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, APRIL [illegible] 1918. NO. 17

IF MY PEOPLE, WHICH ARE CALLED BY MY NAME, SHALL HUMBLE THEMSELVES, AND PRAY, AND SEEK MY FACE, AND TURN FROM THEIR WICKED WAYS; THEN WILL I HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SIN, AND WILL HEAL THEIR LAND.—2 Chronicles 7:14.

METHODIST UNIFICATION.

Has the movement for Methodist Unification failed with the inability of the Joint Commission to agree on a complete plan to be submitted to our General Conference? By no means. The work done by the Joint Commission was a necessary preliminary. Without fully appreciating the real difficulties many had been thinking and saying that the problem was perfectly simple, and that the two great American Methodisms could come together as easily as the two branches of a river unite. They had forgotten that, even if feeling had subsided and sentiment should be ignored, there were various structural differences which had developed during the seventy-four years of separate existence. Unless one Church would consent to go bodily over to the other, a plan must be discovered which would involve mutual concessions. Naturally each Church was unwilling to be absorbed, and each had positive preferences on certain points and could not lightly surrender them. It became necessary definitely to discover these preferences and then compare them to determine which were essential to the finished structure. Then, too, it became evident that, in a thorough reorganization, certain features common to both Churches might profitably be eliminated, and certain other features possessed by neither might be introduced. Thus the process was not merely the reunion of two formerly similar bodies, but their reunion with such improvements as the experiences of both, and even of other Churches, might suggest.

It will at once be seen that this is a tremendous task, and as it was important to reach this objective in such a spirit and by such methods as would satisfy both conservatives and progressives, the Commissioners who have so nearly achieved this remarkable result deserve the profound respect and gratitude of both Churches. Instead of failing they have come much nearer success than men who had really looked through the problem in advance conceived to be possible. Without compromising fundamental principles, the Commissioners on both sides have made concessions which two years ago would have been regarded as wholly improbable.

We thoroughly appreciate the work of our Commissioners. While they perhaps went beyond that which was contemplated when our General Conference acted four years ago, and while it may be possible that our Church would not ratify even the plan which our own Commissioners had approved, still we do not believe that our Commissioners conceded anything that was vital, and, in matters of this kind, we think the party that yields the most really gains. To stand sullenly or to contend over trifles does not win the approval of thoughtful and reasonable people. If our Commissioners had contended for a reorganization which required the absolute elimination of the negro from the unified Church we would be open to the charge of race prejudice and discrimination; but their position, admitting negroes and peoples of foreign lands to limited membership in the General Conference and Judicial Council, meets that charge; while their contention for a plan which provides for the practical autonomy of different races and nationalities is a recognition of the right of each people ultimately to manage its own affairs and not to be in any sense under the dominion of other races. The position of our Commissioners was also a protest against the creation of a world ecclesiasticism which might ultimat[illegible] follow the example of Rome. We confidently [illegible]eve that, on sober second thought, the brethre[illegible] the other Methodism will congratulate them[illegible]es on escaping the possible peril of an ecumen[illegible] ecclesiasticism.

Now that the real difficulties have be[illegible] discovered and a definite plan for discussion has been presented, we believe that further study will suggest the necessary readjustments which are requisite for final and satisfactory unification.

We are glad that our own General Conference comes first, because we have such profound confidence in the spirit and sound judgment of the delegates that we expect a treatment of the subject which will be fair and fraternal and yet sufficiently positive and constructive to meet all reasonable demands for progress toward the desired consummation.

We understand that both Commissions recommend that negotiations continue, and, therefore, that Commissioners be appointed by our General Conference to confer with the Northern Commissioners during the two years before the Northern General Conference shall meet. We have such unlimited confidence in our own Commissioners that we would be pleased to have every one reappointed. Indeed, if any are reappointed, we trust that all will be. However, as new men might be able to bring new light, and as it is desirable that a large number have the advantage of first hand experience in approaching the subject, it might be best to appoint a wholly new body of Commissioners; and to call upon all who have definite suggestions to submit them to the Commission.

Then, too, because we might get many side lights, the smaller Methodist Churches should be cordially invited and urged to appoint Commissioners to sit with the Joint Commission. Thus, in the process of discovering a plan, all of the elements of American Methodism might be brought into fuller harmany of purpose.

There is no ground for discouragement, but many reasons for hope that a union far better than any of us had dared to expect will yet be consummated.

"WHAT SHALL IT PROFIT?"

During the last two centuries the world made more progress in material things than had been accomplished in all previous centuries. This may be attributed principally to the introduction of labor-saving inventions. By the use of levers and wheels, steam and electricity, a laborer's powers were multiplied so that he could raise more grain, weave more cloth, build bigger and better houses, and then send his products to the uttermost parts of the earth and receive in return the products of all nations and all climes. These processes increased profits, and profits stimulated activity, and activity promoted invention, and invention reaped large rewards.

For ages the average man was forced to live simply and frugally. He could not hope to enjoy luxuries nor to educate his children beyond his own experiences nor to rise above dreary drudgery. But the Eighteenth Century opened new doors and the Nineteenth Century gave to every industrious man in civilized Europe and America the products and the markets of the world. As has always been true, a few gifted men in each country organized and utilized the less gifted, and, while they vastly increased the opportunities for learning for the ordinary man, these organizers got great gain and tremendously raised the standard of spending. Laborers who in an earlier century would have scarcely earned a dollar now easily earned five dollars, but as the standard of living had been raised by the rich, the laborer on five dollars a day would not live as his ancestor had on a dollar. As one man saw another distance him in the race for wealth, he would grow envious and discontented. At the beginning of the Twentieth Century the belated peoples of China and India and Africa had as much as they had ever had, but the peoples of Europe and America, compared with these other peoples, were living in luxury, even the poorest enjoying material benefits that Croesus and Solomon in their glory had not known. Yet these prosperous peoples were not contented, but all were clamoring for more. They were not happy, but each was seeking some new sensation. They were spending a little more for education and a very little more to promote religion, than they had done in the days of their poverty. They were lavishing their increase upon their bodies, in many cases to the detriment of health, and were withholding from their souls.

Now the body is selfish. It cannot enjoy what another eats or wears. It appreciates only what is spent upon itself. Consequently the increase in wealth and the facilities for physical satisfaction, spent largely upon the body, was stimulating sordidness and selfishness. A man can not be accused of base selfishness when he seeks and demands the real necessities of life, but when he toils and spoils others so that he may gluttonize and wear soft raiment and dwell in pride, whether he be day laborer or millionaire, he is selfishly employed. When for the same purpose men organize, either as employers or employees, they may disguise their motives and deceive themselves by prating about their rights, but when they are seeking larger gains that they may spend upon luxuries their motives are not purified.

As the activities of advanced civilization become world-wide, the contests and rivalries become international, and each nation desires its "place in the sun." Armies and navies are built up and maintained so that each nation may be able to secure a larger share of the material things of life. The selfishness becomes national, and all the expensive enginery of advanced civilization is called into requisition to carry on the struggle. Mines and factories, fields and forests, earth and air and sea, steam, electricity, and explosives, all are commandeered to maintain commercial supremacy that men may eat more and drink more and wear more fine raiment and increase their capacity for sensual pleasures, and incidentally educate themselves so that they may earn more and fight more successfully.

Now God made this world for man and gave him the power to invent and to utilize, but God gave man a soul, and pie and cake and soft drinks and intoxicants cannot feed the soul; nor can silk and satin and purple and fine linen clothe the soul; nor can railroads and steamships and automobiles and airships carry souls. European and American humanity with its productive inventions had not room to bestow the fruits, and was building bigger barns, saying, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." And God said: "Thou fool, this night thy soul shall be required of thee." Humanity gaining the whole world of material things and losing its soul! God might justly have required the soul, but he is permitting the destruction of the barns and the fruits in order that humanity, purified and free from sordid things, may yet save its soul.

Is God opposed to civilization, to invention, to the production of much material fruit? No; but he can not approve of civilization that produces much fruit and then selfishly wastes this fruit upon the lusts of the flesh, the desires of the eye, and the pride of life. God wants unselfish service, and can prosper and continue to prosper the people who produce much fruit and use it for his glory in seeking to save the world. God wants men to have enough bread, but when they have that in abund-

(Continued on Page 3, Column 3.)

Arkansas Methodist

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DISTRICT CONFERENCES.

Paragould District, at Rector, May 1-2.
Prescott District, at Emmet, May 2.
Fort Smith Dist., at Midland Heights, June 5.
Arkadelphia District, at Carthage, June 27-30.
Texarkana Dist., at Lewisville, June 27-29.
Pine Bluff District, at Gillett, June 26-30.
Fayetteville Dist., at Lincoln, July 9.
Camden District, at Kingsland, July 9.

PERSONAL AND OTHER ITEMS.

There is no more abominable idol in the sight of God than the plan of salvation that man makes for himself.—Ex.

The administration building at Stamford (Texas) College was burned April 10. It was valued at $100,000 and was insured for $55,000.

Dr. J. A. Biggs, presiding elder of Texarkana District, wants a preacher for a six hundred dollar circuit. Write him, with references, at Texarkana, Ark.

Rev. T. O. Rorie of Des Arc writes that there is a good opportunity in his town for a Methodist photographer. If you are interested, write Brother Rorie.

The University of Chicago subscribed to the first Liberty Loan issue $100,000, to the second issue $200,000, and to the third (present) issue, a total of $400,000.

Rev. C. F. Hively reports that at Gardner Memorial, North Little Rock, a meeting of much promise is in progress with Revs. E. T. Wayland and E. T. Miller leading.

We blame the Jew for straining at the gnat and swallowing the camel, and then try to discharge our own obligations to God by buying ice cream and oyster soup.—Ex.

Rev. W. H. Evans, evangelist, of Dallas, Texas, who has just closed a successful meeting at Doniphan, Mo., will begin a meeting at Highland Church, this city, this week.

The British government has sent to this country to explain the war aims the celebrated Scotch preacher and scholar, Sir George Adam Smith, principal of Aberdeen University.

As the attorney general advises that women may pay poll taxes without the penalty up to July 1, we advise all good women who wish to vote in the primary elections to secure their poll tax receipts.

The Harvard freshmen have given evidence of their loyalty to the government in the national crisis. For the first time in many years beer was not included in the list of refreshments at the annual freshman smoker.—Ex.

Dr. John R. Mott is now in France taking cognizance of all phases of the many-sided Y. M. C. A. work there, in order better to correlate the different activities with one another and the home base. He will return early in June.—Ex.

Dr. Hancher of the Methodist Episcopal Church visited S. M. U. last week. Through this brilliant man his Church has raised $22,000,000 this year for education. Dr. Hancher says of S. M. U. just what everybody is saying—the best located school in America.—Texas Christian Advocate.

The War Commission of the Episcopal Church has raised to date $600,000 as a fund from which to draw for various forms of war work. The Church is equipping chaplains to send over-seas, as well as sending out other workers to bring comfort and help to the soldiers and sailors.—Ex.

Monday Dr. B. A. Few, presiding elder of Arkadelphia District, called. He is rejoicing over the fact that Central Church, Hot Springs, will almost certainly pay its debt of $27,000 and the wonderful success of the Henderson-Brown campaign. He expects to visit the General Conference.

Rev. D.H. Colquette, agent of the American Bible Society, who was injured last week in an automobile accident, after a week at home, is able to be out, but carries his arm in a sling. He will be with Chaplain Reves next Sunday morning at First Church, Batesville, and at night at Newport.

Rev. J. T. Wilcoxon, pastor of our First Church, North Little Rock, has just received notice of his appointment as army chaplain, and leaves for Spartanburg, S. C., to enter upon his duties. His people regret to give him up, but he is to be congratulated on his splendid opportunity for patriotic Christian service.

Rev. Jacob Ditzler, D. D., died at Herndon, Va., March 29, aged eighty-seven. For years he was recognized as one of the most remarkable linguists and debaters in America. It may be remembered that he preached a series of doctrinal sermons in our city several years ago when he was nearly eighty years old.

Friends of Bishop McCoy will regret to learn that he has found it necessary to go to Rochester, Minn., to consult with the famous surgeon, Dr. Will Mayo. An operation may be necessary. The prayers of the Church will be for the speedy restoration of this brilliant and consecrated servant of God.—Alabama Advocate.

Presiding Elder W. C. Watson of Pine Bluff District writes that Rev. G. M. Yearwood of Sheridan Circuit has broken down, and has been released from care of the charge, and Rev. J. P. Clegg has been appointed. Brother Yearwood had made a splendid start and was winning the hearts of his people. He has the sympathy of all his brethren.

Dropping in last Monday with some renewal money, Rev. J. P. Lowry, now pastor of Forest Park Church, reported progress and activity among his people. He wants the pastors to understand that he can accept a limited number of invitations for evangelistic meetings. Those desiring his services should address him at 708 East Seventh Street, Little Rock.

The Baltimore Conference delegates to the General Conference are: Clerical—F. J. Prettyman, H. H. Sherman, J. H. Wells, H. M. Canter, D. H. Kern; alternates, H. P. Hamill, C. D. Harris, E. L. Woolf, R. L. Fultz. Lay—L. W. Davis, M. L. Walton, C. W. Ray, E. C. Bare, F. B. Thomas; alternates, W. T. Griffith, L. J. Forman, T. T. Fishburne, A. E. Huddleston.

In Barnes Hospital, St. Louis, our Church has an investment in buildings, grounds, and endowment amounting to $2,073,249. During its first two years of operation 5,006 patients were cared for, fully one-fourth being free patients. Its expenditures last year were $54,634 more than receipts from patients, the deficit being taken care of by income from endowment.

Seventy-five women and girls are taking a special course in food conservation and substitution offered by the Department of Home Economics of the University of Arkansas. The work is being given under the direction of the Food Administration, and the object is to better prepare for effective work in food conservation the women who leave the University in June.

The storm which struck our State last week completely demolished our church at Keo. The pastor, Rev. T. O. Rorie, Jr., says that they will get $1,000 storm insurance on the building and $200 on contents. He hopes to build immediately a modern brick to cost three or four thousand dollars. The plucky people of that fine little town have the sympathy of their friends.

Sunday morning the editor preached at Winfield Memorial to a fine congregation. The Sunday school was visited. It is an inspiring body as it almost fills the auditorium at its closing exercise, and then one department remains in the basement and the primaries, one hundred strong, are in another building a block away. This is a tremendously active church, and with Rev. J. D. Hammons ,the live pastor, and Mr. C. E. Hayes, the up-to-date Sunday school superintendent, it is making constant progress. It needs a new, modern building, and must have it in the near future.

Returning Monday from Houston, Rev. B. E. Robertson called. He is hopeful of good results at Houston and the Mill Camp where he holds services. He is rejoicing over the improvement of the health of his wife, who is now with her mother near Gassville. Brother Robertson can give a part of his time to protracted meetings. Brethren who desire his aid may address him at Conway.

Verily, wealth is a trust to be used or a peril to be escaped. We shall save ourselves and the whole world by a Christian use of money or we shall damn ourselves and the whole world by an unrighteous love of it. These are the solemn alternatives and our new world program requires that these alternatives shall be authoritatively and sacredly taught the people.—Texas Christian Advocate.

Such is the nature of Christianity that a "reclining" church inevitably becomes a "declining" church. In the nature of things, we say, it is conquest or downfall. It is advance or retreat. It is gain or loss. It is life or death. It is either to go into all the world or relinquish that part of the world which already has been won. For the Church of God it is world conquest or downfall.—Texas Christian Advocate.

The Rev. Scott Lidgett, one of the leading scholars and ministers of the Wesleyan Church in Great Britain and one of the associate editors of the Contemporary Review, becomes the leader of the progressive party on the London County Council. The Christian World says of him that he is one of the busiest men of the age, and the amount of work he gets through in his unhastening, methodical way would shame an American hustler.—Ex.

Kansas is looking ahead and encouraging the planting of potatoes. The theory is that potatoes are so plentiful this season that people are beginning to turn their minds to other crops. This would be very unfortunate, indeed, as the growing of potatoes for next year would combine patriotism and profit. With respect to the potato, America can well learn from the food practices of Germany. In the last year before the war Germany produced almost 2,000,000,000 bushels of potatoes as compared with about 332,000,000 bushels for France.—Bulletin.

Memorials to the General Conference adopted by the Baltimore Conference at its recent session ask for the removal of the time limit, the election of stewards by the Church Conference, the districting of the bishops, and that better provision be made for the support of superannuates. The resolution declaring in favor of unification and which was adopted by a large majority said, in part: "We indorse the general plan of reorganization as suggested by the Joint Commission ,and trust that the final solution of the question may result in the accomplishment of the end that Methodism may be one in this country."

If the ministry, the bishops, the elders, pastors, and evangelists, along with the editors of our church papers, will now, with one accord, and great earnestness and zeal, call our people into this fulness of the blessing of the Gospel of Christ, to an entire consecration, and faith for a Divine cleansing, and Spirit filling, they will come by tens, and by hundreds of thousands, and the Centenary of Methodism will be celebrated, and the sorrow of the great world tragedy of war will be ameliorated by one of the greatest revivals in history. Now is the accepted time! Shall we rise up and improve it?—Pentecostal Herald.

The war has been "sold to the American people." The German drive and the thought of our own boys in the thick of the fight have accomplished that. From all over the country are now coming reports of pledges of total abstinence from wheat. Total abstainers' clubs started in Mount Gilead, Morrow County, Ohio. The movement now covers the nation. The same spirit is shown as that reflected in the Bible words, "If meat cause my brother to offend, I will eat no meat while the world standeth." Patriotic Americans are now saying, "If wheat is necessary to perpetuate all I hold dear, I will eat no wheat until these things are secured and guaranteed."—Bulletin.

The officers elected by the Woman's Missionary

Council of our Church for the ensuing quadrennium are as follows: Miss Belle H. Bennett, president; Mrs. F. F. Stephens, vice president; Mrs. Fitzgerald Parker, recording secretary; Miss Mabel Howell, secretary of the Orient; Miss Esther Case, secretary of Latin America; Mrs. R. W. MacDonell, home secretary, in charge of city missions and deaconesses; Mrs. J. W. Downs, home secretary, in charge of educational institutions and social service; Mrs. F. H. E. Ross, treasurer; Mrs. J. W. Perry, superintendent of young people's work; Miss Eletha Jones, superintendent of children's work; Mrs. J. H. Yarbrough, superintendent of supplies.

A Morning Prayer and Resolve: I will try this day to live a simple, sincere, unselfish life; repelling every thought of discontent, cultivating cheerfulness, self-control and the habit of co-operation; practicing economy, friendliness and helpfulness. And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to Thee, O Lord, my Father, in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit. It is a blessed secret, this living by the day. And one can carry his burden, however heavy, until nightfall; any one can do his work, however hard, for one day; anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life really means to us, just one little day at a time.—Bishop Vincent.

The report of Mrs. F. H. E. Ross, treasurer of the Woman's Missionary Society of our Church, shows that the total receipts for 1917 were in advance of any previous year, being $625,510.00. An advance of ten per cent had been asked for 1917, but an advance of only seven per cent was made. The amount expended for foreign work was $346,442.99, and there was expended for home work $196,553.95. Including administrative expense and the amount expended for the training school and office furnishing, the total expenditures were $592,826.83. Mrs. Ross also reported that the total amount raised for the quadrennium had been $2,081,694.37, while the receipts since the beginning of the organizations of home and foreign missionary societies have been: For foreign work, $5,312,107.62; for home work, $2,496,134.43; and for city missions, $744,960.75. Adding to this the Scarritt fund, there is found to be a grand total since the year 1878 of $8,570,053.85.

INVESTIGATE.

Many subscribers complain that their paper is delayed in reaching them. Often, they say, it comes late Saturday, sometimes not until Monday. In reply we would say that we are doing our part to get the paper off on time. It is printed Thursday and delivered at the postoffice between five and eight that evening. Papers which do not go out on Thursday night trains ought to go Friday morning. We practically never fail to work to our schedule. The trouble must be elsewhere. We, therefore, ask our subscribers who get their paper later than Saturday noon to investigate. Ask your local postmaster to find out where the trouble is, and if you find that it is at this end of the line, you will greatly favor us if you will report.

THE HONOR ROLL.

While no pastor has reported out this week, still many new subscriptions have been received. Rev. J. B. Evans of Clarendon reported eight for Shiloh Church, a part of the Keeville Circuit for which he is responsible. Let diligence be redoubled so that the Conference goal may be reached. Remember the special premium, the Biography of Bishop Wilson, for five new cash subscribers.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville District	93
Booneville District	45
Conway District	51
Fayetteville District	71
Fort Smith District	55
Helena District	34
Jonesboro District	89
Paragould District	54
Searcy District	71
	563

Little Rock Conference.

Arkadelphia District	45
Camden District	54
Little Rock District	79
Monticello District	32
Pine Bluff District	62
Prescott District	53
Texarkana District	81
	406

ARKANSAS METHODIST COLLECTIONS.

Little Rock Conference.

April 18—Monticello	$20.00
April 21—Eagle Mills	4.00
	$24.00

North Arkansas Conference.

April 19—Wilson	$ 3.00
April 19—Marion	6.00
Blytheville Circuit	6.00
April 22—McCrory	7.00
April 23—North Arkansas Conference, by Dr. A. E. Hardin, Treasurer	38.00
	$60.00

James Thomas, Treasurer.

HENDRIX ENDOWMENT.

Since my last note we have received from Mr. W. R. Stuck of Jonesboro a subscription looking to the erection of a dormitory which is estimated to cost $100,000. Mr. Stuck's gift will amount to approximately $25,000 of this sum. Brothers Hubbell and Johnston have had charge of the matter and are to be congratulated upon this magnificent piece of work.

We are getting results, but unless there is enthusiastic response by many who are able to give largely, we will fail to go over the top, which would be a disaster, to say the least of it. Should we as Methodists in Arkansas fail to secure the $100,000 gift of the New York Board, we are not worthy of help from the outside. Many are doing well, but so many who can do large things are doing nothing. We can succeed, but it will require united work, team work. Let us raise $175,000 in six weeks and go on to something else!

On to $500,000!—James Thomas, Agent.

BOOK REVIEWS.

America Among the Nations; by H. H. Powers, author of "The Things Men Fight For;" published by The Macmillan Co., New York; price $1.50.

This book is a very honest attempt to interpret our national character and our relations to other nations. The unvarnished facts of history are presented and many prepossessions are discarded. It is refreshing to look at ourselves in the light of impartial history, and to understand why some nations laugh at us, others fear us, and Great Britain alone has confidence in us. The volume is divided into two parts, the first being "America at Home" and the second "America Among the World Powers." Some of the chapters are: "The Logic of Isolation," "The Great Expansion," "The Break with Tradition," "Afterthought and Empire," "Pan-Americanism," "The Mongolian Menace," "The Unfeared Powers," "The Background of Europe," "Germany, the Storm Center," "The Greatest Empire," and "The Great Fellowship." It is shown that democracy is no guaranty against war, and the greatest democracies have been imperialistic in their tendencies. The inevitableness of war with Germany is indicated, and the practical necessity of the alignment of America with Great Britain. The true greatness of the Anglo-Saxon race is seen in England's policy toward her colonies and toward the United States. The study is peculiarly valuable at present, and every American who desires to understand the forces at work in the national life of the different nations of the world needs this volume. It gives a truer conception both of our strength and our weaknesses than most of us have, and will set us to thinking along lines that few have followed. The author says: "With that promptitude of opinion which is our national characteristic, we unhesitatingly assign the most unplausible reasons for foreign action and propose the most unpractical remedies for foreign ills. Our cocksureness is neither ingratiating to them nor enlightening to us. It is not too much to say that the prevalent American opinion of every foreign country is not only false, but uncomplimentary, a veritable caricature of the reality. As America assumes her new position among the nations, or more exactly, as she suddenly becomes aware of her actual position and realizes that she must work in intimate cooperation with nations which she has been wont to disparage and which have seemed to disparage her in turn, the importance of a juster estimate becomes apparent. These doubtful amenities do not contribute to mutual helpfulness and efficient co-operation. Yet that co-operation is a necessity of the moment and probably of the entire future." He concludes: "Woe to the man or nation that calls an untimely halt to this war so necessary for the Allies, for us, and for Germany herself. . . . For though the world must be subdued to order, humanity must somehow still be free."

Insincerity called forth from the lips of Christ the sternest words that He ever spoke in denunciation. He saw that the Pharisees had elevated the outward observance of the law above the spiritual obedience of it, that religion with them consisted in forms and ceremonies. He likened their hearts to the garniture of the tomb, for He saw that the spirit of real love and obedience to God was wanting. God is a Spirit, and they that worship Him must worship Him in spirit and sincerity.—Christian Observer.

"WHAT SHALL IT PROFIT?"

(Continued from Page 1.)

ance and then demand pie before they will help to save those for whom Christ died, it may be that He will withhold both the pie and the bread from the selfish and disobedient. Is it not possible that God saw that the men who ought to be his ambassadors to China and India and Africa were trying simply to gain the material world and were losing their own souls? Is it not probable that, when men are ready to use their fruits to carry Christ to the sin-burdened world, God will again give them the privilege of controlling their material resources? Is a selfish civilization worth preserving? Can an unselfish civilization be destroyed? The bodies of unselfish men may perish, but their spirits live and their civilization will thrive. When their selfishness has perished, then will nations begin to live.

CONTRIBUTIONS.

THE VOICE OF A CENTURY.

From 1819 to 1919 marks an era of change. It is a century of world shrinkage. It speaks the message of neighborhood. Steam ,electricity, the auto and the aeroplane have made space a jest. The cutting of two canals has shortened the road to our neighbor's door.

The voice of this century is the voice of the people. The scrap-heap for crowns and thrones and junk of that sort has grown steadily. In the beginning there was one young democracy, now there is only one autocracy and the finish of the century will see the finish of that monstrous anachronism.

This century tells the story of modern missions. It is significant that the church began to awake when the world began to shrink. The inventor and the missionary were set to making a new world physically and spiritually. The Bible has been translated into 500 languages and dialects. The missionary has found his way into every land. The fields have been surveyed and charted. Some outposts have been occupied. Now the churches are combining and preparing to compass the task.

But the inventor has outrun the apostle. The forces of the world have moved faster than those of the church. Science has shelved forever the clumsy methods of the 18th Century. The machine has multiplied power and set men free. The earth, the sea, the air have been conquered. The world has been made over. But the church has not held the pace. Spiritual forces have lagged behind. Our Christianity has not made a brotherhood of this world-neighborhood. The church has lagged in the rear while the physical forces have swept over the earth. Possessing the powers of the world to come we have cowered in the presence of the world that now is. Now the crash of a world wakes us to our shame, our failure and our impotence. Not the failure of Christianity, but the failure of the church adequately to express Christianity. We hear the call of a helpless world, helpless for all its boast of power, the voice of a neglected century calling in "the crimson chorus of the guns."

Methodists of America, attention! Your first century of organized mission parallels these world-changing events. You come to your Missionary Centenary at the end of a most colossal century and at the most momentous hour in human history. It is God's hour timed for a great awakening for the church, and an advance of unparalleled magnitude.

Is the voice of a century the voice of approval? Can we vaunt ourselves and glorify our past? No, a thousand times. The dust of humiliation best becomes us. We have been provincial and self-centered while the world swept by us. We have clung to our traditions and mumbled our shibboleths in our little corner while the tragedy of a stricken, bleeding world was nigh our doors. The century calls us to penitence and a plea for mercy. It calls us to rise up and make history that our children can read with approval.

The voice of a century calls for an entirely new standard of service. We have been singing, "Like a mighty army moves the Church of God." Can we sing it now? We have seen how a mighty army moves. It levies its billions of dollars, and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities over night, and takes over whole railroad systems. It demands our best. Mothers kiss their boys good-bye and send them to face cannon. Men go singing by the million to "The red rampart's slippery edge." If we dare sing like that we must set an undreamed of standard of loyalty to the Prince of Peace. We have not been marching; we have been marking time.

Thirty-five millions in five years sounds big only because of our habit of thinking in small terms. We can do that no longer. We have been jolted out of our ruts. We have been swept suddenly out into big horizons. The whole past has uttered a call summoning us to the making of a new world. By the grim terror, by the red ruin, we are called to begin over and proceed on a scale undreamed of before. Demands that five years ago would have struck us dumb no longer surprise us.

Look how many finger-boards point the way. We are thinking in terms of the world. Shall we forget it is Christ's world? We are thinking in terms of the brotherhood of nations. Shall the church alone be provincial We are thinking in terms of millions for the business of making the world safe for democracy. Shall we who alone are set to make democracy safe for the world think in terms of the bargain counter?

We are Americans. That never before meant what it means today. The big brother to whom the nations turn in their distress. We are Methodists. Every fourth Protestant in this foremost nation, this most missionary nation on the planet, belongs to the large-hearted, evangelical, singing brotherhood of Wesley.

God set the time. This hour that now strikes is God's hour. He challenges our faith and our consecration. Let us meet the challenge on our knees. Let us dare great things for Him. Not to do it is to disappoint and dishonor Him.—W. W. Pinson.

A DIVIDED METHODISM.

The Commission on the Unification of American Methodism held its fourth meeting in the city of St. Louis last week and adjourned without reaching an agreement. For a time, therefore, Methodism must continue to present a divided front to the united forces of evil which on every hand threaten Christianity and civilization itself. It is certain that a divided Methodism will not be able much longer to justify itself before an enlightened Christian conscience and the stern, common sense of the practical business men of America. We are disappointed, but we are not discouraged. For—as Victor Hugo says: "Progress has its nights when it sleeps. But Progress invariably reawakens, and we might say that it moves even while sleeping, for it has grown. When we see it upright again, we find that it is taller." Negotiations have not been broken off. Our Northern brethren ask that they be continued, and part of the report of the Southern Commissioners to the General Conference will be a recommendation that we continue our efforts to bring about the unification of the two great branches of American Methodism.

It will be remembered that the General Conference meeting in Oklahoma City four years ago invited the Methodist Episcopal Church to treat with us on the basis of the report of the Joint Commission on Federation adopted at Chattanooga in May, 1911. This report centered in the idea of what we have since called the "Regional Conferences." It was in addition, "recommended that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church." The Methodist Episcopal Church accepted this invitation with great enthusiasm. For the first time since 1844 the two churches have stood face to face, striving to harmonize their differences, while all American Christianity has been looking and even churches in Europe have been bidding us godspeed. Disappointment over our failure to come to a complete understanding is, therefore, widespread.

It should be known generally that the Commissioners representing the Methodist Episcopal Church, South, labored earnestly to effect unification. We went as far as our General Conference expected us to go—and further. We met our Northern brethren half way—and, I think they themselves will say it, more than half way.

It is not doubted that the Northern brethren did the best they could in the fear of God. But they labored under many difficulties. They had heard from their colored membership. The colored members of the Northern Commission had receded from the stand taken by them. With one voice the colored leaders of the Methodist Episcopal Church had said: "We will not yield one inch. We will surrender no fight." At the Savannah meeting the Southern Commissioners had agreed to a fixed and limited number of delegates for the colored people in the General Conference, looking to the ultimate erection of the colored membership of the church into an Associate General Conference. We did not agree and we could not agree to have the small colored membership of the Methodist Episcopal Church hold the same relation to the unified church that it now does to the Northern Church. And this for several reasons: (1) We seek the unification of American Methodism, of the colored churches as well as of the white churches. The plan insisted on by the negro membership of the Northern Church holds out no hope whatsoever of unification for colored Methodists. We could see no good to come from having a small colored membership in a great white Church. (2) We believed that by yielding the principle of membership in the General Conference, and inviting the Colored Methodist Episcopal Church to come into the union with the assurance that an Associate General Conference would be granted, we would be able to unite these two bodies of colored Methodists, and that this would be really worth while. (3) We realize that the relation between white people and colored people is not as cordial as it should be; we desire to establish more fraternal and co-operative relations with our brother in black. It is feared by many that the chasm between the two races is constantly widening. We have done too little for these colored people. The Northern Church in the South, working with them, has done much good. It has also done much harm in alienating them from those who should be their best and closest friends. It was thought that under the proposed arrangement, the reunited Church would have greater opportunity than ever—greater for Methodists of the North and greater for the Methodists of the South—to build the colored people of this country into all the virtues of Christian manhood. In rejecting our offer the Methodist Episcopal Church has rejected the best chance it has ever had to do the work which Christian statesmen have longed to do. (4) We believe that the present relation of colored people to the Methodist Episcopal Church is an impossible relation, and that it cannot continue long. Instead of drawing the two races closer together, in a very acute manner it emphasizes the fact that the colored membership of that church is constantly discriminated against.

Every man stands on the same platform before God. Every race has equal rights in the Kingdom of God. All peoples are "fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ through the gospel." In Christ "there cannot be Greek and Jew, barbarian, Scythian, bondman, freedman; but Christ is all and in all." But no particular ecclesiastical organization has any right to claim that it is identical with the Kingdom of God or with the one Church of God, the body of Christ. Each Church is a voluntary association of Christian men. Now there are differences between races. The same apostle who said that "God hath made of one every nation of men to dwell on the face of the earth," went on immediately to say that He "determined their appointed seasons and the bounds of their habitation." There is such a thing as race consciousness, and nowhere is it more acute than among the membership of the Methodist Episcopal Church. There can be no doubt that an Associate General Conference for our colored brethren would give them much larger liberty to develop in God's own way, and would contribute to the upbuilding of the Kingdom of God.

The Oklahoma City General Conference endorses the Chattanooga plan of "three or four Quadrennial Conferences." In "elaborating and perfecting the tentative plan", the Joint Commission did not find it possible to adhere rigidly to this suggestion. The plan was developed into the six regional conferences as set forth in the report of the Commission following the Savannah meeting. The Commissioners representing the Methodist Episcopal Church looked with scant favor upon the "regional conference" plan. They feared that Bishops elected by a certain section of the Church and living in that section would destroy our itinerant general superintendency; they feared that regional conferences with power to legislate concerning things distinctively regional, might develop and perpetuate sectionalism in America, and break the one great church up into a group of little churches more or less closely affiliated. Or they wanted a different arrangement of regional conferences, if they had to consent to the regional conference plan.

Now touching that much-used word, "sectionalism," there are several things to be said. Sectionalism may be a very bad thing, or it may be a very good thing. It may be a very bad thing. If it stands for ancient antagonism between sections it is a very bad thing. If it serves to keep

alive the passions of 1844, it is a bad thing. If it keeps alive differences which in the sixties arrayed the North against the South and the South against the North, it is a miserably bad and ugly thing, no longer to be tolerated in America and certainly not in the Church of Christ. Such sectionalism must no longer be allowed either in the North or South. With our whole land filled with young men wearing the khaki, with the fields of France now growing red with the blood of men from North and South, with the trumpet call of God sounding in our ears, summoning us to fight the Hun and the Turk that Christian civilization may not perish off the earth—such bad and ugly sectionalism must not be permitted to raise its head. The call of the hour is for a unified America. Anything else is disloyalty to country as well as to Christ. But "sectionalism" may be a good and beautiful thing. The West is not just like the East, nor is the North just like the South. No amount of preaching can make them so, and all such preaching is very foolish. This young, vigorous, noisy, daring, gloriously-successful West is not like the quiet, self-satisfied East. New England, in spite of the flood of foreigners that has come in during recent years, is New England still—and who could wish her to be anything else than New England! America cannot do without New England. And the South has ideals and institutions of her own, as much a part of her as her soft speech and blue skies and magnolias and mocking birds. Think of a Southern man mispronouncing his long U's and rasping his R's like a man, say, from Kansas! The whole country will be poorer and Christianity will be poorer if we suffer our Southern ideals to fade and perish.

It is urged that the system of regional conferences which was proposed will enable the reunited Church the better to care for local interests of various kinds. It would be difficult to make a better arrangement of conferences with commercial, political, social, and educational interests in common. Each group must have a certain homogenity of its own, else the whole conception of the regional conference breaks down. And if we do get together—or say rather when we do get together—we must preserve our itinerant general superintendency. A Bishop anywhere. Our episcopacy has been one of the chief bonds of our connectionalism; so it must continue to be. The Bishops elected by one regional conference and resident within that region, must be subject to assignment to the presidency of annual conferences in all parts of the connection.

Speaking of "sectionalism" it is too bad that there are two sectional Methodist churches in the United States at the present time. Think of a Methodist Church in Colorado, or in Montana, or in Pennsylvania, searching chiefly for Southern people and ministering chiefly to Southern people. And in spite of all the money which it has spent in a vain effort to establish itself strongly in the South, the Northern Methodist Church is still the Northern Methodist Church, and is never so sectional as when at work in the South. There needs to be developed among us a **national mind**—yes, and an **"international mind."** While conserving local interests, we must think in terms of the **nation,** and in terms of the **world.** Here are the four steps that man takes as he grows larger—the **clan,** the **tribe,** the **nation,** the **world.** This does not mean the imposing of my tribal mind upon the whole nation. Some men seek to do that, and think that they escape the charge of "sectionalism." Sad it is to see so many instances of "arrested development." Let me make the words of another as my own: "As one thinks of the world today, shaken in an earthquake that brings clattering down about our ears the dearest dreams our hearts have cherished, it does seem that religion should grow great to meet her crisis and opportunity, and casting aside the littleness that in calmer days might find excuse, ought to speak a great word about God and the Kingdom, lest men's hearts turn to water in them and their strength be gone."

Well, what are we going to do about it? After all this effort, after so much time spent, ought we not to turn our attention to other things? Is this not especially wise when we consider the times in which we find ourselves? Now that the whole world is at war ought we not to be specially careful lest under the stress of the times we do what otherwise we would not do? So men have always argued when they set themselves athwart the current of human progress. Rather we should take the attitude of the Old Testament prophet. He believed that while God manifested himself in many ways, God was most clearly seen in human experience and in the history of nations. This is precisely what the Bible is—the record of God's progressive revelation of himself, in personal experience and in national history. We need to hear God's voice in the life of today. Strange, is it not, how we claim to hear God's voice in history four thousand years old, or in events which happened before we were born; but refuse to hear him speaking in the mightiest events which have ever shaken the world!

And what are the events of today saying to us? They are everywhere saying to men: "Get together! Get together!" Shall the Church be the last to hear this voice? British, French, Portuguese, Belgians, Americans have gotten together. It is reported that the Kaiser said to Constantine: "I shall beat them, for they have no united command." But now they are under a united command, and America has consented to merge her soldiers with the British and French, in order to make every man count as soon as possible and count to the uttermost. And within each warring nation what organization we have seen! "This mobilization of a nation's resources, this consolidation of a nation's strength, this syndicating of a nation's brains and hearts, is one of the sublimest spectacles in modern history." In every warring nation the question has been: "Who are our strongest men? These are the men we wish to guide us! We care nothing for party! We are indifferent to a hundred petty questions by which we were once divided. We unitedly desire but one thing—efficiency, victory." Once more we hear the psalmist saying:

"Today, oh, that ye could hear his voice;
Harden not your heart."

The voice of God in the life of today—this is what he exhorts us to hear.

For the unification of Methodism we must wait awhile. Meantime let each man love his brother and trust him. And let the membership of our own beloved Church stand solidly behind every movement for the building up of Methodism everywhere and for the coming of the Kingdom of our Lord and Savior, Jesus Christ.—Edwin D. Mouzon.

University Park, Dallas, Texas.

THE QUESTION OF METHODIST UNIFICATION.

The Joint Commission on Unification met in our Centenary Church, St. Louis, on Wednesday morning, April 10. All the commissioners were present except Bishop W. A. Candler, Mr. T. D. Samford (whose place was taken by Judge E. W. Hines), Mr. William Rule, and Mr. C. W. Fairbanks. The Commission adjourned on Saturday afternoon, April 13. This is Monday morning, and the operator is waiting for copy. We are sorry, therefore, that we are unable to give in this issue a fuller and more deliberate survey of the fourth meeting of the Joint Commission. Through Dr. F. M. Thomas, secretary, we give first the statement of the Joint Commission:

"The Joint Commission on the Reunion of the Methodist Episcopal Church and the Methodist Episcopal Church, South, made the following statement on its final adjournment this afternoon:

"We have reached agreement and have voted approval on two of the three crucial problems involved in the unification of American Methodism. The principles and framework of the Regional Conference, the General Conference, the episcopacy, and the Judicial Council have been approved by both Commissions. We are unable to agree as to the status of the colored membership in the reorganized Church. The suggestions of both Commissions on this subject will be transmitted to the General Conferences of both Churches for their information and action."

It is thus seen that, with the exception of the question of the relation of the Negro to the reorganized Church, there is no matter which seriously interferes with the reunion of the Methodisms. The report of the Southern commissioners will be duly presented to the General Conference for its action.

The proposition of the Northern commissioners as it now stands calls for proportionate representation of the colored membership in the General Conference. It excludes any certain, definite arrangement or a separate General Conference for the Negro. Its provisions would weaken the possibility of bringing into the general plan of unification not only the nearly three hundred thousand members of the Colored Methodist Episcopal Church, but of more than one million Negro Methodists in other bodies. The matter of present temporary representation in the General Conference was not an insuperable obstacle. The majority of the Southern commissioners last week voted in a separate meeting for as large a representation as was asked for by the Northern commissioners at Savannah; but when it came to the other matters involved, the Southern commissioners felt that they could never accede to the proposition without doing violent injustice not only to the colored contingent of the Methodist Episcopal Church, but to the Colored Methodist Episcopal Church and the remainder of Negro Methodists who should be included in the reunification scheme. When it comes to the motives of the Southern commissioners in their action on the negro question, it is as clear as daylight that they were not impelled by racial and sectional feelings, but by the highest Christian principles. Allow us to quote from our editorial of last week. This, we think, represents the views of a large majority of the Southern commissioners: "We feel that as commissioners we are compelled to negotiate for the highest welfare of that colored man as well as for the colored man in the independent Church. Some of us feel that, while we would be unwilling for the more than three hundred thousand colored men to be outside the unified Church and to stand on any other

than the same platform of Christian free manhood as his white brother, we would be estopped by your consciences from helping to give him a place which would perpetuate his long-time ecclesiastical subserviency, and continue to rob him of the initiative and strength which comes from self-resourcefulness and the freedom of independent action."

We would add what we have already virtually said that our inability to agree to a plan which would effectually bar the Negro Methodists of the independent Churches from the field of unification is as pronounced as our inability to agree to a scheme which we conscientiously believe would be an act of injustice to the colored members of the Methodist Episcopal Church and turn backward for long decades the tide which is sweeping the whole Negro race toward that high destiny which can be reached only through independent, separate racial action and life, Any other action and life is sure to be marked by a subservience which weakens and will finally destroy.

At no time since the beginning of these unification negotiations have we felt that we had any grounds for the expectation that the Commissions of the two Methodisms would be able to agree on a perfected report to our General Conference. We have believd that there would be left for our General Conference one question which the colored man himself will have to solve. He holds the balance of power in the sense that beyond his demands and even beyond his wishes a majority of the Northern commissioners have never gone and will never go. This does not mean that the colored man cannot solve this problem. He can, and we truly believe that he will. The unification of the Methodisms is no less a certainty because its progress is delayed. This is God's movement, we feel, and he is going to have his way. He is going to have it, we believe, much sooner than many expect. Most of those who read these words will see the desired consummation, we confidently believe.

Looking back over the whole course of the movement for the last four years, we find ourselves facing several considerations which are calculated to cheer and hearten. One of them is that we have prayed and worked for a beautiful and righteous thing—a thing which ought to come to pass and which therefore will come to pass in God's good time.

Another consideration is that the Southern commissioners have to their credit the free and full workings of a spirit of compromise and concession. They expressed their willingness to surrender the name of their Church. They were willing to forego their desire for an absolutely independent ecclesiastical relation for the Negro. They consented to the Negro's having his own Regional and General Conference in a common unified Methodism. They yielded the principle of colored representation in the General Conference. When the Northern commissioners at Savannah afterwards asked for an enlargement of this representation, the request was granted at St. Louis by a majority of the Southern commissioners in seperate session. Now that a still further enlargement under provisions already referred to is asked for, the Southern commissioners can do nothing else than present the matter to our General Conference, with the prayer that their labor may eventually bear fruit.

Still another consideration is that the spirit of Christian brotherhood has been so strong and beautiful in the negotiations. Nothing has occurred to mar the fraternal relations between the two Commissions. Fraternity has been strengthened. The experience of the Joint Commission has proved that a similar spirit of brotherliness will prevail when all Methodists shall consent to dwell together in a common household. May God speed the day!—Christian Advocate (Nashville).

THE GREAT REBELLION.

At the dawn of the Twentieth Century, a world-state was in process of formation. The progress of science, the building of railroads and fast steamships, the establishment of telegraphs and the laying of cables, had bound the world together in one great neighborhood. International barriers were breaking down, and men were coming to know each other, with the result that the great masses of the human race the world over were beginning to realize their oneness and the unity of their interests. By the end of the first decade of the century the unifying process had gone so far that the international state was assumed to be a reality.

Business men had woven a net-work of commerce over all the earth. American packers, brewers, manufacturers and merchants had their branch houses and distributing centers in Europe and the Orient. The great publishing concerns and news agencies had branches in the foreign cities of the world.

Peace congresses, with legally appointed delegates from all nations, were meeting regularly, and were working out with amazing rapidity international agreements designed to insure a permanent peace among the nations. Besides these official gatherings, hundreds of gatherings of an unofficial nature were being held, composed of leaders in the legal, scientific and religious world, all helping on the cause of internationalism.

Commercial organizations paid no attention to international lines; and labor unions made common cause with other labor organizations throughout the world. Students were learning as never before, the languages of other nations; and many were looking most hopefully to Esperanto as the coming universal language. Missionaries from the Occident were carrying the ideals of the modern world into the Orient, and transforming the ancient and static peoples into children of the present.

An international court of arbitration was being developed, and peace-loving men all over the world were looking thitherward for a cure for the evils of war. Literally scores of arbitration treaties had been negotiated and signed. A system of international law had been worked out, and its principles were regarded as binding among all civilized nations.

To crown all this, a new democracy was being born. The older democracies were wholly political and national. Men were beginning to see that political rights and liberties, however safeguarded by universal suffrage. could not secure the highest well-being of the peoples of the earth, unless their social and economic rights and liberties were secured. The trend was toward industrial democracy, international in its character and scope. The leaven of this new democracy was working everywhere, and political parties of all creeds were conforming their teachings more and more to its demands. The Socialists, all over the world, were internationalists, anti-militarists, anti-imperialists. And all these international movements had stamped their impress upon the political and economic life of the world.

Thus, the world had become one great state in fact, though not in form. This tendency toward internationalism would soon have put an end to wars. Armies and navies were becoming useless. The spirit of patriotism was reaching beyond the limits of narrow nationalisms, and was becoming a spirit of devotion to world-ideals of common interest and universal brotherhood. Such a spirit found a glad response in the hearts of God and humanity. It could be unacceptable to none except those rulers of nations who selfishly sought personal profit through a narrow nationalism; who desired to use the material and human resources of the commonwealth as a means of conquest, pillage and domination over other peoples, and whose hope of realizing their ambitions lay in the moral strength of race rivalry and race hatred, and in the physical strength of a military machine.

Probably every nation had some people who harbored such hopes and cherished such ambitions. But in every land these barbarians were losing influence, and in almost every land they had been left behind in the march of civilization. Many Americans now feel ashamed that we were a pacifist nation; many loudly bewail our unpreparedness for war. But neither was any disgrace. We were simply keeping step with the best manhood that the best of ages has produced.

There was one land, however, where, although the ideals of Christian civilization had gone far, and were rapidly gaining ground, the spirit of narrow nationalism was kept alive through the influence of the governing class. That land was Germany. Autocratic in government, hungering for world-conquest, the empire spared no cost to teach the people that German Kultur must forcibly overrun the world; that German prosperity and security were due to her strong military organization; that they were beset all about by enemies whom God Himself would have them conquer.

Yet, so rapidly was the world being unified, so swiftly was the world-state becoming a fact—the spirit of internationalism threatening to overtop the merely national consciousness—that the Kaiser saw that unless he threw his empire into a war with foreign powers, his people would soon refuse to support the great burdensome military organization. German militarism would soon have passed away; and with it, the last prop of the Kaiser's autocratic power. Then would have vanished all his cherished dreams of world dominion.

Seeing which, William Hohenzollern, together with Hindenburg, Ludendorf, and the rest, rose in rebellion against the peaceful United States of the World. And, of all the rebellions of history, this is the most traitorous and inexcusable. And as rebels and traitors must its leaders be dealt with. So, let it be remembered, among the numerous causes which justify the Entente Allies in waging war—relentless, uncompromising war, war to the bitter end—is the fact that we are fighting to crush a rebellion—red-handed, black-hearted, infamous rebellion. At any cost, let this rebellion be put down; and let the rebels reap the reward of rebels.

But when the rebellion is put down, let the organization of the world-state proceed. Let the Federation of the World be consummated, the nations disarmed, international law establish-

BIG BOOK BARGAIN.

If you send five new cash subscribers to Arkansas Methodist before June 1, we will send you as a premium the wonderful Biography of Bishop A. W. Wilson, which is just off the press. Send five new subscribers at $1.50 each, and receive this great book. This is a big book bargain.

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.

ed, a supreme court of nations set up, with universal education and universal adult suffrage, let government be "of the people, by the people and for the people."—A. M. Shaw.

MAKE YOUR GARDEN LARGER.

A writer in the April Farm and Fireside says:

"I hope there are a multitude of garden makers, as well as myself, intending to enlarge their gardens this year so that the field crops best adapted for war needs may be left more largely intact for the allied fighting forces and their supporters at and near the front.

"Heretofore my garden has been a little less than a quarter of an acre. This spring it will be three quarters of an acre, so that it will practically feed our family, together with the poultry products and tree, bush, and cane fruits, for the entire year. We plan to fill our storeroom shelves as never before with a large variety of canned vegetables and fruits, and store the latematuring varieties in pits and other ways of outdoor storage.

"By raising all of the staple and some of the less commonly grown garden products, the variety can be made so great that our family will be well nourished and the various appetites accommodated.

"Caring for a garden of the size mentioned is not a dread task if the advance preparation is thorough and all crops are planted in rows arranged for horse and wheel-hoe culture. Let me urge many to enlarge their gardens and plan to make them the best ever grown."

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

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.
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Communications should reach us Friday for publication next week.

But love ye your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be children of the Highest.—Luke 6:35.

SHOWING THE WAY TO OTHERS.

If the candle that is hid under a bushel gives no light in the room, neither does a secret and silent missionary auxiliary teach other women the way to better things.

The Woman's Missionary Council, realizing that only through the dissemination of knowledge is there hope for growth in interest, in our membership and in finances of the Missionary Society, created a Publicity Department. Through this department the Council and Conference officers, the auxiliary superintendents and the editor of the missionary columns in the Conference paper are to work together, sending out information which enlightens, enheartens and inspires.

In Arkansas we need to hear oftener of methods of work that have proved valuable to women in auxiliaries of North Arkansas and Little Rock Conferences.

It may not be advisable to say very much about our failures, though even these might stimulate somebody to greater endeavor that will bring success.

Since writing the above lines of exhortation, our Missionary Department in this paper has appeared in a new light to this scribbler.

During those very busy, enjoyable and helpful days at the Missionary Council in Knoxville, Tenn., I learned that women outside of Arkansas are not only looking forward, week by week, to Dr. A. C. Millar's fine editorials in the **Arkansas Methodist,** but that they are regularly reading the Missionary Department in this paper. The kindly compliments from women of Kentucky and South Carolina were doubly appreciated because those friends did not realize they were speaking to one of the workers on these columns.

Shall we not try harder to use our space wisely and well, endeavoring to send out messages that are clear, full of truth, and of real value to our colaborers on this side and beyond the great Mississippi?

We all know showing the way to others does not end with giving even best methods of work. It is the privilege of every Christian to so live that others may learn to know and to follow Christ.

NORTH ARKANSAS CONFERENCE W. M. SOCIETY.

Report of Corresponding Secretary for first quarter:

Fairly full reports from all district secretaries give the following:

Adult auxiliaries, 112.

New adult auxiliaries, 3.

Members of adult auxiliaries, 2,665.

Young people's auxiliaries, 21.

New young people's auxiliaries, 2.

Members of young people's auxiliaries, 369.

Junior divisions, 49.

New junior divisions, 5.

Members of junior divisions, 1,090.

Baby divisions, 33.

Members of baby divisions, 311.

Subscribers to Missionary Voice, 1,154, and to Young Christian Worker, 210.

Auxiliaries presenting stewardship, 79.

One scholarship. Bible women in China, Korea, and Japan.—Mrs. J. M. Hawley, Conference Cor. Secy.

LITTLE ROCK CONFERENCE W. M. SCIETY.

Report of treasurer for first quarter, 1918:

To amount on hand Jan. 20....	$1,022.07
To receipts from adults.....	3,765.75
To receipts from Y. P.....	185.73
To receipts from Juniors.....	128.77
To total amount on hand at end of first quarter.....	$5,102.32
Bu dues to Council Treas.....	$1,481.50
By pledge, Council Treas.....	1,852.39
By Retirement and Relief Treas.	47.59
By Scarritt B. & T. School....	2.20
By Bible women	185.00
By Week of Prayer (1917)....	16.95
By total to Council Treas.....	3,585.63
To Conference Expenses.....	326.07
By Hotchkiss Sch. (4th qr.), to C. D.	590.52
By Hotchkiss Sch. (1st qr., 1918), to C. D.....	211.03
Total disbursements	$4,713.25
Balance on hand, April 20..	$ 389.07
Total receipts, 1st qr.....	4,080.25
Amt. local work reported.....	3,018.02
Value of supplies.....	265.50
Grand total of first quarter..	$7,363.77

I was glad to add Doddridge to my list of adult societies. A splendid maiden report came in from this new auxiliary.

The Bible women are as follows: Pine Bluff, First Church, two. Lizzie Lanier Mills, $75.00, the other supported by the Young Ladies' Club, $75.00.

The Young Woman's Bible Class, First Church, Little Rock, sent $15 on the support of Elizabeth Remmel in Japan.

Mrs. Rhodes, through Crossett auxiliary, $20 to be applied on Bible woman in China.

If the sixteen adult societies from whom I did not receive reports had reported, the treasurer would have had a much better report. We have done well, however, but the sad part is that they have had no part in it.

We are expecting all the delinquent "first quarters" to come in with a big "two in one" report next time. I am sure we will all be glad to know that our first quarter, 1918, exceeds the first quarter, 1917, by $439.76.

Let us make this first quarter's record the standard for the year, and we will reach our goal in pledge and measure high in other funds.—Yours in service, Mrs. S. W. C. Smith,

CONSECRATION OF DEACONESSES AND MISSIONARIES.

(By Mrs. W. A. Steele.)

This impressive service of the Missionary Council was held on Wednesday evening, the day before adjournment, when two deaconesses were consecrated and four missionaries were commissioned to work in foreign fields.

The processional, "Lead On, O King Eternal," was sung by the visiting deaconesses and missionaries, who entered the church in a body. The devotional service was led by Miss M. L. Gibson, principal of our Scarritt Bible and Training School, Kansas City, in which these workers were trained. The talks of the candidates were inspiring, for each felt she was called of God to do special work in missions. Bishop Atkins delivered a short address; the large congregation united in responsive reading of the Scriptures. The consecration hymn, "Take My Life," was sung by the congregation, who knelt and made the words their prayer of re-consecration.

The candidates received their certificates from Miss Belle H. Bennett, president of the Woman's Missionary Council, and Miss Esther Case, secretary of the Foreign Department.

The church was beautifully decorated with great quantities of lovely white flowers, and the scene was very beautiful when the newly consecrated workers faced the congregation and sang "O Jesus, I Have Promised."

The deaconesses consecrated for work in the homeland were Misses Bertie Burden of Baltimore Conference and Emma K. Olmstead of Louisville Conference. The missionaries commissioned to work in foreign lands were: Misses Jessie Drew Gill of Alabama Conference, to Mexico; Pauline Randle, Louisiana Conference, to Korea; Pearl O. Hicks, East Oklahoma Conference, and Mary Alice Lamar of Texas Conference, to Brazil.

Bishop Atkins said that, in the light of what he had seen in foreign fields of missionary endeavor, he could congratulate the missionary who was divinely called, properly equipped, and sent by the Southern Methodist Church to labor for the spread of Christianity in foreign lands.

ADDRESS ON LATIN AMERICA.

Notes by Mrs. F. M. Tolleson.

Rev. H. G. Ingram, who lived for years in Mexico, is a member of the Latin America Commission, and recently made a tour of South America, addressed the Missionary Council Tuesday evening on the needs, the re-

UNIFICATION AND ELSE.

Intelligent Methodist people everywhere will want first-hand information about the General Conference of the Southern Methodist Church convening in Atlanta, Ga., during the month of May.

The dailies there assure me they will endeavor to give complete and accurate reports. Rates are for four weeks: The Advocate (official), $1.25; The Constitution, and The Journal, each at 60 cents. The Christian Advocate (32pp), issued every week at Nashville, Tenn., will also contain very full reports. $2.00 a year, 6 mos. $1.00.

I am a superannuate preacher and get a small commission if the orders come through me. Thanking each in advance for their patronage herein sought, I remain. Fraternally,

W. A. Betts, Olanta, S. C.

sources and the possibilities of that great territory. He spoke of the importance of the countries where have been planted enterprises by our Missionary Council. He said Mexico, our neighbor, is a problem which it will take years to solve.

Four-fifths of her people cannot read and one-fifth have never heard of God. Carranza said, when he looked over the Methodist Normal in Saltillo, "If we had twenty-five institutions like this scattered over Mexico, the revolution would be ended."

When missionaries of all denominations came together they found eight or ten workers in one place, and some cities of one million inhabitants with none.

A division of the country followed with a union seminary and printing office established.

Cuba is the key to the whole Caribbean situation to the Panama Canal.

He spoke of the bigness of Brazil, as large as the United States, with as much unexplored territory as Africa. Religion (because of Catholicism) is most unpopular, and recognized as the cause of ignorance and revolutions. Our mission schools have attracted attention, and if they could be multiplied and equipped commensurate with the need, they could swing Brazil into Christian civilization.

Twenty republics are in the making in South America, and it lies with the United States to make democracy throughout the world safe.

ECHOES FROM LITTLE ROCK CONFERENCE ANNUAL MEETING AT PRESCOTT.

Address by the President, Mrs. F. M. Williams, "The World for Christ."

In my garden one day, at the first call of spring, the air was filled with the happy song of a bird whose little heart seemed bursting with the joy within. So do I, as the little brown bird, feel like pouring out a message of song because a deeper and more intelligent joy fills my heart than he could know.

In the springtime of 1903 I stood on this platform as your new president, almost trembling with fear, as I had never been to an annual meeting and was frightened at the thought of presiding. Today I rest in the assurance that God will strengthen me for whatever service He calls me to do, and a song of joy fills my heart that His goodness and mercy have followed me and I have been privileged to serve him in these years, except three.

But the dominant note in my song of joy sounds the success of the Little Rock Conference Woman's Missionary Society, of which we are a part. As our children are studying the history of the war now in progress, it does not seem amiss for us to dwell a moment upon the story of the years since we met in Prescott in my first annual meeting. As a home mission Conference our report for that year in finances was $6,710.06, only $1,405.80 of which was sent to the Conference treasurer, the remainder being local work. Today we rejoice in the union of the home and foreign societies and in the fine report of $32,513.16 for the year just closed; $16,837.09 of which is connectional, an increase of more than $15,400 in connectional funds, and more than $25,803.00 in the total collections. Surely God hath done great things for us, whereof we are glad, and this is sufficient reason for the heart to burst forth in a song of joy and praise.

The Psalmist well said, "He that goeth forth weeping,, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Many times have we as laborers gone forth with weeping and praying as we sowed the precious seed of missions, and we now come again with rejoicing, bringing the sheaves of a rich harvest. $32,513.16 is a goodly sum for a handful of women to lay at the feet of their Lord, averaging nearly $7 per member, yet that is scarcely the cost of a spring hat. It is a 12.02 per cent gain over last year's report, and I congratulate this body of faithful women for work well done. The joy of giving has manifested the deep spiritual experience that has filled the hearts of the women and in the blessings that have come in bringing many to the knowledge of the Lord Jesus

We rejoice that though many of our co-laborers have fallen on sleep and are enjoying the reward of the faithful, some are still serving, among whom is your own Mrs. R. M. Briant, whose 100 per cent increase in the work of her district bespeaks her activity and efficiency. While she is the same Mrs. Briant, she is not the same, for God has touched her anew and His power is shown in her work. We rejoice to meet in her district and pay this tribute to her.

The church at large is rejoicing in the good news that the Board of Missions is now free of debt and may look forward to our centennial of missions with a real thanksgiving, and may now go forward in such missionary endeavor as the present crisis demands.

We rejoice that the spirit of giving has opened the heart of the nation to a broader vision of the needs of humanity. If it has taken war to teach us to give, we should not forget that it is the Spirit of the Christ back of it that prompts us to do our best for our country and for our boys, and we must not be faithless in flinging far His banner and telling to the world that God is love. Would that we might think in billions for missions as we have for Liberty Loans, Red Cross, Y. M. C. A. and other national interests, then peace would fill the hearts of men and there would be no war. We rejoice in the sign of the times that points to the coming of the Jew to Christ; for why should not the words of Zachariah be fulfilled as truly as Isaiah, and should there not be as much comfort to the Jew in the words, "and the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again," as is "Surely he hath borne our griefs and carried our sorrows" a balm to us?

But a new joy has come to my heart in the summer conference for our young people, held last year at Henderson-Brown College at Arkadelphia, and as the mother love fills the heart when the new-born babe is laid upon her bosom, so I felt the mother love for those young people as that summer conference was laid upon my heart. Women of the Little Rock Conference Society, that conference is yours, for it is the missionary point of inspiration for your girls, and I want to put it upon your hearts at this meeting as it has been on ours this year. Seventy-six were registered at the college, and many attended from Arkadelphia, and we considered it a wonderful success, with but four weeks of preparation; but that was our beginning, and we want a representative gathering this year, in June, that will do our Conference credit, and we hope several young women will give themselves for special service as a result of this and other meetings to follow. I was struck with the announcement that Arkansas had more young people in the Federation of Clubs than any State in the Union, and my heart gave a thrill when I thought of the possibilities of our young people in missionary endeavor.

Since our last meeting it was my high privilege to represent you at the Woman's Missionary Council, in company with our corresponding secretary and five others of our Conference who attended it. This accounts, maybe, for our splendid report. It seems needless to mention it further, as it was reported so fully on our missionary page of the Arkansas Methodist and at the district meetings ,but I rejoice in the appointment of our student secretaries at that meeting, and count it the most important thing done since the appointment of the first missionaries and deaconesses, for it is life dealing with life, the recruiting officers, as it were, mobilizing the forces of our young people in the holiest of wars, that of righteousness against sin. The Little Rock Conference Society considers herself fortunate to have had both our charming student secretaries within the first year, and I am sure Miss Combs will inspire our young people with the joy of service as did Miss Fuess at the summer conference. It delights me to mention the success of the district meetings, which in many districts vie with the annual meeting, and which I hope will grow better and better. Another year of service is past, which has been dominated by love and sweet fellowship and a strengthening of the ties that bind us as a happy family. Those who have wrought well have received their reward already in the joy of service, although a greater one awaits them in the other world. We must continue to be faithful and do even more this year than we did last, for we are just within the grasp of our goal and feel that it can be reached with ease this year.

Friends, we are gathered together at a momentous time in the world's history, when we can almost hear the heart-beat of the world in its feverish pulsations of unrest; when the tramp, tramp of our boys in their march to victory or to death is heard across the seas; when the world is pouring out its greatest sacrifice since the awful tragedy on Calvary; when the spirit of giving is at flood tide; when our Lord is bending low to hear the cry of suffering from a wounded world, saying, "Come unto me and I will give you rest" in the whosoever terms that mark the common salvation of men. Yet amidst the pall of war that hangs about the nations of the earth, we rejoice that such a hunger to know God has never before been known, and His saving power is felt in the hearts of men more than ever before. Even if it takes war to bring the world to Christ, then war is not without its blessings. But what shall we women do in this awful crisis? Shall we be less a soldier because we wear dresses? The pages of history glow with the names of women who bravely met great testing times, and shall we do less in our sphere than Miriam, Deborah, Huldah, Joan of Arc, Florence Nightingale, Clara Barton, or even the Russian "Battalion of Death," if need be?

It may be ours just to endure the cheerlessness in the desert of waiting; it may be ours to give of our heart's blood to be spilled on the battle field; it may be ours to work with our hands as never before, to save as we've never saved, to plant, to grow, to keep up heart. Oh, it is ours to be true, brave, and ever cheerful, and in being loyal to the leaders of our country in the different national interests we are loyal to the great man of the nation, who, in the execution of all commissions, is the sympathetic father of all the boys in khaki, the leader of men, the manliest man, our great President Woodrow Wilson.

Friends, these things we must do and will do; yet the greatest work we may do is to pray and to keep before us the power of God and his love for the world.

"The weary one had rest, the sad had
joy that day. They wondered how.
A plowman singing at his work had
prayed, 'God help them now.'
Away in foreign lands they wondered
how. Their simple words had power.
At home some Christians, two or
three, had met to pray an hour."

Such a great sacrifice should bring great results, and shall we not pray that men may not thwart God's plan for them, and that this may be the time when the world shall be brought to Christ, that this be the time when the royal diadem be upon His brow as the only Crowned Head of the earth. Our bit is now our best, and no one of us should fail to meet our Lord at our trysting time of prayer, 9 o'clock in the morning, with this cry upon our hearts: "The world to Christ we bring, the world for Christ we sing; the poor and them that mourn, the faint and overborne, sin-sick and sorrow-worn, whom Christ doth heal."

But can we sing that song honestly? Have we brought China to Christ? Is Korea yet a Christian nation? Is Ja-

GIRLS! WHITEN YOUR SKIN WITH LEMON JUICE

Make a Beauty Lotion For a Few Cents to Remove Tan, Freckles, Sallowness.

Your grocer has the lemons and any drug store or toilet counter will supply you with three ounces of orchard white for a few cents. Squeeze the juice of two fresh lemons into a bottle, then put in the orchard white and shake well. This makes a quarter pint of the very best lemon skin whitener and complexion beautifier known. Massage this fragrant, creamy lotion daily into the face, neck, arms and hands and just see how freckles, tan, sallowness, redness and roughness disappear and how smooth, soft and clear the skin becomes. Yes! It is harmless, and the beautiful results will surprise you.

pan, India, Africa? Have we in these two thousand years yet brought the world to Christ? Shall we not pray also for forgiveness for our lack, and may we not resolve to do the will of the Father in bringing the world into a knowledge of the Christ?

Friends of Prescott, we thank you for taking us in out of the cold, (Mrs. Pittman helped to bring us in out of the wet), for which England could not entertain us and when we were obliged to find a meeting place while it was yet cold and bleak, you said to us, "Come in." We have come in and we thank you and want to bring a blessing to you who have so graciously opened your homes and hearts to us.

Your contribution to missions is more than gold, yea, than much fine gold, for you have given the lovely Virginia Howell, who with warm heart, willing hands and joyous spirit is serving the Master in mission fields. No brighter, sweeter face greeted me at Council than Virginia Howell, who said: "Tell all my friends I am so happy in my work. Just tell them I am so happy." But her heart was made sad when the Council discussed abandoning a station in Brazil for lack of workers. Then her face grew grave and she pleaded for Porto Alegre as a mother would plead for her child.

Young women, can you hear the cry of Virginia Howell and not want to keep the hold on Brazil which the years have accomplished? I feel there are young women here just about to surrender to the call of the Master. Do you not hear the sweet voice of Virginia Howell calling too, and will you not surrender now?

Our Hotchkiss Scholarship fund will be completed this quarter, we hope, and if any young woman feels that the Master is calling her and she has not the funds, I am sure this Conference will gladly contribute the first year's tuition till the amount bears interest. Shall we not do this much for Virginia Howell and our Lord and the thousand that wait for His law? Do you doubt the call when He says, "Go ye"? Are you fearful of God's care when the promise is, "I will be with thee"?

Let us pray that God may thrust laborers into His harvest and that the assurance of a perfect faith in Him may give them peace

"If a wren can cling to a spray aswing,
In a mad March wind, and sing and sing,
As if she'd burst with joy,
Why cannot I contented lie
In His quiet arms beneath the sky,
Unmoved by earth's annoy?"

Sunday School Department

CONTRIBUTORS:

A. L. DIETRICH.....Field Secretary, Gulf Division
1414 Twenty-third Ave., Meridian, Miss.

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
207 Masonic Temple, Little Rock, Ark.

SUNDAY SCHOOL LESSON FOR MAY 5.

By T. O. Owen.

Subject: "Jesus Sets New Standards of Living."

Golden Text: "Seek ye first His Kingdom and His righteousness, and all these things shall be added unto you. Matt. 6:33.

Lesson: Mark 10:17-27. Other Material: Matt. 19:16-26; Luke 18:18-27.

Place: In Perea beyond Jordan.

Time. Six months after the last lesson, and near the close of Jesus' ministry, March, A. D. 30. Immediately after the last lesson Jesus chose the seventy and began His Perean ministry in the region east of the River Jordan. Matthew and Mark are nearly silent during these six months. John reports his Jesus' Jerusalem ministry which is recorded in chapters 7-11. All of Luke between chapters 9-18:14 is included in this interval of time between our last lesson and today's. Every teacher who wants to come to this lesson with its full import, and scholars as well, should take time to read carefully these intervening chapters. This possibly constitutes the most helpful portion of Our Lord's ministry on earth. We here see Him on a real missionary journey. Luke gives us the human tenderness of Jesus. The Parable of the Good Samaritan in Luke 10, The Parable of the Great Supper Luke 14, describing the rich provisions of the Gospel and the Three Parables of grace in Luke 15, should by all means be read to be able to keep in full sympathy with Him as He moves closer to His life's final climax.

The Rich Young Ruler.—All the Synoptists tell that he was rich, but his riches did not satisfy the cravings of his inner life. He longed for that which would last when wealth had vanished, and material things had all dissolved. Men may seem to be contented with "things" in the flush of earthly prosperity, but it is a seeming state and not a reality. They may like the "rich fool" attempt to feed their souls on mere things, but man's real self can never be reached with them. So the rich man desired present happiness for a secure basis for eternal peace.

Matthew tells us that he was a young man. How we are always drawn to a young man! Perhaps this was never more so then at this particular period of our history when the whole world has its young manhood on review, and is looking to them for its salvation from world tyranny. They have not only surrendered material wealth, but all else, and life itself, which is so sweet, to bring the great boon of freedom to the world. This is the "New Standard of Living."

Luke says that he was a ruler. What possibilities! There was a long life rendered powerful by the prestige of riches and the influence of authority. His appeal was earnest, anxious, and perfectly legitimate. He ran to the Master and prostrated himself before Him in his eagerness. He took this to be his chance to have this acknowledged teacher assist him to work out the problem.

How Jesus Received Him. — The man did not know Jesus. He addressed Him as a human teacher only. Jesus challenges him at this point. He would not have him drop below this comprehension, but would have him hold this conception till He could lift the inquirer to the proper level. "This question is not a repulse, but an invitation. If this man can be led to see why he instinctively and rightly calls Jesus 'good', and to translate knowledge into action, he has found God, whom to know is eternal life." (Westminster N. T.).

The young man was treated in the range of his environment and training. Jesus asked him if he had kept the Commandments. Our Lord did not ask him for His information, because He knew well the state of the heart life of the inquirer. The Commandments asked covered only human relationships. When he answered in the affirmative, "Jesus looking upon him, loved him." He loved him not only for his own sake, as is His custom, but also for what he could become to Him in His Kingdom. Jesus then placed His finger on the real trouble of the young man. "One thing thou lackest. "That thing was the canker-worm of his being—the love of money. Unless the Master could remove that awful trouble by divine surgery the case of the man would be hopeless. He reached it with His keen blade, but did not remove it. "Sell whatsoever thou hast, and give it to the poor, and thou shalt have treasure in heaven ;and come, follow Me." "He could not rise to the height of the issue he himself had challenged; his very earnestness had involved him in a great refusal. But the story is left unfinished, and though he went away grieved as he did not go beyond the reach of the love with which Jesus had regarded his eager quest of life." (Westminster N. T.

The Disciples Amazed.—Very likely as the man went away, and with the entire episode in the minds of all of them, He said, "How hardly shall they that have riches enter into the kingdom of God." "It is easier for a camel to go through a needle's eye." This brought forward not only a difficult problem, but an impossible thing. Jesus used this which was familiar to all of them to say to them, and us, that not only salvation from "the deceitfulness of riches," but salvation from sin of any kind was and always will be, a divine transaction. God can save, and He alone can. "All things are possible with God." He, and He alone, can save men from the sin of covetousness as well as from any other sort of sin.

OUR GENERAL SUNDAY SCHOOL PROGRAM.

In the Christian Advocate, February 1, you will find under the head of "The Record for 1917" this sad statement: "The Sunday School enrollment shows an actual decrease."

A year ago I made some investigations and found that last year the Northern Baptist Convention Sunday School missionaries organized 119 schools, out of which grew 29 churches. The Congregationalists 187 schools and 62 churches. The Presbyterians U. S. A. 843 schools and 58 churches. The Methodist Episcopal Church 339 schools and 78 churches. The Presbyterians, U. S., 81 schools and 14 churches.

From reliable information our church has 20 to 25 men in the field, including the divisional and conference secretaries, and so far as I know they did not organize a Sunday school, out of which, of course, there were no churches.

The general statistics of the M. E. Church showed 4,131,337 members in the church; 4,987,273 members in the schools or more than three-quarters of a million more in the schools than the church. Our own statistics showed 2,154,307 members in the church; 1,924,698 members in the school, or nearly one-quarter million less in the schools than the church. I think the difference is due to the way we spend our money in Sunday school work.

One of the missionaries of the M. E. Church the last five years had organized 107 Sunday schools from which came 91 section Sunday schools, 79 preaching places, 28 new Methodist churches, eight new circuits supporting pastors, 15 new church buildings, and $25,000 worth of property. All this constructive work from a man whose salary cost the church for five years $7,500.

During the last five years in Mississippi, up to a year ago, I suppose our two Conferences have spent not less than $20,000 in Methodist Sunday school work with no Sunday schools organized nor churches built, as shown in reports. When you consider the sale of literature to supply these 339 Sunday schools and 78 churches established by our M. E. Church, brethren, if it were our church, what would it mean to our Publishing House and to the Old Preachers' Fund. I am almost ashamed to make the comparison. There are nearly 800 vacant churches in Mississippi so far as Sunday schools are concerned. In our own denomination there are 146 more churches than there are Sunday schools. Last year at the Jackson District Conference it developed that one charge

with seven churches had no Sunday school.

I hope our General Conference will provide for a Sunday School Extension Department with a man of vision at the head of it. And some of the forty odd thousand dollars spent in Sunday school work will be spent in organizing Sunday schools and reaching the many unreached parents and children.—W. Fred Long.

CHILDREN'S DAY IN THE LITTLE ROCK CONFERENCE—WILL WE GO OVER THE TOP?

The biggest thing before the Sunday Schools of the Little Rock Conference just now is the Children's Day Campaign. Our motto for the year is "Children's Day in Every School with a Minimum Offering of $2,000." Shall we reach it? Yes! Provided, every pastor and superintendent sees to it that his schools do not fail. If you have not done so, order your free programs at once from the Field Secretary, 314 Masonic Temple, Little Rock, Ark.

WHERE THE CHILDREN'S DAY MONEY GOES.

All the money raised on Children's Day is spent for the promotion of Sunday school work in the Methodist Church. Seventy-five per cent of the offering is used by our own Conference Board within the bounds of the Conference. With this money the Board carries on its field work, furnishes mission schools with free literature, holds charge and District Institutes without taking a collection, furnishes all schools with all the latest leaflets on Sunday school work, supplies free Children's Day programs,and does everything else that its means will allow to promote this great branch of our church work. Twenty-five per cent of the offering goes to the General Sunday School Board for the support of our connectional work. Order programs now. Have the program carried out before the hot weather sets in.—Clem Baker, Field Secretary.

SAMPLE CATECHISMS.

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

HELP IN MEETINGS.

Having half of my time open I would be glad to help brethren in revival meetings. Write several weeks in advance so that I may arrange dates. Address me at Conway, Ark.—B. E. Robertson.

A CHILDREN'S PROGRAM, BUT A CHURCH'S OFFERING

Children's Day affords a two-fold opportunity. First, it gives the children of the school an opportunity to express themselves before the entire Church. And, second, it gives the entire Church an opportunity to express their appreciation for Sunday school work by making a liberal contribution. In preparing for the celebration of the day each school should keep both these objects in mind and should appoint at least two committees, the one to arrange for the program and the other to arrange for a good offering.

PRESCOTT DISTRICT HOLDS FIRST PLACE IN PREPARATION FOR CHILDREN'S DAY.

Interest in Children's Day is still growing. Four thousand copies of the Free Programs have already been called for and sent out. All orders are filled the day they are received. Thirty-five schools have been sent programs in the last four days. Prescott District still holds the lead. Little Rock District has forged ahead and is running Prescott a close race. Camden District is a good third. Remember the Charts at Conference and help your district win the pennant. Following is the list of schools ordering programs up to Saturday, April 20th:

Prescott District—Amity, Glenwood, McCaskill, Blevins, Midway, Center Point, Antoine, Holly Grove, Gurdon, Hope, Mineral Springs, Nashville, Okolona, Center Ridge, Orchard View, Spring Hill, Bethel, Biggs' Chapel. Prescott, Moscow, Sardis, Bierne and Womble.

Little Rock District—Concord, Austin, Mt. Tabor, Mt. Zion, Smyrna, South Bend, New Hope, Bryant, Des Arc, England, Bethlehem, Hickory Plains, Asbury, Capitol View, Henderson, Hunter, Pulaski Heights, Twenty-Eighth St., Winfield, Lonoke, Taylor's Chapel, Olive Hill and Bryant.

Camden District—Atlanta, Bearden, Mt. Vernon, Wilson's Chapel, Hawkin's Chapel, Camden, Chidester, Quinn, Fordyce, Stoney Point, Hampton, Junction City, Magnolia, Stephens, Bolding, Strong, Lawson, Thornton, Buckner and Fredonia.

Pine Bluff District — Altheimer, Wabbaseka, Gillett, Humphrey, First Church, Good Faith, Good Hope, St. Charles, Sherrill, Stuttgart, Rison, Cornerstone, DeWitt, Grady.

Texarkana District—Bradley, Potter, Lewisville, North Lewisville, Fouke, Wilton, Ashdown, Stamps, Rondo, Rocky Mound, Silverena, and Five Schools on Paraloma Circuit.

Arkadelphia District — Hollywood, Carthage, Tulip, Dalark, Gum Springs, New Salem, Central, Oaklawn, Third Street, Malvern Avenue, Traskwood, Dorris Chapel, Malvern and Bethlehem.

Monticello District — Lake Village, Montrose, Tillar, Winchester, Hyde's School House, Crossett, Dermott, Selma, Milo, Eudora and Chicot.

Is your school in the above list? If not, order your programs at once from Rev. Clem Baker, 314 Masonic Temple, Little Rock, Ark. Our goal is Children's Day in Every School in the Little Rock Conference.—Clem Baker.

EPWORTH LEAGUE DEPARTMENT

H. F. BUHLER, Editor.....Y. M. C. A., Little Rock
MISS MARCIE COLTART, Secy.-Treas. Little Rock Conference.....2318 West Third Street, Little Rock
HOWARD JOHNSTON, Treas. N. Arkansas Conference....Conway, Ark.

LESSON FOR MAY 5.

"Christian Duty and Privilege: Service in Church and Community." Mark 12:28-34; Luke 4:16-22.

How Jesus Gave His Life.—The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many. Matt. 20-28.

Jesus, God manifest in the flesh, went about doing good. He was constantly performing acts of loving kindness, always helping somebody. He fed the hungry, healed the sick, ministered to the needy, comforted the sorrowing, actually gave himself to die that man might not perish, but have everlasting life. He makes it plain that he did not come just to render a little service, some listless effort; it was not a "spare time" program he came to carry out, not a passing fad that interested his fancy, not a sort of vacation amusement. He came to give his all, his life, not in waiting for some showy achievement, not as a martyr, not as a king, but in service to those about him.

A Telling Lesson From the Acorn's Program.—Dr. Lyman Abbott gives us this beautiful parable about the acorn: "I pluck the acorn from the greensward, and hold it to my ear; and this is what it says to me: 'By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, while I carry men across the Atlantic.' 'O foolish little acorn, wilt thou be all this?" I ask. And the acorn answered, 'Yes. God and I.'"

The 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 every

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 work another Leaguer will be given a job and latent talent may be developed. The artists of your town will be glad to assist you if they find that you are progressive.

Inasmuch.—In that beautiful poem entitled "Inasmuch," Markham has pictured a watchman named Ivan, guarding the heights of the citadel of Moscow. It was a bitter winter night and the driving snow was adding to his pangs, when a half-clad beggar came stumbling by. Ivan threw his own coat, his only protection from the biting cold, around the unfortunate, and the next morning he himself was found frozen in death.

But waking in that better land that lies
Beyond the reaches of those cooping skies,
Behold the Lord came out to greet him home,
Wearing the coat he gave at Moscow's dome.
"Where, dear Lord, found you this coat of mine,
A thing unfit for glory such as Thine?"
Then the Lord answered with a look of light,
"This coat, my son, you gave to me last night."

Many Confuse Dreams, Ideals, Worship, with Service.—The former are preparatory and necessary to the latter. That is poor service that has not first been dreamed about, planned out and prayed through before it is undertaken. But vast multitudes are satisfied when their emotions are stirred, when they have attended worship, when goodness has been held up before them and their feelings pleased. In other words, many feel like they are serving the Lord when they attend League or church, and pat themselves on the back for being so good. Going to League or church is just getting ready for service. Going to school or college is very interesting; it affords numerous thrilling occurrences, exciting discoveries, smiling relationships and pleasing incidents; yet no one calls this living; it is just getting ready to live. It is not life's work, but preparatory to it. Grinding one's ax is not chopping wood. Smelling the aroma of broiling steak is not eating dinner, nor will it add one drop of blood to our physical being.

In the upper part of the picture of "Transfiguration," by Raphael, is the radiant face of Jesus on the mountain top and the wondering disciples and Moses and Elijah. Down below is the picture of the distracted father, with his demoniac son writhing in anguish, and the helpless disciples who have

gone without Jesus into the valley. The scoffing crowd is adding to the discomfort of the abashed disciples with jeers and taunts in the presence of their failure to administer to the needs of the demoniac. They need the vision of the mountain-top brought down into the valley of human misery. For the disciples could do nothing, and we can do nothing in the midst of human woe, apart from Jesus.

Have We Misunderstood the Real Purpose of Christ in Our Lives?—His purpose for us surely is not to write books, distribute tracts, sing songs, utter prayers, carry food to the poor, clothing to the needy, etc. If he meant these as ends in themselves, life would be a dreary thing. But are they not means to an end? The end or purpose is to build character, to lift life. The kind of service he wants is the sort that will make us stronger, truer, nobler, and do the same for those whom we serve.

When we learn to plow corn, rake hay, shovel dirt, wash dishes, keep house, clerk, sell goods, build houses, print newspapers, study and recite lessons, or whatever our occupation, to pursue it for the Master, the world will be a different place in which to live. The present system makes us do all these things for self, and what we do for Christ is to shout, sing, pray, give pennies and cast-off clothes.

The Way We Are Learning to Live For Christ.

Nothing Wins Like Life.—Faith that is written in a book or stated in a creed may have its worth and dignity and may make its contribution to that which is ennobling, but it can not save a man. It has no more value than a beautiful dream until it has actually resolved itself into character and the ideal forces that make character. Only they are secure who build their houses of faith on the rock of reality; for religion is more than a personal possession of peace, security and joy; it is a service, a sacrifice, a gift to others.

When we come to think about it, the best part of life cannot be uttered, and we soon become conscious of the limitations of language. Masters of language find that words are inadequate to express the music of the higher universe, the sublime emotions of the soul, and the brightest visions of truth. When we seek for that which touches men most deeply to moral action and excellence, we find it in a personality and not in rules set to words. Behind all his ethical maxims Plato had the ideal of Socrates. When Dante would give expression to that light and loveliness which lie at the heart of life, he embodied it in Beatrice. Persons, not abstractions, civilize and exalt humanity. It was not the thesis nailed on the door at Wittenberg that redeemed Germany; it was Luther's flaming heart. It was not the theory of Puritanism that contributed to the transformation of England; it was the incarnation of Puritanism in Cromwell and Hampden. It was not the written Declaration of Independence that wrought our liberty; it was the Declaration of Independence expressed in Washington and Adams and Jefferson.

Multiplied Calls in Every Community.—Our lives are worth to our city and nation all the good they do—no more, no less. That person has missed the real end and aim of life who has not made all good things better and all sacred things more sacred.

What far-reaching opportunities for service are to be found today, both in the habitations of fame and in the haunts of the lowly! There is a whole world of heartache about us, and we are too little aware of its presence. Often a tap on the shoulder or a kindly word, or a hearty handshake will mean more than the proffer of a purse. One of the officers of Wellington's army was commanded to do a difficult and dangerous duty, and for a moment he lingered as if afraid. Then he said to the great general: "Let me have a clasp of your hand before I go, and I can do it." We lack heart lift. Many a giddy society girl or pleasure-crazed young man is raving in his or her empty life, longing for something that is never found, because our creeds, our songs and our lives are so different and our appeals so lacking in the richness of life lost in the achieving sympathies of a personal Christ.

Suggestions to Leader.—This program should be under the direction of the chairman of the second, or Social Service department. If the discussions above are used, they should be assigned at least a week ahead and be thoroughly studied, so that the thought becomes a part of the speaker, not just read. The paper may be used to get the phrasing, but much should be given from memory. The incident of the watchman, Ivan, should be memorized with the poem and recited. This is one of the most important programs of the year, hence very careful preparation should be made for each part. The music must be spirited and entered into by everyone, or the service will smack of mockery. The prayers should be by persons previously notified. Advertise the meeting; do not waste the program on empty seats. Have special music that is thrilling. Select songs that will bring out the thought of the lesson, and do it a week before time; pray over them; songs that every one can and will take part in.

WARREN QUADRUPLES MEMBERSHIP IN THREE WEEKS.

The Warren League has increased its membership from 15 to 60 in three Sundays. The goal set is 100, and indications are that they will more than reach it. Rev. R. W. McKay is the popular and aggressively efficient pastor.

DEWITT HAS MEMBERSHIP CONTEST.

The League at DeWitt is in the midst of a campaign to increase its membership. Considerable enthusiasm is being manifested. The loving pastor, Rev. W. A. Steel, always wins the young people.

IF THOSE WHO HAVE NOT PAID THEIR MISSION PLEDGE DO NOT PAY AT ONCE, WE WILL BE FORCED TO BORROW MONEY TO PAY THE DEMANDS UPON US.

The missionary money to be paid to Africa is needed to take care of the missionaries there. The war is making their expenses higher and they cannot wait for their salaries. Would you like to wait for yours when you were dependent upon it for food and clothing? Then the League pastors, Brother Glass at Holly Springs and Sardis and Brother Nelson at Dierks, must be paid promptly. The pledges have been due in full since April 1. Some districts have paid out and many Leagues have paid out long before it was due. It is not fair to them or to the Conference officers to place on them an extra burden

PRESCOTT DISTRICT INSTITUTE—EMMET, MAY 4, 7:30 P. M.

Program.

Leader—Syd McMath, district president.

Subject—"Loyalty."

Song—"Onward Epworth Leaguers."

Devotional—Syd McMath.

Prayer.

Report of District Secretary—Miss Bess McKay.

Song—"Loyalty to Christ."

Talk, "A Loyal Pastor"—Rev. S. T. Baugh, Blevins.

Talk, "Loyalty to Our Juniors"—Miss Alyce Haltom, Emmet.

Song, "Our Juniors," by Juniors.

Talk, "Our Loyal Missionaries"—Miss Sadie Griswold, Prescott.

Song, "Africa for Christ."

Talk, "A Loyal Leaguer"—DuVal Purkins, Hope.

Song, "Epworth Rally Song."

League benediction.

REMEMBER ANNIVERSARY DAY AND ITS WONDERFUL OPPORTUNITY.

This is the one great opportunity of the year for each chapter to get the work of the Epworth League before the entire community. If you begin now and plan well your program you can make it a service that will be remembered throughout the year because of its inspiring value. You should not fail to have a leading Christian gentleman, a judge, mayor, attorney, or leading business man, on the program to speak, not an hour or half hour, but about fifteen or twenty minutes on "Character Building," or something like that. Get the entire choir of all the departments of the church to render the best music they ever have. The pastor should be enlisted to help plan. The service should be held at the regular evening preaching hour. I have sent each chapter two large wall posters to advertise the meeting. Have you tacked them up? Remember, the League that has the best program with the largest offering in proportion to membership will be given a ten dollar prize. The offering should be taken about the middle of the service, or near the close, not at the end nor at the beginning. Send it direct to Miss Marcie Coltart, 2318 West Third street, Little Rock. The money is divided between the Central office at Nashville and the extension work of the League here at home. It is greatly needed. The Sunday school has a man in the field to look after its interests, and we need money to take care of the Leagues in our Conference.

DEAR LEAGUERS OF THE PRESCOTT DISTRICT:

I am depending on you to help me make a full report at District Conference at Emmet, May 4. If you have not sent me a report, it will not be full. If you have not paid your chapter membership fee, it will not be full. If you have not paid your mission pledge, it will not be full. So you see what your part is. If you could send in your district assessment to Mr.

TOM TIGER, RANGE OUTLAW.

A tale in 10 chapters beginning April 25th in The Youth's Companion. A youth from the East goes to a Western horse ranch and meets a curious baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

FREE TO YOU. Write The Youth's Companion, Boston, Mass., for the first three issues, containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest, and instructive value nothing will surpass The Youth's Companion, $2.00 per annum.

Fred Holt, Gurdon, Ark., I would be glad. It is ten cents per member. Try to have one delegate from each League at our League meeting.

I am expecting every chapter to go "over the top" Anniversary Day. Do not fail to do your "bit" in making this the best program we have had.—B. M. Dist. Secretary.

HONOR ROLL.

Benton	$ 20.00
Center Point	20.00
Dierks	20.00
Lakeside, P. B.	100.00

PROGRAM OF LITTLE ROCK DISTRICT EPWORTH LEAGUE INSTITUTE FRIDAY, MAY 3, AT ASBURY CHURCH.

7:45. Devotional, Rev. W. P. Whaley.

8:00 Purpose and Plan of Meeting.

8:15. Roll call of Leagues.

8:30. Address, Dr. Alonzo Monk, P. E.

9:00. Reports of Leagues.

9:15. Announcements.

Saturday, May 4, at Capitol View Church.

Morning.

10:00. Devotional, Rev. R. L. Glasgow.

10:15. Reports of Leagues.

10:30. Report of District Secretary.

10:45. The World Before Us, Miss Louie Audigier.

Anniversary Day—Rev. H. F. Buhler.

Mission Pledges—Miss Sue Medlock and Miss Jessie Duncan.

League Conference—Arthur Jones.

11:30. The Value of the League to the Rural Community—Rev. T. D. Spruce.

12:00. Luncheon.

Afternoon.

1:30. Devotional, Rev. C. D. Meux.

1:45. Business Session.

Election of officers.

Appointment of committees.

2:30. Department of Spiritual Work, Miss Hope Tabor.

2:45. The Social Service Side of the League, Mrs. W. H. Connevey.

3:00. Problems of Interest, led by Mrs. C. C. Arnold.

3:30. Trip to Camp Pike.

Evening, at Winfield Church.

7:45. Devotional, Rev. Roy Farr.

8:00. Reports of Leagues.

8:15. Our Aim, The Standard of Efficiency, Mrs. A. M. Dobbins.

8:30. Patriotic Work For Our Leagues, Chaplain Hogg of Camp Pike.

9:00. Announcements.

Sunday, May 5, at First Church—Morning.

11:00. Sermon, Rev. P. C. Fletcher.

Afternoon.

2:00. Devotional, President.

2:15. Foreign Work, Mrs. Dawson King, Missionary to China.

2:45. Our Juniors and Their Work, Miss Anna Maude Harris.

3:00. Junior League Program, All Juniors of Little Rock.

3:30. Our Work at Home, Mrs. H. L. Remmel.

4:00. Closing.

League Benediction.

Each League in the District is requested to send at least two delegates. Important business to be transacted, including election of officers for the year. Names of delegates are to be sent to Miss Estelle Lewis, 701 Battery street. Registration headquarters will be at Capitol View Church, where Leaguers will be in attendance at all times.—Louie Audigier, District Secretary.

CHILDREN'S DEPARTMENT.

TO LITTLE APRIL.

Little April, why so tearful?
Little April, why so shy?
Haven't you a welcome cheerful
For us, and a smiling eye?

Come, dear, and don't be toying
With our hopes and longings so;
It is time we were enjoying
Gentle Spring's delights, you know.

Laugh, my dear, and dimple sweetly;
If we find you bright and gay,
You will charm our hearts completely,
We shall cease to wish for May.

Little Mary is ever merry
In her moods; if you are so,
We shall love you, and be very
Sorry when you have to go.

—Elizabeth Hill.

RUTH'S MISTAKE.

"Mamma, mamma, come quick!"

The tired mother, leaving her work of trying to make the strange new rooms look like home, came to the window, and looked out across the street. "Why, dearie," she exclaimed, "what is there to see I see only a very dusty street, a beautiful house and garden, to be sure, but—"

"Oh, there she is now! She was on her knees, hidden behind that lovely rosebush, mamma. See! She's the little girl you wanted me to know. You thought she looked so nice, but look, she's stealing those pink roses as fast as she can pull them off the bush! She—"

"Stop, Ruth," said Mrs. Lindsay. "Doesn't she live there?"

"No, mamma," persisted Ruth, "she lives on our side of the street in a homely old house, so what is she doing in that lady's lovely garden?"

Mrs. Lindsay always liked to hear good of others. She spoke kindly of people, or else not at all.

Her eyes looked troubled as she answered firmly: "Well, my little girl, we have been here only one day, so we know little about our neighbors, but—"

"O, mamma, look!" interrupted Ruth, forgetting to be polite in her excitement. "O look! That lady is going to send those beauties over here."

A tall, motherly lady was smiling on the pretty child and whispering some message in her ear. Instantly the little girl, with delight in her errand, ran across the street.

Large pink roses overflowed her dimpled hands and even crowded up to her rosy cheeks. On she came to their very door.

When Mrs. Lindsay opened the front door, the fragrance of the roses greeted mother and child, seeming all the sweeter as the happy little girl exclaimed: "Mrs. Ayer, mamma's best friend, sent these roses over to you. And she let me pick them too! She is coming over to see you just as soon as you get settled. So is mamma." And the child had handed over the lovely gift of neighborly welcome, with a smile that was a gift in itself.

Mrs. Lindsay drew the dear little messenger into her arms, thanking her for her kindness with a loving kiss, while Ruth stood silent, wishing to speak, but feeling so ashamed of her unkind thoughts of a few moments before that the kind words seemed to be glued to her tongue.

But after the lovable little neighbor had gone Ruth went to her mother's arms and whispered. "I am so sorry I said she stole the flowers, mamma, but it did look queer didn't it?"

The mother held her little girl close, as she answered: "Yes. It certainly did look queer to see anyone in another's garden, pulling rare roses, but you see, dearie, we did not know her side of the story. And, darling, always remember this event, and never forget the fact that many a homely old house has held men and women that this world has been only too proud to honor."—Georgia L. Nyman.

WHAT HAPPENED TO THE LITTLE RUN-AWAY CHILD.

Once upon a time there was a little baby girl who liked to run away. She lived in a little village near the big woods. It made no difference what her mother said; it made no difference what her father said. The baby girl ran away every day, and every day her brothers and sisters were sent to find her and bring her home. And that is why the brothers and sisters called the baby their runaway child.

One day there was a performing bear in the village, and all the family went early to see him except the runaway child and her mother.

"The baby must have her nap," mother said, "so I shall stay at home and put her to bed as usual and take her to see the fun afterwards."

When the runaway child was sound asleep, her mother took a nap too. Soon the child awoke and sat up. Then she slid off the bed and pattered into the living room. She saw her mother lying on the couch sound asleep. So the baby pushed open the screen door and ran away. She went no farther than the house of the nearest neighbor. First she looked into the windows and saw no one. She tried to open the back door, but it was locked. The family who lived in the house had gone to see the performing bear. But the little girl, who was the last to leave the house, was in such a hurry that she did not close the door tight. The door was the kind that locked itself when it was closed and could not be opened from the outside only with a key. The big girl supposed she had locked the front door behind her when she followed her family down the street.

The runaway child pushed open that front door and walked in. She walked through the house down stairs. There was no one there. She walked through the house upstairs. There was no one there. The big girl's doll was in its cradle in the front bedroom. The runaway child picked up the doll and listened. She listened because she thought she heard steps in the house downstairs. She did. Her mother had missed her baby. The runaway child hid behind the bedroom door and kept as still as a mouse until her mother went away. Mother closed the front door behind her tight, and that time it was locked.

The runaway child did not know she was locked in, so she played with the big girl's doll and had a good time until the clock in the hall downstairs struck "One, two, three." Then the baby wanted to go home. She remembered about the performing bear. Then she wished that she had not run away.

The child put the big girl's doll back in its cradle and went downstairs to the front door. She couldn't open it. She went to the back door and tried that. She could not open it. She tried the side door, but that was locked too. All the windows were closed.

The runaway child began to cry. She called and called her mother, but her mother did not hear. From one window to another of the big, lonely house went the little girl, and she cried until her eyes were red and swollen. Then the clock struck "One, two, three, four."

Just as the clock stopped striking, a boy who was passing saw the runaway child in the window. "I can't get out! I can't get out!" she wailed.

"They are turning the country upside down and inside out looking for you," answered the boy in cross tones. 'I'll tell everybody you are found; but the performing bear has gone, and you won't see it."

In a few minutes back came the family who lived in the house. The mother had the key, so she unlocked the door. Back came the little girl's mother with her family. She had been crying too, and so had all the children in the family.

"I'll never run away again," promised the runaway child, with both

"WHAT BEAUTIFUL HAIR!"

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

arms tight around her mother's neck.

"I certainly hope you never will," answered her mother.

The mother's hope came true, because that was the last time the baby of that family ever ran away. But from that day to this there has never been another performing bear in the little village near the big woods, and that is how it happens that the little girl who used to be called the runaway child has never seen a bear. She has never seen anything but pictures of bears!—Frances Margaret Fox.

THE GOLD CHAIN.

Rosina was much pleased with the gold chain, which her dear mother gave her on her birthday, "Let me put it on and wear it today, mother," she said. "It is nice to wear birthday things on one's own birthday."

"You will play out of doors with your Cousin Harold and might lose it," said her mother.

"I will be very careful, and it fastens tightly. See?"

"Run along, then," said her mother; "and after awhile I will set your little table under the maple tree, and you can serve a lunch for Harold."

Rosina and her cousin spent a long time feeding the rabbits and digging in her flower garden before they sat down to the little table. Mother sent each one a tiny cake with raisins on top and an orange cut to look like a water lily.

"Would you like to look at my chain, Harold?" Rosina removed it from her neck and put it on the table that Harold might see it better.

As they finished their lunch, they soon arose from the table and rolled a large hoop up and down the long walk. After awhile Rosina exclaimed: "Where is my chain? O Harold, it is lost!"

"You laid it on the table," said Harold, "and I supposed you put it back on your neck."

"I cannot remember what I did with it," cried Rosina, and she was soon weeping bitterly.

The chain was not on the table; and although Rosina's mother helped make a search for it, it could not be found. "I will buy you another gift, dear," her mother said. "Do not cry."

A pretty oriole, building a nest in the maple tree, sang a sweet song, as if to comfort her.

When winter came Harold climbed the tree and threw down the oriole's empty nest. Rosina screamed with delight as she caught it in her hands. "You never would guess what I have found, Harold," she cried. "Here is my gold chain woven in the nest, and the tiny gold heart is inside. I suppose the oriole thought it was a new kind of yellow thread.—Ex.

NEWS OF THE CHURCHES.

WANTED: A PREACHER.

For a circuit with six appointments. Salary, $600. Good parsonage. Write me at Texarkana, Ark. Send references.—J. A. Biggs, P. E.

LITTLE ROCK CONFERENCE.

China War Emergency Fund.

Amount previously reported...$760.50
Received since then: Eagle Mills 10.00

Total $770.50
—James Thomas, Treasurer, Board Missions.

WAR FUND COLLECTIONS.

Little Rock Conference.

Amount previously reported.$2,791.15
Received since then:
April 22, Eagle Mills 20.00
April 22, Monticello 24.00

Total $2,835.15

North Arkansas Conference.

Amount previously reported.$ 984.00
Received since then .....

Total .....$ 984.00
—James Thomas, Treasurer.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Hammons, Whaley, Hundley, Harrison, Meux, Farr, Rorie.

Reports from churches:

Capitol View—(Farr). Good Sunday school. Rev. Claud Andrews preached at night.

Asbury—(Whaley). Splendid congregations; good Sunday school. Held our prayer meeting at Y. M. C. A. No. 40 at Camp Pike. Good congregation of soldiers.

Highland — (Harrison). Sunday school well attended. Good helpful service; best attendance of the year; several forward for prayer. W. H. Evans begins revival Friday night.

Hunter — (Rorie). Sunday school still growing. Large Junior League organized. Largest congregations at both hours I've had. Largest pounding of my ministry Monday night. Signs of revival in the air.

Pulaski Heights—(Hundley). Largest Sunday school in history of the church. Good congregation in morning. Good service at night.

28th Street—(Meux). Good service in morning. Good congregation and service at night.

Winfield — (Hammons). Services all good past week. Dr. Millar preached good sermon in morning.

MONTICELLO DISTRICT NOTES.

The early spring, fine prospect for an abundant peach crop, good stands of corn, and farming well advanced, place us in an optimistic mood. Our district seems to be keeping pace with the material world.

A new parsonage at Arkansas City is expressive of church life in that generous and wealthy little city. Brother H. E. Van Camp is the happy pastor ,and will soon be the occupant of one of the best parsonages in the district. It is a case of a live pastor and a live church.

Brother "Cyclone" Williams of the Hermitage Circuit is in demand, both in and out of the pulpit. He has been used by Henderson-Brown College agents in many places with gratifying results. He will soon be driving a Ford, largely the gift of his congregation.

Brother McElhenney, our Camp preacher, has things well in hand. He and the people seem mutually pleased. We are expecting good things from that charge.

We often hear good things from Brother Rhodes at Crossett. Few of our pastors equal him in the pulpit. We hope he will preach the introductory sermon at our District Conference.

Brother Lewis, Eudora Circuit, is having a good year. He serves a fine type of valley people, cultivated, loyal and nobly generous. Brother Lewis is a builder in all phases of church life.

Brother Harp, on Hamburg Circuit, is making full proof of a faithful itinerant.

Brother Pickering of the Lacy charge is doing some repairing on Prairie Chapel. Constructive work abides. He and his people are carrying on the Lord' work that tells for good.

Brother Miller of Parkdale is one of our new men in the district. He is a collegian and devoted to the work of soul saving. His is a field susceptible of development and promises great things in the future.

Brother Hopkins of Wilmot and Parkdale Circuit has a wealthy type of citizenship. To be a pastor in our valley towns is suggestive of hard labor and small tabulated results. However, the small membership is true and loyal.

Brother Holland of Dermott has taken up the work and will soon complete a fine parsonage. The permanency of our church in the valley is assured by the good church property. Dermott is one of our growing stations. We are truly delighted that it is well manned.

Brother Savage of Watson Circuit is at his post and will be heard from at the District Conference.

Brother Hoover of McGehee is serving his fourth year. He will move at the Annual Conference, leaving the station in much better condition numerically and financially.

Brother Cummins of Tillar Circuit has a delightful charge. The best circuit in Arkansas; four good appointments, consecrated and loyal membership. Few charges in Southern Methodism offer a better field for ministerial labors.

Brother McKay of Warren is not only a live pastor, but a leader in the county in all moral issues. He is in demand out of the pulpit for all things uplifting and elevating to the citizenship of the city and county.

Brother Davidson is serving his fourth year. He has a strong following in the district. People go for many miles to hear him preach.

Beautiful Palestine is on the upgrade. We are planning for revivals in all the churches.—R. Spann.

SPADRA.

Our pastor, Brother J. L. Shelby, closed a two weeks' meeting at this place a few days ago. The meeting resulted in about sixty conversions and about twenty-one accessions to the church.

This was the most effective meeting that has been held here in years, and we are praying that this may be the beginning of a new day in Spadra.

The church was comfortably filled at the first service, and the crowd held up to the last service, with a decided increase.

The lingering of the people at the close of each service, the prayers, the testimonies, the requests for loved ones and friends, the rising of the tide, the victory, the tears, the agony, the rejoicing, were wonderful to witness.

This meeting, with its effective work, touched not only our own town, but the country about for some distance, and all churches co-operated with us in the meeting, and leaves the best feeling among us there ever was, and it made us more fully realize the strength in unity.

Our Sunday school and prayer meeting have taken on new life also. Brother Shelby is one of the most helpful preachers it has been my pleasure to know. We find him to be a wide-awake, old-time gospel preacher and a very earnest worker, and we feel proud that he has been sent to us, and our church is building up under his wise guidance. The town as a whole loves him, and the prospects look more promising for a general uplift than ever before.

Rev. H. L. Wheeler of Lamar assisted our pastor in the meeting. He did some fine preaching and some very effective personal work, and found many new friends here that will always hold him in fond remembrance.

Dr. Morehead, our beloved presiding elder, also came to us during the meeting and did some fine preaching for us, and mixed and mingled with our people and visited in our homes. It had been so long since any of our presiding elders had come to us to work personally that we feel especially proud of Brother Morehead and

POSITIONS WANTED BY GALLOWAY SENIORS.

There are seventeen young women graduating from Galloway College this year who will take the A. B. degree. Some of these wish positions to teach in the state next year. No better equipped young women will be found coming from any institution in Arkansas, and I am anxious that they may be able to secure the best possible locations. If this notice comes to the attention of School Boards or Pastors who know where desirable openings are, they will confer a favor upon the College by communicating with me at once. Arkansas needs the young women as teachers and they want the work.—J. M. Williams.

can add just here that he has made a host of friends and touched a large number of our people. May God bless his work.

I believe a great year for the church at Spadra is at hand, and we ask the prayers of all Christian people that it may be so.—A Member.

RICHMOND AND WILTON.

Our Easter services at these two splendid little churches were brief, plain and simple, but very appropriate and impressive, and the offering was magnificent and well applied. On this occasion our two Leagues and two Sunday schools and two Woman's Missionary Societies with some very fine personal contributions from members of each of the two churches, assumed the support of two native missionaries to China. We have already forwarded to the Board of Missions $270 and will send $62.50 more in two or three weeks. We lack only $42.50 of supporting three missionaries and have plans under way for securing this from another charge.

Our Leagues are carrying handsome specials in Africa and China, and our Missionary Societies are supporting their regular specials, and our Richmond Sunday school is supporting two afternoon Sunday schools in Japan. We have paid our Orphanage assessment and our War Work assessment and have about enough in the treasury to pay our Foreign Missions also.

Our Sunday schools are being reorganized and are growing steadily in general efficiency.

Our prayer meeting is a thing of life and power. We have from 35 to 50 in attendance and have a 40-minute discussion of the Sunday school lesson.

Our Epworth League programs are of the highest type, and are often attended by 100 people or more.

Our people are contributing liberally to education, prohibition, and all lines of war work, but do not let these hinder their church work. We have many choice spirits over here, and in many respects this promises to be one of the best half-stations in the Conference.—J. J. Mellard.

HOT SPRINGS CIRCUIT.

The quarterly conference and Sunday school rally of Hot Springs Circuit was held at Gum Springs, beginning April 11 and ending Sunday, April 14. The program, which was gotten up by Brother Dickerson, was perfect and beautifully carried out. The opening sermon by Rev. W. M. Hayes was fine. Lecture on "Food Conservation" by Prof. Garnet Braughton was most excellent, interesting, and appreciated by every one. Rev. M. N. Waldrip of Central Church preached a fine sermon Friday. Saturday was Sunday School Rally Day, which opened with devotional service and a strong, forcible talk on Sunday school work by Rev. R. L. Duckworth, followed by Rev. C. N. Baker, who always wins everyone by his beautiful, touching, sincere talks on Sunday schools and religious work. Then Brother Dickerson said that we would have a "Food Conservation" dinner, without any flour being used. The dinner was fine, but I heard some one say, "What nice, good cake we ate," and "Such lovely apple pies!" "I wonder if they made them without any flour?" Every one enjoyed the dinner, after which Mrs. Al Belding sang a lovely solo, accompanied by Sister Dickerson. Mrs. Trussel, who is county home demonstration agent, made a most interesting, useful and serviceable talk to girls and women on Domestic Science. Mrs. Trussel is a fine woman.

Hot Springs Circuit has made up some flour and wheat for the soldier boys.

The Sunday schools were well represented, both New Salem and Gum Springs officers and teachers being present. Gum Springs now has a large banner for their school. Bethlehem won the primary prize and New Salem the junior prize. Bethlehem Sunday school is one ahead. They also won the beginners' prize, which speaks well for them, and Brother Clem Baker placed on the chart of "Standard of Efficiency" for New Salem a gold star for every department of Sunday school work except the teacher training class, and we expect to begin that work soon.

Sunday schools on Hot Springs Circuit have made good records so far. The last day of the Conference was extra good. On Sunday Dr. A. C. Millar of Little Rock came over and attracted all by his fine, good sermon. Brother Dickerson said that Dr. Millar preached the best sermon he had even heard, and, last of all, but not least, Brother B. A. Few preached the final sermon Sunday evening, which was a grand wind-up of the quarterly conference. The next is to be held some time in July at Bethlehem.—Mrs. James Lynch.

AN EX-EDITOR IN ARKANSAS.

In fulfillment of a promise of long standing, we made our way by Memphis to Pine Bluff, Ark., which we reached Friday afternoon, and were greatly comforted to be received, figuratively, in the arms of our friend, Rev. Dr. Copeland, in whose delightful home we spent three days as pleasant as we have ever known. The fact that a most charming but quite diminutive young lady had but recently arrived from No Man's Land to take up permanent residence and was naturally the central attraction and the focus around which the household gravitated did not interfere with the princely hospitality bestowed upon us, and so touched were we that, departing, our prayer, "Peace be on this home, came from the depths of a fervent spirit.

We were privileged to occupy the pulpit of the Lakeside Church both morning and evening, and the occasion was pleasant to us on many accounts. One episode thrilled us as scarcely ever before in the history of our life. We had noticed a number of children in the audience, and as we closed with the benediction and stood a moment looking over the congregation there was a rush of the little ones to the chancel with outstretched hands and faces upturned and smiling upon us. There had been no invitation, no suggestion from pastor or preacher, and the spontaneity of the movement constituted its chief value. The warm handclasp and kindly words of the many older people who followed the little ones were very cheering, but the unspoken blessing of the children and the pressure of baby hands constituted an ovation we shall never forget. The church is beautiful and commanding, the acoustics good, and the organ a superb one, well worthy of the splendid choir and accomplished organist. And the congregation, which practically repeated at night the ovation of the morning, most kindly sympathetic.

Hon. D. B. Niven ,in whose hospitable home we enjoyed a most appetizing dinner, has much in which to rejoice. He is a member of the Legislature and a leader in the political world of Arkansas. And, while one of the most wealthy men in the State, talking of millions as naturally as we smaller men do of pennies, he is modest, sweet of spirit and devoted to God and Methodism. In his costly car we had a most enjoyable though a very hasty view of the city, which grew upon us with every hour of our stay, as we were more and more brought face to face with the fact that scarcely a city of the same size in all the country can boast so much of wealth as this.

Dr. Copeland is doing here a great work. In the year and a half of his pastorate he has received between two and three hundred members, and we have never known a pastor more popular—not only with his own people, but with all, for he seemed to know almost all and all were most cordial. We recognized him as distinctly growing, not only in grace, but in that larger thought and more intense preparation so necessary to the successful minister. We entered with him into the homes of a number of "shut-ins," and found this to be with him a frequent and sacred duty. In the heavy pastoral visiting which is necessary here he has been most efficiently aided by one of the young business men of the city, Mr. L. K. Duncan, who furnished him a car whenever wanted, free of cost. He manifested his kindly spirit in coming in person to take the pilgrim preacher to the train when we left. This illustrates the spirit we found at Pine Bluff.

We cannot close this hasty article, which we pen almost in the hour of our arrival in the city so dear to our heart, without expressing our pleasure in meeting Rev. W. C. Watson, the popular presiding elder of Pine Bluff District, who complimented us by his presence in the congregation and a call next day. A most genial gentleman, and was not surprised to learn that he is most popular with the church and doing excellent work on the district.—C. C. Wood, in St. Louis Christian Advocate.

PORTLAND-BLISSVILLE.

Some time ago I gave a report of the beautiful reception that we received when we arrived, and how happy we were in our new field. Well, their goodness to the pastor-family continues, and always transcends the most sanguine expectations. But that is not the good thing that I want to report this time. I have truly rejoiced in the Lord for the beautiful work that the Portland-Blissville work has undertaken. The Bureau of Specials at Nashville, Tenn., has just assigned us a native preacher in China and one in Japan, and the support of a Sunday school in Japan. My happiness is not due just to the fact that we have entered upon this work, but more to the beautiful way in which we have entered into it. We have had no great campaigns, but our attention has merely been called to this end, that it would we well pleasing in the sight of God, for the glory of the Lord Jesus Christ, and for the salva-

tion of lost man. For this simple, godly reason, and no other, we have taken over the support of this missionary work. The beautiful comment that I hear when receiving the gifts from the people is that "I am glad our attention has been called to this work and that we have undertaken it." The support of the Sunday school has been taken over by a class of boys and girls in our Sunday school. There are about six of them, which shows the better that they are doing something worth while. It would be no credit to a class of 25 to support a Sunday school for $25 a year, but when five or six boys and girls of 14 and 15 do that it is worthy of special mention. I might say that they are taught by Miss Orr, a godly school teacher, who has a sister in the foreign field. May the Lord increase her tribe.

Our public school, the colored public school, and the church of Blissville sent in a little over $19 as American Bible Society special. That from the colored school was to be used to buy Testaments for the colored soldiers, and each of these Testaments was to bear the name of the Portland colored school as the donors. Brother Colquette graciously receipted them and put their names in one hundred more Testaments than they bought as a matter of appreciation. The rest of the gift was to be used as the A. B. S. man saw fit and to pay our little assessment. I have watched Brother Colquette work. I like to support him.

The fourth Sunday in March a delegation of Leaguers came down from Hamburg and organized us into an Epworth League. I have never been more delighted over a beginning and a future prospect. Suffice it to say we have high expectations. The president is Mr. Hubert Hogan; secretary, Miss Jessie Ladd.

I am indeed a happy pastor, and rejoice in the Lord for His tender mercies.—A. L. Miller, P. C.

BOONEVILLE DISTRICT CONFERENCE.

Booneville District Conference met at Booneville April 17, at 9 a. m., Dr. James A. Anderson, P. E., in the chair.

There was a good attendance of both preachers and laymen. J. H. Mathis was recommended for deacon's orders, and Hiram A. Tucker was recommended for admission on trial. The presiding elder made many helpful suggestions along the line of vital interest to the church.

Bros. F. S. H. Johnston and H. H Griffin presented the claims of Hendrix and Galloway Colleges respectively, urging the Church to put its colleges upon a firmer basis.

Thursday at 11 a. m. Brother G. McGlumphy preached a very helpful sermon.

The Conference voted to raise a district loan fund to help young preachers through college. Brother O. M. Bevens of Booneville was appointed secretary, and is to have charge of raising the fund.

The Conference is very much indebted to Brother E. S. Harris, his good wife, and committee for most excellent entertainment. Everyone was delighted to be there. Reports of preachers and laymen show a very fine spirit throughout the district and a determination to go forward.—G. C. Johnson.

REVIVAL NOTES AND ELSE.

The Rev. J. L. Batten of our church at Success and Reyno, Ark., called me to his assistance in an old-time revival effort when the snow was nearly two feet deep.

When we closed these meetings the snow about the churches was all melted and the ice within as well.

Strong men and women wept, shouted and praised God, while sinners prayed through to free salvation.

I am now in a revival at Doniphan, Mo., and yesterday was the best day of the meeting, and the largest attendance.

More shedding tears of joy and shouting and praising God than for years.

Rev. John W. Worsnop is pastor. He and Brother Batten are strong preachers, and know well how to handle any situation put in their hands, both having served the church as presiding elders.

We go from here to Little Rock to be in a meeting with the Rev. W. R. Harrison, pastor of Highland Church, beginning April 26.

Wishing the Methodist and its many readers the greatest success, and asking your prayer for a great victory in Little Rock, I am,

Fraternally yours for the salvation of men and the freedom of the world. —Evangelist William H. Evans.

HARRISON.

We had a great "service flag" program at our church last Sunday morning. The families of our church are represented by thirty-three young men in the army and navy. Our flag bears thirty-three stars. The service was most interesting and helpful.

Our people recently stormed the parsonage here and gave us a generous pounding. We lived over the "pounding" and all feel the better for it.—A. E. Holloway.

THANK YOU, MY BRETHREN.

We take this method of expressing, at least partially our thanks and gratitude to those who have been so unusually kind to us.

First, to J. E. McCoy, progressive Sunday school superintendent at Kingsland, who, on learning of the failure of our health, responded at once with a donation of $50 to help us in the fight we are making for life.

Secondly, to the fine people of Hampton, who have made many small contributions, and then capped it all with a donation of $88.50. It would be mighty hard to find a people who look so closely after the welfare of a preacher and his family as these people.

Thirdly, to Col. C. L. Poole and his daughter, Miss Mattie, who drove a sick preacher over the circuit and aided so efficiently in raising the Henderson-Brown fund.

Fourthly, to other friends whose names we either do not know or can not recall, for contributions received.

Fifthly, to Dr. J. E. Sparks of Crossett, who showed us so much consideration while his guest there.

Sixthly, to Rev. Moffett J. Rhodes and wife for much kindness while in their city.

Seventhly, to Presiding Elder J. A. Sage, of our beloved Camden District, who has shown such fatherly interest in us, counseling and advising wisely.

May the great unseen hand of God place a divine blessing on each one of you, and may we all realize that "All things work together for good to them that love the Lord."—R. L. Cabe, Hampton, Ark.

OUR LITTLE RUTH.

Many kind and brotherly messages of sympathy and consolation have been received from our brethren of the Little Rock Conference and others, since God took from us our little Ruth, April 4. We want to thank them all in this message, and we also want to thank Doctor Millar for his kind and brotherly editorial. Each one of these messages has been like balm to our wounded and broken hearts. We also want to thank Brother Davidson for his note in the Methodist. He knows how to sympathize with a brother and sister in bereavement. His sympathy is not feigned, but real. His funeral service was a blessing to us in our unspeakable sorrow. Many have written to us whose names are not mentioned here, but their kind efforts to console us shall never be forgotten.

We want to thank all the people of Parkdale for their brotherly kindness and sympathy and help. Their efforts to help us, to console us and to serve us was unlimited. Also many came from Wilmot when they knew of our sorrow. We never know how much our people are interested in us except in times like this.

God gave us little Ruth for so short a time. Yet we thank Him for giving her to us, even for so short a while. Her little life, which was far too short, was like the brightest star to our lives. God gave her to us to soften and sanctify our lives; then took her to Himself. It is well . It is the greatest sorrow of our hearts to give her up; but we know our Heavenly Father does all things well. Her life will be long in Heaven. We shall join her there. Till that time comes, our darling babe, farewell.—Mr. and Mrs. Frank Hopkins.

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.

HELP US AND YOURSELF.

You will want the Biography of Bishop A. W. Wilson, just off the press. We want new subscribers. Send five new cash subscribers to the Arkansas Methodist bnefore June 1, and we will send you this great book. Help the Arkansas Methodist and Yourself at the same time.

Dr. Alex Westbrook, Dentist, Donaghey Block, Fifth Floor, 7th and Main streets, Little Rock, Ark.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
C. G. Powers, Plaintiff,
vs. No. 22547.
Doshey Powers, Defendant.

The defendant, Doshey Powers, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, C. G. Powers.

March 26, 1918.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
A. J. Newman, Solicitor for Plaintiff.
C. T. Coffman, Attorney ad Litem.

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.

OBITUARY.

WHALEY.—Henry Whaley was born in Columbia County, Arkansas, in 1852, of Methodist parents from Georgia. United to Maggie Souter in marriage in 1883. This union was blessed with nine children. One preceded him to the better world. His loving wife, four sons and four daughters survive to mourn his loss. He was gloriously converted in 1885, and soon after joined the Methodist Church, South, and was elected steward, which office he conscientiously filled till last fall, when at his request his son was elected in his stead.

He was a living epistle known and read of all who knew him. None doubt where he has gone. Many ask, Who can fill his place His loved ones have a vacant place. The church shall miss his beaming face.—P. A. Flower.

CANNON.—Jennie Watson Cannon was born in Magnolia, Ark., November 15, 1888, being the third daughter of Rev. H. H. Watson and Jennie Hearn Watson. She joined the Methodist Church when she was eight years old, was graduated from High school and then from college, taught for a while and then was married by the writer to Marion E. Cannon in First Church, Jonesboro, Ark., June 18, 1912, and departed this life March 6, 1918, in San Antonio, Tex.

The dates concerning her life may appear to include a small compass; but, while she lived, she lived to a definite and well defined purpose. She heeded the admonition of the poet when he sang, "Gather ye the rose buds while ye may, old times aflying; the flowers that bloom today, tomorrow may be dying." She employed her time well. Being naturally of a bright, sunny disposition, and it transformed by the grace of God, she became a veritable radiating center of light, joy and happiness to all with whom she came in contact. Surely this is a brighter and better world because she has lived in it, and passed through it, and her gracious influence will live on enriching humanity; for the impact of such a personality widens in circles of influence until it breaks upon eternity's shore.

I have known her from infancy (we being brother's children) hence I feel that I can speak from first hand information, when I say with her father, I have never known a purer or nobler soul. She leaves a heart-broken husband, a beautiful little boy, a stricken father, brothers and sisters to mourn her loss. But heaven must be more real to them, and the memory of her gracious life must needs hearten them for the further conflicts of life until they one by one shall clasp glad hands on the other side. I bring this tribute as one who loved her and reveres her memory.—W. C. Watson.

DOWDLE.—Miss Nannie Lucy Cooper was born May 24, 1884; married to W. P. Dowdle January 1, 1900; to which union were born four children, who survive their mother. She died April 3, 1918.

She was converted several years ago, but did not join the church until about two years ago, when she united with Midway Methodist Church, in which she lived until the summons came.

She was of a disposition to win friends and hold them. During her long illness the ministry of her many friends was beautiful and very much appreciated. She was patient and bore her afflictions bravely to the end. Before she passed away she spoke of seeing her mother who died years ago. She said she was ready to go and told her husband in the afternoon that he would not have to sit up with her another night. That evening before nine o'clock the Death Angel came. It is a source of great comfort to the husband and children to know that she is with God. The sting of the departure is made easier by the knowledge that Brother Dowdle did all in his power for her and she remarked many times that it was his faithfulness to her that kept her here so long.

May the richest blessings of our Heavenly Father be upon the home and upon her father and sisters and friends. —Her Pastor, S. T. Baugh.

ARNOLD.—Loranza LeRoy Arnold, the little son of L. L. Arnold, was born June 25, 1913, and departed this life Tuesday night, March 12, 1918. As we laid the little form in its last resting place we knew he had gone to heaven to "be with his mamma." He had said several times that he wanted to go. Jesus said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

The funeral services were conducted at the home of Mr. and Mrs. J. H. Hill—grandparents of LeRoy—March 13, by Rev. W. T. Thurmon, and the pastor, after which the remains were laid to rest in Woodland Heights Cemetery.—J. M. Harrison, Pastor.

HICKMAN.—William Grady Hickman, only son of Brother and Sister Will Hickman, was born in Bradley County, Arkansas, July 1, 1894; was converted to the faith of our Lord Jesus Christ about three years past and joined the Methodist Episcopal Church, South, at Marsden. Grady proved himself to be a true devoted Christian. In fact it is said of him that he was always a good boy. He enlisted in the U. S. Army, joining the Naval Department June 30, 1917. Soon he was numbered with the brave and noble boys in the training camp and was conducted to the Great Lakes, where he was finishing up his course of training. While at Great Lakes he contracted a severe attack of la grippe and was carried to the hospital, Brooklyn, N. Y. His body reached Hermitage March 20 and was carried to the center of the little city followed by 84 Woodman, from thence to the Hickory Springs Cemetery, where it was met by 600 or more people. We conducted his funeral in the Presbyterian Church with packed house and yard. The writer preached his funeral from Jno. 5:25: "The dead shall hear the voice of the Son of God and they that hear shall live." Grady was loyal and true, and had enlisted to fight for the freedom of his country and to maintain free principles of pure Christian democracy against tyrany and autocracy. But the most blessed thought of all—he had enlisted in the Great Army of the Lord.—J. C. Williams.

McALISTER.—Mrs. Callie Thompson McAlister was born in the Mt. Tabor community near Cabot, Ark., August, 1880. Her parents were old-time Methodists and deeply religious. Jesus Christ was really the head of the home. In this kind of influence she grew to womanhood.

The old Mt. Tabor neighborhood is one of the most religious communities in the land. Jesus Christ has ruled there many years. She was converted in early childhood and joined the Methodist Church. She was a deeply religious woman. She was married to C. W. McAlister in January, 1901. She was the mother of seven children, the youngest was only a few days old when the mother died. Much of her married life was spent on the farm near England, then the family moved to town for the purpose of educating the children. She was truly a good wife and mother. She leaves a husband, children and a host of relatives and friends to mourn her loss. She died December 26, 1917. —Her Pastor, R. R. Moore.

WYLIE.—Mrs. Henry C. Wylie was born in Monroe County, Georgia, September 21, 1836. She married C. Wylie April 16, 1866, and they moved to Arkansas and settled in Saline County. She was converted and joined the Methodist Church when she was a child and lived a consistent Christian. She was the mother of three children, one dying in infancy, which left one daughter and one son, Mrs. W. D. Ashby and Samuel Wylie, both living in Benton. She left five grandchildren, Mrs. Paul Hooper, Sheridan, Ark.; Mrs. Homer Williams, Little Rock; Mrs. Ray Roland, Miss Sammie Ashley and Miss Glennie Wylie. It was the writer's good pleasure to be her pastor several years while he was serving Collegeville Circuit, Asbury Station and also Benton Station. She loved the church and the services of God's house. She passed away to her eternal home January 9, 1918, and was buried in Rosemont Cemetery the day following. Services were conducted by Rev. J. W. Harrell the pastor and the writer, her old devoted pastor.—W. A. Steel.

HAYS.—Arthur Hays was born at Old Napoleon, Ark., September 23, 1847, and died at home in Van Buren, Ark., December 27, 1917. When quite small Brother Hays moved with his parents to Mississippi, their old home. Here on November 17, 1874, he was united in marriage to Miss Alice Zollicoffer, neice of Gen. F. K. Zollicoffer of C. S. A. Shortly after marrying Brother Hays and his wife came to Arkansas, where he was engaged in railroad service. Living for a short time at different towns, he came to Van Buren in 1881 as agent for the Missouri Pacific Railroad, which place he held for twenty-one years, till on account of failing health he found he must give it up. The esteem in which Brother Hays was held is seen in that he served two terms as mayor of Van Buren, and was twice elected circuit clerk of the county. But having suffered a stroke of paralysis he was unable to fill out the second term as clerk. Brother Hays was of good Methodist stock. His mother was an ardent member of the church and a devout Christian. Soon after marriage he and his wife united with the church. Of late years he was unable to attend church services very often, but he was a constant reader and student of the Bible. Brother Hays was of kind disposition and he made many friends. He had a reputation for integrity. His loving companion and three children are left to mourn his death.—W. L. Oliver.

SEXTON. — Mrs. Sarah Sexton, (nee) Price, was born in 1883 in Miller County, Arkansas. Was married to Mr. Mark Sexton in 1904. To this union one child was born. Sister Sexton was converted in 1905 and joined the Methodist Church, where she lived a beautiful Christian life. She leaves a husband, one child, father and mother, four brothers, three sisters and a host of friends to mourn her departure. She departed this life March 3, 1918. Weep not loved ones, for you know where to find the redeemed.—S. B. Mann.

BUZBEE.—Mrs. H. O. Buzbee (nee) Roberts was born in 1877. Was converted in early life and joined the Methodist Church. Nine children were born to her and her husband. Two preceded her to that better world. Sister Buzbee was a good woman. Everybody loved her, and she loved everybody. Sister Buzbee died February 7, 1918. She leaves a husband, mother, nine children, and a host of friends to mourn her absence. Look up bereaved ones. God is able and willing to help his children.—S. B. Mann.

SEARCY DISTRICT.
(Third Round.)

North Little Rock, First Church, May 4-5.
North Little Rock, Gardner Memorial, May 5-6.
Augusta Ct., at Union, May 11-12.
Augusta Sta., May 12-13.
Searcy Ct., at Gum Springs, May 18-19.
Searcy Sta., May 19-20.
Judsonia and Kensett, May 25-26.
Bald Knob and Bradford, May 26-27.
Auvergne and Weldon, June 1-2.
El Paso, June 8-9.
Valley Springs, June 22-23.
Marshall, June 23-24.
Bellfonte, June 29-30.
Harrison, June 30-July 1.
Leslie, July 6-7.
Higdon and Shirley, July 7-8.
Pangburn, July 13-14.
Heber, July 14-15.
Clinton Ct., July 20-21.
Cato Ct., July 27-28.
Cabot and Jacksonville, July 28-29.
McRae Ct., Aug. 3-4.
Beebe, Aug. 4-5.

J. H. O'BRYANT, P. E.