

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVI

LITTLE ROCK, ARK, THURSDAY, JUNE 7, 1917

NO. 23

THUS SAITH THE LORD: CURSED BE THE MAN THAT TRUSTETH IN MAN AND MAKETH FLESH HIS ARM, AND WHOSE HEART DEPARTETH FROM THE LORD. FOR HE SHALL BE LIKE THE HEATH IN THE DESERT, AND SHALL NOT SEE WHEN GOOD COMETH; BUT SHALL INHABIT THE PARCHED PLACES IN THE WILDERNESS, IN A SALT LAND AND NOT INHABITED. BLESSED IS THE MAN THAT TRUSTETH IN THE LORD, AND WHOSE HOPE THE LORD IS. FOR HE SHALL BE AS A TREE PLANTED BY THE WATERS, AND THAT SPREADETH OUT HER ROOTS BY THE RIVER, AND SHALL NOT SEE WHEN THE HEAT COMETH, BUT HER LEAF SHALL BE GREEN; AND SHALL NOT BE CAREFUL IN THE YEAR OF DROUGHT, NEITHER SHALL CEASE FROM YIELDING FRUIT.—Jeremiah 17:5-8.

BE NOT DECEIVED.

The excuse is being offered that Congress can not constitutionally pass a national prohibition law. That is puerile nonsense. In time of war Congress can pass many laws which in times of peace would be of doubtful propriety. To defeat Germany Congress is levying unusual taxes and conscripting our young men. Surely it has power to destroy a worse enemy at home. As the liquor traffic aids our enemies it should be destroyed. Let us ask for national prohibition now only as a war measure, and no legal objection will stand. Then let steps be taken to submit a constitutional amendment for national prohibition, and thus by an unquestioned method temporary prohibition can be made permanent. Continue to write and wire to President Wilson and our Senators and Congressmen demanding immediate prohibition as a war measure. Press for prompt action.

ANOTHER VOICE ON UNIFICATION.

In the last issue of the Christian Advocate (New York), Dr. George P. Mains, one of the forceful leaders of Northern Methodism, discussing "Unification" under the caption, "We Must Find a Way," among other things says: "What is the real present obstacle in the way of organization? Frankly, and so far as it reveals itself on the surface, it seems to relate itself to the negro. Fully aside from any social or traditional atmosphere of prejudice, it is a supreme duty, as nearly as humanly possible, to look upon the negro just as Christ Himself looked upon him. * * * The negro can be Christianly treated on no scale short of or lower than giving him rightful place as a brother beloved in the bonds of redemption and as a true son in God's spiritual household. So much is fundamental. It is God's truth, admitting of no compromise. The practical and expedient relationship, however, of the negro to any proposed ecclesiastical union is, as it seems to me, a question still freely open to discussion, and so without necessary prejudice to either his temporal, social, educational, moral or spiritual interests, it may be that the negro himself owes some accommodative consideration to the present situation. Instead of sensitively asserting his rights it may be that he should grasp the hour as providential for permitting him to render a great service to the Kingdom. * * * I am one of those who believe that a larger autonomy and more definite responsibility for the direction of their own ecclesiastical interests might now prove a good thing for the negro constituency of the Church. Let our colored brethren have their own Bishops, their own benevolent organizations, and within the constitution of Methodist law their own autonomy—and all this would be stimulating to the best attainments of this race. In making these suggestions I do not for a moment contemplate that the stronger and more privileged sections of the Church should withhold any needed aid which they

now give, or fail in imparting any paternal or fraternal counsels which may still be required to safeguard or to promote the interests of the colored constituencies in the common Methodism. The methods in administration of such aid would, of course, have to be carefully and concurrently wrought out. I have the profoundest conviction that our colored constituencies need not, nor should they, stand in the way of a unified Methodism."

YOUNG PEOPLE, PREPARE!

Dr. P. P. Claxton, United States Commissioner of Education, who has promoted many sane educational enterprises, is urging young people to continue in the high schools and colleges next fall. He says: "When the war is over there will be made upon us such demands for men and women of knowledge and training as have never before come to any country. There will be equal need for a much higher average of general intelligence for citizenship than has been necessary until now. The world will have to be rebuilt, and American college men must assume a large part of the task. We must be ready to assume all the responsibilities and perform thoroughly and well all the duties that will come to us in the new and more closely related world which will rise out of the ruins of the old world which is now passing away in the destruction of war. To what extent and how well we may be able to do this will depend upon the young men and women who are this year graduating from our high schools and upon those who will follow in the next few years to a larger degree than upon any other like number of people."

LET US INDOCTRINATE.

In a recent editorial in the Wesleyan Christian Advocate is found the following: "If a little more care were taken in instructing those who apply for membership in our Church; if a little more pains were taken in explaining the doctrines of our Church and our warrant in Scripture for holding them; if more frequent preaching on the doctrines held by Methodism were done; if a little more of our book and periodical literature were circulated among our people that they might see and be taught the way of the Lord more perfectly, would it be such an easy matter for many of our people to be carried away by every plausible interpretation of Scripture which adroit teachers of error use? And upon whom must this responsibility of instruction rest chiefly but upon the pastor—the man sent to shepherd the flock? There are indications that in some measure at least too many of our ministers seem to have overlooked the teaching function of the pulpit. Leadership in religious activities is important for our preachers, direction of the forces under him is a part, and a very important part, of his function as a pastor, but this does not minify his duty as an instructor of righteousness of conduct and integrity of faithfulness to creed. Of late years there has been, either by direction or by indirection, too pronounced a tendency among us to decry doctrine. It has gone on until now a great many people believe that if they believe in Jesus Christ as essential deity it does not matter much what else they believe. Out of this failure to stress doctrine there has come a loss of spiritual power among us, and an effort to substitute for this great social and religious activities. Our people should hold fast the form of sound words which have been handed down to them, and they should be able to give a reason for the faith they have—a defense of the creed to which they subscribe."

These wise words should be heeded. Methodists, unlike many members of other churches, are not Methodists simply because they are born in Methodist homes. Methodism is maintained largely by evangelism; hence multitudes who have been

brought up under other teaching join our churches. They are soundly converted under Methodist preaching and naturally unite with the Church that was instrumental in their salvation. Our doctrines are so Scriptural and so reasonable that we take it for granted that these converts understand. Then we so love and respect other Christians that we desire to avoid the discord which often follows doctrinal controversy; hence we emphasize conversion and right living without instructing our new converts in all the principles which make stalwart Christian character. Thus a vast number of our people, who are good and religious, are unable to protect themselves from the insidious attacks of our detractors. While we regard conversion as primary and essential, still are we not under obligation to indoctrinate our people so that they may become intelligent supporters of our institutions? Our people should not only be saved from sin, but should grow strong to help save others. Then, if our Church has been the instrumentality for bringing them to Christ, they should become capable defenders and promoters of that which has meant much to them. Let us not be contentious nor critical nor illiberal, but let us make better Christians out of our members by indoctrinating them in the fundamentals as we believe them.

A SENSIBLE SOCIALIST.

It is reported that Mr. John Spargo, a Socialist writer and a member of the National Executive Committee of the Socialist Party, has withdrawn from the party. He says: "As always, I am a Socialist, and an internationalist and anti-militarist. I leave the party with which I have been identified from its formation and in which I have been privileged to hold the highest positions in the gift of the members, because I am convinced that it has ceased to be an efficient instrument for the advancement of Socialism. The party as a whole has been with notable uniformity on the German side. Through the utterances and actions of the National Executive Committee, the National Committee, and our press, the party has been placed in the position of favoring practically the things desired by the German Foreign Office and of opposing the things that the German Foreign Office opposed. We have repeated all the miserable evasions and apologies of German statesmen and been silent upon those questions on which the German interests required silence." It is not strange that Socialism favors Germany, because the German government has adopted many of the principles of Socialism.

INCONSISTENT.

The Socialists are now denouncing our President and Congress for carrying on a war that is in the interest of capitalism, but they are strangely silent concerning the evils of the liquor traffic. They say: "Socialism will put an end to the war lords and the system that breeds degenerates, and produce for the first time in history a race of free men;" and yet they say not a word about destroying alcohol, which breeds more degenerates than does any other power, and holds in slavery more men than are held in any other bondage. If Socialism seeks the respect and support of Christians, let it denounce the liquor traffic. Like other madmen, the Socialists believe that all who differ from them are mad, as witness this utterance: "Most of the world today is raving mad. The few only have preserved their sanity."

Extemporaneous delivery may be good, but extemporaneous thinking in the pulpit may be freakish and frivolous.

The spirituality of the pew rarely rises above that of the pulpit.

Arkansas Methodist

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A. C. MILLAR.....Editor

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To Preachers..... 1.00

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1. All subscribers are counted as permanent unless notice is given to the contrary.

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

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

Our Foreign Advertising Department is in charge of
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GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers: "I saw your advertisement in the Arkansas Methodist," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

DISTRICT CONFERENCES.

Conway District, at Atkins, June 28.

Pine Bluff District, at Stuttgart, June 28-July 1.

Camden District, at Waldo, July 6-9.

Batesville District, at Sulphur Rock, July 9.

REMEMBER THE SUMMER SCHOOL FOR
MINISTERS, AT CONWAY, JUNE 13-21.

PERSONAL AND OTHER ITEMS.

Governor Brough is winning golden opinions by refusing to grant most of the requests for pardons.

Remember the Liberty Loan and buy a Liberty Bond to help your country in the struggle for liberty.

A League was organized among the young people of Kingsland, June 5, as a result of the recent revival.

The trustees of Arkansas College at Batesville have authorized the erection of a \$40,000 dormitory for boys.

Dr. J. H. Reynolds of Hendrix College delivered the literary address at Argenta High School last Thursday night.

Last Friday night Rev. C. J. Greene of Hendrix College delivered the literary address at Sloan-Hendrix, Imboden.

The trustees of Ouachita Baptist College announce that they have secured \$51,000 in a movement to secure \$300,000.

President J. H. Reynolds of Hendrix College last Friday night delivered the literary address before the Amity High School.

Rev. J. D. Hammons of Winfield Memorial Church delivered the closing address at the Gillett High School last Friday night.

Milton Bell and Miss Ethel German were married at Kingsland at the Methodist parsonage, May 31, Rev. R. L. Cabe officiating.

Dr. Paul Kern of Southern Methodist University preached the commencement sermon at Galloway College last Sunday morning.

Henderson-Brown College has conferred the degree of LL. D. on Superintendent J. H. Hinemon, and D. D. upon Rev. M. N. Waldrip.

Rev. W. C. Davidson, presiding elder of Monticello District, preached the sermon before the Y. W. C. A. at Galloway College last Sunday night.

Rev. S. R. Twitty of Fordyce has addressed the graduating class at Village and at Fulton, and preached the commencement sermon at Stephens.

It is gratifying to note that some prominent Socialist leaders are leaving their party on account of its disloyalty to the nation in this time of peril.

At a church conference of Asbury Church, of which the late Dr. A. O. Evans had been pastor for

four years, beautiful resolutions of appreciation were adopted.

The summer term of the Candler School of Theology will begin June 21 and continue ten weeks. For information address Dean P. T. Durham, Emory University, Ga.

The church bulletin from Tahlequah, Okla., shows that the pastor, Rev. J. W. Rogers, has already this year received 76 new members and secured a parsonage costing \$3,000.

Nineteen members were received into the Methodist Church at Kingsland and four into the Baptist Church as a result of the recent revival meeting held by Rev. L. J. Ridling of Bearden.

Dr. J. H. Reynolds, president of Hendrix College, has been appointed to assist in raising \$15,000, our State's portion of the \$3,000,000 to be used in Y. M. C. A. work among the soldiers.

Dr. W. W. Pinson, our General Missionary Secretary, and Rev. C. N. Weems, Arkansas' missionary to Korea, have for several weeks been making missionary addresses in churches in our State.

Prayer did not keep Daniel out of the lions' den, but helped him greatly after he got in. It may not deliver us from our trial, but it will carry us through it with safety to ourselves and glory to God.—Presbyterian Journal.

Owing to the mistake of some one in the mail service, the papers of May 24 for more than half of our city subscribers were carried out of the city, and only returned in time for distribution last week with the issue of May 31.

On Tuesday night of this week Dr. John Kelman, pastor of St. George's Church, Edinburgh, and chaplain in the British army, delivered an able, patriotic address to a large and appreciative audience at our First Church in this city.

Rev. John P. Lowry is a man of large experience in revival work. If you need help in your meeting he can serve you on short notice and stay as long as the interest demands. His address is 708 East Seventh Street, Little Rock, Ark.

The Texas Advocate reports the death at Cuero, Texas, May 28, of Rev. A. C. Biggs, brother of Rev. J. A. Biggs of Texarkana District. He had been admitted on trial into Little Rock Conference in 1873 and transferred to West Texas in 1879.

The fifth annual convention of the International Federation of Christian Workers will meet at Siloam Springs, Ark., July 29-August 12. There will be six sessions daily, and admission is free to all. For particulars address Walter E. Lindsay, Siloam Springs.

Dr. Lewis Prichard, a wealthy Presbyterian of Charleston, W. Va., has provided for an annual income of \$6,000 for Morris Harvey College, the school of our Western Virginia Conference, at Barboursville, W. Va., of which Dr. U. V. W. Darlington is president.

Dr. Ivey, editor of the Christian Advocate, commenting on Dr. Blake's article, to which editorial reference was made last week, says: "There are many things in Dr. Blake's article which will prove distinctly cheering to many in the Southern Methodist Church who are desirous of seeing unification accomplished."

Dr. E. R. Long, for many years president of Arkansas College, Batesville, but recently a member of the faculty of Hampden-Sidney College, Va., has been elected dean of Arkansas College and professor of Biblical Literature and Political Science. He will be warmly welcomed by his many friends and admirers in this State.

Senator B. H. Greathouse of Washington County, who has rendered invaluable service to education and morality, has just sent us a copy of "The Doctrines and Discipline of the Methodist Episcopal Church," published in 1816. The address is signed by Bishops McKendree, George, and Roberts. This gift is thoroughly appreciated.

His presiding elder writes: "Rev. Marion Nelson Waldrip has gripped Hot Springs as few men have been able to do. He is a man's man, virile in everything, mingling among men of every business, trade and profession, and winning them by his gifts of mind and heart. He preaches to large congregations at Central Methodist Church."

"I cannot fiddle," said Themistocles, the Greek philosopher, "but I can make a small town grow into a great city." No one man can do everything, and only a few things can any one do well. In

fact, as a rule, if a man does one thing well, that is the one thing he ought to do. Happy are they who find just what they are fit for in life and then do with their might whatsoever their hands find to do!—Biblical Recorder.

Commenting on Dr. Blake's article on "Unification," Dr. Bradfield of the Texas Advocate commends "the earnestness and sincerity of the author in his effort to find a way to bring our Methodisms together, and further says: "As we see it, the world situation demands a united Methodism in America; our own work demands it, and millions of American Methodists will be sorely grieved if failure shall attend our efforts to secure it."

The recent General Assembly of the Southern Presbyterian Church adopted the following resolution by a vote of 141 to 42: "While the Assembly does not regard organic union as practicable, yet it hereby appoints the committee of conference on union asked for by the Assembly of the Presbyterian Church in the United States of America and recommends to the proposed conference the consideration of the federation of all the Presbyterian Churches of our country upon some practical and effective basis."

Blue Ridge, 13 miles east of Asheville, N. C., has been chosen as the city in which the sixth annual session of the Southern Sociological Congress will be held, July 30-August 3. The Congress this year will be conducted as an open forum for the free discussion of some of the South's most vital problems, such as the home, public health, social work in the church, the administration of law, industrial relations, temperance, travelers' aid, race relations, and amusements. On account of the exceptionally low railroad rates and the ideal location for a mid-summer conference, an unusually large attendance is expected. The headquarters of the Congress has been moved from Nashville to the McLachlen Building, Washington, D. C.

Sunday night the editor preached to a fair-sized and attentive congregation at Benton, where he always enjoys the pleasure of meeting many good friends. Having a funeral at six o'clock and Epworth League at seven, and being called out of town early Monday, Rev. W. A. Steel, the genial and brotherly pastor, was unusually busy. He is working hard and expects to make a good report, although the excitement and uncertainty growing out of the war have caused temporary suspension of the movement for a new church. Benton, an old town, with a strategic location and renewed vigor, is one of our most attractive places and shows marked signs of improvement. It will some day be a small substantial city. Our church there is numerically strong, and for its increasing activities needs a larger and more modern edifice. It will come in due time, and will adequately reflect the spirit of the congregation. The visit with Brother Steel awakened pleasant memories of former years.

Last Sunday was a very busy day with the representative of the American Bible Society at Fort Logan H. Roots. The week before, 2,000 khaki-bound Testaments were sent out. At the 11 o'clock service, after a splendid sermon by Chaplain F. W. Gee, of the First Arkansas, the Testaments were formally presented to the soldiers by the Society's representative. Secretary H. N. Nichols responded in behalf of the Y. M. C. A. and Chaplain Gee in behalf of the soldiers. Then the soldiers present desiring a Testament came to the table on which nearly a thousand of these Testaments were packed and received one each; others came in the afternoon and were supplied and still others at the opening service, after a good sermon by Rev. Forney Hutchinson. The balance of the 2,000 Testaments were left in the hands of the chaplain and secretary for other soldiers not already supplied. Thus the American Bible Society continues its mission of supplying the soldiers of the world with God's Word.

The editor of the New York Tribune says that autocratic Germany has mixed barbarism with science and called it kultur. There is an essential difference between our "culture" and German "kultur." The idea of fineness of spirit, of refinement of character, inheres in our word culture. It means refinement in taste, conduct, manner. It includes intelligence, courtesy, kindness, gentleness, amiability, and so on. Our culture defers to individuality, to personality and personal independence. Unlike this, German kultur puts the stress on train-

ing and discipline, in the interest of efficiency—not the efficiency of the individual as an end in itself, but the efficiency of the individual as a contribution to governmental efficiency. Official Germany is interested only in itself. The government is in no sense a government of, for, and by the people. The government is imperialistic. It exploits the people to promote itself. Its goal and its god is materialistic efficiency. Individual Germans are cogs in the great governmental machine. The individual as such is nothing. The government is everything. Such is German kultur.—The Word and Way.

On account of other pressing engagements, the editor was able to spend only last Friday morning at Little Rock District Conference at Hazen. The attendance was large, all the pastors except two being present, and a fine body of laymen being in attendance. Under the guidance of Dr. Alonzo Monk, who presided with his usual dignity and vigor, business was dispatched with orderliness and due consideration. There were reverberations of great sermons by Brothers Hammons and Wal-drip. General conditions in the District appeared to be good. A spirit of hopefulness and a desire for progress prevailed. Brotherly love abounded. The visitors and representatives of the several causes were cordially received and accorded an attentive hearing. The editor, in order to utilize the brief space of his visitation, spoke during the intervals in the election of lay delegates. Two of our great country churches, Bethlehem on Hickory Plains Circuit and Mt. Tabor on Austin Circuit, contended in brotherly rivalry for the next conference. Mt. Tabor won, but both ought to have it, if such a thing were possible. Bethlehem should continue to invite until her attractiveness and importunity prevail. Hazen, one of our best small towns, with the sweet-spirited Rev. J. B. Sims as pastor, demonstrated full entertaining ability.

Leaving Little Rock at five o'clock last Friday evening, the editor, riding thirty-three miles by rail and fifteen by Ford, arrived at El Paso in time for a late supper. The last three miles were traversed in a driving rain. The closing exercises of El Paso High School were to have been in a large tent, where a thousand auditors had assembled the previous night; but wind and rain drove the audience into the house, where the editor, in contest with roaring wind and crashing thunder, tried to deliver the closing address, the other features of the program having been eliminated by the warring elements. The next morning the return was effected in safety, although the Ford alternately discharged the functions of plow and boat. The editor sincerely regrets the interference of the unfavorable weather, because under the leadership of Prof. R. J. Hubbard, the El Paso school during the past four years has made a wonderful record and leaped into national prominence through complimentary comment in educational journals. The school work has been modernized, and community enthusiasm and co-operation aroused. Prof. Hubbard and the people of El Paso deserve great credit, and it is to be hoped that they will continue their experiments until they have demonstrated the ability of a rural community to solve its problems. The village is in the beautiful valley which extends from Conway to Beebe.

Running down to Arkadelphia late Saturday, the editor had the pleasure of hearing the prize essays by four young women of Henderson-Brown College. All showed careful preparation. The winning essay, on "The Church School," by Miss Eleanor Chowning of the Upsilon Phi Society, was a timely and valuable contribution to educational literature. For Saturday night the audience was large. The support rendered by the members of the societies to their representatives was generous and enthusiastic. A fine spirit seemed to prevail. Sunday morning in the great college auditorium a large congregation with thoughtful appreciation heard Bishop E. D. Mouzon, who, delayed by a wreck and thankful for escape from accident, preached a truly great sermon from Heb. 11:6 and 2 Tim. 2:12. The discourse was singularly appropriate and was delivered in the Bishop's best style. It was—as an episcopal sermon ought to be—of three dimensions. It was, in point of time, long; in range of thought, broad; and in reasoning upon fundamentals, deep. The subject was "The Relation of Faith and Knowledge." Bishop Mouzon demonstrated, what the Church is recognizing, that he is both a massive and incisive thinker. Several preachers and other

visitors were present. President Workman and Faculty and Board, although saddened by the death of Dr. A. O. Evans, are rejoicing over a successful year and even brighter prospects. The intellectual and social hospitality of the occasion was thoroughly enjoyed.

SOUTHERN METHODIST UNIVERSITY COMMENCEMENT.

Friday, June 8—Contest for Saner Medal in Oration.

Saturday, June 9, 8 P. M.—Faculty reception for the seniors and commencement visitors.

Sunday, June 10, 11 A. M.—Baccalaureate sermon by Bishop Francis J. McConnell.

Sunday, June 10, 7 P. M.—Senior Vesper Service, with address by Dr. Hoyt M. Dobbs.

Monday, June 11, 5 P. M.—Presentation of Shakespeare's "Twelfth Night," on the campus.

Monday, June 11, 1:30 P. M.—Alumni Luncheon.

Tuesday, June 12, 10 A. M.—Conferring of degrees and exercises of graduation. The speaker for the occasion is Hon. Cone Johnson.

CONTINUE THE CAMPAIGN.

The year is half gone, and yet the campaign for new subscribers has not been completed. Now that protracted meetings on the circuits will begin, the canvass should be made among the new converts and the reclaimed. They need the paper to help them to grow. It is the assistant pastor and will visit them weekly and remind them of their new obligations and train them for service in the church. The pastor who fails to put the paper in the hands of his new members will have much of his work to do again next year. On with the campaign!

ARKANSAS METHODIST COLLECTION. Little Rock Conference.

| | |
|--------------------------------------|------------|
| Amount due, 1917..... | \$2,000.00 |
| Amount previously reported..... | \$2,093.60 |
| Amount received since that time..... | 0.00 |
| Total | \$2,093.60 |

North Arkansas Conference.

| | |
|--------------------------------------|------------|
| Amount due, 1917..... | \$2,000.00 |
| Amount previously reported..... | \$1,071.25 |
| Amount received since that time..... | 0.00 |
| Total | \$1,071.25 |

James Thomas, Treasurer.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

| | |
|---|-----|
| Batesville Dist., B. L. Wilford, P. E..... | 43 |
| Booneville Dist., J. H. O'Bryant, P. E..... | 21 |
| Conway Dist., James A. Anderson, P. E..... | 69 |
| Fayetteville Dist., G. G. Davidson, P. E..... | 206 |
| Fort Smith Dist., J. K. Farris, P. E..... | 40 |
| Helena Dist., W. F. Evans, P. E..... | 76 |
| Jonesboro Dist., F. M. Tolleson, P. E..... | 111 |
| Paragould Dist., J. M. Hughey, P. E..... | 12 |
| Searey Dist., R. C. Morehead, P. E..... | 28 |
| Total | 606 |

Little Rock Conference.

| | |
|---|-----|
| Arkadelphia Dist., B. A. Few, P. E..... | 50 |
| Camden Dist., J. A. Sage, P. E..... | 43 |
| Little Rock Dist., Alonzo Monk, P. E..... | 58 |
| Monticello Dist., W. C. Davidson, P. E..... | 50 |
| Pine Bluff Dist., W. C. Watson, P. E..... | 58 |
| Prescott Dist., J. A. Henderson, P. E..... | 43 |
| Texarkana Dist., J. A. Biggs, P. E..... | 52 |
| Total | 354 |

HENDRIX ENDOWMENT.

Great has been the place of the South in the national life of the past, and important as is its present and future mission, it is far behind other sections in the matter of higher education.

Many of our people do not know the real value of a real college, nor what is required to make a really great college. It is therefore the work of our ministry to enlighten and lead the people to greater investment. I am glad to state that so far as our team can judge, there is practical unanimity at this point. My brethren, "let us not be weary in well doing, for in due season we shall reap, if we faint not."

Every civilized community is today throbbing with educational activity. Hundreds and thousands of parents who can give their children no prestige or position or wealth are making heroic sacrifice to give these children the best possible mental train-

ing. May I venture to admonish my brethren of the ministry not to be careless or indifferent, but to see to it that our Christian colleges are patronized, at least by our constituency? Of all times in our history, this is the period when they should be filled to overflowing.

O, my brethren, I beg you to aid us in the work committed to us, as never before.

On to \$500,000!—James Thomas, Agent.

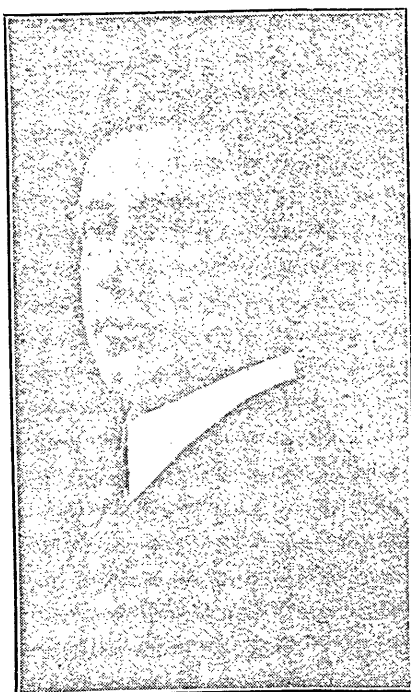
BOOK REVIEWS.

Prayer in Its Present Day Aspects; by James M. Campbell, D. D.; published by Fleming H. Revell Co., New York, Chicago; price 75 cents.

This book was written as a restatement of truth in the light of the conditions and needs of these troublous times. The subject is ably discussed under the following heads: "Prayer as Related to the Modern Man's Conception of God," "Prayer as Related to the Modern Man's Conception of Himself," "Prayer as Related to the Modern Man's Conception of His Fellowmen," "Prayer as Related to Man's New Conception of Life," "Prayer as Related to the New World in Which Man Finds Himself," "Growth in Prayer Thought," "The Development of Prayer in the New Testament," "Gradations in the Prayer Life," "The Scope of Prayer," "The Plethora, or Fullness of Prayer," "Intercessory Prayer in Its Highest Form," "Prayer as a Spiritual Force," "Prayer in Relation to Natural Phenomena," "Prayer as Related to Bodily Healing," "Prayer as Related to War," "Prayer in Theory and Practice," "Prayer and Its Formal Expression," "The Psychology of Prayer," "Practical Prayer, or Prayer as It Appeals to the Modern Man." The author says that the book is the aftermath of a study of Christian prayer in a volume entitled "The Place of Prayer in the Christian Religion"; and the subject is taken up where it was there left off, and is considered in its present-day aspects and applications. He says: "The whole world hangs upon God's skirts. There are times when nations turn to Him in their helplessness as their only remaining source of help, and hasten to build in the valley of adversity the altar which they neglected to build on the mountain top of prosperity. Such a time is now upon us. The collapse of a civilization built upon materialism and militarism; the confessed inadequacy of many to answer life's challenge, to solve life's problems, and to meet the unparalleled crisis now before him, have deepened his sense of creaturely dependence, and widened the opening of his heart, in filial trust, to the Father of all. He is less disposed to put his trust in 'reeking tube and iron shard'; and, with clearer vision, is coming to see that God is still to be taken into account in human affairs; that He has not vacated the throne of the universe; that He has the last word to say in the settlement of every world-controversy; and that in the final far-off issue of events His eternal purpose can not fail of accomplishment. He is coming also to see that by way of prayer, and none other, can he come into adjustment with God's will, secure His blessing, and share in His ultimate triumph."

The Drift Toward Religion; by Albert W. Palmer; published by The Pilgrim Press, Boston, New York, Chicago; price \$1.

The publisher's announcement is a fair presentation of the nature and purpose of this small book of lectures. It represents the effort of a successful young minister to justify religion to the thoughtful people of a modern city. It is not so much an argument as a confession of faith made after the experience of a university and theological education and with acceptance of the modern viewpoint. The discussions deal with Christian fundamentals in the light of recent thought, yet the author's presentation is not heavy nor dictatorial. He speaks freely, clearly, and rather informally, but with sincerity and evident conviction. While there is careful arrangement of material, there is vital power behind the words and periods, and a warm personal belief, not a cold system of logic or theology. The illustrations add color and emphasis, and are apt and suggestive. Always simple and readily comprehended, they are dignified and in full harmony with the high, strong thoughts which they seek to impress. One may not always agree with the author, but he will admire his fairness and frankness and appreciate his earnestness and high purpose. The book is good reading and will provoke thinking.



DR. A. F. MCGARRAH,
The Church Expert, Who is on the Pro-
gram for the Summer School
for Ministers.

CONTRIBUTIONS.

THE CHAPLAINS WANTED.

Under the law, no man can be appointed chaplain in the United States army who is over forty years of age, nor in the navy who is over thirty-one and a half. Only Congress can change this law. The law requires that a candidate be a regularly ordained minister, capable of administering the sacrament, in good standing, and be recommended by some authorized ecclesiastical body, or by not less than five accredited members of the same. Besides having charge of the religious services of the regiment, the chaplain, when directed by the post or regimental commander, will have charge of the recreation and amusements of the enlisted men of the post or regiment.

These requirements have been duly considered by the churches of this country, and it is generally agreed by the churches and the military officers that only men of recognized ability should be appointed to the position of chaplain in the army or navy. One chaplain, who has had nineteen years' experience, and is a member of one of our conferences, wrote me that it was his opinion that chaplains should come into the service at the ages between twenty-eight and forty, and that they should have had at least five years' experience in the active ministry, and should have an education equal to an A. B. degree from an "A" grade college. The Federal Council of the Churches of Christ has been asked by the War Department to give assistance in finding suitable and satisfactory men for chaplains. A committee of the Council has been appointed, whose executive secretary is Rev. Dr. Worth M. Tippy, and our member of which is Rev. Dr. F. J. Prettyman. In his letter to me Dr. Tippy says that they want pastors who have administrative ability sufficient to organize the forces of a regiment in the interest of religion and morality, and that their educational training should enable them to match up with the West Point and Annapolis graduates; that they should be men whose presiding elders and bishops would not hesitate to appoint to churches paying a salary of \$2,200. While the War Department, under the law, does not make these requirements, yet the existing conditions make it exceedingly desirable that men of this character should be appointed as chaplains in the army and navy.

The College of Bishops of our church, at their recent meeting, appointed a committee on chaplains, composed of Bishops Lambuth, Murrah, Denny, McCoy, Dr. W. F. McMurry and John M. Moore, the last mentioned as secretary, through whose hands all applications with testimonials should pass. A smaller committee, composed of Bishops Murrah and McCoy and John M. Moore, was appointed to handle the details of the recommendations to the Federal appointing authorities. This committee is acting in harmony with the committee of the Federal Council, as its members believe that the committee of the Federal Council will help very greatly in securing men from all the churches who will bring credit to the chaplaincy and will help to keep out the men who will not bring credit to the chaplaincy. By this arrangement also all the churches will be able to get their proportion of the chaplains.

A letter received by me May 26, from the Washington committee, indicates that our church will probably be required to furnish about forty men for the work of chaplain. In addition to the endorsement of our committee on chaplains, the candidates should give full information on the regular application blank furnished by the Federal Council. The candidate should also have letters of commendation, including letters from his senator and representative, and these letters should be specific and mention some definite quality or ability or accomplishment. Let all candidates in their statements indicate not only the date and place of their birth, but also the amount of education received, indicating the degrees that have been received, the amount and kind of pastoral experience, the grade of present appointment, and equipment for directing the physical amusements and athletics of the men of a regiment. It is very desirable that these applications should come as early as possible.

The committee on chaplains met May 23. They found that some of the men who had applied were not elders, some of them were local preachers, some of them had had practically no pastoral experience, and some after many years in the pastorate, had not been advanced to any appointment that would indicate ability for the religious leadership of a regiment. The regulations do not prohibit the appointment of men who are not college graduates. There are many men not college graduates who are of superior quality and capability. Their qualifications should be shown by the positions to which they have been appointed by the bishops of the church. Let all applications show the facts about the candidates, that the committee may be able to act promptly and intelligently on every case that is presented.

It will be understood, I trust, that I am simply the executive secretary of the committee, the medium through which the candidate, the committee on chaplains, and the committee of the Federal Council at Washington may be able to convey to the War Department the information which that department earnestly desires, in order that only men of recognized ability and religious leadership may be put in charge of the very great responsibilities that are incumbent upon the chaplain of a regiment. The country wants strong men that can command the attention of a regiment in the position of chaplain. Let there be a hearty response from men who can meet the needs of the hour to this

great call which our country now issues to the ministry of the church.—John M. Moore.

WHY SHOULD I TAKE MY CHURCH PAPER?

No one who thinks at all will deny that information brought through human channels is indispensable to a rational life. Those who may be reasonably expected to read this article need not be reminded that all of us need instruction in order to know how to live a Christian life. It is impossible to do right if one does not know what is right, and it is impossible to know always what is right from simple instinct or intuition.

The underlying question is as to whether one can pick up casually what he needs to know about the Christian life or whether he must have the help of living men whose business it is to give special attention to the moral and spiritual aspects of present day movements.

The temper of those who refuse to take their Church paper is usually a patronizing temper. It is due to the fact that the voice of the Church is to them feeble, uncertain, without authority and that her message is not vital, but has a secondary place. It is precisely the same spirit which one often meets in modern men who would have their pastors preach what they are pleased to call simple, gospel sermons. The argument is that the business man, the lawyer, the doctor, the editor, the man of affairs, the scientist, the teacher is busy with vexing problems all the week, and therefore has no desire to be led out into any fields of thought on Sunday morning. I make bold to say that such a line of reasoning is either an affront to the ministry and to the Church or it is a legitimate inference from the effeminate preaching which these men are in the habit of hearing. In either case something is mortally wrong. Bishop Mouzon will not object if I quote him here. He said that in a certain city where he was pastor he was sorely tempted to cheapen his preaching. The people wanted something light. I say that Bishop Mouzon did not commit the sin of cheapening his preaching and I am sure the Church agrees with me. The notion that one can grapple with the problems of life without the help of men who have given their time and thought to the careful study of moral and of religious duties and privileges is almost as untenable as that one can be his own teacher in science, law or medicine.

There is still more in the indifference or opposition of this class of people to their Church paper. If Christianity be true, God has certainly set apart some men as seers, prophets, apostles, whose task is to discern the will of God to large bodies of men. Men easily forget. Seers have saved nations and parts of nations times without number and yet so-called great men do not learn. The wise man said, "There was a little city, and few men within it; and there came a great king against it and besieged it, and built great bulwarks against it. Now there was found in it a wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." Eccles. 9:14-15. It is well known that the cause of prohibition and that of general education have been largely fostered by the circuit preacher. But the Church paper was indispensable in order to unify the efforts of the pastors. The editor and contributors

often see things in the large, in a way impossible to the average pastor busy with his daily round of duties. Great perils are foreseen and great opportunities discerned by the men at the helm of the Church paper. Some great pastors speak to Christendom through their pulpits and, in a measure, through the secular press, but the most of the great messages which come bursting and shining and burning into the hearts of men reach us through the Church periodical. And yet the Church editor and the circuit preachers are alike forgotten.

There is an aspect of the Church press which has been largely lost sight of; that is, that every sincere Christian can find in his Church organ a means by which he can help the Church to speak to the world. Secular papers sell as commodities. They seldom dare to stand against an evil if it means to cut off their bread and butter. The Church paper must represent the cause of righteousness at all cost. Hurtful advertisements must be refused. They are not even to be thought of. No paper can make a clean cut campaign against entrenched wrong unless it is endowed or unless it has the net loyalty of those who have committed themselves against said wrong. Those directors of secular papers who have enough intelligence to come in out of a shower of rain are lining up on the side of prohibition, but the Church press did the fighting when it was unpopular. Other evils needing correction are all about us. The religious paper will have to stand alone for awhile in opposition to many of these sins and crimes. One by one the enemies of man are checked in their madness, not always but usually, under the guidance of the Church press.

Now such conflicts require the loyalty of some people. Must it be said that the Church membership will not stand with their Christian leaders? Is there no duty of loyalty on the part of those who belong to the Church? Can one excuse himself on the ground that the Church paper does not interest him or that it is too high priced, or that he has not the time to read it? Does one pay his preacher simply for what he gets out of it himself? Is there no thought of supporting the pastor because he gives the gospel to the unconverted? Shall we not invest in propaganda? Do we not believe that our religion should be given to others?

This same lack of respect for the greatness of the religion of Christ explains the neglect of the Church as an organization. If Christianity is a bundle of antiquated dogma, or if it is a certain brand of emotion, or if it is mainly superstition, then it does not need organization and statesmanship. But if it is the remedy for national ills, the panacea for human sin and woes, it is certainly destined for the human race. If it must be given to the world, it will require the fullest organized effort.

But why argue a matter to which every Church member assented when he joined the Church? We all have promised to support the institutions of the Church. Will we support them when we do not have fresh news as to what they are and what they are doing? It is the most ridiculous pedantry to maintain that our Church people are complying even reasonably well with their obligations without taking the Church organ. Dr. W. W. Pinson has shown us that only a very small proportion of our people have the cause of foreign missions at heart.

My recollection is that he states that the proportion is no greater now than it was a half century ago. This condition would be impossible if our people took the Church paper.

What I am about to say may seem hard, but be it so. The man who deliberately refuses to take his Church paper is, in most cases, putting himself in a position in which it is almost certain that he will not do his duty in supporting the institutions of the Church. He is weakening the cause of Christianity and seriously retarding the progress of right. Until there is a substitute for the Church as a co-serving institution and as a motor force for good, no Church member should hesitate a half-minute to take at least one Church paper.

Can this be remedied? Of course it can. I should like to ask the so-called success as a soul winner what he has saved the people from and what he has saved them to. I should also like to ask him if he believes that people will always live the Christian life just because they were converted. Is there no need of human agency after as well as before conversion? We practice self deceit in a most childish way when we boast of great ingatherings if we ignore the fact that these great multitudes as a rule are going on in the Church with about as much loyalty to the institutions of the Church as they had before they experienced what we call regeneration. The pastor who yearns for the continued salvation of people will strenuously strive to get this means of grace into the hands of his people just as he labors to get them to repent of sin and believe the gospel. What is the use of saving folks from the sin of staying out of the Church if we never give a rebuke to them for despising or ignoring the vital demands of the Church after they get into it? Some of the Sunday school specialists use this illustration: "A boy was suspected of being half-witted. He was tested thus; a tub, with a hole in the bottom of it, was placed before him and he was given a bucket and a supply of water and asked to fill the tub. If he tried to fill it without stopping the hole he was to be regarded as an idiot." Now our new converts may not literally leak out of the Church but they have leaked out of the kingdom of God in all probability if they reach the stage in which they do not care to help in the propagation of the gospel. When this is the case it is the fault of the pastors generally. It is marvelous how any man of God can fail to see that the Church paper is indispensable as an organizing agency, as an avenue through which the prophets of God speak to the Church, as an interpreter of the will of God to the world in the present age. The pastor who neglects this agency of divine power is as culpable as he who neglects his duties as a preacher of sermons. If the pastor is as deeply moved to do this as he is moved to preach the gospel he can accomplish the task. But the pastors who will do this will

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find it hard when their predecessors had no conscience on it.

If our people feel that Christianity is an incidental affair, we shall do well to blame ourselves. If they do not wish to put their money and thought and co-operation into its propagation it is, at least in part, because they have been entertained by the rattle of the machinery and we have been entertaining them. Both we and our laymen would be better occupied firing up the engine and studying its make-up. The pastors can correct this evil if they will. Will they do it?—J. A. Phillips, in Texas Christian Advocate.

MISSOURI LETTER.

Some time in April Zion's Herald, in an editorial, practically conceded the failure of the present effort at the unification of Methodism. Already the discussion has begun as to why the movement is failing. In Zion's Herald of May 16 President Charles M. Melden of New Orleans College throws the blame upon the Methodist Episcopal Church, South. In his opinion, our unwillingness to surrender our convictions as to the proper policy to pursue in relation to the color problem, to the views of the M. E. Church, is the reason why the movement will fail. Now, it would be very easy to show they are to blame because they will not surrender their convictions to our views. For one, I am thankful there is a good partition fence between myself and a man who holds the views which President Melden proclaims. One Dr. James Cannon, of whom some of your readers may have heard, was some weeks ago invited to address Philadelphia laymen on the subject of Methodist Unification. His address was frank and clear, and I think it was brotherly and kind. He told his hearers that if an important principle demanded that a Methodist General Conference should be composed of both white and colored members, the same great principle demands that colors shall also blend in annual, district and quarterly conferences. His logic was inexorable, and if anyone has tried to answer it, the same has escaped my notice. The color question is, as Dr. Cannon showed, one of expediency rather than of principle. So long as we continue to believe it a question of expediency, and they declare it is a matter of principle, so long will there be need of a partition fence.

In these days when churches are asking for preachers who are good mixers, and are skilled in working with young people, there are still a few Methodists who hunger after good preaching. One day on a train I met an influential layman whom I had known from his boyhood. He has served the church in a General Conference. The leading laymen in the church of which he is a steward have only one request to make of the Bishop at the approaching Annual Conference, and that is that he shall send them a strong preacher. Probably there are few churches in the State that have greater opportunities than has this church. Are not we, as preachers, losing sight of the fact that our chief business is to preach?

Our District Conferences have all been held. A large number of additions have been reported, but I fear that the class for admission on trial this fall will not be large.

Our spring has been backward and late frosts have done some damage. Our wheat crop will not be large, but the prospect for corn is good.—C. H. Briggs.

HELP THE SUPERANNUATES NOW.

"Now when Jesus was in Bethany in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment and poured it on his head."—Matt. 26:6-7.

Since I wrote my last article to the Methodist I have received notice from two of our superannuated brethren that they had bought little homes, but had not paid for them. Each of them says that if they do not receive help from some source they will be compelled to lose their places, losing what they have already paid on them. When I think of these men's conditions, this thought comes to my mind; if either, or both of these brethren should die during the year, the Committee on Memoirs would have a long article of eulogy telling of their faithful services in the ministry, their hardships and privations, and what a great loss the Church sustains by their deaths. These brethren would never hear of the good things then said about them. Judging from the way they are sadly neglected by our Church now, I am sure that they feel that they are burdens to the Church, and that the Church will be greatly relieved if they should die. If these or any other of our brethren deserve to be helped, if they are deserving of compliments, why not break the alabaster box now when they are here to enjoy it with us?

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my remains after I have ceased to be, I should be pleased to get one scent of their fragrance now in order that I might be refreshed and cheered during the weary and troubled hours of life.

When I read with tear-dimmed eyes the beautiful tributes to the memory of Brother Evans, who was the most lovable character of the Little Rock Conference, I wondered if these dear brethren ever told Brother Evans so while he might appreciate them.

Let us learn to anoint our friends beforehand for their burial. Postmortem kindnesses do not brighten the pathway of a weary life.

"I'd rather buy a cheap bouquet and give to my friend this very day than a bushel of roses, white and red, to put on his coffin when he is dead."

Men of Methodism, let us help our superannuated brethren now.—T. F. Hughes, Agent.

"DO NOT GRIND YOUR SEED CORN."

"Do not grind your seed corn" was the advice of President Jefferson Davis to the people of the South during the Civil War, when it was proposed to enlist boys in the Confederate army. This is the advice that we gave to the young men at Hendrix this spring when so many of them were uncertain whether to enlist in the army or navy. We reminded them that their highest patriotic duty to their country was to educate themselves for the larger responsibilities which their country would later place upon them, that America had plenty of mature men to supply our army and navy, and that for immature boys whose education is incomplete to go was a waste of resources—was "grinding our seed corn." The government at Washington takes the same view. For that reason the selective draft bill fixes 21 years as the minimum age for compulsory service.

For the most part the young men

of the State are taking this view. Over half of the rooms at the Hendrix dormitory are already engaged for next year. Everywhere I go I find young men planning to go to college, even though they are 21 years of age. This is as it should be. Trained men and women were never in such demand as now. The world is calling for college men as never before, and the demand will be greater after the war. Millions of young men, thousands of whom are highly educated, are being destroyed by the war. This makes it all the more necessary that we train quickly and efficiently a larger number of young people of school age to take the places of those who are gone.

Our colleges should be fuller this fall than ever. Young men and women who are planning to go to college within a year or more should enter in September. Boys between sixteen and twenty now may be called to the colors one or two years hence. Parents should make special sacrifices to place their sons in college next fall. In this view the authorities at Washington concur. The following resolution adopted by the recent conference of college presidents and representatives of the government at Washington shows the view of both the government and of the college presidents of the United States

"We therefore believe, first, that all young men below the age of liability to the selective draft who can avail themselves of the opportunities offered by our colleges should be urged so to do in order that they may be able to render the most effective service, both during the full period of the war and in the trying times which will follow its close."—J. H. Reynolds.

REDEEMING FEATURES.

After all that can be said the superannuated minister is not in a distressful condition so awfully bad as some would infer. In the first place he has "whipped the fight" and his reward is sure. He is lingering now in "the land of Beulah"—so beautifully suburban to the city of Heaven, the great metropolis of the universe into which he shall soon enter to take possession of his mansion and crown, and to become an honored member of the royal household of the Eternal King.

Of course, he must have something to eat and something to wear, but even short rations are not so gravely to be deplored by a "gentleman of leisure" who goes no more into battle and who in instances cannot so much as practice at the handle of a hoe.

Moreover he is greatly respected as a rule, and looked upon as a sage and man of distinction. Standing next door to angelic perfection, and far in advance of our father Adam in the hour of his temptation when he put the blame upon his consort, Mrs. Eve, for all the distresses to which he had fallen heir.

It is sublimely great to have no seriously trying and responsible duties to meet and to be in position to take the case leisurely with a clean conscience.

Very many of the Israelites were destroyed in the wilderness because of murmurings, but no saint of God, who has come to the victorious relation of meritorious superannuation, is ever supposed to murmur. They should "kick", however, or to speak more modernly, they should "knock" upon the whole Church and upon general

humanity if perchance the rations should grow scant.

They have earned the living a thousand times over. One saved individual is more to be valued in the sight of God than the billions consumed in the war expenses of Europe. Great civilizations have sprung up as a consequence of the ministerial battle fought by these many times stooped and disabled men of God who invested all and counted not life too sacred and dear that the victory of noble results might be achieved, and who have been in the business of not simply building up a worthy citizenship for the uses of the present life and generation, but who also have been instrumental in peopling heaven with royal personages who shall glorify God forever and thank Him through eternity that such men were called and sent to proclaim the truth and to point the way to heaven. The smallest of them are great in the estimation of God and to the mind of right thinking people, and to be classed among the triumphing heroes of a world that has been redeemed by the atoning Christ.

A nation may go wrong at times, and God's rebuke with distressful wars may come as a result, and the laws of the land are needful for the restraint of crime, but no country comes to competency for the highest purposes of national existence independent of Christ and of the true religion and, said Mr. Taft, "you cannot have religion without the Church." The minister is a god-arranged feature of the Church and the disabled man of the pulpit should have protection and kindest consideration.

A superannuated minister, however, is not supposed to be void entirely of something to do. The simple fact of his presence here and that he is not in heaven, would indicate that God has something further for him in council or prayer and service.

He still reads more or less and, as convenient, attends the house of God, giving inspiration to the services of the sanctuary and to the man of the pulpit by his devout and Godly presence. Or again, he may be found in the domestic duties of the home more or less, or quietly walking on an errand to the town. And once upon a time a very fine superannuated preacher who owned a nice home actually "dug stumps" for recreation and with-aid did something in Christian work at the Sunday school and directed a mid-week prayer meeting, and even at the final hour when the angels had come and the pastors and people were gathering for the funeral and the Christian warrior had passed to his wondrous reward, a young lady came into the room and said in tears: "We loved the retired minister and I with others found Christ at his prayer meetings."

At the Conferences these veterans of many well fought battles many times give increased weight and dignity to the occasion, and happy is the town and community which is so favored of God as to have a resident of this class who has come to superannuation with a crown of honor and who lingers in benedictions for a season before passing to his infinite and final reward.—A. H. Williams.

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THE GERMAN RELIGION AND THE GERMAN GOD.

Of all the startling surprises of this shocking world-war, the most startling and shocking is that the Germans have a "German religion" and a "German god"—not the common Creator of mankind, or, as one German theological professor puts it, "not the national God such as the lower nations worship, but 'our god,' who is not ashamed to belong to us, the peculiar acquirement of our heart." Although we have long read in the public press such expressions as "Me und Gott," "God and the Kaiser," "Germany's God," and that the Emperor at the beginning of this year addressed his army thus: "Remember that the German people are the chosen of God. On me as German Emperor, the spirit of God has descended. I am His weapon, His sword, His vice regent," yet we read such statements with a grain of salt, as we do much that appears in the daily papers. We expect enemies to boast themselves and to belittle and revile each other, and war news to be more or less colored. But astounding beyond expression are the contents of a book recently from the press, entitled "Hurrah and Hallelujah," and written by Rev. J. P. Bang, D. D., professor of theology at the University of Copenhagen, a famous Lutheran institution. Being written in a neutral country, which is close to Germany and in daily communication and commerce with Germany, and having access to German books and papers, and being written by a professor of theology in Denmark, this book ought to get nearer the truth and to deserve credence. Furthermore, it is not a setting forth of the opinions of the author about Germany. It is a collection, presentation and interpretation of various documents, utterances and teachings of Germany's poets, prophets, professors, and preachers for the past forty or fifty years. Certainly these representatives of the learned leaders of the land ought to reflect the thought and mind of the nation. They, indeed, are the moulders of public opinion and morals; and what they believe and teach, their followers believe and obey.

Mr. Ralph Connor (Major Charles W. Gordon, the Canadian novelist, whose facile pen we all know), writes in his introduction to this book: "The revelation of the German mind and of the German soul is such as to fill one with dismay and despair. These sermons are the utterances of Christian ministers who may fairly be supposed to cherish the most sacred beliefs, the most Christian feelings, the holiest aspirations to be found among their people. These lectures are the teachings of men distinguished for the clearest reasoning, the finest thinking, the most liberal culture in Germany during the last quarter of a century." * * * Further on he continues: "Dr. Bang is wise. He argues little; he mainly quotes. Not his argumentation, but his documentation constitutes this most terrible arraignment of Germany through her intellectual and religious leaders which has yet been put forth. Out of her own mouth it is that she stands before the world condemned. And the tragedy of it all is in this—that these men are sincere, deeply, passionately sincere. And herein consists the awful nemesis that has, after fifty years' pursuit, at last overtaken the German intellect and the German soul. For the crime of Germany today of which these sermons and lectures convince

her is not hypocrisy; but the long practice of hypocrisy has induced in her a spiritual blindness which has become at once her calamity and her curse."

Quoting various documents, Dr. Bang shows that the German leaders have long been teaching a special "German religion" with a special "German god" of their own. From Lagarde, who wrote forty years ago, he quotes: "The German nation is an organism; this organism must have a soul; this soul is a national religion, which must be neither Protestant nor Catholic, neither liberal nor orthodox, neither Christianity nor the religion of humanity. Still, Jesus is to have a place in it. * * * There should be at the universities professors of religious philosophy to propagate the German religion."

Emanuel Geibel (1815-1884), he says, found a classical formula for the German arrogance which of necessity demands that Germanism be placed above everything else in the world. That formula is:

"Und es mag am deutschen Wesen

Ehmal noch die Welt genesen."

"The world may yet be healed by Germanism (German nature)."

These lines are quoted again and again in the latest German war literature for the inspiration they give. They furnish a religious foundation for fighting. The salvation of the world depends upon Germanism. It is through Germanism that the world is to be healed. Other nations are as sickly shoots to be healed only by the life-giving waters of Germanism. Therefore, attacks upon Germany are an offense against God's plan, and opposition to his designs for the world—a sin against God—and are to be opposed with the greatest vigor and righteousness.

Walter Lehman, pastor of Hamberge, in 1915 published a series of sermons entitled "About the German God." The book is ornamented with iron crosses. In one of these sermons he states "The German soul is the world's soul; God and Germany belong to one another." And further on, "The German soul is God's soul; it shall and will rule over mankind." In another sermon he gives a clear conception of the German god, as follows: "God is nothing but our moral activity, our honest and just dealings, the ultimate and deepest motive of our life struggle. God lives in our hearts. And all our prayers are a deep and confident faith in the victory of the eternal and divine order of things. Thus victory is achieved by a nation from whose soul the prayer incessantly arises, pure and pious, humble and trustful, 'God is our help.' Aye, verily, God is the last, the deepest, the inmost foundation of our soul, as the purity and truth in our actions, as the moral necessity of our struggle, that God, as in this war only we Germans possess Him, that German God is our best and strongest help."

Herr Pastor Johannes Rump, lic. Doctor of Berlin, issued among other war pamphlets "War Devotions and Memorial Services for the Fallen." This appeared in several editions. The first sermon contains a long eulogium on the Kaiser, and compares Germany to little David, the unarmed shepherd boy who had but a stone in his sling, in combat with a slanderous, immoral, unnatural alliance. But "world history will write in letters of fire," he says, "The Germans conquered with their God." In his sermon upon

on "The Great I" he boldly prophesies:

"Germany shall be the Israel of the future. Henceforth we shall fulfill the call of the living God in the world, and fight for Germany's historical position as savior of the world. A corrupt world fettered in monstrous sin shall, by the will of God, be healed by the German nature. * * * Ye are the chosen generation, the royal priesthood, the holy nation, the peculiar people."

The Germans seem to love to hear and repeat "that by the German nature the world shall some day be healed." In another sermon Pastor Rump enthusiastically exclaims: "Verily, the Bible is our book. Even if for a long time we did not value it as such, we now acknowledge that it was given and assigned to us, and we read in it one original text of our destiny, which proclaims to mankind salvation or disaster according as we will it."

How incredible! The Germans are God's chosen people, and the Bible their book, and salvation or disaster ours as they will it! Such shocking egomania is incredible.

Many other amazing doctrines of Germany's teachers, philosophers and preachers might be quoted, but lack of time forbids. The general trend and purpose of their utterances is much the same.

I will now pass to the poets. Perhaps a few selections from the recent war poetry will better show their spirit and help us to understand not only their religion and their God, but also the motives that actuate such hostility and inhumanity as has been evidenced in Belgium and on the high seas, and will be practiced on us if ever the opportunity arrives. Indicative of his belief in their divine destiny, F. Phillippi wrote:

"We execute God's Almighty will, And the edicts of His justice we will fulfill,

Imbued with holy rage In urgency upon the ungodly. God calls us to murderous battles, Even if the world should fall in ruins.

* * * * * We thank Thee, Lord God, Thy wrathful call obliterates our sinful nature,

With thine iron rod we smite all our enemies in the face."

Dr. Bang writes that the new-German spirit has found one of its most classical expressions in a collection of poems by Pastor Vorwerk, entitled "Hurrah and Hallelujah." It was "so absolutely characteristic of the German spirit" that he adopted that as the title of his book. He quotes from the first edition of the poems a paraphrase of the last three petitions of the Lord's prayer and the close, as follows:

"Though the warrior's bread be scanty, do Thou work daily death and tenfold woe unto the enemy. Forgive in merciful long suffering each bullet

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

and each blow which misses its mark! Lead us not into temptation of letting our wrath be too tame in carrying out thy divine judgment! Deliver us and our ally from the infernal enemy and his servants on earth. Thine is the Kingdom, the German land; may we, by aid of thy steel-clad hand, achieve the power and glory."

Often the poets try to vent their rage in verse, as all recall in the famous (or rather infamous) "Hymn of Hate" against England. Against other enemies, too, they voice the wild-est wrath, as is seen in these verses against the Russian:

"You have now the enemy in your clutch; pass a last judgment. Let the leaden bullets of East Prussia buzz, and let each bullet account for a life of a foe. Huddled together in gangs, with uplifted arms, cut off on islands between bottomless bogs, staggering under the hailstorm which our artillery showers upon them, * * * the enemy no longer defends himself. * * * Do you hear his cowardly whining for mercy? Are you lowering your rifles? Are you making prisoners? Is it your duty now to show humanity?"

What monstrous brutality! Nay, to call such fiendish inhumanity brutal is a slander on brutes. It is fiendish, devilish.

A part of another impious poem, which enjoyed a large circulation in Germany and proves their paranoia, was quoted in the Outlook (May 2). It is as follows:

The German God.

"The foes of Germany, full of irony inquire,

'You Germans call upon God and pray to him

To aid you in battle.

So you have a God of your own,

Whom we know not,

A God on your side.'

'Yes,' cries all Germany, 'and if you know him not,

We shall tell you his name.

The God who speaks through our guns,

The God who shatters your fortresses,

Who roars in the sea by the cliffs,

Who hovers in the heavens with our aeroplanes,

The God of our swords, who fills you with affright,

He is the same Almighty Spirit

Who through the centuries

Has hovered over Germany,

Who weaves and mixes all our lives,

And on whom we depend.

Odin, the ancient vagabond of the clouds,

The Odin of our fathers, it is he and no other."

These quotations are sufficient to show the egoism, the megalomania, and the dementia of a daring people; and what fervor and frenzy animates their activities; how they call the pagan Odin, the warrior's deity, their God; how they believe "it is more humane to wipe out of existence all London than to allow a single one of their German comrades to shed his blood on the field of battle;" how the de-

struction of Lusitanias can cause the greatest rejoicings; how they believe they are battling to "heal" this sinful world; and how the death of every enemy is a step nearer their divine destiny. Plainly the battle now is not so much between autocracy and democracy as between Christianity and paganism of the most awful type. Let Christians know and do their duty.—G. A. Simmons.

THE ALUMNI OF HENDERSON-BROWN.

'98—Mrs. Alvern Watson Renfrow has recently moved from Magnolia to Indianapolis, where her husband and she will be engaged in Lyceum work, he being one of the managers.

'99—Mrs. T. S. Fitzgerald, nee Mattie Horner, formerly of Lake Village, is living in Eudora, Ark. She has two very interesting children, a boy and a girl.

'99—Sol Meyer is a prosperous merchant and planter at Eudora, Ark., and is still interested in the College and the boys and girls he knew so well. He has two children, beautiful little girls, in his home.

'99—Reynolds Meyer is a cotton planter at Redland, on Grand Lake. He is prospering and is influential in his community. He has two boys and a daughter.

'00—Mrs. Nettie (Phillips) Cobb, (Business) of Crossett has recently lost her mother, Mrs. J. R. Phillips of Hermitage. It will be remembered that Mr. Phillips and his family were for many years residents of Arkadelphia and patrons of the College.

'00—Mrs. Claudia (Few) Easterling, (Business) is now living in Monticello, where she has a lovely home.

'01—Miss Florence Whiteside, B. S., is a deaconess in the Methodist Episcopal Church, South, and at the last session of the Woman's Missionary Council held in New Orleans she was appointed to New Church, San Francisco.

'03—Miss Stroud Hall, B. S., has for several years been professor of English in Galloway College. Her work has been spoken of most highly. She has been re-elected for another year.

'03—Miss Pearl Williamson, B. S., has for the past year been a teacher in the Public Schools of DeQueen, Ark. She will spend the summer in New York City attending Columbia University.

'03—Mrs. Floy (Mahan) Spraggins, Expression, has for several seasons been very successful on the Lyceum platform in company with her husband. They have been cordially received on some of the largest circuits in the country.

'04—Rev. Paul Q. Rorie, B. A., graduate Theological Department Emory University, is a very successful evangelist, having held meetings in some of the best churches in the Little Rock Conferences as well as in Georgia and Tennessee.

'06—Hon. Farrar Newberry, B. A., (B. A., '07, M. A. '08, Vanderbilt University) was re-elected Head Consul of the Woodmen of the World for the State of Arkansas at the recent annual meeting held in Hope. He is in demand for temperance addresses and graduating addresses for High Schools. His address is Arkadelphia, Arkansas.

'06—Robert Clinton Rhodes, B. A., (M. A. '08, Vanderbilt) will this year complete his resident work for the Ph. D. degree in Biology at the University of California, where he has been teaching and studying for two years. His address is 2250 Benvenue, Berkeley, Cal.

'08—Rev. Paul Shell Powell, B. A., (B. D., M. A. Vanderbilt) member of the Kentucky Conference, has for the past two summers been engaged in Epworth League work under the direction of the General Board, having charge of summer Conferences.

'08—Frank Woozencraft, familiarly known as "Old Abe" was happily married to Miss Kathleen Goodgame, B. A., Expression, ('08) and is living in Seminole, Okla. He is a prosperous merchant.

'09—Hon. Skipwith Adams, B. A., (LL. B., U. of A.) was one of the most prominent members of the last General Assembly, though one of the youngest. The Memphis Commercial Appeal says: "He is one of the most prominent young attorneys of Helena and has the support of the Good Government League. He is the author of a municipal court bill for Helena, an anti-fee bill for the county and a city depository bill." The Helena World said recently in an editorial: "Mr. Adams has accomplished more for his own county during his short term in the Legislature, than any other member of the General Assembly." He will represent the county in the Constitutional Convention. His address is Helena, Ark. Mr. Adams will deliver the Baccalaureate address before the Senior Class at his Alma Mater this year.

'09—Rev. Luther C. Beasley, B. A., has been compelled to give up his successful pastorate in Stamps, Ark., on account of ill health and has moved to Walsenburg, Col. He reports that he is much improved and is hopeful of speedy recovery. He is pastor of a church in Walsenburg.

'09—Edgar L. Dean, B. A., B. S., is playing an important part in the Agricultural Preparedness Campaign in Pulaski County, where he is the County Agricultural Agent for the Government. He made good in Bradley County in this capacity and was therefor promoted to Pulaski.

'09—Hugh D. Hart, B. A., is an attorney in Little Rock and is the manager of the Aetna Life Insurance Company for the State of Arkansas. As a side line he says he is writing an "Arkansas Civics" under contract with one of the Text-book Publishing Companies. He is an alternate delegate to the International Rotary Convention, a member of the Board of Directors of the Young Men's Chamber of Commerce, and secretary of the Little Rock Underwriters Association. He will be the principal speaker at the Alumni Banquet on June 4.

'09—Harry Henderson, B. A., is cashier of the Security Bank and Trust Company of El Paso, Tex. He is one of the leaders in business life among the young men of that prosperous city.

'09—Clarence Parsons, B. A., is principal of the public schools in Heavener, Okla. He has been taking post-graduate work in the University of Chicago.

'10—Fletcher Whiteside, B. A., is holding a responsible position with Snodgrass & Bracy's drug store, Little Rock.

'10—Horace Taylor, B. A., of "Piney Grove" fame, is a prosperous business man and farmer of Pine Grove, Ark. He has two boys who will some day be in good old Henderson-Brown.

'11—Wes Rogers, A. B., and Miss Emmie Hayes, B. A., of El Dorado, were married last September and are both teaching in Henderson-Brown Academy. Mr. Rogers is head master and dean of boys.

'11—Walter McCarroll, A. B., is engaged in the lumber business in Shamrock, Okla.

'11—Claud Murry, B. A., joined the ranks of the newly married a few months ago. He is engaged with one of the leading banks of Little Rock.

'11—Frank McCarroll is an energetic traveling salesman, with headquarters at the Jefferson Hotel, in Pine Bluff. He will deliver the annual alumni oration this year at the college.

'11—Mrs. D. T. Henderson, nee Inez McDuffie, is living in Eudora. Mr. Henderson is superintendent of public instruction for Chicot County.

'11—Gus Brown, B. A., is superintendent of public schools in McGehee, Ark. He has charge of the Boy Scouts, is a local preacher in the Methodist Church, and a leader in all good movements. He married Miss Ruth Berry, B. A., '12, who also teaches.

'11—Annie Shell, B. A., was married on December 20, 1916, to Mr. Joseph G. Shelton. They are living in Monticello, Ark.

'11—Jerome O'Connor Brown, B. A., is engaged in the lumber business at Graysonia, Ark.

'12—Winfred Woozencraft, B. S., Voice, is employed as bookkeeper in the offices of the Crossett Lumber Co. During the past year he was married to Miss Dorothy Stanley of Alabama.

'12—Thomas G. Clark, B. A., is the efficient manager of the Clark Lumber Co. of Dalark.

'12—Gilbert Gillman, B. A., has moved to Arkadelphia, and is engaged in the auditing department of the Arkansas Light and Power Co.

'12—Roy John, B. A. (M. A. '13, Vanderbilt), is student Y. M. C. A. secretary in Clemson College, in South Carolina. He was formerly secretary of the University of Mississippi.

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve-force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerve-force, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Company repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

HOOD'S SARSAPARILLA AND PEPTIRON PILLS

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron Pills, one taken before eating, the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

'13—Percy Turrentine, B. A., will receive his M. A. degree this year from Harvard University. He was a member of the Harvard Officers' Training Camp, and has recently been promoted to the camp at Fort Logan H. Roots in Little Rock.

'14—Beth Boyce, B. A., and "Cotton" Turner of gridiron fame were married last September and are living in Hope, Ark.

'14—Ruth Warlick, B. A., is in the college this year as assistant in the department of music.

'14—Vance Posey, B. A., is superintendent of public schools in Hugo, Okla.

'15—Herbert Drennon, B. A., will receive his M. A. degree from Vanderbilt University this year. He has been assisting in the teaching and doing graduate work.

'16—Miss Oattie Huff, B. A., Expression, Home Economics, has been teaching English, History and German in the Crossett public schools.

'16—Rev. Walter Scott, B. A., is a member of the Little Rock Conference and is stationed at Center Point. He is a successful preacher and evangelist.

'16—Odom Walker, B. A., is superintendent of the public schools at Mineral Springs, Ark. He was married last year to Miss Clara Whiteside, B. A., 1911.

'16—Thornburgh Workman, B. A., has been superintendent of schools at Gillett, Ark., during the past year. He has made a splendid success. He was married to Lucile Thomas, graduate in Art, 1916.—H. B. Alumnus.

IN MEMORY OF REV. A. O. EVANS, D. D.

The morning dawn of the life of Rev. Achilles Olin Evans was January 16, 1857, in Calhoun County, Alabama. He was the fifth child born to Alexander Thomas and Elizabeth Waldrop Evans, with whom he came to Arkansas in the fall of 1859 and settled where now is located the town of Bradley, in Lafayette County, Arkansas. It was here that he grew to manhood and received his common school education. It was at the old Walnut Hill Church that he was converted in early manhood and united with the Methodist Church of which his parents and grandparents were members.

He was licensed to preach in 1880, under the pastorate of Rev. Bascom Monk, at old Randolph Church, then on the Lewisville Circuit, of which Walnut Hill was a part. He felt that a call to preach was also a call to preparation, so in September, 1881, he entered Vanderbilt University, from which he graduated in the Theological Department two years later. He was immediately appointed to Camden Station, to fill out the unexpired term of Rev. Alonzo Monk. At the next session of the Little Rock Conference he was admitted on trial and appointed to Lonoke Station, where he remained four years. In the fall of 1887 he was appointed to Winfield Memorial, where he served two years. In 1889 he was appointed to First Church, Pine Bluff, where he remained two years, and in 1891 he was appointed to the Monticello District, which he served three years, and was again, in 1894, appointed to First Church, Pine Bluff, and remained there four years, and was then appointed for the second time to Winfield Memorial, where he remained one year, and at the conference of 1899 he was transferred to Texas and stationed at Colorado City for one year, then Georgetown for one year, then

Weatherford two years, and in 1903 he was transferred back to the Little Rock Conference and stationed at Magnolia, where he remained until 1906 when he was stationed at Arkadelphia where he remained four years; then to Asbury Memorial, Little Rock, in 1910, and served four years. He was then appointed to the Arkadelphia District for one year, at the close of which he was again stationed at Arkadelphia, and at the next session of the conference he was appointed Commissioner of Education for Henderson-Brown College, where his work ended with these words lingering on his lips: "I will soon come into my own." Thus ended the earthly pilgrimage of one of earth's best men.

He was twice married—first at Lonoke, to Miss Annie Webb. To them were born five children, four of whom survive. While at Colorado City, Tex., his first wife died the death of a saint and rests with the Lord. After more than a year he was married to Mrs. Irene Thomason, at Arkadelphia. To this union there were born two children, both of whom, with the mother, survive.

As a boy he was trustworthy and obedient. To him his father said on his dying bed: "Olin, you never gave me an hour's anxiety in your life." As a man he was clean in his life, polite and gentlemanly to all. In business he was honest and safe in practice. In his home he was a true husband, kind father, and a good provider. As a scholar he was studious and could be trusted in statements of fact. As a preacher his average was high. He was among the few men who could successfully re-enter former pastorates and serve to the delight of both young and old. He was the recognized pastor of rich and poor, and none the less both the wise and unwise were at ease in his presence. His preaching was sound, his sympathies deep, and his passion for souls unabating. He was a success, and well poised at all points. He knew how to handle men, hence he enterprised and carried out great things for the church in buildings and otherwise. His work, both at Arkadelphia and Asbury, was monumental, and his last undertaking was that of liquidating the Henderson-Brown indebtedness and to endow it. With this well and wisely under headway he was called from labor to refreshment just as the evening shadows lengthened into a star-lit heaven on May 23, 1917. The college for whom he spent his last days conferred upon him the degree of Doctor of Divinity in 1912, for which it never had cause to regret, but many reasons to be proud.

May his mantle fall upon his two boys and his Christian graces upon his offspring. Peace, peace be unto his ascended spirit.

"Dear heart, good night, good night, goodnight." (Written by request.)—His Devoted Cousin, W. F. Evans.

REV. A. O. EVANS.

The announcement of the death of Rev. A. O. Evans surprised me. He was never physically a strong man; but was always on the firing line. For months I had so often read the cheerful reports of his work for Henderson-Brown College that I thought him at his best, and never more active. A. O. Evans was the Galahad of the Little Rock Conference, "and one will crown him king far in the spiritual city." As the glorified bid him good morning we bid him good night.—J. E. Godbey.

Woman's Missionary Department

Edited by

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

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

A WORTHY MISSIONARY PROGRAM.

Pray. For without Christ we can do nothing.

Study. Interest waits upon knowledge.

Work. Where the hand gives service, the heart gives love.

Give. The natural outcome of prayer, study, and work.

Go. The opportunities are vast and you are needed.

Send. God's gifts to us demand our dearest and best.—The Missionary Voice.

PERSONAL MENTION.

Miss Katherine Trieschmann, who has spent five years as a missionary in Japan, teaching in our girls' school in Hiroshima, arrived home on furlough recently and will spend part of her vacation in Crossett with her brother, Mr. A. Trieschmann, and sister, Mrs. Luther Moffatt. Sunday morning she occupied the pulpit in the M. E. Church, speaking to a large audience on "The Everyday Life of the Japanese." It was a most interesting and illuminating talk. At the District Conference to be held June 5-6 at Crossett she will tell of her work and the school at Hiroshima. Her presence and help will add greatly to our conference.

NORTH ARKANSAS CONFERENCE.

The Woman's Missionary Societies of the Booneville District met in regular annual session in Dardanelle, May 23, with Mrs. W. A. Lindsey, district secretary. The meeting was full of interest, information and inspiration. There was a morning, an afternoon and an evening session. Mrs. W. L. Oliver of Van Buren gave an address in the evening on Christian Stewardship, which was both very interesting and helpful.

Dardanelle is full of hospitality, and gave her best to this meeting. All left carrying with them pleasant memories. The next meeting will be held in Danville.—Mrs. Walter D. Jacoway, Ola, Ark.

ITEMS FROM AUXILIARIES.

Rison.

Mrs. L. F. Williams writes: "As we have not seen our name in the paper for a long time, I will write a line to let folks know that we still have a missionary society here—one of the best in the Little Rock Conference, considering the size of the town. We have a membership of 30, with a corps of faithful and competent officers. Our meetings abound much in love for one another, and are alive spiritually. We find that the interest in the work is kept up much better by meeting every week. We have just had two rooms in the parsonage papered, which greatly improve it in comfort and appearance. We hope to furnish a good report at the district meeting."

Marvell.

Recently the Woman's Missionary Society enjoyed a very pleasant afternoon at the lovely home of Mrs. L. J. McKinney. Ways and means were discussed to raise money for the new

Methodist Church that will be built soon.

A very clever device of Mrs. Harry How made it possible for all the ladies to take a motor trip through Latin America. Pictures of large, commodious cars were passed to each lady and tiny envelopes were pasted on the back containing short sketches of countries, which were very interesting, and the ladies enjoyed the trip. Refreshments were served by the hostess. Mrs. Haney, from Helena, was a visitor to the society that day. Mrs. Ida Krow will throw her doors open to the ladies for a silver tea given for the benefit of the new Methodist Church.

L. R. CONFERENCE Y. P.'S MISSIONARY CONFERENCE—HOW WILL YOU HELP US?

Dear Friends and Co-Workers—Every member and friend of the Little Rock Conference Woman's Missionary Society may have some part in making our Young People's Missionary Conference, to be held in Arkadelphia, at Henderson-Brown College, July 2-7, a great success. We need the prayers of all who are concerned about our work for the Master. We have to have help in spreading news of the Conference quickly, that our young women may be able to plan for attendance.

We will thankfully receive financial assistance from older members of our society towards carrying through this beautiful work in behalf of the young women in Arkansas.

The editors of many secular papers in Arkansas have been most kind and liberal to us, and they will publish the following notice if it is handed them at once, while the news is fresh:

"A Young People's Missionary Conference will be held on July 2-7 at Henderson-Brown College, at Arkadelphia, under the auspices of the Little Rock Conference Woman's Missionary Society. Mrs. Fred Elza of Benton, the general chairman, has appointed as chairman of the various committees the following: Program, Mrs. F. M. Williams of Hot Springs; entertainment, Mrs. J. M. Workman, Arkadelphia; finance, Mrs. S. W. C. Smith, Hot Springs; publicity, Mrs. W. H. Pemberton, Little Rock. The Conference will begin Monday night and close Saturday morning. Board, two in a room, will be furnished at extremely low rates, \$5.00 for the term, and it is hoped one hundred young women may attend this Conference for Bible study, presentation of mission fields, inspirational addresses and delightful recreation. For further par-

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrassment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap, too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

ticulars, address Mrs. C. F. Elza, Benton, Ark."

If you who are willing to ask our friends of the press to publish this notice are too busy to rewrite it, please mark the communication and send this copy of the Arkansas Methodist to the editors of your local papers.

Believing that every one of us desires to help make our Y. P. Conference a success, and that each one will do something to that end, I am, sincerely your co-worker.—Mrs. W. H. Pemberton, Cor. Sec. L. R. Conf. W. M. S.

NORTH ARKANSAS CONFERENCE.

Miss Nell Denton, Conference Superintendent Social Service, sends the following suggestion for a poster made by Social Service-Laws Committees, for use in their auxiliary meetings, and to keep for permanent reference: **Making Over Arkansas in Sixty Days.**

1. A Constitutional Convention.
2. Compulsory education; uniform text books in public schools.
3. School boards furnish books for poor children.
4. A commission to investigate means of eliminating illiteracy.
5. Educational institutions removed from politics.
6. Federal aid to teach vocational subjects in public schools.
7. Women to vote in primaries; practice law in State courts.
8. Free State employment bureau.
9. Bone dry law.
10. State General Hospital; School for Feeble-Minded.
11. Industrial School for Delinquent Girls.
12. State Charities Committee.
13. Mothers' pension bill (51 counties exempt).

(Note by Editor.—Allow sufficient space at the top of poster, between the words "making over" and "in sixty days" for an outline of the map of Arkansas, label it and write below it the laws enacted by our last Legislature, as enumerated by Miss Denton.—V. C. P.)

PROGRAM FOR JUNE.

"The Kingdom of God in Social Legislation."

Adult Auxiliaries.

Bible lesson: "Our Lord and Childhood." (Matt. 18:1-7, 10-14; Mark 10:13-16.)

Hymns 409 and 410.

Prayer: For the Governor and members of the Legislature.

Reports of officers and committees. General business.

Topic: "Social Legislation Regarding Childhood."

Notes of Council meeting and introduction to newly appointed workers. Prayer for these workers.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn or other forms of liver trouble? A healthy liver means a healthy body. When constipated, don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles, 50c. Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Note.—Finish business for quarter. Send reports.

Young People.

Hymn 139.

Bible lesson: "Courtesy." (1 Cor. 13.)

Prayer: For Governor and State Legislature.

Business meeting: Minutes. Reports of officers. (Show financial standing at end of half year.) Reports of committees. New business.

Topic: "Legislation in Regard to Childhood."

Story of Judge Ben B. Lindsey and the Juvenile Court in the May number of Missionary Voice.

To Help Juniors Remember Our Mission Fields.

A is for Africa, dark as the night;
B for Brazil, still groping for light.
C is for China, a land far away,
Also for Cuba—it waits for the day.
J for Japan; some day Christ will win;
K for Korea, weary of sin.
M is for Mexico—great is its need;
O workers, go hasten to scatter the seed.

—Mrs. J. M. Williams, Wesson, Miss.

ITEMS FROM MISSIONARY BULLETIN.

Opium's Last Day.

(Extract from China Press of April 1, 1917.)

All Chinese opium shops in the International Settlement and Frenchtown enjoyed the biggest day in their history yesterday, and the last opium smokers, of course, mustered all available cash with which to purchase the drug. And every opium shop was besieged by long queues of buyers, rich and poor. At 12 o'clock last night every shop was closed and the trade was at an end. All the stock remaining on hand in Shanghai has been bought by the government, in agreement with the Opium Combine.

Japan.

The following statistics indicate the work in Japan: Missionaries, 7; Bible school, 1; enrollment, 22; cost of maintenance, \$3,460; Bible women, 20; kindergartens, 6; enrollment, 235; cost of maintenance, \$600.

Deaconesses and Home Missionaries Offer for Service.

Twenty-six deaconesses and missionaries attending the Council meeting have voluntarily tendered their services to the government for assignment to duty. Their appointments were made subject to the contingency of the government's acceptance of their service, so that they might be at liberty to answer our country's call without undue delay.

Korea.

The work of the Woman's Missionary Council in Korea may be represented by the following statistics: Missionaries, 23; native teachers, 76; high schools, 3; enrollment, 204; tuition received, \$662.68; received from industrial work, \$251.94; cost of maintenance, \$6,293.48; primary schools, 20; enrollment, 1,159; tuition received, \$258.60; cost of maintenance, \$3,937.17; Bible classes, 62; enrollment, 1,799; Bible women, 45; value of property, \$95,661.50.

ANNUAL MEETING, L. R. CONFERENCE W. M. S.

The annual meeting of the Woman's Missionary Society of the Little Rock District will be held at Asbury Church in Little Rock, on June 12-13. An excellent program, in which Mrs. Pemberton, Mrs. Barkman, Mrs. James Thomas, Mrs. Elza, and several of our most talented and earnest workers will participate, has been planned, and we

Sunday School Department

CONTRIBUTORS:

A. L. DIETRICH.....Field Secretary, Gulf Division
1414 Twenty-third Ave., Meridian, Miss.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
207 Masonic Temple, Little Rock, Ark.

SUNDAY SCHOOL LESSON FOR JUNE 17.

By W. T. Martin.

The Risen Lord.—John 20:1-18.

While our minds are filled with the thought of the hooting mob and our hearts are indignant at the atrocities perpetrated on the suffering Son of God, let us not forget that many who believed on him were present at the crucifixion and stood silently helpless while the Master was dying for the sins of men. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved * * *"—(John 19:25-26). "And after this Joseph of Arimathea, being a disciple of Jesus, besought Pilate that he might take away the body of Jesus. * * * And there came also Nicodemus, which at the first came to Jesus by night * * *"—(John 19:38-39). "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how the body was laid."—(Luke 23:55). "And certain women, * * * Mary called Magdalene, * * * and Joanna the wife of Chuza, * * * and Susanna, and many others, which ministered unto him of their substance."—(Luke 8:2-3). These are "the women who followed him from Galilee." "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him; among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."—(Matt. 27:55-56). "And Mary Magdalene and Mary, the mother of Joses, beheld where he was laid."—(Mark 15:47)

Mary, the mother of Jesus, the other Mary, and Mary the mother of James and Joses are different titles given to the same woman. They are all the same Mary, the mother of Christ. "Is not this the carpenter's son? Is not his mother called Mary, and his brethren, James and Joses, and Simon and Judas? and his sisters, are they not all here with us?"—(Matt. 13:55-56). "Is not this the carpenter, the son of Mary, the brother of James and Joses and Juda and Simon?"—(Mark 6:3). "But other apostles saw I none, save James, the Lord's brother."—(Gal. 1:19). "Festus was now dead, and Albinus was put upon the road; so he assembled the Sanhedrin of

are working and praying for an especially instructive and profitable meeting. Recently societies have been organized at Congo, Mt. Moriah, Cross Roads, and Martindale, and we hope to have delegates present from all these societies, as well as our older auxiliaries in our meeting. All delegates' names should be sent to Mrs. A. T. McMillin, 1400 Summit avenue, Little Rock. All of our city church societies are invited to be present all day both days. Lunch will be served in the church dining room each day. Mrs. Fred Elza, one of our conference officers, is expected to deliver an address on our work at large on Tuesday evening at 8 p. m. All are cordially invited to hear this consecrated and gifted woman speak.—Mrs. Joe A. Goetz, District Secretary.

judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others."—(Josephus).

These people were present at some time during the crucifixion and were at the grave some time during the day of resurrection. "Now upon the first day of the week, very early in the morning, they (the women who followed him from Galilee) came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."—(Luke 24:1). "And when the Sabbath day was past, Mary Magdalene, and Mary, the mother of James and Salome had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."—(Mark 15:47-16:2). "Peter therefore went forth, and that other disciple, and came to the sepulchre."—(v. 3). We thus have established the identity of some of those who were present as witnesses of his resurrection.

The resurrection from the dead is an essential of the religion of Christ. Without it there is no hope in our gospel. Unless Christ had power over death and hell, he could not offer eternal life to lost men. Paul staked the whole doctrine of the resurrection on the fact that Christ rose. "And if Christ be not risen, then is our preaching vain, and your faith is vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—(1 Cor. 15:14-18). Paul here states plainly that unless Christ did rise there is no salvation, and that none of the dead who died in Christ were saved. These witnesses of his death and resurrection were to go into the world and preach salvation through faith in the power of the death and resurrection of Christ. They did go and preach with such zeal that human beings by the millions have be-



FOR YOUR EYES

Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust, and to restore healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain. Murine is a Favorite Treatment for Eyes that feel dry and smart. Give your Eyes as much of your loving care as your Teeth and with the same regularity.

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THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 300 E. Sixth street, Little Rock, Ark.

lieved it. Before they could preach it they must themselves believe, and believe it with such an intensity that it overcame their own lives and equipped them for all persecutions, even to the death.

These witnesses of his resurrection, with the possible exception of Christ's mother, did not expect him to rise from the dead. They believed in the resurrection as the Pharisees taught it, as Mary and Martha believed it, when Lazarus died, "the resurrection at the last day." When the Roman guard surrounded the tomb of Christ they could see no way for him to escape from the grave, and they went to the sepulchre on the first day of the week expecting to find him there: "For as yet they knew not the scripture, that he must rise from the dead"—(Verse 9). The remainder of this study may be profitably devoted to an inquiry as to how the first preachers of the resurrection became convinced that the Lord had risen.

His mother understood the whole thing better than any other person. The truth of the annunciation had never left her consciousness, "Thou shalt call his name Jesus; for he shall save his people from their sins." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." She pondered the words of God in her heart. She understood the mission of her Son in the world, and she never tried to swerve him from it. She trained him that he was to save the world. In surprise he asked, "Wist ye not that I must be about my Father's business?" When he was dying on the cross there was no outburst of anguish from the broken heart of a mother over the inglorious death of her boy. On the resurrection morning there are no rhapsodies of surprise at finding him alive. Mary left her boy at the cross to find him again at the end of the Sabbath day.

More often than any other is Mary Magdalene spoken of in connection with the visit to the tomb. She became convinced that Jesus was alive because she recognized him when he called her name. Through her tears

she saw the angels that watched the place so recently left by the Master. To her senses dulled by grief there came only the sound of the inquiry addressed to her until the voice of the risen Christ pronounced again the name as he pronounced it when the seven devils had obeyed and rationality was restored to the demon-possessed Mary. With a consciousness of Christ alive, "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things to her."

John was convinced by the very emptiness of the tomb. He entered the sepulchre with observant deliberation. The linen grave clothes were lying here, and the napkin for the head was over there. "Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed." John and Peter both received word of the resurrection from Mary Magdalene. In a run they went to the grave. John outran Peter and stopped at the mouth of the tomb. Peter hurried past John and entered followed by John. Neither of these men expected to find it empty, but since it was empty they could find no trace of ghoulish nervousness and haste in the orderliness of the grave. John remembered the words of Christ and their meaning became clear to him. Christ had risen. To him there was manifest the power of God rather than the treachery of foe or effort of friend in the removal of the body.

Was Peter convinced as was John? Possibly he was. I do not know. He had gone through some experiences that ought to have made him a very thoughtful man. His denial of the Lord and his deep repentance were but a few hours removed into the past. His last memory of his living Lord was one of deep bitterness over the treachery of his own soul as he cursed and said he did not know him. No opportunity came to Peter to go to his Lord and confess his weakness. The Lord had died with no word spoken to him by Peter. Peter and John looked, left the grave, and "then the disciples went away again unto their own home." They did not see the Lord that morning. Peter did become convinced, if not here, then before the forty days were ended, because it was he who delivered the message on the day of Pentecost when so many believed. He had to believe it, before he could make others quake and fall down because he said that Christ had been crucified and had risen and was then alive.

In the evening of the resurrection day some of the disciples were in a closed room, because they were afraid of the Jews. Doubtless they were discussing the matter of the empty tomb. Possibly only eight of them were present. Judas had died, Peter and John were at home, and Thomas was absent. As they talked Christ appeared in their midst with his salutation of peace. With his outbreathing he commanded the Holy Spirit upon them with power to remit sins. I think these men were convinced by this appearance that Christ had risen from the dead.

Thomas came in and the assembled disciples told him that they had seen the Lord. He refused to believe unless he could touch the very wounds which the nails and spear had made. Eight days later this proof was given to him and he believed.

What became of those outside the apostolic band I do not know. In some way they were convinced of the resurrection, and doubtless all of them were numbered among the one hun-

EPWORTH LEAGUE DEPARTMENT

H. F. BULLER, Editor.....Y. M. C. A., Little Rock
J. H. PIERCE, Treasurer, Little Rock Conference.....Box 529, Little Rock
HOWARD JOHNSTON, Treasurer, N. Arkansas Conference.....Conway, Ark.

LESSON FOR JUNE 17.

What Is Reverence, and Why Should We Be Reverent?—Heb. 12:18-29.

Reverence is respect, esteem, affection, slightly touched with a sense of the sacred. It is more than respect, more than affection and esteem, because we can respect a man and yet not reverence him; we can hold one in high esteem and have affection without reverence. We respect a stranger but reverence a mother. We esteem a friend, but reverence our pastor. We have affection for one we love, but reverence for God. Reverence is honor shown to those who are greater and better than ourselves.

Why Should We Be Reverent? Because it breeds affection. It teaches humility. It is a distinguishing feature of character. It is the basis of worship, the mark of culture, the expression of God in the human life. It differentiates man from the beast.

A Fast Fading Flower.—This is the best day in the world, but not in the practice of reverence. Parents are treated by children with disrespect, and reverence for father or mother is almost unknown. The preacher was once revered because of his high office, but not so today. At least, not by the masses. He is criticized and treated as a mere man. His preaching does not have the effect because the age does not reverence his office nor his word. There is little reverence even on the part of church members for God, the Bible, the church, and the Sabbath day. Young people and

Leaguers of years' training, graduates from high schools and colleges are boisterous in the church, talk and laugh during services. Sunday, to many young people, is as common as Monday, or even a day set apart by them for exploiting the pleasures of the world.

Time to Call a Halt. We, as Leaguers and young people, need to halt in our rush and bustle of life and think for a moment. What are the real issues of life? What are the permanent things, the elements that last? What do we appreciate most today as we glance back over the past (especially if today be the time when we are facing some test, some experience that tries our strength)? Is it the day spent in selfish pleasure, in frivolous fun? Is it the hour when we were disrespectful to some older person, or parent? Is it the time when we were untrue to the reverence we should have had for our word? Is it the occasion when we stayed away from church or League and chose the auto ride instead? Is it the time when we said slighting things about the League service and were irreverent at the meeting? Is it the night when we kept another from attending League or church? Be honest; is there regret in your heart tonight because you did these things? It is certain that they never gave you any joy.

There are acts and deeds that will give us more joy after a while. We never lose anything by missing an auto ride at the time of League or

dred and twenty who spent the ten days waiting for the coming of the Holy Ghost.

All the eleven were fully convinced of the resurrection. All of them were with the waiting Pentecostal company and all were present when the Holy Spirit came. All of them had some part in the work of leading the three thousand to repentance.

Christ called the apostolic band together to prepare them for winning men to him. Division, jealousy, hate, developed among them. Christ had to supplant this spirit with love. He gave them this lesson when he washed their feet. He promised that the Holy Spirit could come as their helper. They were to bear fruit for him, must bear fruit. The hope of the life that was to vitalize the gospel they were to preach rested in the atonement of his death and the immortality guaranteed by his resurrection. The Holy Spirit came. They preached his gospel and sinners were saved.

WESLEY BIBLE CLASS ENROLLMENT.

There has just been reported to me the following enrollment of Wesley Bible classes from Arkansas, arranged by Conferences:

Little Rock Conference—Adult classes: "Lend a Hand" class, certificate No. 6304, at Bolding, Mrs. Alice Nelson teacher and Mrs. Lillie Harrison president; "Gleaners," 6410, at El Dorado, Mrs. L. E. McKinney, teacher, Mrs. J. W. Raines, president. Senior classes: "Be and Do," 1291, at Bolding, Mr. S. J. Lewis, teacher, Mrs. A. D. McGovern, president. Intermediate classes: "Builders," 1887, at Bolding, Miss Lucy Gathright teacher, Miss Cora Gathright president.

North Arkansas Conference—Adult classes: "Gleaners," 6348, at Waldron, Mr. G. M. McIntire teacher, Mr. Roy Easley president; "Artie Lee," 6369, at Springdale, Mrs. H. J. Sanders teacher, Miss Clara Ewalt president.

May I request the teachers of these classes at once to return to me the report card that I am sending to them?—A. L. Dietrich.

ENROLLMENT, TEACHER TRAINING CLASSES, GULF DIVISION, APRIL 20 TO MAY 20.

During the month above indicated there were enrolled from the Gulf Division the following teacher training classes:

Alabama Conference—Six classes, 59 students, at Clio, DeFuniak Springs, Headland, Montgomery (2), Myrtlewood and Newton. Also one individual student.

Little Rock Conference—Two classes, 26 students, at Hampton and Little Rock.

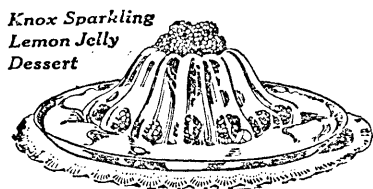
Louisiana Conference—One class, six students, at Amite.

Mississippi Conference—One class, ten students, at Monticello.

North Alabama Conference—Five classes, 63 students, at Alexander City, Anniston, Covin, Holt, and Rockford.

Total from the division, 15 classes, 163 students. Aggregate from the whole church, 56 classes, 571 students.

During the same time diplomas were granted to students in the Gulf Division as follows: Nineteen complete standard diplomas in Montgomery, Alabama Conference; nine incomplete standard diplomas in Athens and Trade, North Alabama Conference.—A. L. Dietrich.



Soak 1 envelope Knox Sparkling Gelatine in 1 cup cold water 5 minutes and dissolve in 2 cups boiling water. Add ¼ cup sugar and stir until dissolved. Then add ¼ cup lemon juice. Strain into molds first dipped in cold water, and chill. Add dates, nuts, berries, oranges, bananas, fresh fruit—or canned fruit. If fruit is added to the jelly it may be served as a salad over crisp lettuce leaves, accompanying with mayonnaise or any salad dressing.

I KNOW every woman wants distinctive clothes and hats. Every woman should want distinctive table dainties. By using Knox Sparkling Gelatine you can combine your own personal ideas with our tested recipes. Each package makes four pints of jelly. Besides jellies you can make original and different Salads, Puddings, Candies, and other good things.

Mrs. Charles B. Knox,
President.



FREE RECIPE BOOK

A copy of "Dainty Desserts for Dainty People" sent on receipt of your proper name. Enclose 4c in stamps if you wish a pint sample.

Charles B. Knox Gelatine Co., Inc.
201 Knox Avenue Johnstown, N. Y.

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

church service. We gain strength, power, and happiness when we are reverent when others are not, and when we reverence the things that are of God to the exclusion of the things of the world.

"I would be true, for there are those who trust me;

I would be pure, for there are those who care.

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;

I would be giving, and forget the gift.

I would be humble, for I know my weakness;

I would look up, and laugh, and love, and lift."

Suggested Program.

Songs—"Savior, Like a Shepherd Lead Us;" "Let Jesus Come Into Your Heart."

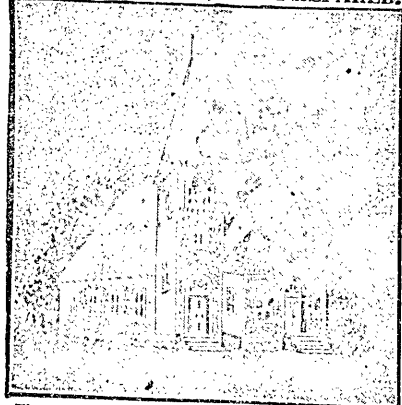
Sentence prayers by eight in behalf of reverence.

Special music.

Scripture lesson, read by as many persons as there are verses used. Use typewriter to copy verses, so they can be handed out at beginning of service.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

WHEN IT COMES, BE PREPARED.



The SAFE and SAVING WAY of Insuring Church and Pastor's property is with THE NATIONAL MUTUAL CHURCH INSURANCE CO., of Chicago, Ill. THE METHODIST MUTUAL. Now in successful operation for years. Business at highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address HENRY P. MAGILL, Secretary and Manager, Insurance Exchange, Chicago, Ill. Mrs. Alice Harpove Barclay, Agent N. E. Church South, 314 Norton Building, Fourth and Jefferson, Louisville, Ky.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

vice.

Song—"Take My Life and Let It Be Consecrated, Lord, to Thee."

Three-minute talk, "The Reverence of Jesus."

Three-minute talk, "Reverence for the Things We Hold Dear."

Solo, "My Mother's Bible."

Three-minute talk, "Why Should We Be Reverent?"

Song, "Jesus Is All the World to Me."

Silent prayer.

Benediction.

Questions to Be Answered.

What is reverence? Where do we see it most? What help is it to us? Who wants us to be reverent?

Other references: Matt. 21:12-17, Habakkuk 2:20, Exodus 3:1-5, Matt. 15:1-9.

Beauty in Reverence.

Reverence for parents.

Reverence for the aged.

Reverence for every human life.

Reverence for the Sabbath.

Reverence for God.

Things to Bring to the Meeting.

Bring the topic in your memory; not in Era or Methodist.

Bring your attention. A wandering mind never wanders to God.

Bring your sympathy and prayers.

Bring a friend or stranger.

DELEGATES TO CONFERENCE AT GURDON.

Be sure to send names of delegates to Rev. F. F. Harrell, at Gurdon, at once, so arrangements can be made for entertainment. If you cannot send names, at least send the number who will attend.

CARLISLE ORGANIZES WITH MUCH ENTHUSIASM.

An Epworth League was organized at Carlisle last Sunday night, June 3. The editor was present and witnessed the beginning of what promises to be a live chapter. Carlisle has a cultured and elegant class of young people. Great things are expected from this League. Carlisle is a progressive and wide-awake town, and never does things in halves.

The following officers were elected: W. L. Frensemeir, president; Miss Ruth Jessup, vice president; Mrs. T. L. Eaton, chairman First Department; Miss Marie Koch, chairman Second Department; Mr. Harry Perkins, chairman Third Department; Miss Lucile Allen, secretary and treasurer.

ARKADELPHIA LEAGUE DISTRICT CONFERENCE.

Dear Leaguers of the Arkadelphia District: The conference of this district, which was held May 20 in Hot Springs, was a success. Mr. Workman, district secretary, had charge of the meeting. The following are the officers of this district, as elected at the conference: Miss Ruth Mann, president, Pine Grove, Ark.; vice president, Prof. W. I. Mayfield, Hot Springs; secretary, Miss Lily Bab King, Hot Springs; treasurer, Mrs. Hamp Williams, Hot Springs; Era Agent, Mr. Elmer Riley, Hot Springs; First Department superintendent, Miss Juanita Barnes, Hot Springs; Second Department superintendent, Miss Gwendolyn Davis, Arkadelphia; Third Department superintendent, Miss Peggy Young, Malvern; Fourth Department superintendent, Miss Elma Scott, Benton.

I am writing in the interest of our district work, and also to become better acquainted with you. I am anxious that our district work be a success, but the president alone cannot

make it so without the co-operation of his cabinet and League workers. The new way of spelling "office" is "opportunity." Let us undertake great things for the extending of Leaguedom throughout the Arkadelphia District. Let us be satisfied with nothing but the best. "All things are possible to him that believeth." I believe much in prayer and co-operation. So let us go to God with our problems and plan our work together, determined that whatever is humanly possible shall be done. I want us to arrange a District League meeting in the most central place some time in the near future.

I trust that you will continue to "boost" your Leagues and keep each department active. Young people desire activity; they will not stay where stagnation is. I trust that you will co-operate with me in making Leaguedom count for much in the Arkadelphia District. Write me suggestions or plans you may have about our work, and if I can be of any assistance I am at your service.—Ruth Mann, District President.

EPWORTH LEAGUES IN L. R. CONFERENCE THAT HAVE PAID ANNIVERSARY DAY OFFERING TO JUNE 4.

| | |
|------------------------------------|---------|
| Pine Bluff (Lakeside)..... | \$ 2.90 |
| Little Rock (Winfield)..... | 5.78 |
| Texarkana (First Church)..... | 5.00 |
| Junction City | 2.00 |
| Mabelvale | 3.80 |
| Little Rock (Hunter Memorial)..... | 2.00 |
| Little Rock (Asbury)..... | 1.00 |
| Jacinto | 1.00 |
| Tillar | 1.58 |
| Pine Bluff (First Church)..... | 11.50 |
| Pine Grove | 1.00 |
| Hope | 4.10 |
| Prescott | 5.50 |
| Hamburg | 5.30 |
| Benton | 2.00 |
| Mount Ida | 3.50 |
| Texarkana (College Hill)..... | 2.00 |
| Horatio | 3.02 |
| Little Rock (Capitol View)..... | 2.25 |
| Malvern | 5.00 |

Total

It is vitally important to send offerings at once to J. H. Pierce, Box 529, Little Rock. It is imperative that each League hold an anniversary service. It is the law of our church, laid down in the Discipline. It is the greatest means of putting new life into your League. Please arrange to have the exercise yet. Try to have it before League Conference at Gurdon, June 25.

Chapter Dues Paid in L. R. Conference Since Last Report.

| | |
|---------------------------------|---------|
| England | \$ 2.50 |
| Mount Ida | 2.50 |
| Hope | 2.50 |
| Keo | 2.50 |
| Lewisville | 2.50 |
| Texarkana (Fairview) | 2.50 |
| Roe | 2.50 |
| Mt. Olivet | 2.50 |
| McGhee | 2.50 |
| Pine Bluff (Carr Memorial)..... | 2.50 |
| Good Faith | 2.50 |
| Crossett | 2.50 |
| Ashdown | 2.50 |
| El Dorado | 2.50 |
| Hot Springs (Oaklawn)..... | 2.50 |
| Monticello | 2.50 |

Has your League paid its chapter dues? Most of the Leagues have paid. The largest per cent of chapter dues in the history of the Little Rock Conference has been paid this year. Will you not fall in line and send in your dues at once, that we may make it unanimous for the conference? I believe you will.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

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

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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

Mission Pledges Paid in Little Rock Conference to June 4.

| | |
|-----------------------------------|----------|
| Lakeside (Pine Bluff)..... | \$ 60.00 |
| Hamburg | 30.00 |
| Traskwood | 2.50 |
| Pine Grove | 10.00 |
| Malvern | 31.00 |
| Benton | 10.00 |
| Central Avenue (Hot Springs)..... | 25.00 |
| Hunter Memorial (L. R.)..... | 65.00 |
| First Church (L. R.)..... | 20.00 |
| Pulaski Heights (L. R.)..... | 25.00 |
| Highland (L. R.)..... | 15.00 |
| Rison | 5.00 |
| Henderson Chapel | 5.00 |
| Glenwood | 5.00 |
| Blevens | 10.00 |
| Nashville | 10.00 |
| Mount Ida | 5.00 |
| Hope | 15.00 |
| Gurdon | 15.00 |
| Antoine | 2.50 |
| Amity | 5.00 |
| Hawley Memorial (Pine Bluff)..... | 5.10 |
| First Church (Pine Bluff)..... | 75.00 |
| Humphrey | 20.00 |
| First Church (Texarkana)..... | 65.00 |
| Fairview (Texarkana) | 5.00 |
| Stamps | 25.00 |
| Lockesburg | 5.00 |

Total

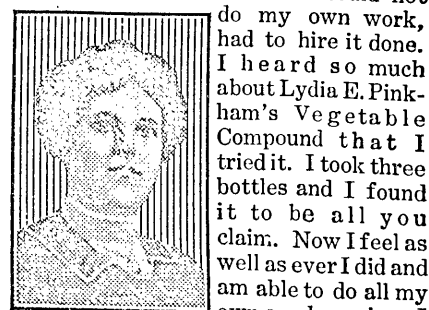
Is your chapter in this list? Time is precious; only two weeks until conference at Gurdon, and \$530 yet to be

HELP FOR WORKING WOMEN

Some Have to Keep on Until They Almost Drop. How Mrs. Conley Got Help.

Here is a letter from a woman who had to work, but was too weak and suffered too much to continue. How she regained health:—

Frankfort, Ky.—"I suffered so much with female weakness that I could not



do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I

recommend it to any woman suffering from female weakness. You may publish my letter if you wish."—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

raised. Do your best at once. Send to J. H. Pierce, Box 529, Little Rock.

PROGRAM OF THE L. R. EPWORTH LEAGUE CONFERENCE.

To Be Held at Gurdon, Ark., June 25-27

Monday, June 25.

8 to 8:15 P. M.—Song service.

8:15 to 9:15—Address, "The Evangelistic Message of the Bible"—Rev. R. M. Holland.

Tuesday, June 26.

6:30 A. M.—Sunrise prayer meeting, conducted by Rev. J. A. Henderson.

9 to 9:15 A. M.—Song service.

9:15 to 9:45—Bible Study, conducted by Mrs. J. M. Workman.

9:45 to 10:15—Business session.

10:15 to 10:25—Recess.

10:25 to 11—Department Problems (First Department)—Mrs. E. B. Meyers.

11 to 12—Address, "Africa Special," Rev. A. C. Tappens, Nashville, Tenn.

3:15 to 3:30—Song service.

3:30 to 4:30—Junior Work, Miss Ethel Young.

4:30—Recreation.

8 to 8:15—Song service.

8:15 to 8:45—Home Mission Work, "Dierks," Rev. A. L. Miller.

8:45 to 9:15—Taking of pledges for mission work, 1917-18, Rev. H. F. Buhler.

Wednesday, June 27.

6:30 A. M.—Sunrise prayer meeting, conducted by Rev. Walter Scott.

9 to 9:15 A. M.—Song and devotional service. Hymn 200, Psalm 2.

9:15 to 9:45—Bible Study, Mrs. J. M. Workman.

9:45 to 10:45—Departmental Problems, First Department, Mr. Chase Stephens; Fourth Department, Rev. Thornburgh Workman.

10:45 to 10:55—Recess.

10:55 to 11:30—Reports of district secretaries and delegates.

11:30 to 12—Business.

3:15 to 3:30—Song service.

3:30 to 4:30—Institute work, conducted by Central Office Team, Revs. Nollner and Tappens.

4:40—Recreation.

8 to 8:15—Song service.

8:15 to 9:15—Consecration service, Rev. R. E. Nollner, Nashville, Tenn.

CHILDREN'S DEPARTMENT.

TOWSER.

I don't care fer fishin' now,
Since Towser's gone.
Keep thinkin' how we'd dig fer bait
Over by the garden gate,
But now I have to dig alone—
Because he's gone.

'Nd I don't want t' swim no more
Since Towser's gone.
He allus use t' swim with me,
There wern't no dog could swim like
he
Could swim an' dive—
But now he's gone.

'Nd I just hate t' get the cows
Since Towser's gone.
A great big lump comes in my throat,
'Nd it don't matter how I choke,
Fer it just stays—
Since Towser's gone;

'Nd when I go t' bed at night,
Since Towser's gone.
Somehow I get t' thinkin', too,
Of all them things we used t' do,
An' O, how I just wish 'nd wish
He hadn't gone!
—Ada L. Belew, in Our Dumb
Animals.

A DAUGHTER WORTH HAVING.

Two gentlemen friends who had been parted for years met in a crowded street. The one who lived in the city was on his way to meet pressing business engagement. After a few expressions of delight he said: "Well, I'm off; I'm sorry, but it can't be helped. I will look for you tomorrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.
"Only one," came the answer, tenderly; "a daughter. But she is a darling."

9:15 to 9:25—Presentation of loving cup to district making best showing for the year. Banner to chapter having paid largest anniversary offering. Five-dollar gold piece to winner of essay contest, by Rev. H. F. Buhler.

What Is Uric Acid?

Everyone has uric acid in the system, but naturally in small quantities. Excessive amount is caused by eating too much meat and foods that ferment in stomach. The kidneys, being the filters of the blood, are supposed to separate and throw the poisons out of the system. Weak, tired and overworked kidneys fail to do this, hence the uric acid accumulates and the urate salts are carried by the blood to the solid tissue structure, causing backache, lumbago, rheumatism, dropsy, drowsiness, and tired feeling.

To overcome the trouble is only a matter of toning up the kidneys, and this is best done by a treatment with Anuric, three times a day. Anuric is a recent discovery of Dr. Pierce of Buffalo, N. Y., and can be obtained at any drug store.

Experience taught Doctor Pierce that Anuric is a more powerful agent than lithia in dissolving uric acid, and it is then carried out of the system.

THE ONWARD MARCH of Bronchitis, and deep seated Coughs is arrested by Doctor Pierce's Golden Medical Discovery.

In those scrofulous conditions of the blood which invite Consumption; in severe, lingering Coughs, and Weak Lungs, which threaten you with this fatal disease, and when other help has failed—this medicine is a *proven* remedy.

As a blood-cleanser, strength-restorer, and tonic it is sure to benefit. In all lingering Bronchial and Throat affections, and in every disease that can be reached through the blood, it never fails to benefit or cure. In tablet or liquid form.

The machinery of the body needs to be well oiled. Kept in good condition just as the automobile, steam engine or bicycle. Why should the human neglect his own machinery more than that of his horse or his engine? Yet most people do neglect themselves. Clean the system at least once a week with Dr. Pierce's Pleasant Pellets.



Galloway College

SEARCY, ARKANSAS

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

J. M. WILLIAMS, President.

And then they parted, the stranger getting into the street car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car stopped, this time letting in a palefaced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he had heard one of them say, with a look of disdain, "I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This from another girl.

"No, indeed; but there is no accounting for taste. I think there ought to be special cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation, "Why, there is Nettie. Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood, beckoning to the motorman. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.
"Oh, what lovely flowers. Whom are they for?" asked another.

"I'm on my way to Bell Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt, and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the little girl to answer, but finally she said:

"Yes, miss, he is sick. Freddy never has been well. Yes, he is my brother. We're going to the park to see if it won't make Freddy better."

"I am glad you are going," the young girl replied, in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddy's sake; but, you see, we didn't have any to bring. Tim—he is our brother—he saved pennies so as Freddy could ride to the park and back. I guess mebbe Freddy'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened and very soon she asked the girl where she lived, and wrote the address in a tablet.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet

of violets and hyacinths were clasped in the sister's hands, while the sick boy, with a radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper "She said we could eat 'em all, every one, when we get to the park. What made her so good and sweet to us?"

And the little girl whispered back: "It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At two o'clock sharp, the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said, introducing a comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah," said the guest, as he extended his hand in a cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call her a darling. She is a darling, and no mistake. God bless her."

And then he told his friends what he had seen and heard in the street car.—Selected.

YOUR SCHOOL NEEDS

The State School Song

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

WARNING ORDER.

State of Arkansas, County

of Pulaski—ss.
In the Pulaski Chancery Court.
The People's Building & Loan Association of Little Rock, Ark., Plaintiff,

vs.
W. H. Garanto et al., Defendants.
The defendants, Ravenswood National Bank, Bank of Ferguson of St. Louis, Mo., Jefferson Garvis Trust Co., German State Bank, and the Wentzville Bank, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, the People's Building & Loan Association of Little Rock, Ark.

May 14, 1917.
W. S. BOONE, Clerk.
F. J. GINOCCHIO, D. C.
W. H. Pemberton, Solicitor for Plaintiff.

WARNING ORDER.

State of Arkansas, County

of Pulaski—ss.
In the Pulaski Chancery Court.
The People's Building & Loan Association of Little Rock, Ark., Plaintiff,

vs.
Thomas C. Adair et al., Defendants.
The defendant, Quincy Stove Co., is warned to appear in this court within thirty days and answer the complaint of the plaintiff, the People's Building & Loan Association of Little Rock, Ark.

May 14, 1917.
W. S. BOONE, Clerk.
F. J. GINOCCHIO, D. C.
W. H. Pemberton, Solicitor for Plaintiff.

WARNING ORDER.

State of Arkansas, County

of Pulaski—ss.
In the Pulaski Chancery Court.
Pearl L. Sanders, Plaintiff,

vs.
John D. Sanders and Elva Sanders, Defendants.
The defendants, John D. Sanders and Elva Sanders, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, Pearl L. Sanders.

May 14, 1917.
W. S. BOONE, Clerk.
F. J. GINOCCHIO, D. C.
W. H. Pemberton, Solicitor for Plaintiff.

WARNING ORDER.

State of Arkansas, County

of Pulaski—ss.
In the Pulaski Chancery Court.
John L. Thompkins, Plaintiff,

vs.
Lula Thompkins, Defendant.
The defendant, Lula Thompkins, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, John L. Thompkins.

May 17, 1917.
W. S. BOONE, Clerk.
F. J. GINOCCHIO, D. C.
Bratton & Bratton, Solicitors for Plaintiff.

NEWS OF THE CHURCHES.

CAMDEN DISTRICT CONFERENCE PROGRAM.

The Camden District Conference will meet at Waldo Friday evening, July 6, at 8:30. The following is a general outline of the program which we hope to be able to follow:

Friday, July 6.

8:30 P. M.—Opening sermon by Rev. M. K. Irvin.

Saturday, July 7.

5:30 A. M.—Sunrise prayer meeting.

8:30 A. M.—Business meeting.

11:00 A. M.—Educational hour. Addresses by the representatives of Hendrix, Henderson-Brown, and Galloway Colleges.

3:00 P. M.—Business session.

8:00 P. M.—Laymen's hour. Program to be arranged by the district lay leader of the Laymen's Missionary Movement.

Sunday, July 8.

5:30 A. M.—Sunrise Prayer meeting.

9:30 A. M.—Model Sunday School, conducted by Rev. Clem Baker, Conference Sunday School Secretary.

11:00 A. M.—Preaching at the various churches of the town.

3:00 P. M.—Epworth League Hour. Program to be arranged by the district secretary or president of Annual Conference League.

8:00 P. M.—Preaching.

Monday, July 9.

5:30 A. M.—Sunrise prayer meeting.

8:30 A. M.—Business session.

11:00 A. M.—Preaching.

3:00 P. M.—Business session.

8:00 P. M.—Closing sermon or address.

The following committees have been appointed in advance of the meeting of the conference:

IS HE CRAZY?

The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Hubank Farms Company, 1223 Keystone, Pittsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. For eighteen cents to cover mailing expense, they will send you, prepaid, sample jar preserved figs, grown on the plantation.



Catch Fish. Eels, Mink, Muskrats, and other fur-bearing animals in large numbers, with the New Folding, Galvanized, Steel Wire Trap. It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price List, and free booklet on best bait ever discovered for attracting all kinds of fish. J. F. GREGORY, K-260, St. Louis, Mo.

VISIT

EUREKA SPRINGS
HEBER SPRINGS and
ARMSTRONG SPRINGS

The Famous Arkansas Resorts
Boating, fishing, horseback riding, band concerts, dancing, and many other amusements.
Crowds of Visitors will Be There

The Missouri and North
Arkansas Railroad

Offers excellent service to these points from all connecting lines.
Cafe-Parlor-Observation Cars on Trains 1 and 2.

Round Trip Rates During
Summer

For particulars write

J. C. MURRAY

G. P. A., M. & N. A. Railroad
Harrison, Ark.

For License to Preach—A. Turrentine, J. E. Waddell and W. D. Sharp.

For Recommendation for Admission and Readmission—Marion S. Monk, George N. Cannon and W. C. Hilliard.

For Orders—S. R. Twitty, M. K. Irvin and Don C. Holman.

Other necessary committees will be appointed after the conference convenes.—J. A. Sage, P. E.

BOARD OF EDUCATION OF LITTLE ROCK CONFERENCE.

In order to consider matters of importance the Board of Education of Little Rock Conference is called to meet at Hendrix College during the session of the Summer School for Ministers at one o'clock p. m. of June 19. Members are urged to be present.—S. Anderson, Chairman; R. H. Cannon, Secretary.

TO THE PREACHERS AND LAYMEN OF THE TEXARKANA DISTRICT.

My Dear Brother: Let your motto be a greater revival over your charge and full collections on everything assessed against your charge. See every member and friend of the church personally and get a good subscription from them on the claims.—Your fellow laborer, J. A. Biggs.

PRESCOTT CIRCUIT.

Rev. J. A. Henderson, P. E., Prescott District held our third Quarterly Conference on Prescott Circuit at Holly Springs Church June 2 and 3. We had 14 officials of the circuit present, and many men, women and children in the business session June 1. He preached at New Salem, where the people had gathered to decorate the graves of their dead, and on June 3 at 4 p. m. he preached at Rosston. Then 10 miles in a Ford and he preached at Harmony Church at 8 p. m. Sunday night. Fine congregation at each appointment. Thursday our P. E. reached four appointments on the circuit. It is helpful for the elder to travel the circuit and preach at all the appointments. Our people of the Prescott District are highly pleased with their presiding officer. Good reports on all lines.—J. C. Johnson.

MORRILTON.

We know that you will be glad with us that the debt on the church at Morrilton is fully paid. Some six years since over \$12,000 was expended on additions and renovation of our church. Six thousand dollars was paid by our membership at the time and subscriptions taken for \$4,000 more payable in one to four years. Six thousand dollars was borrowed with a mortgage on the church and the personal endorsement of twenty men.

During the year of building our good pastor, R. E. L. Bearden, held the church and Sunday school together in good shape and for the next two years we moved along well. Then came the hard times in the latter part of 1914. Payments were made fitfully in 1915 and 1916, so that when we faced the matured notes last fall we owed a total of \$2,700. Several good men felt that they had paid all that should be expected of them. Nobody wanted to go on a new note and borrow the money again.

Our newly appointed pastor, Doctor H. H. Watson, got a fall directly after he arrived here from which he has suffered ever since; but at no time has he lost his sweetness of spirit or his confidence that the debt would be paid. One week ago, after a conference with the pastor, a com-

mittee consisting of C. W. Gordon, W. M. Riddick and Clifton Moose, was appointed to solicit subscriptions. They have raised the funds and within a day or two the debt will be paid and Thursday evening we celebrate. Brother Watson preached for us yesterday morning sitting in a chair, but there is good promise of his complete recovery.

We thank you and Dr. J. H. Reynolds and Brothers Wheeler and Lowry for filling our pulpit while Brother Watson was disabled.—S. W. Simpson.

ARMY TESTAMENT FUND REPORT.

Received since last report. The following from Pine Bluff, Ark., gave 25 cents each: Faye W. Zehner, Mose Easley, Misses Bertha and Ruby King, Mrs. J. R. Dickerson. From Thornton: Mrs. J. L. Hollingsworth, \$3.00; Mrs. McKelvey, 15 cents; Mrs. Camble, 25 cents; D. R. Rine, 25 cents; Messrs. Moran and Austin 25 cents each; Mrs. Turner, 50 cents; Mr. Willburn, 25 cents; Mrs. M. Powell, 65 cents. From Little Rock: Mrs. W. C. Berthe, 25 cents; Mesdames W. H. Pemberton, J. H. Hamiter, C. T. Walk-

er, W. H. Field, Alma Ogden, C. C. Anderson and Miss Wise gave \$2.50 together; Mesdames P. H. Hill, P. L. Hill, S. V. Vaughn and Miss Pauline Campbell gave \$1.75 together.—D. H. Colquette, Little Rock, Ark.

A NOBLE WORK.

This is a story about the work done by C. M. Witherspoon of Scott's, assisted by his wife and son, also Mr. Claud Howell and many others at Hubbs School House, on the Keo Circuit. Without him the preacher would be mortally handicapped, which is proof of the "call" of the laymen to certain work. May this be an incentive to others.

Mr. Witherspoon's plantation surrounds a small school house. A few years ago there was a sickly Sunday school in existence and occasional services by tramp preachers. Mr. Witherspoon got the Sunday school and services on his heart. He began systematic efforts to build up the Sunday school. This now has an attendance of eighty. He solicited preachers and finally got a Methodist local preacher, W. M. Hopkins of Keo, to preach occasionally. Later Mr. Hopkins began preaching every Sunday. Mr. Withers-

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Run-down People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician, who has studied widely both in this country and in Great European Medical Institutions, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver, or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. "This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were

ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down to inglorious defeat simply for the lack of iron.

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

Randolph-Macon Woman's College
Lynchburg, Va. One of the leading colleges for women in the United States, offering courses A. B. and A. M. Four laboratories, library, astronomical observatory, modern residence halls. Scientific course in physical development. \$20,000 gymnasium with swimming pool; large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by \$250,000, makes possible very moderate charges. Officers and instructors, 60; students, 624, from 35 states and foreign countries. For catalogue and book of views illustrating student life address **WILLIAM A. WEBB, President, Box 36.**

WINTERSMITH'S CHILL TONIC

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

Methodist Benevolent Association

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

spoon looked after the finances and they were exceptionally good. Brother Parker of England was secured to hold a meeting and a church organized with 75 members. They asked for an itinerant preacher and were placed with Hundley's Chapel, composing the Keo Circuit. So, instead of a sickly Sunday school and no preaching we now have actually everybody in Sunday school, sometimes every one at services, and a young organization that is prospering. They recently placed a fine bell on the school house. They also bought a fine piano. They are a sociable, hospitable and liberal people. In addition to Sunday school and preaching they have a prayer meeting and literary society. The change in the atmosphere of that country is striking and grows better every day. Credit generally is given to Brother Witherspoon, and I am sure that the loss of this man would be a blow to the leadership there and the major part of the church enthusiasm and finance. He is doing there what the preacher cannot do, and doing it well, and I reckon the fact has never dawned on him. Drop this good man, whose hair is silver, but whose heart

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

GINNERS GET THIS!

Ginning time is not far off. Decision is the pivot on which all success turns. Decide NOW TO GO AHEAD and put in a

Munger System Outfit

--the outfit that "runs like clock-work", produces A LARGE OUTPUT in the day's run, keeps down operating cost, reduces possibility of breakdowns to the minimum, and gives your customers A BIG TURNOUT of lint and A FINE SAMPLE.

Write to the nearest Continental Sales Office, giving the facts about cotton grown in your section and we will begin at once to plan a special MUNGER SYSTEM OUTFIT for you, with gins best adapted for the cotton you will handle and otherwise adjusted to your individual needs. And we will have it ready for you ON TIME.

CONTINENTAL GIN COMPANY

SALES OFFICES:
Atlanta, Ga., Birmingham, Ala., Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

Individual Communion Cups

Convenient, Noiseless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N. Y.

is young, a few lines of commendation at my request.—T. O. Rorie, Jr.

MAUMELLE CIRCUIT.

I want to say on the start that we have in Brother Glasgow one of the best preachers, or among the best, in the Little Rock Conference; and, while the circuit has been dead for several years, thank God, it is coming to life again, and that very fast. There are fine congregations at every appointment, and a good prayer meeting at almost every church and Epworth League at several churches on the work. In fact, we are on a boom up here. We have got lots of good people here and a fine country, but we have been neglected until we had about all backslidden and turned the country over to the Baptists. But, thanks to the good Lord, with a good preacher and P. E., things are looming up. Yes, and on the third Sunday we had Children's Day at Taylor's Chapel. We had a regular program, and it was well rendered. The children, I think, did as well as I ever saw. The two ladies that trained them, Miss Elsie Vernie and Mrs. Becky Northwang, did their work well. We were also honored with the presence of Mr. and Mrs. John Page, Mr. and Mrs. C. E. Gray, Fred Pattee, Mr. W. M. Brown and Mr. S. E. Kirby, all of Little Rock, and after dinner we had a fine lecture from Sister Page on the Prophecies. In fact, every one that came out from the city gave us a fine talk.—E. Garrett.

GREAT MEETING AT HARTFORD.

On Sunday night, May 27, we closed what the oldest citizens of the town say was the greatest revival campaign Hartford has ever witnessed. The visible results of the meeting were: (1) 140 either converted or reclaimed; (2) 52 received into the Methodist Church, ranging in ages from 50 down to 6. Besides, every other church in town will receive new members as a result of the meeting. But God only knows the good that was accomplished in the church generally, for the whole church and all the churches were wonderfully lifted up. We caught new visions of spiritual things, and have higher ideals of spiritual attainment than ever before.

The men whom God used to lead the forces to victory in the great campaign are Evangelist H. C. Hankins and Prof. A. W. Bevins, musical director and personal worker, both of Springdale, Ark. Had I looked the whole country over I do not believe I could have secured a gospel team more perfectly adapted to the peculiar needs of a mining town. They soon caught the ears and literally captured the hearts of these noble-hearted coal miners, and right well did they respond to the gospel call. Brother Hankins has not been long in Arkansas, having come to Springdale from Missouri. So most of his work has been done in that State. But let me say to my brethren in Arkansas that Hankins is too valuable a man for us to allow him to devote all his time out of the State of his residence.

I predict for him that when our people learn of his power as an evangelist, of his wonderful faith in God and man, he will not be able to respond to all the calls he will get from his own State. Brethren, whether of village, town, or great city church, when in need of evangelistic help, do not be afraid to risk H. C. Hankins of Springdale, Ark.

As to my work generally, I think I am carrying up to my District Con-

ference the best report on almost all lines that I have ever carried to that body. This is now my sixth year among the coal miners of Arkansas, and the longer I serve them, the more I love them. They are as big-hearted a set of men as one will find anywhere. God bless the dear old Methodist.—J. E. Lark, P. C.

FT. SMITH DISTRICT CONFERENCE.

The Fort Smith District Conference met at Lavaca, May 30-31, Presiding Elder, Rev. J. K. Farris, presiding. Rev. W. V. Womack, pastor of Dodson Ave., Ft. Smith, was elected secretary. Rev. W. J. Leroy of Ozark preached the opening sermon. The people of Lavaca and Rev. W. F. Campbell, pastor of the Fort Smith Circuit gave the conference a most royal reception. The work of the conference was both pleasant and profitable. All the pastors except two and a good number of lay delegates were in attendance, First Church, Van Buren having the honor of having all her delegates present. The reports of the various charges were encouraging.

Revival work is under way in some charges. The conference had the following visitors present: Rev. J. H. O'Bryant, presiding elder of the Booneville District, who preached at 11 o'clock on Thursday, Rev. W. T. Martin, chairman of the North Arkansas Sunday School Board, Rev. H. H. Griffin, commissioner of Galloway College, Rev. D. H. Colquette, state agent of the American Bible Society, Mrs. J. L. Brady, District Secretary of the Woman's Missionary Society, and Dr. A. E. Hardin, treasurer of the North Arkansas Conference. Lay delegates to the Annual Conference are A. A. McDonald of First Church, Fort Smith, R. T. Hunt of First Church, Van Buren, Rev. E. T. Miller, local preacher and pastor of South Fort Smith circuit, and F. P. Bassett, superintendent of the Sunday school at Oak Grove. W. W. Greig of the Kibler Circuit and A. S. Williamson of the Fort Smith Circuit were elected alternates. After a spirited contest between Ozark, Midland Heights, and Hartford, Midland Heights was unanimously chosen as the place for the next District Conference.

The following resolution pledging support to the government was adopted:

Realizing the relation of Christianity to the present world tragedy, we the members of the Fort Smith District Conferences of the Methodist Episcopal Church, South, assembled at Lavaca, Arkansas, do resolve:

That, whereas, the United States Government utilized every honorable means of avoiding war, and finally took the momentous step, not for selfish aggrandizement, but for democracy and humanity, we unqualifiedly support the Government in its efforts to bring the war to a successful conclusion.

That we pray and work for the restoration of peace, as speedily as shall be consistent with the aims for which we entered the struggle, on a basis that shall conserve the economic, social, political and religious welfare of all the people in the world.

That, whereas, the mind of the people will tend to become concentrated on the material phase of the war, it is the sense of this body that renewed vigor should be injected into all lines of religious work that the spiritual resources of mankind may be conserved and developed.—Reporter.

REVIVAL MEETING AT KINGSLAND.

One of the greatest revivals ever held in Kingsland was brought to a close May 30, after continuing for seventeen days. It was under the management of our pastor, Rev. R. L. Cabe, and the success of the meeting was due largely to his faithful and untiring efforts. Brother Cabe has been with us three years and during his stay he has done a great deal of good and the longer he works with us the better we love him.

The preaching during the revival was done by Rev. L. J. Ridling, pastor at Bearden. We enjoyed the splendid sermons of Brother Ridling very much as they inspired the Christians to a higher plane of thought and action, and his appeals to the unsaved were of a very high order indeed as results will show. There were twenty-one who professed religion, seventeen of them joining the Methodist Church and four joined the Baptist Church; besides this there was a number still under conviction when the meeting had to close. It was indeed a time for refreshing, for at different times during the meeting shouts of joy were heard.

There was a splendid fellowship among the members of all the denominations.

All in the meeting left us in a very buoyant condition and all are looking forward to greater things yet to come.—J. E. McCoy, Church Lay Leader.

DANVILLE.

Contrary to the custom at many places, the church people of Danville do not disinherit their little ones. On the other hand, they see that the names of their children are entered upon the fountain roll of the church as well as the family register of the home. In fact, they cannot imagine how a child could ever care to be in either a family or a church that disowned it in infancy. Evidently it would have been unfatherly, unchristlike and ungodlike for our Heavenly



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Father to have provided no place in the church for the little ones. Such a thought is contrary to our very idea of God. It is contrary to fact. God has provided a place in his church for the children. He does number his little children. He does number as well as in heaven. And, as our church people fear God, they would not dare to deprive the children of their church rights, even if they had little regard for the young. But, being normal parents, they gladly dedicate their children to God. Last Sunday morning fifteen children—nine infants and six older children were thus dedicated in holy baptism. During the past twenty-six months, fifty-two infants and a score of older children have been baptized in our church here. So, when our Master says, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God," our church replies, "We bring them, Lord, in thankful hands,

And yield them up to thee;
Joyful that we ourselves are thine,
Thine let our offspring be.—J. Wilson Crichtlow.

OKLAHOMA LETTER.

Our District Conference closed a few days ago. It was held at Wister, Okla., by our presiding elder, Brother R. T. Blackburn. It was a good conference, considering the cold weather.

I met Brother W. P. Pipkin, one of the oldest preachers in this country. He has been here for about forty-three years. Used to ride over these hills and rocky mountains as presiding elder long years ago, when districts and circuits were two or three times larger than they are now. He either rode on mule-back or horse-back or in mail-hack. I consider him one of the pioneers of Methodism in Oklahoma. He had me to stop off with him at Leflore, one of his appointments near Wister, and hold his services Saturday and Sunday, and the interest was so good we continued the meeting all last week. Had very fine interest. Several were blessed in the meeting and many came for prayer at the two last services—about twenty-five or thirty.

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OBITUARY.

PHILLIPS.—John W. Phillips was born in Franklin County, Arkansas, April 17, 1845, and died in Little Rock, Arkansas, April 25, 1917. He came with his father's family to Hempstead County, Arkansas, in 1853 when he was eight years old, and early in life became a Christian, joining the M. E. Church, South, in which he was faithful till called to the church triumphant. He was well grounded in morals and religion. He had settled convictions and stood by them. His life was an open book and everyone knew where to find him on all moral questions. When about sixteen years of age at the call of his country he enlisted in the Twelfth Arkansas Regiment, serving with honor till the close of the war. He was chosen three times by the people for the office of treasurer of Hempstead County. The handsome majorities received attested his high place in the estimation of the voters. He had an exalted sense of honor in politics,

The church members seemed to be very cold and it took us the first week to wake them up and some we were never able to arouse from their slumbers. But on account of the farmers being so very busy in their crops we had to close Sunday night. It looked like a great disappointment to many to close. Had large crowds at the night services. It was mostly made up of farmers, as Leflore is a small town of 90 miles north of Hugo.

I had a great meeting there four years ago, while Brother W. F. Campbell was on that work. Brother Pipkin, since he has been there has erected a nice little church. The membership is small. I do not know when I ever held a meeting when there were as many people under conviction and none saved. I shook hands many nights when I would call for penitents with as many as twenty-five and thirty, and every one of them seemed to be under conviction, but I learned there had been a good deal of preaching in that place against the use of the altar. But I want to repeat now what I have often said, that whenever we do away with the altar we do away with about seven-eighths of true conversions. For I have observed closely for all the years that I have been in this work, and I have noticed that seven-eighths of the true conversions that I have seen in my meetings were born at the altar, most of them on their knees.

One in a great while is converted who gives his hand and goes back into the congregation. It is not impossible for one to be converted that way, but he is not likely to be, for when we can get a person to get down on his knees and begin to cry unto God for salvation, God will come to the rescue mighty quick.

It looks to me like this ought to be one of the greatest years of ingathering of souls into God's kingdom that has ever been, when we look around us and see the great disasters that are threatening. But the people do not seem to be at all alarmed over the war situation. They are buying and selling and building and marrying and frolicking and carrying on every kind of amusement just as though there was no war. God's word says: "Men will be lovers of pleasures more than lovers of God." "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—Daniel 12:4.—J. A. Hall.

never taking advantage of the demerits of opponents. He made a clean race and his administration fully comported with his lofty ideals. His hospitality was proverbial and unstinted. No man took more pleasure in entertaining friends, and all seemed to be his friends. I have known him intimately since 1890 and have never heard a disparaging word concerning him. He was liberal to the church and the poor. I have known him to give what I thought beyond his means; but he did it cheerfully. He was ever ready to do his share in meeting the calls of the church and community. But better than all, he was a Christian. His remains were brought to Hope, Arkansas, where funeral services were conducted by the writer, assisted by Rev. T. D. Scott, after which his body was followed by a large crowd of friends to the cemetery and buried with appropriate ceremonies in hope of a glorious resurrection.—J. H. Gold.

DIXON.—Mrs. Carolina Dixon (nee Officer) was born February 29, 1852, in Jefferson County, Indiana, moved to North Mississippi with her parents when a mere child and grew to womanhood and was married to Mr. J. T. Dixon September 16, 1875. Three sons were born to this union, H. F. Dixon, whose home is in San Jose, Cal.; W. A. Dixon, whose home is in Severance, Kans., and Roy Dixon, who remains at home with his father. Sister Dixon professed faith in Christ when a child and joined the M. E. Church when in the North. She was a good devoted companion, and a loving and kind mother and a most excellent neighbor. She is greatly missed. Our loss is heaven's gain. May the blessings of God be with the heart-broken husband and sons.—J. C. Gibson.

RIFE.—The death angel visited Brother and Sister W. D. Rife's home and claimed for its own little Annie Bell, who was born May 16, 1917, and lived just long enough to entwine her little life around the hearts of father and mother, then God took her to himself May 17, 1917. The earth would be unspeakably poor if there were no children here, and God knows that heaven would be the same if there were no children there, so God came in search for a gift for heaven, and realizing the purity of the child selected little Annie Bell and bids soon God will say you have waited long enough, Come! May his blessings rest upon the dear family.—J. C. Gibson, P. C.

MOORE.—Wm. Moore was born in Tennessee November 9, 1844, and died August 18, 1916. He was married to Susan M. Burnett April 1, 1866. To this union six children were born, five girls and one boy. He moved to Missouri in the early part of his life, united with the M. E. Church, South, in 1886 at Prottem, Missouri. He served as steward most of the time, and was faithful to his church. Brother Moore stood first for Christ, worked diligently for God and the Church. Those who knew him loved him. I have been his pastor for one year and he never missed a service when he was able to get there. Brother Moore will be greatly missed here, but his life's work still lives. His home was the home of the preacher. He was a great pillar in the Prottem Church. He stood by his pastors and loved them all. He was ready to go when the Lord called him home. He

leaves his wife and children and a host of friends to mourn his loss. He was laid to rest in the Prottem Cemetery to await the resurrection of the saints when we shall meet him with Christ in heaven.—His Pastor, W. D. Forrest.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT. (Third Round.)

Park Avenue June 10-11
Traskwood Ct., at Lonsdale June 16-17
Holly Springs, at Sardis June 23-24
Third St., Hot Springs June 24-25
Leola and Carthage, at Poyen June 30-July 1
Friendship Ct., at Social Hill July 7-8
Pearcy Ct., at Grant's Chapel July 14-15
Dalark Ct., at Manchester July 21-22
Arkadelphia, First Church July 22-23
Friendship, in protracted meeting July 24-Aug. 2
Cedar Glades Ct., at Gladstone Aug. 4-5
Hot Springs Ct., at Gum Springs Aug. 11-12
Central Church, Hot Springs Aug. 12-13
Arkadelphia Ct., at Camp Ground Aug. 18-19
Princeton Ct., at Camp Ground Aug. 25-26
Willow Ct. Sept. 1-2
Malvern Sta. Sept. 2-3
B. A. FEW, P. E.

BATESVILLE DISTRICT. (Third Round—In Part.)

Newport Ct., Paroquet June 7-8
Cave City, Cushman June 9-10
Sulphur Rock and Moorefield, Lee's Chapel June 11
B. L. WILFORD, P. E.

CAMDEN DISTRICT. (Third Round.)

Kingsland Ct., at Grace June 23-24
Huttig July 1
Thornton Ct., at Providence July 15
Fordyce July 15-16
El Dorado Ct., at Ebenezer July 19-20
Strong Ct., at Wesley's Chapel July 21-22
El Dorado Sta. July 22-23
Wesson July 28-29
Junction City July 29-30
Waldo Ct., at Buckner Aug. 2-3
Magnolia Ct., at Emerson Aug. 4-5
Magnolia Sta. Aug. 5-6
Atlanta Ct., at Lisbon Aug. 9-10
Hampton Ct., at Harrell Aug. 11-12
Bearden and Millville, at B. Aug. 19
Chidester Ct., at Carolina Aug. 25-26
Eagle Mills Ct., at Lakeside Aug. 28-29
Stephens Sept. 2-3
Buena Vista Ct., at Two Bayou Sept. 8-9
Camden Sept. 16-17
The District Conference will meet at Waldo, July 6, at 8 p. m.
J. A. SAGE, P. E.

CONWAY DISTRICT. (Third Round.)

Dover June 10-11
Quitman Ct. June 16-17
Quitman June 17-18
Conway Ct. June 23-24
Atkins June 30
Damascus July 7-8
Naylor July 14-15
Greenbrier July 15-16
Plumerville July 21-22

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Lamar July 28-29
Springfield Aug. 4-5
Appleton Aug. 11-12
London Aug. 18-19
Pottsville Aug. 19-20
Altus and Denning Aug. 25-26
Hartman and Spadra Aug. 26-27
District Conference at Atkins, embracing first Sunday in July, but beginning Thursday night, June 28, with an introductory sermon by Rev. H. H. Watson, followed by sacrament of Lord's Supper, administered by Dr. F. S. H. Johnston. The committee for all examinations will be Rev. H. E. Wheeler, Rev. Y. A. Gilmore and Rev. J. W. Campbell.

JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.
(Third Round.)
Springdale Sta. June 10
Fayetteville July 1
Springdale Ct. July 1-2
Rogers July 8
Winslow July 15-16
War Eagle July 21-22
Bentonville July 22
Lincoln July 28-29
Viney Grove July 29-30
Springtown Aug. 4-5
Elm Springs Aug. 10
Farmington Aug. 11-12
Prairie Grove Aug. 12
Centerton Aug. 13
Gentry Aug. 18-19
Siloam Springs Aug. 19-20

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Osage Aug. 25-26
Huntsville Aug. 26-27
Eureka Springs Sept. 1-2
Green Forest Sept. 8-9
Berryville Sta. Sept. 9
Berryville Ct. Sept. 9-10
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
(Third Round.)
First Church, 11 a. m. June 10
Dodson Ave., 8 p. m. June 10
Hackett Ct., at Bonanza June 16-17
Ft. Smith Ct., at Oak Grove June 23-24
Greenwood Sta., 8 p. m. June 24
Van Buren Ct., at Figure Five June 30-July 1
Midland Hts., 8 p. m. July 1
Kibler Ct., at Newberry July 7-8
Ozark Ct., at Pleasant Grove July 14-15
Van Buren Sta., 11 a. m. July 22
Alma Sta., 8 p. m. July 22
Mulberry and Dyer, at M. July 28-29
Ozark Sta., 8 p. m. July 29
Cass Ct., at Oak Grove Aug. 4-5
Charleston Ct., at Oak Grove Aug. 11-12
Hartford & Midland, at M. Aug. 18-19
Huntington and Mansfield Aug. 25-26
J. K. FARRIS, P. E.

HELENA DISTRICT.
(Second Round.)
Madison and Widener, at Round Pond June 9-10
Hulbert June 11
Holly Grove, at Marvell June 16-17
Aubrey, at Rondo, Monday, 11 and 8 June 18
Brinkley June 19
Cotton Plant, at Ebenezer June 23-24
Clarendon, 8 p. m. June 24-25
Turner, at Valley Grove June 30-July 1
Kevill, at White Church, p. m. July 1
Haynes, at Palestine July 7-8
Wynne, 8 p. m. July 8-9
Council, at Democrat, 11 a. m. July 11
Hickory Ridge, at N. Haven July 14-15
Colt, at McElroy, 3 p. m. and 8 p. m. July 15
Parkin July 18-19
LaGrange, at Poplar Grove July 21-22
Mellwood, at Knowlton July 23-24
DeView, at Morris Grove July 28-29
McCrory July 29-30
Howell August 4-5
Wheatley and Hunter, at Wheatley, 3 and 8 p. m. August 5
W. F. EVANS, P. E.

JONESBORO DISTRICT.
(Third Round.)
Monette and Macey, Leachville June 9-10
Jonesboro Ct., Pleasant Grove June 23-24
Lake City, Burnt Hill June 24-25
Manila and Dell, St. John's June 30-July 1
Wilson July 1-2
Blytheville July 3
Blytheville Ct., Promised Land July 7-8
Barfield Ct., Clear Lake July 8-9
Luxora and Roz, Roz July 14-15
Osceola July 15-16
Nettleton and Bay, Truman July 21-22
Gilmore Ct., Whitten July 22-23
Marked Tree and Lepanto, Marked Tree July 25
Marion July 26
Crawfordsville and Bethany, Crawfordville July 28-29
Earle July 29-30
Vandale Ct., Vandale Aug. 1
Harrisburg Ct., Clauch's C. Aug. 4-5
Harrisburg Aug. 5-6
Brethren will please give special attention to Questions 9, 10 and 11.
F. M. TOLLESON, P. E.

LITTLE ROCK DISTRICT.
(Third Round—In Part.)
Austin Ct., at South Bend June 16-17
Hickory Plains Ct., at Bethlehem June 23-24
Mabelvale Ct., at Olive Hill June 30-July 1
Benton Ct., at New Hope July 7-8
Tomberlin Ct., at Zion July 14-15
Keo Ct., at Witherspoon July 21-22
England July 29-30
Carlisle, a. m. Aug. 5
Lonoke, p. m. Aug. 5
Maumelle Ct., at Nat. Steps Aug. 11-12
Oak Hill Ct., at Walnut Grove, 11 a. m. and 3 p. m. Aug. 15
Bryant Ct., at Salem, a. m. and 3 p. m. Aug. 17
DeVall's Bluff and Hazen, at DeVall's Bluff Aug. 18-19
Des, Arc, p. m. Aug. 19
ALONZO MONK, P. E.

MONTICELLO DISTRICT.
(Third Round.)
Watson, at Watson June 10-11
Warren June 17-18
Camps, Ark. June 23-24
McGehee July 1-2
Palestine, at Palestine July 7-8
Hermitage, at Green Hill July 8-9
Collins, at Cominto July 11
Ark. City and Lake Village, at Ark. City July 14-15
Dermott July 15-16
Lacy, at Fountain Hill July 21-22
Tillar and Dumas, at N. C. July 27-29
Snyder and Montrose, at Bethel Aug. 4-5
Hamburg Ct., at Bethel Aug. 11-12
Crossett Aug. 12-13
Parkdale and Wilnot, at P. Aug. 17-19
Wilmar Aug. 19-20
Mt. Pleasant, at Camp Grd. Aug. 25-26
Monticello Aug. 26-27
Portland and Blissville Sept. 1-2
Hamburg Aug. 2-3
Eudora, at Chicot Aug. 8-9
W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT.
(Third Round.)
Pollard, at Pollard June 9
Piggott and Rector, at P. June 10-11
Marmaduke, at Old Friendship June 16-17
Paragould Ct., at Wood's C. June 23-24
Mammoth Spring and Hardy, at M. Spring June 30-July 1
Salem July 1-2
Walnut Ridge Ct., at Richwoods July 2-3

Walnut Ridge Sta., 8 p. m. July 3
Pocahontas Ct., at Vernon July 5
Maynard Ct., at Maynard July 6
Pocahontas July 7-8
Reyno and Success, at Reyno July 8-9
Ash Flat, at Corinth July 9-10
Peach Orchard, at Evening Star July 14-15
Gainsville, at Beech Grove July 15-16
Paragould, First Church, preaching 8-10; Conf. July 18
Corning July 21-22
Ravenden Springs, at R. S. July 28-29
Imboden Aug. 3
Black Rock and Powhatan, at B. R. St. Francis, at Nimmons Aug. 6-7
New Liberty, at N. Liberty Aug. 11-12
Smithville, at Raney's C. Aug. 22-23
Lorado, at Hunt's Chapel Aug. 25-26
Preachers will please be prepared to answer Questions 9, 10, 11. Please report to me June 1, as requested.
JAMES M. HUGHEY, P. E.

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

PRESCOTT DISTRICT.
(Third Round.)
Womble, at Sardis June 9-10
Delight, at Antoine June 23-24
Amity and Glenwood, at Rosboro June 24
Whelen Springs June 30-July 1
Gurdon July 1-2
Mineral Springs, at Shiloh July 6
Center Point, at Trinity July 7-8
Nashville July 8
Okolona, at Trinity July 14-15
Alpine, at Smyrna July 21-22
Murfreesboro July 28-29
Little Missouri, at Bill's July 31
Bingen, at Pump Springs Aug. 4-5
Orchard View, at Biggs Chapel Aug. 7
Columbus, at Bethel Aug. 11-12
Washington, at Sardis Aug. 14
Pleasant Grove Aug. 18-19
Hope Aug. 19-20
Fulton Aug. 21
Blevins, at Ebenezer Aug. 25-26
Prescott Aug. 26-27
Emmett Aug. 28
J. A. HENDERSON, P. E.

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

DUNCAN'S PIN-OZONE

A healing agent discovered by sheer necessity by Mr. Duncan whose men and teams in the logging camps of North Carolina were constantly getting cut, bruised, and sprained. The wonderful results obtained convinced him that he had discovered a remedy needed in every home. Pin-Ozone is invaluable where a penetrating healing liniment is needed. Positively guaranteed. Dealers are authorized to refund money unless results are satisfactory.

Wholesale Distributors: Forrester City Grocery Co., Forrester City, Ark. Mayo & Robinson, Wynne, Ark. All Drug Jobbers in Memphis, Tenn.

The Composition of Coca-Cola and its Relation to Tea

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

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

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

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

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

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

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