

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. 14

AND MANY OF THEM THAT SLEEP IN THE DUST OF THE EARTH SHALL AWAKE, SOME TO THE EVERLASTING LIFE, AND SOME TO SHAME AND EVERLASTING CONTEMPT. AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOREVER AND EVER.—Daniel 12:2, 3.

IN THE IMAGE OF GOD.

God planned a universe with sun and moon and worlds insensate revolving at his will; and then caused grass and trees to grow, and fishes, fowls, and beasts to move according to his law. All these are marvelous; but they did not answer to their Creator's heart calls; so God made man of dust and linked him with the flowers and birds, and then infused his own informing spirit, thus empowering man to know and love and choose; hence man aspires, and, pure in heart, sees God, and, lovingly obedient, responds with heart throbs to his Father's overtures.

With soul attuned to heaven's harmony, man nevertheless yielded to the urge of flesh and earthward fell; and the germs of disobedience, through his tainted loins, have impregnated his posterity. Thus are we cast in the image of divinity, but in the molding marred by an alien element.

Immortal love yet yearns for responsive sons, and, through the sacrificial fellowship of his un-fallen Son, God gives the power to restore the broken image, to cleanse the corrupted nature, to regain the spirit of obedience and uplifting love.

Instructed in the things of Christ, the reborn soul casts away the outworn body of lust and is clothed with new garments of righteousness and holiness. Thus, recreated in his spiritual image, we become true children of the loving Father.

PUBLIC WORSHIP.

Are we not commanded to enter into the secret place and there pray lest our prayers become mere performances? Yes; there is danger in becoming spectacular or perfunctory in public prayer; but there is danger of choking when we eat, and yet we eat. So, too, at the risk of formalism or performance, we need to engage in public worship.

We are social beings, incomplete in ourselves and unsatisfied apart from our fellows. Often we fail to understand the yearnings of our souls until another has vocalized them. Frequently we neglect to develop certain sides of our natures when we sit in solitude. There is something inspiring in the common impulses of a multitude; something strengthening in the exhibition of like faith and purpose; something exhilarating in the rejoicing of a multitude. As man is at his worst in a mob, so he may be at his best in a throng on their knees. As many of his temptations are social, so his strength may be enlarged in contact with his fellows:

Then the confession of Christ before men is not complete in the formal act of joining the church or in the reciting of an experience in love-feast. The confession is often fullest and most spontaneous in the public prayer and the congregational song. We confess Christ as we commune with God among those who are like-minded, and we honor Christ when we sing and supplicate in the

THE LIFE MORE ABUNDANT.

"I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Life as it is in Christ Jesus means more than mere existence. It is life related to that which is highest and best. He who has that life—the life more abundant, as He Himself describes it—lives in a different realm indeed from those who have not come into touch with the power of the Christ.

To have the abundant life is to live in those larger relations which characterized the Christ. We follow Him in His earthly career; we behold His mastery over sin, His outlook upon humanity. We see that abundant life of His as it touches every realm and transforms it. To have entered into that life is for us also to carry into the world the Christ spirit and to look with Him upon the problems of humanity. It is to bring Christ Himself into touch with the world.

Was there ever a time when there was such a need of this as today? All men are realizing that in Christianity alone, practiced and lived, is the hope of the world. We shall never come out of today's chaos without the guidance of the Christ. His life, the life more abundant, it is that will lead men to a day of peace.—E. C. E. Dorion, in Zion's Herald.

sanctuary. Community of song and prayer means community of purpose, therefore let us worship with those who love and honor our Lord.

THE VALUE OF EXPERIMENTAL CERTAINTY.

Perhaps no period in human history has witnessed the development of so many conflicting religious systems as the modern world. "Lo here and lo there" has been fulfilled in our day, with the result that honest persons, in many instances, are greatly confused about the most fundamental problems of life, religious problems.

Religious conviction comes through either, or both, of two channels. Much of our knowledge of divine things comes from indirect sources, such as sacred books, tradition, or spoken testimony; and inasmuch as religion is a cumulative and social fact, such testimony is of great value. But the strongest conviction carried to the human heart is by the spirit of God dealing directly with the human soul. In fact, all religious truth thus originates, our indirect knowledge being only the direct knowledge of others transmitted to us.

Experimental certainty in religion invariably creates certain results that would solve the acute spiritual problems of our day. It produces passionate, altruistic, progressive enthusiasm. Apart from religious passion we can do nothing. Human hearts are not moved by columns of figures or statistical curves. Religious passion abolished slavery and made possible the eighteenth amendment. Child labor, the social evil, and our industrial problems await the same solution. At intervals waves of power sweep over nations and races, power from an invisible source; human progress is thrown out of its old ruts, chaos is integrated, confusion becomes order, perplexity becomes prog-

ress; and usually it will be found that these occurrences are due to the fact that some man, or some group of men, has experienced direct contact with God.

From immediacy of contact with a universal God there is begotten an altruism that knows no limitations. Experience of the Christian God vitally expressed in practical religion produces universal brotherhood. The most fundamental conflict in civilization today is between the conception of a blood-thirsty head-devil of the nations called God inspiring to greed and conquest on the one hand, and that of the Christian conception of God inspiring world-wide service on the other. Religious experience is the dynamic both of the most efficient social service, and of all missionary expansion.

The great war solved one problem, the fate of class autocracy; but it also created many others for reconstruction days. The seas on which we now sail are largely uncharted. The difficulties that confront us are very great. The false ethics of men must be dealt with. Likewise false judgments disturb our peace. If every human being forthwith were to resolve to do right, the confusion of modern civilization would still be great. Habitual ways of interpreting can only assist where experience has already done its work. A period of uncertainty necessarily becomes either an age of creative power or an era of disintegration. Religion will contribute moral guidance to the modern world in the solution of its problems only as the experience of God's living presence inspires and directs the modern man.

Efficiency in religious work is directly related to experimental certainty. Immediacy of impression has been a characteristic of all great religious leaders. Jesus, Paul, the Hebrew prophets all knew Him—directly. So it has been with more modern religious leaders. Wesley, in every respect save one, was the same man before his heart was "strangely warm" that he was afterwards. The difference was experimental certainty. That one factor transformed him from a dissatisfied, pedantic ritualist into the greatest evangelist since Paul, whose conversion had a very similar effect. Often a man of very modest endowments is surprisingly effective in leading men to Christ. Those who have experienced for themselves can tell a story with saving power; those who rely upon second-hand knowledge of the things of God will be surprised at their own impotence. God has spoken significantly to humanity three times in the last 2,000 years, through primitive Christianity, the protestant reformation, and the evangelical revival, and in each instance the immediate presence of God in the lives of believers was distinctive of the age.

Direct religious experience guarantees personal purity, a fundamental requirement of all progress. One result that always accompanies sin is the loss of the fellowship of God. It is possible to do many pious things while sin lurks in the heart. Men attend church, contribute to the expenses of religious institutions, read religious literature, and do many other good things while sin reigns, but they do not pray effectually, save for their own pardon. When sin comes in a cloud overshadows man and obscures the face of God. When God enters the heart the powers of evil retreat. Religious experience saved England in the days of the Wes-

(Continued on Page 3, Column 3.)

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A. C. MILLAR, Editor

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

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

METHODIST CALENDAR.

Fayetteville Dist. Conf., Siloam Springs, April 21.
 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.
 Arkadelphia Dist. Conf. at Malvern, July 5-7.
 Camden Dist. Conf., at Stephens, July 13, 10 a. m.

PERSONAL AND OTHER ITEMS.

Rev. J. B. Finley of Minturn Circuit reports all going well on his charge.

The work of the church at Sulphur Rock and Moorefield is making progress.

President James of the University of Illinois has resigned after fifteen years' service.

To develop our people into efficient workers in the kingdom it is necessary to supply them with good reading matter.

Let the friends of Mrs. J. C. Eaton of Imboden note that she is in the sanitarium at Booneville in the interest of her health.

Married.—At the Marion Hotel, March 20, Miss Annie Reed of Lonoke to Mr. Harry B. Bradshaw of Coy, Rev. J. D. Nethercutt officiating.

The Church paper on your library table is a silent witness to your Church membership, your Church loyalty, your Christian character.

Everything on the Mulberry and Dyer charge is moving along well, so reports the pastor, Brother Gray, in sending a remittance to the paper.

Brother S. B. Mann of Columbus is doing good work for the Methodist. He reports a growing interest in the church and finances in good shape.

Dr. J. H. Jowett recently preached in the Durham Cathedral, being probably the first outsider to be invited to preach in the pulpit of the Church of England.—Ex.

The "flu" having passed over, the work of Brother Edward Forrest is taking a fresh start.

The Viney Grove and Rhea charge has paid the pastor's salary in full to date.

Emory University has established a wireless telegraph station having a sending and receiving range of 1,000 miles. Prof. J. R. Peebles, teacher of applied mathematics, is in charge.—Nashville Advocate.

The Church paper in the home will help impress

the young people with the urgent need of trained men and women for Christian vocations and the opportunities for heroic service in the building of God's kingdom.

We sympathize with our Brother Cadesman Pope in his serious illness, and hope that the spring will bring relief to him. In spite of his suffering he is happy in God's love. Brother Pope is with his daughter in St. Petersburg, Fla.

Five graduates of Methodist colleges are leaders in the Inter-collegiate Prohibition Association in its newly-inaugurated program for world prohibition. No other denomination has furnished so many men from its colleges for this strategic work as Methodism.

Brother I. A. Brumley continues to send "ons and ups" for the Methodist. In a meeting that he opened Sunday night at Joiner, nearly everyone in town was out, and the interest shown was encouraging. Business houses will be closed early every evening in the interest of the meeting.

On Friday, April 9, there will be a tri-county Inter-Church Conference at the First Christian Church, Little Rock. The conference is for the purpose of bringing together Pulaski, Saline and Lonoke County Christians and friendly citizens for the purpose of more thoroughly understanding the Movement. YOU will be welcome.

Under the auspices of Pekin University, a union institution of the Presbyterian (U. S. A.), Congregational and Methodist Episcopal Churches, a committee of American labor leaders will be brought to China soon to devise means of mitigating evils which it is feared will follow the introduction of the factory system on a wide scale in the ancient nation.

A pessimist and an optimist were once discussing this question. The pessimist who was, as most pessimists are, something of a cynic and egotist, brought, as he thought, the discussion to a triumphant conclusion by saying: "Well, I believe that I could have made a better world than this myself." "True," replied the optimist, "that is what we are here for. Now let us go out and do it."—Lyman Abbott in The Outlook.

Faith enters into the very foundation of all our knowledge, scientific as well as religious. The larger part of our knowledge is based on faith in other persons, for all knowledge gained from teachers, books, and any form of human communication, is faith. The scientist in one department depends on experts for his knowledge of science in other fields, and so the larger part of his scientific knowledge is pure faith.—J. H. Snowden in The Biblical Review.

The results of this faithful and intelligent attention to religious education are seen in the healthy and continuous growth of South Carolina Methodism. * * * It leads the entire Church in the average salary of pastors and stands in the front rank, not only in its contributions to the benevolent and educational enterprises of the Church, but also in the number of its conversions and in intelligent interest in all matters that make for the progress of the kingdom.—The Church Outlook.

The Medical and Surgical Society of Rio de Janeiro recently sent out an appeal to the governors of Brazil to support the anti-alcohol campaign recently begun in that city. No Methodist Conference Board on Temperance could use stronger language than that contained in this appeal: "This terrible evil which destroys health, undermines character and degenerates the race." According to Rev. G. D. Parker, Urugayana, Brazil, the prohibition history in the United States has had its influence in Brazil.

The Circuit Rider is the name of the splendid community bulletin gotten out in the interest of Eagle Mills Circuit by the pastor, Rev. Byron Harwell. It not only tells what is and is to be on the circuit, but is a veritable gold mine of helpful and inspirational church propaganda. Tithing, Christian Education and Missions are among some of the topics discussed. This should serve to whet the appetite of his people for good literature and make them unwilling to do without their Conference organ—the Arkansas Methodist.

A gathering of nearly 100 editors of the religious

press at the Hotel Pennsylvania, New York City, recently considered the national educational emergency and adopted resolutions urging the passage of the Smith-Towner Bill. The meeting was called by the Department of Religious Education of the Inter-church World Movement. Among the startling results of the surveys made by the department reported by Prof. Walter S. Athearn, the director, was the fact that 27,000,000 children in the United States are untouched by religious education of any kind, Catholic, Jewish or Protestant.

No stronger indorsements of prohibition could be written than were given by three union officials whose answers were included in the report of this country-wide poll. One in Massachusetts said that money which formerly bought whiskey "is now buying happiness for the workingman's family." A second, in California, said: "We are now building homes for our families with the money which we used to spend for whiskey, and our families are better fed and clothed." A third, in New York, said that the passing of the saloon has meant for the laboring man "better health, a happier home, and more comforts for his children."—Arkansas Gazette.

The Maternity and Infancy Bill, which is now before the United States Senate for consideration, has been indorsed by the National Board of the Y. W. C. A. and will receive its support. The bill provides for the protection of maternity and infancy and for a method of co-operation between the government and the several States which will make possible widespread instruction in the hygiene of maternity and infancy and such study and investigation as is necessary to further the efficient administration of this act. The bill has been indorsed by the Public Health Nursing Association and the Children's Bureau at Washington. It has been referred to the Senate Committee on Public Health and National Quarantine.

A Durham (N. C.) firm is showing in a novel manner that kindly race relations may be carried over from the old days and adapted to up-to-the-minute business. The Durham Hosiery Mills has just opened a new factory which has been named after John O'Daniel, an old colored man who served the parents of the mill company's president in former days with a faithfulness which his white friends feel deserves the recognition of people of both races. The mill will be operated entirely by colored labor; and in making this industrial opening for negroes the company is providing homes for the workmen of modern type, preserving under present conditions the tradition of an older generation of consideration for its workers.

One of the most significant developments of church union on the mission field is taking place in South India, writes Dr. Sherwood Eddy, who has just returned from an evangelistic tour of Asia. The Anglican and the South India Churches have taken steps looking to the formation of a United Church of India. The South India United Church already embraces in one organization all the Indian Christians formerly connected with the Congregationalists, the Dutch Reformed, the Free Church of Scotland, and the Basel Missions of South India. The present movement is another step toward the ideal object of missionary work, which is to establish in every non-Christian nation one united Church of Christ.—The Missionary Review of the World.

The White Law and Order League of Tennessee, with Governor Roberts behind it, has organized a Co-operative League among the negroes, which, like its white prototype, is rapidly covering the State in both town and country districts. It is everywhere in close touch with the white organization. Its recently-published program, which is indorsed by the white league, calls for better race relations, obedience to law and punishment of criminals without regard to race, better schools, promotion of health, wider industrial opportunities, equal pay for equal work, and better home life in city and country. Leading negroes all over the State are already enlisted; and men of both races consider Tennessee's outlook bright for harmony and for industrial development.

The Chamber of Commerce of Pine Bluff, Ark., recently inserted a full-page advertisement in the

"The Arkansas Methodist in Every Methodist Home In Arkansas"

CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville District	29
Booneville District	10
Conway District	14
Fayetteville District	28
Forrest City District	218
Fort Smith District	17
Jonesboro District	64
Paragould District	18
Secrecy District	25

Little Rock Conference.

Arkadelphia District	67
Camden District	129
Little Rock District	114
Monticello District	112
Pine Bluff District	37
Prescott District	121
Texarkana District	70

local morning paper which bespoke for that body both originality and common sense. The advertisement declared it a self-evident fact that "the rational contentment, prosperity and progress of the negroes of our county are essential factors in the permanent prosperity of our community as a whole;" that "we, the Chamber of Commerce, are in favor of a policy on the part of the white man which will inspire in the negro not only respect but confidence, loyalty and esteem; that "every proper means should be adopted by the white race looking to the same encouragement of the negroes among us * * * that they may be made to realize a community of interest with the white people, and may feel a well-grounded confidence in our interest in their welfare. It is the purpose of the Chamber of Commerce to further these objects"

Fifteen years ago Mr. Charles J. G. Hensman of London, England, founded an industrial and interdenominational movement to encourage the habit of memorizing Scripture and named it The Berean Band Movement. Gradually the Movement spread over England and in America. Berean Bands are numerous in Great Britain with membership running from six or more to many hundreds. That of the Metropolitan Tabernacle, London, has 800 members. The sole obligation of membership is to learn one Bible verse every week, with the suggestion that this be called to mind at least once every day until the first Lord's day of the month following. The membership fee is only 5 cents annually and a list of verses for the year is furnished without charge. These are carefully chosen, with a definite subject each month and as far as possible a completeness of subjects in each year. The Moody Bible Institute of Chicago is now the American representative of the Movement and supplies literature without charge except for postage.

A Y. W. C. A. is being organized in the Chinatown of New York City. This is the result of a petition signed by the leading women and several of the merchants of that district asking the National Board of the Young Women's Christian Association for assistance in organizing a Y. W. C. A. for the Chinese in New York. There are about 150 Chinese women and girls in the city, a few of them students but most of them wives, mothers, and daughters of merchants and other business men. These women will some day carry back to China Western ideas and methods and especially the practices of American women. They are interesting themselves in everything that American women do. "In establishing an Association, we are hoping to learn of the best elements in American womanhood," says one of their leaders, "and at the same time to retain our ideals of Chinese civilization." This Chinese branch will train women in citizenship, American customs, organized recreation, physical exercise and the usual lines of activity carried on in a Y. W. C. A. center.

BOOK REVIEW

Religious Education and the Church. By Henry F. Cope, General Secretary of the Religious Edu-

Brother J. B. Sims has put the Arkansas Methodist into every Methodist home in Mineral Springs, with every subscriber paid in advance.

Brother J. D. Baker has put the paper into every Methodist home in Gillett with all subscribers paid in advance.

Brother Ira Brumley sends in another 100 per cent list which puts the paper into every Methodist home in his Bardstown Church.

Those pastors who were prevented by "flu" or other causes from putting on the Circulation Campaign during January, February or March, should push it during the coming months.

See that your Easter ingathering of recruits do not miss the influence and instruction to be had from a regular reading of the paper.

cation Association. Published by Charles Scribner's Sons, New York. Price, \$1.25.

The author says: "The emphasis of several generations on the primacy of material things has led to the popular assumption that we do not need spiritual institutions. Now we have a renaissance of the spiritual, under the stress of a world agony. But there is a tendency to feel that the spiritual is so implicit in all things that it does not need explicit expression anywhere. Men ask whether a spiritual age needs a special spiritual institution. Further, various social agencies have taken over many of the activities of the churches. Men are asking whether in the social organization of today there remains any special task or place for the church." The book endeavors to show that there is a large and definite task. "Life is specialized. There is no longer need for the church to generalize in all good things, for there are other agencies and institutions much more efficient in some good things. She must specialize, must deliberately discover what is her specialty and stick to it." Dr. Cope emphasizes the importance of understanding the present-day problems. "When the church seriously attempts education for the new day she does not dodge behind the dialectics of the past to escape the duties of the present. No one ever thinks of the new day without keen realization of social adjustments. * * * This is the field of religious education and the function of the church, to make a new world by and through men and women to whom all life is new because it is seen in new terms, in new relations. The church confidently goes forward forming the new world by making the new society which consists of new persons." This is a thought-provoking discussion, and will be profitable for all lovers of an efficient church.

DOWN THE MISSISSIPPI.

On account of loading extra freight and sundry technicalities the time of our sailing was two days later than had been originally planned. When we left the dock at St. Andrew's street a raw, chill wind was blowing which made it somewhat unpleasant to stay outside. However, as it was our business to see things, we went to the upper deck and remained most of the time until nearly midnight.

As the river was full and the levees ten to fifteen feet above the land level one on the upper deck of a steamer had a fine view of the receding city and of the United States Naval Station below, and on the other side, where a great ship was in the dry dock and a fleet of destroyers was lying. Several big Japanese steamships are passed, and various smaller craft appear. Then the Chahnette monument, marking the battlefield, looms up, and the immense buildings of sugar refineries are seen.

Soon fine plantations spread out behind the levees, revealing palatial residences of planters, surrounded by villages of tenant houses with sugar mills and churches and schools dotting the landscape. Darkness came down before the delta was reached, but the dim light from time to time gave glimpses of other channels as they left the main stream. Just before the Gulf is reached the shores

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

Roy Black, Calico Rock Circuit, 2; J. W. Johnston, Sulphur Rock, 2; J. C. Cofer, Dardanelle Circuit, 1; J. G. Ditterline, Viney Grove, 1; W. A. Downum, Wedington Circuit, 1; H. H. Blevins, McCrory, 4; A. J. Winters, Wheatley, 1; J. O. Vance, Blytheville Circuit, 1; J. L. Preuett, Lake City, 12; Ira A. Brumley, Whitton and Bardstown, 6; J. A. Sage, Camden District, 1; T. M. Applewhite, Bussey, 2; J. M. Crenshaw, Twenty-eighth Street, Little Rock, 2; J. D. Baker, Gillett, 15; J. T. Turner, Humphrey, 3; S. B. Mann, Columbus, 4; Jesse Galloway, Delight, 1; J. B. Sims, Mineral Springs, 39; R. G. Rowland, Horatio, 3.

become mud flats void of vegetation. Here for some miles the depth of channel is maintained by the famous jetties built by Captain Eads. Without these jetties, which are banks created by immense willow crates weighted with stone, the retarded flood would spread over the mud flats and lack depth sufficient for satisfactory navigation. The jetties confine the current and cause it to scour a deep channel to the sea. This great feat of engineering makes New Orleans a fine seaport.

As river and ocean navigation differ, a river pilot guides our ship 100 miles down the Mississippi. Then a bar pilot comes on board and for eight or ten miles steers through the somewhat difficult passage out to sea. These pilots have their own organization, which is very exclusive. They are incorporated, charge high fees for their services, and become legally responsible for any damage growing out of their fault or failure. They have pleasant quarters near the river's mouth where the down-stream pilots remain in comfort until their turn comes to work upstream. They have small but powerful boats which accompany the steamship beyond the bar and return with the pilot.

Just before midnight we enter the Gulf. Our bar pilot comes down from the bridge; a flexible ladder is dropped over the steamer's side; the little steamboat runs slightly ahead and drops a small boat, like a lifeboat, with a single rower, and he by herculean effort pulls alongside and grasps a cable. Then the bar pilot, after vigorously cursing the rower for his awkwardness, carefully works his way down the ladder and swings himself into the rowboat. The rower relinquishes the friendly cable, grasps the oars, and pulls, bounding over the waves, for his little steamer. We have launched out into the great deep.—A. C. M.

THE VALUE OF EXPERIMENTAL CERTAINTY.

(Continued from Page 1.)

leys. Their successors in spiritual things came to America when our nation was young, preached the great doctrine that finite man may have fellowship with the infinite God; that no institution, no creed, no custom, no man can legitimately deny the right of every individual to approach God through Christ on his own account; that God's spirit will bear witness with man's spirit to the latter's divine sonship. The product of their work is America, the most Christian of all nations. In Begbie's "Twice Born Men" is a splendid account of the same cleansing power applied to individual life. He describes the religious experience of some eight or ten men of various types of character who had gone to the lowest depths of degradation that London could offer. They were drunkards, pickpockets, thugs, highwaymen; but experience of the power of God unto salvation gave them new hearts, and made them new creatures throughout.

The movements of modern life can be turned in the direction of the kingdom only as millions of His followers realize the immediate, experimental presence of the divine guiding them into a life of enthusiastic, passionate, efficient service to a perplexed, restless, aspiring world.—H. B. Trimble, Pine Bluff, Ark.

CONTRIBUTIONS.

IN GOD'S SWEET TOMORROW.

Today I may not understand God's way,
But in his sweet tomorrow He will say:
"Because you trusted where you could not see,
Now as your need just so your strength shall be";
And then I'll understand, 'twill all be clear,
His way was best and I will have no fear.
God showed his mighty resurrection power
Because there'd been a crucifixion hour.

Today the shadows may be long and deep,
But in God's sweet tomorrow, I'll not weep.
The dark cloud's silver lining will appear
In beauty, grandeur, knowledge full and clear.
The mists which darkened vision for a time
Will all be lost in clarity sublime.
I'll see "as darkly through a glass" no more,
For with the Lord it's light forever more.

Today I may not understand God's will,
But in his sweet tomorrow I'll be still;
No matter what my burden's weight may be—
How dense the gloom through which I cannot see,
Nor yet how many tears I shed in grief,
Which words cannot express, nor give relief.
The glorious resurrection joy and light
Came suddenly from heart of darkest night.

Today I may not understand what's given,
But in God's sweet tomorrow up in heaven,
I'll understand, and "know as I am known",
As I with Christ approach the Great White Throne;
And there with precious loved ones missed awhile,
I'll sing and shout, and then I'll shout and sing,
In everlasting praises to my King.

God's sweet tomorrow is not far away;
The curtain, dark, which hides it from today,

Will soon be lifted and the fadeless light
Will banish quickly every trace of night.
Today, and then tomorrow—it's not far;
And night which separates lends guiding star;
So through the night as through the day God leads,
Providing for, supplying, all my needs.

The Tomb of Joseph was at Calvary's side,
When on the cross the Prince of Glory died;
And 'twas not long from Friday afternoon
'Till Sunday morning early—it came soon.
God answered in the resurrection glow
All questions of the crucifixion woe.
Today I may not understand God's call,
But in his sweet tomorrow I'll know all.

—Robert L. Selle.

CHRIST IS RISEN INDEED.

Easter in America has become in so many places a fashion-opening, the time for new bonnets and straw hats, that some of us have perhaps forgotten the days, so long ago, when these customs first found light.

Even the bright colored eggs left by agile bunny rabbits, in grassy nests in the garden, or queer corners about the house, have in the far away land by the Mediterranean sea, a meaning very much more serious and sacred than the mere pleasure of children.

In Armenia, where for the last five years there has been no Easter morning, this year will prove of new significance, a light after darkness indeed. In the days before the war, according to one of the young refugees who found her way to America through the Near East Relief, Easter and its preceding days of fasting and repentance, was a series of ceremonials, of great interest, and beautiful memory.

And it is strange, and yet not so, since Armenia is the oldest Christian nation to realize how close our own customs follow those of the Near East; to know, that as our children are "cracking eggs" on Easter morning that over there little children are playing the same quaint game.

Before the days of fasting, which corresponds to Lent, the little maid related, there are two weeks of carnival; during the first week everyone abstains from all meat, and during the second week only dairy products are allowed. This is known all over Armenia as "Cheese Week," when milk, butter, cheese and eggs may be eaten, for after this period of feasting all animal products are prohibited. The truly pious Armenian will not touch meat, fish, or even milk and eggs or any animal fats during the forty days of fasting and prayer.

Perhaps we have found the origin of the Easter egg in the fact that eggs are the last bit of "food of the flesh" eaten before Lent begins; and the brightly colored Easter eggs are the first food of this kind tasted after the Lenten season.

In the Greek and Armenian churches during Passion Week, which begins with Palm Sunday and ends with Easter, the greatest events in Christ's life are reiterated with appropriate ceremonies.

Christ's entrance into the city amid the enthusiastic demonstrations of the people, the pageant of the ten virgins, where, with proper services—ten maidens enter the church and march toward an inner door. Five enter, and the door is closed, while those without wail, and sing a chant of mourning. The Thursday before Easter, in both the Greek and Armenian churches the ceremony of feet-washing is performed in memory of the Master who, at the last supper washed the feet of his disciples.

The Bishop of the church, after the communion, washes the feet of 12 priests, while 12 passages are read from the Scriptures on the sufferings of Jesus.

On this day also, the eggs which have been stained with henna and other native vegetable dyes in beautiful shades, especially the brilliant purples and deep red, are taken to the church, where they remain throughout Passion Week, to be taken home on Easter morning, for the breaking of Lent.

Good Friday, the day of Christ's crucifixion, is commemorated by a very beautiful procession, when the tomb of the Lord, represented by a shrine, is carried through the church and into the surrounding grounds, that all the crowd may see and touch the hangings.

At midnight between Friday and Saturday there is the "crying night" celebrated with hymns and Scriptural reading, regarding the suffering and burial of Jesus.

The real Easter Service takes place early Sunday morning when the spiritual leader stands in front of the altar with a lighted candle. As he looks out into the shrine, which represents the tomb of Christ, he calls out, "He is not here." This is the dramatic climax, when the whole nature of the congregation changes to rejoicing. The singing takes on a new glad note, and as the cry is heard, "He is risen," the people in one voice acclaim, "Blessed be the resurrection."

For three days following Easter morn, this is the greeting of friend to friend.

"Christos hareav!" Christ is Risen! And the salutation in return: "Orhneal eh harootune Krisdosee". He is risen indeed.

From the candle on the altar, all light their little tapers, signifying that Christ is the light of the world, shedding hope on a world of darkness.

To Jerusalem, at the holy sepulchre, where the fire is always kept burning, pilgrims journey from as far off as Russia during the Easter week, and there, on Easter morning light their tapers from the candle of the prelate as he returns from the altar. If it is possible to reach home with the flame still burning, the light is regarded as sacred and guarded carefully.

Now follows rejoicing and merry making and friendly greetings. One is very impolite in Armenia if one does not pay respectful calls on all one's friends, sometimes with little gifts, sometimes with a word of greeting, and always served with sweetmeats, cakes, or similar delicacies.

On Good Friday the church is draped in mourning, the people wear black and business houses close. On Easter the house of worship is decked in its finest hangings, flowers strew the

aisles, and the congregation is garbed in gala attire. Perhaps from this originates our intense desire for new millinery and dresses for Easter day.

Another quaint custom follows the Sunday after, for while there can be no marriages during Lent, the week after Easter, proves a day of nuptials, the day of marriages.

So the Armenians in their deep sincerity, and great Christian faith celebrate this greatest day in the history of all the world. So today, they are again able to turn once more to their friends with the glad greeting "Christ is Risen, and receive the reply, "Blessed Be the Resurrection."

The Near East Relief has brought hope to the country once more. Through the help of America this gentle nation is again looking forward to the light of a new day. So long as that help lasts, that the strong arm of a friendly brother is held out in support, that the hearts of these people of the West beat in sympathy for those unfortunate ones of the Near East, so they may say, "Christ is Risen Indeed."

A YEAR AND ITS CLOSE.

Think for one moment what has been done by the people called Methodists in one short year. I am amazed when I count up the results. Millions subscribed, and millions collected and on the way to make the whole world better. Many thousands have subscribed for and are reading our church literature. Seed sowing is still going on. Thousands have begun life over by establishing family altars and a promise of part of their time in service for the church. Others, many others, I am persuaded, have given their whole life in service to the kingdom. There will be thousands added to the list of titheers. What a change in so many people? What will be the fruitage of all these who have gone forward? We shall see in part here but eternity alone will reveal the full fruitage. As you read this there will be going on in many churches pre-Easter meetings. It is confidently expected that there will be the largest ingathering at this time in the history of the church. There has been a great awakening and many churches have realized for the first time what could be done by an organized effort. We shall never return to some of our old ways. From henceforth the whole membership will feel a new responsibility. Laymen and women feel now that if the world is ever saved they must have a large share in it. The minute men have made a fine impression. All over the church some fine speakers have been discovered. They have taken their place and have done their

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work well. This phase of church work will enlarge. More and more will vacant pulpits be filled and the pastor assisted by these faithful ones. I have never felt before as I do now. When I think of millions praying and working to one end, there will surely come to the church a mighty baptism of the Spirit. The Spirit-filled people will work. They can't help working if God has His way, and if they work who can tell the results? I am persuaded that when the pastors report after Easter there will be thrills for the whole church. I do hope we shall have quick and full reports.

April, 1920, should be the greatest month in all our history thus far.

1. Reports from all our pastors on the increase in Sunday schools and church members.

2. By the 18th every charge should be able to report out, or at least as near as possible on first and second payments on Centenary pledges.

3. April 25, every man, woman and child in the church received the past twelve months should be given a chance to make a subscription to the Centenary. This will do the member good and make up for any leakage by death or otherwise.—R. W. McKay, Missionary Secretary.

ANOTHER ANGLE TO UNIFICATION.

Bishop William N. Ainsworth. Suggestions have been advanced from several sources that discussion of the pending plan of unification be deferred until after the evangelistic campaign is over. Undoubtedly all Methodists need now to give themselves without distraction to the great missionary, evangelistic and educational program of the church, but press dispatches sent out from Louisville on adjournment of the joint commission were so misleading that a false impression of the present status of unification will obtain throughout the church, unless these misleading statements are corrected. The advocates of another view seem determined to press the issue to the front in all the papers of the church, and it seems desirable, therefore, for a contrary aspect to be presented at this time. The press dispatches announce the agreement of the commission on a plan of unification to be recommended to the two general conferences. Such is far from the fact. The pending plan was not recommended by the joint commission on

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either side of it. The question was not even put, and for good reasons. The advocates of the plan in its present shape probably knew that it would not receive the indorsement of a majority of the commission. It was simply proposed to transmit what the commission had accomplished to the two general conferences for their further direction without any recommendation whatsoever from the commission. Many members of the commission were willing to transmit the result of their negotiations without giving their indorsement to the plan, and the vote for transmission was so distinctly understood. It is perfectly well known within the commission that many members who voted for its transmission will oppose its adoption at the general conference. Truth demands that these facts be fully understood, for they may have a vital bearing upon the future course of unification.

As a member of the joint commission from the beginning, I have attended every meeting that has been held, and, during the early stages of the negotiations, worked with zeal to secure an acceptable plan of unification on the basis of the Oklahoma declaration. At the Savannah meeting I became convinced that such a plan would be impossible at the present time, and I do not believe that the pending plan will accomplish the result that is desired by both the churches. The constitution, which was finished at Louisville, is an exceedingly complex and cumbersome piece of machinery. Its provisions are a series of defenses against divergent views and opposing parties that will make difficult any free action and hamper the progress of the church, and, in my opinion, perpetually disturb its peace. The commission believed that it was bound to make ample provision to protect the rights of minorities. It seems to have done this as thoroughly as any constitution can do it, and then some. Under this constitution a very small minority can block anything a vast majority of the church wants to do. If the demand is made by a majority of any two regional delegations in the general conference, no measure can pass without receiving a majority vote of five of the seven regions in the United States. Under this provision twenty-two negro delegates and fifty-one members of another regional delegation, seventy-three in all, may require a vote by regions, and this same number plus a bare majority of another region, say fifty-one more, or a total of one hundred and twenty-four, may block any program that the other six hundred and seventy-five members of the general conference may desire. No such body of men would long submit to the bonds of such a constitution, and these two churches ought not to subject their development to the tyranny of a tiny fraction of their membership for the mere sake of getting together. It is a safe thing to predict that this feature of the constitution will not long survive, even if the two churches can be induced to begin business together under such an arrangement.

The regional conference arrangement does not conform to our Oklahoma declaration and will meet with just objections. Nobody desires the homogeneous membership of Southern Methodism to be broken up into three distinct fragments, with consequent

loss of wisdom in its councils and momentum in its movements, and undoubtedly the same objection will prevail in the Northern Church to the proposed partitioning of its territory. Neither the Oklahoma general conference nor the Chattanooga Council ever contemplated such a fractional division of these churches. The regional conference arrangement will either shatter the church into seven autonomous branches, each developing divergent views to further disturb the unity of Methodism, or it will function as so many administrative areas with "full power" only to execute the policies that are promulgated by a supreme general conference. The particular authority of the regional conference in the proposed constitution is rather hazy, but these seem to be the two alternative lines of its development, neither of which will promote the unity and the harmony of the church.

The proposed relation for the present negro membership of the Northern Church is open to the most serious objection, and from both sides. The Southern commissioners entered upon these negotiations with a unanimous conviction that proportionate representation for the negro in the general conference, if he should not be set up in an independent but affiliated general conference, would not be acceptable to our constituency, and that it could not be allowed. We felt that justice and righteousness required no more than a limited representation for a people that are by every token ignorant and immature and only a missionary element in the church. But behold! in the space of three years the advocates of proportionate representation in our own commission have increased from invisibility to a possible majority of the delegation. Was our commission mistaken in its earlier meetings as to what our constituency desired? Or can it be that three years have wrought so radical a change in the views of our people? It is true the number of negro delegates in the general conference will not be large, and they will be restricted to 5 per cent of the total membership in perpetuity (the white regions are also restricted to a given per cent of the whole), but the principle of proportionate representation will lay the foundation for a new propaganda in the South that will be carried to every negro congregation in America and will find its echo in the platforms of political parties and in the halls of the National Congress. People who are conversant with present conditions south of the Ohio river will not welcome such propaganda, for it will not promote the best relations between the two races where both are found in nearly equal numbers. The chances are that this provision will be equally as unacceptable to the Northern view, but for another reason. While it admits the principle of proportionate representation for which they earnestly contend and will contend, it denies to the negro legal rights which he now enjoys in the Northern Church, and the withdrawal of which many good lawyers believe he might successfully resist in a court of law. It is also to be doubted if the arrangement will commend itself to the negroes involved or give the white Methodists of America any better access to the great body of American negroes after this little

group is made a sort of preferred creditor on the bounty of American Methodists.

The writer did not intend to do more than state these propositions at the present time, and these objections will not warrant the conclusion that the writer has ceased to desire unification or that he thinks it is a generation off. There are sound reasons to believe that a real union of American Methodism would strengthen our denominational work and promote all of the interests of the kingdom of God. Denominationalism has its place and evangelical Christianity has produced its finest fruitage in America, where religious conviction has expressed itself with unrestrained freedom. Oneness of ecclesiastical organization would not likely produce a better spiritual product among Protestants than it has among Roman Catholics. However, the points of agreement between all Episcopal Methodists are so many and the points of divergence are so few that unity of organization would seem to be dictated by wisdom of administration. I can not believe that unification will be an adjourned issue until this desirable result is obtained, but the pending plan will not unify but only distract the church.

Austin, Texas.

THE TWO CHURCHES, THE VISIBLE AND THE INVISIBLE.

Much has been said about the Church of Christ, or God. And it seems clear to me that the people who make so much fuss about the Church of Christ, know but little about the Church, or Kingdom of Christ, that is taught in the Bible.

It seems that we have lots of people that think that every congregation of their faith is the Church of Christ.

I quote from one that is called a man of authority; and he says that there is no such thing as a great Baptist Church, but there are many Baptist Churches of Christ.

We hear another say that there is but one Church mentioned in the Bible and all who are immersed in water for the remission of sins, are united with the one Church. And they go so far as to say that there is none that will be saved but those who are united in this way to the one Church.

It seems to me that both of these

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.

TELLS WHY CHICKS DIE

E. J. Reefer, the poultry expert, 3254 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 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

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classes have never stopped to read their Bibles and find that they are entirely out of harmony with the teachings of God's word upon this important subject.

As we find written in our Thirteenth Article of Religion, "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." We read in the Bible of many Churches. Paul in writing to the Church at Rome makes mention of another Church. (Rom. 16:5). Likewise greet the Church that is in their house." (1 Cor. 16:19.). "The Churches of Asia salute you." "Aquila and Priscilla salute you much in the Lord, with the church that is in their house." (Rev. 1:5.) "John to the seven churches which are in Asia." This is what we call the visible Church of Christ, provided the apostolic Gospel is preached and the Sacraments duly administered.

All the members of these visible churches are not members of the Invisible Church. We find one man united with the church at Samaria whose heart was not right. And we find that there are none such as this in the Invisible Church. In the Invisible Church or Kingdom God is the ruler and has always been, and he controls it just as he wills. But in the visible he does not always have his way. The visible church that God set up in the days of Abraham, fell, because it was not obedient to the laws God gave them. David in speaking of the invisible kingdom (Ps. 145:13) says, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

But we notice that the visible fell, and God pronounced evil against it, (Ezk. 36:18). We find that God scattered them among the heathen. And he promised to bring them out from the heathen, and build again this kingdom. Isaiah makes this very plain. (Isa. 1:26). And I will restore the

judges as at the first, and thy counselors as at the beginning." And in Jer. 33:7, "And I will cause the captivity of Judah and the captivity of Israel to return and will build them as at the first." And again the Prophet speaks of the visible kingdom, (Amos. 9:11). In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

The Jews were looking for this time to come when this kingdom would be built again, because they had read all these prophecies. And in the Acts of the Apostles we read. (Acts 1:6.) "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?"

The promise was that God would restore the judges as at the first. Please go with me to Luke 22:29-30. "And I appoint unto you a kingdom as my Master hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

When God established his church in the days of Abraham there was no written Law for Abraham to be guided by, but God led him by his Spirit. The law was written in his mind, and in his heart, and the promise was that this should be built as at the first. After the Children of Israel had been led into bondage and God called Moses to bring them out of the Egyptian bondage, they yet had no written law. But God was still directing his people and leading them whithersoever he would have them go. And there came a time when they became a rebellious people, and would not obey the voice of God, and he gave them a law. This law was not given the righteous, but for the sinner. (1 Tim. 1:9).

The Lord called his leaders in the church. He called Abraham, he called Moses, He called all his holy prophets. And he appointed rulers over his people; but the time came when the people would not be obedient to them and because of their rebellion God scattered them among the heathen; but promised to restore again the judges as at the first. So we find when our Saviour came into this world he began at once to purge his floor, and to gather his wheat into his garner. And then began to appoint bishops to be judges in the Church. (Luke 22:30). And after he had prepared the way for the return of those whom he had scattered abroad by appointing bishops to rule over the people, he then appointed unto them a day in which they were to be gathered out of every nation. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." The token of the Covenant in this promise is, Baptism, the sprinkling clean water upon them. This is proved early in Acts 2:41. "Then they that gladly received his word were baptized." The token of this same covenant, (or the way they were received into the Jewish church) was circumcision. (Gen. 17:11). "And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." And he continues

here to tell them the time to bring them into the church. "At eight days old thou shalt circumcise every man child in your generation, all that are born unto him, he that is bought with money." And why were they to do this? That they might be recognized as the seed of our Father Abraham.

We do not enter the Invisible Church in this way. Men are not justified by uniting with the Visible Church, or by coming into the Church by the work of the law. It was so in the days of Abraham, even as it is today. (Rom. 5:2-3), "For if Abraham were justified by works he hath whereof to glory; but not before God. For saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." (Gen 15:6.) "And he (Abraham) believed in the Lord (The Christ); and he counted it (his faith) to him for righteousness (Salvation)" And we find that it is still the same. (Rom. 5-1). Therefore being justified by faith (not works), we have peace with God through our Lord Jesus Christ." The Invisible Church is one body, not many bodies, but one. This is made plain by the Apostle Paul, (1 Cor. 12:12). "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." And Paul does not leave us to guess, or to parley as to how we get into this one body, but tells us in plain words in the next verse, (1 Cor. 12:13). "For by one Spirit we are all baptized into one body."

This one body is the Church of Christ. (Col. 1:18.) And he (Christ) is the head of the body, the church." This Church is still being built, and will never be completed until the last trump shall sound that time shall be no more; and then it will be a complete Church. God's way of receiving members into this church has always been the same and will continue to be the same to the last day. This is proved clearly in Eph. 2:20-22. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; In whom we also are builded together for an habitation of God through the Spirit."

The Invisible Church is not a local congregation, not even all the local churches combined, but a spiritual house. (1 Pet. 2:5.) "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ."

Acts 2:47 says: "And the Lord added to the Church daily such as should be saved."

We find that there is a difference in the kind of material used in the building of these two churches. In the visible church people may get into it without being converted, or being born of the Spirit. The kind of material in the building of the Invisible Church is all of the same. Those who are free from sin, such as infants, baptized or unbaptized, converted adults, baptized or unbaptized, whether members of the visible church or not. They are such as declared by the Holy Ghost that Jesus is of the Lord. It is clear that those who deny the witness of the Holy Ghost know nothing about the invis-

ible Church. For the Bible tells us that it is not for them to know.

Historical faith is powerless in the saving of a lost soul, and upon this kind of faith the Lord will not recognize as the right kind of material to go into this church. There must first be a revelation from heaven, as we read in 1 Cor. 12:3. "Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." This is the revelation necessary for us to have before God will recognize us as being the kind of material for the Church of Christ. And this proved clearly in the language of our Saviour, (Matt. 16:16-17). "And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood. (No preacher had told it unto him, he had not read it in the Bible.) Hath not revealed it unto thee, but my Father which is in heaven."

By this we find the difference in the Visible and Invisible Church of Christ.—W. J. Martin.

ATTENTION, Y. W. C. A. WORKERS.

This is a crucial time in the history of the Y. W. C. A. of U. S. A. because in some of our colleges the students desire that membership in an evangelical church shall be no longer the basis of membership in Young Women's Christian Associations. They say this would make the organization more democratic and more attractive to the student.

But such a change would be fraught with danger—if not peril—to the religious life of our young women students.

The Associations in our Christian

COMB SAGE TEA IN HAIR TO DARKEN IT

It's Grandmother's Recipe to
Keep Her Locks Dark,
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The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound." It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive.

Foley's Honey and Tar COMPOUND

IS PLEASANT TO TAKE, and soothes the raw, inflamed surfaces; stops the rasping, strangling feeling in the throat. It is made of the purest, freshest and finest ingredients to be had, contains no opiates or other harmful drugs, and costs twice as much to make as any imitation of it.

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"My little boy had a severe attack of croup and I honestly believe he would have died if it had not been for Foley's Honey and Tar. Two doses relieved him and he went to sleep and was troubled no more."—Mrs. W. H. Thornton, 3523 W. 10th St., Little Rock, Ark.

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Foley's Honey and Tar is recommended for coughs, colds, hoarseness, tickling of the throat, spasmodic croup, whooping cough, la grippe and bronchial coughs.

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Be sure to ask for the double strength Othello as this is sold under guarantee of money back if it fails to remove freckles.

colleges and their friends, men and women, should act now to avert this step which might be disastrous, too, to Y. W. C. A.'s in this country.

This matter will be discussed and perhaps settled in the Y. W. C. A. convention to be held in Cleveland, April 13 to 20. Lack of space prevents full presentation of the momentous issues, but we are glad to publish this week, in our Woman's Missionary Department, a letter concerning it from Miss Belle H. Bennett and other great workers in the M. E. Church, South. We heartily commend this letter, "For the Good of Our Young Women," and bespeak for it the careful consideration of every reader of the Arkansas Methodist. —V. C. Pemberton.

A BIT OF HISTORY.

In perusing the Conference Minutes of 1919, I gather the following: Ouachita Conference organized in 1854, became the Little Rock Conference in 1866. From 1854 to 1919, a period of 65 years, 68 conferences have been held at 23 places. The number of times at each place is as follows: Little Rock 7, Arkadelphia 7, Pine Bluff 6, Camden 6, Hot Springs 6, Monticello 5, El Dorado 3, Hope 3, Prescott 3, Malvern 3, Washington 2, Warren 2, Magnolia 2, Fordyce 2, Princeton 1, Tulip 1, Lewisville 1, Columbia Camp 1, Des Arc 1, Mineral Springs 1, Lonoke 1, Benton 1, Tex-

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Vegetable Compound Did
for Mrs. Warner.

Onalaska, Wis. — "Every month I had such pains in my back and lower part of stomach I could not lie in bed. I suffered so it seemed as though I would die, and I was not regular either. I suffered for a year and was unfit to do any housework, could only wash dishes once in a while. I read an advertisement of what Lydia E. Pinkham's Vegetable Compound had done for other women and decided to try it. It surely did wonders for me. I have no pains now and I can do any housework without any trouble at all. I will always praise your medicine as I do not believe there is a doctor that can do as much good in female weakness, and you may use these facts as a testimonial." —Mrs. Lester E. Warner, R. 1, Box 69, Onalaska, Wis.

The reason women write such letters to the Lydia E. Pinkham Medicine Co. and tell their friends how they are helped is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives. Freed from their illness they want to pass the good news along to other suffering women that they also may be relieved.

arkana 1. If Camden entertains next fall, this old town will have entertained as many times as any place in the Conference.—F. C. Cannon.

ABOUT THE STATISTICAL REPORTS OF THE LITTLE ROCK CONFERENCE.

I have just received copies of the Journal of our last annual conference. I will here repeat the statement that I made on the conference floor when I read the statistical report, that is, the statistical figures are incorrect in several instances. Perhaps many of the totals are incorrect. The adding machine we had to use got out of working order and we may have made more mistakes with it than we think. Many of the columns were added mentally by almost as many different persons, and most all of it was done in a hurry. Then after the totals were made up some belated reports came in and were entered in their places, but the totals were not changed. Neither did I read the proof at all.

I think that the statistics were fairly well recorded, but many of the preachers were not accurate in making out their reports. Many of them did not give the amount assessed for district or conference work. Take the "Centenary" column, for example. Many did not report any Centenary collection. I am sure that they reported their Centenary collections under "Objects not elsewhere reported," and, of course, the secretaries had no right to record it otherwise. There are other inaccuracies that I need not mention here.

I had no idea of having this work to do when I went to the conference and no arrangements whatever had been made for the statistical secretary's work. All the blanks had to be made by hand. No helpers had been selected, and had it not been for the kindness of several of the brethren the work would not have been completed before the end of the conference session.

Now if the preachers will make out accurate reports and turn them in promptly, I will do my part, if I am the statistical secretary, to see that the next edition of the Journal of the Conference has correct statistical reports.—J. Frank Simmons.

TRIBUTE TO G. W. O. DAVIS.

George Washington Orr Davis, son of Caleb and Elizabeth Davis, was born in Pope County, Ark., October 23, 1839. He had reached his four-score years and would have been 81 years old his next birthday. He belonged to one of the oldest and best families in this county, and he is the last of his generation. His father, Caleb Davis, died at the ripe old age of 87, and his mother at 84. This aged couple made a marvelous record as Sunday school workers in the pioneer days of Arkansas. "Uncle Caleb" was superintendent of a Sunday school for fifty-four years at Gumlog, and his wife a teacher for fifty years.

George, their son, possessed these sturdy qualities, and, like his father and mother before him, lived a godly and faithful life.

It is a startling thing, when we come to consider it closely, that some men stand a better chance for heaven than others; and that by the mere accident of life which they could not control. There are some men who seem born to be saved. Their ances-

tors for many generations have been Christians. Religion is in the blood. While we believe that there is no law of heredity which justifies the dictum that spirituality is transmitted in the blood, nevertheless it is a fact that the strong bent of the nature is largely a thing of inheritance. It is truly said, "Nothing stands alone and causeless." Every man's character is the result of all the past, causes existing years back in the character of those from whom he came." There is profound philosophy in the old Jewish boast, "We have Abraham for our father." It is no mean privilege to be a child of a praying ancestry.

Brother Davis inherited a religious nature, and that nature was trained in the right line. He was sheltered in a pure home, free from all degrading influences, taught the Word of God, converted and united with the Methodist Church when only twelve years old. No wonder that when a soldier in the Confederate service and a captain in the army he was able to stand. The Cross of Honor was recently conferred upon the brave old soldier, and the honor will be handed down to his children, but the best legacy that he left them was an unsullied record and a good name.

Brother Davis was married to Emily Angeline Brown at Dover on January 4, 1859, and they journeyed together for more than fifty-three years. Five children were born to this union. One of these, Emmett Lee, died some years ago. The others, C. A. Davis of Dallas, Texas; Albert R. Davis of Gumlog; and Mrs. S. J. Rye, were at his bedside and tenderly ministered to him in his last hours. One daughter, Mrs. W. C. Bowden of Brownwood, Texas, was too ill to be with him. It was touching and beautiful to witness the tender ministrations of his daughter, with whom he made his home, and his noble sons and his grandchildren during his last illness.

His wife preceded him to the home beyond on May 17, 1912. But his children and grandchildren did their very best to gild the evening of his life and tenderly minister to him in his last days.

For eighteen years Brother Davis did the work of an itinerant Methodist preacher, serving the following charges: Oakland Mission, London Circuit; Appleton, Dover, Dardanelle Circuit; Corning Mission, Clinton, and Cleveland Circuit. He has been on the honor roll as a superannuate preacher for sixteen years. The end came after a week's illness on March 18, 1920.

He served his own generation by the will of God, and in so doing he shall serve those yet to come.

Funeral services were conducted from the M. E. Church, South, in Russellville, Friday afternoon and the remains were laid to rest in Oak land cemetery. The funeral was conducted by the writer, assisted by Rev. S. S. Key of Dardanelle, Rev. Wiley Lin Hurie and Rev. J. P. Snipes, the pallbearers being ex-Confederate soldiers.

A good man has gone to his reward. —J. B. Stevenson, Russellville, Ark.

OPPORTUNITY FOR RURAL TEACHERS.

The country school offers an opportunity for such freedom, such liberty in experiment, such chances for leadership as no other school can give. The well-trained teacher, who has put

years of hard study into preparation for her profession, might consider these years wasted if she were offered a country school, but in all earnestness, I want to state that her talents would never be more developed or more appreciated than in the rural community.

The teacher of a country school has not only the school but the whole community upon which to exercise her talents—and what greater achievement can there be than to be a force and factor for good in a growing village?

The trained teacher is needed in the country. The city child has the advantage of constant association with active minds and advanced ideas—the country child needs her most. Surrounded by the wonders of nature, he needs her to teach him how to see them, to let their mysterious forces expand his soul. The days of hidden genius are not past. She may have the opportunity to stimulate, to discover new and peculiar talents.

Have not many of our greatest men come from the "backwoods?" And if a teacher should spend years in a small place and influence but one pupil as that teacher who influenced Abraham Lincoln, would it not be a crown of glory to have been the instructor of one so inspired?—Mabel Rutherford Pritch, in Christian Herald.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over 14 years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over 10 years have passed and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Leso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him." —Adv.

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Prints 4 to 7 Cents Each.
Mail orders given prompt attention
ENLARGING and FRAMING
TOWNESON'S
302 N. 23rd St. - Birmingham, Ala.

GET RID OF LUMBAGO PAIN!
RUB BACKACHE AWAY

Instant Relief with a small
trial bottle of old
"St. Jacobs Oil."

Kidneys cause Backache? No! They have no nerves, therefore can not cause pain. Listen! Your backache is caused by lumbago, sciatica or a strain, and the quickest relief is soothing, penetrating "St. Jacobs Oil." Rub it right on your painful back, and instantly the soreness, stiffness and lameness disappears. Don't stay crippled! Get a small trial bottle of "St. Jacobs Oil" from your druggist and limber up. A moment after it is applied you'll wonder what became of the backache or lumbago pain.

Rub old, honest "St. Jacobs Oil" whenever you have sciatica, neuralgia, rheumatism or sprains, as it is absolutely harmless and doesn't burn the skin.

Rub My-Tism is a great pain killer. It removes pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc.

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.

"Ah, Lord! enlarge our scanty thought
 To know the wonders thou hast
 wrought;
 Unloose our stammering tongues to tell
 Thy love immense, unsearchable!"
 Tr. by John Wesley.

AN EXPERIENCE IN PERSONAL EVANGELISM.

One Sunday a pastor earnestly urged the members of his congregation to make an effort to bring sinners to Christ. He said he believed everyone present in the church that day might give the Gospel message to some person before the close of the year.

To his surprise a good woman arose and challenged his statement. She declared many women, like herself, were completely tied at home by domestic affairs and had no time or chance to go out to save sinners.

The pastor listened quietly until she finished speaking and then he gently reminded her that some one not a Christian might come to her home on business, bringing an opportunity to her to do personal evangelism. This suggestion impressed her and she began to think about the matter, resolving to be more concerned for the salvation of souls. She soon learned the milkman was not a Christian and she spoke to him about Christ, and the men who delivered meat and ice and groceries at her door were made to feel her interest in them, and they, too, yielded to the Holy Spirit who spoke through her. Her zeal increased, for she became willing and anxious to speak to the people around her who were unsaved. Before the year came to a close she had brought seven persons to a sav-

A GOOD MUSIC TEACHER WANTED

There is a great demand at Hatfield for a good music teacher. A young lady who will take an active interest in church affairs will find this a splendid opportunity to earn money and help this community. For particulars, write the Methodist pastor at Hatfield.

Old People Who Are Feeble and Children Who Are Pale and Weak

Would be greatly benefited by the General Strengthening Tonic Effect of GROVE'S TASTELESS CHILL TONIC. It purifies and enriches the blood and builds up the whole system. A General Strengthening Tonic for Adults and Children. 60c.

**Comfort Your Skin
 With Cuticura Soap
 and Fragrant Talcum**

Soap, Ointment, Talcum, etc. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

HEADACHE
 Bad for Health
 Upsets Nerves
 Go to Drug Store - Try
CAPUDINE
 BY DOSE AND IN BOTTLES - 10¢, 30¢ & 60¢

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.

ing knowledge of Christ, the Savior of men. Her pastor said she was the happiest member of his church on that Harvest Day when she told her experience to the congregation.

Shall not this woman's fidelity cause us to look for opportunities to do personal work for our Savior? Every one of us might have some part in the Centenary Campaign for one million souls this year.

NORTH ARKANSAS CONFERENCE, W. M. SOCIETY—IMPORTANT NOTICE.

The delegates to the annual meeting of the Woman's Missionary Societies of the North Arkansas Conference, which meets at Fayetteville, April 27, 28 and 29, are requested to send their names to Mrs. J. W. Reynolds, 326 Washington avenue, Fayetteville, Ark., as soon as possible.—Miss Lila G. Rollston, Publicity Superintendent.

REMEMBER THESE DATES.

Annual meeting of Woman's Missionary Council, Kansas City, Mo., April 14-20.

Annual meeting of North Arkansas Conference, W. M. Society, Fayetteville, Ark., April 27, 28, 29, beginning at 9 o'clock the morning of 27. Dr. O. E. Goddard, general secretary of Home Missions, will conduct the noon-day Bible studies.

Annual meeting of Little Rock Conference, W. M. Society at Hope, April 28, 29, 30, beginning at 3 p. m. of Wednesday, 28. The annual sermon will be from Dr. Alonzo Monk and Mrs. M. L. Hargrove will lead the Bible studies.

PERSONAL MENTION.

Miss Belle H. Bennett, honored and beloved president of the Woman's Missionary Council, has been quite ill with influenza and we are happy to hear she is now recovering her strength. Let us remember to pray for Miss Bennett and other leaders in our great Missionary Society of M. E. Church, South.

Mrs. Henry Hanesworth, Recording Secretary North Arkansas Conference, W. M. Society, will be alternate for Mrs. F. M. Tolleson, President, at the W. M. Council to be held in Kansas City, Mo., April 14-20.

It is gratifying to learn that Miss Rosalie Riggins of Arkadelphia has been accepted as a deaconess probationer by the committee on deaconess and city mission work of the Council. Miss Rosalie has been a faithful student on the Little Rock Conference Mae McKenzie endowed scholarship for two years and her many friends are glad to have this good news of her.

CALL TO PRAYER FOR Y. W. C. A.

The National Board of the Young Women's Christian Associations of U. S. A. earnestly asks all members of the associations to be much in prayer for the Y. W. C. A. convention, to be held in Cleveland, April 13 to 20.

Many members of the Woman's Missionary Society are active workers

and sustaining members of the Y. W. C. Associations and we feel deeply concerned in their welfare. Then let us heed this call for prayers of thanksgiving that under the blessings of God a great work has been accomplished; prayers of penitence that we have not lived in closer communion with God; prayers of intercession for others; prayers of consecration that we may live for others. With the National Board let us pray that all our work may be begun, continued and ended in Him."

LITTLE ROCK CONFERENCE, W. M. SOCIETY—A LETTER MUCH APPRECIATED.

Miss Rosalie Riggins, who is in Scarritt Bible and Training School on one of the Little Rock Conference endowed scholarships, writes: "I must, through you, thank the Conference for their recent gift to Scarritt School. I know that you will always feel a greater interest in Scarritt because of this room you have furnished and which will bear the Conference name.

These have been very wonderful two years for me. I thank God for friends who have so gladly helped to make these two years possible. I feel indebted to every woman in the Little Rock Conference for the many kindnesses to me, and I pray God's blessings upon them.

I have been accepted by the Woman's Missionary Council as a deaconess probationer, and I thank God for this opportunity to serve in His kingdom.

I ask your earnest prayers that I may be a true servant of His.—Sincerely yours, Rosalie Riggins.

ITEMS FROM AUXILIARIES.

LOCKESBURG.

The new year found us with our work in fairly good shape but not altogether satisfactory. We are going to redouble our energies and make this year, 1920, the best of our lives. Our work has been checked for a few weeks on account of the "flu" quarantine, but we are up and doing again. Our new officers are earnest, consecrated, Christian women, full of zeal for the cause for which we are laboring. We have increased our pledge and from the interest shown in the study of our new book, "Money the Acid Test," our pledge will be met without any trouble. Every department of our work has started off well and you may watch us stay on the honor roll. Our Bible class is doing good work. The Juniors are well organized with an excellent leader. The Young People will begin a study class soon. We hope to be well represented at our annual meeting at Hope.—Mrs. W. C. Park, Superintendent of Study and Publicity.

EXPLANATION FROM NORTH ARKANSAS CONFERENCE SUPERINTENDENT OF PUBLICITY.

Attention, ladies! I have received only fifty copies of the Bulletin for April. Of course, this means a majority of the auxiliaries will not receive their usual monthly Bulletin. I am very sorry. I sent the fifty copies out to the auxiliary superintendents of study and publicity, leaving off the Conference officers and district secretaries, whom I usually supply. However, I mailed to each and all the report of the treasurer, Mrs. F. H. E. Ross, and a personal

letter of my own. As there has been a general shortage of literature recently, I am sure the shortage of the Bulletins is due to the same cause. I hope this will be made right and I can have my usual number for May. I trust the auxiliaries will be patient when these obstacles hinder us.—Sincerely, Mrs. John W. Bell, Conference Superintendent of Study and Publicity, North Arkansas Conference.

LOCKESBURG JUNIORS.

We are glad to hear from these Juniors through Irene Bailey, Superintendent of Publicity, who writes this auxiliary, organized since the first of the year, has enrolled about sixty boys and girls. They meet the third Sunday in each month and are determined to succeed in some good missionary work. The following interesting program was given at a recent meeting, with Mary Bates for leader:

Invocation, Rev. F. F. Harrell.

Scripture lesson, "Christ the Friend of the Suffering," M. P. Olney.

Mission news, "Friends Around the World," Mary Bales.

"Children's Gifts," Lucil Olney.

Missionary Song, Members. Holly Harshman, pianist.

HAVANA.

Mrs. I. K. Turner writes to Mrs. Bell, Conference Superintendent of Publicity:

We have a fine Missionary Society of nineteen members. The pledge and our dues were paid in full for first quarter. Also, we have organized our Juniors with seventeen members. They paid up in full also. Please inform me how to publish news to be properly accepted. Will be glad to receive any instructions you can give me, as I will greatly need help in this line.

In a note to the Methodist Mrs. Turner says this Society was organized by the pastor and his wife, Rev. and Mrs. J. B. Carter, Mrs. J. E. Mitchell being chosen president, and Mrs. G. W. Wells Corresponding Secretary. The officers were installed

**GET READY
 FOR "FLU"**

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

by Mrs. Baxter Gatlin of Danville, their enthusiastic district secretary and missionary co-worker. This new society is cordially welcomed with the expectation of further good news from these women.

ITEMS FROM AUXILIARIES NORTH ARKANSAS CONFERENCE.

HARRISON AUXILIARY.

We have organized a Mission study class with thirteen members. We are studying "The Crusade of Compassion." We have had only one lesson, but think we will find it very interesting and instructive. Last Sunday we had an open meeting at the evening hour, and had a program on the Mary E. Neill scholarship, and "The Plea of the Nation," by the young girls and one boy. The collection was \$10.00, which we will apply on the scholarship fund. I will send in my report in a few days as Superintendent of Study and Publicity."—Mrs. J. S. Rowland.

FOR THE GOOD OF OUR YOUNG WOMEN.

My Dear Friends: We desire to call your attention to a matter that is of very grave concern to many of us who are interested in the work of the Young Woman's Christian Association, and who have been supporters of the plan of having the Y. W. C. A. organization in our church schools, both in this and in foreign fields.

There is a movement on foot, and it has been gaining strength during the last two or three years, to change the basis of membership in the Students' Department of the Y. W. C. A. At present this basis of membership is membership in a Protestant Evangelical Church. It is now proposed to substitute for this a personal declaration as follows: "It is my purpose to be a true follower of the Lord Jesus Christ."

On the surface, this proposed change may not sound radical, but the movement is really one to make it possible for those to be active members of the Students' Associations who do not uphold the divinity of our Lord Jesus Christ.

In the words of a New England City Association that is advocating the

Conphorozo Water

Has been used with great benefit for the past thirty-four years by thousands of sufferers from Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders. Read the following testimonial:

Lebanon, Ky., May 5, 1918.

Mr. John Hoerr,
St. Louis, Mo.

Dear Sir—After three years untold suffering in bed flat on my back, and four years in one room, I began taking your treatment—Conphorozo Water.

After taking three bottles, I am now in the best of health, as you can see from my photograph. I am again on the road selling goods, and can never say enough in favor of the Water, for its use saved my life.

Your friend,

W. K. VOWELS.

Conphorozo Water is not a mineral water, but a medicine. For full information, address

JOHN HOERR,
1616 Pine St. St. Louis, Mo.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

movement it is stated that they desire a city basis "which, while Protestant, will admit Unitarians, Universalists, and those whose liberal interpretation of Christ's Gospel has hitherto deprived us and them of a union that would be mutually advantageous."

The Woman's Missionary Council in its regular session in Knoxville in 1918 sent a formal protest against this movement, stating as strongly as they could their reasons for so doing. We are enclosing a copy of these resolutions that you may have before you a clear statement of their position.

We have been thinking that the advocates of this change were abating somewhat their efforts, but now find that the question is to come up for settlement at the National meeting of the Y. W. C. A. to be held in Cleveland, April 13-20. This movement to change the basis of membership has strong supporters.

We realize, therefore, that church leaders must speak now or never. This is the purpose we have in writing to you. We are asking that you in every possible way, in public and in the press, enter strong protests against this suggested change. In the colleges it could be placed before the association, and strong protests could be sent by the faculty and students, by telegram if necessary, to the Cleveland convention.

In these days when there is such a world-wide tendency to belittle the great fundamentals of the evangelical faith, we feel that this movement in the Students' Department of the Y. W. C. A. is of a most serious nature. It is of vital concern to the church educators because, heretofore, we have committed the culture of the spiritual life of our student bodies to the Y. W. C. A. Should such a change as this be made in the basis of their organization, the church would no longer be justified in supporting this organization as its agent for the spiritual training of college women.

We are writing you not in any official capacity but as individual women equally concerned in the future of the Y. W. C. A. and the greater cause of our Christian religion.—Signed: Miss Belle H. Bennet, Miss Mabel K. Howell, Mrs. J. H. McCoy, Mrs. B. W. Lipscomb.

"To give, not to get;
To love, not to be loved;
To serve, not to be served,
Is the glory of life."

PROGRAM FOR APRIL. Life Service.

Hymn 350.

Bible lesson: "In Christ Men Become Possessors of New Inner Power."

Prayer.

Business.

Missionary news from Bulletin and church papers.

Contest: "Our Work in China." (See Leaflet.)

Topic: "Christian Homes as Recruiting Stations." (See Information for Leaders.)

Prayer: That, having upheld the nation's great outpouring of life and human happiness upon the altar of world freedom, we may in a spirit of humility and awe pour out our lives upon the altar of world redemption.

Short consecration service. (Voice.)

Story: "Legend of Service." See poems of Henry Van Dyke.)

Sunday School Department

A. L. DIETRICH.....Special Correspondent
Lake Junaluska, N. C.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
1108 Boyle Bldg., Little Rock, Ark.
REV. J. Q. SCHISLER.....Field Secretary, North Arkansas Conference
Conway, Ark.

NO ROYAL ROAD TO SUNDAY SCHOOL SUCCESS.

John R. Pepper in "Methodist Superintendent and His Helper."

I am now enjoying my fortieth consecutive year as superintendent of the First Methodist Sunday School, Memphis, Tenn.

I have never found any easy way to do this work.

There is no royal road to Sunday school success, save the royal road of hard work, plenty of it, and always at it.

The superintendent who is not willing to put as much energy, enthusiasm, and good sense into his Sunday school work as he does into his own business or profession has too ignoble an idea of the office to make a success of the work and should be willing to give place to one with a higher ideal.

Promptness—on time every time—right to the minute, is of great importance to the successful administration of any Sunday school. May I modestly remark that in all the nearly forty years I have been a superintendent I have been late but twice? And both of those delays were caused by sudden sickness in my family just as I was starting.

Speaking of promptness leads me further to say that the teachers and pupils will surely take their cue from the superintendent. If he thinks about nine-thirty is the opening time and nearly always really begins at nine forty-five, it will not be long until the teachers and pupils will conclude that about ten o'clock will be entirely early enough. In view of the uncertainty of the superintendent. Give it out that the school will open at nine-thirty, and do it if no one else is there but the superintendent.

With the actual embarrassment of riches in literature touching the superintendent's office, it is really next to criminal to be a lazy, ignorant, and inefficient superintendent now. A vigorous book showing how to conduct a Sunday school by the most modern methods will lift and widen the horizon of any superintendent who is genuinely in earnest about his work.

The fact is, many a superintendent, after getting his eyes pulled open and enlarged by some live-wire book, has wondered how his folks put up so long with his dull, "in-the-rut" ways. He is likewise grateful for their long-suffering and patience, and he makes a sacred covenant with God that he will put his dead-level-best into his office work forevermore.

The plain working moral of the last two paragraphs is, send to the Methodist Publishing House, Nashville, Tenn., Dallas, Tex., or Richmond, Va., and get a book entitled "The Organization and Administration of the Sunday School." This book will quicken the pulse of any low-blood-pressure superintendent and cause him to see hitherto undiscovered stars in the Sunday school sky. If a superintendent is not willing to invest a little for the good of his office, he is hardly on a par with the farmer who buys books

to learn how to raise the best hogs.

I wonder how many superintendents really study a lesson each week just as he expects his teachers to study in order to teach. How can he keep in close touch with his teachers and their work unless he does study just as they are studying?

It is certainly very bad form for a superintendent to ask in opening the school: "Well, where is our lesson today?" This has been done more than once in several schools in several Conferences. As a Sunday school leader, if the superintendent betrays such lazy bones, what kind of bones may he naturally expect his teachers to possess? The superintendent should be somewhat of a student as well as an occupant of the platform.

ORDER YOUR SUNDAY SCHOOL DAY PROGRAM NOW.

Little Rock Conference Sunday School superintendents and pastors are requested to send in their orders for Sunday School Day programs at once to Mr. C. E. Hayes, Chairman of the Board, Box 118, Little Rock, Ark. Programs will be sent free to all

DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If your Back hurts or Bladder bothers, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clear and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

schools requesting them, but we must have your order at once, so that we will know how many to buy.—Clem Baker, Secretary.

OUR CIRCUIT SUNDAY SCHOOL WORK.

When this paper reaches the reader we will be in the midst of our series of Circuit Sunday School Institutes held under the supervision of our own Mr. M. W. Brabham, circuit Sunday School specialist with the General Sunday School Board. These institutes are but the beginning of our work with the circuits of our Conference this year. A large number of circuit pastors will attend these model institutes and before the year is over we hope to have a similar institute organized in every circuit in the Conference.

WHAT DISTRICT WILL WIN BANNER FOR SUNDAY SCHOOL DAY OBSERVANCE?

For several years the Little Rock Conference Sunday School Board has been awarding a banner at Conference to the presiding elder's district making the best record for Sunday School Day observance. And for as many years the Prescott District, with Rev. J. A. Henderson, P. E., and C. H. Goodlett, executive secretary, has won this banner. This year the Sunday School Board has decided to award a substantial expression of appreciation to the district winning this honor. In making the awards three points will be taken into consideration: First, number of churches in district reporting Sunday School Day observance, with offering; second, promptness in making remittance of offering to our chairman, Mr. C. E. Hayes, Box 118, Little Rock, Ark.; and, third, the total amount of offering from the district. We wonder what district will win this banner this year? Charley Goodlett says it must wave over the district personage in Prescott again, and the district secretary that beats Charley will have to get up and hustle. For already he has made his plans for reporting Sunday School Day observed

in every church in the district by the time of his district institute, the 23th of May. But I happen to know that some other districts have decided to give the Prescott district a merry chase this year. Dick Overman, over in the Little Rock district, is laying some careful plans for wresting the laurels away from Charley. It came to me the other day that Dick had already held a secret meeting with his district cabinet and that they had agreed to ask each school in the district for a definite amount, and that the total asked from the district would be \$1,000. Better watch out, Charley. The total amount collected will have no effect in making the award till two districts are tied at the other two points. But it may be the deciding factor this year.

And then there is the Texarkana district beginning to loom up as a contender for Sunday School Day honors this year. I do not know what it means, but the field secretary received a mysterious request from Frank Simmons, the executive secretary down there, the other day, asking for their last year's Sunday School Day record by charges and a mailing list of all superintendents in the district this year. He also hinted something about a mysterious trip to Texarkana and a secret meeting with the presiding elder, Rev. J. L. Cannon. Better watch out, Charley, for Frank Simmons has the habit of putting over whatever he tries. I do not know that he is going after your banner, Charley, but it is well to keep an eye on him. And then there is A. R. Copper, down in Pine Bluff district. They say he is a mighty good lawyer. If he were to decide to plead the cause of his district before the jury of awards he might be hard to defeat. Charley, I expect you had better keep an eye on him, too. And then, you know they have an Elder down there came in at the last minute one year and walked away with the "Apportionment Banner" when we used to award it. And then there is a new district executive secretary named Alva Green, and a brand new presiding elder named R. W. McKay down in the Arkadelphia District. Since they are so new you may not have any trouble with them, Charley, but it is well enough to watch them. I have a kind of suspicion, Charley, that that man Green will bring things to pass when he gets started.

As for the Monticello District, Charley, you never can tell. They have not given you much trouble in the past, but you had better not forget those workers down there. If those folks decide to do it some day, they will lead the whole Conference in every good cause. Don't you remember, Charley, that the Tillar Circuit down there has led every other circuit in the Conference for the past four years? Say, don't it make you shiver to think what would happen if every other charge down there would push Sunday School Day like the Tillar Circuit? Well, they might this year. Charley, for Bob Cannon is down there on the job, and Alva Rogers is more alive than ever, and they have an Elder that is just catching his stride in that fine territory. And, last of all, Charley, there is the Camden District always contending for Sunday School Day honors. It seems to me, Charley, that they nearly scared the life out of you one year

when they reported an offering from every charge in the district. You had better watch them this year, for Brother Sage may decide to celebrate his eighth successive year as elder by carrying away all honors, and you know, Charley, he has T. O. Oowens, Byron Harwell and a lot of other live wires to help him. On the whole, Charley, I think we are going to have a pretty lively time this year, and out of it all I trust that our Board will get enough funds to put on its enlarged program of Sunday School work, especially among our circuits, this year.—Clem Baker.

BIG SUNDAY SCHOOL INSTITUTES TO BE HELD AT DISTRICT CONFERENCES THIS SPRING.

At the recent meetings of the presiding elders with members of the Sunday School Board it was agreed to give one full day and night at several of the District Conferences for a District Sunday School Institute. A team of experts will be on hand at each place and great times are expected. Dr. Hightower and Dr. W. C. Owen are already promised for the Prescott Institute; Dr. Paul B. Kern, for the Texarkana Institute; and we are going after a great team for the Pine Bluff District. This is but another evidence of the greatness of the eldership of the Little Rock Conference.

THREE-CORNERED CONTEST.

The Sunday School contest between Morrilton, Russellville and Clarksville stands as follows: March 14—Morrilton, 802 points; Russellville, 708; Clarksville, 1,085. March 21—Morrilton, 1,183; Russellville, 1,028; Clarksville, 872. March 28—Morrilton, 1,374; Russellville, 1,286; Clarksville, 1,122. The contest will close May 9th.

A STATEMENT REGARDING SUNDAY SCHOOL PROGRAMS.

Sunday School Day Programs for schools in the North Arkansas Conference should be ordered from the field secretary at Conway, Ark. Orders for more than 1,200 from more than fifty schools have been received and sent on to Smith & Lamar. The field secretary can not carry these programs in stock, as he has no office force to help mail them out, besides postage is saved by relaying the orders into the publishing house. Up to date, March 29, no samples of the program have been received at this office, which, I take it, means that they have not yet been published. The publishers explain this by saying that the paper supply is short. Orders that have been received will be filled just as soon as the programs are off the press.

One of the goals for this Conference is "Sunday School Day, in Every School in the Conference." Let every superintendent begin now to co-operate in reaching this goal by making preparations for this day in his school.—J. Q. S.

STANDARD TRAINING SCHOOL AT CLARKSVILLE.

A Standard Training School, the first in this Conference, was held at Clarksville, March 21 to March 28. This school is the beginning of a series of annual schools there, as those in attendance expressed themselves as being emphatically in favor of another and better school next year.

The school was a success. Attendance from nearby charges was not what Brother Wilcoxon had hoped to have, but a few from these charges dropped in occasionally and one public school teacher from Ozan was a regular attendant. But the teachers and others in the Methodist Church stood loyally behind their pastor in this initial effort and the Presbyterian pastor and several of his teachers were in regular attendance. The enrollment for class work was 65, not counting those who dropped in for the inspirational addresses. Twenty-one did work required for credits and several others who did not meet the requirement in point of attendance will take the examination from the Nashville office and receive their credits later. Compared with other training schools this is a fine record and a high average of credit work.

The four courses were offered and were taught by the following persons: Junior Methods, Miss Anna Marie Hanson, Nashville; Bible, Rev. J. N. R. Score, Wynne; Organization and Administration, Rev. J. T. Wilcoxon, Clarksville; Pupil Study, the field secretary. The inspirational addresses were delivered by the following: Sunday morning and afternoon and Tuesday night, by Rev. J. J. Galloway, commissioner for Galloway College; Sunday night, by the field secretary; Monday night, by Miss Hansen; Wednesday night, by Brother Score; Thursday night, by Rev. J. B. Stevenson; Friday night and Saturday night, by Dr. C. J. Greene of Hendrix College; and Rev. R. C. Morehead preached at the closing exercise of the school on Sunday morning, when the certificates were delivered.

The success of this school is not measured by the number of persons who won credits, even if that record is a good one. Plans were made for organizing the Sunday School there on a departmental basis with some changes in the use and arrangements of the building to meet that end. A spirit of enthusiasm for Sunday School work and of loyalty to the pastor and church was created. At a meeting of all the teachers on Friday night, nine, six young women and three men, re-

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream—watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

This is YOUR chance to get rid of those disfiguring freckles. When your friends ask you what made your complexion so clear—tell them Kintho Beauty Cream did it.

Kintho has been used for 15 years to remove stubborn, blotchy freckles. Any well-stocked drug or department store can supply you.

HATCHED 175 CHICKS

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, 2251 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 Thornburgh Catechisms for Infant Classes in Sunday School, send a stamp for sample copy to A. C. Millar, 200 E. Sixth Street, Little Rock, Ark.

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, laziness, nervousness and sickness.

GROVE'S TASTELESS CHIN 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 CHIN 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 reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS CHIN 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 CHIN TONIC when 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.

YOUR SCHOOL NEEDS

The State School Song.

"MY OWN LOVED ARKANSAS"

25c a Dozen; \$1.25 per Hundred.

Arkansas Methodist, Little Rock, Ark.

sponded to a call for volunteers as Sunday School teachers. All of them were taking the training course and none of them were at that time teachers in the Sunday School. On Saturday night the school closed with a beautiful consecration service, when every teacher met at the altar and consecrated themselves to the service of Christ and His Church. Miss Monta White volunteered to serve as district elementary superintendent.

It surely would have been impossible for the General Board to have sent a more popular and successful teacher than Miss Hansen. Her teaching was a delight to her pupils and her influence was felt in every class in the school. Her counsel with the superintendent and teachers of the Sunday School will, without doubt, bear fruit in the future.

Credit for this school should go to the pastor of the church, Rev. J. T. Wilcoxon, who worked faithfully for two months to make preparation for it. Those who were called to assist him will not soon forget his kindness and the pleasure of associating with him and his people.—J. Q. S.

JUST A FEW NOTES FROM THE NORTH ARKANSAS CONFERENCE.

Miss Hansen and the field secretary were in Fort Smith on Sunday, where they met with a few of the officials of the Sunday Schools there with reference to the training school that will be conducted there later in the Summer. The presiding elder and pastors in the two cities, as well as the superintendents, are pulling for this school. The board of managers have decided on August 21st to 28th as the date for the school. The field secretary spoke to a splendid audience. The regular Sunday night crowd at Dodson Avenue Sunday

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

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it tonight. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit forming. Ask your druggist for it. 25c a box.

THIS SPRING TAKE

Hood's Sarsaparilla—A Good Blood-Purifying Tonic Medicine.

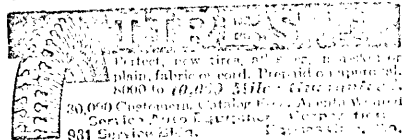
It is a medicine in which the people can and do have entire confidence as pure, clean and safe.

All the claims made for it are justified by the testimony of the gratifying results attending its use in a multitude of cases of eczema, eruptions, blood-poisoning, catarrh and rheumatism, and of loss of appetite, that tired feeling, and low or run-down conditions common in the spring.

It is not adulterated; it is not unbranded, but honestly labeled. It originated in a physician's prescription and is recommended and used by many physicians today. It has a record of nearly 50 years of wonderful success.

Hood's Sarsaparilla "makes food taste good." Get it today.

If you need a mild laxative or cathartic, take Hood's Pills.



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

night, and Miss Hansen spoke at First Church and again at Dodson Avenue.

The superintendent, Brother Claunts, at Dodson Avenue, speaks in the highest terms of his new pastor, Brother McGlumphy, and of the good work he is doing in reaching the people in that growing section of Fort Smith.

At First Church, Brother McClure had 100 applications for church membership on last Sunday morning, which was just the beginning of his new evangelistic campaign.

Brother Davidson is doing the preaching for Brother Wilford at First Church, Van Buren, in a meeting, and Brother Wilford will assist Brother McGlumphy at Dodson Avenue next week.

The Sunday School at Clarksville has increased more than 100 per cent since Brother Wilcoxon began his pastorate there in December.

The Sunday School at Salem, Paragould District, Fred Moore superintendent, has renewed its Centenary pledge and increased it from \$5.00 per month to \$7.50 per month. Rev. H. H. Hunt is the pastor.

There will be offered two courses in teacher training at the Summer School at Hendrix College this Summer. One on "The Pupil," by Dr. Crooks of Randolph-Macon College, and the other on "Work With Adults," by Dr. W. S. Boyard of Chicago. Pastors will be able to meet both classes, but can secure credit for only one unit. But they may be able to meet the classes and take the examination through the Nashville office for the other course, and in that way secure the two credits. It would be well for all those who contemplate taking the course to buy and read the books before coming to the Summer School. The texts to be used are "The Pupil," by Barclay, and "Adults in the Sunday School," by Boyard. Both books can be secured from Smith & Lamar.

The field secretary has been authorized to make reservations at Junaluska for himself and two of his men, by Rev. J. N. R. Score for himself and his superintendent, and by Rev. R. C. Morehead for himself. Rev. George McGlumphy expresses his intention of going and it is probable that Brother McClure will go. It will be a great thing for our Conference if there are several representatives both at Junaluska, July 7 to 20, and at Dallas, June 16 to 26.

The Sunday School at Fisher street, Jonesboro, overpaid its pledge to the Centenary last year, and has recently taken another special. Her specials now are: Bible woman, Songdo, Korea, and an Afternoon Sunday School in Japan.

Rev. M. L. Mack reports that he has recently added the Hardy Sunday School to the Centenary line-up, the fourth Sunday offerings going for that purpose. Good for Brother Mack.

Announcements will be made later of dates for Rural Demonstration Institutions in several of the districts of this Conference. Arrangements are tentatively made for such institutes in the Fort Smith, Conway and Fayetteville districts, for June, August and September.

We thank Brother Yancy for the report of the contest between the Sunday Schools at Morrilton, Russellville and Clarksville in last week's paper. Let us have other items of interest like this from each district in the Conference.—J. Q. Schisler.

EPWORTH LEAGUE DEPARTMENT

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

All communications should be addressed to Epworth League Editor, 310 Maple Street, North Little Rock, Ark., or to the Editor of Arkansas Methodist, 290 East Sixth Street.

EPWORTH LEAGUE CALENDAR.

Anniversary Day, May 9.

Prescott District Institute at Gerdon, 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.

LITTLE ROCK DISTRICT NUMBER.

We wish to thank Miss Sue Medlock, Little Rock District Secretary, for the interesting appearance of our page this week. We are especially glad to have the cuts—although it was with some difficulty that we procured the cut of Miss Medlock having to resort to surreptitious means. (We wonder why the District Secretaries are all so modest). Some of the good material that Miss Medlock has secured for her page had to be left out on account of lack of space. It will appear in a later issue.

A GREAT DAY.

With your assistance we can have the greatest anniversary day ever observed in the Little Rock Conference. Throw open the gates and let the young people come into a larger field of service for the Master. If you have not done so, order your programs of Rev. F. S. Parker, \$10 Broadway, Nashville, Tenn.—S. T. Baugh.

ENCOURAGING WORDS FROM OUR PRESIDING ELDER.

The Epworth League is accomplishing much in the Little Rock District at present. The Leaguers are enthusiastic and sane. The leadership of Conference Board, the Conference organization with James Workman as President, surrounded by a splendid cabinet, the district organization, the officers of which are second to none, supported by the choicest of our Methodist young folk, can do even more than what has been accomplished. Let's make this the best year of our history.—All for Christ, James Thomas.

THE LITTLE ROCK DISTRICT.

On account of illness in the homes of several of our officers and the inclement weather, we have not accomplished as much as we had planned, but we intend to make up for lost time the rest of this year. The Leagues of our district have raised \$1,660 for missions, all of which will be paid before our assembly at Arkadelphia. We have organized three new Leagues and reorganized two since our conference at Hope. The organization of these Leagues was made possible through the untiring efforts of Rev. J. W. Nethercutt and Rev. L. M. N. Hadley. We held two good institutes, one at Highland Church and one at Priorese Church. Plans are being made for an institute at Lonoke in the near future. Please

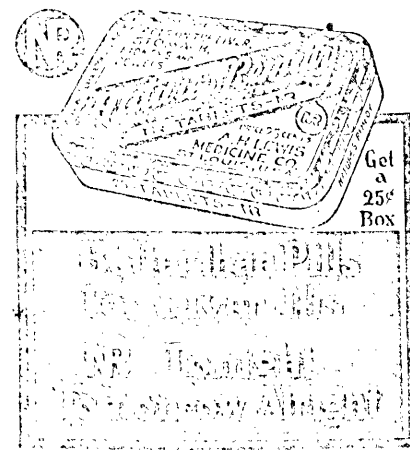
watch the League page for the exact date.

By encouraging our Leaguers to organize mission study classes and to keep the Quiet Hour and Fellow Workers' covenants, we are trying to develop the spiritual life of the young people of our churches. We realize that in the old-fashioned language of yesterday, we need more religion. The most foolish of us are smart enough, but none of us are good enough. We need with patience and determination and persistency to practice the fact of God in our lives. The danger is that in our eagerness to work and teach and plan we discover that it has all lost the real spiritual content. It is well to be eager and to be in a hurry, for the kingdom requires haste; but it is not well if we outrun God. There is nothing quite so useless as empty activity. If we keep not close to the source, we will find ourselves trying to dip from a cistern that has long since gone dry. We ought then, all of us, highly to resolve that we would watch with unceasing care the sources of our strength. We must not let the good rob us of the best. There is no new way, no improved method. The Book, the quiet hour, the closet of prayer is the only way.

Leaguers, let us work together and pray together for the ongoing of the Epworth League, which means the ongoing of the kingdom.—Sue Medlock, District Secretary.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 69c.



PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

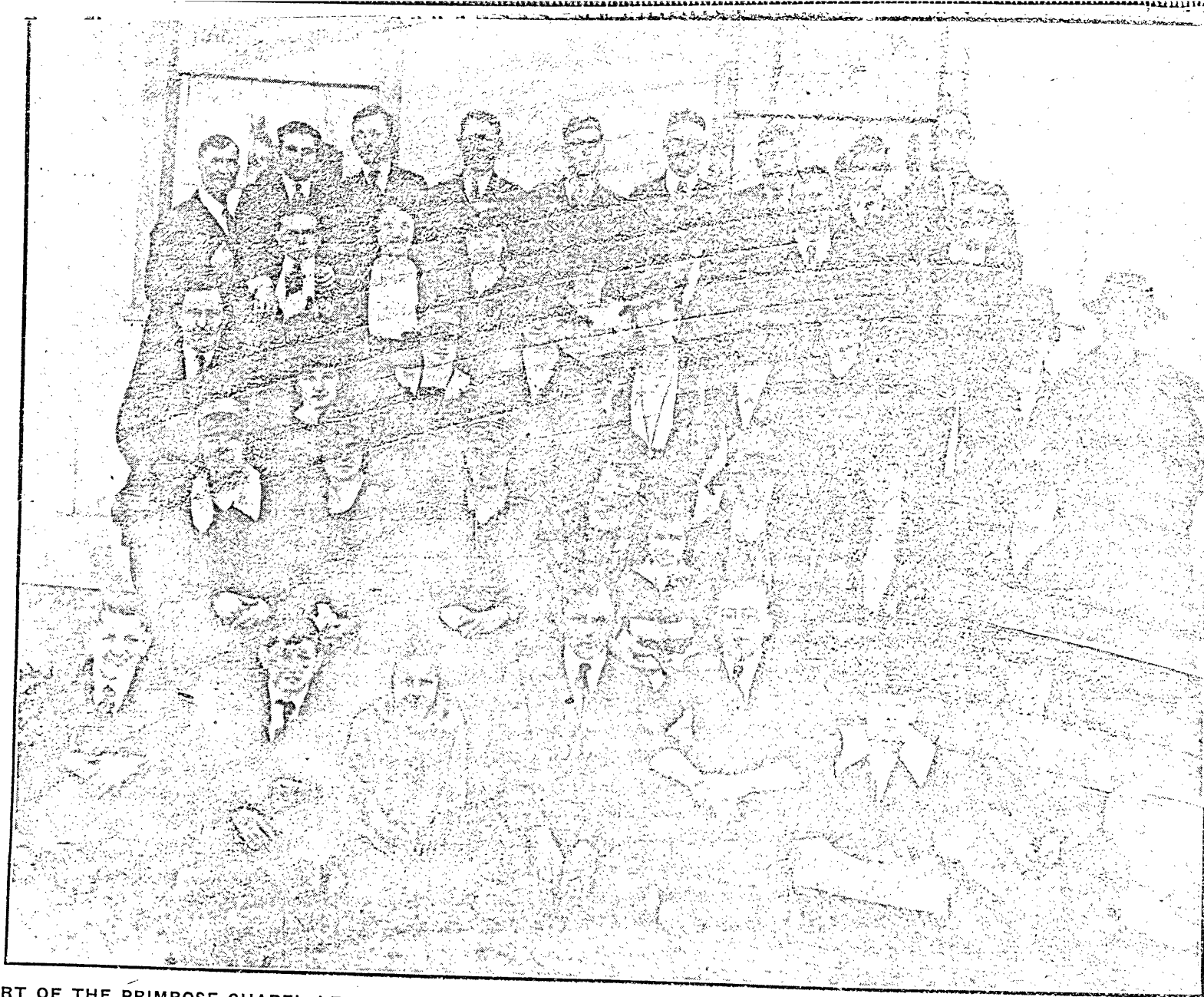
If you have this awful disease, and want to be cured to stay cured—write for

THE ROCK

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. \$4.00 for this book today.

CROWN MEDICINE COMPANY, Atlanta, Ga.

Deposited in the office of the Clerk of the Supreme Court, Atlanta, Ga., for filing as Second-Class Matter, March 1, 1919. Postage paid at Atlanta, Ga. No. 100. PERMIT TO MAIL NO. 100. U.S. POST OFFICE AT ATLANTA, GA. MAY 1, 1919. POSTAGE WILL BE PAID BY ADDRESSEE.



A PART OF THE PRIMROSE CHAPEL LEAGUE—ON THE MABELVALE CIRCUIT. BROTHER T. O. RORIE JR. IS THE ALERT PASTOR.

PRIMROSE CHAPEL.

The above group is the Primrose Chapel League—or about one-half of them. It was late Sunday afternoon when the group got together, but we fought a losing fight to keep the Leaguers corralled. Some strayed off to Granite Mountain Spring, and mid mountain scenery drank of its boiling waters; others were last seen straying toward the rocky ravines to "Swing them in a grapevine swing" or climb up granite boulders and pose on their crests; the rest were roaming the winter woods breathing its healing odors, worshipping at its quiet altars, and from the way they looked at each other when they left, like Byron gazing on the sea, they felt

Use your head and take PECKERWOOD TONIC PILLS. One or two at bedtime will make the next day bright for you; will not gripe or nauseate. BELLEVUE LABORATORIES, MEMPHIS.

THE BEST CATECHISM.

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

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

what they could ne'er express yet could not conceal. Anyway, we didn't get them all, though there were a score of cars "waiting at the church."

The boyish little gentleman sitting by the one with the glasses is our inimitable president. That is about all that could be said about him, except that he is named after Dr. Thomas and Dr. Christie, hence Thomas Christie Dixon. However, that is not very explanatory, as most of us out here are named Dixon, which is entirely satisfactory with the pastor. Our former president, Ray Vinson, his sisters and other League members, are now away teaching school. The League has almost 100 per cent attendance and finances are no worry to us.

The group stands beside a church built about the time of the civil war. One of our oldest members was born about the time the church was built. The Geyers, Waldenbergers, Souls, Tscheimers and many other families now prominent in Little Rock, first worshiped in this church. The church stands on the Belt Pike, half way between the Arch Street and the Sweet Home Pike. Hundreds of cars pass this church every Sabbath.

The District Leagues visited us last year and we beg the privilege again, for in distant cons when God made this world he made this section for the Garden of Eden, and not South Carolina, like Bishop Granberry says. The bare and blasted granite hills with their scrubby pines and oaks are as picturesque as any in the Swiss highlands, at least if the pictures I've

seen of them are true likenesses.

From these masses of broken granite are born the many streams which pour their clear waters into the rich valleys, and it is in these that we find the Arcadian truck and dairy farms. Beside these mountain streams the dairyman builds a milkhouse, using the rocks beneath his feet. Where the stream winds on into the woodland with its green winter grasses he turns his flocks of Jerseys and Holsteins. The rich uplands he gives to his berries. The vines, crimson with their strawberries, dark with the blackberries or delicately pink with their raspberry fruitage threads its way by mossy rocks and often strikes a great boulder which the infinite chisel cut out and threw into the valley. By this rock the lovers in the springtime find the first violets, and when lazy summer melts the strawberries it is here that the white leg-horn steals her nest beside its damp cool shade. If the Leaguers come again we will lead them to the patch and allow them to hold their hat while we shake a well-pruned bush. We will paint their cheeks with strawberries on which there still lies a veil of dew. We'll give 'em a saucer of strawberries with pure cream, or if they wish it a tumbler of pure milk from the springhouse.

Social events are many with this League, and the "Moon never beams without bringing the lads dreams of their beautiful Annabel Lee." Lights of cars nose their way off the pikes up private roads and gravel paths to stop where a home from the city has

been placed in the scenery of the hills. There is the sound of falling water of mountain streams, and all about you one hears the "Wind of night rousing the wood from his majestic rest and summoning from his innuiterable boughs the strange deep harmonies that haunt his breast." It is a scene of youth and pleasure, of homes and hospitality.

We give you another invitation to Primrose.—T. O. Rorie Jr., P. C.

FREE CHICK BOOK

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's Free. E. J. Reefer, Poultry Expert, 3254 Poultry Bldg., Kansas City, Mo.

'As Influenza

is an exaggerated form of Grip. LAXATIVE BROMO QUININE (Tablets) should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not to wait until you are sick, but PREVENT IT by taking LAXATIVE BROMO QUININE Tablets in time.

Harmless, purely vegetable, non-narcotic, guaranteed non-narcotic.

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The infants' and children's Regulator

Children grow healthy and free from colic, diarrhoea, constipation and all given it at teething time. Safe, pleasant—always reliable and gratifying results.

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WINSIE'S SYRUP

Children's Regulator

Children grow healthy and free from colic, diarrhoea, constipation and all given it at teething time. Safe, pleasant—always reliable and gratifying results.

TIT BITS OF GOSSIP ABOUT OUR LEAGUES AND LEAGUERS.

A more enthusiastic band of Leaguers can not be found in our district than at Twenty-eighth Street Church. They have only sixteen members at present, but from the evangelistic survey, they find that the "harvest is ripe." When recently visiting this League the district secretary was told that they would have at least three times their present number when next she visited them. Half their mission pledge of \$50 has been paid, and they say that paying the balance of the pledge is the "least of their worries."

The social hour of First Church League before the devotional meeting each Sunday evening, at which time sandwiches and tea are served, has proven a great success.

Mrs. O. L. Cole, the First Department Superintendent of Capitol View League, is doing a wonderful work in developing the young life of her League. She appoints the leaders at least four weeks before they are to lead a meeting, and impresses upon them the fact that she is depending on them.

In a recent report from Brother Nethercutt of the Keo Circuit he says that both his Leagues are growing in numbers and enthusiasm, and that he never worked with a more loyal band of young people than on the Keo Circuit.

Highland League has a membership of six young people with an average attendance of fifty. Practically all of their members are keeping the Quiet Hour and Fellow Workers' covenants.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an obstinate itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and purifying to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

Nature's Gift to

Suffering Humanity

Saxa, the natural mineral powder, can now be secured for the treatment of piles, old sores, cancers, fresh cuts, burns, etc. This powder does not contain foreign chemicals of any description, and makes an ideal application for the protection of open wounds. At all druggists or by mail. 50c and \$1.00. Saxo Chem. Co., Houston, Texas.

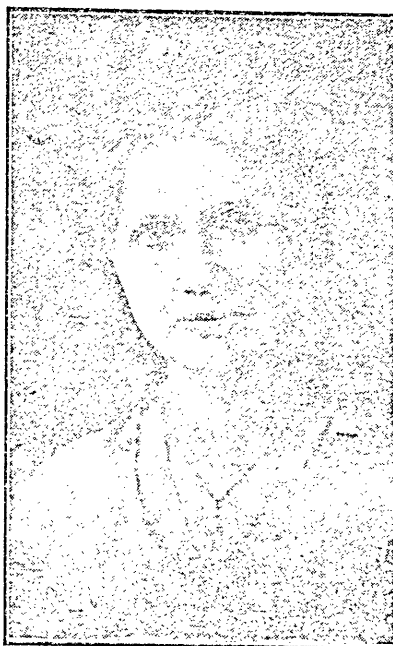
CATARRH

Is quickly relieved by the application of TURNER'S PENETRATING BALM. Is non-irritating and pleasant to use. A trial package can be obtained without cost or obligation by writing to the Turner Chemical Corporation, Bristol, Tennessee.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc.



DR. JAMES THOMAS, P. E.



MISS SUE MEDLOCK, DIST. SEC.

and the result is that six of their members have volunteered for life service.

Miss Frances Jones, president of Asbury League, brought home with her from the conference at Hope, the suggestions made by Mr. Harbin for the devotional meetings and socials, and she has been using them to advantage. Mrs. George Lannon is doing a beautiful work as teacher of the mission study class of Asbury League. After the lesson, the Leaguers have a delightful social hour together.

Our attention was recently called to an Epworth League president who is "too busy" to keep the Quiet Hour covenant. It is needless to add that the spiritual temperature of his League is very low.

Rev. C. R. Andrews of the Carlisle Circuit has bought handbooks and distributed them among the young folks of his churches. He is planning to have a good League at each of his churches before the Annual Conference.

The Leaguers of Hunter Memorial Church have again shown their interest not only in their League but in their Church by publishing a church bulletin, the expense of printing the bulletin being met by advertisements secured by the Leaguers. They also have a good mission study class which meets twice a month at the home of their efficient and faithful teacher, Mr. W. A. Isgrig.

I regret that space does not permit the publishing of the very interesting letter recently received from Miss Bessie Galloway, superintendent of the Junior League at Bethlehem Church on the Hickory Plains Circuit. She says in her letter that she is training her little folks to be workers for Christ, and mentioned the wonderful personal work done by the Junior Leaguers in the revival meeting.

The Epworth League of Lonoke recently elected Prof. Fred McQuistin as president. Mr. McQuistin is a graduate of Hendrix College and the League is fortunate in securing him for this place of honor. Extensive improvements are being made on the church building with a view to providing a League Chapel and parlors for monthly entertainments for the young people of the Church. This Church has never made provisions

League, and with this improvement will be able to take care of this splendid arm of the organization. Under the direction of Miss Lucy Carr the devotional work of the League is taking shape and revealing splendid results. There is a splendid fund of most excellent talent among the young people which has been generously contributed and the Sunday evening meetings have been in most cases attractive and inspiring. They are still in the formative state but there are evidences of growth and the possibilities are limitless. They are planning to begin Mission Study and other things of interest to real Leaguers.

The League at Bethlehem is doing fine work. It is quite a religious asset to that church and community. They meet regularly on Saturday night. They have just elected new officers for this year and they are to be installed at the next meeting time. Mr. Wylie Hayes, a fine young man, deeply pious, has been elected president. Those doing good work in the League are Wylie Hayes, Luther Glover, Miss Rebecca Galloway and Miss Lela McCrosky. They have three departments in their League and they take time about in holding their services. They have splendid singing and in many ways it is a League to be proud of.

Henderson's Chapel has a live Epworth League with twenty-nine members. They are taking ten Epworth Eras, which makes then 100 per cent in this particular. They are buying a magnificent piano for the church. A Junior League has recently been organized, which is doing excellent work. There is an enthusiastic group of Juniors present at each meeting. An Intermediate League will be organized in the near future. This is a great field for young folks and they are as fine as can be found anywhere.

A membership campaign has just been completed between the boys and girls of the Intermediate League of Capitol View Church, in which the boys were victorious. Capitol View has the only Intermediate League in Little Rock. Twenty-five members are enrolled and will be glad to offer any assistance to any church that wishes to organize an Intermediate League. They are all boys and girls of the early 'teen age, and feel the

THE POINT OF VALUE.

There are two farm stories that have a decided point for workers in any field.

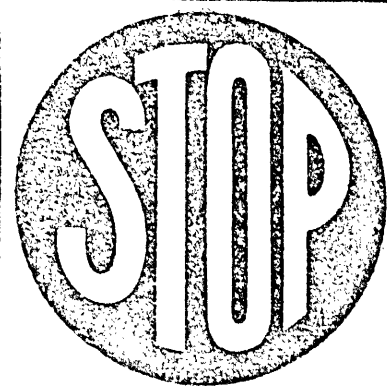
The first one is of a man who struggled with an old farm many years and finally died in defeat and despair. His successor within a short time dug a well, struck oil and became immensely successful—presumably pointing the moral that the fortune was under the first man's feet all the time.

The point of value in this story is not as good as the one of the man who owned a sandy, rocky farm and which he failed to make pay.

In this case, the second owner went over the farm closely and determined what each acre was best suited for. Finding certain portions would produce a particular grain, he planted that grain there; a certain other section was good only for pasture and it became pasture; another portion was best fitted for an orchard and he made an orchard; in short, he turned every foot of that farm to some good account, and in a few years made the whole place profitable.

There is an element of luck in the first story that could not be considered in efficient business, but the second contains those better elements of energy, study, painstaking and analysis and application of all of these, which applied to a meritorious task will produce for any community real results.

And so, we must first study the possibilities of our District, find out where we have leagues, what they are doing, if they need help or can furnish us assistance, what each Leaguer is best fitted for, if they are in a position to help and are willing to help. Then study the needs of our District, find the community or neighborhood that has no league, and arrange to have a big league there, find any sick

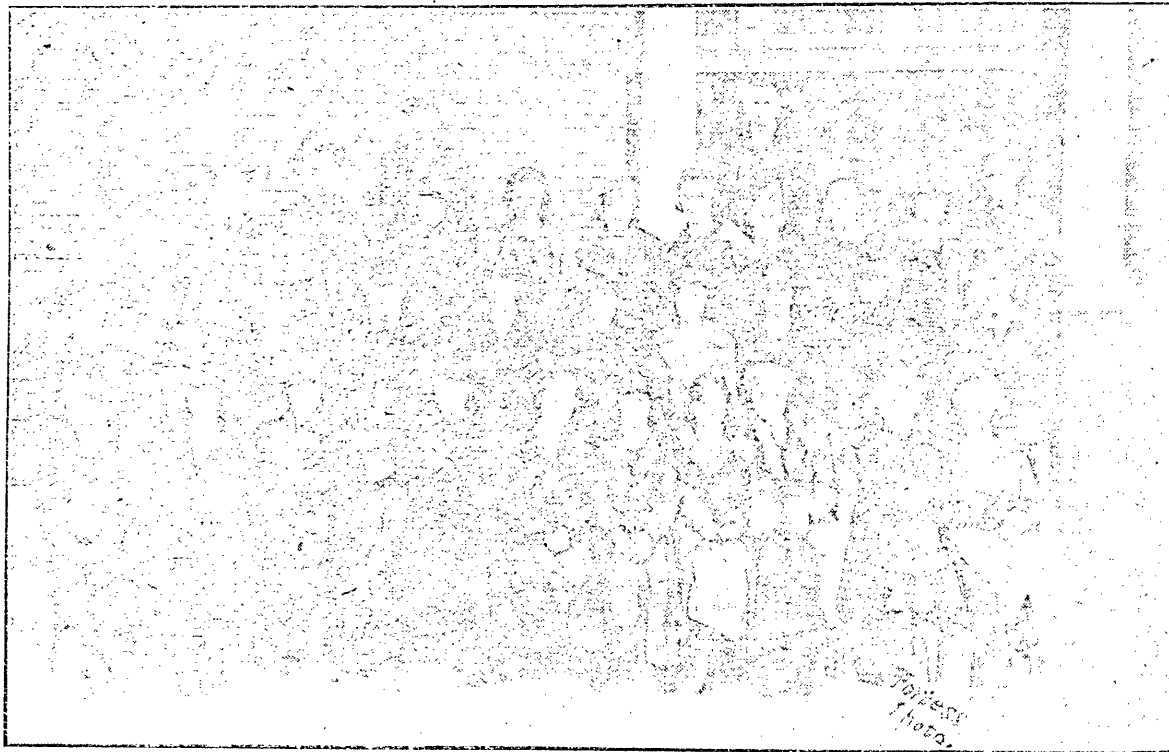


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SOLD BY ALL DRUGGISTS



A PART OF THE HIGHLAND LEAGUE, TAKEN DURING THE "FLU" EPIDEMIC.

or poor that are not being cared for and relieve their distress.

O, Leaguers, there are innumerable things to be done and in doing them we are finding ways to express our love for our Master and thanksgiving and praise unto God, for did not Christ say, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me", and the Psalmist said, "O praise the Lord, all ye nations; praise him, all ye people. O give thanks unto the Lord, for he is good, because his mercy endureth forever."

The Little Rock District will have one District Institute between now and the Summer Assembly which is to be held at Arkadelphia this year. The

BLACK-DRAUGHT AS A PREVENTIVE

**When You Begin Feeling Bad
With Feverishness, Headache,
Cold, or Constipation, Give
Your Liver a Tonic—
Take Black-Draught.**

Candler, N. C.—"I don't believe there is a better medicine made than Black-Draught; I have used it and my mother's folks used it for colds, feverishness, headache and deranged liver." This statement recently was made by Mr. C. B. Trull, a well-known farmer on Route 3, this place.

"I have, before now, began feeling dull, a headache would come on, and I would feel all full of cold, and take a few doses of Black-Draught and get all right," adds Mr. Trull.

"Last year my brother had measles, flu and pneumonia. They wired us; I went to Camp Jackson to look him up. Down there different ones were using preventatives. I stayed with him. The only thing I used was Black-Draught. It kept my system cleansed and I kept well and strong."

By keeping your liver and stomach in good order, you stand in little danger of catching serious ills that occasionally spread through town and country.

Get a package of Black-Draught and have it ready for the first symptom of a disordered liver.

Most druggists sell Black-Draught.

degree of success and the measure of good that attend this meeting, Leaguers and friends, will depend largely upon you. Do you realize the need, and will you put forth your greatest efforts for the good of our District? You will be advised further as to the time, place and plans of this meeting.

Faithfully,

Leslie T. Smith,
District President.

REMITTING EPWORTH LEAGUE MISSIONARY (CENTENARY) MONEY.

It is necessary that Epworth Leaguers and pastors have clearly in mind the definite plan by which the Centenary is collecting its funds. The Africa Special is the Missionary Special of the Epworth League and since its plan of work is the same as before the Centenary Movement its method of collection and remittance is the same in each Conference.

Briefly stating the method: Each Chapter treasurer collects all funds and monthly remits them to the Conference Epworth League Treasurer, using the standard remittance blanks which are furnished free by the Central Office on application. The Conference Epworth League Treasurer remits monthly to the General Treasurer, Col. John E. Edgerton. At no time must Epworth League Missionary (Centenary) Money be given to the Local or Conference Centenary Treasurer, nor to the Conference Treasurer. See that it goes through the proper channels.

From the information I have only two conferences who have attempted anything irregular in remitting. Note what has come to light as a result. Because of the impossibility of keeping any oversight of the funds thus handled irregularly we could only check up the year's reports. There was a discrepancy or about two-thirds of the amount claimed to have been reported from the Conference. After a long search and correspondence it was found that the money had been remitted, but because of its irregular source it was being directed to other uses than those for which it was subscribed.

This would not have happened if the funds were remitted and collected

according to the Standard Plan. The Centenary Commission has recognized the Conference Epworth League Treasurer as the proper one to handle the League's funds. We cannot have any oversight over the funds when they are handled otherwise, nor guarantee their application as directed. This we do not believe is fair to those making their contributions.

Other plans might be as good or better, but this is the one that has been adopted. Will you not therefore lend your assistance in helping us make the work as easy and effective as possible—by following the Standard Plan.

I feel sure that you will be interested in seeing that your Epworth League Conference the coming year follows the Standard Plans.

Garfield Evans,
Supt. Missionary Work.

TO THE PASTORS AND LEAGUE PRESIDENTS OF THE LITTLE ROCK AND NORTH LITTLE ROCK CONFERENCES.

You see the published list this week of the Leagues of the two Conferences in Arkansas that have made their evangelistic survey and have made their reports to central office at Nashville, Tenn.; also the pastors that have made their reports of surveys where there are no Leagues. Have you made these surveys? If you have not, will you not do so immediately and report same to the central office, Nashville, Tenn.? If you have made the survey and have not yet reported will you do so this week, or not later than the week following Easter? I am sure you will be glad to respond and thus bring in the very best report possible from our young Methodism in this State. We will not be one whit behind. We will line up the forces of young life in this great revival that is on in Method-

BIBLE DAY

The second Sunday, April 11, will be Arkansas Bible Day, by agreement of the two Annual Conferences in the State.

This day will afford the Protestant churches of our great State an opportunity to exalt the "Old Book" by appropriate services and to make a free-will offering to help the Arkansas Depository out of the ashes and to aid in carrying on the great work of putting the Word of God into the hands of all our people.

Programs and literature have been sent to the pastors.

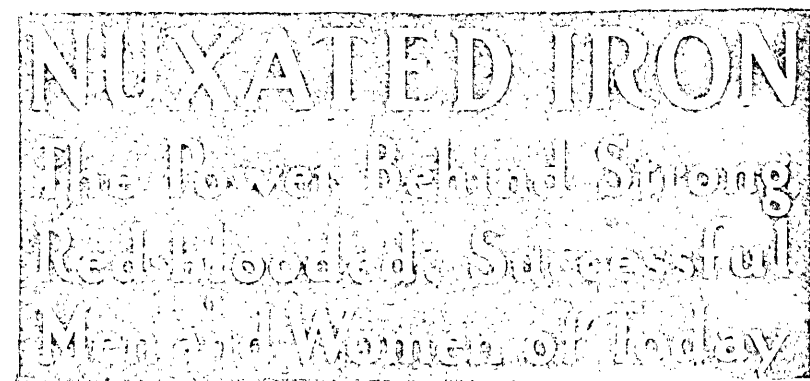
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PINE BLUFF, - ARKANSAS

G. E. BYNUM, President

ism, and in our world everywhere. The field is ripe unto the harvest. Let us go forth and reap for we are abundantly able and our God has all power. We will not know where to reap unless we know where the harvest fields are, and where those fields are that are ripest. We will remember to send our survey reports to Dr. F. S. Parker, 810 Broadway, Nashville, Tenn.—F. A. Lark.

CHAPTERS REPORTING ON EVANGELISTIC SURVEY—NORTH ARKANSAS CONFERENCE.

Epworth League—District—
Morris Grove, Forrest City.
Morrilton, Conway.
Conway, Conway.
Pottsville, Conway.
Bentonville, Fayetteville.
Plainview, Booneville.
McCrory, Forrest City.
Central Avenue, Batesville.

CHAPTERS REPORTING ON EVANGELISTIC SURVEY—LITTLE ROCK CONFERENCE.

Epworth League—District—
Lake Village, Monticello.
Hamburg—Monticello.
Lakeside, Pine Bluff.
Emmet, Prescott.
Arkadelphia, Arkadelphia.
Hardy Memorial, Texarkana.

PASTORS OF CHURCHES REPORTING ON EVANGELISTIC SURVEY. NORTH ARKANSAS CONFERENCE.

(Those having no League organization.)

Church—Charge—District.
Springfield, Springfield, Conway.
Highland, Ash Flat, Paragould.

PASTORS OF CHURCHES REPORTING ON EVANGELISTIC SURVEY—LITTLE ROCK CONFERENCE.

(Those having no League organization.)

Church—Charge—District—
Poron, Oakhill, Little Rock.
Whelen Springs, Whelen Springs, Prescott.

SEED CORN

Hand selected, tipped and nubbled. Every ear from fields producing 60 bushels or more per acre. Satisfaction guaranteed.

	Bushel	2 1/2 Bu.
Purity's 90 Day Mortgage		
Lifter (white)	\$3.75	\$ 8.75
Purity's 90 Day Early		
(yellow)	3.75	8.75
Iowa Silver Mine	4.00	9.25
Reid's Yellow Dent	4.00	9.25
Mosby's Prolific, white	5.50	12.50
Hickory King (white)	5.00	11.75
Neal's Paymaster (red)		
cob) white	5.00	11.75
St. Charles Red Cob		
(white)	4.00	9.25
Tenn. Red Cob (white)	4.00	9.25

Write for prices on Cottonseed.
Purity Seed Co.,
Field, Garden Seeds, Plants, Bulbs,
222 SO. MAIN ST., MEMPHIS, TENN.

BOOK SPECIALTIES.

Simonds' Great History of the World War. Life of President Wilson. The World Remapped, combining Geography, History and Atlas of the World. Reliable representatives desired in every town and community. Preachers, teachers, students preferred. National Book Distributing Company, Box 316, Little Rock.

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.

CHILDREN'S DEPARTMENT.

APRIL.

My name is April, Sir, and I
Often laugh, as often cry,
And I cannot tell what makes me!
Only as the thought o'ertakes me,
I must dimple, smile and frown,
Laughing though the tears roll
down.

But 'tis nature, sir, not art,
And I'm happy at my heart.
—Selected.

LETTER FROM RUTH CARR.

St. Louis, Mo.

Dear Children: While I am in the Barnes Hospital I am going to write you a story about some of the things I can see from my window. All I tell you did not happen in one room as I have reported it, but every single incident is true and occurred here. I call the story

The Tale the Curtain Told.

From my window I can look across the narrow courtyard and see straight into the room opposite mine. A little Swiss curtain hangs at the window and when fresh air is needed the pretty little blue and white nurse throws open the window and the curtain blows back. It is then I get the glimpses that give me this story.

The first patient is a girl with brown curls over her shoulders. She stands at the window reaching her hand out in the sunshine. Surely she can not be very sick, for her cheeks are round and rosy.

One day when my nurse was more talkative than usual she told me how little Ruth was in school working her examples when suddenly her eyes went out and she had to be carried home in total darkness.

"Is there any hope that she will ever see again?" I asked.

"She is to be operated on tomorrow, and the doctors believe she will see."

How my heart went out to the little girl and how I prayed that she would recover her sight.

But my interest was not to be compared with the anguish of the sad mother, of whom I caught an occasional glimpse when the curtain blew back. Three days later the nurse came with radiant face and said:

"Ruth can see."

"Thank God," cried I, fervently. Next day there came a little Jewish boy into the curtain room. I watched him lying in the bed and saw him tossing about as if in great pain. He seemed not to notice the doctor or nurses, and I had to wait a long time for the curtain to blow back before I could get the meaning of his illness. One day a patient who was able to be up came into my room and said the boy had an abscess on his brain.

Next day the great surgeon opened the skull on the forehead, took out the abscess and little Jacob has gone home almost well.

Thank God for these great men who save so many lives.

Another day the curtain lifted and showed me a very sick child. His head was bandaged and I knew he had been operated on. I was told by a nurse that he had been in an automobile accident in Texas, and one ear had been cut entirely off, so the surgeon had taken the gristle from the patient's ribs, formed an ear, covered it with skin from a patch taken from the stomach and the ear had grown

on and could hardly be told from the other.

One more peep behind the curtain. This time we see a baby girl—little Florence. She has diphtheria and soon a tube is put in her throat so she can breathe while the membrane rots out of the air passage. After awhile the baby got well and letters were sent to her parents to come for their child.

Days and weeks went by and still no one came for little "Whispering Florence," as she was called, for her voice was gone. Months lengthened into years and the baby played about the halls and lawn till she was eight years old and must be sent to school, so the doctors in charge gave her to a kind old lady.

It was supposed that her parents must have died, or else they would have claimed their baby.—Sincerely yours, Ruth Carr.

A CORRECTION.

As the Minutes do not show that the Bright Star Circuit paid any Conference claims I want to say that we did. We paid \$179. There is also a mistake in the pastor's salary. The Minutes show that the pastor was assessed \$88. It should show that the pastor was assessed and paid \$885; presiding elder \$126, and paid \$126; total, \$1,011.—S. B. Mann, P. C.

NEWS OF THE CHURCHES.

NOTICE TO ARKADELPHIA DISTRICT.

The Arkadelphia District Conference will convene at Malvern, July 5, at 8 p. m., and will continue through the 6th and 7th. Committees and program will be announced later.—R. W. McKay, P. E.

CALICO ROCK CIRCUIT.

I was given Calico Rock Circuit as my first pastoral charge; however, I am just a supply. Calico Rock Circuit is composed of six appointments, one in Baxter County, one in Stone County, and four in Izard County. A better class of people no preacher has ever served. We love our people and they love us and are standing by us. I believe we have the best official board I have ever seen on a charge like this, with all appointments in the country.

When we came to the work there was no parsonage, but the stewards got behind their pastor and we now have the deed for a house and six acres of ground, with orchard and living water. We made this purchase from "Uncle Billy" Hall, a brother of the Rev. Ben F. Hall, deceased, and Uncle Billy's wife is a daughter of the Rev. Henry Hayes, deceased. These old preachers are the fathers

An Important Letter

SAN ANTONIO, TEXAS:—"In my early married life I became very ill with feminine trouble and no doctoring or medicine gave me any relief until I started to take Doctor Pierce's Favorite Prescription. I was down in bed, unable to do my own housework, but it was only a short time before I was felling stronger and all my pains left me. I took about six bottles of 'Favorite Prescription' and can say positively that it cured me of all feminine trouble for I have been in perfect health ever since. I take pleasure in recommending Doctor Pierce's Favorite Prescription to all women suffering with inward trouble."—MRS. ANNIE F. EDDS, 224 Rogers Street.

Dr. Pierce's Favorite Prescription is a non-alcoholic remedy that any ailing woman can safely take because it is prepared from roots and herbs containing tonic properties of the most pronounced character. It is not a secret remedy for its ingredients are printed in plain English on the wrapper.

Get the 'Favorite Prescription' to-day either in liquid or tablet form or send Doctor Pierce's Invalids' Hotel, Buffalo, N. Y., 10 cents for large trial package tablets.

I BELIEVE DON'T YOU?
that some women have a clearer title to the
Christian Ministry than some men! That's by
I AM CIRCULATING WON'T YOU?

THE CALL OF THE WORD

A Circuit Rider

Published by the J. P. BELL COMPANY, Inc.

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

of Methodism in this and neighboring counties. Uncle Billy is 82 years old and a strong Methodist. We are undertaking great things and are expecting a great year on Calico Rock Circuit.—Roy M. Black.

WHEATLEY CIRCUIT.

Things are moving off nicely on the Wheatley Circuit. We have held our revival at Goodwin. Brother Norris Greer, our district evangelist, did the preaching, and to say that he did great preaching is putting it in a mild form, for he certainly did some fine preaching. He is a fine personal worker—one of the best that I ever worked with in a meeting. The meeting resulted in twenty-nine conversions and twenty-three accessions to the church. Goodwin is a small town, and we have the only church that there is there, but yet, when we began the meeting, we had only five members, and were not having any Sunday school. At the close of the

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NEW MONITOR SELF-HEATING IRON AGENTS WANTED

\$30 to \$50 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or sparetime. Mrs. Nixon, Vt., sole 8 first half day. Terms, N. O., sold 2 dozen one Saturday. Liberty 1 terms. Prompt service. Write today.
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Free Roofing Book
Get our wonderfully low priced and free samples. We will direct to you and save you all in-between roofing profits. Ask for Book No. 2352

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revival we organized a Sunday school, an Epworth League and a Missionary Society. We raised \$52 for the evangelist and about \$300 with which to repair our church at Goodwin. It is said that this is one of the greatest and most far-reaching revivals ever held at Goodwin, and may I say that the brethren will make no mistake in getting Brother Greer to help them in their meetings, for he is a strong, never tiring and faithful worker in the vineyard of the Master. We will hold our revival at Wheatley beginning April 4, with Brother Greer to do the preaching. We are sure that we will have a great revival. Brethren, pray for us, that our labors may be crowned with success.—A. J. Winters, P. C.

GRAVETTE AND DECATUR.

Work on the Gravette-Decatur Circuit is progressing nicely. Brother Gayer, our pastor, has just closed a three-weeks' meeting at Gravette. This was one of the most successful meetings, viewed from all angles, ever held at this point. The pastor conducted services twice daily without assistance, but the Lord gave him strength to successfully carry the burdens of a protracted meeting.

The church responded willingly to every demand made upon it, thus establishing a co-operative effort for the salvation of sinners and the building up of the kingdom. A religious survey of the town was made early in the meeting and a definite program was determined. Brother Gayer evidently believes, judging from his preaching, that the Methodist church is essentially evangelical and his forceful sermon upon the fundamentals of the Christian religion greatly strengthened the church.

There were seventeen conversions and twenty-two additions to the church, seventeen of these by vows and six by letter and otherwise.

Brother Gayer will soon begin a series of meetings at another point on this circuit and we are expecting another manifestation of the power of the Holy Spirit in the salvation of the lost.—A. C. Davis, Steward.

HOT SPRINGS METHODISM.

The Methodist Pastors' Association met March 29. Present: Steel, Monk, Warmley, Dickerson, Dorey, Biggs, Rorie and McKay.

Monk has run over missionary pledges for several Sundays. Sunday School has grown from 200 to over 300. Had overflowing congregation yesterday. The women had charge in the morning and a great service.

Vaughan phoned that he had good crowds and a fine day.

Biggs reported that Dr. Workman preached a fine sermon for him at 11 o'clock. Sunday School and all other departments of the work has held up all right during his sickness. He preached last night sitting in his chair.

Dickerson says Rev. R. W. McKay was with him and beat himself preaching. His work is getting back together after being greatly hindered by the "flu." They licensed an ex-

cellent young man to exhort at the Quarterly Conference.

Warmley is moving along pleasantly at Tigert. Good crowd.

Rorie had good crowds at all services. Had twelve accessions to church. Brother McKay preached at night and held our second Quarterly Conference. Reports were all encouraging.—T. O. Rorie, Secretary.

AUBREY CIRCUIT.

I find here a fine loyal true people. The salary for this year was increased 50 per cent over last year. I have four splendid congregations. The church at Oak Forest is just finished, though we have not seated it yet. On the 19th of March we closed a splendid meeting at Rondo. Brother Greer, our district evangelist, was with us and did the preaching, and did it well. He is fine help in a meeting, and I am sure will have good results on the district this year.

We had forty odd reclamations and conversions with twenty-three additions to our church, and some left for others. The Missionary Society has been revived and a League organized. The outlook for a good year is fine.—M. N. Johnston, P. C.

OBITUARY.

RICHARDS.—Wain, the baby boy of Brother and Sister Richards, who are members of Centerville church, on the Hope Mission, died, aged eleven months. Wain came forth like a flower, but was soon cut down.—J. A. Hall, Pastor.

LATHAM.—Irene Latham was born January 24, 1900, and died November 14, 1919, in the home of her uncle, John Popes. She was a member of the Stamps Methodist church. She was a good Christian girl and loved the church. Her father and mother, Mr. Charles and Mrs. Anna Latham, live at Elliott, Ark. Though young in life, she died in the faith of the Christian's hope.—J. F. Simmons.

DAVIS.—Cleveland Davis was born December 18, 1915, died October 26, 1919. Little Cleveland was always happy, and brought joy and happiness to the hearts of his father and mother and two little brothers, and to all who knew him. May the father and mother realize that little Cleveland is not dead, but sleepeth. May his father and mother realize that they have something to strive upward for, may they see that little hand beckoning them to "come up higher." May they be able to say at the close of each day "that we are ready to go to him.—His Pastor, Thomas C. Chambliss.

OWENS.—Robert Lee Owens was born in Hempstead County, Ark., January 5, 1880, and died December 27, 1919. Brother Owen joined the M. E. Church, South, very early in life, and as long as he remained active he was always at his place in religious services. He spent his latter days in the hospital in Little Rock. It can truly be said that God has called another one of His children home. Robert leaves a father, mother, two sisters and seven brothers to mourn his absence. We are glad to say that the whole family are Christians. This is but the fruits of a Christian father and mother. May the blessing of God be with this bereft family.—Their Pastor, J. C. Williams.

QUARTERLY CONFERENCES

BOONEVILLE DISTRICT.

(Second Round.)
Belleville and Havana, April 3-4.
Magazine, April 4-5.
Prairieview, April 10-11.
Scranton, April 11-12.
Waldron Circuit, April 17-18.
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.

CAMDEN DISTRICT.

(Second Round.)
Bearden, April 4.
Strong, at Bolding, April 10-11.
Eagle Mills, April 17-18.
Junction City, April 25.
Buena Vista, at Silver Springs, May 1-2.
Eldorado Circuit, at Bethel, May 8-9.
Eldorado, May 9-10.
McNeil, May 15-16.
Magnolia, May 16-17.
Hampton, at Fostina, May 22-23.
Chidester, at Bell's, May 29-30.
Camden, May 30-31.
Stephens, at Mt. Prospect, June 6.
Wesson, at Pleasant Grove, June 12-13.
Bussey Circuit, June 19-20.
Waldo, June 27.
The District Conference will meet at Stephens Tuesday, July 13, at 10 a. m. The opening sermon will be preached by the Rev. W. T. Wilkinson.
Delegates to the District Conference will be elected at the sessions of the Quarterly Conferences announced above.
The following will serve as Committees of Examination: For License to Preach and for Admission on Trial, T. O. Owen, J. L. Leonard and F. G. Roebuck; for Deacons' or Elder's Orders, W. M. Hayes, S. A. Hill and J. J. Mellard.
J. A. SAGE, P. E.

CONWAY DISTRICT.

(Second Round.)
Vilonia Ct. at Cypress V., March 13-14.
Clarksville, March 28.
Lamar and London, Lamar, March 29-April 4.
Altus, Denning, Hartman, at Coal H., April 10-11 (morning).
Clarksville and Spadra Ct., Spadra, April 10-11 (night).
Morrilton, April 18 (morning).
Plumerville, April 18 (night).
Pottsville Ct., Belles Chapel, April 24-25.
Atkins, April 25 (night).
North Quitman, Central, May 1-2 (night).
Quitman Ct., Mt. Pleasant, May 1-2 (morning).
Naylor Ct., Hammons Chapel, May 8-9 (morning).
Rosebud Ct., Mt. Vernon, May 8 (night), 9 (night).
Conway Ct., Macedonia, May 15-16 (morning).
Conway, First Church, May 16 (night).
Russellville, May 23.
Dover Ct., Dover, May 22, 23 (night).
Greenbrier Ct., Mallettown, May 29-30 (night).
Springfield Ct., Solgahatchie, May 30 (morning).
R. C. MOREHEAD, P. E.

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