.00

North Arkansas Conference.

March 19—Paragould, First Church.....	\$15.00
March 23—Russellville	14.00
Total	\$29.00

James Thomas, Treas.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.**North Arkansas Conference.**

Batesville District	76
Booneville District	41
Conway District	44
Fayetteville District	53
Fort Smith District	46
Helena District	20
Jonesboro District	85
Paragould District	24
Searcy District	60
Total	449

Little Rock Conference.

Arkadelphia District	40
Camden District	39
Little Rock District.....	74
Monticello District	22
Pine Bluff District.....	54
Prescott District	48
Texarkana District	70
Total	347

THE HONOR ROLL.

Since last week the following pastors have secured the number of new subscribers apportioned to their charges: J. H. Ruble, Lincoln Circuit; G.

L. McNeese, Springtown Circuit; J. E. Lark, Hartford and Midland; J. W. Hall, Jonesboro Circuit; B. C. Few, Harrisburg; John Score, Parkin; B. F. Scott, Waldo; W. R. Jordan, Malvern Circuit; S. T. Baugh, Blevins; Forney Hutchinson, First Church, Texarkana. As may be seen in the report by Districts, the campaign is making excellent progress. On account of weather conditions many pastors got a late start, but they are expecting to do their part. Let all who have not reported work vigorously during the coming weeks so that the paper may reach many homes during the General Conference session.

METHODIST MILLIONS FOR MISSIONS.
(Continued from Page 1.)

the aggregate of estimates is conservative and will barely meet our immediate necessities. We, therefore, recommend that the Methodist Episcopal Church, South, under the auspices of its Centenary Commission, raise as a Centenary Fund four million dollars a year for five years, making a total of twenty millions.

We further recommend that the present regular income of approximately \$2,000,000 a year, \$10,000,000 for five years, be added to the \$20,000,000, making a grand total of \$30,000,000 as the goal for five years.

The titanic struggle for liberty and democracy, into which our country has been precipitated, has brought with it new and enlarged responsibilities in America and across the sea, in France, Belgium, Italy, Serbia, and Russia. The heroic spirit of our soldiers and of our people fires our patriotism afresh and inspires us to a renewed sense of obligation to sacrificial service.

We heartily endorse the action of our College of Bishops in authorizing war work at home and abroad. In view of the rapidly growing demand for chaplains, camp workers and their equipment, hospitals, trained nurses, and a personal ministry in camp and in field, and in view of the possibilities growing out of new and inviting fields for evangelistic effort in Europe and the Near East, we would recommend the additional sum of one million dollars a year for five years, making a grand total of \$35,000,000 as a minimum, and that no maximum be fixed.

We recommend that all our plans for the raising of these additional funds be so laid and operated as not to hinder but to help in elevating the Church's normal yearly income to at least double the present amount, so that we shall be in position at the end of five years to take care of the increased yearly demand on our Board, growing out of the five years' extraordinary expansion.

These recommendations are made with the full understanding that the most thorough and businesslike financial organization be created by the proper Church authorities, and that the raising of the money is to be utilized in the development of the spiritual life of our people so that they shall be prepared for greater undertakings in every department of Church activity.

IV. Enlisting Workers.—The need of men and women of capacity, courage, high purpose and deep consecration is even greater than the need of money. With the unparalleled demands of the changing order and a world undergoing reconstruction, we are convinced that steps should be taken to enlist for Christian service, at home and abroad, our best equipped young men, either now exempt from military duty or hereafter returning from Europe, and many heroic women who are even now ready to serve their Church and their country.

V. A Program for American Methodism.—We heartily concur in the recommendation of the Niagara Conference of the Centenary Commission of the Methodist Episcopal Church that a joint meeting be held at some early date for the formulation of a world program for American Methodism, and we suggest that an appropriate occasion for such a meeting be the Conference of One Thousand to be held at Junaluska, June 26-30.

VI. Deputation Work.—It is the sense of this meeting that as a high strategy for the clearer understanding and more effective promotion of the world program of American Methodism, strong deputations of our laymen, together with pastors and Bishops, be secured for immediate special visitation of our work in other lands, and that so far as possible these visitations be conducted jointly with the Methodist Episcopal Church. To that end we

hereby request the Joint Centenary Commission of the two Churches to make adequate provision for the enlistment of such deputations.

VII. Personal Preparation.—In view of the supernatural element in all this work of world-wide missions in which the aim is to present Jesus Christ, we would recommend that the greatest possible emphasis be placed upon devotional Bible study, the deepening of the spiritual life, and that intercession which releases the power of God without which we cannot do the work of God.—W. R. Lambuth, Chairman; A. C. Millar, Secretary; R. E. Turnipseed, O. E. Goddard, Belle Bennett, L. G. Clyde, Thos. S. Southgate, P. H. Enochs, J. S. Carr, J. J. Gray, W. H. Stockham.

THE MEMPHIS MISSIONARY MEETING.

Last week on the invitation of the Methodist Centenary Commission some one hundred and fifty laymen and ministers met at the Hotel Chisca at Memphis to consider plans for the Centenary Celebration.

Under the leadership of Bishop Atkins, chairman of the Commission, and Secretaries Pinson, Rawlings, and Beauchamp, assisted by missionaries and others, surveys of all our mission fields had been made, and with the aid of specialists these surveys were presented in such striking and graphic form that the needs of the several fields were adequately portrayed and the great opportunity of the Church was made clear.

In addition to our own worthy missionaries and leaders such as Bishops Hendrix and Lambuth and Dr. McMurry and Miss Belle Bennett, there were Bishop Bashford of China, and Doctors S. Earle Taylor, J. F. Goucher, and F. M. North of the Methodist Episcopal Church, and Superintendent Chown of the Canadian Methodist Church and Secretaries Allen and Stephenson. These all made illuminating and inspiring addresses, and Dr. Taylor gave several lectures illustrated with the stereopticon. These were peculiarly helpful to the better comprehension of the world situation.

A committee of eleven, with Bishop Lambuth as chairman, gave critical consideration to the conditions as presented in the surveys and to the askings of the representatives of the several causes, and after mature deliberation, presented their Findings, recommending that during the next five years our Church should raise \$35,000,000 for all missionary purposes. The report elicited spirited debate. Many favored raising \$40,000,000 or \$50,000,000, but it was at last unanimously agreed that the minimum should be \$35,000,000, and that no maximum should be fixed. There were many expressions of confidence that when the plans should be understood by the Church the appeal to do a great thing would bring large results. There was not a pessimistic note, but all agreed that now was the time to attempt great things and to prepare for the moral reconstruction which was to follow the war.

It was understood that the officers of our Board of Missions and Church Extension under the leadership of the Centenary Commission would work out details for a campaign to reach every church and every member in our Connection. It is believed that this is thoroughly feasible, and will result in the adoption of better financial plans for all church activities and in the awakening of the membership to new life.

There was no discussion of the Unification of Methodism, but there was a feeling that God was moving upon the Methodist people to lead them into a fuller co-operation for the coming of the kingdom.

Mr. John R. Pepper, president of the Board of Missions, presided in his own tactful and brotherly way. For an informal gathering he is a princely presiding officer. His introductions are felicitous, his management diplomatic, and his rulings brotherly rather than technical. If laymen were eligible to the presidency of our General Conference, Brother Pepper would fill the chair with ease and to the satisfaction of all.

The fellowship was delightful and the general tone was spiritual and uplifting.

The resolutions adopted are published elsewhere and deserve close reading; as they are presented to the Church for the basis of a policy to be followed in our missionary operations for the next five years.

It is believed that the Memphis Missionary Meeting made history and will be remembered for its epochal character.

CONTRIBUTIONS.

THE PLAN AND PROSPECT OF UNIFICATION.

Very many inquiries have reached me asking an expression of my opinion concerning the proposed plan and the prospect of "Unification."

I have been disposed to refrain from making any public statement, feeling that the official statement of the secretaries of the Joint Commission was all that could be taken as authoritative, and that additional utterances by individual members of the Commission might not be seasonable, or serviceable.

But as other members of the Commission have expressed themselves freely, in both the secular press and the papers of the Church, perhaps it is proper that I show my opinion also.

It must be understood, however, that I speak as an individual only, and that my opinion, as the unauthorized utterance of any member of the Commission, is worth no more than the value which may be attached to it by those who consider it.

The Christian Spirit of the Commission.—Let me say in the outset that a fine Christian spirit has prevailed in the three meetings which have been held. Nothing else, of course, was to be expected of such an assembly of Christian men.

Results Stated Correctly by the Secretaries.—Of the results of the three meetings, the official statement of the secretaries is a full and accurate exhibit, so far as I know or believe.

That statement shows a number of points upon which tentative agreements, and no more than tentative agreements, have been reached. It shows also that a number of the most vital matters have not been passed upon by the Commission yet.

A member of the Southern Commission, who has attended every meeting, writes me in response to a letter in which I asked him to tell me what had been done at the sessions which, on account of sickness, I could not attend, as follows: "We have adopted, at one or another of the three meetings held, a good many things tentatively and subject to future amendment, but have adopted nothing finally except some resolutions which do not touch definitely the points of chief importance. We have not yet adopted anything on the status of the negro in the reorganized Church, or anything definite on Regional Conferences. These things, and practically everything else of any importance, have been left for definite action to the meeting at St. Louis on April 10.

He is, and has been, an ardent advocate of unification, but he adds: "In my judgment, we cannot get ready any report to the General Conference recommending any definite action on the matters which are vital."

Another member who strongly favors unification wrote me, the day after the meeting in Savannah closed, as follows: "The Commission has adjourned in disagreement, and provided for a meeting in St. Louis on April 10. I opposed another session, and do not think I will attend. I want unification, but it seems impossible now."

The Negro Question Not the Only Difficulty.—Some seem to think that the only issue which is difficult to settle is that of the status of the

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colored members of the Methodist Episcopal Church in the unified body which is proposed. This is far from being a correct opinion. There are other matters quite as serious and perplexing. For myself, I may say that I do not approve by any means all that is contained in that part of the Official Statement of the secretaries which sets forth what has been "tentatively" agreed upon.

Doubtless other members of the Joint Commission, on both sides of the house, would, if asked, say the same with reference to their position concerning the things which had been "tentatively" agreed upon.

Two Divergent Policies With Reference to the Negro.—The question of the status of the colored members of the Methodist Episcopal Church in the unified church which is proposed presents, of course, a perplexing issue. This is so not because our Northern brethren, or we, entertain any un-Christian sentiments with reference to the negroes, but because two radically different policies have been followed by the Church North and our Church, to reconcile which is extremely difficult.

The Policy of the Northern Church.—Our Northern brethren have Annual Conferences composed exclusively of negroes, and these Conferences elect colored delegates, both male and female, to the General Conference, which legislates for the whole Church. The color line is drawn in all the courts and conferences of their Church, until the General Conference is reached, and, even in that body, some marks of it are visible. Negro bishops to preside as general superintendents in any and all Conferences, whether white or black, have never been elected by the Northern General Conference, nor are such elections in the future probable. This fact is known and recognized by all parties. The Northern Church, through its Freedman's Aid Society, has expended upon its work among the negroes a great deal of money, but its negro members make no more than about one-seventh of all the negro Methodists in the United States, notwithstanding the general financial aid and other help which has been given them.

The Policy of the Southern Church.—The Southern Church, on the other hand, organized in 1870 its colored members into the Colored Methodist Episcopal Church in America. Bishop McTyeire, in his admirable "History of Methodism," says: "At their request they were constituted an independent body under the name chosen by themselves—the Colored Methodist Episcopal Church in America. The Discipline of the parent body was adopted without material alteration, and two bishops of their own election were ordained." At its organization in 1870 this Church had about 75,000 members. It has been given aid by the Methodist Episcopal Church, South, but by no means as much as the Northern Church has been able to give to its negro members. Nevertheless, over many obstacles the Colored Methodist Episcopal Church in America has made steady progress, and now has about 250,000 members. Its growth was never more rapid than at present.

Negroes Do Best in Churches of Their Own.—From these facts it appears that the negro Methodists, who are organized into churches of their own are more successful than when they are held in a church a large majority of whose members are whites. The policy pursued by the Church

South has been vindicated by history, and that pursued by the Church North has not been so successful, nor so free from embarrassing difficulties.

The Difficulty of Harmonizing These Two Policies.—It is now clear how difficult is the problem of harmonizing these two policies.

The Church South can not, in good faith and conscience, cast off the Colored Methodist Episcopal Church in America, to which it is bound by every consideration of honor and duty, and accept assessments from the Freedmen's Aid Society of the Church North, or from any other similar body which might be organized by the united Church, to give financial aid to the colored members of the Methodist Episcopal Church. That would be to throw off the body to which our Church South owes a special obligation, and to unite with our Northern brethren in making the colored members of the Church North a sort of Afro-American aristocracy with a preferred claim upon the benevolence of the white Methodists of the United States.

On the other hand, the Church North can not dispose of its 300,000 colored members in the United States in any way which is not agreeable to them. And it is now apparent that the colored members of the Church North do not wish to go out of their Church, nor to accept the plan now pending in the Joint Commission with reference to their position in the unified Church which is proposed.

What Negro Leaders Say.—Some of their most influential leaders are protesting against the proposed plan. They insist that it can not be enforced, even if adopted, without the consent of the colored Annual Conferences of the Church North; and one of these leaders has charged the Commissioners of the Church South with "discourtesy" because of the position they have taken on the matter of the status of the negro in the unified church which is proposed. His language in part is as follows:

"The impropriety, or the delicacy, or the inconsistency, if not discourtesy, has not yet dawned upon the Commissioners of the Church South, and upon some of the Commissioners of the Methodist Episcopal Church, it seems to us, of saying to a group of members, who are an integral part of the Church, that 'we' prefer having 'you' take an independent relation. What if it were suggested to our missionary white conferences in the South and West that they should accept an independent relation? One must be inconsiderate, if not indifferent, to the feelings of the negro when he can so persistently argue for his independent relation. In a well regulated home, if a suitor (the analogy here is not complete, for the Church South is not a suitor in that sense) stipulates as a basis of union that certain legitimate children should be put out of the home, forthwith negotiations would break off. And it would be hard to imagine any suitor, however intense his or her desire, making the severance of legitimate children a basis for union, however undesirable and objectionable those children may be. There is a point here in common courtesy that sticks."

Another negro leader in the Church North has denounced the proposed plan with reference to the negro as "a flagrant violation of denominational principles." He addresses his protest in the main to his own Church, and the general tenor of his article may

be gathered from the following extract from it:

"Finally, brethren of our Methodist Episcopal Church, you are intertwined among our heartstrings and we had hoped that we were intertwined among yours. Your suggestion to curtail our rights and reduce us to an insignificant ecclesiastic clinic for practice to both you and the Southern Church mortifies us beyond expression. But if you say that you want and must have union with the Southern Church at the price you have fixed in the tentative report, at the price of our rights and feelings, and run this modern car ruthlessly or with the recklessness of Jehu, we shall stand aside and not allow ourselves to be crushed. You have the votes and you can carry it. We will not vote against your plan, but we cannot retain our self-respect or hope to continue to demand the respect of our race in this country by surrendering our rights, and we do not surrender such, one iota. With their present estimate of us and their purpose as expressed in their propositions in the Commission to reduce us to dummies and wards, (we affirm it as our conviction that we shall not be able to live in peace with them at present. It is patent to us that neither of us has come to that full growth of manhood in Christ where we are willing to recognize each other as full brothers in Christ and treat each other as such, for one of us is suspicious and the other is unjust. Our rating in Bradstreet or Dun is not attractive, but our rating in love and human character gives us a degree of inspiration. We are weak in numbers and power, but not in spirit and purpose. Concerning us, we may say: 'As unknown, yet well known; as dying, and behold, we live; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.'"

Doubtless these colored leaders in the Methodist Episcopal Church have many white brethren in their Church who agree with their views and who will join with them in their protest.

Perplexing Difficulties Evident.—Is it not evident that the Joint Commission has had, and does have, most perplexing issues with which to deal? Can such issues be settled by a wave of the hand or a stroke of the pen? Would it be wise or best to try to force a mechanical unification of organization in advance of a real unity of spirit? "Can two walk together except they be agreed?" (Amos 3:3).

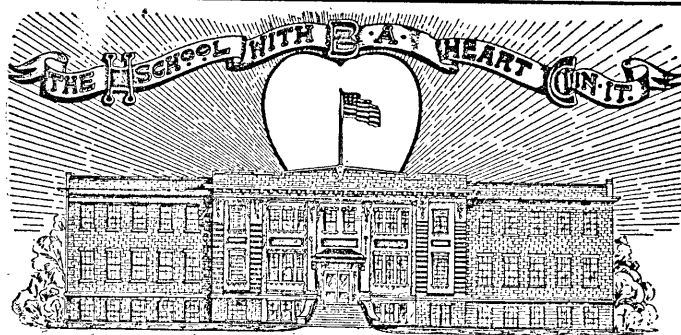
Is there not danger of creating an injurious irritation of the colored members of the Methodist Episcopal Church towards their Church, and

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by doing it much harm? May strife be engendered among our brethren that will do their much hurt?

Why not hurtful contentions be set the Church South also?

Why not American Methodism suffer all its branches through impasse for unification which purges a sentiment without facing fair difficulties in the case?

We have gone so far as to say of a final agreement is not reached the meeting in St. Louis, American Methodism will be discredited the Joint Commission suffer reproach. Is such an utterance? Can such an extreme utterance serve any good end?

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have been reached on the most vital and perplexing issues. Why should any one demand that a plan be finally and fully agreed upon at the meeting in St. Louis, or the Commission stand discredited and disgraced?

The Commission did not create the difficulties with which it has to deal, nor can the ignoring of these difficulties, nor any effort to remove them by high pressure methods, serve well the cause of unification, nor promote the welfare of American Methodism, nor advance the Kingdom of God in the world.

A Departure from the Original Plan.—Perhaps calm consideration has not prevailed sufficiently with reference to this matter in the past. The original plan of "unification by reorganization" was framed by a Joint Commission in May, 1911, but it was not given general publicity, it having been agreed that the Commissioners from each Church would first submit it to their respective General Conferences. The General Conference of the Church North was the first to meet after the plan was framed, but at its session in May, 1912, for some reason the plan of "unification by reorganization" was not considered at all.

The General Conference of the Church South, which met in 1914 at Oklahoma City, late in the session (two days before adjournment) adopted the plan with an amendment; but this action was taken without debate or full discussion.

The General Conference of the Church North, at its session in Saratoga, May, 1916, approved in general

terms the plan, but acted also without debate.

Pursuant to these actions of the two General Conferences the Joint Commission was appointed with instructions "to elaborate and perfect" the original plan in accordance with its "basic principles." So eager has been the Commission to find some plan acceptable to all parties that it has departed far from the original plan which it was set to "elaborate and perfect," in framing the tentative plan which has been set forth recently in the published statements of the secretaries. Nevertheless, after all its efforts, the results thus far achieved are manifestly unacceptable to very many good people in both Churches.

In view of all these facts, judicious people will perceive the difficulties of the case, and will counsel that we make haste slowly. There has been quite enough of action without discussion. Haste and high pressure may easily make more division than unity.

Our General Conference in 1914 said "unification by reorganization" was to be regarded as "feasible and desirable," and one does not dissent from this judgment when he insists that unity in harmony within both these great Churches is even more desirable than their "unification by reorganization." Peace and harmony in one's own household is more important than the formation of the best possible partnership with one's neighbor.

It was never more important than now that our people be unified and harmonious.—W. A. Candler,

"MORE INTENSIVE WORK IS NEEDED."

It has been thoroughly demonstrated that a small field well worked will produce larger crops and better crops than a large field poorly cared for. As an example, there is a boy in the hill country of Southwest Arkansas who produced 76 bushels of corn on one acre of the same field that it took six acres to produce 74 bushels as cultivated by his father.

It was not the land that made the difference, because it was soil of the same nature. It was not that the one was a boy and the other was a man, for men can do better than boys when they try as hard as boys. It was not all in the kind of seed planted, though that gave its contribution. God was not partial, for the same sunshine and rain nourished both crops alike.

The main differences were preparations of soil, the seed used, the work expended and the fertilizer that was added to the soil. The boy plowed deep until he broke up the subsoil. He went a little deeper than did his father. He enlivened soil that had never been touched by his father's plow. He analyzed the soil and added to it such stimulating fertilizers as would make it productive of the crop desired. He tested the seed himself, before he planted them in the field. He saw that the germs of life were strong. When the plants were up he let nothing interfere with systematic pains-taking cultivation. He kept the soil mellow and alive and plucked out every weed that showed its head. He took time to work his field intensive,

ly. His field was not too large for him to do it.

Christ would use just such a parable to teach us how to cultivate His fields.

Some Methodist preachers' fields are too large for intensive cultivation. It is a wonder that the crops are as good as they have been, considering the way we have had to scatter our forces. It looks reasonable, however, that the church might profit by intensive methods in spiritual fields as well as farmers do in their fields.

Indeed, there is a great need for laborers, but where are they to be found save in the field? Then the intensively produced are the best, and we find more of them that way.

The farmer does not hesitate to change the old method to build up the barren place before he plants the heavier crops on it. Sometimes though, when the Methodist Church has seen some cleared spots, clear because they are too poor to grow anything, we said what a splendid place to plant a church. We have these churches planted all over our Conferences, and plow them for an hour a month, or perhaps for a whole day when the month happens to have five Sundays.

Why can we not plant missions, Sunday schools and prayer meetings on these places till they are built up and can grow the heavier crops? We too often have our rows too close together, too many churches. Hay would do fine between the rows, but another row of corn does not do well at all.

Coming plainly to what we mean; many of our circuits are too large for the best spiritual as well as the best financial results.

Some of our older preachers who have traveled whole counties will say that our circuits are small now as compared with those of early days. The truth is that they are very much larger. For instance: by referring to last year's Journal we find one circuit that is not unusual, but taking it for example, we can see the truth of the statement above. The circuit under consideration has seven appointments with a membership of over six hundred. It embraces over half of a county and includes a town of more than two thousand people.

To give a fair estimate, the preacher has a combined population of about six thousand people scattered over a radius of nearly twenty-four miles. This is too much for intensive work even if it might fail to be as large work as some of our pioneers traveled.

It is springtime in Methodism and "everything is upward striving." Certainly somebody will put the hand to the plow and lay off some new lands, not looking back to the old stakes that our fathers used in staking off circuits, but looking across at the goals that God has set by existing conditions.

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tions.

Then the call comes for plowers of these fields. Men to use as good sense as the best farmer who works intensively every bit of his field. He can live better with these good, sensible, religious farmers than starved and pinched and crowded and vexed with his little town or suburban station. Why can we not have stations and half stations in the country? If by comparing resources we find the rural church has the advantage over these smaller stations, and we find our best men are produced in the country, then surely we are sensible enough to make the proper adjustments to make our labors count for the most.

Let the committee use sense and religion when they meet to consider boundaries.—Jesse Galloway.

FROM GALLOWAY COLLEGE.

The Board of Trustees held its annual meeting in the college parlors Tuesday, March 12. The present faculty was re-elected, with one exception. All would have been returned but for this one resignation. The enrollment for the year is 222 students, as compared with 228 last session. Seventeen students have withdrawn during the year, and now the boarding department has 166. There are 117 young women doing strictly college work.

During their session the Board of Trustees discussed some very important measures pertaining to the welfare of the institution. Because of the very rapid increase in prices of all food commodities, they fixed the price for board and laundry for the next year at \$230, and raised the price of tuition in the College department from \$50 to \$60. It has steadfastly been the purpose of the Board and the management to maintain an institution that will give proper care in every way to those committed to it. During times of such high prices this cannot be done at former low rates.

New Building.—At this session of the Board the following resolution was introduced by Dr. P. C. Fletcher and seconded by Rev. J. H. O'Bryant: "Be it resolved, that this Board grant that part of President Williams' report which asks for authority to contract for the erection of a brick and concrete, fire-proof dormitory at once, also for the remodeling of the present Administration Building to suit present needs; also for the removal of the power plant to a location to the south of the campus, and that a building committee be appointed to carry out the plans adopted."

This resolution was enthusiastically adopted without a dissenting vote, and the entire Board felt that the time was at hand when the Church must take care of the pressing needs of its woman's college. This building will cost about \$84,000. The order has finally come to "go forward," and there shall be no stopping until adequate plans are perfected for taking care of the education of our young womanhood. For the past two years the college has been unable to accommodate its splendid patronage, and the president challenges the Board of Trustees and Methodism in Arkansas to fill buildings on this campus with the best girls of our Southern families faster than these buildings can be erected. It is no longer a question of patronage at Galloway; it is a question now of the Church's taking adequate steps to meet the demands which are made upon us.

A new day has come into the world

for woman, and the leaders for the Church among its women must come largely from Christian institutions. The future efficiency and power of Galloway College will be limited only by the amount of enthusiastic support it receives from the Methodist ministry of the State and by the generosity of these ministers joined with the laymen. To them Galloway must always look for adequate financial help and constructive sympathy.—J. M. Williams.

GERMANY IS MAKING MEAT IN HER BREWERIES.

According to the Brewers' Journal for February 1st, Germany is turning its breweries into meat-packing plants. This is a sad commentary upon the common sense of the American people who still tolerate these food destruction factories, instead of converting them to serve the conservation program.

The Brewers' Journal says:

"Whatever little news the autocratic governments of Germany and Austria reluctantly permit to be published in regard to the pitiable economic conditions of the inhabitants of their respective countries certainly does not show any improvement of the German and Austrian brewing industry. The outlook is decidedly gloomy. Of the thousands of small breweries which have been closed, many will never be opened, as their business has been totally destroyed. Others will be used for manufacturing anything but beer. Of late the government has commandeered a number of breweries and converted them into meat packing plants and other facilities urgently required for the production of food for the starving population and the needs of the army."

WHY THE SUNDAY SCHOOL SHOULD STAY FOR CHURCH.

First. The Sunday School is a preliminary service for the regular preaching service, a preparation to properly hear and enjoy preaching. It serves the place somewhat of the prayer service just preceding a revival service. The Sunday School is a part of the church, indeed a very large part, and should not be separated from the regular service of the church. The Sunday school pupils who leave the church before the morning preaching service, break the morning worship, leaving the work incomplete. Those who thus leave the church not only are themselves losers, but hinder the accomplishment of what is intended that the Sunday School and the morning service together should accomplish. The two services should be regarded and understood as two branches of one and the same work.

Second. The Sunday School pupil who leaves before the regular morning service, fails to gain the scriptural knowledge that he could otherwise gain. Teachers in many instances open up some part of a scriptural truth that the morning sermon will deepen and carry out in the minds of the pupil. The teacher may look at the scripture from one angle and the preacher from another, hence the pupil who remains for the morning service has a double advantage and a two-fold opportunity to understand.

Third. Staying for the morning service holds the larger boy or girl in the Sunday School. Two great problems for the Sunday School to solve, are, first, to hold the larger boys and girls in the Sunday School, and, second, to bring the Sunday School boys and girls into the Church. The boy

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Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage daily into the face, neck, arms and hands. It is marvelous to smooth rough, red hands.

who stays for preaching seldom drops out of the Sunday School, and the one who attends both services regularly almost sure to come into the church. We must look in a large measure to the Sunday School to feed the church. Fourth. The Sunday School work should lead to the preaching of the Gospel as the real power and influence that save the soul. Romans 1-16, "The Gospel is the power of God unto salvation to every one that believeth. All true church work points to this one great end, the salvation of the people, and that lies chiefly in the Gospel of Jesus Christ. One of the problems of the Sunday School teacher of today, is, how to be able to help her class for the morning service." J. G. Parker.

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WHY I TAKE THE ARKANSAS METHODIST.

1. Because it has a Sunday School, Epworth League and Woman's Missionary Society Department that keeps me informed of the work of all these organizations.
2. Because it encourages me to read of the progress of the Church, both local and connectional.
3. Because I have children who enjoy the "Children's Page."
4. Because I am interested in Christian education and the work of our colleges is prominent in the METHODIST.
5. Because I love world missions.
6. Because it rings clear on temperance.
7. Because I find food for my soul in its columns.
8. Because it is a roster of church news.
9. Because I want my home guarded against the many "isms" that are being urged today.
10. Because I have promised to support the institutions of the Church.—Heber Springs Methodist Messenger.

THE CHILD AND THE CHURCH.

At Mussel Shoals, in my native State of Alabama, the United States government has undertaken to harness and utilize the undeveloped resources of the Tennessee River. The colossal enterprise will involve the expenditure of more than \$50,000,000, and it is estimated that 660,000 horsepower will be generated.

This parable of power impressed me forcibly while reading "Stop the Leak," from the pen of Dr. L. E. Todd of St. Louis. The sub-title of this little volume is "Conserve the Child Church Member." The gifted author urges a children's church for the child member, and his book bristles with facts and suggestions well worth the serious consideration of every thoughtful pastor. Thousands of children are received into the church annually, while in many instances they are left without the specific training and instruction essential to Christian maturity. On becoming adults they lose interest and concern for religious matters, and forsaking the altars of the church, drift into hopeless indifference. "This truth," says Dr. Todd, "is making its appeal to thinking men with such logic and force as to inspire in them an attempt to 'Stop the Leak.'"

This book is not the product of a rash enthusiast; it is the sober reasoning of a busy pastor who has read

THE CAUSE OF GREY HAIR.

Hair grows grey by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong drak green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually grey. Begin now and prevent the appearance of age by using a natural hair oil, "La Creoloe." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you send \$1.00 to the Van Fleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

gratifying success in child training, and is competent to speak on the subject. "It does not plead a theory, it records a fact. The atmosphere of its pages is that of engagement, the vision harnessed to the task. The author has not hastily recorded his convictions. During three years he put them to the test."

Dr. Todd contends that the children should worship at a time and place different from those of the adult congregation. Much depends on the qualifications of the leader, who may be the pastor, the assistant pastor, the man without a job, or possibly a woman. In the author's judgment Sunday at 2 p. m. is the most suitable time for holding the meetings. The older boys should be selected as officers, and carefully instructed as to what work each is expected to do. The Junior officer should be substantially the same as that of the adult congregation. There should be a girls' society and a boys' club, properly organized and equipped. A list of suggested activities for the boy is given under four heads, namely: Physical, Social, Mental, and Spiritual, and in each of these classes are several subdivisions. The list represents the wisdom and experience of many expert workers with boys.

In the ninth chapter is a moving picture of the Children's Church in action; that is, the picture is so vivid and realistic that it should move and stimulate the most indifferent pastor to pay more attention to the lambs of his flock. Dr. Todd gives his readers samples of the written work done by the members of his Children's Church. These messages and prayers would do credit to people of much riper years. Space is given for the estimate of parents, one of whom reports that in the Children's Church they have been taught a clear conception of what the church proposes to do in the world, and the methods used for doing it; an attitude of reverence toward the house of God; an understanding of the doctrine and polity of the church to which they belong; a vision of the world's need of Christ, and their obligation to supply that need; an inspiration to grow in knowledge and usefulness and thus become efficient in the general work of the church. This book is the outgrowth of the author's successful work in his own church, and is a faithful record of what has actually been accomplished.—Theodore Copeland.

THE SECOND COMING.

I think the New Testament clearly teaches that Christ will return again in bodily form. I do not think the New Testament reveals when this will be. I do not think it is a correct view of the New Testament teaching to assert that the second coming of Christ is to be purely and exclusively spiritual. He comes, of course, in many ways in the events of history, in great crises. I do not question the reality of his coming in these forms; but it is to my mind abundantly clear that the New Testament declares in many places that Christ will again return to earth—the same Jesus who ascended from the earth. In fact, the expectation of his personal return is to my mind an essential part of Christianity as a historical religion. The first coming calls for the second. The expectation of the second coming is an essential element in the rounded faith of the believer. I have no sympathy with efforts to make out programs and to determine the day of his return. He may come at any time;

he may not come for ten thousand years.—Edgar T. Mullins, President Southern Baptist Theological Seminary.

SHOULD THE UNITED STATES BE OUTCLASSED BY GERMANY ON PROHIBITION.

The liquor advocates have continuously held up Germany as a great beer-drinking country and a land of efficient fighters.

It has been difficult to secure accurate figures from Germany concerning the amount of liquor they are making. At last the cat is out of the bag. The Brewers' Journal of New York has issued a supplement showing the amount of beer brewed in the year 1916-17 by the different nations. Here are the facts. They are taken from Tovey's Official Brewers' and Maltsters' Directory of North and South America for 1918. It is used as a supplement to Brewers' Journal:

World's Production of Beer For the Year 1916-1917.

	American Barrels
United States	60,817,379
Great Britain	36,942,620
France	11,000,000
Germany	7,700,000
Belgium	4,000,000
Austria-Hungary	2,360,000
Sweden	2,000,000
Australia	1,600,000
Switzerland	1,500,000
Netherlands	1,400,000
Denmark	1,200,000
Argentine Republic	1,150,000
Canada	1,127,400
Russia	1,000,000

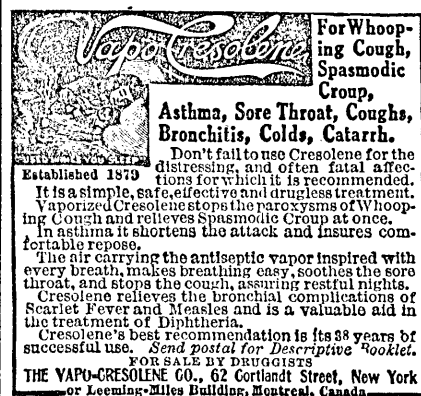
The above table will show that Germany last year made only one gallon of beer for every eight made in the United States. When Germany prohibits beer to save food, fuel and man-power, the United States ought to be ashamed if we cannot do as well.—W. B. Wheeler.

THE GENERAL CONFERENCE.

Our General Conference, which will begin its work in Atlanta on May 2, promises to be the most memorable General Conference and fraught with more far-reaching consequences to the Church than any other General Conference since 1844.

This may seem to our readers as strong language that will need more proof than the bare statement implies. We shall state several facts in justification of our assertion. The report of the Commission on Unification will be before it and the action it takes upon this great question may determine whether Methodism will become a great Church with 8,000,000 communicants and many millions of adherents, a tremendous force for morality and righteousness, whether negotiations will continue between the two Episcopal Methodisms with the hope of more or less success, or whether the two bodies will each go its separate way as in the past. No more momentous subject has ever been before a General Conference of our Church, and its wise disposition will require wisdom, grace and a large measure of brotherly love.

A legislative program will be presented by the laity of our Church who are firmly convinced that there should be some marked changes in our laws, making the government of the Church more democratic. It is a mistake to assume that these changes are desired only by the one hundred and eighty-odd men who signed the initial appeal that was published some months ago. There are many hun-



Vapo-Cresolene
For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.
Don't fail to use Vapo-Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vapo-Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Vapo-Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Vapo-Cresolene's best recommendation is its 38 years of successful use. Send postal for Descriptive Booklet.
FOR SALE BY DRUGGISTS
THE VAPU-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

dreds of other intelligent godly laymen of unimpeachable loyalty who are behind this movement. It behooves our leaders not to underestimate their strength or the value of their suggestions, each one of which should be considered upon its individual merits. We cannot but believe that these men are genuinely and heartily interested in the largest welfare of the Church. Other matters of no little importance demand the attention of this General Conference which with those we have mentioned will make it a memorable one in the history of the Church.—Baltimore Southern Methodist.

MISSOURI LETTER.

Somewhere in Missouri since this movement for revision began, a preacher who is serving a mission invited into one of his churches an evangelist of the Pentecostal or Nazarene Church, who stirred things up in no small measure. Realizing that serious friction had been produced, the pastor called together a committee of twelve men and asked them to vote on the question of permitting the evangelist to go on "unmuzzled." Ten voted to leave the muzzle off and two declined to vote. That night the pastor submitted the same proposition to the congregation, which by a large majority voted to leave the evangelist "unmuzzled." But meanwhile a stew-

CALOMEL SELDOM SOLD HERE NOW

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

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

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

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

ard had reported the meeting to the presiding elder, who got busy over the wire and outvoted the select committee of twelve and the congregation.

Did this arbitrary action by an old and tough presiding elder produce a revolution in that church? Hardly. For at the quarterly conference, sixteen days later, eight official members from that church and another one near by appeared to ask for a change, saying they could not raise money for their pastor under existing conditions. The change was made and peace and harmony prevail. Had the "democracy" for which our reformers are clamoring been allowed to go on unchecked, that church would have been rent in pieces, but "autocracy" stepped in and saved the church and saved the preacher from inevitable disaster.

Our reformers are theorists. There is a great deal in the practical workings of Methodism which they did not consider when they launched this movement. This is evident from the fact that in their later deliverance they abandon the demand that a layman have a place in the Bishops' Cabinet, which was very prominent in their first declaration. But their narrowness is still evident when they insist that the membership of "each pastoral charge" elect a delegate to the Annual Conference. The city Methodists who devised this scheme seem blissfully ignorant of the fact that the great majority of our people are in circuits and would not care to go four or forty miles to vote for a delegate to the Annual Conference. In my district there are charges with membership so widely scattered that nothing less authoritative than Gabriel's trumpet could ever call them together on any occasion.

Democracy is the keynote to this movement. Efficiency has been the keynote in Methodism. The changes asked for would make the Church more democratic, but at the cost of efficiency in about the same ratio.

Our laymen make their demands from the standpoint of the laymen. What about the preachers? Under our present system laymen surrender the right to elect pastors and preachers the right to select charges. For the sake of efficiency this responsibility is placed on the Bishop, assisted by the presiding elders, who, after a year or more in the field, are supposed to know the charges and know the men.

If any change is made, both parties must be regarded. If the laymen are to help in selecting the preachers, the preachers must have the same right to have a part in selecting their charges. If our system is a failure, let us throw it away and adopt the Baptist plan of everybody for himself.

The reference to English history does not re-enforce their claims. For that history shows that when the Commons gained control of the purse the King lost the power to oppress. In Methodism the laymen hold the purse. No Bishop, presiding elder, or pastor can collect a dollar of his salary by law. We are dependent upon the free-will offerings of the people. Our laymen ought to think through their proposition and devise some practical plan to insure the preachers their salaries and make that a part of their proposed reform.—C. H. Briggs.

Teachers placed throughout the South and Southwest in Public, Private and Normal Schools, Colleges and Universities. Write at once for information. Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

"Doing nothing for others is the undoing of ourself. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good doing something for others."—Selected.

A GREAT MESSAGE TO THE WOMEN OF ARKANSAS.

If you failed to read Dr. A. C. Miller's editorial, "A Christian Duty," in last week's issue of the Arkansas Methodist (March 21) look it up and give it careful and prayerful attention.

Pass on this great message to the women of Arkansas that all may know the necessity for acting promptly in paying the poll tax and for voting wisely in the primaries.

"It is not for us to know the times or the seasons, but it is for us to know the opportunity and responsibility."

SOCIAL SERVICE.

Some one has said to lift a child from the mud-puddle into which it has fallen is responding to impulse but to fill the puddle for the protection of other children who may pass that way is Social Service.

For best service to mankind good impulses must be vitalized and energized by thought and forethought shot through with Christly sympathy and love. More and more do we realize this and that to save the whole man is enjoined upon the followers of Christ who fed the multitude, ministered to the needy and cast out devils.

A few years ago we heard Dean Shailer Matthews say it was next to impossible to find a publisher for any religious book which did not teach ministry to the body as well as the soul of man.

As members of the Woman's Missionary Society we are to work for the welfare of our neighbors, people of the community, the state, and the nation, and to extend our social service across the seas.

Besides our evangelical institutions at home and abroad we have hospitals for the alleviation of sufferings and schools for the education of children. We strive to minister to the physical, mental and spiritual needs of men and women wherever it is possible and at the same time to protect them from evil.

With woman suffrage a new form of social service has come to the women in many sections of the United States.

This is the case in Arkansas and we women now have an important part to perform in affairs of civic and state government.

With the ballot comes responsibility and no longer may we, mothers, wives, sisters and daughters, be heedless or merely interested spectators of political movements which are fraught with weal or woe to the children of the land.

It is tremendously important that our next Legislature ratify the National Prohibition Amendment, and the women must help elect good men

who will be certain to safeguard our family life and forever cast out the liquor traffic.

Very few of us lifted voice or pen to help gain political suffrage for women, but since it has come shall we fail to be loyal, patriotic Christian citizens?

Not only should every member of the Woman's Missionary Society pay her poll tax before April 10 and vote in the primaries on May 28, but should do her best to influence other women to meet this obligation to her country, all voting conscientiously and in the fear of God.

We are sadly ignorant in political matters and our best plan will be to discuss the issues with godly men and learn of them.

We do know it is not the personality, but the character and principles of a candidate that are of prime importance.

After years of unremitting labor and faithful fighting by our best men and women for prohibition the Arkansas Legislature lifted our people out of the mire of whiskey saloons.

We are thankful to stand on high ground and for the sake of our children and generations to come let every woman do her duty and help to keep it forever dry!

LITTLE ROCK CONFERENCE W. M. SOCIETY.

Our Easter Offering Is Growing.

Dear Friends:

So far no collections have been reported, but we know that individuals are contributing liberally to the Easter offering for the completion of our \$3,000 Hotchkiss Memorial Scholarship.

A dear and honored worker of Methodism in All Soul's Church at Scott's has set aside ten dollars for this fund and we are gladdened by her remembrance. In Little Rock First Church Auxiliary one member gives \$2, another \$3, five contribute \$5 each and another one sends \$10. Their timely gifts are all the more appreciated because First Church Auxiliary had paid in full the apportionment assigned it on this fund. It may be we shall hear from other friends there.

It is worth knowing that these nine women who responded so promptly, cheerfully and liberally are subscribers to the Arkansas Methodist.

May we not hope that many other readers of this Department will rally to this good cause and that the \$600 asked for may be raised at once?

To avoid misunderstanding, every contribution to this Easter offering should be plainly labeled when sent to our Conference Treasurer, Mrs. S. W. C. Smith, 134 Greenwood Avenue, Hot Springs, Ark.

With heartfelt thanks to those who have done so and to every one who may respond to our hurry call for assistance, Sincerely,

Mrs. W. H. Pemberton,
Little Rock Conference Corresponding Secretary.

NORTH ARKANSAS CONFERENCE. The Annual Meetings.

The stress of war times seems to put iron into the blood of every one.

It is easier to appreciate the best and aspire higher than the mediocre. This ought to be especially true in soul activities.

Our mothers taught us that "what's worth doing at all is worth doing well," and it seems to me this is most applicable to Annual Missionary Meetings. Our first thought might be that since much of our time, money and energy is needed elsewhere, it is not expedient to hold a Conference gathering. But a second thought follows that God's cause is too apt to be neglected at this time of all times when it needs most attention.

Leaders throughout the religious world are urging us to push the work of the church as never before. Since change and confusion seem abroad we must the more hold fast to the eternal.

If the Annual Meetings then are most needed now, does it not behoove us to pray down Jehovah's power so that we who attend may sit in the very presence of the Father and from Him get our plans for the new year?

Let us all join in prayer for the Little Rock Conference this week at Prescott and ask their intercession for the North Arkansas, which meets in Conway, April 22-26. Can we not put above whatever business which we feel must have special attention at these meetings, the desire to empty ourselves that God may send His power through us?

May it not be true that each one sitting in the services is that much added power from the Lord?—Mrs. F. M. Tolleson.

DR. COOK FOR NOON BIBLE HOURS NORTH ARKANSAS CONFERENCE.

Dr. Cook has made a special effort to be with us at our Annual Meeting—first having said he positively could not come in April.

He has finally arranged to be present.

SAGE TEA DARKENS HAIR TO ANY SHADE

Don't Stay Gray! Here's a Simple Recipe That Anybody Can Apply With a Hair Brush.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is messy and out-of-date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

ent. His general subject will be "The Investment of a Life." Each day he will use a division of this subject, viz.: "The Lure of the Large," "The Pull of Present Problems," and "New Questions and New Calls."

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY. Shall We Lose Our Summer School For Missions?

We have watched with anxiety the great struggle that Henderson-Brown College is making for its life. How fearfully its loss would affect Christian education in Arkansas, and it comes still closer home to us as missionary workers. Last year we established at Henderson-Brown in our Y. P. M. S. Summer Conference a permanent mission training school for our Methodist girls—a center where, each summer, young women of our church would meet for inspiration and instruction concerning world evangelization. Seventy-five of our girls from over the state came together for a week of study and prayer at this first conference. Many more would gather there this year and in years to come and it would, doubtless, prove an assembly place of power in the great world enterprise of missionary endeavor. Are we to lose this glorious beginning in Young Peoples' Missionary progress because our own church members refuse to come to the rescue of a great school—their own school? Surely not! Our Summer Conference for this year will convene the last week in June. Let us pray and give that when we come together we may not come grieving at the loss of our missionary center, but rejoicing in the progress of a great institution. Missionary workers! Henderson-Brown has been a friend to you! Will you be a friend to Henderson-Brown?—Mrs. C. F. Elza, First Vice President, Conference Society.

NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Report of Conference Superintendent of Supplies For 1917.

The supply work of this year more than doubled that reported last year. There were several boxes to the Orphan's Home included in last year's report which should have been left out as we are not allowed to report them to our Council Superintendent of Supplies.

The following auxiliaries have sent boxes valued as follows:

Morrilton, one	\$ 8.00
Clarksville, one	25.00
Bentonville, one	5.75
Conway, four	165.50
Dardanelle, two	35.00
Batesville, one	19.35
Siloam Springs, one	18.40
Rogers, one	21.00
Fayetteville, one	17.00
Midland, one	2.50
Prairie Grove, two	15.00
Searcy Adult and Young Women, two	135.15

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it 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.

Greenwood, one	5.00
Paris, one	7.50
Helena, one	10.00
Fort Smith, three	19.00
Harrisburg, one	10.00
Forrest City, one	27.00
Van Buren, two	23.00
Paragould, one	12.50
Marianna, one	20.00
Jonesboro, one	29.70
Waldron, two	15.00
Value of boxes	\$646.35

Total number boxes, 33.

Paid To Scarritt Room Fund by Districts.

Booneville District	\$ 2.25
Fort Smith	7.50
Helena	11.00
Searcy	2.00
Jonesboro	19.00
Fayetteville	24.30
Batesville	3.39
Paragould	2.10
Miss Mary Fuller	5.00
Balance from 1916 fund	6.39

Total received \$82.84

Disbursements.

To Miss M. L. Gibson in Sept.	\$36.95
To Miss M. L. Gibson in Dec.	39.39

Total \$76.34

Balance on hand, \$6.50.

Mrs. J. H. Zellner,
Superintendent of Supplies of North Arkansas Conference.

THE YOUNG CHRISTIAN WORKER.

The Junior Missionary Societies of the Conference are doing their part to make successful the drive which the Young Christian Worker is making for an enlarged subscription list. We have long marveled how Miss Haskin could give our children such an excellent paper for so small a price and it seems we have been only too willing for her to do it without our help. The time has now come when we must do our part if the publication is to continue.

It is a mistake to think that because a child does not belong to the Junior Society he will not be interested in the paper. Any boy or girl will be delighted with its original stories and splendid pictures. In fact the Adult Society that finds itself unable to organize its children may well discharge a part of its duty by putting into the homes of the church this paper. Why should it not be distributed by our Sunday Schools? Any pastor will find it a help in creating missionary interest among his congregation.

So let us be loyal to this call as to the others that come from our church and make our Conference worthy of mention in this particular.

Mrs. Moffett Rhodes,
Vice President Little Rock Conference Woman's Missionary Society.

ADULT AUXILIARIES.

Program For April.

Fruits of the Years in Our Mountain Work.

Bible Lesson: "Christian Stewardship." (Voice.)

Hymn 350.

Prayer: That we may not only present our gifts of money, but consecrate ourselves as a thank offering.

Reports of Officers.

Reports of Committees.

General Business.

Leaflet: Mountain Work.

(a) Story of Beginnings.

(b) Industrial Work.

(c) Our Graduates—Where are They?

Talk: "Influence of Mountain

Sunday School Department

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SUNDAY SCHOOL LESSON FOR APRIL 7.

By T. O. Owen.

Subject: "Jesus Sets Men Free."
Golden Text: "If, therefore, the Son shall make you free, ye shall be free indeed."

Scripture Lesson: Mark 7:24-35.
Additional material, Matt. 15:21-28.

Time of the Lesson.—Jesus begins the last year of His earthly ministry. It is called "The Year of Opposition." It is late in the spring, A. D. 29.

Why and Where.—The previous year that had opened and progressed so hopefully for the greater part had, towards its close, developed real and insurmountable obstacles. He refused to become a "bread king," such as they would make Him, and his followers left Him in such large numbers that He asked the Twelve, "Will ye also go away?" Also at this time there was a distinct clash with the Jerusalem representatives, the Pharisees and Scribes, who brought to His attention that He was ignoring "the traditions of the elders." Jesus held them up in ridicule before the multitudes, in that they were blind guides, and corrupt in their lives. So the opposition of the religious leaders became more and more intense towards him, and He left the walks of the Jews. He says that His work was rapidly coming to a close, and that He must spend the time preparing the Apostles to take up the work when He must lay it down. "And from thence He arose and went away into the borders of Tyre and Sidon." These are the principal cities of Phoenicia. "Tyre is about 25 miles, in an air line, northwest from the Sea of Galilee, and

Schools in the Mountain Home."

Prayer: That the Holy Spirit may rule in all that is said and done at the Annual Meeting of the Council, that wisdom may be given to direct all plans, and that all discussions and deliberations may promote His own glory and advance the kingdom of Christ on earth.

Life is a trust, not a possession. We are stewards of money, not creators. Receiving a trust and rendering an account are inseparable. Responsibility and accountability are twin brothers.

Send reports to Conference officers.

SUBSCRIBE TODAY.

Every member of the Woman's Missionary Society would enjoy reading the Council Daily to be mailed from Nashville immediately after the Council meeting in Knoxville, Tenn. The six papers will be in one, price 25 cents. Subscribers must send names and money by April 1 to Miss Lena Freeman, 310 Broadway, Nashville, Tenn.

ANNUAL MEETINGS.

Little Rock Conference Woman's Missionary Society, Prescott, March 26-29.

Woman's Missionary Council, Knoxville, Tenn., April 3-11.

North Arkansas Conference Woman's Missionary Society, Conway, April 22-26.

Sidon about 25 miles farther north, both on the Mediterranean coast." "He entered into a house, and would have no man know it; and He could not be hid." Light was in the midst of darkness, and it had to penetrate the darkness.

The Syrophenician Woman. — A poor woman came imploring Him to cast out a devil from her daughter. Matthew calls her a Canaanitish woman. The two names are used interchangeably. She was a descendant of the Phoenicians of Syria. Following the records, the conduct of Jesus to this poor woman seems strange. Matthew gives the fuller account. At first he appeared not to hear her. She continued her plea. At this his disciples insisted on his sending her away. Still she called. Jesus told her that he was sent to the Jews, and not to her kind. Upon that, "she came and worshiped him, saying, Lord, help." He then classed her with the dogs, of course meaning the Gentiles. Undaunted, she called his attention to the fact that the dogs "eat the crumbs." Immediately he honored her plea and rewarded her faith by casting the devil out of her absent child. He commended her faith openly. "Oh, woman, great is thy faith!" Her faith in the Master was so great that she never once stopped to question, but hurried to her home fully expecting to find her child made whole, and she found as she believed.

Journey to Galilee.—He went from Tyre to Sidon, as Mark tells us. This was no doubt to get farther away from his accustomed walks in the effort to have quiet in order to teach the Apostles. There were two principal ways by which He might have reached the

Try Making Your Own Cough Remedy

You can save about \$2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

Get from any druggist 2½ ounces of Pinex (60 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and gives you a full pint of really better cough syrup than you could buy ready-made for \$2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

YOUNG AND BORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2. Round or Shape notes, 24 per hundred; samples, 5c each. 53 cents, words and music. No. 1 and 2 combined 27 per hundred, 10c a copy. E. A. K. BARNETT, Fort Wayne, Ind.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

Sea of Galilee. One was direct by way of Caesarea Philippi, and the other was east to Damascus, south to Canatha, and west to the sea. The latter was possibly the route traveled.

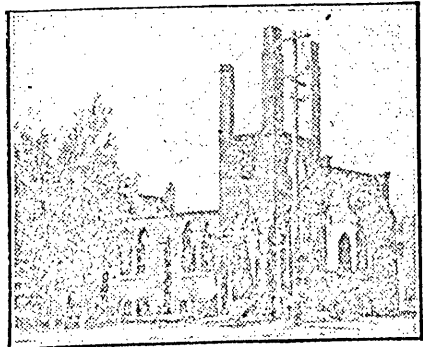
The Deaf and Partly Dumb Person.

—On his last visit to this section he had been asked by "the whole city" to leave their country. Now he is back, and what an ovation! Matthew says, "There came unto Him great multitudes." They needed him. It may be that the poor man out of whom Jesus cast a legion of devils, going everywhere telling of his wonderful cure, was responsible for these vast crowds coming now to Jesus for his healing, among them the unfortunate person Mark tells about. How different the faith of them that brought him to that of the woman for her daughter. "They beseech him to lay his hand upon him." "He took him aside from the multitude, privately." He had to get away from the unbelieving throng to do the work. He accommodated his act to the man to enable him to rise in his faith enough to be healed. Now he had to battle with unbelief! He placed his fingers in his ears, and, spitting, touched his tongue, "and looking up to heaven, sighed," or groaned. This is the only time this word is used in the Gospels. It expresses not only his deep sympathy for this man, but also for whole unbelieving multitudes. The strange thing is that he could do so many miracles in spite of their unbelief.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write W. F. Gray & Co., 857 Gray Bldg., Nashville, Tenn., for sample.

DESTROYED BY LIGHTNING SAVED BY INSURANCE.



That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—has since 1898 been impressing upon Church Officials everywhere the need of this protection. Insures against Fire, Lightning and Tornado. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write to HENRY P. MAGILL, Sec'y. & Mgr. 1509 Insurance Exchange, Chicago, Ill. Mrs. Alice Hargrave Barclay, Agent, M. E. Church, South, 214 Norton Building, Louisville, Ky.

EPWORTH LEAGUE DEPARTMENT

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LESSON FOR APRIL 7.

Christian Duty and Privilege: IV.
To Live Unto God in Every Relation
of Life. Eph. 6:1-9. Mark 5:19. (Consecration meeting.)

Daily Bible Readings.

Monday, April 1—The Tongue in Leash. Ps. 34:11-16.

Tuesday, April 2—Abraham, the Tither. Heb. 7:1-8.

Wednesday, April 3—New Use of Time. 1 Peter 4:1-9.

Thursday, April 4—Idle Pleasures. Amos 6:1-6.

Friday, April 5—Using Our Pens for Christ. Luke 1:1-4. 3 John 1:1-14.

Saturday, April 6—Our all for Christ. Phil 3:4-11.

Our tongues, our money, our time, our pleasures, our pens, our all for Christ.

Lesson Poster.

Many Leagues have found it best to advertise the devotional meetings by means of posters. This hint may be helpful to the committee that has this work in charge. There are those in each chapter who can draw with pencil, crayon or brush just a hint on cardboard or paper, to be tacked up at the postoffice or other prominent place. By doing this another Leaguer will be given a job and may develop latent talent. The artists of your town will be glad to assist you if they find that you are progressive.

The Fourth Lesson on Duty and Privilege.

The first lesson in this series was on prayer, the second on Bible reading, the third on winning others to Christ. This one comes as a kind of climax to the others; because prayer just now and then is of little value. Bible reading by spurts has only a temporary benefit; if winning others is to be a success, we must be about it in some form all the time. Christ wants us to love Him with all our hearts, all our souls, all our minds, and all our strength.

Hard to Live a Christian Only on Sunday.

The reason that it is so difficult to be regular at church, to attend prayer service, to pray when called on, to make a talk at League, to be at League on time, to get others to go to the League, is because we do not take the church and its various interests into our lives. We expect to attend to our religious affairs on Sunday. But the life that is suffused and completely lost in material things for six days cannot be efficient nor happy in its religious participations on the Sabbath. We have so much of the world in us that it predominates on Sunday, and it is hard to attend church regularly, to be on time at League, because we have a very limited interest there; any flimsy, insignificant thing keeps us away or puts us out of tune. We must learn to do everything that we do religiously. If we measure cloth, sell groceries, plow corn, keep house or go to school, we should do it all as religiously as offering a prayer at prayer meeting, and when we do the prayer will be easy and will ring true, and no auto rides will keep us away from League. We will be happy. We will grow. Life will sparkle with thrilling charms.

Our Poor Religious Methods Have Taught Us Many Curious Ideas.

We have come to believe that there is no such thing as pleasure under the auspices of Christianity. The only place to have fun is out in the world. To follow the same line of logic, one would say that the only way to be supremely happy is to get drunk. The dancing girl thinks that there is nothing else in the universe that could be as entertaining as a dance. She never tried anything in the line of religious entertainment. If she has attended some church function she held herself aloof, never put her enthusiasm and spirit into it. Many entertainments of the church and League are deplorable, because the whole crowd working at them is so infatuated with the world that they have not the inclination nor the energy to originate one new thought for Christ. But that does not prove the inability of the church to entertain not only as well, but better than the world. We fight shy of titling and say that it will not work out. It will not work because we will not let it work. We have not the faith to try it long enough, and honestly enough to test its merits. We follow our own standards and suffer in our little lives because of them. If the woman with the meal and oil had followed human standards rather than God's, there would have been no miracle that day, but a sad funeral instead the next week. Her meal and oil increased and life was made fresh and vigorous, and joy with luxuriance of youth came, because she obeyed God's law and gave first. "If we have any left we will help you" would have been the system with us. God says give, or rather pay me the first fruits of the field, first of the flock, etc. He then wants first of our time, service, money, thought, endeavors. Why should He not have it? He has given us all.

Many of us don't believe in advertising the church and its activities for fear that we will be unorthodox, or that it will cheapen religion. But we are not afraid to let any department of the church dwindle and die. We seem to think it pious to talk about the little interest manifested, and the poor showing made. What would be real piety is to bring victory and success out of these conditions by using every ability and resource we possess. Christ said, Go out and compel them to come in. He did not say sit around and whine because they do not come. The way to compel them to come in is to lead them. You can tame an animal easier than you can drive it. Criticising, complaining, finding fault, is driving, boasting, advertising, using your brain; praying is toiling.

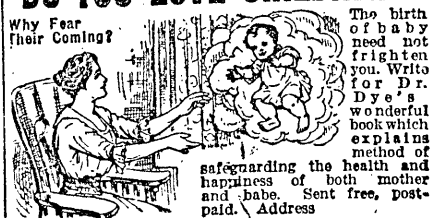
Quotations.

The cause of truth and righteousness is moving forward today because some of God's servants knew the use of money. Used for God, money brings a blessing to this suffering world.—Wishard.

Even a very small capital at the beginning may make one rich if well invested. If Christ is the head of the firm, the business will succeed.—Anon.

Our pleasures should make the soul

DO YOU LOVE CHILDREN?



Dr. J. H. DYE MEDICAL INSTITUTE,
A-2 Lincoln Bldg., Buffalo, N. Y.

bright and beautiful, as the face of Moses was transformed by the vision of God.—Pillington.

Cleopatra's asp was introduced in a basket of flowers; so are our sins often brought to us in the flower of our pleasures.—Spurgeon.

A classic finish is the rage of the times; but the grand deficiency is vital warmth, reality, power, inspiration.—Turnbull.

If you have no time to give to Christ, give some time by eliminating useless pleasures or your hours of gossip and loafing.—Mills.

Time wasted is existence; used, is life.—Young.

Illustrations.

Time spent in sharpening the ax is not lost to the woodman. Time given to study, to meditation, sharpens the mind, makes us efficient.

Every day is a clean leaf in the book of life, the hours being the ruled lines. What shall we write on these lines?

One may keep a lion's cub for a while, but the time will come when the cub will grow beyond one's power to control. So riches master us unless they are wholly consecrated to God.

Keep a pocketbook for God. Into it will go one-tenth of your weekly income; out of it will go gifts to meet the needs of God's kingdom.

The poisoned pen writes gossip, suggests harmful and wicked things. The Christian pen distills comfort, good will, gentleness.

Questions.

How can we serve God by writing to newspapers?

What blessings come to the generous giver?

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages, and for grown-ups.

ELECTRO-VIM

Keeps feet cool in summer, warm in winter, placed in bottom of shoe keeps feet at even temperature, cures rheumatism, poor circulation, cramps, sweaty and clammy feet, tired aching feet. Perfect comfort for the feet is assured by using ELECTRO-VIM. Electro-Vim restores the circulation in the legs and tones up the entire body, and keeps the feet comfortable by regulating the sweat glands. Made in all sizes for ladies and men; price \$1.00 a pair. Postpaid. HAYS SUPPLY CO., Dept. B., Bowie, Texas

A SPRING MEDICINE

That Will Make You Feel Better, Look Better, Eat and Sleep Better.

In view of the fact that disease is ever the same, a medicine like Hood's Sarsaparilla, which has been successful for more than forty years in combating disease and preserving health, is a safe one to rely upon.

Hood's Sarsaparilla is known everywhere as the standard blood purifier, tonic and vitalizer. Its record is one of remarkable results. It has given entire satisfaction in the treatment of scrofula, eczema, humors, catarrh, rheumatism, loss of appetite, that tired feeling and general debility, and is taken as effectively at one time of year as another.

There is nothing better as a prompt, general tonic for weak and run-down men, women and children and old people, invalids and convalescents. It is pleasant to take, aids digestion, and supplies the vital organs with the rich red blood essential to health.

How can we make our social life a power to save others?

How do pleasures sometimes enslave us?

Is it possible to pray while plowing? While working in the kitchen?

Can we be real good on Sunday without being good all the week?

Is it necessary to be as religious at work as at prayer meeting?

Efficient Members.

Efficiency is simply the art of asking the question, "Why?" and putting the answer into practice. Why is your League not more alive than it is? Ponder this; find an answer; stir up the minds of others to think of the problem and find the solution. Why are you not a better member than you are? There is a reason for every condition that exists. Find the reason. There is a remedy. Apply it and become efficient.

A Pastor's Constant Surprise.

The League that is living up to its opportunities is a constant surprise to the pastor. One way, by coming in a body to the mid-week prayer service and taking part. Another way, by bringing a bunch of the non-church goers to the Sunday service. Go get them in cars. By assisting him in collecting his Conference claims, by securing additional subscriptions to the church paper, by keeping the lawn about the church, by getting a special selection of music for the night service, by defending him against any criticism, by bringing a dozen or score men to Sunday

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you buy calomel
ask for



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Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

school, by visiting the sick for him, etc.

BROTHER HUGHES OF SHERIDAN AND A MEMBER OF THE LEAGUE BOARD GETS BUSY.

Brother Hughes is an enthusiastic Epworth Leaguer and a worthy member of the League Board of the Conference. He organized a League on the Sheridan Circuit at Oak Grove last Sunday. Brother Yearwood is the aggressive young people's pastor. We are expecting great things from this section.

REV. C. E. WHITTEN ORGANIZES AT BINGEN.

We organized an Epworth League with 18 members at Bingen on the first Sunday. Forney Shields, president; A. W. Hill, vice president; Maggie Willard, secretary; Paul Livingston, treasurer. The young people are enthusiastic and we are hopeful of great things.

HAMBURG HAS PICNIC.

By way of entertainment, our League gave a moonlight picnic on Friday evening, March 15. Although there was not much moonlight, a large fire supplied light enough for a fine time.

About twenty members attended. Old fashioned games were played and enjoyed as much by the honorary members and the president, Dr. Crume, as by the younger members. In fact, the president was the very life of things.

When the news of this one spreads sufficiently we shall have another and expect full attendance next time.—Respectfully, T. H. Pryor, Secretary.

LITTLE ROCK DISTRICT.

The Little Rock District has been doing some splendid work during the last few weeks. Several new Leagues have been organized, some reorganized and numbers of Leaguers have been visiting Leagues in various parts of the District.

About 20 young people from the Carlisle League went out to Hamilton, on the Tomberlin Circuit, March 10, and reorganized the League. This League was first organized last December, but on account of the bad weather had disbanded. After the reorganization under the direction of Mr. Frensemier, the efficient president of the Carlisle League, a charter was ordered and the prospects are for a good League at this place. The following officers were elected: President, Marian Gentry; vice president, Miss Lucille Tolliver; secretary and treasurer, Miss Gertrude Tolliver.

Forest Park, Little Rock, has also reorganized and has secured its charter from the Central Office at Nashville, Tenn. This church has a fine crowd of young people who are anxious to be of service to their pastor. The officers elected here were: President, Miss Lucy Stiles; secretary, Miss Genevieve Maust; treasurer, Leon Hughes; Era agent, Miss Clara Messenger. The president is making plans for some active work among the members.

On Sunday, March 10, a very promising League was organized at Douglasville, on the Bryant Circuit. There is a number of young people at this place who are very much interested in the League. A charter was immediately ordered. Brother T. D. Spruce is the wide-awake pastor on this circuit and plans to have a

CHILDREN'S DEPARTMENT.

HIS DECLAMATION.

When Tommy woke he wondered why he hailed the day with dread, For still, like fading fogs, his dreams confused his drowsy head. Then in a moment came the thought, "It's exhibition week!" It's bad when dentists lie in wait or when you make a call, But Tommy thought to speak a piece was much the worst of all. His heart seemed rising in his throat: his head swam round and round; He longed to run away to sea where schools are never found. But all in vain. About the clock swift ran the hurrying hands. And far too soon the hour arrived. Before the throng he stands.

His face is red, his forehead damp, his collar stiff and white. His legs they totter under him. He is a fearsome sight!

"At midnight in his guarded tent" (poor Tommy's voice is hoarse);

"The Turk lay dreaming of the hour"—you know the lines of course. He labored through the horrid task until the bitter end,

Then from the platform's giddy height our Tommy may descend.

The people wildly clapped their hands, and made a great to-do;

But Tommy hardly noticed them—he only thought, "I'm through!"

The sun was shining bright and clear, it seemed a lovely day;

League in every church on his charge. The officers of the League at Douglasville are: President, Miss Mildred Jones; vice president, Walter Martin; secretary, Miss Bessie Reves; treasurer, Henry Martin; Era agent, Miss Hazel Douglas.

On the same Sunday that the Leagues were organized at Hamilton and Douglasville a very fine League of 40 members was organized at Maumelle on the Maumelle Circuit. Rev. R. L. Glasgow is the pastor here. Mrs. Nothwang is the capable president of this League and we are sure that she is going to do some very efficient work among the young people of this community. They expect to send for their charter soon. This is the second League on the Maumelle Circuit, the other one being at Natural Steps with Miss Ruth Reves as president. Natural Steps has recently received its charter.

The Little Rock District expects to hold a District Institute in Little Rock April 26 and 27. Every League in the District is expected to send delegates.

Every charge in the Little Rock District has one or more chartered Leagues, making a total of 32 Leagues chartered, with seven without charters. We hope these seven will have their charters by April 1, the close of the "Big Drive."—Louie Audigier, District Secretary.

HONOR ROLL.

The following Leagues have paid their pledges recently and are hereby included in the Honor Roll:

Carlisle	\$10.00
Hamburg	35.00
Tillar	25.00
Wilmar	10.00
Gurdon	35.00
Hope	75.00
Rocky Mound	5.00

The principal was smiling in a most delightful way; And Tommy then decided that some day he would be An orator, like Webster, to make the people free— Or maybe might be president. You really cannot tell How great a man a boy can be who speaks a piece so well! —St. Nicholas.

THE MAGIC SPECTACLES.

Once upon a time there was a Girl who never had any Opportunities. Other girls had chances to travel, or to become wonderfully educated, or to do something heroic for their country, or to give away a great deal of money, or even to earn some—but she had none at all. She lived in a small town where the schools weren't particularly good; and she was too young to go abroad and nurse the soldiers; and her father hadn't much money to give her, for he was a poor country minister—and worst of all, how could she earn any? No, certainly if there was ever a girl who had no opportunities, she was the one!

She was sitting one day on a fallen tree by the roadside, weeping about this, when a little Old Woman came along. She was brown and wrinkled and bent; but her eyes were kindly and her smile was sweet and sympathetic, so when she stopped and asked what was the matter, the Girl told her all her troubles.

"Dear me, dear me," said the Old Woman then. "No Opportunities at all? That certainly is sad. Why I thought everybody had some. Are you sure you know them when you see them, my dear?"

The Girl was indignant at the mere suggestion of such an idea. "Why, of course I do!" she cried. "Anybody knows an Opportunity when she sees one. The trouble with me is that I never have any to see."

"Well," said the Old Woman, and she smiled very pleasantly as she spoke, "I have here a pair of spectacles that I think are perfectly wonderful for seeing Opportunities. Would

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murline Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murline Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Murline Eye Remedy Co., Chicago**

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

PAY Loan Accounts With Liberty Bonds

The Executive Committee of the Board of Church Extension has instructed me to say that Liberty Bonds will be accepted in payment on loan accounts. The order is made for the double purpose of aiding congregations in paying their debts, and to assist the Government in prosecuting the war for freedom.

W. F. McMURRY, Cor. Sec'y,
1115 Fourth Ave., Louisville, Ky.

you not be willing just to slip them on and try them out while we walk down the street together? I'm curious to see whether they are good for everybody, or whether it's just my imagination."

"Oh, certainly, if it would be any favor to you," said the Girl, politely, and she slipped the spectacles into place and off they started.

It wasn't three minutes before she was clutched the Old Woman's arm in great excitement.

"Oh, look!" she cried. "See that man over there! There's a perfectly fine Opportunity standing right beside him and he's looking over its head and doesn't see it at all. I must run and tell him."

But the Man smiled patronizingly as he shook the Girl's hand off his arm.

"My dear young lady," said he, "Opportunities are like angels. They come down from heaven and we know them by their wonderful shining wings. Don't distract my mind, please. I can't stop to look at you. I must keep my eyes turned upward." Even as he spoke, his own Opportunity slipped back into the ground, whence it had come.

"Men are so stupid," sighed the Girl, as she went on. "Now if that had been a girl, I know she would—Oh, look, there's Eva Martin. She's my friend who longs to be wonderfully educated, just as I do; and there's the Opportunity sitting right beside her. Oh, why should Eva have that grand chance when I have none?"

But suddenly the Golden Opportunity rose and began to move away. Forgetting her selfishness, the Girl sprang eagerly forward.

"Oh, quick, Eva!" she cried, "there's your Opportunity just going. Catch it quickly, do! It's your chance to have a wonderful education."

But Eva only smiled languidly. "Don't be excited about nothing, my dear," said she. "That's no Opportunity. That's the same old chance I've had all my life—to graduate at the school here, and read all of grandpa's great big library full of books, and perhaps take a correspondence course or so, and travel a little. You run along and catch it, if you think it's so wonderful."

"It isn't my Opportunity," said the Girl. "It's yours, you know. I"—

But before she had finished speaking a bright-eyed young foreign girl ran out of a side alley and grasped the vanishing Opportunity with both hands.

"Oh, joy! oh, joy!" cried she, in broken English. "At last my chance to get an education, it have come. A night school it ees to start. Daytimes I can work and nights I can study."

"Oh, is that all?" said the Girl, turning away in disappointment. "I thought it really amounted to something."

"It ees my beeg Opportunity," smiled the little foreigner, clasping it fondly as she turned away.

"Oh, of course for people like that"—began the girl; and then she caught sight of another friend, a girl who was seated on her own veranda steps, gazing sadly down the walk before her.

"Oh, if I were only rich!" she moaned. "Only rich people have a chance in this world. Oh, if I could only go

away from here, so that I could find an Opportunity to cultivate my talents! I could be famous, I know."

"But, look, May!" cried the girl, running up the walk. "You don't need money, or to go away. There's your Opportunity standing right there in front of you with a pen in its hand. It's a fine one."

"Oh, yes," answered May. "That's what they're always saying: 'Write about your home and the things you know about.' What I want to do is to describe big things and come to be famous. There's no Opportunity here; I must go away for that."

Just then May's brother came out of the house. "What's all this I hear?" he said. "Opportunities right here on our front lawn? Nonsense, May, don't you believe it. It's only rich people who have the Opportunities in this world."

"Oh, no, it isn't," cried the Girl, eagerly. "As I was coming up the street I saw at least half a dozen 'Opportunities for Poor Boys.' Come on with me and I'll show you."

May's brother laughed. "Well, if you see any more, you just head them this way," he said. "I'll sit right here and be ready to welcome them when they come."

"I will, too," laughed May. "Send the 'Opportunities for Poor Girls' to me."

"Oh, there aren't any for Poor Girls," said the Girl—"unless they have talents like you," and she went sadly away down the street.

By this time she had given up speaking to people about the things that she saw, but as she walked along she grew more and more disgusted at people's stupidity.

There was the Man, for instance, who was wandering up and down, looking for guideposts in the road to Success; and there in his own empty little shop Success was waiting for him.

Others would get near enough to an Opportunity to look her over, even to talk about her timidly behind her back; but they were never quite sure enough to seize her before she was gone.

So they walked through the whole town—the Girl and the brown, bent figure beside her—and half the time the Girl was exclaiming over the wonderful number of Opportunities that she saw, and the other half over the blindness of the people to whom they belonged.

"It's queer you haven't found one for yourself yet, you who can see," said her companion at last.

"Oh," said the Girl. "I've been looking all my life, you know. For others, there are plenty, but not for me."

"Have you looked everywhere?" asked the Old Woman, in a queer voice.

Suddenly the Girl turned, and for the first time since she had worn the magic spectacles she looked carefully at the figure beside her; and there, hidden under the old brown cloak of Every Day and the wrinkled mask of Homely Labor, she suddenly recognized the shining face and form of the most glorious Opportunity of all—the Opportunity to do a wonderful service for her country; and crowded beneath the cloak there were growing up Opportunities to travel, and to learn, and to earn money, and to give what is better than money.

Even as she recognized this and flung her arms about the smiling figure the other people came running up.

"What a greedy girl!" they cried. "She has taken for herself the only

Opportunity that there is anywhere about!"

The Girl only smiled as she held out the magic spectacles toward them. "The world is full of Opportunities," she said. "There are some for all of you; but you must learn to look under the cloak and the mask."—Winifred Arnold, in *The Christian Register*.

TAUSBAB'S FIRST NICKEL.

Tausbah is a dear little Navajo Indian girl, four years old, with the sunniest smile you have ever seen. She seems to love every one, and every one loves her. We call her "Dotty Dimple," although her real Navajo name means "Flat Nose." She came to the mission school last winter.

Her uncle came to see her last Sabbath morning, and when he was leaving he gave her five cents to spend for herself. As there are no stores here, the teachers try to have the children give them the money, so that they can buy what the children want when they go to the traders. This store is much like a country store, and about a mile away.

"Give the money to me, Tausbah," said Miss Dean, "and I'll get some apples for you when I go to the traders."

But Tausbah looked very serious and said, "Do-dah," which is the Navajo word for "No."

"I'll get you some candy, then," urged Miss Dean.

Holding the five cents still tighter, Tausbah shook her little head decidedly and again said, "Do-dah."

While she was being dressed for church she held the nickel tightly in her little fist. Every one wondered what she was going to do with it. In fact, what could a little Indian girl do with five cents when she would not spend it for candy or apples, which mean so much to Navajo boys and girls?

When she marched up to her seat in church, which is right in the front, she smiled proudly at the minister as she held up the five-cent piece for him to see it. As the collection plate was being passed in front of her, she again held it up to the minister, and then, to the surprise of all, she dropped the nickel on the plate. Her little brown face beamed with happiness, and she looked as if she felt that it was indeed "more blessed to give than to receive."

She had often seen the teachers put money on the collection plate when it was passed. Why shouldn't she? This was her first opportunity, as she had never before had any money of her own.

Truly, this little Indian girl has taught us all a lesson in giving.—Ex.

ORPHANAGE NOTES.

All good news to tell this time and nothing bad.

Addie stood her operation well, was up in a week and will go back to school Monday.

We had our first concert last night—had a parlor full of guests who said the children did well. Carrie got a fearful case of stage fright and forgot some of her guitar solo.

We had a pretty flag drill led by Elizabeth and Fannie, who forgot one pretty figure, but the guests did not know it.

The children were all dressed in white and because they did not have any white shoes or slippers we let them march in their stocking feet and pinned white paper rosettes on their toes; the result was fine.

Did I tell you about a bushel of

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles' Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

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pecans which were sent us by the children of Mr. Delony and Mr. Arnold of Foreman? Well, if ever you saw a delighted bunch of children it was when the top was taken off that box, but every one had to promise to eat them on the lawn.

Some one in Centerton, Ark., sent us a large box of fine home-dried apples and we have certainly enjoyed the pies our housekeeper makes. We wish we knew who sent the apples for we want to send a big vote of thanks.

Recently Mr. Poe, the shoe man,

"HOW TO TITHE AND WHY"—FREE.

We hereby offer to send postpaid, a little pamphlet with the above title, free, to all ministers, in sufficient quantities to supply one copy to every family represented in their church and congregations. The questions and answers of which it is made up are condensed extracts from the larger pamphlet, "What We Owe and How to Pay It."

Please mention this paper. Also do not fail to give your denomination.—The Layman Company, 143 N. Wabash Avenue, Chicago.

YOUR SCHOOL NEEDS

The State School Song

"MY OWN LOVED ARKANSAS"

25c a Dozen; \$1.25 per Hundred.

Arkansas Methodist, Little Rock, Ark.

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

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the wellknown tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CARBUNCLES

Boils, Felons are best treated by Carboll. This wonderful compound stops the pain, "softens" and "cleans" out the inflammation. Large 25c boxes at good drug stores. Write Spaulding-Neal Co., Nashville, Tenn. for sample and literature.

sent tickets to the picture show for all the children. Some were sick and the larger girls were busy so only about twenty went, but it was like seeing the sights in Wonder Land, for we do not have many such treats.

Mrs. Rude, a good lady who lives in Little Rock, has promised to charter a street car some time soon and take the children for a ride.

We had a visit last week from some Hot Springs friends who brought a big sack of candy—enough to have several pieces around, and now the children are wishing for "Aunt Gussie" to come again.

Almost every day some one calls to adopt a baby, but we have none—wish somebody would give us one; but as sure as we got one some folks, who ought to have children of their own, would come and get our baby by the time we learned to love it.

Our orchestra has been invited to play at a school concert. Now what do you think of that? Been playing just two months and now ready to show off before folks! Katherine and C. V. are now taking on the mandolin and think they are doing wonders because they know how to trill. They'll make good some day.

Otis sang a solo at our concert. He is just thick and timid, so we had to hold a stick of candy in front of him to get him to sing.

Do not get tired of our Orphanage Notes, but I am so full of it that I know I write too much. Good bye!—Ruth Carr.

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a Glass of Salts If Your Back
Hurts or Bladder Bothers You
—Drink More Water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the wheather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush out the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

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.

NEWS OF THE CHURCHES.

NOTICE.

The session of the Booneville District Conference for this year is moved from Paris to Booneville, date unchanged. This action is taken in view of the disaster that has come to our people at Paris in the loss of their church by fire. Inasmuch as Rev. E. S. Harris now becomes host to the conference, Rev. G. C. Johnson is appointed in his stead to preach the opening sermon, night of April 16. Sacrament of the Lord's supper will follow the sermon.—James A. Anderson, P. E.

LITTLE ROCK CONFERENCE WAR FUND.

Amount previously reported.....	\$1,204.80
March 18—Hamburg Station, S. C. Dean	45.00
March 19—Waldo, B. F. Scott	18.75
March 22—Benton Circuit, Jesse Galloway	21.60
March 22—Magnolia Circuit, L. T. Rogers	31.00
March 22—First Church, Pine Bluff, E. R. Steel.....	100.00
March 22, Holly Springs and Sardis, J. H. Glass.....	40.00
March 22, Pine Bluff District, by W. W. Taylor, Treasurer	200.00
Total	\$1,661.15

—James Thomas, Treasurer Board of Missions.

LITTLE ROCK CONFERENCE CHINA WAR EMERGENCY FUND.

Amount previously reported.....	\$728.25
Hazen Epworth League.....	7.25

Total

—James Thomas, Treasurer Board of Missions.

AMITY MISSION.

On the night of March 15 Brother J. A. Henderson, P. E., came to Pleasant Hill and preached for us, and on Saturday, March 16, preached again and held our second quarterly conference, with a very good attendance. The reports were in advance of what they were last year. We had a fine time, a good quarterly conference; our beloved presiding elder did some fine preaching for us, to the delight of all who heard him. Things are looking up some on Amity Mission. They did look gloomy for a while, but thank the good Lord, it looks better now. We are preparing for a good year with this people, and if I can get them to see the importance of church work at this time above any other time, it seems to me that these things will move right along. We had a very good collection on our War Chaplain fund Sunday. We keep our assessment up, but will get more, and then will send all in together. We hope to be able to send in our Arkansas Methodist assessment at the same time. Things are badly behind on this work, but we hope to be able to pull them up. With the help of the Lord we will do it.—W. A. House.

REVIVAL AT MAYFLOWER.

The revival that has been in progress at Mayflower for the last two weeks, under the direction of Rev. E. T. Miller, singer, and the writer, closed Sunday. Despite the rush of farm work, the meeting touched not only the town, but the country about for some distance. Some farmers attended the night services from five to six miles in the country. There

were about 45 conversions and reclamations. The meeting was moved at the close of the first week to a larger church. The crowds that attended there could not have been seated in the first building. We are praying that this may be the beginning of a new day in Mayflower.—E. T. Wayland, Conference Evangelist.

LEACHVILLE AND MANILA.

Church interest continues to grow in Leachville and Manila. A beautiful little church building was completed just about the first of the conference year, which is being filled at every service. Our Sunday school has grown so fast that at present our building, with its class rooms, is scarcely adequate for the Sunday schools when assembled. We have there one of the best Leagues in any new town in Northeast Arkansas. In fact, the church work is more than keeping pace with the progress of one of the fastest growing towns in this section of the State. People are daily moving to our town, and we are glad to find that some of the pick of the State are coming to the Methodist Church. Leachville has a future second to none in every respect.

Yesterday proved a landmark in the history of the church at Manila. It was announced that two patriotic services would be conducted, which resulted in bringing the largest crowd out that has been present during the year. The house was packed to the last degree, and many had to be turned away. A special program of patriotic songs was rendered, to the satisfaction of all. Miss Lynn of Leachville sang three solos, which were pronounced the best in years. We expect to begin work on a modern church building by April 1. All are anxious to get into the new home.—Norris Greer, Pastor.

SWIFTON AND ALICIA.

Our first quarterly conference, held March 16, showed the following: P. E.'s and P. C.'s salary raised to \$1,110 and paid monthly to date; three-fourths of annual assessments arranged for; \$42 collected on specials; four added to membership roll. The new, modern parsonage furnished complete; debt on church, \$244, paid; on parsonage, \$185, paid. Parsonage fenced and paid for. Arrangements made for a full power Delco lighting system for church, parsonage and street lights.

The parsonage visited and preacher and family received with a bountiful and liberal kitchen shower.

One Junior League organized and one Boy Scouts. Opportunities are many and great.—M. A. Fry.

A REVIVAL CAMPAIGN IN EARLE.

On Monday night, March 11, we began a campaign for righteousness and closed the following Sunday night. The town had been laid off into districts of from twenty to thirty homes, a local committee appointed, and a religious census taken. An effort had been made to have prayer meetings in every district the week before the campaign began. Rev. E. R. Steel of Pine Bluff came Tuesday and did the preaching till Saturday. To lead the local committees in the districts, a pastor from a neighboring charge came and worked with them. The following pastors were with us: E. R. Steel, B. C. Few of Harrisburg, J. W. Thomas of Marked Tree, John Score of Parkin, Guy Murphy of Marion, Ira Brumley of Blytheville, J. Q.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try It! Hair Gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice, heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

Schisler of Wilson, E. K. Sewell of Wynne, F. M. Tolleson of Jonesboro, and O. D. Langston of Crawfordsville, who led the singing.

We had preaching at 10 a. m. and 7:30 p. m. The workers' council was held at 6:30 p. m. In the afternoons one or more prayer meetings were held in each of the districts. The pastors and workers then filled in all the possible time in house-to-house canvassing and personal work. The object was to have every one in the town approached personally on the subject of their salvation. At least, nearly every one in the town who was not a Christian was asked to be one.

The pastors worked very hard, for each was made responsible for his district. The spirit was beautiful from the beginning, and the co-operation was almost perfect.

The time was too short, but the pastors could not remain longer. The crowds increased from the beginning and the interest grew. There were about fifty conversions and about as many joined the different churches. All churches co-operated with us. The meeting leaves the best feeling among us there ever was.

The incidental offerings paid the expense of the meeting, for the pastors received but little more than their expenses. We pronounce it a grand success.—J. J. Galloway.

MONTICELLO DISTRICT PREACHERS' MEETING.

The Monticello District Preachers' Meeting opened its first session Tuesday at Monticello. Rev. W. C. Davidson, presiding elder, led the devotional services, commenting upon a lesson from Timothy. The lesson was very appropriate, the comment timely, and exceedingly interesting. Our beloved elder began the session in a high key and kept it thus until the end. The

RENWAR RELIEVES RHEUMATISM.

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.

following were present: W. C. Davidson, T. P. Clark, Dr. M. B. Corrigan, Bede Pickering, S. R. Twitty, J. C. McElheney, L. M. Harp, W. B. English, C. M. Thompson, R. Spann, H. E. Vancamp, R. M. Holland.

"Team Work in the District" was discussed by Rev. T. P. Clark. He emphasized what might help the Lord's cause in the District by team work, and stated very emphatically that team work discovers leadership and conserves the same as well as develops such leadership for the Church of the future.

"The Conference Collections" was discussed by Dr. M. B. Corrigan, and some very strong points were made. He stated that in his work he was like the Irishman's pig that didn't root with much regularity, but got 'taters' just the same. Dr. Corrigan said, among many other things, that he put squarely before his people these great interests of the Church and demanded that attention be paid them.

Said he: "I ask large things, and usually get a response."

"The Importance of Early Collections" was discussed by Rev. H. E. Vancamp, who said: "Don't side-track the Conference collections or any of the benevolent collections for anything."

In the discussion of the question, "What Charges Propose to Pay These Claims in Full?" nearly every charge represented intended to pay in full this year.

"The Preacher in Prayer, in the Pas-

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot-bath. It relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Used by the American, British and French troops. Allen's Foot-Ease is a certain relief for sweating, callous, tired, aching feet. Sold everywhere, 25c. Always use it to break in new shoes. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

SALESMEN WANTED: Owing to conditions brought about by the war, we have a few well worked territories open and will be pleased to hear from interested persons. Applicant must be exempt from draft.

McCONNON & COMPANY
12 Liberty St. Winona, Minn.

THE BEST CATECHISM.

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

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Mrs. Jacob Kull et al., Plaintiff,
vs.
No. 22431.
Chas. Schmidt et al., Defendant.
The defendants, Carolina (Kull) Schmidt, Annie Kull, and the unknown heirs of Jacob Kull, Jr., are warned to appear in this court within thirty days and answer the complaint of the plaintiff, Mrs. Jacob Kull et al.
March 12, 1918.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Green, Kelley & Burney, Solicitors for Plaintiff.
A. C. Martin, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Mary Baker, Plaintiff,
vs.
No. 22361.
Elijah Baker, Defendant.
The defendant, Elijah Baker, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Mary Baker.
March 1, 1918.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Green, Kelley & Burney, Solicitor for Plaintiff.
A. C. Martin, Attorney ad Litem.

OBITUARY.

PARKE.—Mrs. Sarah J. Parke, relict of the late Captain Frank Parke, "fell on sleep" at her home in Fort Smith, Ark., January 25, 1918. Born on her father's farm near Cane Hill, Washington County, Ark., June 17, 1835, she was near eighty-three years of age. She was the daughter of John Ish and his wife, Cynthia (nee Edmiston). She was educated at Cane Hill, which at that early day was an educational center. Shortly after completing her course she and her sister, Adeline, began teaching in the Asbury Mission School, near Eufaula, Okla., then Indian Territory. There she met her future husband, then a merchant having a large and lucrative trade with the Indians. The acquaintance ripened into love and culminated in their marriage at her home, August 28, 1856. They immediately came to Fort Smith and began the making of a home, and here she resided until her death, her husband preceding her in 1902.

torate, and in the Pulpit" was interestingly discussed by Revs. Van Camp, Rogers, and Thompson. Each of these brethren gave very suggestive and valuable points covering every phase of the subject.

"The Arkansas Methodist" was discussed by the writer, and a lively discussion was provoked and every participant in the discussion agreed that we must make a big drive for the Methodist.

Rev. George Stevens gave a very brief but pointed discussion on the subject of "Revivalism." He went into the very heart of the matter and dealt in cold hard facts. Rev. W. C. Davidson followed with thoughts that ought to make us very serious. Brother Davidson appealed for a revival in every charge and throughout the District.

There were many good things in evidence during these discussions, and our dear Brother Davidson spent no time in discussing non-essentials, but went down into the very heart of every subject and led his brethren into the deep things of God and face to face with the great interests of the Church. He is loyal to every interest of the Church and faithful and devoted to his men and their work.

The following resolutions were presented and unanimously passed:

We, your committee, report as follows:

First. The Henderson-Brown campaign resulted in the raising of \$13,628, to which probably \$1,500 more will be added.

Second. As to the Arkansas Methodist, we were hindered in our February campaign, and recommend another campaign in May. We also recommend that the pastors secure from Dr. Millar a list of subscribers in order to secure renewals and make proper collections.

Third. We recommend the use of our "Little Hymnal" in all churches not using the Hymn Book. We also urge that the regular order of services be observed.

Fourth. We find that at least fifteen charges are on the list to pay the Conference collections in full. The following constitute the list: Collins, Wilmar, Monticello, Lacy, Warren Camps, Mt. Pleasant, Arkansas City, Dermott, Snyder, McGehee, Palestine, Warren, Crossett, Hamburg, and Tillar. We trust that other charges may be added to this list, and recommend such efforts as may lead to that end.—Committee, R. M. Holland, Secretary.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores

Mrs. Parke was possessed of marked executive ability. Highly educated, refined and gentle in manner, and deeply impressed with the conviction that there was no place in the world for idlers, she early set her hands to useful tasks. Early in life she was converted and joined the Methodist Church. Hers was not a perfunctory membership. She was an earnest working member, one who believed that the mission of the Church was to save souls. To her sin meant death, and Christ was the only Savior. The home where she died was established in 1873. Just across the street was Harrell Chapel, for many years the only Methodist Church in Fort Smith. This church was the religious home of this good woman and her husband. Their devotion to that home was more than beautiful. It was inspiring. Captain Parke was one of the stewards and superintendent of the Sunday school for years. Mrs. Parke was a teacher in the school, a member of all the societies engaged in church work, and both were regular attendants on all the services. Throughout the years—the lean years as well as the fat years—they gave liberally of their means for the support of the ministry and for every work undertaken by the congregation. Their home was always open to the preachers, and a warm welcome awaited the itinerant who came casually or by invitation. It was not only in devotion to her Church and its interests that Mrs. Parke was constant; her eyes were open and her ears attent to the needs of humanity. Her benevolence was as broad as her creed, and her creed, based upon the teachings of Christ, moved her to minister wherever there was need. Her life was full of good deeds, and what she did was done without ostentation or display. As one of her friends truthfully said, "In a quiet way she helped many to whom life had been unkind." As

long as she was physically able she was a regular participant in all the services and activities of her Church, and when she could no longer engage actively in the work, her interest did not flag. Those who visited her while she was shut in know that she was earnestly looking for and praying for the uplift of humanity and the salvation of souls. Just here we mention one notable deed, yet in the unfolding, but in God's providence it may yield an abundant harvest. Miss Rankin, one of our missionaries to China (long since gone to her reward), taught school at New Hope Seminary, in the Choctaw Nation, near Fort Smith. Mrs. Parke became acquainted with her, and their acquaintance ripened into a warm friendship, which continued until Miss Rankin's death. While Miss Rankin was in China, and after our church established a university at Soochow, she wrote to Mrs. Parke advising her that for a certain sum she could educate a Chinese boy in the university and could give him a new name. Mrs. Parke immediately sent the amount required and asked Miss Rankin to select the boy and name him Frank Parke. This was done and the Chinese boy was educated in a Methodist university. "What will the harvest be?"

Mrs. Parke was a devoted wife, a helpmate in deed and in truth to a devoted husband. She was a self-sacrificing mother, and her children, from their infancy to the end of her life, knew her unselfish devotion. By precept and example she set before them the highest ideals—teaching them that right living meant usefulness and service in the Master's cause. Mrs. Parke grew old gracefully, and though she knew for many months she was nearing the end, no shadows darkened her vision, no fears disturbed her repose. She knew in whom she had trusted and awaited the end with serene assurance, content to stay,

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases. A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

PRACTICAL DRAUGHON'S Business College

More BANKERS indorse DRAUGHON'S Colleges than indorse all other business colleges COMBINED. Shorthand, Progressive Bookkeeping, Practical Banking, etc. Day or Night. Positions Guaranteed. Call, phone, wire or write to-day for Special Offer. "The City of Good Positions." FORT SMITH, ARK.

A Memorial to Bishop A. W. Wilson

"Alpheus W. Wilson—A Prince in Israel"

By Rev. C. D. Harris, Editor Baltimore Southern Methodist

A beautiful volume of 224 pages, fully illustrated, published by the Board of Church Extension of the Methodist Episcopal Church, South, as a memorial to its last charter member.

Sent postpaid on receipt of \$1.00. Address,

W. F. McMurtry, Cor. Sec'y, 1115 Fourth Avenue, Louisville, Ky.

NOW RAISES 600 CHICKENS

After Being Relieved of Organic Trouble by Lydia E. Pinkham's Vegetable Compound.

Oregon, Ill.—“I took Lydia E. Pinkham's Vegetable Compound for an organic trouble which pulled me down until I could not put my foot to the floor and could scarcely do my work, and as I live on a small farm and raise six hundred chickens every year it made it very hard for me.



“I saw the Compound advertised in our paper, and tried it. It has restored my health so I can do all my work and I am so grateful that I am recommending it to my friends.”—Mrs. D. M. ALTERS, R. R. 4, Oregon, Ill.

Only women who have suffered the tortures of such troubles and have dragged along from day to day can realize the relief which this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, brought to Mrs. Alters.

Women everywhere in Mrs. Alters' condition should profit by her recommendation, and if there are any complications write Lydia E. Pinkham's Medicine Co., Lynn, Mass., for advice. The result of their 40 years experience is at your service.

ready to go, believing that when the summons came she would step from the door of her earthly home into the door of another, an eternal home, a mansion prepared for her in heaven. And so she entered the Valley unafraid and went to her “grave in a full age like as a shock of corn cometh in his season.” We thank God for such a life.—T. P. Winchester.

HUNTER.—Mrs. A. G. Hunter, wife of J. W. Hunter, was born February 5, 1839, and died at Umpire November 21, 1917. Sister Hunter had been a member of the M. E. Church, South, for about 60 years, being the daughter of Rev. L. D. Wakely an itinerant and local preacher of our church. So

this deceased sister was trained a Christian from a child. She was reconciled and willing to die. She had been sick a good while, but bore it all willingly. Sister Hunter is better off than we are who are left here in this sinful and troublesome world. She is at home with God and the angels forever more.—W. D. Ward, P. C.

FOGLE.—J. A. Fogle was born December 14, 1893, and died January 8, 1918. He was one of our young soldiers in Camp Pike. He joined the M. E. Church, South, at the age of seventeen. He was a good Christian young man and had many friends among the young people. He leaves a father, mother, two brothers and one sister, who are all sad over his departure. May they look forward to the day when all battles are over and victory is won, through our Lord, and they can see him again.—His Pastor, C. F. Messer.

HOW CAN THE CHURCHES AT HOME HELP TO PREPARE THE YOUNG MEN OF THE NEXT DRAFT FOR THE LIFE AND WORK OF THE TRAINING CAMP?

Enthusiasm.—Enthusiasm is a large part of the morale so vital to the work of successful soldiers. Young men should be led to adopt high ideals of service for the country and the world. The spirit of self-sacrifice should be made attractive. Idealism should be developed. Every young man should be brought to see the high and unselfish purposes which have led America into the war and be prepared to keep these ideals ever in the midst of his instruction as a soldier.

Instruction.—Definite help ought to be given:

1. As to the care of the body, hygiene, etc.
2. In the care of the mind and its development in preparation for military life. In American history. They should read sane articles on the war, military life, etc.
3. Spiritual life. They should be made to realize the importance of the right kind of daily habits, the reasonableness even in military camps of daily Bible reading and prayer, including a man's fearless kneeling down and saying his prayers in barracks each night. The carrying and using of the Bible ought to be made as normal as the wearing of a uniform and carrying of a rifle.

Warning.—The camp dangers should be presented to the young men in a clear, strong fashion. The life in camp is abnormal and the atmosphere is something different from anything they have breathed before. There is military authority to be reckoned with and adjustment to be secured. Young men ought to understand this before they go.

Inspiration.—Every young man has in him some measure of leadership, but in each community there are natural leaders who have not been adequately drawn out. They will be given rare opportunity in camp. Why not inspire young men with unselfish ambition to lead before they go to camp? Any young man who has led a Bible class or been successful in social or athletic activity, and has elements of leadership, ought to be quickened to use those natural gifts for a high, moral, patriotic and religious service to his fellows.

These four things might be provided in the following ways:

1. Regular instruction in young

men's Bible classes might touch upon these points.

Special addresses might be given by the pastors, army officers, doctors, business men or specialists, at church services, especially evening services, and at men's dinners, men's clubs, etc.

3. A course of six to ten lectures held on week nights might be given, embodying some of the points.

4. Special reading courses might be prepared and books circulated.

5. Right literature on the war should be gathered and distributed.

6. There might be organized in the church, or at least in the community, some form of club of drafted men for social fellowship, mutual help, etc.

“MANICURED CHRISTIANITY.”

The recent meeting of the Ohio Conference at Columbus made a profound impression on that city. The daily papers watched the proceedings closely and entered into the spirit that animated the members of the Conference. On the final day a short, appreciative editorial appeared on our itinerant system:

“The pride of the Methodist Church has been the itinerant system, by which the gospel is preached everywhere, in forbidden as well as attractive spots. Every preacher who gets to heaven will be specially honored if he has gone among the poor and lowly to carry the gospel. It is not much religion to preach to the rich and powerful, to the social altitudes or to a ‘manicured Christianity.’ There is no Christianity without the cross, and whoever tries to escape that belongs to the world. The greatest disaster to humanity comes to men when religion, like politics, asks the question, What is there in it for me? There is some fear that that question is invading the itinerant system. But we are sure this Conference is full of heroic souls, who will ‘take up the cross and follow me,’ and not society or mammon.”

These few lines send a probe into the very heart of the Christian ministry. “No Christianity without a cross” is true. Moreover, in an age like this, the ministry cannot exist and continue to make its appeal to men, if the one entering the ministry must do all the cross bearing. The laymen must keep this in mind if they expect to have for their churches a Protestant ministry of educated men of sane minds. If they demand that the ministry shall do all the cross bearing they will limit its quality and reduce it to a mendicant order. The average Protestant youth will not choose the ministry if he must become the servant and hireling of his more prosperous neighbor in business. His

Drinking of Water

(BY W. LUCAS, M. D.)

The general conclusions of the latest Medical Scientists proves that drinking plenty of pure water both between meals and with one's meals is beneficial to health. It has now been proven by means of the X-rays and actual tests upon many healthy young men that the drinking of large amounts of water with meals is often beneficial. Therefore if you want to keep healthy drink plenty of pure water (not ice water), both with your meals and between meals. If you ever suffer from backache, lumbago, rheumatism, or any of the symptoms of kidney trouble—such as deep colored urine, sediment in urine, getting out of bed at night frequently and other troublesome effects, take a little Anuric before meals. These Anuric tablets can be obtained at almost any drug store.

Why I Believe in Nuxated Iron

As a Tonic, Strength and Blood Builder

By E. Sauer, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nani, a prominent Clergyman, recommends it to all. Former Health Commissioner Wm. D. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor dept.) New York, and the Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

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 Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former members of the United States Senate and House of Representatives, and other prominent people, with such surprising results, and which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

preaching and service to and in behalf of the lowly cannot be done in any degree of self-respect if to him alone is passed the crucifixion of spirit for others. True, there is no ministry without a cross, but it is also fundamentally true, there is no Christianity without a cross.—Western Christian Advocate.

DO YOU KNOW THE GLORY OF SACRIFICE?

Happiness can be obtained in many ways in this world of ours, and one of the ways is through sacrifice. In a story called “Aunt Julia” in the January American Magazine, this passage occurs: “I thought you loved me so much that you wouldn't want me to go to Europe and get killed, and you be left alone, and all the Farringtons perish entirely,” replied the lad miserably. “I thought—I thought—you loved me, Grandmother.”

“Love you?” cried the old lady. “O dear Father!” She choked back the emotion that swayed her voice and

TO RESIST THE ATTACK—of the germs of Consumption, Scrofula, Grip, Malaria, and many other diseases—means fight or die for all of us. These germs are everywhere in the air we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.

What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on healthy flesh, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no “weak spot,” or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.

“The Common Sense Medical Adviser,” latest edition, in French cloth binding, will be sent free on receipt of four dimes or stamps to pay the cost of wrapping and mailing only. Address Dr. Pierce, Presct. Invalids' Hotel, Buffalo, N. Y.

THERE IS AN ENORMOUS DEMAND FOR STENOGRAPHERS

The Government is ever crying for Stenographers. But we can not even supply the demand in Little Rock. In January we received calls for 85; we were able to fill only 26 of those positions. Big money awaits stenographers. One may thus serve his country without having to fight. Uncle Sam needs your services.

We'll Prepare You for a High Salaried Position!

In a short time we'll teach you to be a stenographer or book-keeper. Thousands of positions open for men and women. Mail or personal instruction. Write for catalogue and information.

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George A. McLEAN President

Draughon's Practical
BUSINESS COLLEGE

Little Rock, Ark.

Shall a Christian College Die?

It was an awful tragedy when the great passenger steamer, the "Lusitania," with a large hole torn in her side by the deadly torpedo of the German submarine, went down, and carried to a watery grave its innocent victims, but this tragedy in the sight of Heaven pales into insignificance when compared to the dying of a great Christian College in the midst of God's people and their millions of wealth.

If Henderson-Brown College dies, it carries in its sweep the immortal destinies of generations yet unborn. Not only will it be a disgrace to the Methodist Church, but to all of Arkansas as well, if this school is not saved. Every lover of liberty, every lover of freedom, every lover of God, humanity, and permanent progress is deeply interested in the saving of this school.

It takes a big man, a godly man, to say—

"Here, Lord, I gladly give to Thee
For Thine, all Thou gavest me."

Arkansas has such men! The day of their opportunity is at hand. There are many men in the Little Rock Conference who could pay the whole \$75,000, and without great sacrifice. What a glorious heritage to leave to posterity, and to erect to your memory a "monument more enduring than brass, loftier than the regal structure of the pyramids," which will stand throughout the ages as a memorial to such a benefactor of humanity.

Who are the men who will respond to this last appeal? Only four days remain before court will convene and the destiny of Henderson-Brown College will be settled forever. In this time \$30,000 must be secured. Every subscription is conditioned on the whole amount being secured. We must secure the remaining \$30,000 by April 1 or lose the College and the \$80,000 already subscribed. Act now. Fill out the subscription form below and mail it to Henderson-Brown College, Arkadelphia, today.

CAMPAIGN LITTLE ROCK ANNUAL CONFERENCE TO SAVE A COLLEGE TO METHODISM

In consideration of the fact that Arkadelphia has pledged \$35,000 to pay the debt on Henderson-Brown College, and in consideration of other pledges, I promise to pay to the order of Henderson-Brown College the sum of.....DOLLARS,
payable as follows:

\$.....1918
\$.....1918
\$.....1918
\$.....1919

Signed.....

Postoffice Address.....

IMPORTANT—Give Address

Will You Do It?

made it a cracked and ridiculous thing. 'Oh, laddie, you'll never know how I've loved you, as I loved two other boys and a man, a brave man, once long ago. But I am not so selfish in that love that I can't see things that are worse than getting shot on a battlefield. It's come to me that folks wonder why I've kept strong and smiling under lots of other folks' troubles since, laddie. And I'll tell you now, because any other time it'd sounded like bragging. It's because I sacrificed so much, once in the dear dead past. And I know the glory of such a sacrifice, the glory of unselfishness, the strength that comes from being brave enough to give what I have given. I love you, laddie; I love you as I loved those men back in '61. But I'd rather lose you nobly, honorably, a strong brave man, obedient to our country that my other boys died to preserve, than to have you spared to me—a coward. I want you to be brave and strong. I want you to face your duty. If the Farrington line's got to end, laddie, I want it to end in a young man who chooses agony and death on a battlefield to running away in order to live and keep up the family with one little blotch of dishonor on it anywhere."

CHURCH PAPER VERSUS SON-IN-LAW.

The manager of a well-known mineral water business learned some time ago that his mother-in-law, living in a distant community, was a constant user of a competing mineral water, which competitive water had been very extensively advertised in religious publications. The manager protested to his mother-in-law that it was useless to buy that mineral water, since he had a mineral water just as good and would ship it to her free of charge. The mother-in-law thanked him for the offered courtesy, but told him that she could not give up the water which she was using. She had the greatest confidence in it, and especially because it was so well advertised in her church paper, and she preferred to pay the price for the water advertised in the church paper rather than use the free water which her son-in-law would furnish.

In this case the prestige of the church paper counted for more than money, and the publicity of the church paper was more convincing even than the argument of a relative.

There are innumerable cases of a similar character which illustrate the great prestige of the religious press in the homes of religious people. Indeed, the church paper is an essential element in all well regulated church homes, and is so regarded by a very large percentage of church people.—J. F. Jacobs.

ONE OF ITS PERILS.

In his admirable work, "A Study of Christianity As Organized," Dr. John A. Kern sets forth in an informing manner both the advantages and perils of a connectional form of Church government such as ours. Touching upon the dangers incident to it, Dr. Kern says: "Its connectional organization offers peculiar temptations to strong-willed men or clever ecclesiastical politicians, whose spirituality may be corrupted and whose usefulness more than impaired by the passion for prominence and power. 'Every cowl may dream of the tiara.' Under a congregational government the opportunity of ecclesiastical ambition, with its subtle self-delusions and fatal effects, is reduced to what would

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem. It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1539 Broadway, Brooklyn, N. Y., and you will receive personal attention.

seem to be its lowest dimensions, while under a strongly centralized and officered government it reaches its maximum."

The truthfulness of these words is sometimes impressively driven home upon one in a year immediately preceding the assembling of a General Conference. For instance, we heard not long since of a prominent minister whose eye is said to be on the episcopacy who had a rally of his friends in a certain city to see what could be done to promote his interests. But despite such occasional occurrences, we believe in our system of government and would not surrender it for any other. The proper correction in such cases is due publicity at the right time. As a rule, a man is not apt to be elevated to high office in Southern Methodism if it is known that he is a self-seeking aspirant.—N. O. Christian Advocate.

A NURSERY CLASS FOR YOUNG MOTHERS.

The Young Mothers' Nursery Class of The People's Home Journal will assist mothers in the care and feeding of their babies and give instruction in nursery hygiene by monthly letters to the mothers themselves. Every month the mother should send in a report-blank with necessary information about her baby and ask any questions she may wish on this blank. Her report is examined and filed and all questions answered, food formulas and diet lists sent and other helpful leaflets mailed. If you wish to join the Class and your baby is under seven months old, all you have to do is to write to Marianna Wheeler, The People's Home Journal, 76 Lafayette Street, New York City, for Blank No. 1, and enclose a three-cent stamped, addressed envelope for your reply.

SAFEGUARD YOURSELF

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

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