

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.

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NO. 13

SING AND REJOICE, O DAUGHTER OF ZION; FOR, LO, I COME, AND I WILL DWELL IN THE MIDST OF THEE, SAITH THE LORD. AND MANY NATIONS SHALL BE JOINED TO THE LORD IN THAT DAY, AND SHALL BE MY PEOPLE; AND I WILL DWELL IN THE MIDST OF THEE, AND THOU SHALT KNOW THAT THE LORD OF HOSTS HATH SENT ME UNTO THEE. —ZECHARIAH, 2:10, 11.

HOW TO MEET THE PROPAGANDA.

A recent writer has said: At present the United States is suffering from the effect of a veritable avalanche of insidious propaganda. In one place in New York City alone it is possible to obtain for a few cents more than three hundred separate radical books and pamphlets published as propaganda. These books encourage hostility between employer and employee. Most of such pamphlets are placed in the hands of many millions of workmen, and many are sent through the United States mail. Why shouldn't they believe it when the trouble makers' arguments are allowed to go unanswered, and the men, because of the supine and indifferent American public, are permitted to remain in ignorance of the real truth? The written word is, however, only a part of a far-reaching and organized attempt now being made to dynamite our economic structure and bring about industrial chaos. For this propaganda also is being spread by word of mouth through thousands of skilled, paid agitators who have wormed their way into the ranks of the loyal organized labor bodies in every section of the country. I have visited the different industrial centers during the past year. The conditions there are no different from what they were in the Northwest. . . . This is the time when the United States must have a propaganda of truth. It needs it now as never before in the country's history. The need is imperative. It is a necessity from Seattle to New York, and from Galveston to the Great Lakes. The only way to combat the radical agitator is through a systematic organized campaign of truth-telling."

The Church is vitally involved, because the men who are seeking to overthrow our government and institutions are also striking at the Church. It is time the Christian people were waking up to their danger. It is time for a Christian propaganda. How better can this be carried on than by putting our Christian literature in the hands of these people who are reading the radical and hurtful literature? Such people will not usually subscribe for a church paper; hence a fund should be raised to send the best literature to their homes. Some of it will not be read, but some of it will be read and will bring results.

THE REORGANIZATION OF THE WORLD.

In the organization of the kingdom of God the most fundamental of its structural principles is the principle of service.

If we consider dead, inorganic matter as a constituent element in this kingdom, the whole mass of it is here for what it can contribute, and not for what it can get. "The gold and the silver is mine," saith the Lord. "The earth is the Lord's, and the fulness thereof." All inorganic substances are here to be used.

In all the spheres of life, vegetable, animal and

spiritual, the living being is made for service—this is its chief function here. The principle will apply from animalcules to archangels. There is, to be sure, a vast deal of getting, but as God has organized His universe the getting is not for the mere having, it is in order to giving, to increased efficiency in working out the general plan of God. All trees, plants, insects, animals, men and angels get that they may have somewhat to give. Vicarious service is not something that belongs alone to Jesus Christ—it is the most sweeping principle in the universal life. Nothing that lives is exempt from it, as God has ordered things. Christ himself has been the chief earthly illustration of it. Perhaps it is not stretching the truth at all to say that the Father on His throne is the most significant example of it to be found in the universe. Of course, it follows that all good men who take their places in the plan of God will be found living under the rule. It has ever been so since the beginning of the ages. It ever must be so, for it is, we say again, the fundamental structural principle in the kingdom of God.

Moreover, the willingness to serve and to suffer for others is ever the measure of greatness in God's kingdom. Run your eye through all the ranges of life and see if this is not actually true, see whether a man is more willing than a beast to suffer; see whether a civilized man is more willing than a savage to suffer for others; see whether a devout Christian is more willing than a sinner, consider whether an angel would endure more than a man; whether Jesus would endure more than any angel. It was, indeed Jesus Himself who laid down the rule, "He that would be greatest among you, let him become the servant of all."

Against this vast background of God's organization throw now the picture of man's organization in this world. It will be seen that the fundamental principle in man's organization is selfishness, based on war. And this is almost universally true, except where religion has modified the situation.

International relation and diplomacy have been so organized. The rule has been for a nation, whatever nation could, to get there first, and grab all that was in sight. The rule has been to use as a diplomat the man who knew how to use words to conceal ideas, the most accomplished liar, no blundering fool, but the smoothest and most accomplished liar, available, a Talleyrand your archetype. This is international politics.

As for domestic politics, what is that but a war of various interests seeking to entrench themselves behind legislation and court decrees? That is the history of it in every civilized (?) land.

As for the sphere of commerce and trade, as for the whole economic system, what is that but a warring of competitive forces, each seeking its own. Trade, commerce, industry are all on the competitive basis. Darwin's law of the struggle for existence and the survival of the fittest, this is precisely their law. It is the law of the jungle, nothing else.

When history first catches sight of our forebears coming across Europe, or pouring down from the Baltic, they are marching, conquering, trampling, vanquishing. They organized all life on the same principle. And the product was—upheaval of all life. What else could it be?

Who believes that things can go on here after this fashion? Who is it that can not see that life

here must be reorganized? Who can fail to understand that in the reorganization the fundamental principle of God must be substituted for the fundamental principle of man?—Jas. A. A.

UNIFICATION—CHECKS AND BALANCES.

Dr. James A. Anderson, after reading the Constitution of the Methodist Church proposed by the Unification Commission remarked that it was one of the best-balanced documents that he had ever read. Whether it deserves such high praise or not may safely be left to the future to decide, but that it is a carefully thought out and well-balanced constitution even a casual examination will disclose. Every subject in it was maturely considered in committee, discussed and revised repeatedly by the Joint Commission, recommitted over and over again, and critically discussed by the commissions of the two Churches sitting separately. This process went on for over three years and some of the best minds in the nation were engaged in the work. Moreover, twenty-five representatives of each church critically studied every proposal from the point of view of their own Church and they were careful not to permit the adoption of any provision which might be prejudicial to the interest or traditions of their Church.

The Southern Methodist Church certainly has no grounds for complaint that its commissioners failed to protect adequately its rights and interests. It is to be hoped that they did not overdo it. What are some of the safeguards protecting our Church?

Regional Conferences.—The regional conference idea is a proposal of our Church. From the beginning the Methodist Episcopal Church has opposed it. That Church insisted all along that the regional conference would be a divisive force and that we would have as many Methodist Churches as we have regional conferences. On the contrary, the commissioners from the Methodist Episcopal Church, South, stoutly insisted that they could not consider any plan of unification that did not include the regional conference as a cardinal element. The commissioners from our sister Church yield completely on this point and agree to a provision which constitutes regional conferences with large local legislative and administrative powers. The regional conference is given full powers of legislation and administration over all distinctively regional (local) affairs, including the power to elect all bishops for the region.

Moreover, the United States was divided into six white regional conferences so arranged geographically that the Southern Methodist Church has a majority in three out of the six. When a majority of each of two regional delegations in the General Conference from the United States shall request it, a vote shall be taken on any pending motion or resolution, including amendments to the Constitution, by regional delegations, and in such a case it requires the concurrence of two-thirds of the regional delegations in the United States, the members of each regional delegation voting as one body, to adopt said motion or resolution. This simply means that the three regional delegations from the South are clothed by the Constitution with power to prevent the adoption of any law or course by the General Conference, to which they object. This is true in spite of the fact that the Methodist Episcopal Church has almost twice as many members as has our Church. This is one

(Continued on Page 3, Column 1.)

Arkansas Methodist

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A. C. MILLAR, Editor
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Commissioners for the Church.
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James Thomas F. S. H. Johnston
George Thornburgh J. St. Williams
T. D. Scott R. C. Morehead

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CENTENARY CONSERVATION SLOGAN:
"NO SHRINKAGE, BUT A SURPLUS."

METHODIST CALENDAR.

Searcy Dist. Conf. at Beebe, March 23-25.
Paragould Dist. Conf., at Piggott, May 4.
Booneville Dist. Conf., at Paris, May 11.
Pine Bluff Dist. Conf., at Star City, May 11-13.
Prescott Dist. Conf. at Gurdon, 7 p. m., May 27.
Jonesboro Dist. Conf., at Leachville, June 1-3.
Hendrix School for Ministers, June 9-16.
North Arkansas Epworth League Conference at Bentonville, June 22-27.
Little Rock Conference Epworth League Assembly, at Henderson-Brown College, Arkadelphia, June 29-July 4.
Camden Dist. Conf., at Stephens, July 13, 10 a. m.

PERSONAL AND OTHER ITEMS.

The College of Bishops will meet in Nashville, Tenn., on May 1.

Church operations at Magnolia were cut off during February on account of the "flu."

You can be a good Methodist without reading the Church Paper, but can you be an intelligent Methodist?

The Centenary Bulletin will hereafter be published every two months instead of every month, as heretofore.

Thirty-five States have reported favorably for the suffrage amendment. But one more is needed for the necessary three-fourths.

There is a great demand at Hatfield for a good music teacher. For particulars write to the Methodist pastor at Hatfield, Ark.

The Sunday School Superintendent at Decatur is counting on one of the best years in their history under the pastorate of Brother Gayer.

Brother Singleton of Paragould is in the midst of his two-weeks' Centenary evangelistic campaign. He is confident of fine results.

The most diligent pastor can not visit every home every week. The paper can do this, rain or shine. Why not accept the service it offers?

Everything on the Arkadelphia Circuit is going smoothly. The pastor, Rev. L. T. Rogers, is making the campaign for the paper and hopes to put it in every home on his charge.

Brother William H. Evans (Wild Bill) is in a fine meeting at Paint Rock, Va. The "flu" hindered the meeting for a week or ten days, but it is now running with increasing momentum.

In Illinois, the success of the coal miners' negotiations is attributed to prohibition. "It kept men's brains clear and kept a little money in their pockets while the negotiations were going on."

The Parish Sean is the name of the splendid bulletin that Bro. Noel S. Chaney is putting out on the Melbourne charge. It is full of helpful and in-

structive matter that will give this pastor a well-informed congregation.

Rev. and Mrs. J. H. O'Bryant announce the engagement and approaching marriage of their daughter, Jessie Lee, to the Rev. Robert Burdette Craig of Bellefontaine, Mississippi, the wedding to take place on April 7, in Forrest City.

Married.—Miss Bessie Pennington, daughter of Mr. and Mrs. Dorfield Pennington of Hollywood vicinity, to Mr. Coleman of Marion County, Mississippi; Mrs. Bettis of Brown Springs to C. H. Arnold of Bradshaw, Rev. L. T. Rogers officiating.

From the Nashville Advocate we learn that the Mission Board of the Methodist Church has purchased a 3,000-acre farm in the Belgian Congo, Central Africa. The farm is the site for the new Congo institute for industrial training of African negroes.

Bro. W. J. Spicer reports the death of one of his best members, R. N. ("Uncle Bob") Millard of Blue Ball. Brother Spicer is serving his second year in "Dutch Creek Valley" and believes the prospect is bright for a good future for Methodism in that part of the State.

The General Assembly of the Southern Presbyterian Church has asked for \$200,000 to be used to increase the accommodations at Montreat, N. C., the Presbyterian Junaluska. Ten thousand Presbyterians are said to have visited this resort last summer.

The United States is great today because our fathers understood not only the necessity but the dignity of labor of every sort, and because they were properly ambitious to make the most complete use of whatever talent of hand or brain God had given them.—Youth's Companion.

Primrose Chapel, one of Bro. T. O. Rorie Jr.'s enterprising churches, had several representatives at the Standard Training School for Sunday School Workers held at First Church, Little Rock, last week. This church is always interested in anything that leads to growth and progress.

First Church, Pine Bluff, showed its interest in things fundamental when it brought two carloads of Sunday School workers, representing the various departments of their school, to the Training School held at First Church, Little Rock. They were warmly welcomed by the local schools.

Captain Hobson of Spanish-American war fame will speak at First Church, Little Rock, at 8 o'clock Monday evening, April 5. There is no better informed man in America on the subject of National and World-wide Prohibition and none more capable of giving this information to others. Come and hear him.

March 12, the seventh annual observance of Founder's Day, was of peculiar interest because of the culmination of the campaign for funds for a "Student Building," which is to be a memorial to the founder, Dr. William Vaughn Smith. This work was undertaken by the Alumnae Association of Randolph-Macon Woman's College, and is the gift of students and alumnae.

Rev. J. W. Fulton has plans under way to establish a permanent campground. The spot selected is three and one-half miles northwest of Vanderhoort and only one mile west of the Kansas City Southern railroad. Pine springs abound here. A spiritual feast and a delightful outing are in store for those who attend this campmeeting, which will open July 30.

L. C. Fry, in charge of Inter-church special group surveys, has arranged for theological students to spend their summer vacations working in the lumber camps of the Northwest in order to get first-hand contact with the peculiar and difficult problem of evangelization they offer. The students will not preach or do any other evangelistic work, but simply don overalls and become for the time being "lumberjacks" at \$5.50 a day.

"Noon-day prayers are to be offered by 4,000,000 Methodists" from March 29 to April 2, in connection with the evangelistic campaign for the conversion of 1,000,000 souls by June, 1920, is announced by the Methodist Episcopal Church. The members of the Church are asked to pause for a while, wherever they are, at noon on each day, and offer a prayer. Bells will be rung at the noon

hour, by the Methodist churches, to remind the members of the call to prayer.

An added feature of the Summer Session at the University of Arkansas this year will be, according to an announcement by the director, Dean J. R. Jewell, a series of lectures on "Musical Appreciation." A speaker of national reputation will be sent here by the Columbia Graphophone Company with a large selection of records. He will spend his time showing the students of the Summer Session how they may better the musical interests of their pupils by the use of the phonograph.

It is interesting to note that following the inquiry sent out by Zion's Herald to the editors of the Methodist Episcopal and the Methodist Episcopal Church, South, "Should the plan of unification be adopted?" replies were received from thirteen editors of the Methodist Episcopal Church, South, and from seven of the Methodist Episcopal Church, as follows: Of the Southern Church ten editors approve the plan, one is against it, one is open to conviction, and the other thinks the plan worthy of careful and sympathetic consideration. The seven Northern editors approve the plan.

Last Sunday afternoon the graduating exercises for the Standard Training School were held at First Church, Little Rock, marking the close of one of the most successful Sunday School Training Schools ever held in Southern Methodism. Although the school was primarily intended for the Little Rock and North Little Rock Sunday School leaders, the exceptional courses offered and the superior faculty drew representatives from several of the surrounding churches, and some of the other denominations, even, showed their interest by regular attendance.

In referring to the death of Prof. Frank Seay, Dr. Ivan Lee Holt, pastor of St. John's Church, St. Louis, says: "I feel that a team-mate is gone." A team-mate. "I was so used to pulling with him some loads we both thought ought to be moved," says Dr. Holt. "I want to keep on pulling, assured that he still stands by my side." We wonder if the question will present itself to the reader that has come to our mind: Am I a team-mate? Were I to go, would any one feel that I was still by his side pulling at the loads that ought to be moved, and would he continue to pull the stronger because I pulled while in this life? Let us pray.—Nashville Advocate.

A CITY OF MONUMENTS.

Before beginning the narrative of our voyage, it may be interesting to mention some of the notable monuments to be found in New Orleans.

As the battle of New Orleans was fought between General Jackson's army and the British a few miles southeast of the city it is appropriate that a massive shaft should mark the spot. It is called the Chalmette Monument, was started by Louisiana, finished by the United States government, and is in the care of the Daughters of the Revolution and the Daughters of 1812. Naturally there is a magnificent equestrian statue of General Andrew Jackson, but instead of being on the battlefield it is in the old park in front of the St. Louis Cathedral and the Cabildo. It cost \$30,000, was designed by Clark Mills, and unveiled in 1846. Its poise is remarkable.

A statue of Henry Clay was originally erected on Canal street, but, as it interfered with traffic, it was later moved to Lafayette Square. It was designed by Joel T. Hart of Kentucky and the cornerstone laid in 1856.

At the entrance to Greenwood Cemetery is the Confederate Monument, surmounted by the figure of a private soldier on picket duty, and at the four corners are busts of Lee, Johnston, Jackson and Polk. Under the monument are the remains of some 600 soldiers gathered from many fields. This monument was erected in 1874 and was the first in memory of Confederate dead. At the unveiling Father Ryan's poem, "The March of the Deathless Dead," was read.

Near the head of Canal street is a grass plot called Liberty Place, where an obelisk marks the spot where, in 1874, a battle was fought between local parties for the maintenance of white supremacy.

As Jefferson Davis died in New Orleans and

"The Arkansas Methodist in Every Methodist Home In Arkansas"

CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville District	25
Booneville District	9
Conway District	14
Fayetteville District	26
Forrest City District	213
Fort Smith District	17
Jonesboro District	45
Paragould District	18
Searcy District	25

Little Rock Conference.

Arkadelphia District	67
Camden District	126
Little Rock District	112
Monticello District	112
Pine Bluff District	19
Prescott District	77
Texarkana District	67

there his body lay in state it is eminently appropriate that here should be a statue in his honor. It stands where the Jefferson Davis Parkway intersects Canal street.

As General Beauregard was not only a prominent Confederate, but a citizen of New Orleans, it was to be expected that his statue should be here, a fine equestrian figure just outside the City Park.

In 1883 a heroic statue of Gen. Robert E. Lee was unveiled. It surmounts a high pedestal in the center of Lee Circle, which is at the junction of several important streets and with the City Library and First Methodist Church nearby constitutes one of the most attractive spots in the city.

On one side of Lafayette Square is a bust of John McDonogh, who, as previously mentioned, left half of his great fortune to the public schools of the city where he made the fortune, and the other half to the schools of Baltimore, the city of his birth. This bust was put up by the school children of New Orleans in 1898.

Margaret Haughery was a humble baker who could not write, but Jews, Protestants and Catholics vied with each other in contributing to her statue. She was herself an orphan and baked bread for a living. As she prospered she gave her money for charity and in time built the New Orleans Orphan Asylum, St. Vincent's Infant Asylum, and aided St. Elizabeth's Industrial Home for Girls. It is claimed that her statue is the first ever erected in the United States in honor of a woman.

The celebrated naturalist, Audubon, spent much of his time in New Orleans and gathered many of his finest specimens of birds in Louisiana, hence it is peculiarly fitting that a great park should bear his name and in it, near the mighty Mississippi, should be found his statue.—A. C. M.

UNIFICATION—CHECKS AND BALANCES.

(Continued from Page 1.)

of the big concessions of the Methodist Episcopal Church in order to afford full protection to the minority church.

Negroes.—The second great question before the Commission was what was to be the status of the colored members of the Methodist Episcopal Church in the reorganized Church. The Chattanooga plan adopted in 1911 by the Joint Commission on Federation contained the basic principles of the proposed Constitution. That plan provided that there should be three or four quadrennial (regional) conferences and that the colored members of the Methodist Episcopal Church should be constituted as one of these quadrennial (regional) conferences. Our General Conference at Oklahoma City in 1914 approved the Chattanooga plan, but "recommended that the colored membership of

Brother T. O. Rorie Jr. has put the Methodist into every Methodist home in Mabelvale.

Brother William Roy Jordan sends in forty-five new names which puts the paper into every home at Hebron and Cross Roads, two of his churches on the Hickory Plains Circuit.

Brother Walter C. Scott sends \$68.50 to put the Methodist in every home in Lewisville and pay every old subscriber in advance.

Dr. O. E. Goddard says: "The Church has just put over the biggest enterprise in its history. It is now preparing for a vastly larger movement. The great revival is to be the most far-reaching movement in our history. It has in it potentialities beyond all previous movements. Interesting developments will be unfolding from week to week. No family can afford to miss the thrill and uplift that this movement will bring. No family can keep up with this or any other great Church movement without the Church paper. Only those who read the Church paper will know the inwardness of this revival movement. If every family in Southern Methodism had the Conference Organ the revival would come sooner and last longer."

Brethren do not relax your diligence!

the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church."

On this question it became apparent soon after the first meeting of the two Commissions that the Methodist Episcopal Church could not consider a plan of union that did not include in an organic way the colored members of that Church, for the simple reason that these 300,000 colored members of the Church had all the constitutional rights that the white members had and that they could not be set apart into an independent organization or church without their consent, and they would not consent. Here our Commission yielded, but in doing so insisted that the negro was a child race and that he should be treated as a subject of missions just like our foreign jurisdictions. We interpreted the action of the Oklahoma General Conference in recommending a separate organization for the colored people to be a mere recommendation, not mandatory. The provision for the colored members of the Methodist Episcopal Church finally adopted puts them practically on the same basis as missionary regions in foreign lands. All their colored members are put into one regional conference. They are to have their own separate colored churches served by colored pastors, their own colored quarterly, district, annual and regional conferences presided over by colored bishops. At all of these points they are practically a separate Church and will not come in contact with the white members. Only in the General Conference and on some of the connectional boards will there be contact, and this will be purely official.

The colored regional conference representation in the General Conference is limited just like the representations of missionary regional conferences are limited, that is, it can not exceed forty-two members or 5 per cent of the total membership of the General Conference. Hence for all practical purposes the suggestion of the Oklahoma City General Conference was realized. The colored branch of the Church has a separate organization at all points except in the General Conference. The colored people will not be members of the white churches and no social question whatever is raised. Moreover, adequate provision is made for financial aid of the Colored Methodist Episcopal Church. Our Church has been helping this Church—"our" negroes—and we will continue to do so.

Negro bishops have no jurisdiction except among colored people. They can not preside over the General Conference. The white bishops, on the contrary, can be assigned to duty anywhere, even to preside over a colored annual conference, if it should be thought advisable by the College of Bishops.

Amendments to the Constitution.—As the Meth-

NEW CASH SUBSCRIBERS SENT IN BY PASTORS SINCE OUR REPORT LAST WEEK.

A. E. Horne, Charlotte, 1; Jefferson Sherman, Earle, 5; E. A. Moody, Huntington Avenue, Jonesboro, 7; Ira A. Brumley, Whitton and Bardstown, 5; W. M. Duncan, Rosa and Clear Lake, 1; F. E. Singleton, First Church, Paragould, 3; S. G. Watson, Walnut Ridge Circuit, 1; E. M. Kelsey, Clinton Circuit, 2; C. L. Williams, Holly Springs, 1; J. J. Colson, Kingsland, 1; M. K. Irvin, Magnolia, 2; W. R. Jordan, Hickory Plains, 45; B. A. Few, Pulaski Heights, Little Rock, 1; T. O. Rorie Jr., Mabelvale, 7; R. H. Cannon, Tillar, 1; W. A. Steele, Warren, 3; S. B. Mann, Columbus, 4; Jesse Gallo-way, Delight, 1; P. C. Stephenson, Emmett, 3; E. C. Rule, Lockesburg, 4; W. C. Scott, Lewisville, 34.

odist Episcopal Church has about 4,000,000 members and our Church about 2,000,000, if it were easy to amend the Constitution, all the constitutional safeguards protecting the minority Church could be swept away by amendments after the union of the two Churches is effected. Here again our Church has been adequately protected. On a proposition to amend the Constitution a vote by regional delegations may be invoked and the three regional delegations from the South can defeat any proposed amendment. Moreover, an affirmative vote of three-fourths of all the members of the Annual Conferences is necessary to carry a proposed amendment after it has passed the General Conference, and the Southern Church will have slightly more than two-thirds of the members in the reorganized Church.

Judicial Council.—From the beginning our Commission insisted that a body independent of the executive (Bishops) and of the legislature (General and Regional Conferences) should be constituted to pass upon the constitutionality of legislation. Otherwise a majority in the General Conference might pass any law and declare it constitutional, although it violated the basic principles of that document. So as another protection to the rights of minorities, a judicial council consisting of fifteen able men independent of both the bishops and of the General Conference is constituted to pass upon the constitutionality of all legislation. The value of the judicial council will be seen if we recall what a supremely important part the Supreme Court of the United States has played in our national history.

First General Conference.—The first General Conference of the reorganized Church will write the Discipline of the Church, organize its boards, and define the powers and duties of the bishops. Our brethren of the Methodist Episcopal Commission voluntarily proposed, and the proposal was adopted, that in the first General Conference each Church should have an equal number of delegates—400 from each Church. Therefore, our Church will have equal voice in all of the reorganization work.

In conclusion, it may be said that whatever objections may be offered by our members to the Constitution, they can not find fault with the constitutional safeguards and guaranties protecting the rights of the minority Church. At this point, at least, our commissioners did their full duty. It is a simple act of justice to add that the commissioners of the Methodist Episcopal Church were always magnanimous in dealing with all questions involving the rights of the minority church. They themselves proposed some of the most important provisions giving this protection.—J. H. Reynolds.

CONTRIBUTIONS.

HENDRIX SUMMER SCHOOL FOR MINISTERS.

The program for the Summer School at Hendrix has assumed definite form and will be the richest that has ever been presented at Hendrix. Bishop Edwin Hughes will bring messages on the subject of evangelism. Bishop Hughes is one of the strongest men in America on this subject. Dr. Charles E. Jefferson will deliver some of the strongest addresses ever delivered in Arkansas and his messages will be especially helpful to the preachers as they will magnify the work of the pastor.

We have just arranged an unusually rich program on the rural church by two of the leading men in the country on that subject. Rev. C. M. McConnell, a brother of Bishop McConnell, has done a monumental piece of rural church work in Ohio and he will deliver two lectures a day and conduct round table conferences in addition during the first three days of the school and Dr. Ralph A. Felton of New York City, who is an authority on rural church work and is conducting institutes all over the nation, will do a similar piece of work for the summer school during the last three or four days of the session. The work of these men will be eminently practical and in the nature of conference work and round table discussions of practical rural church problems. We have also an unusually good program for Sunday School work.

TO THE PASTORS OF THE LITTLE ROCK CONFERENCE.

Bishop Mouzon has thought it best to appoint me Presiding Elder of the Arkadelphia District. I have arranged my work so as to devote nearly all my time to the Centenary up to the first of May. After that I will be compelled to do my Centenary work from my office, devoting much time to the District. Brother E. D. Irvine will be my assistant. He will be in the office here and will look after the collections and the details of the office. From now until May the 1st I will remain here and do my best. First, to help put over our Evangelistic Campaign. This is the all important part of the church's program right now. I think nearly every station pastor will hold special services at Easter time. There will be much valuable work done on the circuits. Many circuits will have our meeting the week preceding Easter. This will be a great time. Many thousands will be converted and brought into the church. Let us all do our best. Second, to have people converted and brought into the church is a great work, but it

A CHANCE TO MAKE MONEY

I want my friends back home to know of the wonderful Gas Field at McKeesport. One man here invested \$125 and in three months received \$9,290, almost 800 per cent in three months. Miss Anna Smith leased her lot, valued at \$300, and received for the first ten days run of gas \$2,204.50. There are many successful investors in McKeesport. This is a permanent Gas Field, as a well drilled 28 years ago, is still a producer. Any person can learn the exact truth regarding gas investments here, by addressing our old reliable merchant Lee Hirshberg, Block 114, No. 718 Walnut St., McKeesport, Pennsylvania. I am buying all the stock I can. You can buy on the installment plan, paying \$5.00 a week. Our best business men are converting their 4 per cent government bonds into 800 per cent Gas Stock. Many people in distant states are making money here. \$50 invested now may make you wealthy. Francis Z. Boyce.

is only the beginning. Babies in Christ must be fed, but food alone will not do. They must become active. Prayer, family prayer! How important! Let us sign up our people now. Our church literature is of vast importance. Some part of our literature in every home. I am sure there can be no day in life, of such vast possibilities, as the day a person determines to become a tither. So many of our people are honest with men, but refuse to be honest with God. A contribution to God's cause, that it be a large one, is not the standard God sets. "The tithe is holy unto the Lord." No person has been left out. Rich or poor the obligation is the same. Rich or poor the blessing will be rich and full. Let all our people be organized into tithing bands. Third, the collection of our pledges is very important now. I thank God some pastors and church treasurers are determined it shall be done. The first church to report every thing collected on first and second payments is on a circuit. It takes time and organization and work. It can be done nearly anywhere. The pastor must lead. The church sends the pastor to lead. It is his business. The people expect it. The church will go no faster nor further than they lead. By May the 1st let us clear the decks and be ready for other things. I have had many letters from pastors who are determined that things shall come to pass where they are. Things are stirring and will continue to stir in these places. Our work is monumental. This is our day, tomorrow we shall turn over the affairs of the kingdom to others. My opportunities and obligations are now. Tomorrow I shall stand before the King and report. Today is work day, tomorrow we shall rest and rejoice.—R. W. McKay, Missionary Secretary.

AS THE EDUCATIONAL ASSOCIATION SEES IT.

At its recent meeting the Educational Association of the Methodist Episcopal Church, South, did more than deliver addresses and listen to the deliverance of addresses. It went on record as favoring certain courses of proceeding educational campaign and other questions which vitally affect our entire educational program. There were present at the meeting one hundred and twenty-five educational leaders representing our universities, colleges, Academies and Annual Conference Boards of Education. Believing that the Church should know and would like to know the matured convictions and judgment of such a body of men, I am here presenting certain resolutions which the Association adopted.

Amount of "Askings" Should Be Increased.

The judgment of the Association with reference to the amount for which the campaign should be made is clearly set forth in the following resolutions which were adopted after a full and free discussion:

"Whereas, We, the members of the Educational Association of the Methodist Episcopal Church, South, recognize that a great opportunity for serving our day and generation and all days and generations, is now within our grasp and that our Church and Country are now ready and waiting to hear the call of Christian Education,

and,

Whereas, The conditions obtaining when the Universities, Colleges and Academies made a statement of their financial needs before the session of our last General Conference have so changed that the needs then stated are found wholly inadequate to meet present day needs; and,

Whereas, Our business men will want to know if the amount apportioned to each university, college, academy, if paid will put it upon a permanent basis and enable it to give the quality of education equal to the best in our country; and,

Whereas, We feel that our people ought to have the judgment of our leaders in the work of Christian Education as to the amount necessary to properly equip and endow our institutions of learning; and,

Whereas, Other Christian denominations have planned large and liberal things for schools, and have thereby aroused the interest and enthusiasm of their people;

Therefore, Be It Resolved, (1) That we ask the Commission to make such an apportionment to each university, college and academy as will put it upon a permanent basis and will enable it to do the quality and extent of work demanded by its rank and classification; and (2) that if any Conference has more schools than can be thus cared for we recommend such consolidations, correlations or classifications that will render the duplication of work impossible and will prevent the competition of one school with another. (3) We declare it as our conviction that our great Church is now ready for an advance movement along the whole of our "far flung" battle line and calls upon our leaders to give the command to "go forward."

The Committee On Resolutions.

On the first day of the meeting a Committee on Resolutions was appointed and instructed to prepare a statement expressing the sentiment of the Association upon the Educational work of the Church. At the last session of the meeting this committee's report was adopted as follows:

"Your Committee on Resolutions begs here to submit the following report:

We wish to express our high appreciation of the work of Education which the Methodist Episcopal Church, South, has already done under conditions which have not been altogether favorable. The time has come, however, when circumstances demand a great forward movement in the Educational Work, if we would meet the demands which are upon us and measure up to our great responsibility as a part of the Church of our Lord Jesus Christ. When we consider the fact that other institutions in our country are in campaigns for millions of dollars we realize that we, too, must be supplied with adequate funds or else be greatly handicapped in our work.

We, therefore, resolve that we hail with satisfaction the Educational Campaign about to be inaugurated in our Church whereby we hope to see all of our institutions put upon a solid financial basis.

That we express our gratification at the faithful and impartial work being done by the Educational Campaign Commission in charge of the campaign and pledged to them our hearty and united co-operation in carrying out the plans submitted to us, and—

That with confident expectation we look forward to the loyal and enthusiastic support in this great work of our beloved Church by the faithful pastors and the devoted people of Southern Methodism.

That we desire to emphasize the intention of the General Conference that the Educational Campaign have the complete right of way in the Church during the ensuing two years and the full co-operation of the entire membership, lay and official, and that the Campaign be productive of increased interest in our educational institutions and also productive of a strong spiritual uplift among the people."

The Annual Conference Boards of Education.

Annual Conference Boards of Education are eligible to membership in the Association on exactly the same basis as the educational institutions of the Church. Twenty-nine Conferences were represented at this meeting by thirty-eight delegates chosen by their Boards of Education. These representatives of the Conference Boards held a sectional meeting at which they discussed problems peculiar to the Annual Conference Boards of Education, particularly the views of these Conference representatives upon certain educational questions are set forth in the following report of this section to the Association:

"The Committee on Findings of the Conference Boards of Education presents the following resolutions as embodying the views and sentiments expressed in the meeting of that section.

Whereas, the Methodist Episcopal Church, South, is projecting a great campaign for the purpose of strengthening its educational system, and

Whereas, we fully realize that in the present educational crisis more adequate provision must be made for the support of our schools and colleges, and

Whereas, we steadfastly believe that without those institutions the Church cannot continue to fulfill the teaching mission committed to her by her Master, and that these institutions are not only essential to the life of the church, but are also vitally essential to the highest interest of society: therefore, be it

Resolved, 1. That as conference secretaries of education and members of the Conference Boards of Education we do hereby assume the Educational Campaign Commission and the General Secretary of Education of our whole hearted and enthusiastic support in this great undertaking.

2. That we recommend that, in accordance with the provisions of the

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Discipline, the Annual Conference Board of Education be recognized as the unit of organization for the Annual Conference in this campaign.

3. That realizing that the office of Conference Secretary has in the past too often been regarded in the light of a nominal appointment and a mere sinecure of Conference preferment, we desire to say that we believe the time has come in the history of our Church when the Conference Secretaries must play a very important part in this advancement of our Educational interests. The Conference Missionary Secretaries have had much to do with the magnificent progress our Church has made in missions during recent years. There is no reason why the Conference Secretaries of Education might not render equally effective service in the great forward movement in education now being contemplated. We would, therefore, urge upon all of our Conference Secretaries of Education the careful performance of the following duties as being of vital importance in this year of preparation for the campaign.

(1) To visit the District Conferences and to deliver before them an address on Christian education and the educational campaign. In cases where a secretary cannot attend all the District Conferences in his conference, he is urged to see to it that some well informed substitute shall represent him in his absence.

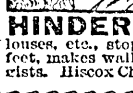
(2) To see to it that the Educational Anniversary be properly magnified at the Annual Conference session.

(3) To distribute educational literature among the preachers and laymen of his conference.

(4) To seek to bring the high



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J. H. Shumaker, Secretary, 612 Broadway, Nashville, Tenn.

schools of his conference into closer relation with our Church schools. During the month of June he should make an effort to secure from the pastors of his conference the names of all pupils graduating from the high schools in their several charges. The names of Methodists and of those inclined toward the Methodist Church should be properly designated on those lists. All names thus secured should be furnished to our colleges located in that territory. He should also urge upon our pastors and others who may have opportunity to do so, the duty of seeking opportunity to address high school students in order to present the advantages offered to them in our colleges.

(5) To seek out promising candidates for the ministry and to help them to secure financial assistance for their education in cases where such assistance may be needed. This work is to be done in co-operation with the department of Ministerial Supply and Training.

(6) We would suggest to Conference Boards of Education that the usefulness and efficiency of a Conference Secretary may be largely increased by a proper appropriation for the necessary expenses of the office, such as postage, printing, stenographic work and traveling expenses."

Recommends That Campaigns Be United..

The Association's attitude towards a united campaign for education and for the superannuates is shown by the resolution adopted as follows:

"Resolved, That it is the sense of this Association that it would be to the best interests of the church if the two proposed campaigns for our educational institutions and for the superannuate Endowment Fund were combined into one campaign, and that we, therefore, request the Educational Campaign Commission and the Board of Finance to combine their campaigns, if such a combination is found to be practicable and wise after a careful consideration of the whole question."

Support of College of Bishops Sought.

As it did in Memphis last year, the Association again passed resolutions requesting the active support of the bishops in the approaching educational campaign. These resolutions are as follows:

"Resolved, That we urgently request the College of Bishops to give the movement their active support and that they prepare for the Church a message on the educational campaign."

Also, That we express our appreciation for the services of Bishop Cannon and that we ask his continued co-operation in completing the campaign, and, if necessary, we request the College of Bishops to grant him such time as may be necessary to carry out the educational program."

Officers for 1920-21.

The officers elected for the ensuing year are: President, Dr. W. P. Few, Trinity College, N. C.; First Vice-President, Dr. C. R. Jenkins, Wesleyan College, Ga.; Second Vice-President, Dr. R. E. L. Morgan, Secretary Educational Commission of Oklahoma; Secretary-Treasurer, W. E. Hogan, Board of Education, Nashville, Tennessee.

The Association voted to meet again in 1921 at a time and place to be fixed by the Executive Committee.

W. E. Hogan, Secretary.
Nashville, Tenn.

A MESSAGE FROM THE BORDERLAND.

When, at the last session of the Seventeenth General Conference, in St. Luke's Church, Oklahoma City, Oklahoma, May, 1914, Bishop Alpheus W. Wilson rose to deliver his closing message to the Conference and through the Conference to the entire Church, I asked our official stenographers to take his words with great care. They did so. The message is as tender and affectionate as Paul's farewell address to the Ephesian elders at Miletus. The following paragraph is a trumpet call to our Church in this hour of concern for the salvation of the people.

"It is my last message, brethren.

... First of all, save men. Do not let them die. The Church of the living God, which he purchased with his own blood, was intended to be the channel through which the mighty forces of his love and truth and power should come down upon men for their salvation. The old Church of the catacombs, the Church of the martyrs, the Church of the confessors, the Church of God, alive, alert, ready to die for him who died for it. That is what we want today. We want a Church that will stand in the face of all the world and say: 'You may destroy every building we have, you may tear down all our defenses, you may put away from the midst of us everything that we count precious and dear to us; but you cannot take our gospel and our Christ and our God from us, and in the name and by the power that is his, and by this only, we will conquer. We will die in conquering if need be, but we will conquer at the last.'

"You laymen, God has called you to administer to men in the highest and holiest things, to save them. You cannot talk with a man on the street, in your business, in your homes socially without influencing him one way or the other. You help him toward God or the other way. Be careful, I say. Let your light shine so that all men may see it. And wherever you are and whatever you are doing, in your business, in your courts, in your legislative halls, in your social assemblies, let Christ be first and foremost in your thought and purpose. It is he that has laid his hand upon you to save you and through you to save those about you and those far off. Take care that you live up to the demand of God."—Chas. D. Bulla, corresponding secretary of the General Sunday School Board.

"FOR LACK OF KNOWLEDGE."

Dr. Frederick Lynch, editor of the Christian Work, has an editorial in a recent number under the title, "The Teaching Function of the Church," in which he speaks of an alarming discovery just made by religious workers in the armies. Here is his opening paragraph: "The great war is over, and some of the by-products are now being garnered. Chief among these by-products is the experience of those who have had close personal contact with the eight million English-speaking young men both in camps and on the field of battle, especially the chaplains and Y. M. C. A. workers. These chaplains and other religious workers have been writing very profusely concerning the religious condition of these millions of boys. Altogether, we would say that they have

written fifty books as well as innumerable articles. The last of these books also gathers up five hundred pages of direct answers to questions from the soldiers themselves. A good many facts come out as to the indifference of the boys to religion, the lack of seriousness toward life, the stoic and pagan attitude toward both life and death—these and many other things. But the one thing on which there is absolute unanimity by everybody who touches the subject is the appalling and almost complete ignorance of them all concerning Christianity, the Bible, and the Church. We are not exaggerating."

Now Dr. Lynch reminds us that these eight million young men were not selected, except in the matter of physical fitness. The draft was no respecter of persons. These soldiers fairly represent the general conditions of the English-speaking world. Most of these soldiers grew up in Sunday school and church environment.

To quote Dr. Lynch again: "The Archbishop of Canterbury appointed a committee of most representative men to investigate this whole subject. After a year's most comprehensive study and after recovering from the shock at the ignorance of the whole people about the faith they professed, they published a report called 'The Teaching Function of the Church.' It has made a great stir. Its one continuous note, its reiterated message is that the Church must throw aside almost everything else just now and address itself to teaching the people the fundamental principles of the faith. The pulpit should become a teaching pulpit. The reason of men as well as the emotions should be addressed. The whole of the Bible, Christian doctrine,

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CHURCH LIGHT PLANT AT A BARGAIN.

We have a large F. P. Light Plant in our church at Okolona, and wish to sell it and will make a great sacrifice to some church who needs a good light. As we have installed a Delco Plant we have no more use for it. It is almost new, and new would cost about two hundred dollars, and we will take fifty dollars and guarantee it to be all right. It has six drops adjustable to any house, low or high ceiling. If interested in a bargain for your church, write Rev. T. D. Spruce, Okolona, Ark.

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E. J. Reefer, the poultry expert, 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 percent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

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and the teaching and work of the Church should be explicitly and deliberately taught from pulpit and school."

Twenty years ago I was called upon to hear the Sunday school lesson of a large class of young men and young women. They were well dressed, generally intelligent, and representative of the homes in a beautiful little city. When nobody in the class could answer any of the questions on the lesson before us, simpler and more fundamental questions were asked; but these questions fared no better. The writer was so shocked at the apparent total ignorance of these fine young people that he gradually came down to the primary questions about Jesus, and was amazed to find that no one in the class could tell in what city Christ was betrayed and crucified, in what country he lived, nor on what continent. I had never suspected that our young people were not learning something about the Bible in our Sunday schools, and I recorded the discovery of that Sunday morning as something unusual and extreme. However, I began then to watch the work and results of our Sunday schools; and I have concluded long since that, while we are enlarging our enrollment and increasing our collection and adding to our machinery, we are not teaching our pupils much about the Bible and the Church.

Very few parents, though Church members, are studying the Bible and Church literature at home. Fewer still are teaching their children. Nearly all our Sunday school pupils go to class without any preparation on the lesson. Nine tenths of the teachers have made little or no preparation. The few minutes in class are consumed mainly with taking up the collection and making out the attendance record. The children, instead of being studious and serious, are listless and frivolous and in a fidget to get out and go home. They do not know what the Bible is, nor what the Sunday school is for. If the normal boy stays in Sunday school from the cradle until he is sixteen years old and does not

learn something about the Bible and the Church, he is apt to conclude that it is all a waste of time, and do the sensible thing—quit. No wonder such a small per cent of our Sunday school pupils accept Jesus and join the Church. If the Sunday school fails to teach, grip, and hold them in the most favorable time, there is little hope of their salvation though we drag them through Pentecostal revivals.

We all know that Church members generally are not reading Church literature; and, if they were, they would not get much information about the Bible and the Church. Our Church literature is issued upon the presumption that Church members have a fundamental knowledge of the Bible and the Church. Writers do not stop to teach first things that all of us should have gotten in the home and the Sunday school.

"The gods themselves are powerless Before the shields of ignorance."

Ignorance of the Bible and of the Church blunts the appeal of the sermon, so that the preacher's message does not pierce to the heart of the hearer. Our sermons are delivered upon the supposition that our hearers are familiar with the Bible and the fundamentals of Church doctrine and history. We do not set out to instruct our people. Many sermons that are intended to be strong meat for congregations already well nourished upon the sincere milk of the Word are incomprehensible and as indigestible as rocks for the people who sit in the pews. If we read the announcements of sermon subjects in Church bulletins, if we read sermons, or if we give attention to the sermons we hear, we must be impressed that the pulpit of today simply is not undertaking to teach the people anything about the Bible or the Church. If a man goes to church a while and the preacher fails to hit him, he is apt to come to the conclusion that he is not being shot at, and stay away. The country is full of people who used to go to church, but never go now because they were never gripped by the truth.

Now there is no intention to be harsh in this article toward anybody. Our Sunday School workers are loyal and are to be commended for many things. Our Church literature is high class and just the kind our people ought to be able to appreciate and eager to get. Our preachers are the strongest the Church has ever had. But we have all just overlooked the fact that we are not teaching the people. We are presuming that they know, but they do not. With the homes from which they have come and the Sunday schools through which they have come, we have a right to presume that the Church people of English-speaking countries are intelligent about the Bible and the Church. We are simply mistaken.

If this is to be a Christian country, Church members generally must settle down at home to a painstaking study of the Bible and the Church; parents must diligently teach these things to their children; the Sunday school must see to it that it really teaches; the Church press must see to it that it really teaches; the Church press must pause long enough to instruct the people in the fundamentals; and our preachers must get down earnestly to a teaching ministry, following the example of Jesus and the apostles.—W. P. Whaley in Christian Advocate.

INFANT BAPTISM.

Why it should be practiced:

(1) It was practiced in the Jewish Church, not only practiced but finds its origin in the organization of the Church. The record plainly says: "Every male child among you shall be circumcised." "He that is eight days old shall be circumcised." The uncircumcised shall be cut off from his people."

The seal to the covenant vow in the Old Testament Church, for children as well as others, was circumcision. The visible Church of God has always been the same and there is no record or authority of a new church, neither can there be for the Book says, "My covenant shall be for an everlasting covenant," and I suppose the "everlasting" means "everlasting."

The Christian Church of today is the Old Jewish Church rebuilt and purged; and around this purged old Church as a nucleus the New Testament Church was formed. John the Baptist, in speaking of the Christ, said: "Whose fan is in his hand and he will thoroughly purge his floor." This can mean nothing else but the Old Jewish Church. "And gather his wheat into the garner." Here is meant those remaining true. The good olive tree spoken of is a representation of the Old Jewish Church, and was not done away with as some affirm, for there is no record of one being put in its place. In proof of this statement, See Romans 11:18-21-24. "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. . . . For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these which be natural branches, be grafted into their own olive tree?" St. Paul here is speaking directly of the Jewish Church where he uses the term good olive tree. And hear what he says about it. Paul, was this good olive tree destroyed? No; but it was nourished and more strength given it. True the unbelieving Jews were the unfruitful branches, and they were cut off while the believing Gentiles are being grafted into the old olive tree, and the ingrafted Gentiles are partakers of the root and substance of the old olive tree. Here is an everlasting truth established. The old olive tree was not destroyed or rooted up. Again, the apostle in the light of prophecy foresees the restoration of the Jews. "These," says he, speaking of the natural branches, "shall be grafted in again," shall be grafted into their own olive tree. It is an established fact then when the Jews come into the Christian Church that now is they will come into their own church. Now let us reason. How can this be true unless the Church of the New Testament be the same as the church of the Old Testament?

Again, Paul to the Ephesians 2:20: "And are built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone." Here is another plain statement from the apostle that the trunk of the old olive tree was not destroyed. Had it

been destroyed, the prophets could not be a part of the foundation.

Hence as to the right of infants to membership in the church there is no record of any change, neither has the law ever been repealed, and it is a well known fact that a law once posted remains in force until it is repealed. Hence infants were members of the Jewish Church, and Christ himself was initiated into that Church at the age of eight days according to the law and the prophets by circumcision. Hence there remains nothing for us to do only to keep the law and the prophets, of which Jesus said, "One jot or tittle should not pass away till all be fulfilled." Hence we find that circumcision was the initiatory rite of admission into the visible church then. Baptism, since Christ, takes its place in the room of circumcision, and is the initiatory rite into the visible church of today.

(2) If Jesus Christ recognized infant membership in the Church, what authority has any one to forbid it? Did Christ recognize the infants? Let us see. "Then were there brought unto him little children that he should put his hands on them and pray and the disciples rebuked them. But Jesus said, suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven; and he laid his hands on them and departed thence. (Matt. 19:13-15). "And they brought unto him also infants that he would touch them, but when his disciples saw it they rebuked them. But Jesus called them unto him and said suffer little children to come unto me and forbid them not for of such is the kingdom of God. Verily, I say unto you whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein. (Luk. 19:15-17). What is meant by the Kingdom of God in these passages was the visible church of God." The kingdom of heaven is like unto a net that was cast into the sea and gathered every kind." (Matt. 13:47.) Then again it is used to mean the Church of God in a state

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of glory. "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God." Now, if we take the first meaning, then the passage would read: "or of such is the visible church or such belongs to the Church on earth."

The Church was at that time the Old Testament Church. The day of Pentecost had not come when the Christian Church came of the Old into the New. Hence these children being the children of Jewish parents had been introduced into that Church by circumcision. They were then members of the Jewish Church. Hence he says they are members of the Church of the Kingdom of God. Or we may take another meaning of it—that the Kingdom of God means the heavenly state. Then it teaches that all children are born saved children. The Atonement of Christ puts them in a state of salvation. Then if children are born in a saved state, we believe it is right to give them the sign of that state; because Baptism is an outward sign of an inner grace. Hence we say to our opposing brethren, when a man is born of the Spirit, he is in a state of salvation and is a fit subject for baptism having saving grace, the thing signified. You give him the sign of it. That is the reason they baptize adults. Then for the same reason we baptize children or infants.

The Bible authorizes us to baptize all persons who are fit subjects and there is no distinction as to adults or children. Hence those who oppose infant baptism are between two conclusions: Infants are not fit to go to heaven or their fitness for baptism must be admitted. Hence we have got to accept infant baptism or believe the horrid doctrine of infant damnation.

The Apostles preached the doctrine of infant church membership as you will find in Peter's sermon on the day of Pentecost. "The promise is unto you and your children." Again family

baptism is taught in the New Testament. (See Acts 16:14-15); also the Jailor's Family (Acts 16:31-33).

There are historical proofs if space would allow it that we could give, which are unquestionably true. Brethren, I firmly believe that we commit a sin when we refuse to have our infants baptized.—J. C. Williams.

HOW TO MAKE SHEPHERDS.

One of the questions asked preachers before they are admitted into full connection in the Conference is this, "Will you visit from house to house?" The answer must be in the affirmative. This carries with it the idea of a pastor, yet does not explain carefully the work of a pastor.

The course of study prescribed for undergraduates is composed of splendid books; books that illuminate the mind and warm the heart and prepare the reader for better service as a preacher, but not one of them deal exclusively with the work of the pastor. Not one of them tells him what to do when he visits from house to house. It is taken for granted that he knows what to do when he enters a home. Why not take for granted that he knows how to preach without training?

We have some very successful shepherds in our Conference. What help these successful pastors had at the beginning of their ministry, I am not prepared to state. Younger preachers have been told to follow their example, and many have tried to do so with varying success. But to tell a man to do a thing without telling him how to do it, or giving him some idea of the value and opportunities of the work of a shepherd, doesn't get him anywhere very fast.

This leads me to the point I wish to state. Dr. Charles E. Jefferson has written a book called, "The Minister as Shepherd," that has been worth more to the writer in stimulating the shepherd idea than any book he has read. After reading this book one comes to look upon the pastorate as the greatest field open to man. The old idea of wasting time in making little social calls is overshadowed by the great ideal of leading the flock into green pastures and by still waters; of watching for approaching danger and guiding into security; of rescuing the lost and healing the soul-sick. Visiting from house to house becomes something more than little social calls. It is a vital part of the shepherd's work.

For several years I have made a practice of reading this book every six or eight months, and I always read it with much interest and get from it inspiration for better work. What little I have accomplished as a pastor I owe it largely to this book.

It is a small book of only five chapters, the titles of which are, "The Shepherd Idea in Scripture and History," "The Shepherd's Work," "The Shepherd's Opportunity," "The Shepherd's Temptations," "The Shepherd's Reward."

Learning that Dr. Jefferson is to be in the Summer Institute at Hendrix this year, and having derived such pleasure, and inspiration from his book, I desire to mention it to my brethren who might like to read it. You can get it of Smith & Lamar.

If any reader knows of a better book, I would be pleased to have him mention it.—S. T. Baugh.

PRESENT TOTAL MEMBERSHIP OF LITTLE ROCK CONFERENCE METHODISM.

The minutes for 1919 show a present total membership in the Little Rock Conference of 51,075. The net increase for the year is given as 1,058. This seemed rather a small showing, so I began studying the figures given (recapitulation—statistical table No. 1). It is evident that to find the net increase one must find the difference between the total additions and the total removals. This difference I found to be 2,828. The net increase shown in the minutes falls short of the correct figures by 1,770. That is, on the evidence of the totals given in the table above referred to, the present total should be 52,845.

I wondered if similar mistakes were being made every year, and if so, what our total membership should be. I went back for five years and took the total membership reported in 1914, which was 46,179. Subtracting this from the total reported for last year, our minutes show a net increase for the five year period of only 4,896. Expressed as percentage, it is only a fraction over 10 per cent or an average of a little more than 2 per cent a year. But, by taking the difference between the total additions and the total removals of each year since 1914, which should be the correct net increase for the period, the total net increase for the five year period is found to be 15,860, a difference of 10,964. Expressed as percentage, this shows a net increase of 34.3 per cent. The present total membership, then, instead of the 51,075 as shown in the minutes, should be 62,039.

Now the responsibility for such a glaring discrepancy as this certainly does not rest with the statistical secretaries nor with the typist who set up the copy. Evidently the discrepancy arises from the careless manner in which many preachers make their reports.

Brethren, let's see if we cannot count the membership of our charges with a little more care, and then make correct reports to the statistical secretaries of our Conferences. Of course we should not rely on mere numbers for spiritual power, nor should we rely on slovenliness and carelessness in making our reports for revival fire either. The work of Methodism as a force—an aggressive, growing force—for righteousness in the bounds of our Conference stands discredited before the world when we can show an average annual increase of only two per cent, and an increase of only 10 per cent for the last five-year period. It is no credit to the gospel that we preach that we have lost, through failing to count them, over ten thousand members in these five years.

R. H. Cannon,
Tillar, Ark.

THE CONVERTED PILOT.

By Bishop Walter R. Lambuth.

Upon the arrival of our party last night in Shimonoseki at the western end of the main island we were met at the station by Rev. T. Sanamoto, who gave us a cordial welcome. Youthful looking when he first came to us, he now presents a venerable appearance, with his Japanese costume and his flowing grey beard. He makes a striking Oriental figure—one that cannot be forgotten. The story of this

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man and of his conversion throbs with interest, and I cannot forbear telling it. He was intimately connected in the early years with the establishment of our work in the western section of the Japanese empire, and especially in the ports and cities along the northern coast of the Inland Sea.

In the year 1886 my father, Dr. Dukes, and myself were in doubt as to where the Japan Mission should be located. We were in temporary quarters in the foreign concession at number 47 Kobe, having rented a lodging place through the kind offices of an Englishman whom we had known in Shanghai. The first night on shore our missionaries slept on tables and made themselves as comfortable as circumstances would permit. They gathered about them a class of young men who desired to study English, and to whom they taught the Bible, while they were acquiring a knowledge of the Japanese language. When Bishop A. W. Wilson and Dr. Collins Denny came on a visit to the field the question was discussed as to whether we should remain in Kobe or remove to Aomori, a city in the far north, where we had been invited to teach in a government school. The bishop advised our continuing to wait upon God in prayer for the guidance of the Holy Spirit. He mentioned Paul's experience in his effort; to go into Bithynia, and added that we could well afford to await the providential opening which surely would come.

It was not long before a young Japanese called, with a letter of intro-

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duction from Dr. R. S. McClay of Yokohama, superintendent of Methodist Episcopal Missions in Japan. The young man, who was T. Sunamoto, soon told his story. He had been for years a sailor on gunboats and a pilot on rice junks along the coast. He had a desire like many of his countrymen to see the United States. Working his way to San Francisco, he landed on the wharf without money and without friends. A Japanese of about the same age, Mr. Datte, stepped up, introduced himself, and asked what he came for and where he was going to stay. The result was that he was invited to go to the Fukuinkwai, or Gospel Society, headquarters for Christian Japanese in the city. That evening as they sat talking about the life and purpose he was asked if he was a Christian. He replied in the negative, and said, "Tell me what a Christian is." The explanation was followed by an exhortation to give himself to Christ without delay. After pondering the matter for sometime, Sunamoto suddenly arose and drawing some papers out of his bosom thrust them into the fire. These were from the Japanese government licensing him to be a pilot. His friend asked him why he should have done such a thing. These were his words, "If what you tell me is so, and it surely must be true, I will never return to the business of piloting junks. It shall be my work to pilot my countrymen to Jesus Christ."

As he was out of money Sunamoto hired himself out as a servant in a California home. For five years he worked in this capacity. Little did the family realize what was going on in the kitchen. Long after they were asleep he was there poring over his

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Japanese Testament. Not being able to make much headway with that, from lack of early training, he bought an English Testament, went to night school and learned to read it with difficulty. Not unfrequently he would open both books, lay them side by side, and after having looked the door, he would drop upon his knees and try to decipher the words and their meaning. When he found that Jesus had promised the Holy Spirit as the Great Teacher he began praying with renewed earnestness that God the Father would send the Holy Spirit in the name of the Master to help him understand the deeper things that were hidden in the Scriptures. In such an agony was he because of his inability to grasp the meaning of what his soul yearned for, that one night his tears wet the pages of the books and dropped upon the floor. Summoning all his faith and praying insistently for more, the light suddenly burst upon him. He understood, he was fed and his heart hunger was satisfied. The New Testament became to him a new book. His inner being seemed to be illuminated. He felt a strange warmth and from that time he realized the call to give the Gospel to his own people. These details he gave me years ago as we itinerated together over the mountains and through the valleys of Japan.

When he stood before the missionaries in Kobe that day and gave the barest outline of God's dealings with him, he exclaimed with emotion, "I was five years in California. I am not an educated man and I have not learned much, but I have a Buddhist mother who lives in the city of Hiroshima, over a hundred and fifty miles to the west of us. She is getting old and I have been afraid that she would die without the Gospel. I leave by boat tonight. If she is interested will you come and help me lead her to Christ?" The promise was given by the missionaries that they assuredly would help. He bowed his way out and within two weeks wrote and wired, "My mother is interested. Come down and help me." Dr. J. W. Ambuth and O. A. Dukes answered the Macedonian call. Upon arrival they found a little Bible class already started in the rear room of his brother's stocking shop. Sunamoto's words were, "You take charge of the class and I will gather in my friends." Within a few days the class outgrew the humble home and was transferred to an old warehouse. In that same dingy building a little girls' school was organized by him and placed in charge of a young Japanese woman, the daughter of a physician. In a few weeks Sunamoto's uncle, Mr. Mito, was baptized and then a class of 12, one of the twelve being the pilot's mother. There was great rejoicing that day. From this seed corn we have wonderful work which has spread all along the northern shore of the Inland Sea. It includes hundreds of members, several self-supporting churches and scores of preaching places under a Japanese presiding elder and with a co-operating work upon the part of an American missionary superintendent. The tiny girls' school of seven pupils has grown under the leadership of Miss Nannie B. Gaines and Prof. S. Nishimura to more than 937 pupils, including the

kindergarten of 281 under the superintendency of Miss Margaret Cook. We may well say, "Behold what God hath wrought!"

After the lapse of 32 years this all sounds more like a romance than a reality. This humble and almost illiterate man, who had been a marine, a sailor before the mast and a pilot of rice junks, became a pathfinder and an apostle. He had the restlessness of Paul, for there was scarcely a port along the shore, or a town in the interior which he did not endeavor to visit. Like the apostle he had a genius for friendship. Everywhere he found old friends or made new ones, and it was all for Christ's sake. At one time, hearing that the Japanese upon the Hawaiian islands were without the Gospel, he left us and went on an evangelistic tour. We thought we had lost him altogether. Then wonderful reports of religious awakening reached us. An old Japanese woman, a trusted servant of Consul General Ando and his wife, was converted at a prayer meeting held by Sunamoto. She told the story of how God had blessed the little group the night before. A young man in the consulate came powerfully under conviction while at the dinner table. Mr. Ando and his wife were attending the meeting to discover what this all meant and were themselves convicted and converted. He became a strong advocate of temperance and ordered the tubs of sake to be rolled out upon the beach and emptied into the sea. I visited him in Tokyo when he returned from his consulship and asked him to give me the particulars. During the narration he asked me to kneel with him in his office and join in a prayer for the outpouring of the Holy Spirit upon Japan. It was a deep and genuine work of the grace of God in Hawaii and Sunamoto had again been used as an instrument in the hand of God. I was told by Bishop Hiraiwa last week that Mr. Ando had left, at the death of his wife, all of his property to the church, and that services were now regularly conducted in his home in Tokyo.

What sequel is there to all this? At this writing we have just returned from Brother Sunamoto's home here in Shimnosaki. At 10 a. m. Dr. Rawlings, Miss Howell, Brothers Davis, Emmons, Nakamura and myself found some twenty faithful men and women gathered to greet us and to hear our message. In the singing of the hymns, "Happy Day That Fixed My Choice" and "God Be With You Till We Meet Again," and in the spirit of the earnest prayer and the genuineness of the Christian welcome, we feel that surely God was with us. There we stood on the narrow promontory with the Islands of Kinshiu and Formosa to the south, the continent of Asia to the west and Korea to the north, with unmistakable indications of divine grace and power in the transformation of the lives of men and women in that little group, and with large assurance of yet greater things made possible through the Spirit in the extension and establishment of the Kingdom of God in all Asia. Like the Apostle at Appii Forum and the Three Taverns when the brethren came down from Rome to meet him and those who were of his

party, we thanked God and took courage.

The doings of God are marvelous in our sight. Here was a man standing in our midst who had sown the seed faithfully and with singular zeal during the past 35 years. That seed has yielded a hundred fold, and the little groups of Christians have grown to be a great host. His son has gone to be a missionary in the Marshall Islands in the Southern Pacific. His wife is doing a wonderful work among the women of this city. He himself is undertaking to build a church which, including the site, will cost some \$13,000. Of this amount he has secured \$2,500 through his Japanese friends, and with that simplicity of faith which never knows defeat he expects the remaining \$10,500 to be forthcoming. As we await the sailing of our boat tonight for Korea, we earnestly believe and pray that the church, under the Centenary movement, will not fail him in erecting a suitable building in which the Gospel shall be preached upon this the very threshold of the Oriental world.

THE HIGH COST OF LIVING—A SURE REMEDY.

We hear very much about it. Most people are complaining more or less over it, and many are asking how long we must suffer from it.

Remedies are being anxiously sought. A little while ago the government announced its purpose to set in motion machinery to reduce the high cost of living. Men who were concerned over the matter were asked to wait for the reduction rather than make the situation worse through hindering both transportation and production by striking for higher wages. They agreed to wait and see. But no material reduction has yet been made. The high cost of living enters into nearly all the issues and problems of the hour, and as the prices, not of a few but of most, necessities of life continue to mount the problems become more difficult to solve, the situation becomes more tense and it is more imperative that a sure remedy be found.

Many reasons for the high cost of living have been suggested. Some of the reasons pointed out are political and economic. The war diminished production of the things needful in times of peace and at the same time rapidly consumed the things produced, while killing off many of the most efficient producers and suspending the productive activities of millions of others. High cost of living always accompanies and follows war. So the economists say. They also tell us that only increased production will remedy the situation and that the industrial unrest and disturbance, the war now on between capital and labor, and the radical propaganda, must inevitably prolong the distress.

It is also claimed with much show of reason that the high cost of living is increased and along with it the distress of the people by the inefficient and unfair methods of distribution. Profiteers compel their fellows to pay more than is just, and too many profits are exacted as the necessities of life pass from producer to consumer. Statesmen, publicists and economists must continue to wrestle with the problems involved until solutions are found or at

least better conditions obtained.

Some two thousand years ago One who knew what is in man had something to say about this matter of the high cost of living. He saw that living in his day was costing too much and sought to remedy the evil. He did not discuss the subject from the point of view of economics or politics or sociology, though he never manifested contempt for these or any other sciences nor showed any lack of appreciation of acquired knowledge or mere facts. But he did have a high appreciation of life and he estimated cost of living from that point of view.

He went deeper than the economists and statesmen do. As he saw it the high cost of living, then and always, does not consist in the large amount of money we must pay for food and raiment—for those necessities of life which he recognized as such—for he was not a fanatic. The high cost of living comes from the worry that men have over food and raiment. That worry costs far more than men have dreamed, and that in many ways. It costs in life itself—it consumes life. That was why Jesus so keenly deplored it and so earnestly warned us against it.

The worry in Christ's own day consisted in constantly turning over the old questions. What shall we eat and what shall we drink and wherewithal shall we be clothed? As often as the people of that day thought about life they thought about it in these terms. Nor did the questions then have reference, as they largely do in our day and in this land, to variety and relative cost of foods and raiment, but to the more urgent matter of securing these at all. But even so, as Jesus saw it, life means more than food and the body, which is the organ of life, means more than clothing. Thought is to be given primarily to life itself, to its source and quality and fullness. Living which involves so much worry as to put questions of food and raiment in the foreground and questions about the source and quality of life out of sight altogether is far too costly—not in dollars and cents but in life itself. Such living takes the meaning and joy out of life.

But back of the worry about living, the constant repetition of these old

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questions, on the part of the people, especially of those who had facilities for obtaining food and raiment and the conveniences or luxuries of life, was the worship of mammon. The worship of mammon puts these questions in the forefront, makes life consist in the abundance of things which minister to convenience and luxury, to the lust of flesh and eye and the pride of life, and not to its quality and fullness. The final cause of the high cost of living, after all, is not political nor economic—it is religious, the worship of mammon.

Having correctly appraised the situation and put his finger upon the real nature and cause of the high cost of living, Jesus pointed out the sure remedy. That remedy is very simple—it is to leave off the worship of mammon in order to serve the true God. For it is not possible to serve both God and mammon. The futile attempts which men make to compass that impossible feat result in just that state of unrest and confusion and intolerable dissatisfaction in which men find themselves.

Living is altogether too costly when it involves the anxious thought which consumes the meaning and joy of life itself. Jesus did not simply counsel men after the manner and with the earnestness of an ethical teacher to be cheerful instead of anxious. Nor did He after the manner of a religious prophet simply denounce mammon worship.

He called us to loving trust in the Father who knows that we have need of the things which men anxiously seek that we may have the cheer that prolongs life instead of the anxiety which consumes it and He called us to worship the Father, who has all kinds of benefits to bestow, instead of worshipping mammon, who has only advantages to give in a battle for things.

The sovereign and sure remedy for the high cost of living Jesus summed up in a few familiar words which, though few and simple, cover the whole ground: Seek first His kingdom and His righteousness. Seek that Realm of God which is stocked with all His benefits so that even the lack of food and raiment is not fatal to the life He gives, the life worth while, which has the joy and freshness of eternity in it.

But no one enters that Realm of God, where He rules as Father in a personal relation, who does not also seek the righteousness of God, the righteousness or goodness of character He imparts to those who live in His realm.

No one can live in God's Realm who does not somehow get His enthusiasm for justice and mercy, who does not practice justice and love mercy and humble himself as God does.

But if men did love justice and mercy as God does, then problems of production and distribution, of capital and labor, of freedom and obedience, would all be solved, and the high cost of living would be forever reduced—all these things shall be added.

Jesus knew what He was talking about when He offered His sovereign remedy for the high cost of living and men will be paying the cost until they accept His remedy.—Pittsburgh Christian Advocate.

Woman's Missionary Department

Edited by

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

North Arkansas Conference, Mrs. John W. Bell, Greenwood, Ark.

L. R. Conference, Mrs. W. P. McDermott, 2403 Louisiana St., Little Rock
Communications should reach us Friday for publication next week.

PRAYER REMINDERS.

Pray for the Council meeting to be held at Kansas City, Mo., April 14 to 22; that the Spirit of God may be present, guiding and inspiring.

Pray for the China-for-Christ Movement; that through divinely inspired leadership the power of the gospel may penetrate to all parts of the republic of China.

Pray for the Evangelistic Campaign at home; that millions may be brought into the kingdom of God.

Pray for special guidance for our nation in its foreign policy at this crucial time.

PERSONAL EVANGELISM.

It was my privilege to attend several sessions of the Methodist Training School for Sunday School teachers held in Little Rock, First Methodist Church, last week, and I'm sure everybody there felt grateful to Rev. P. C. Fletcher, D. D., the helpful gracious host, to Rev. Clem Baker, S. S. Field Sec., L. R. Conference, and to Hon. J. L. Bond, the president of this great assembly for bringing such a fine faculty to present immortal truth in forceful and attractive ways.

Not being a candidate for a teachers' certificate, I "broused around" and like a fortunate young sheep, I found nourishment in pleasant pastures.

It was delightful and inspiring to review the history of Methodist Missions as ably conducted by Dr. J. L. Neill, who is turning the thoughts of our young people towards heroic service for the Master.

Dr. Kern said evangelism must be educational and religious education must be evangelistic; that our church institutions, the Sunday School Missionary Societies, Wesley Bible Classes, Epworth Leagues and the Pulpit must be educational and evangelistic the whole year round.

Miss Frazier who taught the value of story telling to inculcate moral and spiritual lessons is said to be the second best story teller in the world. I could well believe that she is, so beautifully and sympathetically did she illustrate her lessons with charming stories.

And Mrs. W. B. Ferguson, whom Little Rock has loaned to Oklahoma City, can scarcely have a superior in training teachers for primary classes in Sunday School, or for holding the attention of any Christian worker.

It was good to hear Dr. Hightower, assistant editor of our Sunday School literature, say that two of our periodicals for young people have passed the 100,000 mark in number of subscribers. Isn't that encouraging?

Dr. Pickens, one of our Arkansas educators, gave an illuminating account of the work accomplished by the men's Wesley Bible Class of Batesville Church.

The representative of the S. S. publications of M. E. Church, Dr. Sheridan, I think, drew straight and curved lines on the blackboard and really made them "pictures" to us of certain stages in the development of child-life

physically and through spiritual training.

Dr. Hogg's daily address on "Personal Evangelism in Sunday Schools" taught us how easily the glad tidings may be carried to the needs of the earth by Christians who will introduce their friends to Jesus. He showed us that the Bread of Life may be served to hungry ones in the daily walk of every Christian.

His apt illustrations, largely from life, made the way so plain if Christians will only depend upon God for guidance and power in trying to lead sinners to Christ.

The old promise to those that turn many to righteousness was presented with examples of how the erring one has been brought back by a loving invitation or the touch of a sympathetic hand. Dr. Hogg showed how the presentation of an old truth in a new form may be blessed to the salvation of a soul.

He urged the Sunday School teachers to lay hold of the young life of the land, using the child and his resources

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for the upbuilding of God's kingdom, letting him feel that he is doing something for God and the world must have felt that he was doing his best leaves and his life to Jesus and then saw him as a child by Divine power so that the multitude was fed.

This brief mention of a great forward movement is already too long, but I must add that time and again, as these and other blessed speakers talked directly to those in training for Sunday School work, I was impressed that they as truly taught every listener there the need for personal evangelism and how every man and woman may have a blessed part in the redemption of the world for Christ.

That the good women of the various Methodist churches of Little Rock and Argenta served every night a fine dinner for 25 cents is worthy of high praise. That meat, love, labor and sacrifice, but the women rejoiced in this service.—V. C. Pemberton.

NORTH ARKANSAS CONFERENCE W. M. Society.

Report of Superintendent of supplies, 1919:

Total number of boxes supplies sent 50
Total value \$1,031.80
Of this number, fifteen boxes, val-

○ You Do More Work, ○

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, listlessness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine. It is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These valuable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS CHILL TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS CHILL TONIC, which a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Use **MURINE** Night & Morning
Keep Your Eyes
Clean—Clear and Healthy
Write for Free Eye Care Book Murine Co., New York.

TO RELIEVE PAINFUL DEAFNESS AND NOISES

If you have Catarrh of the Ears or Headaches go to your drug store and get a box of Murine (double strength), and use it as directed with water and a little salt. You will find it a most effective remedy for these troubles.

This will often be enough to get you from the distressing head noise. Or if you have a chronic open, inflamed Ears, use Murine and the noise will stop dropping to the floor. It is a most effective remedy. Could not be put in a bottle to cure. Anyone who has Catarrh of the Ears or Headaches should give this a trial. It is a most effective remedy by all druggists or sent on request of price 25c by Chas. A. Santa Drug Co., New York, N.Y.

YOUR SCHOOL NEEDS

The State School Book.

"MY OWN LOVED ARKANSAS"

25c a Dozen; \$1.25 per Hundred.

Arkansas Methodist, Little Rock, Ark.

ued at \$325.25 were sent to the Methodist Orphanage at Little Rock.

Searey District headed the list by sending seventeen boxes valued at \$369.80.

Fayetteville District was second, sending nine boxes, valued at \$200.00.

Respectfully submitted.—Mrs. J. H. Zollner, Superintendent of Supplies, North Arkansas Conference W. M. S.

LITTLE ROCK CONFERENCE W. M. SOCIETY.

A Letter From the President.

Dear Friends—As we near the close of the first quarter of this year, I am wondering how the membership campaign is progressing and if we shall reach the 500 mark by annual meeting time. Shall we not continue our campaign till all our women are interested in missions?

Our annual meeting is near at hand, April 28-30th, and we should have one absorbing thought and prayer that it be the great occasion we so much desire.

However our greatest efforts will avail little unless blessed by the Holy Spirit whose presence we crave as we prepare and execute the plans for the coming of the kingdom. To that end may we not have prayer circles in every church in preparation of our own hearts that we be able to receive His blessings?

We are hoping to have the very best meeting in the history of the Conference, in that the scope of our work is constantly enlarging and that the people of God are trying more and more to meet the issues of the day (I am not speaking of senators and congressmen); so we are going to hope with the hope that everything will be conducive to a great meeting of the chosen of the Lord.

We expect to begin well with a symposium from the district secretaries on the Centenary. We expect a splendid Council member to assist us largely, we also hope to present the great picture "The World at Columbus," showing the pageant, "The Wayfarer," and those of us who were not privileged to go to Columbus will get a great deal from the motion picture.

Among other good things in store will be the annual sermon by our prince of preachers, Dr. Alonzo Monk.

Friends, you see a glimpse of what our annual meeting will be. We hope every officer and secretary will be in her place and a splendid delegate from every auxiliary or prospective auxiliary.

The Hope ladies have promised they will not make company of us, but will attend the meeting so let us come strong in number and strong in faith for a great meeting.

Yours for service.—Mrs. F. M. Williams.

ITEMS FROM AUXILIARIES. HAWLEY MEMORIAL.

Our auxiliary of Hawley Memorial Church, Pine Bluff had a fine social service meeting recently with the program well carried out. Reports were given from each department. Our young people are doing good work in different ways. Last week they gave two good plays one night, "Too Much Bobbie," and "Waiting for the Trolley," from which they netted quite a little sum.

We have a splendid junior missionary auxiliary and cradle roll. We hope to have a fine report at our annual Conference at Hope.—Reporter.

IN CAMPAIGN FOR NEW MEMBERS

The Carlisle Society reports the following: Mesdames Nellie Allen, Claude Rowland, John Fulton, Houston Patterson, Melvin Smith, Ben Smith, Mary Schenebecker, J. A. Humphreys, A. H. Stanbar and Daisy Truby.

Mrs. J. L. Moseley sent in the report for Mrs. D. B. Perkins, who is still attending a sick husband. Mrs. Perkins has long been a faithful missionary worker and she has the love and sympathy of her many friends in the Little Rock Conference in this time of trouble.

Mrs. Z. H. Maxwell, the acting president of the De Valls Bluff Society, sends in the following list of new members for their society: Miss Mattie Richardson, Mesdames Clara Armstrong, Sophrona Mc Mullan, Grace Cleveland, L. Castleberry and John Lankford.

These new workers are gladly enrolled and we shall expect to hear of increased activities in the auxiliaries they have joined.—Mrs. J. A. Goetz, Secretary, Little Rock District.

THE CHINA-FOR-CHRIST MOVEMENT.

At a meeting held in Shanghai of more than a hundred missionaries and Chinese Christians gathered from all over China there was launched the China-for-Christ Movement. The keynote of the Movement was struck in a speech by Dr. Cheng Ching-yi, Secretary of the China Continuation Committee. Dr. Cheng was later selected General Secretary of the new Movement.

Among the reasons for such a movement Dr. Cheng gave the following:

1. The unusual willingness on the part of the more enlightened classes outside the church to study and investigate Christianity.
2. The unusual willingness and readiness on the part of the Christian Church today for action, for service, and even for sacrifice.

Dr. Cheng emphasized the point that it must be a Chinese movement of national proportions led by Chinese Christians.

Among the tasks to be undertaken by the movement are:

1. The conquest of illiteracy.
2. The enlistment and training of Christian workers and ministers.
3. The training in stewardship.
4. Reaching the unreached.
5. Christianizing the public conscience.
6. Deepening the spiritual life of the Church.

The Father Gave.
Jesus Christ offered Himself.
What will you do?

GOOD FRIDAY—A DAY OF PRAYERS FOR VOLUNTEERS.

The Cost of Discipleship. (John 12: 24, 25; Luke 14: 26, 27.)

Hymn: "O Love That Wilt Not Let Me Go." No. 481, Hymnal.

Prayer: That fathers and mothers may realize the stewardship of parenthood and not put hinderances in the lives of young people offering themselves for missionary service at home and abroad.

Topics: "Christian Workers Needed in the Centenary Program."

"The Educational Standard for Home and Foreign Workers."

Prayer: That the young people of our Church may answer the need for

workers by offering themselves for service.

Hymn: "Savior, Thy Dying Love Thou Hast Won." No. 343, Hymnal.

Season of prayer by all present that the Holy Spirit may breathe upon the Church and bring young people to a decision in regard to the investment of life.

That pastors may realize their responsibility for the missionary cultivation of young people in the Church.

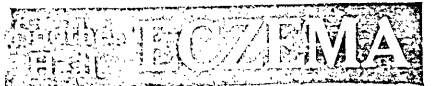
That the leaders in missionary work may be instrumental in aiding young people to prepare themselves for missionary service.

Meditation: Ephesians 3:14-21.

Hymn: "Consecration." No. 348, Hymnal. (To be sung kneeling.)

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.



As well as all other skin injuries.

Ka-Dene Ointment

Keep it handy for emergencies. 50c and \$1.00 at your druggists. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on It."

NO JOKE TO BE DEAF

—Every Deaf Person Knows That.

I made myself deaf, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one can tell. Write me and I will tell you a true story, how I got Medicated Ear Drums, and how I made Drums, Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Beron, Mich.

THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

A Pretty Face

should not be marred

PALENESS, REDNESS, OINTMENT

make and keeps the complexion clear, white and

soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98 per cent of every hatch. The book is free. Send for it today, sure.

If you have never seen the Thorn-

burgh Catechisms for Infant Classes

in Sunday School, send a stamp for

sample copy to A. C. Millar, 200 D.

Sixth Street, Little Rock, Ark.

Sunday School Department

A. L. CLETRICH.....Special Correspondent
Lake Junaluska, N. C.

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
1108 Boyle Bldg., Little Rock, Ark.

REV. J. Q. SCHULZ.....Field Secretary, North Arkansas Conference
Conway, Ark.

WHY OBSERVE SUNDAY SCHOOL DAY?

The Little Rock Conference is now in the midst of preparation for Sunday School Day. For several years we have shown quite a fine increase in the number of schools observing the day. Last year we set as our goal "Sunday School Day observed in every church in the Conference." One district (Prescott), with C. H. Goodlett as secretary, reached this goal and reported an offering from every church in the district. This year we are going to make it unanimous in every district. We give below some reasons for observing this day as given in "The Methodist Superintendent and His Helper" for April.

1. **Duty Demands It.** The book of Discipline says: "Let every Sunday school observe with appropriate services the last Sunday in April, or as near thereto as practicable, as Sunday School Day, and take an offering for Sunday school work, the same to be forwarded to the treasurer of the Conference Sunday School Board. When we joined the church we took a solemn vow to 'be subject to the Discipline of the church, attend upon its ordinances, and support its institutions.'"

Sunday school leaders should be the last people in the church to exhibit carelessness concerning their church obligations.

2. **The Sunday School Needs It.** Spring is the best season of the year to place the interests and work of the Sunday school before the congregation and community, and Sunday School Day affords the needed opportunity.

3. **The Sunday School Board Needs the Offering.** The Little Rock Conference has the smallest assessment for its Sunday school work of any conference in our connection that has maintained its work continuously. This assessment is entirely inadequate for the work in hand. Sunday School Day affords the Sunday school its only opportunity for assisting in this work. All the money raised on Sunday School Day goes to our Conference and district work this year.

4. **The Exercises of the Day Are Good for the School Itself.** They keep it out of worn grooves and add spice and variety to its work. Order your programs and begin to get ready for this great service at once.

Remember, free programs will be furnished by the Little Rock Conference if orders are sent to Mr. C. E. Hayes, Chairman, Box 118, Little Rock, Ark.

CIRCUIT INSTITUTES—LITTLE ROCK CONFERENCE.

Delight Circuit, at Delight, Tuesday, March 30.

Arkadelphia Circuit, at Hart's Chapel, Thursday, April 1.

Bryant Circuit, at Bryant, Friday, April 2.

Hickory Plains Circuit, at Bethlehem, Saturday, April 3.

Austin Circuit, at Concord, Sunday, April 4.

Pine Bluff Circuit, at Good Faith, Monday night and Tuesday, April 5 and 6.

Eagle Mills Circuit, at Harmony Grove, Wednesday, April 7.

Strong Circuit, at Rhodes' Chapel, Thursday night and Friday, April 8 and 9.

Fouke Circuit, at Fouke, Sunday, April 11.

These are to be typical Circuit Institutes, led by Mr. M. W. Brabham, our rural Sunday school specialist, from Nashville, Tenn., and the Conference field secretary, and are under the direction of the presiding elder of the district and the local pastor. When it is remembered that Mr. Brabham has about 14,000 circuits in his territory we can appreciate more fully the fact that we have secured his services for these two weeks. While these institutes come for the most part during the week it is earnestly urged that our people lay aside other things for the one day and that from all over the circuit our people gather for this one great day and have their dinner on the ground. It is expected that other circuit pastors shall attend the one of these Circuit Institutes that is the most convenient for them.—Clem Baker.

ONE HUNDRED EIGHTY-NINE RECEIVE CERTIFICATES AT CLOSE OF LITTLE ROCK STANDARD TRAINING SCHOOL.

The second session of the Little Rock Standard Training School for Sunday School Workers came to its concluding service last Sunday afternoon at 3 o'clock with an unabated interest. A capacity house packed the large auditorium of First Church to witness the "graduating exercises." Hon. J. L. Bond, the dean of our school, presided. Rev. F. A. Lark conducted the devotional exercises. Short talks were made by Dr. P. C. Fletcher, Mr. L. C. Holman, Mr. C. E. Hayes, Rev. J. F. Hively, Dr. J. L. Neill and the Field Secretary. Judge J. F. Wills read the report of the resolutions committee. Prof. Bond then delivered the certificates from our General Sunday School Board to the 189 men and women who had done all the required work of the school.

Thus came to a close what was said to have been "The Greatest School of its kind ever held in Southern Methodism." We were all tired and worn out but happy and gratified. For six days we had spent four hours and a half a day studying under the instruction of the leading Sunday School specialists in united Methodism. Six or seven hundred of us attended the various sessions, 435 of us enrolled for credit work, and 189 of this number passed the high standard set up for receiving the Certificate of Honor. This school was a success from every standpoint. The program was carried out just as printed save on the last day, when Dr. Torreyson was detained on account of sickness. This was in itself quite a cause of gratification, since we had called in specialists from the four corners of Methodism. The number enrolled and taking the examinations went even beyond the expectations of the most optimistic. The interest and work of all pupils was the cause of continual admiration on the part of the members of the faculty. The work of the members of the faculty was the cause of continual delight on the part of all members of their classes. We were delighted to have as visitors during the week many of the pastors from over the Conference. Among out-of-town visitors was a delegation representing every department of the First Methodist Sunday School at Pine Bluff, led by the pastor, Dr. E. R. Steele and Superintendent John R. Sanders.

A special feature of the Little Rock School was a course on Missions conducted by Dr. J. L. Neill, in which the whole school took part. Ninety-five will stand examinations on this course, thus running the number of credit pupils up to nearly 300. It was voted to have the third session of this school next March. In the meantime we hope to set up similar permanent training schools in Pine Bluff, Hot Springs and Texarkana.

THE LITTLE ROCK TRAINING SCHOOL RESOLUTIONS.

Whereas, through God's blessings we have been permitted to enjoy and receive the benefits of a most excellent Sunday School Training Course during the past week; and

Whereas, Dr. Paul B. Kern, Dr. J. L. Neill, Prof. Sidney Pickens, Miss Annie Marie Hanson, Miss Nannie Lee Frayser, Dr. Emmett Hightower, Dr. G. C. White, and Dr. H. J. Sher-

idan, and Mrs. W. B. Ferguson have come to us with great messages in the lesson studies, and have thrown themselves unreservedly into the work and made the school a great success, which we feel will result in great lasting good to us and our Sunday Schools; and

Whereas, Dr. W. B. Hogg of our Winfield Memorial Church has daily brought us a great, inspiring and beneficial message on the subject of "Personal Evangelism," which we feel will lead us on to greater personal work for Christ; and

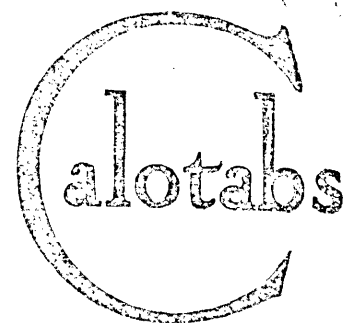
Whereas, The President and other officers of this school have worked untiringly to make it a success; therefore, be it

Resolved, By the Little Rock Standard Training School:

First. That we hereby express our sincere thanks to Dr. Kern, Dr. Neill, Prof. Pickens, Miss Annie Marie Hanson, Miss Frayser, Dr. Hightower, Dr. White, and Dr. Sheridan and Mrs. W. B. Ferguson for their faithful and efficient work, for putting their lives into the work and making this school a great success. We highly appreciate the godly lives of these great men and these young ladies who have so faithfully served us in this school, and we pray that God's richest blessings may ever be with them and that they may be guided by His Spirit in carrying on His work.

Second. That we are sincerely and truly grateful to Dr. Hogg, who has each day brought us a great message on "Personal Evangelism." These lectures have been presented in a most forceful and helpful manner, and we feel that they will inspire the

To abort a cold
and prevent complications, take



The purified and refined calomel tablets that are nausealess, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for

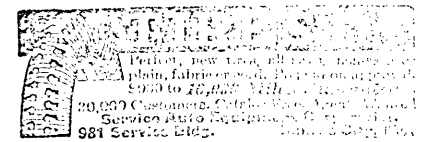
FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. Write for this book today.

CROWN MEDICINE COMPANY,

Dept. 49

Atlanta, Ga.



GRANDMA USED SAGE TEA TO DARKEN HAIR

She Mixed Sulphur With It to Restore Color, Gloss, Youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.

members of this school to greater and more efficient personal work for Christ.

Third. That we express our sincere thanks to our dean, Dr. J. L. Bond, and our secretary, Bro. Clem Baker, and the other officers of this Training School, who have been so faithful and efficient in the work of making this school a success; and we also sincerely thank those who have given their financial assistance.

That we also express our thanks to First Methodist Church for their hospitality, and the ladies of the various churches for serving the evening lunches.—Respectfully submitted, Mrs.

POSITION WANTED.

A young lady, a Junior in Henderson-Brown College, wants a school for the summer. For qualifications and references address Mrs. W. W. Mills, Arkadelphia, Ark.

Only One "BROMO QUININE"

To get the genuine, call for the full name, LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

Hood's Sarsaparilla Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

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.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

W. P. McDermott, Miss Fanny M. Howland, I. O. Goss, W. H. Garner, J. F. Wills, Committee.

SOME THINGS UNCLE BILLY SAID AT THE TEACHERS' MEETING.

"It ain't very good agriculture to sit down in the Springtime an' sing 'I've Reached the Land of Corn an' Wine.' Springtime is plowin' time. I strongly 'spect this life is plowin' time in religion—the corn an' wine time will be in the Fall—up there."

"I was in a paper mill up in Virginy t'other day, an' as I watched the great machines seemin'ly makin' paper outen dirty water I says to myself, says I: 'What's the machine for? Why, for a purpose—makin' paper—an' if it don't fulfill that puppose it ain't wuth a cent.' An' I says to myself some more: 'Uncle Billy, ol' man, God had a puppose in makin' you just as the man had in makin' that there machine. Are you a-workin' at that puppose?'"

"Mr. Superintendent I notice one class in our Sunday School most always has a c'lection averagin' much smaller'n the other classes. I suggest that the treasurer quietly investigate an' find out what's the matter, an' see if it can't be changed for the better."

A THREE-CORNERED CONTEST.

On March 14th, Clarksville, Russellville and Morrilton entered a Sunday School contest. It will last eight weeks, closing May 9th, and we are grading on the following points: Present on time, 1; contribution, 1; church attendance, 3; new pupil, 5. Our record is as follows, March, 14: Clarksville, 1,095 points; Morrilton, 802 points; Russellville, 709 points. March 21: Morrilton, 1,183 points; Russellville, 1,028 points; Clarksville, 872 points. Great interest is being manifested and we can see already that the banner will be warmly contested for. At the close of the contest we will let you know the result.—S. M. Yancey, Morrilton.

WHAT A MISSIONARY SPECIAL DID FOR ONE SUNDAY SCHOOL.

Note—The following interesting report comes through Dr. Neill from the Missionary superintendent in a small Southern Methodist Sunday School.

"To begin with, our school is not quite five years old. All the while we have been in rented quarters, but we expect to go into our new building in a few weeks. In 1917 we made our first contribution to Missions which was \$50.00. In 1918 we gave \$75.00. In 1919 we took two specials amounting to \$408. For 1920 we will carry our last year's specials and add to that \$592, making in all \$1,000.00 for missions from our Sunday School.

Our school has grown from twenty-two to six hundred and twenty-seven in less than five years. We are not only growing in numbers but in the missionary spirit. Our money is raised by class pledges and our programs are held regularly on the fourth Sunday, at which time each class is expected to give one-twelfth of its pledge. We carry our financial specials as our "Prayer Specials," a large number of our school praying daily for our two native workers in Japan.

We hope that this may be but a beginning of what Grace Sunday School is going to do for missions in the future."

EPWORTH LEAGUE DEPARTMENT

REV. F. A. LARK.....Editor
HOWARD JOHNSTON, Treas. N. Arkansas Conf.....Conway
E. M. SHARP, Treasurer L. R. Conf.....Prescott

All communications should be addressed to Epworth League Editor, 310 Maple Street, North Little Rock, Ark., or to the Editor of Arkansas Methodist, 200 East Sixth Street.

EPWORTH LEAGUE CALENDAR.

Anniversary Day, May 9.
Prescott District Institute at Gurdon, May 30.
North Arkansas Epworth League Conference, at Bentonville, June 22-27.
Little Rock Conference Epworth League Assembly, at Henderson-Brown College, Arkadelphia, June 29-July 4.
Training School for Epworth League Leaders, Lake Junaluska, N. C., July 22-August 1.

FAYETTEVILLE DISTRICT NUMBER.

We are indebted to Mr. J. M. Henderson, the president of Fayetteville District for these interesting reports from some of the Leagues in his district: Had the time not been so short there would have doubtless been other reports. The Fayetteville District is one of the strongest in the North Arkansas Conference and is so busy "doing" things that it will hardly pause long enough to write about those things. We hope to hear more fully about the work of this district in another issue.

WHAT SOME OF THE LEAGUES IN THE FAYETTEVILLE DISTRICT ARE DOING.

Fayetteville Chapter.
Our league at Fayetteville is being

maintained this year on an entirely voluntary basis, and this plan has proved very successful. We are having splendid meetings, and have given flowers to quite a number of families when there has been sickness. We are planning to take a league census of all the Methodist young people in the city. In this way we hope to strengthen our league very much. When this is completed we will raise our District Pledge of \$60.00 and fully intend to make this spring the greatest in our history.—Roy H. Elliott, President.

Eureka Springs Chapter.

We have met all of our obligations during the year, and have a neat balance on hand. Our chapter shows a slight increase in membership. Eureka Springs is preparing to build a \$25,000.00 church, and of course, the league will subscribe its part of this amount.—Webster Diehl, President.

Bentonville Chapter.

Bentonville Chapter invites you to the North Arkansas League Conference. Where will you, Epworthians, spend your vacation this summer? Bentonville invites all of you in the North Arkansas Conference to attend the summer conference on the top of the Ozarks. You who have never visited the Northwestern portion of our state have many pleasant surprises

How Much More Receptive Are We

to the services that are being conducted for our edification and benefit, when we are seated in perfect comfort and ease in our house of worship. And when to this is added beauty of design in happy conformity with the architectural scheme, our sense of satisfaction is complete.

In this very important feature of your church furnishings, we can give you a complete service based on over a quarter of a century of successful operation covering the entire country.

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Rub Pain Right Out—Try This!

Rheumatism is "pain only." Not a small trial bottle of old-time "St. Jacobs Oil" at any drug store and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief and a cure awaits you. "St. Jacobs Oil" has cured millions of rheumatism sufferers in the last half century, and is just as good for sciatica, neuralgia, lumbago, backache, sprains and swellings. Rub it up! Quit complaining! Get

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

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

awaiting you; the apple orchards, the mountains, caves, springs—all a part of the Ozark Play Ground, now in the making. Part, if not all of one day's program and recreation will be at Bella Vista—services in the pavilions, playing in the lake, streams, cliffs and caves.

But this is only secondary in the minds of the leaguers who are to be hosts and hostesses. The reason we invited and renew our invitation is that we need the spiritual uplift our conference will bring us. While we have not been informed of the names of the General Board representatives, you can rest assured that they will send out the best material they have.

Let every chapter send its full quota of delegates. Watch the Methodist for the name of the person at Bentonville to send your delegates' names. Come praying God's richest blessings on this meeting.—Margaret Spencer, President.

Berryville Chapter.

On account of so much sickness and the removal of our pastor, our league has been hit hard. But we are coming right along, and with the weather breaking and our new pastor, Rev. and Mrs. Horn, who are very enthusiastic league workers, we hope to have one of the best reports at the Institute we have yet made. Our chapter has 20 active members. Have sent a barrel of canned fruit to the orphanage; have completed the study of one mission book: "The Lure of Africa," which we found to be very interesting and helpful.

In our cabinet meeting we are studying the "Hand-Book" and study a chapter each meeting. In this way we have a chance to find out just what we are expected to do.—Ida Branscum, President.

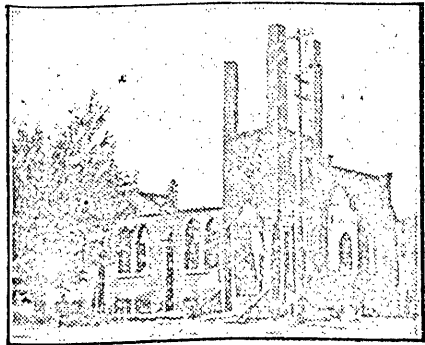
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in the connection. Its charter number is 809. The business of the 35 members of the Rogers chapter is to keep busy at our job—and that job is the making of Christian character. We have at present the greatest bunch of young people any league ever had, and we are proud of them. We hope to so instill in them the principles of correct living, Christian stewardship and citizenship, that the community will say that we have made a good job of the undertaking. We are counting on being at Springdale with a good report, and with a delegation worth while.—J. M. Henderson, President.

Morris Grove Chaptr—Forrest City District.

The League here had suffered a relapse, but was revived by our pastor, Brother Blevins. We have arranged a policy for the year. We have already observed the Quiet Hour Covenant and the Fellow Workers' Covenant. We have had regular devotional meetings, one league social, and one business meeting since we started.

The people of this community and the surrounding communities are showing great interest in our league. We have sixteen members. All four departments are active, and with the help of God we are going to have a splendid league.—Beaumise Turner, Corresponding Secretary.

SPARKMAN CHAPTER. ARCADEPHIA DISTRICT.

We have about forty members in our eague now and are doing fairly good work. We are planning to do great things this year; even greater than last year. We have some as fine material in Sparkman as can be found anywhere. Our League observed the Evangelistic Survey. We hope that the League Page will be given to our district again before long and that we will have more news to send in at that time.—Laura Bell Taylor.

HAVE YOU PLANNED IT?

May 9th is Epworth League Anniversary Day. Have you ordered your programs? Order early and hold the service in every Church whether you have a league or not. If you have none it will help you organize.

Order programs from Rev. F. S. Parker, Central Office Epworth League, 810 Broadway, Nashville, Tenn.—S. T. Baugh, Chairman.

THOSE CONFERENCE EXPENSE FEES.

If you have not turned in your \$3.00 Conference expense fee to your Conference treasurer let this notice send you flying for your check book. Only a few scratches of the pen and one swift lick on a postage stamp, and your duty will have been performed and the Conference treasurer can square up his account against you. Won't you do it NOW?

ELECTION OF OFFICERS.

The date for election of officers in the local chapters is not far off. This election should be held at the April business meeting and the names and addresses of the newly-elected officers sent to the District Secretary and to the Central Office, 810 Broadway, Nashville, Tenn. Article IV of the Constitution and By-Laws requires that the election be held at that time or as soon thereafter as possible. A prompt report will be appreciated.

CHILDREN'S DEPARTMENT.

The By-and-By Boy.

He lives in the house of things-never-done,

The by-and-by boy I know—

The lights of the windows are broken and out,

And they let in the rain and snow.

In-a-minute the schedule he works on, you see,

And duty waits on a side track;

His intentions are good—there's no fault found with them—

The doings the thing that they lack!

"And what happens," you say, "to the by-and-by boy?"

Let anyone answer who can—

Unless he soon changes his name, he becomes,

'Tis certain, a Too-Late Man!

—Adelbert F. Caldwell, in Child's Gem

WHEN BETTY WAS BOBBY.

Betty kicked the rug under the dining-room table as the family rose from dinner. The rug was inoffensive, but Betty was cross. She gave her chair a jerk as she replaced it.

"I wish I were a boy," she growled. "If I were Bobby, I'd never have to do the dinner dishes; and now I've got to, and we've had fish for dinner, too! Fish dishes are horrid to wash. I don't think it's fair. I always have to help in the kitchen!"

"Stuff!" returned Bobby, "don't I have any work to do? Guess I don't grumble about what I have to do for my family!"

"Betty, did you ever hear mother grumble about cooking dinners?" Betty's father smiled down at her. "I don't wash dishes," he laughed, "but how would you like to go to business every day and do my work?"

"I'm not grumbling," returned Betty. "I just wish I were Bobby! Why can't he try washing dishes and doing the things that are supposed to be a girl's work? I'd much rather have his things to do!"

"I shouldn't mind dishes," Bobby declared. "All you do is to stand still and wash 'em, and then put 'em away. Dusting's nothing, either. Housework's a cinch!"

"You just try it!" sniffed Betty. And she gave the plates she was carrying a vicious little jounce down upon the kitchen table.

Right here mother interfered. "Bobby," she said, "you don't mind dish-washing, and Betty does. Suppose you give her a taste of being a boy and you do her work for a while."

Betty and Bob looked at mother to see if she were really in earnest. She certainly was. She undid the button at the top of Betty's apron and took the apron off. She soberly put the apron upon Bob and buttoned it. You might have thought that Bob was a little tousled-haired, short-cropped girl. He thought it was a huge joke. He surveyed himself in the little kitchen mirror.

"Now, I'm Mary Ann," he giggled. "Say, don't I make a better hired girl than Betty, mom?" He went to work with a vim.

"If you do it," warned Betty, "you've got to do it right! Silver and glasses come first!" But mother gently pushed Betty out of the kitchen.

"You're Bobby now," she said. "You're to do Bob's work."

Well, Betty hadn't exactly meant that. She began to wonder just what Bob's work was. Drawing water at the well, keeping the wood bin filled, mowing the lawn, weeding the garden, shoveling snow in winter—was there anything else? Maybe doing errands, picking fruit, blacking the family boots on Saturday.

"Do you mean I've got to do all the things Bob usually does, mom?" she asked as mother entered the living-room. "How long is it going to last?"

"I can't tell," her mother answered. "I'll be judge. Your work isn't hard. Bob's willing to change off, and we don't want any grumbling in our home, Betty. We're all doing our part here. You're to do everything that generally falls to Bob, remember."

Betty nodded dubiously. "There isn't anything now, is there?"

"Oh, yes," returned her mother. "It's Thursday. The trash pails have to be put out every Thursday night. They are in the area. Bob never has help with them, and I daresay you'll find it easy to roll them along as he does."

Betty had been thinking she could sit down and read—no dishes to wash. But up she got, for she was game. It was rather worse than fish dishes to handle those big pails. They were heavy! But there was no way out of

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it. She pushed and tugged, and tugged and pushed. After a long, hard struggle the pails were out on the sidewalk, and Betty was panting and tired. Then she remembered she hadn't had any apron on. Her serge dress showed the mark of a dusty ash tin! She closed the area gate and went upstairs to brush it.

She had hardly reached there when she heard mother calling, "Betty-Bob, we're out of kindling.. Please fill up the wood box right away!"

"Oh, hump!" she mumbled under her breath. "I'm tired. Now why can't I rest a bit?" But she thought of Bob washing dishes in the kitchen, and she welcomed the opportunity to go down there.

"Get the ash tins out, sis?" asked Mary Ann, grinning.

Betty ignored the question, her nose in the air. She saw Bob was almost through with the dishes—a few more to put away, and then he'd be free the whole evening.. She had that whole big wood box to fill. But she slipped Bob's work apron on, and from half-past eight till a quarter past nine she labored with kindling, although the hand-axe was not easy to handle.

Half-past nine was bedtime. There was exactly ten minutes to read that book when Betty-Bob had finished. But she was almost too tired to read anyway, and she soon went up to her room. As for Bob, he seemed pleased with the change.

She was blissfully snoozing, half awake, next morning, when a knock came at her door. "Betty-Bob, good morning," greeted mother. "I'm sorry but the woman is coming to do Friday cleaning, and I forgot to order soap. The store opens at seven, and if you hurry you can get back by breakfast time."

Betty-Bob rubbed her eyes and yawned. She put on her stockings. "Just a bit of a nap more," she thought, and curled down for a minute. Oh, my! It was more than that!

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Clear the Skin
Scalp, Ointment, Toilet, etc., ever where, does it
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Betty galloped into the other things and whisked downstairs and out of the front door as the clock struck seven. Bob was still in peaceful slumber. Doing errands wasn't much fun. She reached home, however, on time.

Was there going to be any more? At least, there would be no beds to make.

After breakfast again came mother. "Betty-Bob, Mrs. Denham has just telephoned for those magazines we've been saving for the hospital work. They are in the hall closet. You can take Bob's express wagon, and fill it and run over with them right away."

No beds to make—but that! Betty rather hated to think of appearing in public with her brother's express cart, but didn't women drive ambulances, and wasn't that a man's job? The thought was comforting as she tugged over the unwieldy packages and loaded them on the cart. Bob, upstairs making her bed, looked out of the window and offered suggestions. Mother stopped that.

"Bob-Betty," she said, "let Betty handle her own job." So Betty did. But she had to make three trips to accomplish it, and she had to run to school.

It was plain sailing at school, for there, at least, Betty was free. Only when she came home again did the new dispensation of labor start. "Betty-Bob, don't forget the lawn; and there is the garden to see to. Bring in some lettuce. Please fill the coal hods for me, there's a good boy!"

Instead of having a free afternoon—except, maybe, for clearing up her own room a bit—Betty-Bob ran a lawn mower up and down the lawn, and then Betty-Bob grubbed in the garden.

Betty had never before realized Bob had had work to do—perhaps because Bob never grumbled. She wished she were free. It was a lovely day. It would have been fun to go over to Annabel's and lie in the hammock and talk. Betty wondered how many more weeds there were. After weeding, there were coal hods to fill, and just as Betty thought of running up to her room there came mom again!

"Betty-Bob, the grocer's boy left the wrong things and there is no other delivery. Carry this basket back and get the right order, dear. Hurry!"

Betty-Bob heaved a sigh and jammed on her sailor. She was tired, and it was a two-mile walk to the grocery. It wasn't any joke to be a boy, after all. Maybe it was just as well to be a girl and wash dishes, and dust, and mend stockings. Betty-Bob plodded the two miles.

On return she would be free till supper, she hoped. But no! As soon as the basket was placed on the kitchen table there was mom again! Was she just doing it? Was it all on purpose to show Betty that boys had things quite as disagreeable to do for home as dish-washing? This time it was: "Betty-Bob, you didn't brush the cellar stairs after filling the wood box. Better do it now."

Wouldn't you have thought that was the end of a day's work? Alas! Betty had made a mistake. She had filled the woodbox up with small logs instead of kindling, and mother had not discovered it till just now, after the stairs were swept. The logs had to be carried down cellar and the bin had to be filled right. It was almost half-

Evangelist R. L. Smith Singer and Preacher Manchester, Mo.

past five when Betty-Bob stopped. She didn't envy Bob any more. She wanted to be a girl again.

Mom, who was getting dinner, heard the muffled noise of Bettie's sob. She came to the top of the stairs and patted Betty's head.

"Betty-Girl," she said, "it's been a rough day, hasn't it? Suppose you don't stay a boy any longer! Bob won't mind. You run upstairs and clean up—you're very tired. You needn't come down to dinner unless you want to, dear. You were up ever so early. You can go to bed if you like, and I'll bring up a tray."

But Betty shook her head. "Mom," she said, "I want to do dishes tonight."

"Anyway, I had a vacation," laughed Bob, when he heard of the change. "But you bet I don't like dish-washing, sis! I'd rather do errands."

"It's not the work, but the spirit in which you do it," explained mom. "Everything's hard if you meet it with a grumble. As far as I can see, we wouldn't any one of us choose to do disagreeable things, but we all have our small share of tasks that help to make this home."—Patten Beard, in "The Continent."

NEWS OF THE CHURCHES.

TO THE PASTORS OF THE LITTLE ROCK DISTRICT.

I call your attention to the action of our two Annual Conferences in Arkansas at the last session, by which they agreed on the second Sunday, April 11th, as Bible Day, at which time appropriate services should be held exalting the "Old Book" and an offering be taken to rehabilitate the Arkansas Depository of the American Bible Society which was destroyed last August in the Masonic Temple by fire.

I trust that all of my brethren will observe this day, take up a free-will offering and remit same at once.—James Thomas, P. E.

TWENTY-EIGHTH STREET.

I presume I might be called the accident of the Little Rock Conference, for when I left Roseburg, Ore., on November 15, I had no thought of being placed in charge of one of the Little Rock churches, but when I arrived in Little Rock in January and found there was a vacancy I immediately accepted an invitation to preach two sermons for the Twenty-Eighth

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Street congregation. From that time forth it seemed that I was to become pastor of the church and after some two weeks wiring and writing by Dr. Thomas, I was transferred by Bishop Mouzon from the North Arkansas Conference and duly appointed pastor of Twenty-Eighth Street Church. I am delighted with the charge and so far, with the exception of the "flu" epidemic, things have been running smoothly. Our Sunday School is increasing in attendance, congregations growing, and the Epworth League is doing good work.

Our revival will begin in the near future. We expect to have a big tent with a seating capacity of about one thousand, stretched on the hill just across the street from the church, and with some good evangelist or song evangelist to help us hope to add much to our spiritual strength.

Our need will be personal workers, and if the eyes of any young men or young women who desire to do personal work for the Master should fall on these lines, I desire them to communicate with me at 3024 Bishop street and we will arrange to immediately go into training for this work.—J. M. Crenshaw, P. C.

CUTS AND BRUISES, burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.

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ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the State. All schools should have it. Price, 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

HOT SPRINGS METHODISM.

The Methodist Pastor's Association met March 22 with the following present: Steel, Monk, Wamsley, Cade, Vaughan and Rorie. Sunday was a great day in Hot Springs. The revival fires are beginning to burn.

Cade: Work going on nicely. Yesterday the best day we have had. Sunday School growing. Interest fine. League not doing so well. Church is keeping everything paid up in full. People are very responsive.

Monk: Had a great day, congregation overflowing into the Sunday School room. Finances in better condition than they have been for years. Already have several hundred dollars ahead on next month. Had good services Sunday night. One woman converted, one accession. Sunday School is growing.

Rorie: Largest congregations—we have had, looks like the revival has begun already. Three additions to the church. Getting subscribers to the Arkansas Methodist every week.

Wamsley: Had good day at Tigert; forty in Sunday School. They all stay for preaching. Some new families have moved in and have gone right to work in the church.

Vaughan: Was at onsdale Sunday. Congregations good. Everybody in good humor.

We are sorry to note the continued illness of Brother Biggs. He is still unable to preach or to attend the preachers' meeting.—T. O. Rorie, Secretary.

FROM CENTRAL AVENUE, WEST BATESVILLE CHARGE.

We are moving along in a little more haste than is usual. Our pastor is thoroughly infused with the Centenary spirit and some of his congregation seem to have become infected. A fine congregation this morning and a live sermon. The Sunday School is in good working order under the management of Prof. Williams as superintendent. He takes his entire teaching corps into his plans and thus we all feel specially interested. There were 155 present at Sunday School this morning, and so interested were they in the study of the lesson that we ran overtime a little.

Among the persons making birthday offerings was Bro. James T. Evans, for his father, Rev. Thomas S. Evans of Izard County, Ark., now 98 years old. Bro. James T. made these statements concerning his father: "He was born in Virginia, moved to East Tennessee, then to West Tennessee, then to Arkansas. His father died when he was three years old. He never tasted strong drink, did not use tobacco, had never sworn an oath, never deceived a girl, married in early life, reared a large family, ten in all. Had been a loyal preacher in the M. E. Church, South, for 64 years, and claims to have baptized more children than any preacher in Arkansas. May his memory be kept green.

Our pastor is organizing his workers for the big evangelization drive. drive. Pray for us.—W. W. Byers.

FITZGERALD MEMORIAL, SAN FRANCISCO.

I want to report from Fitzgerald Memorial, because I have good news. Our work, which, during the last year, seemed so discouraging in this new and difficult field, is improving, and gives promise of still bright-

er days ahead. We are not yet on the mountain top, but (using an appropriate figure of speech for San Francisco) the fog is lifting and we are enjoying the sunshine of hope and prosperity. We are receiving some fine people into the church, and a creditable proportion of this number are coming on profession of faith. Our Epworth League has taken on new life and is functioning well in all departments. The Woman's Missionary Society has always done good work, and it continues to improve. Our congregations are growing, and we are glad to see a larger number of the young ladies from our Mary Elizabeth Inn identifying themselves with our work.

When we first came to San Francisco to open up this beautiful new church for service, very few people, aside from the small membership, knew what Fitzgerald Memorial Church was. Having been forced, up until this time to worship in rented halls and inadequate buildings, the church had made no impression on the city at large. The stranger inquiring for "Fitzgerald Memorial M. E. Church, South," found no one who could direct him. Now, our wonderful building in its strategic location amid the apartment houses and hotels, heralded by our beautiful new

electric sign, is becoming known all over the city. This is indicated by an increased respect for our work on the part of other churches and social organizations, and by an ever-increasing number of calls upon the pastor for various duties about the city. The treasurer's report at our last meeting of the board of stewards showed the month of February to be the best month in the history of the church.

We will begin on Sunday, March 21, a two-week revival-meeting, with the pastor doing the preaching. Mr. J. J. Paulsell is making the preliminary evangelistic survey according to the Centenary plan. A report of this survey will be published at a later date. Certain members of the church have provided for a parish worker and secretary during the time of the revival. I have been very fortunate in securing Miss Stella J. Campbell, whose training at the Scarritt Bible and Training School and in the business world peculiarly fits her for this work.

In closing, let me solicit the prayers of all Christian people for our work in this which has been characterized by some of our best known leaders as the most difficult field in Southern Methodism. With us the task is impossible, but with God all things are possible.—J. Abner Sage, P. C.

50 Years Ago



a young man who practiced medicine in Pennsylvania became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. He finally made up his mind to place some of his treatments before the entire United States and, moving to Buffalo, he put up what he called his Favorite Prescription, and placed it with the druggists in every state in the Union.

That was fifty years ago this winter. For fifty years this Favorite Prescription of Dr. Pierce has sold more largely throughout the

United States than any other medicine of like character. It's the testimony of thousands of women that it has benefited or entirely eradicated such distressing ailments as women are prone to.

For over fifty years some of Dr. Pierce's home medicines have been selling over the drug counters, so that more than forty-eight million bottles have been sold during that time. This speaks well for the reliability and value of Dr. Pierce's standard home remedies. Dr. Pierce's Golden Medical Discovery is a blood tonic and strength-builder which contains no alcohol, yet has tonic qualities that have endeared it to the American public. Dr. Pierce's Pleasant Pellets, composed of May-apple, aloes and jalap, have long been considered the best vegetable laxative, in the same way that Dr. Pierce's Favorite Prescription has long been known as the best tonic for diseases peculiar to womankind. More recently that wonderful discovery of Dr. Pierce's—namely, Anuric (anti-uric-acid), has been successfully used by many thousands of people who write Dr. Pierce in unqualified terms of the benefits received—that their headache and other symptoms of kidney trouble have been completely conquered by the use of Anuric.

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OBITUARY.

POWEL.—Francis Marion Powel, better known as Uncle Frank Powel, died at the home of his son, W. P. Powel, Naylor, Ark., December 12, 1919, and was laid to rest in the Pleasant Valley Cemetery. He was born January 2, 1839, in Monroe County, Ark., and moved to Newton Township, Faulkner County, in 1877, where he has since resided. In May, 1861, he volunteered in the Sixteenth Arkansas regiment, served under General Cleburne, and then under General Lee, until he was mustered out in May, 1865. November 4, 1866, he was married to Miss Martha Jane Hill. To this union 12 children were born, five of whom survive him, W. P., J. A., and C. E. Powel, and Mrs. Pine Brady, all living in Naylor community, and Mrs. Mollie Brady, in Monroe County. In early life he professed faith in Christ, joined the M. E. Church, South, and lived a devoted life, being always ready to testify to his faith in Christ. For the last three years of his life he was very feeble, and at times suffered much, but through it all he was patient and always anxious for the time for his removal from this to the better world to come. One of his favorite quotations was "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." During all his afflictions he was attended night and day by his faithful wife, who now

looks with joy to the union on the other shore. To her and the sorrowing children and friends, we extend our love, and commend them to the One that doeth all things well.—A friend, George M. Connell.

GRAHAM.—Mrs. Elizabeth Graham, nee Comer, was born in Ouachita county, Arkansas, near Camden, November 11, 1875, and died at her home at Lisbon, Ark., October 3, 1919. She was married to Mr. B. F. Graham January 13, 1914. Sister Graham professed religion and joined the M. E. Church South at Union church, near Camden, when but a girl and remained a faithful member until God called her to join the Church Triumphant. It was my good fortune to be her pastor for two years and in this relation I learned to know her well, and to esteem her very highly for qualities of mind and heart. As a Christian she was sincere and devout, despising all pretense and affectation. She loved the old-time religion, the church and all of its interests very dearly, and was seldom found away from her post of duty. She was a kind, sympathetic friend and neighbor, and was ever ready to lend a helping hand to the needy. Her home life was beautiful. Industrious, methodical, cheerful and affectionate, she was a model wife and stepmother. Her home was her throne, and as a queen she presided over it well, keeping it clean, inviting and comfortable. Her doors were always open to her pastor, where under its restful conditions, social and religious influences he could rest his tired body and refresh his social and spiritual powers. During her last days she suffered greatly and knew the end was near but she bore her suffering bravely and was perfectly resigned and ready to go. She lived a consecrated Christian life and passed away with victory on her lips, and we know where to find her. Besides a broken-hearted husband, she leaves to mourn her departure three step-children, Mrs. Mamie Moore, Mrs. Anna Powledge of El Dorado, and John Graham of Lisbon; two brothers, Lee and Dan Comer, and two sisters, Mrs. Mattie Scoggins and Mrs. Lou Peace of Camden, and many other relatives. Her body was laid to rest in Union cemetery in Ouachita county, near the church of her childhood, the funeral services being conducted by Rev. W. C. Hilliard.—J. E. Waddell.

COFFMAN.—Mrs. Rebecca Ann Coffman was born in Tusculum, Ala., October 1, 1839, and died at Walnut Ridge, Ark., November 12, 1919. She moved with her parents to Logan county, Kentucky, when only 6 years old and was married to Mr. Joseph W. Coffman October 19, 1856. They moved to Hempstead county, Arkansas, in 1857, where she lived during the Civil war, thence to Lawrence county, Arkansas, in 1866, where the remainder of her long and useful life was spent. Their home for many years was near Portia. And it is at the old family cemetery at Cross-Roads that kind friends have laid her body away to await the resurrection morn. In 1877 the writer of these lines joined the White River Conference and was assigned to Walnut charge, and made his home with Mr. and Mrs. Joe Coffman. Next year wife and I having just married, boarded in their home. Never was a young preacher more fortunate than I in se-

curing such a home. Uncle Joe and Aunt Puss, as they were familiarly called, well nigh filled the place of a father and mother to me. In her passing away I feel a personal loss. Sister Coffman was the mother of ten children, six of whom preceded her to the better land. How happy the meeting must have been when mother and children met over there. Sister Coffman was a superior woman in many respects. She was very hospitable, always keeping open house for her friends and never turning the stranger away. Her love for her friends, of whom she had many, was deep and warm; she was loyal and devoted to the Methodist church of which she was a member most of her long life; she was very devoted to the service of her Lord. It may be said of her as of one of old: "This woman was full of good works and alms deeds which she did." Earth is poorer and heaven richer by her going away from us. Brother Coffman, now more than 86 years old, still lingers on Time's shore awaiting his summons to join her in the climes of eternal felicity. Four children are also left behind: F. Warren Coffman, Mrs. Lena Raney and Miss Flora Coffman, all of Arkansas, and Mrs. Kate Welbon of Yakima, Wash. Funeral services were conducted in the Methodist church at Portia by Rev. C. F. Wilson of Hoxie assisted by Rev. C. C. Burton of Portia. As a wife, mother, neighbor and member of the church Sister Coffman filled well her place

in the world. She served her own generation by the will of God and fell on asleep. To the bereaved family I extend my heartfelt sympathy.—I. T. Morris.

QUARTERLY CONFERENCES

BOONEVILLE DISTRICT.
(Second Round.)

Gravelly, March 27-28.
Rover, March 28-29.
Belleville and Havana, April 3-4.
Magazine, April 4-5.
Prairieview, April 10-11.
Scranton, April 11-12.
Waldron Circuit, April 17-18.
Waldron, April 18-19.
Walnut Tree, April 24-25.
Danville, April 25-26.
Booneville Circuit, May 1-2.
Booneville, May 2-3.
Branch May 8-9.
Paris, May 9-10.
District Conference at Paris, May 11th, 7:30 p. m. Opening sermon will be preached by Rev. H. V. Johnson. Examining committee for all candidates, Revs. H. H. Griffin, G. C. Johnson, J. F. Glover and I. C. Bradsher.
JAS. A. ANDERSON, P. E.

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