

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 28, 1917

NO. 26

AND WHEN HE HAD CALLED THE PEOPLE UNTO HIM WITH HIS DISCIPLES ALSO, HE SAID UNTO THEM, WHOSOEVER WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME. FOR WHOSOEVER WILL SAVE HIS LIFE SHALL LOSE IT; BUT WHOSOEVER SHALL LOSE HIS LIFE FOR MY SAKE AND THE GOSPEL'S, THE SAME SHALL SAVE IT. FOR WHAT SHALL IT PROFIT A MAN, IF HE SHALL GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL? OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?—Mark 8:34-37.

FAIL NOT.

In connection with the measure to provide for food control, prohibition is being considered by Congress. With only the light of telegraphic reports we are unable to decide whether the provision is adequate. Let us continue to demand as the right of a people who are offering their sons and their treasure that the entire liquor traffic be stopped during the continuance of the war. No food stuff should be wasted, and our people must be sober and efficient. Alcohol is a traitor, because he gives aid and comfort to our enemies. Treat him as a traitor. If you have not already written, we urge you to write immediately to Senators J. T. Robinson and W. F. Kirby and demand that as patriots and your representatives they support measures for national prohibition as a war measure. Do not think that you are unimportant. Your influence should count on the side of righteousness. Remind these senators that righteousness exalteth a nation.

ARE WE CRUCIFIED WITH CHRIST?

Devotion to missions has ever been the saving element in our Christianity. Whenever a church becomes more interested in maintaining an ecclesiasticism than in seeking to save souls it is in danger. When there are high offices to be filled and rich rewards for denominational loyalty, the methods and spirit of politics creep in. Politics in the church makes hypocrites; because the ecclesiastical politician feels under the necessity of covering his methods and posing as a modest and unselfish man. He must invent ways by which the office seems to pursue him and run him to the ground. Sleek ecclesiastics with tremendous zeal for the ecclesiasticism are the bane of any church organization. It requires the missionary motive to save a church from the menace of self-seeking leaders, men who magnify the machinery, but are careless of results if only the machine runs. In days of peace and prosperity the church may be satisfied with hearing the wheels go round, with mere pomp and pageantry. Great applause may greet the collection of a few hundred dollars for missions, an average of fifty cents per member, when ten dollars per member would be insignificant. Many an individual conscience has been satisfied with a paltry contribution, because the aggregate from the congregation was large, and yet this aggregate was less than many an individual should have given. The heaven of Christianity creates conditions that produce organization and wealth and ease, and yet these things are incidental, the mere by-products. Jesus Christ left no organization, and did not command men to seek wealth nor ease. As he neared the shadow of the cross, he commanded his disciples to take up the cross and deny themselves daily. They must be ready to die for Him. They are expected to endure hardness as good soldiers. During the past twenty-five years have church members endured hardness for Jesus Christ? Have we been denying ourselves? Some of us have suffered for our own folly, but who of us has really suffered loss for the Master? That portion of the world most fully under Christian influences has grown

fat and rich. Have we used our fatness and riches to promote the Kingdom of God? Or have we invested it so as to bring forth more fatness? Have we who arrogantly call ourselves Christians lived as disciples whose Master went to the cross and expected his disciples to follow Him? Have we not accepted all of the benefits of the cross without sharing in its burden? If we had used on missions, both foreign and domestic, the wealth which we have wantonly wasted on selfish comforts and soft pleasures, we might almost have won the world to our Christ. The mad pursuit of possessions has plunged the nations into the hell of war. God expected us to invest his bounty in the liberty bonds of his Kingdom for the liberation of the souls of men. Refusing to do this, we are now forced to spend our multiplied millions on destructive munitions. We are now learning that we can give for defense what we should cheerfully have given to extend the boundaries of the Kingdom of God. Shall we learn the lesson? If we spend merely for the weapons of carnal warfare, the domination of Germany may be prevented, but sin and selfishness will remain, and the elements of destruction will reside in our civilization. Instead of permitting the expenditures for war to diminish our investment in the Kingdom of God, we should be provoked to larger things. If we can, under stress, do so much for Caesar, we can under the compulsion of love, do vastly more for our Master. Let us now conscientiously consider whether we are living as Christians should live and giving as redeemed sinners should give. In Arkansas let us resolve to meet every claim imposed by the Church and then to prove our loyal love make our missionary contributions adequately represent men and women who are crucified with Christ.

A SAFE AND SACRED SABBATH.

The stand of Acting Mayor J. H. Hollis of Little Rock against Sunday moving picture shows has the hearty approval of the Christian people of Arkansas. It is humiliating that Mayor Pixley of Argenta has announced that he will permit the picture shows to open on Sunday. The excuse is that the soldiers need and must have that kind of entertainment to keep them out of mischief. It is probable that some of these soldier boys are evil minded and need to be amused so that they may keep within the bounds of propriety; but it is a reflection on the boys and on their parents to suggest, as has been done by the advocates of the Sunday shows, that our soldiers as a class are so prone to evil that nothing but Sunday moving pictures can save them. This whole movement is a mere subterfuge to open the way for all kinds of folly on the Sabbath day. There are those who do not honor nor respect God's holy day, and are ready to use any means to destroy its sacredness. The soldiers do not need the Sunday shows any more than do others. They have one afternoon and night each week when they may take in the shows, and this is enough for reasonable people. Then they are worked so hard at drill six days that they need the Sabbath for the real rest and worship for which God provided the holy Sabbath. The efforts to amuse and entertain the soldiers are largely due to the desire of certain people to do easy and pleasant things and be regarded as patriots. The people who like to dance and attend the "movies" think that all the soldiers are as empty-headed as themselves. They overlook the fact that most of these soldiers were reared in Christian homes and if left to themselves will find the rest and recreation to which they are accustomed. Hugging the maids and matrons of our city in the dance and viewing the suggestive scenes usually exhibited in the shows will not protect the virtue of our sons and brothers in the camp. The matter will be taken up with Secretary of War Baker, and if he thinks Sun-

day movies a necessity, it will be suggested that, as the government provides for the other necessities of the soldiers, so it may provide for this supposed necessity by establishing moving pictures at the camp. Thus the time and money of the soldiers may be saved and our local laws maintained. The Christian people of Arkansas, who believe in a sane and safe Sabbath for all, are asked to hold themselves in readiness to co-operate in maintaining the Lord's day holy.

UNITY AND ALTRUISM.

The oversubscription to the Liberty Bonds and the prompt and hearty response to the appeals for funds for the Red Cross and the Y. M. C. A. are gratifying indications both of patriotism and philanthropy. Never in the history of our country were the whole people so ready to co-operate under the direction of their leaders. This unity of spirit and the willingness to pour out our treasure for a good cause may enable us as a nation to recover from sectional divisions and save us from our saturnalia of selfish extravagance. If the war leaves us united in behalf of genuine liberty and willing to sacrifice wealth for the promotion of righteousness it will not have been in vain. When our selfishness has vanished, then shall we begin to live.

BISHOP NEELY ON UNIFICATION.

In the Christian Advocate (New York) Bishop T. B. Neely of the Methodist Episcopal Church writes at considerable length on "The Proposed Unification." After certain long and labored arguments on various phases of the subject, he closes thus: "Finally, the greatest danger in this whole matter, is the proposition to divide the country and the Church into local divisions. The proposition is to do it under the name quadrennial, jurisdictional, or regional Conferences. The latter title has been newly devised, but it tells the story. It means divisions covering regions. It is the old sectional idea back again. It is the sectionalizing of the Church and bringing into the Church the sectionalism that nearly destroyed the national Union. The Church needs no organization between the Annual and General Conference. The Churches have never had it and should not have it. It is not union, but disunion. It will sever the sections as it develops local peculiarities rather than the characteristics of the whole Church. It means that the South will govern the South, the North will govern the North, and the West the West. Unity calls for the same laws everywhere for all, and the same bishops for the whole country. To give the local government to the locality will break up the unity of the Church and ultimately break up the entire Church. When the locality rules the rest of the Church will be shut out. The Church should crush this insidious suggestion of a sectionalized Church. Otherwise it will be the end of the great Methodist Episcopal Church."

As the proposed plan seeks to establish a Church fashioned after the similitude of the United States, giving certain general functions to the General Conference and providing for subordinate divisions sustaining to the General Conference about the same relation as a State sustains to Congress, it is hard to understand how Bishop Neely can be so opposed to the principle in Church government and reconciled to the same thing in civil government. It is no more divisive that the South should legislate in local church matters for the South than that Maine and Oregon should legislate respectively for local conditions. He does not seem to realize the value of variety in minor matters, but would have a dull uniformity everywhere in minute details. We are sincerely anxious for a genuine unification, but we frankly announce that we would not have it if the price is the destruction of a reasonable degree of

(Continued on Page 3, Column 3.)

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A. C. MILLAR.....Editor

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DISTRICT CONFERENCES.

Camden District, at Waldo, July 6-9.

Batesville District, at Sulphur Rock, July 9.

Searcy District, at Clinton, July 25-27.

PERSONAL AND OTHER ITEMS.

Bishop Murrah preached the commencement sermon for Emory University.

Emory University has conferred the degree of Doctor of Laws upon Bishop McCoy.

Southwestern University, Georgetown, Texas, has secured \$10,000 to be used in equipping its science hall.

Dr. John A. Rice of St. John's Church, St. Louis, will be the preacher at the University of Chicago, July 29.

Although Southwestern University has discontinued its fitting school, the enrollment last session was 764.

The University of Chicago has just completed the raising of \$5,461,500 to be used for a great medical college.

Rev. B. B. Thomas of Lonoke writes that Rev. Burke Culpepper will begin a protracted meeting there July 15.

The Texas Conferences assess \$25,000 for Southwestern University, but last year only paid \$15,000 on the assessments.

Southwestern University has conferred upon Superintendent P. W. Horn of Houston, Texas, the degree of Doctor of Laws.

Bishop Nicholson of the Northern Methodist Church and Miss Evelyn Riley were married at Greencastle, Ind., June 19.

Wesleyan Methodism in England shows a decrease in full members of 3,782, and has suffered a loss each year for the last eleven years.

Last week Rev. W. D. Sharp of Junction City passed through our city and reported a fine revival at Des Arc, where he had assisted the pastor, Rev. W. S. Butts.

In the campaign for the colleges of the two Conferences in South Carolina approximately \$150,000 has been secured to date. The full amount to be secured is \$300,000.

Rev. H. D. McKinnon, a well-known superannuate of Little Rock Conference, who has been living at San Marcos, Texas, orders his paper changed to Mill Creek, West Va.

Rev. John P. Lowry, evangelist, has some open dates and would be pleased to correspond with pastors who need his services. Address him at 708 East Seventh Street, Little Rock.

There has been an immense increase in the amount of whisky withdrawn for consumption, as dealers have been emptying the warehouses in anticipation of increased taxes on withdrawals.—Ex.

As our bookkeeper will take her vacation during the next two weeks and less experienced help will be in the office, we ask our friends to be patient if there is delay in changing labels and answering inquiries.

The Alabama Christian Advocate, Dr. L. C. Branscomb, editor, has made a great record this year, the number of new subscribers enrolled to June 16 being 3,415. The total number of subscribers is now nearly 12,500.

Bishop Kilgo, who since his election to the episcopacy has been president emeritus of Trinity College and president of the Board of Trustees, has resigned these positions on account of differences between himself and the Board.

Rev. J. A. Sage, Jr., who is now pastor of the church at Carthage, Texas, sends us the first two numbers of a very creditable church bulletin which his church is now publishing. A strong plea is made for more room for the Sunday school.

Thirty-four brewing corporations of Pennsylvania have been fined \$52,000 by the United States District Court at Pittsburgh. The United States Brewers' Association has been fined \$10,000 for political corruption. A fine bunch of reformers!—Ex.

The Tallahassee (Fla.) District Conference adopted resolutions requesting the bishop and presiding elders not to establish any charge which would pay less than six hundred dollars to an unmarried preacher or less than nine hundred dollars to a married preacher.

The brewers are doing everything possible to belittle the importance of war-time prohibition, but the retail expenditures on drink for one year would take up the two billion dollar bond issue which has just been offered to the public. There is nothing which can break the back of this naked fact.—Ex.

Prof. Roger B. Weems, who has for two years been professor of Modern Languages at Central College, Fayette, Mo., has been elected to a similar position in the Missouri State Normal at Capt Girardeau. There are now Hendrix College graduates in two Missouri and two Oklahoma State Normals and one in North Carolina.

Good advertising in a religious paper is only as good for the advertiser as it is for the reader. The reader's habit of answering advertisements increases the reader's opportunity to have in a paper like this advertised news of worth-while goods. Are you using to the utmost the buying opportunities that our advertisers offer you?

Formerly the brewers prated long and loudly of the food value of their product. Now they are telling the people that none of the food value is taken from the raw material, which is afterward used for cattle feed. If the food value is not taken from the raw material, how does it get into the beer? As a matter of fact, the food value is largely destroyed in the process of brewing.—Ex.

Canada will on July 1 celebrate fifty years of confederation, and as the day is Sunday there will be religious recognition of the event. The progress of the Confederacy during this half century has been remarkable. Although a British colony, it enjoys complete autonomy, and its administration of law is far better than ours. Her loyalty to Great Britain has been fully demonstrated in this war.

The Organized Farmers of New York have petitioned for national prohibition during the war in order to save grain. The chairman of the Health Committee of the City Council of New York has petitioned for prohibition during the war to save grain. The General Federation of Women's Clubs has petitioned for prohibition during the war to save grain. And so has nearly everybody else.—Ex.

Some one has said that "one of the strongest points in the early church was that it had so little money, while one of the weakest points in the twentieth century church is that it has so much." Wealth is a blessing, but has its dangers. One is that it will be hoarded and worshiped. Another is that it will be given, and the giving made a substitute for faith and personal service.—Western Recorder.

On a recent Sunday \$30,000 was pledged by the congregation of Trinity Church, Los Angeles, Cal., to the endowment fund of the church. The endowment is to be provided to aid in carrying forward the work of Trinity, and the fund, when the full amount is secured, is to be used in providing a building for the congregation. This fund is to be administered by our General Board of Church Extension.

Rev. W. B. Hubbell, who for six years has been business manager of Hendrix College, has resigned to accept the management of a new industrial school enterprise to be established by our General Board of Education on a 500-acre farm near Louisville, Ky. It is to be for homeless boys and girls, who will pay their own way by working half time. Mr. and Mrs. Hubbell are both gradu-

ates of Hendrix College, and are well qualified for this kind of work.

War business is war business. It is our first business to feed the allies and ourselves, not the neutrals, and upon every pound of food we produce beyond what is absolutely needed for our own purposes, our allies should have first call. If the neutrals want food, let them join the ranks of those who are combating the unrestricted destruction of food by German submarines. The alternative may seem a tough one to them, but all war measures are tough.—Cincinnati Post.

Rev. J. W. Moore of DeVine charge has just returned from a three weeks' vacation in the East, where he visited many places of interest, and he now feels that he can give his people better service. He visited Mt. Vernon, Arlington (Lee's Home), and went from there to Baltimore, and from there to Norfolk, Va., where he attended one of the largest churches of our denomination. Then he went to Black Mountain, in the "land of the sky," where the Y. M. C. A. Conference was in session.

Reports come to us that some women advertised as chaperones of soldier dances here in Little Rock had nothing to do with the dances and that their names were used entirely without their knowledge or consent. That society crowd is crowding things too much for the success of its own undertakings. The devil's crowd is great on overdoing things. It is estimated that not over one soldier in five, if that, even went about the dance on Capitol Avenue Friday night. Good for the soldiers.—Baptist Advance.

Last year the Methodist Episcopal Church in India received 40,000 new members, but turned away 150,000 because teachers and preachers to train them were lacking. Bishop Warne estimates that 1,000,000 converts could be had within a very few years if there were enough Christian workers to cover the field. India is wonderfully stirred by the war, and is ripe for evangelization. Our Church is not in that attractive field, but when unification is consummated, we shall have a part in this missionary conquest.

From small salaries it is expected that the clergy shall maintain social positions and contribute to charities upon a scale comparable with their more wealthy parishioners. It is only by the most rigid economy in personal expenditures that the average minister can accomplish any saving at all. Adequate provision for old age or disability is almost impossible. In the past, the churches have been too neglectful of the men who have devoted their lives to their service. It is encouraging that they should see the justice of caring for their ministers whose days of usefulness are past.—Boston Advertiser.

I cannot escape the influence that surrounded me in the days when I went to college. I cannot while I live cease to be grateful, not that I fell into the hands of some one especially designated to do it, not that I fell into the hands of an association secretary who had in his hands the whole working of the Christian life of the institution, but that in those old days at Ohio Wesleyan I fell into the hands of a faculty, which faculty felt itself under a divine compulsion to do what it could do to induce young fellows like me, who had come to college without having given themselves to Jesus Christ, to give themselves to Jesus Christ.—Bishop McDowell.

Large place should be given to genuine humor, and the flash of wit now and then is balm to the tired mind and ruffled spirit. Flippancy, on the contrary, weakens, effeminates, undermines, and destroys. President Cole of Wheaton Seminary says: "We would rather hear a serious talk on butterflies than a flippant talk on religion." President Tucker of Dartmouth College says: "I would accept at any time the moral result of serious thinking upon an inferior subject in place of less serious thinking upon a greater subject." So, when a bright joke instructs as well as enlivens, it is a fact that life is no joke and seriousness must apply the motive-power to success.—Biblical Recorder.

The great enemy of our army is the drink traffic. It is ruthless and determined to save itself against all onslaughts of those who oppose it. No other interpretation can be given to its present activities in the light of the convictions of our most enlightened leaders than that it is carrying on a species of treasonable operations, throughout the country, centering at Washington, D. C., to perpetuate its

influences. Was Major General Frederick Dent Grant right when he said: "Ninety-five per cent of desertions and acts of lawlessness in the army are due to liquor. If I could, by offering my body as a sacrifice, free my country of this fell destroyer, drink, I'd thank God for the privilege of doing it."—Ex.

Donations of books have recently been received by the library of Southern Methodist University from the following friends of the institution: Prof. M. Y. Stokes of the English faculty, a dozen volumes connected with the study of English, together with several valuable periodicals; the Rev. F. H. Holden, pastor of Cole Avenue Methodist Church, Dallas, ten volumes dealing with the Moral Reform Movement; Rev. Robert A. Goodloe of Olney, Texas, several volumes dealing with prohibition; Rev. T. A. Abbott of Cape Girardeau, Mo., miscellaneous pamphlets. Gifts of books have been received from the following students: Harry Defore, C. M. Montgomery, J. E. Bryant, Miss Beulah Deun-sing.

A man may sometimes attain prominence in church affairs through worldly ambition, by truckling and trading, or as the result of base political intrigue. But in all probability his reign will be brief, his work will be abhorrent to his brethren as long as it does last, and his memory will rot when he is gone. On the contrary, he who attains true eminence in the church will do so because of his consuming aspiration and all-absorbing endeavor to obtain in Christ's name and for Christ's glory the highest and widest usefulness possible. Indeed, let this central fire glow in any genuine heart, burst into a flame of heavenly zeal and holy action, and the man of real eminence in the church emerges to conquer the world and to glorify God.—Biblical Recorder.

Far more desirable than distinction anywhere else is the distinction worthily won in the church of the living God. There is no eminence that is equal to the eminence of goodness. Contrast Moses, the Law-Giver, with Pharaoh, the Pyramid-BUILDER: which looms larger before you? In the light of the centuries, which seems to you the greater man—Paul, the Apostle, fettered in the death-dungeon, or Nero, the Emperor, reveling at that moment on his luxurious throne? Whose name is preferable: Wyclif, the Bible translator and martyr, or Voltaire, the atheist? Carey, the missionary, or Paine, the infidel? Surely a good name is better than great riches, or honor, or power, or popularity; and the best of all good names is that which is rightly won before the altar of the Lord.—Biblical Recorder.

It was but yesterday the father said with a serious face: "Yes, we take time for prayer now at our house. Since the boy has enlisted and we feel he is exposed to many temptations, and may not come back to us as pure as he went away, and may not even return at all, we are driven to Christ in prayer for him. He is beyond our reach. Other influences now control him. Father and mother are but a memory, and his home a longing of his heart. We have not given him alone to the keeping of his country, but to the oversight and providential care of his Heavenly Father. In the home, each morning and evening, it is so different than it used to be. He is so missed. We can do naught but pray for him. Prayer helps our hearts. It brings assurance that he that watcheth over the innocent and the faithful will not fail us in this dark hour. Yes, the family altar is God's means of uniting the boys in the camps with heaven and their homes."—Western Christian Advocate.

For the session just closed the net enrollment of Southern Methodist University, Dallas, was 823. If the enrollment of the summer school is counted, the total would be 1,114. Of the net enrollment, 91 students were in the School of Theology, while in the College Department there were 668 students. Seventy-five graduates received their diplomas at the commencement this month—four with the degree of Bachelor of Divinity, twelve the degree of Master of Arts, and fifty-nine the degree of Bachelor of Arts. The faculty numbers 45 professors, associate professors and instructors. The university closed the year with a good net balance from the regular income, this also being an unusual record. Emory University enrolled in its several schools last session 654 students. The enrollment in the School of Theology was 134. Thus in our two con-nectional universities the enrollment the past ses-

sion, not counting summer school students, was 1,477, or at least 25 greater than the largest enrollment of Vanderbilt University.

It is one thing for a man to smoke; it is quite another thing to insist upon smoking someone else. The personal right to indulge in this habit in private need not be seriously questioned, but the insistence upon the right to smoke in public is very questionable. Indeed, it is not a right. It is usually a thoughtless imposition upon the rights of others. Many things may be done in private that are prohibited by law from being done in public. Smoking ought to be placed in that category. The right of the women and of men to pure air unpolluted with the tincture of nicotine is inalienable and should be protected by law. It is very surprising that so many men who are gentlemen in everything else should forget the rights of others in insisting upon indulging this abnormal appetite. Even on railway trains, where whole cars are provided at a great expense for the smokers, they often decline to make use of them. They desire to smoke, but do not wish to be smoked; so they impose upon their fellow travelers, violating not only the laws of the railroad, but every principle involved in a gentleman's conduct.—California Christian Advocate.

Last Saturday and Sunday the editor was with Rev. T. O. Rorie in the bounds of Dalark Circuit. Saturday night was stormy and Sunday morning it rained hard just before eleven o'clock, hence appointments at Bethlehem could not be filled. This was a disappointment, as the church in that community is strong and large congregations were expected. At three o'clock a fine crowd assembled at Manchester church, and at night a large audience heard the preacher at Dalark. This is one of our best circuits. There are good farms and industrious farmers, and a general air of thrift and prosperity. Several of the country school houses have two or three rooms with modern architecture. Many young people have gone to the colleges and others will go. Some of the roads are excellent. There is an abundance of gravel for macadamizing. Automobiles are numerous. Rev. T. O. Rorie, the energetic pastor, is popular, and by distributing good literature and preaching is training his people. Dalark, on the line between Dallas and Clark Counties, is a beautiful and prosperous village. Several attractive new houses are in evidence. This trip was the last of four made recently into the interior of Dallas County, and the impression made on the editor is that this is one of the best portions of our State, and our people in these charges are substantial, progressive, and prosperous.

HENDRIX ENDOWMENT.

It will interest the readers of the Methodist to know that our work on the circuits is satisfactory. But few decline to make some pledge to the campaign. One of our team raised over six hundred dollars in two country churches in one day. Yesterday the writer met a man on a train who made a substantial pledge. We are succeeding.

Brothers and sisters, continue to pray for us and talk about the campaign. We can secure the \$500,000 if we will all work. It means more to our Methodism than anything ever enterprised by the church. We must accomplish this task.

At last it is the work of our leaders. Brethren of the ministry, preach on the subject and let us hear from you.

On to \$500,000!—James Thomas, Agent.

ARKANSAS METHODIST COLLECTIONS.

To My Brethren of the Little Rock Conference: As your agent in the matter of securing the purchase money for the Methodist, I wish to thank you who have co-operated so heartily and gladly in the work. Labor is a pleasure when connected with such men. We have by no means secured our apportionment for this year. As you recall, I brought over between three and four hundred dollars from last year which we collected and paid out on interest, but which I ran in the total of this year in order to keep before you the gross collections in the whole enterprise. We have but few pastors, if any, who will fail to send in the full apportionment between now and Conference. Slackers among our brethren are the exception and not the rule.

I shall not carry the usual statements now for a few weeks, but when I publish again will show you just what each charge in each district has done.

Again thanking you from the bottom of my heart, I am, yours to command.—James Thomas.

THE CIRCULATION CAMPAIGN.

Revs. W. P. Whaley, B. B. Thomas, and J. W. Black have been doing some fine work for the paper in their respective charges. Last Sunday at eleven o'clock Rev. W. P. Whaley in a few words presented the paper to his congregation at Asbury Church and secured sixteen new subscribers. Only a few minutes were required and response was satisfactory. It is our opinion that in most of the churches that plan will work. It is not enough to mention the paper. It should be presented as definitely and as confidently as the Conference claims, and the subscriptions taken on the spot. We are expecting profitable work to be done during the protracted meetings.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville Dist., B. L. Wilford, P. E.	47
Booneville Dist., J. H. O'Bryant, P. E.	21
Conway Dist., James A. Anderson, P. E.	70
Fayetteville Dist., G. G. Davidson, P. E.	210
Fort Smith Dist., J. K. Farris, P. E.	40
Helena Dist., W. F. Evans, P. E.	77
Jonesboro Dist., F. M. Tolleson, P. E.	130
Paragould Dist., J. M. Hughey, P. E.	13
Searcy Dist., R. C. Morehead, P. E.	29
Total	637

Little Rock Conference.

Arkadelphia Dist., B. A. Few, P. E.	51
Camden Dist., J. A. Sage, P. E.	49
Little Rock Dist., Alonzo Monk, P. E.	80
Monticello Dist., W. C. Davidson, P. E.	50
Pine Bluff Dist., W. C. Watson, P. E.	58
Prescott Dist., J. A. Henderson, P. E.	48
Texarkana Dist., J. A. Biggs, P. E.	52
Total	388

BOOK REVIEWS.

History of the Reformation of the Sixteenth Century; by P. A. Peter; published by the Lutheran Book Concern, Columbus, Ohio; price 35 cents.

At this time many desire information concerning Martin Luther and the Protestant Reformation. This book is sold at a remarkably low price, but is sufficiently full and comprehensive to give a fair understanding of the times of the Great Reformation. It will be profitable to read this little volume and be prepared to appreciate the event that is to be celebrated this year.

When a State Goes Dry: A Brief Study in Law Enforcement; by Frederick O. Blue, State Tax Commissioner of West Virginia, ex-officio State Commissioner of Prohibition; published by the American Issue Publishing Co., Westerville, Ohio; price 75 cents.

It is just as important to enforce prohibition laws as it is to enact them. This book discusses the question of law enforcement in a dry State under the following heads: "Firstword," "The Wreckage," "Growth of Law," "Legislation," "Education," "Law Enforcement," "Majesty of the Law," "Municipalities," "Invisible Government," "Revenue," "The Economic Side of the Question," "The Foreigner," "Preparedness," "The Hope of It All." Read it, if you wish to understand how to co-operate with those who are seeking to enforce the law.

BISHOP NEELY ON UNIFICATION.

(Continued from Page 1).

local autonomy. Under such a stickler for uniformity as Bishop Neely we would be expected to adopt his pronunciation, his gestures, and his dress. If we believed that Bishop Neely properly represented his Church we would promptly terminate negotiations. His closing sentence, "it will be the end of the great Methodist Episcopal Church," reveals his true position. He hopes to perpetuate the Methodist Episcopal Church, while the plan of unification proposes to eliminate the two sectional Churches and establish a genuinely national Church. He desires to make his Church the national Church and force all of its peculiarities upon the different sections. We confidently expect a unified Methodism, but are equally confident that it will not be of the type desired by Bishop Neely. In essentials there will be unity, but in non-essentials there will be room for diversity.

CONTRIBUTIONS.

MY DEAREST.

My life within
For me long kept,
Thy footsteps soft,
Thy kisses fond,
Thy warm embrace,
Thy smiling face,
Love's gentle wand,
Are not—except
As they have been.

The rose, the bud,
Are plucked and strown,
The bush is bruised,
Yea, it may die,
I stand hard by
Desires refused
And peace all flown
O'er sorrows flood.

A heavy rod
Is laid on me,
My day is night,
My life is death,
My very breath
Beclouds my sight;
I dimly see
The hand of God.

I raise no walls,
Nor question why
Thou first hast gained
Life's final goal;
But my sad soul
With grief is pained,
My joys now die;
But love prevails.

Plod on must I,
Bereft, alone,
Through weary days,
In hope to meet,
Each other greet,
And live always
Around the throne,
Love's throne on high.

THE LIBERTY LOAN.

Thou shalt lend unto many-nations.
—Deut. 15:6.

That seemed a strang thing to say to an impoverished people recently out of slavery. Those of us who have lived to see three wars affecting American policies and fortunes have learned to be very cautious in the matter of national prophecy, for all we certainly know, when a first gun is fired, is that the outcome will be different from what any one belligerent intends.

But in this text we have a prophecy, as positive as it was incredible, and yet it has been fulfilled, century after century, with something like miraculous precision. The Jew has not only been the world's money-lender, he is so yet; and his ability to concede or refuse a loan has again and again controlled the policy of kings, dictated the rise and fall of imperial cabinets and launched or arrested contemplated wars. What makes this a still more wonderful prediction is that it was not only spoken of a nation recently engaged in servile labor, but of a race destined for a long time to remain an agricultural people. Yet it came true; it remains true. It was based upon the fact that "Godliness has promise of the life that now is as well as that which is to come," whether we speak of individuals or nations.

Unwillingly and only after seeing our neutral and non-combatant men, women and children practically murdered, our country has entered the great world war, and we are immediately confronted with the problems of raising men and money, millions of men and billions of money. And our President assumes that we have both. Is he right?

We have grown accustomed to talk about millions, but when anyone speaks to us of "billions" we sit up and say, "What is that?" When a modern conflict of arms costs tens of millions a day, it is not to be wondered at that fathers of families living for a year upon less than a big-gun battery will burn up in an hour should shake their heads when asked to loan money for war upon such a scale as that.

But America has been drawn upon a new scale since the Civil War closed. Take a pencil and write down these figures: When the Civil War closed we were in round numbers \$3,000,000,000 in debt. And the population of the Northern States, from which alone any revenue could be derived for years to come, was only 20,000,000 all told. The per capita wealth of the people then was less than \$600. Our population today is over 100,000,000 within our continental area, and our per capita wealth \$2,500. America has five times as many people as the North then had and each American has four times as much money as we could show in 1865. Our legislators are preparing to expend or lend our allies \$15,000,000,000 in the next two years; and that will be less in proportion to our financial ability than our fathers faced fifty-two years ago. We put between 1861 and 1865 2,500,000 men in the field. We have five times as many today and our per capita capital is, according to the best statisticians, four times what it was then. Fifty years ago government by the people was in danger in America; today it is endangered in more than half the world.

If constitutional government is wiped out in Belgium, England and Italy—and with it republican foundations swept away in Russia, France and the United States—and the personal governments of the Hohenzollerns, the Hapsburgs and Turks, the murderers of the Armenians, spread over the countries in which the people now have a voice, that will only prove that we are unworthy sons of illustrious sires; that we have grown rich in goods and abject in spirit, without courage to defend what they had the heroism to win.

The occasion upon which loans should be made and the conditions under which they should be conducted are specified with remarkable clearness and exactness in the Mosaic legislation, both as regards the Jew himself and "the stranger"—that is, the men of other nations.

And in those principles which Jesus laid down for the guidance of his disciples he says, "Give to him that asketh of thee and from him that would borrow of thee turn not thou away." These twin injunctions which our Lord has bound together men have violently torn asunder. In the common thought of our day giving is a Christian grace and loaning a miser's prerogative. That conception is not derived from the Bible, which recognizes that the act of loaning is often a sweeter, more tender and more heavenly act than the bestowal of alms.

The history of loaning as a generous and fruitful characteristic of the godly life has yet to be written, but when some competent and sympathetic scholar takes it in hand we shall find more thousands have been saved by loans than blessed by gifts. A gift in money too often enervates and always humiliates, but a loan excites in the spirit of the just at once gratitude and zeal. Many a father has ruined his boy by too liberal signing of cash

checks, and many a father has saved his boy by taking from him an "I. O. U." covering the expense of his education. A young merchant whose indulgent parent has "set him up in business" without setting him up in industry builds that young man's financial future upon the sand. Making a loan and making it wisely is as positive a duty of religion as feeding the hungry, nursing the sick or visiting the prisoner in bonds.

In my early ministry I had the opportunity to put out a considerable sum of money for a relative at greatly increased rate of interest from that which he was then receiving in his Eastern home. I have never forgotten the indignation with which he refused the offer as though it had been an affront. "I have never," he said, "taken more than the legal Eastern rate of interest, and I do not believe any man is a Christian who takes more than his debtor can easily discharge." Nor did I, but I recognized that a loan upon a going concern is more easily discharged than one upon a sick horse, nevertheless I did not try to talk him out of a refusal which was founded upon a generous impulse and a Christian principle.

But, as an illustration of the opposite way of looking on the making of a loan, some years later a young millionaire confided to me that he had just gone into a new loan company which could not fail to return him more than twenty per cent. But when I learned that the company was one formed to dole out small sums to wage-earners at from three to five per cent a month, secured by assignment of their pay envelopes, I had the measure of the man. Just as I know the first man for a saint I knew the second for a scoundrel; and it remains to be seen to which of these two classes the American investor belongs when asked to subscribe to a loan at a low rate of interest when the borrower is in sore straits through defense of principles which affect intimately America's own welfare or defeat. I have faith to believe that America is not peopled by Shylocks, not one vast sea for the cruel depredations of "loan sharks." There are times when the lender has a right to ask, "What is money worth?" But there are other times when the one question of an honorable, a Christian man must be, "What is honor, freedom and the welfare of mankind worth today?"

We do not urge any man to fertilize thistles. If a man should offer twice the market rate of interest for the ready money with which to buy a dance hall or a saloon, would you make the loan? It has been estimated by men on the various commercial boards that the people of the United States pour into the bucket shops of this country something like \$120,000,000 a year. Most of this vast sum represents speculations which are never disclosed because the losers knew in their inmost souls that they were morally in the wrong making such loans, since the corporations they were financing could only flourish by cornering foods or sidetracking fuel.

The money which Judea was to loan to many nations was not money to be put in advancing the brutal force of Assyria, promoting the pride and sensuality of an Egyptian court, or provisioning Damascus in their raids upon Samaria. It will not answer in the court of morals to affirm that we are not responsible for use to which a man puts the money which we lend him. If we know that he intends to steal slaves from Africa or equip some

Mexican Huerta to loot a city which has never attacked him, we become "particeps criminis", partners in the crime which was only possible because we financed it. But if we find an honest cause in straits, a weak nation borne down because it cannot, unaided, pay the expense of a just, defensive war, I do not see how we can excuse ourselves in the court of heaven if we withhold the funds at our disposal, funds needed for the defense of all that honest and liberty-loving men hold dear. The country needs the able, conscientious and self-sacrificing money-lender or the soldiers may die in vain.

Personally I rejoice to have lived to see the day when America steps forward to lend her money to "many nations" engaged in the great struggle of democracy against autocracy, of the dark, tyrannous past against the bright, hopeful future; and in the final history of this awful strife—which can but end in the victory of the "government of the people, by the people, for the people"—I believe the man who was debarred by age or physical disabilities from the field will have an equal honor with the soldier if he has helped the good cause of freedom by such loans as are more welcome than gifts and, when morally justified, are as needful and helpful as victories with guns.—H. D. Jenkins in The Advance.

ADVICE TO THE FOLKS AT HOME.

The first few weeks in camp are the hardest for the young soldier. It is a violent wrench from home life and normal social ties to camp conditions with tent life, radical change of food, limited bathing facilities, stiff drill and rigid discipline.

To tide the lad over this period home folks may help very materially. His mail is the big thing for the boy in camp. Each day send him some greeting or some love token, be it ever so small. The problem of laundry is sometimes difficult, so send him a handkerchief today, and a pair of good socks tomorrow and repeat now and then. He has a sweet tooth—satisfy it with candy and chocolate in small lots only, each piece wrapped in oiled paper that it may not reach him a sticky mess. He will chew gum on a march, which helps him to refrain from drinking too much water and from dipping into his lunch or ration; this also has a tendency to make him smoke much less and keep him from faking up the habit of chewing tobacco. He will, after a little experience, take pure chocolate with him on a hike, as it seems to keep a man up better than other food, and is easily carried.

His tent is not lighted, so if you can provide a small pocket flashlight you may solve the problem of him finding things at night. Because bathing facilities are sometimes very limited, a good big bath sponge is appreciated and you may follow it with a cake of good soap and a towel now and then.

It is hard to get to the postoffice and pennies for postage may be few, so send him a book of stamps. He likes to read, so mark the interesting items in the home paper, and with it send him an occasional magazine or illustrated weekly. Bound books are not usually desired in camp.

He needs all of the ordinary toilet articles, but do not send talcum powder, tooth paste, shaving cream, razor blades, tooth brush and soap all on the same day—an item each mail is better. Put a small package of court plaster in your next letter. He has been

in the sun and a little mentholatum or camphorice will soothe his parched lips.

He will enjoy a testament or prayer book, and especially one of the khaki-bound ones that may be secured from the American Bible Society. If he did not take his watch and you can afford a cheap wrist watch, send it. A pair of heavy tan laces to replace worn ones that permit his shoes to be sloppy. A tiny, good, hand shaving mirror. A pipe—not expensive—and tobacco. Send tobacco in tins. Half a dozen blanket safety pins and as many ordinary large safety pins are among the handiest things in his kit. Two or three small wash rags—a sort that can be easily cleaned in a small amount of water and that do not take too long to dry.

Parcel post solves the problem of sending small packages safely. Address plainly and fully with the number of his regiment and the letter of his company, troop or battery and delivery is almost absolutely assured, though he moves from place to place very often. Insure the more valuable articles, it costs but a trifle.

Now, do not put it all in one bundle as being the easiest way, but string it out over days and weeks so that he will learn to listen most eagerly for "mail call." It is pathetic to note the number of men in the service to whom the arrival of mail means nothing. Carelessness or wrongdoing separates them from home and loved ones so they get no mail. Do not let the soldier man from your home circle be of this group.—Major J. T. Axton, U. S. A., in The Advance.

FLORIDA LETTER.

Doctor, I wish in my heart you were down here to enjoy the delightful sea-breezes that fan me by day and by night. My house by the sea is on a narrow strip of land between two seas—Tampa Bay on the east and Boca Ceiga Bay on the west with the Mexico Gulf just beyond the long strip of keys that lie to the west of this latter Bay. Mine house also faces a small but beautiful park wherein we have but recently held a six weeks' revival campaign out in the open with no cover save the live-oak trees and their mantle of Spanish moss, and in the whole six weeks we were only twice driven in doors by rain. Two summers ago we had a similar experience. It is really rather wonderful. If my plans hold, I mean to come West in July for a vacation and a visit among friends, but I do not expect to find any place half so comfortable for climate as this.

Our District Conferences are all held now. They have been times of spiritual refreshing, and have exhibited much progress, every way. In spite of the great freeze in February and the disturbance of war conditions, finances were never better up, and many revival fires have burned among the people. It is a sobering and a purifying time. Not many young men have offered or been licensed for the

WOMEN SUFFER

MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron Pills after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency. Price of each \$1. Ask your druggist for them.

ministry, and fewer have been recommended for the conference this fall. It looks as if the trenches were more attractive than the ministry—and in some ways that is undoubtedly true. The warfare of the ministry lasts through many long days; it must endure trial in many forms and privations oft, and die at last unsung and unwept often. Heroes are made in quiet places as well as under the crash of big guns.

Florida is much in the war. The Liberty bonds and the Registration were taken seriously by our people. My own Sunday school in one Sunday morning took \$400 of Liberty bonds; and it is now in a great Red Cross rally with an enthusiasm that is splendid to see.

Our recent revival netted us above sixty members and set the whole church forward along spiritual matters. The preacher was a fine Baptist from Knoxville, Tenn.—Dr. Henry Clay Risner—and the preaching was the highest and cleanest I have ever heard in any revival conducted by a modern revival specialist. He did what I have often wanted preachers to do, namely, rebuked sin by forcing it to a contrast with righteousness. Why tell a man that, "vinegar will not catch flies?" Why not use the positive—tell him that molasses does catch flies?

It is to me a matter of great regret that "unification" is passing through muddled waters. I read the papers, from both churches, and I listen to what the many preachers from the North who visit here and live here have to say, and I am compelled to think that the men of the North are more catholic than are we. They may not be wiser or more Christian—I do not concede that—but they certainly are more catholic in their sympathies and plans than we are. Only prophets should predict, but I will say this: If unification fails, our church may expect hard sledding in Florida in the future. We are hard pressed now in many places and we shall be much harder pressed if unification fails. Florida is being settled almost entirely by people from the North.

A recent campaign over the state to secure money for our Southern College was not very successful. The college is being hard pressed, but is doing a fine work with many hindrances. Like all our colleges, it is essential to the continuance of our work in Florida.

Our summer fruit crop is very scant this year owing to the disastrous freeze in February. We have no guavas, no mangoes to speak of, and very few Avocado pears—these constitute the body of our summer fruits, though we have bananas, kai-apples, cocoanuts, and some others.

Tarpon fishing has been better than usual this spring. Many are taken in the waters hereabouts. I rarely go. The sport is too strenuous for my taste. I like the smaller varieties—mackerel, red fish, snappers, sheep-head, etc. Mackerel for some reason missed the bays this year, but seabass came in great quantities, as did mullet also.

Of course the usual crop of fish stories has been harvested, but I refrain from inflicting your readers. But if you will come down, or send your friends from the far inlands, I'll promise you a barrel of fun and all the fish you want.

Hurrah for Hendrix College, and for Henderson-Brown too! May each get a million!—W. F. Dunkle, St. Petersburg, Florida.

OPPORTUNITY IS KNOCKING.

It is said that opportunity comes to every one at least once in a lifetime. The greatest opportunity not only of a life time, but of generations, is now knocking at the door of the youth of our land. The clearest call to the largest service with the richest rewards that ever came to ambitious youth, the opportunity to rebuild a war-ruined world, is dinning into the ears of our young men and women to prepare for the task.

Never was the world in such a cataclysm of destruction, the destruction of everything that civilization prizes, and greatest of all the destruction of men. Literally millions of men and billions of wealth have been consumed in the caldrons of war, and millions more will be before the strife has stopped. Who will take their places? Who will lead and direct in rebuilding the world? The older leaders are fast passing. Men now in their prime are being swallowed up in the maelstrom of murder. It will be the youth of today who prepare for it. The opportunity is here for those who get ready to seize it.

Warnings for preparation are being sounded on every hand. The President of the United States, the Secretary of War, the Commissioner of Education, Presidents of colleges, Bishops of churches and other leaders of the land, with a vision of the future are all agreed in urging our young men, who are not drafted, and all young women who can, "to stay in school," "to go to college," "to complete their education," "to prepare for future service," "to show patriotism by preparation."

Dr. P. P. Claxton, U. S. Commissioner of Education, declares there will be an unprecedented demand on the United States for college men after the war. In a recent urgent appeal to pupils to continue in school he said:

"In the total of 60,000,000 people of productive age in the United States the 350,000 students in colleges and normal schools and technical schools and vocational schools of high grade constitute only about one-half of one per cent. * * * It is quite probable that many of the older students will not return next fall and the higher classes will be smaller than usual. The graduates of the high schools should see to it that the lower classes more than make up for this deficiency. This appeal is made on the basis of patriotic duty. If the war should be long the country will need all the trained men and women it can get—many more than it now has. There will be men in abundance to fight in the trenches, but there will be a dearth of officers, engineers and men of scientific knowledge and skill in all the industries, in transportation and in many other places where skill and daring are just as necessary for success as in the trenches. The first call of the allies is for 12,000 engineers and skilled men to repair the railroads of France and England; and other thousands will be needed later.

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 intelligence for citizenship than has been necessary until now. The world will have to be rebuilt and American college men and women must assume a large part of the task. * * * China and Russia with their new democracies and new developments which will come

as a result will need and ask our help in many ways. England, France, Italy and the central powers will all be going through a process of reconstruction, and we should be ready to give them generously every possible help. Their colleges and universities are now almost empty. Their older students, their recent graduates, and their younger professors are fighting and dying in the trenches or, are already dead, as are many of their older scientific and literary men, artists and others whose work is necessary for the enlargement of the cultural and spiritual life and for all that makes for higher civilization. For many years after the war is over some of these countries will be unable to support their colleges and universities as they have supported them in the past. America must come to the rescue. * * * To what extent and how well we may be able to do this will depend upon you young men and women who are 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."

Secretary of War Baker, in pointing out the duty of colleges in war, said to the conference of college presidents at Washington, May 5: "First, the country needs officers. There is no preference of college men for officers, but because a man has had academic opportunities he has to start with, presumably at least, a better foundation upon which to build the learning which an officer must have; and therefore to a very substantial extent the country desires its college bred men of suitable age in the training camps for officers in order that they may be rapidly matured into officers and be used in the training of the new forces.

To the extent that men in college are physically disqualified or to the extent that they are too young to meet the requirements of the department, it seems quite clear that in the present state of the emergency their major usefulness lies in remaining in college, going forward with their academic work."

President Wilson not only urges our young men to continue in college, but also to keep up their athletic sports during the war. In a letter to Lawrence Perry, of the New York Evening Post, he said: "I would be sincerely sorry to see men and boys in

Sure! High Heels Cause Corns But Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

our colleges and schools give up athletic sports, and I hope most sincerely that the normal course of college sports will be continued as far as possible not only to afford a diversion to the American people in days to come when we shall no doubt have our share of mental depression, but as a real contribution to the national defense, for our young men must be made physically fit in order that later they may take the place of those who are now of military age and exhibit the vigor and alertness which we are proud to believe is characteristic of our young men."

President Hibben, of Princeton University, recently sounded forth a warning against a certain hysteria, which incites students not suitable for the army to leave their studies and enlist in something. "Patriotic enthusiasm is good. We want to preserve, to cultivate, and to use it; but we need to be discriminating about it and not be carried away by ebullitions of feeling and fancy that we are not helping our country unless we do something different. The largest usefulness may come from doing the same thing, only doing it better. It is often a higher heroism to stay at one's post and do the present duty with a view of serving in the future the higher and larger good. There are at least three fundamental institutions that must be preserved during this war. They are: (1) Those that feed the spirit; (2) those that feed the mind; (3) those that feed the body. It is exceedingly expedient that our fields produce food and be not stripped of labor. The men behind, as well as those at the front, must be fed. It is just as necessary that our churches and schools improve and increase their activities, for their output will be more sorely needed in the coming peace than they are needed in the present crisis, pressing as the demand is."

The Conference of College Presidents and Representatives of the Government at Washington adopted the following resolutions as showing the view of both the government and institutions of higher learning in 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."

These are only a few of the utterances of the leaders of our land on this timely topic. Many others have spoken with similar purport. In view of this expert opinion, timely warning, and urgent exhortation on the part of our foremost statesmen, militarists, ministers, and educators, that our youth prepare through education for future efficient service, it would seem that a golden opportunity had arrived, the call made, the hour come and the clock struck for every young man and woman who possibly can to

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, 260 E. Sixth street, Little Rock, Ark.

immediately make plans for his college course. The case is now clear. What he can do to best serve his country is settled. His highest patriotic duty is to educate himself for the larger labors and greater responsibilities to which his country will call him in the years to come. Not to seize this opportunity and heed the call is not only unpatriotic, but criminally careless of one's own chances for success and highest achievement.—G. A. Simmons.

RIGHTEOUSNESS OR RUIN.

God's law is righteousness or ruin, and He is the same yesterday, today, and forever. If the army of Joshua could not stand before the men of Ai on account of Achan's coveting the Babylonish garment, the silver, and the wedge of gold, we as a people should be very careful where our revenue comes from. (Joshua 7).

How can we expect God to send the gentle showers and seasonable rain to bless the nation with good crops, if we turn our products into those mills of Hell to ruin the bright young manhood of our homes? Think of the young life of the nation as the raw material for these awful mills, and then look at the manufactured article, the poor drunkards who are not wanted anywhere. Shame! Shame on a people who would want revenue out of a traffic which would ruin our boys! Some of these noble boys may lose their lives on the battle field, but if they are good, God will take care of their souls. Thank God for the old soldiers of the Cross who are fighting the enemy which is attempting to destroy both soul and body in Hell.—F. E. Hall.

THE LINE OF LEAST RESISTANCE IN CHURCH DEVELOPMENT.

Church people are slow to realize the value of advertising in developing Church interests, notwithstanding the close similarity between advertising and missionary work or Gospel preaching. The Seventy were sent out to advertise the Gospel. The Apostles were trained to advertise the Gospel. The preachers of today are advertisers of the Gospel, but the most economical and effective method of advertising the Gospel and building Church work is through the standard religious literature, representing each denomination.

If close census were made it would be found that probably nine-tenths of the support given to all the various causes comes from readers of the Church paper, yet the majority of Church members are not readers of Church papers. Their lack of efficiency as Church people is not due to lack of means, so much as it is due to lack of information. They are not educated on what the Church is doing and they cannot be unless they take the Church papers.

If the circulation of Church literature could be doubled, the efficiency of the Church membership would be enormously increased. This little article is to suggest a slogan for a campaign which would accomplish wonders for all Church causes, which would increase the efficiency of the individual member, and raise the average efficiency immensely. That slogan is, "A Church Paper in Every Church Home."

Every pastor should eagerly seek to accomplish this in his congregation. Every Church member who is a reader of the Church paper and blessed by having such literature in his home, should become a missionary for

the extension of the circulation of such literature in the home of others; for if church literature is doubled in circulation, you can expect a tremendous increase in contributions to foreign mission, home missions, and all the other Church causes.—Southern Christian Advocate.

TO THE PREACHERS IN ARKANSAS.

"Hon. Geo. Thornburgh.

"My Dear Brother: The Government, through Herbert C. Hoover, has made its appeal to 200,000 ministers to use their pulpits on Sunday, July 1st, in behalf of food conservation. Of course there will, and should be, a patriotic response.

"On the other hand, the drink makers of the country are destroying annually 3,750,000 tons of grain, grapes, sugar, glucose and molasses in the manufacture of that which is worse than waste. This request of the administration furnishes the opportunity for the churches of the country to demand that this waste shall be stopped forthwith, and that this Government make it a condition with the allies, if we are to economize in order to send them our food stuff for their maintenance, that they shall not permit it or their own production of grains to be manufactured into intoxicating liquors.

"Will you not reach every pastor possible in your state, calling upon them to have passed the strongest possible resolutions demanding this conservation at the hands of the Government, and send it to the President by wire and to the senators and congressmen by letter. It is of vast importance that this pressure be brought at this time.

"Very cordially yours,

"P. A. Baker, General Supt.

"Anti-Saloon League of America." I endorse the above and request every pastor to do as requested by Superintendent Baker.—George Thornburgh, Superintendent Arkansas Anti-Saloon League.

PATRIOTIC SUNDAY.

Representatives of the denominational Sunday School Boards and of the International Sunday School Association held a conference in Philadelphia May 30th at which the idea for the observance of "Patriotic Sunday" on July 1 was unanimously approved. As a result of the speeches in favor of sustained service by the Sunday schools during the period of the war, a committee of five consisting of the Rev. Edgar Blake, chairman; John L. Alexander, secretary; the Rev. John N. Somerndike, the Rev. Lester Bradner and Wm. C. Pearce, was designated to formulate a program and direct a campaign for war service.

Following the general conference, a meeting of the committee of five was held at which general plans for war service were discussed. It adjourned its meeting in Philadelphia to hold a meeting the following day in Washington, D. C., for the purpose of conferring with War Relief agencies and the government officials to more intelligently form the War Program for Sunday schools.

The plan upon which all Sunday schools are asked to concentrate upon is that for the observance of "Patriotic Sunday" July 1st. The object for the service for that day is—

To pray for all belligerents and the advancement of Christ's Kingdom;

To express gratitude to God for our Nation;

To arouse feeling of loyalty and devotion to the Nation;

To enlist all Sunday school members in some form of patriotic service;

To enroll as members of the Red Cross Society the officers, teachers, and as many others in the Sunday school as wish to join;

To make an offering toward the Red Cross Society or other war relief agencies.

At the Philadelphia Conference the suggestion was made that Adult Bible Classes be organized among the men in the Training Camps for soldiers and sailors. As the government has designated Y. M. C. A. as the agency through which religious welfare work should be conducted, it was suggested that one of the five men whom the Y. M. C. A. expects to place in each camp, be a Sunday school man.—Publicity Committee International S. S. Association.

LAW ENFORCEMENT.

On July 1 the United States law against the mailing of circulars and other advertising matter into the state will be in force.

I request all who receive circulars, pamphlets, or newspapers containing advertisements of liquor or offering the sale thereof, after July 1, be sent to me with the envelope or wrapper in which they were received. Also I will be glad to know the conditions in the various parts of the state and be informed as to any county or township officers who fail to do their duty in the enforcement of the anti-liquor laws.

I have had some correspondence which has evidently encouraged the enforcement of the law in certain localities where complaint was made as to the inactivity of the officers. I am glad to say that nearly everywhere in Arkansas the officers are in full sympathy with law enforcement, but there are a few localities where reports indicate to the contrary.—Geo. Thornburgh, Superintendent, Arkansas Anti-Saloon League.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

Dr. Miles Medical Co., Elkhart, Ind.

ULTIMATUMS.

I do not understand why so much is being written about the "ultimatum." Here are Bishop Mouzon and Dr. DuBose and others discussing the "ultimatum." An ultimatum is the last word. Now, neither the Northern nor the Southern Methodist churches have spoken officially the last word on the subject of unification. But the Methodist Episcopal Church has virtually delivered an "ultimatum" in her doctrine of the equality of the negro with the white man. She cannot go back on that doctrine. That would be for her to stultify herself and renounce some of her proudest history.

As I understand it, the Methodist Episcopal Church holds that the negro is the white man's equal, and is entitled to and must enjoy the same privileges as the white man. He is only a white man with a black skin. To draw a color line anywhere is to discriminate against him unjustly, which true Christians cannot do. He is entitled to sit with us in the same churches, to attend the same schools, to be recognized in society, and in every way to be treated just as white people. It is unchristian to deny him anything which we accord to the white man; so that separate coaches on trains, separate hotels, separate schools, separate churches for negroes are all wrong; and the Church of Christ cannot sanction what is wrong. The negro must be treated as the equal of the white man.

The great body of the Methodist Episcopal Church, South, ninety-nine and nine-tenths per cent of them, most likely, deny that the negro is the equal of the white man, and hold that it is best for the negro to treat him accordingly, giving him the fullest opportunity for self-improvement consistent with the progress he has made, and extending to him sympathetic help; but keeping him separate from the white race. Anyone can see that one or the other of these churches must give up a fundamental doctrine to unite. I do not believe that either of them will recede one iota from their historic position on this question, and hence I regard the union of the two churches as impossible, and all discussion of it as not only useless, but likely to impair the growth of that fraternal spirit that agrees to "think and let think" on matters where we differ.

Which of these churches is right about the negro? If the Northern Methodist Church is right, then the Southern Methodist Church is wrong.

HAIR NEEDS FOOD

just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a receipt for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only \$1.00 and it will be the life of your hair. If he can't supply you write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

I do not see any middle ground. In studying the subject, several things must be considered which, it seems to me, render the doctrine of the Northern Methodist Church, that the negro is the equal of the white man, unreasonable, and, therefore, untrue. History shows that the white man lifted himself out of a state of barbarism. Two thousand years ago our ancestors roamed the woods of Germany, a race of bloody savages. Two thousand years earlier the ancestors of Plato and of Pericles lived in caves and cracked the bones of wild animals to feed on the marrow. It took the white race thousands of years to reach its present stage of civilization. In all that time the Negro had not invented a pair of breeches! Now the only civilized negroes in the world are the American negroes. They have been here, at the longest, only a few hundred years, and have been free only about fifty years. Yet the Methodist Episcopal Church would have us believe that the black man has attained in that short time what it took the white man whole milleniums to achieve, and is his equal in everything. If this is true, the negro is not merely the equal of the white man, but immeasurably his superior. But it is not true. What the black man may become after a thousand years of training remains to be seen; but at present, and for a long, long time to come he is so far behind the white man in development that we cannot deal with him on the basis of equality. It would be ruinous to both white and black.

The highest interests of both races will be best promoted by the superior white race helping the inferior black race with kindly and sympathetic co-operation in their work of self-improvement. The Negroes of the South have made wonderful progress under this policy. They are steadily improving their condition, and deserve our encouragement and substantial help. We understand them and they understand us. It is to our shame if they do not receive just and humane treatment. In the main, I think they do; and I hope that our church, and all the churches, will do far more than we have done for them. It is certain that we can do far more for them on our policy than on the policy of the Northern Church. That policy was tried in Reconstruction times and wrought havoc in our country. It will do in the church now what it did in the State then, and we will have none of it.

The only possible plan on which we might unify would be something like the one suggested by the Oklahoma General Conference; but that involves setting the black Methodists up in a separate branch. To do this, the Northern Methodists will have to say, "We admit that we have been in the wrong all along, and we will agree from this on to treat the negro as the inferior of the white man." Does anybody in his right mind suppose the Methodist Episcopal Church is going to say that? Let us try to get back to where we were before the pro-unionists stirred up this unfortunate agitation, and try to be fraternal and pull together along the lines on which we can co-operate. Above all, drop this idea that Christianity is a failure if we cannot see alike on this question. The unity of the spirit is far more important than the uniformity of the organization. Let the Northern Church work along its line of equality of the white and black people, and let us work along our line of helping him as our de-

pendent colored "brother." If a "union" is forced it means the disruption of Southern Methodism, for the vast majority of our people do not believe in the Northern doctrine of negro equality.—S. A. Steel. Shreveport, La.

THE STUDENT CONFERENCE AT BLUE RIDGE.

The annual ten days' conference of Southern Christian student leaders at beautiful Lee Hall, under the shadow of the Blue Ridge Mountains, ended this year on June 21. Its constituency comprises the schools east of the Mississippi and south of the Ohio. The attendance (350) was somewhat reduced, and the membership was more youthful than usual. This is explained by the entrance of so many of the upper-class men from the universities and colleges into the officers' reserve training camps. Nothing apparently was lost, however, of enthusiasm, devotion to the work in hand and tenseness of interest in life work problems. The predominance of freshmen and preparatory school students guaranteed enough of the spirit of youth to supply all needed enthusiasm. The fact, too, that many of the associates of these boys had already begun training for war and that active service probably awaits all of them as well, kept interest sharply keyed up.

Indeed, the war and its correlated interests well-nigh engulfed the Conference. It seemed impossible for the platform speakers to keep off the theme, and what with the prospect of work for many as army Y. M. C. A. secretaries and the acute issues as to the Christian's attitude toward war and bloodshed, the teachers and leaders were hard driven to hold the young fellows steady. Usually there is in such a conference a class on what is called "The Moral Equivalent of War." But this was no time to be talking about equivalents. We were face to face with the real thing. There has been a sort of bullying attitude on the part of many papers and public speakers of the "preparedness" cult with reference to "slackers," "traitors," and the like, that has hardly allowed the young man with an honest doubt in him to call his soul his own. This is an age of high ethical ideals. The young men especially, and in particular the type of young men who come to a meeting like this, take questions of conscience seriously. It is at once foolish and criminal to deny to such men the right to work through their problems till the ultimate loyalties stand out clearly. Not many of them will err seriously if this is done. After the gross selfishness displayed by the press of the country in forcing Congress to kill any press control provision, although the president and his advisers declared such a provision necessary along with other war measures, few of us will wish to trust our consciences to the guidance of the secular press. Under the leadership of Drs. E. M. and W. L. Potcat, the boys of Blue Ridge wrestled for ten evenings with the great questions raised by Christian ethics in a time of war. Incidentally, about fifty of them listed themselves as volunteers for army Y. M. C. A. work.

One thing at least was made clear by the studies of the Conference and the addresses spoken before it. That is that the ravages of war are going to make demands for a supply of Christian leaders such as never before have been known. It is not only a time when all schools and colleges

should go on with their work, and all boys of school age not actually drawn into the war should press forward with their studies, but what is even more urgent is that the Christian forces in school and college should be mobilized. There ought to be more religious leaders under training than ever before. Already the demand for trained men for army work exceeds the supply. The missionary forces in every field will have to be recruited as usual. The churches are going to feel the pinch, because more will be demanded of them than ever; yet many of the men who would ordinarily recruit their ministry will have been drawn into the maelstrom of the world conflict.

The awful pressure which that conflict is already beginning to exert on the moral standards of the world, and the hopelessness of any help except in a suffering Savior, were brought vividly home to the men at Blue Ridge by the platform speakers. Every evening on the lawn, at 7, and every day at 11:30 in the auditorium, speakers like Dr. John A. Rice, Dr. E. M. Potcat, Mrs. S. K. Tompkins of Cincinnati, Dr. O. E. Brown, Mr. E. L. Colton of New York, Dr. V. I. Masters, and Dr. Robert E. Speer stirred these fine boys to the very core of their spirits with expositions of the great moral issues of life today.

The attendance of foreign students was small—four from Latin America and three from the Orient—but they were all choice spirits. I had them in a daily class. We studied international problems, and every man had a chance to speak for his own land. The conference gave one evening over to college spirit and international good will. We sang patriotic songs, and the boys yelled to their hearts' content. Messages were spoken for England, Brazil, and Japan, each by a son of its own, and the reception given them was warm and hearty. The young man from Japan burst into a fiery appeal for help for his country in the spirit of Christ that fairly swept the boys out of their chairs.

One of the best hours of the Conference was the denominational meeting on Sunday. There the boys had urged upon them the needs and opportunities for Christian work offered by their own churches. Suggestions as to what could be done at once, during their vacations at home, in the Sunday school, the young people's societies, in co-operation with the pastor, were fully discussed, both by the leaders and by the students themselves. Any pastor who has in his parish a student who attended the Blue Ridge Conference will make a mistake not to get hold of him immediately. He will find him ready for business.

The usual courses of Bible study, mission study, Y. M. C. A. institutes, etc., were gone through with. The mountains seemed more beautiful than ever before. Spring had been so late that the rhododendrons were not

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 they have removed them.

yet out, but the laurel and the burning azelea made the hillsides glad with color, while wild grape blossoms, sweet shrub and white clover loaded the air with their incense; and thrush, catbird and Bob White furnished a woodland choir. No father who can at all afford it should grudge his son the ten days' trip to Blue Ridge. That is an arsenal where men are forged.—Geo. B. Winton.

AUTHORITY OF OUR COMMISSIONERS ON UNIFICATION.

Our representatives on the Joint Commission on Unification interpret their authority and instructions as stated in the following resolutions, adopted by them at their meeting of some months ago:

"Whereas the resolutions adopted by the General Conference of 1914, under which we hold our commission, set forth certain principles as basic to a genuine unification of American Methodism; therefore be it

"Resolved: 1. That we consider ourselves bound by the basic principles therein set forth.

"2. That we interpret these basic principles to be:

"(1) That neither the General Conference nor any of the Jurisdictional Conferences shall be vested with final authority to interpret the constitutionality of its own actions.

"(2) That the Jurisdictional Conferences shall have legislative powers over matters distinctly jurisdictional.

"(3) That the colored membership of the Methodist Episcopal Church and such colored churches as may elect to take part in the reorganization of American Methodism are to be dealt with in such a manner as shall give full recognition to race consciousness, while at the same time offering to them the largest possible co-operation."

THE SUMMER SCHOOL AT HENDRIX.

There were 102 registered pastors and Sunday school workers. Of these 57 were from the North Arkansas Conference and 45 from the Little Rock Conference. This does not, however, give the complete attendance, as there were some who did not register. I do not know the attendance by districts, but the Prescott District had ten of its preachers there, and seven of these had their way paid by their charges. If any district was better represented than Brother Henderson's, let that presiding elder speak out. Comparatively few of the P. E.'s were present during all the session. Only four were present the day that Rev. Brock, the efficient presiding elder of the North Alabama Conference, spoke directly to them. This is not meant as a criticism, but simply to state the facts in the case. Of the preachers from the Little Rock Conference, 17 were from circuit charges, and of these six were from the Prescott District. Also, there were 18 station preachers, six of whom were from the Little Rock District. I cannot give these same comparisons from the other conference, as I have no journal of the last session. The fellowship of the brethren was of the highest order. This school is indeed an oasis for the preacher who is thirsty for Christian cheer and new spiritual life. If he goes there with a burdened heart the burden will either be removed or new strength will be received to carry it. The hospitality of Dr. Reynolds and wife and his charming daughter was especially enjoyed. The entertainment at the dormitories was of the

best to be had. Prof. Hulen and his good wife know how to feed preachers, in spite of the high prices of food stuff. The kindness of many of the good citizens of the cultured city of Conway is not forgotten by the preachers. Brother Wheeler, pastor of the local Methodist Church, showed much kindness to us. Professors Greene and McClurkin were at the service of all the preachers, and many good turns were done by them.

I have attended three of the four Summer Schools so far held, and I do not hesitate to say that the last one was as good as any of the others, and in many respects better. I fear that the Methodist Church in Arkansas does not appreciate, as it should, the effort that President Reynolds and the committee are putting forth to make this school count for the most to the church. All who attended this session should write Dr. Reynolds in the near future expressing their appreciation for the good received, and if you think that you have some helpful criticism to offer, he will appreciate it if you will write that also. I think that we should start a campaign now to make the attendance next year at least 200.

I had thought to write at some length about what each speaker said, but this could hardly be done in a short article such as this. In an editorial of June 21 Dr. Millar has spoken briefly yet truly of each of the speakers.—J. F. Simmons.

EPISCOPAL METHODISM A SCIENTIFIC SYSTEM.

If we were required to sum up our estimate of the ecclesiastical economy of the Methodist Episcopal Church in one sentence, we should say this: "It leaves nothing to chance and takes nothing for granted." In one century and a quarter this economy has dotted the continent with contiguous churches. The word "contiguous" in this connection is most significant. There is no occasional Methodist church or an accidental group of Methodist churches here and there, located by Methodist pioneers and now supported by their descendants. Other denominations are sectional, confined to localities; this one is national. Other denominations come and go; this one comes but never goes. Other denominations are rent by doctrinal controversies or embarrassed by administrative hiatuses; this one is unrent by strife and unhindered by administrative hiatuses; this one is unrent by strife and unhindered by defective oversight. How does this happen? The question has been answered. The economy of the Methodist Episcopal Church leaves nothing to chance and takes nothing for granted. If the present Discipline does not provide for every possible emergency that may arise in the administration of the affairs of the church in any part of the world, the next General Conference, to convene shortly, will supply the deficiency. Everything is organized and everything is supervised. "Efficiency" was our watchword long before it became the nation's by-word. Before economists prated about "organization" and "system" we had the most thoroughly organized ecclesiastical system the Protestant world has ever known. The administrative features of this economy are superb. It drops no stitches. It never limps. It knows what the last Methodist preacher is doing, how well he is doing, whether he might do better, and where. It knows the environment of each church, its constituency, and its pros-

Woman's Missionary Department

Edited by

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PRESS SUPERINTENDENTS:

North Arkansas Conference.....Mrs. A. B. Haltom, Newark, Ark.

Little Rock Conference.....Mrs. H. C. Rule, Crosssett, Ark.

Communications should reach us Friday for publication next week.

"What matters if the flesh be white,
Or black or brown?
The dying Savior wore for all
The thorny crown."

SUMMER CONFERENCES.

Missionary Conference for young women of Arkansas at Henderson-Brown College, Arkadelphia, July 2-7. The location is ideal, and everything is in readiness for this conference, which marks a new era in Arkansas Methodism. See splendid program in another column.

The Southern Sociological Congress meets at Blue Ridge, N. C. (railroad station, Black Mountain), July 30-Aug. 3.

The Teachers' Aid section of the Congress will meet at the same time, in connection with the Congress, and it is hoped that every Southern State will send representatives to this meeting in the beautiful Blue Ridge Mountains. The committee named for Arkansas, giving active and moral support in developing the Travelers' Aid section for 1917, are: Miss Phelps, Conway; Mrs. Frank Morgan, Fort Smith; Mrs. W. H. Pemberton, Mr. M. A. Auerbach and Mr. James R. Riley of Little Rock.

REPORTS, REPORTS, REPORTS.

With June 30 the second quarter of our fiscal year closes. The auxiliary officers should send reports to the

district secretaries on July 1, that they may report promptly to the Conference officers, who must mail their reports on time to the Council officers in Nashville, Tenn. Let nobody fail to do her duty in making complete the chain of reports, reports, reports.

NORTH ARKANSAS CONFERENCE W. M. S.—PARAGOULD DISTRICT MEETING.

The Paragould District meeting was held at Imboden, June 7-8. The delegates and visitors were welcomed by the pastor, Rev. E. Dyer, and a reception committee, who conveyed them in cars to the church. The first session of the Conference opened at 2 o'clock with devotional services, led by Miss Sue Ramsey, district secretary.

There were four auxiliaries represented, and their reports show they are doing good work. An interesting round table talk brought out auxiliary problems with solutions to them.

Miss Ramsey introduced the work to be taken up, represented by the five-pointed star outlined in the program, as follows:

1. Prayer.
2. Perfect societies.
3. Push organizations.
4. Present the claims of the Missionary Society to every woman and child.
5. Pay pledges in full.

pects. It is theory hitched to practice, power geared to machinery, enthusiasm reduced to system, and system set to music. This intimate and exact knowledge of universal conditions, this minute investigation and record of every church, this first-hand information of preachers and people so necessary in a system where every pastorate terminates annually, this authoritative oversight with its straight demand for facts, and penetration of subterfuges, this holding of a great organization to the original purpose, this annual realignment of all the forces for a new advance, would not be possible without the district superintendent (presiding elder).—James A. Hensey in The District Superintendent.

TRIBUTE TO REV. W. F. PACKARD, D. D.

It is to give a passing word to one of the best friends and one of the most companionable men I ever knew that I pen these few lines.

I first knew Dr. Packard when I was pastor at Warren, in 1908, at which time I assisted him in a two weeks' meeting at Marshall, Texas, where he was then pastor. The following year he assisted me in a meeting at Warren. I learned to love him devotedly. His virtues were many, his spirit Christ-like, his devotion saintly.

Dr. Packard was an Arkansas man, reared in Drew and Bradley counties. He went to Texas in his early manhood, where he was licensed to preach and entered the itinerant ranks, and with the exception of a few years, spent his entire ministerial life there.

His last appointment was El Paso, where his health failed and on January 13, 1917, in the home of his daughter, Mrs. L. L. McDonald, in St. Joseph, Missouri, his tired spirit went home, with these words on his lips: "God, the Bishop of all, is about to make this last transfer, and I go the more gladly because God is Bishop. My soul is joyously impatient for the hour to strike."

Dr. Packard's message to the brethren of the Texas Conference was also worthy of a place in our printed press, for it is an index to his great character, and wonderfully successful preaching, which took root in the lives and character of his hearers that fruited in deeper and more profound experience in their lives. Before passing to his reward he said, in part: "Tell the brethren I have fought a good fight. My life has been as happy and successful as I would allow God to make it. Christ alone saves. Tell the brethren to not waste their time on fads. Preach the great doctrines. Life is too short to waste. God is love, but not to the extent that He is not just. His wrath has no terrors for me."

In his going Texas loses one of her strongest writers, and among her greatest preachers, and the church a wise counselor and a brother in whom was the heart-throb of a saint, in whom brotherly love dominated his life.

Let my last end be like his, and may his message to his brethren be heeded by all who break the bread of life to men.

In loving memory of what he was to me, and in deep sympathy, I remain his devoted friend and brother, W. F. Evans.

These five "P's" were discussed in part by Mrs. F. M. Tolleson and Mrs. Preston Hatcher of Jonesboro and Mrs. Beard of Paragould.

Thursday evening Mrs. F. M. Tolleson gave us her Council address, which was an inspiration to all missionary workers and was enjoyed by all present.

Friday morning the meeting was opened with devotional services led by Mrs. Preston Hatcher. The discussion of the five "P's" was continued, and helpful talks were made by several ladies present. Salem was chosen for our next meeting. The meeting closed with a prayer by Rev. E. Dyer.

At noon a nice luncheon was served by the ladies of the church. It was certainly a pleasure to have these ladies with us, and we feel like we have been benefited by their coming.—Mrs. J. H. Johnston, Sec.

INVITATION TO OUR PASTORS.

Dear Brethren—When we launched the Summer Conference for the young women in our State it was with the assurance of your hearty co-operation, and I am glad to say we have met nothing else so far. Now for the last call, and that is to get the girls to come. Everything is in readiness for the splendid meeting we hope it to be, and we are looking to you to encourage the women and girls of your congregations to come and help them in every way possible to make this start to what we hope will mean some definite service for the Master.

We shall be glad to welcome any preacher who thinks enough of our enterprise and finds it possible to come for a day with us. Come, brethren and friends, and let us have a great meeting for the first of its kind in our Conference.—Cordially, Mrs. F. M. Williams.

LAST CALL TO SUMMER CONFERENCE.

My Dear Co-laborers: My late silence concerning our summer conference for young women has not been due to lack of interest, but pressure of duties to make the same a success; but now that the program is complete and appears in this paper, the many letters written to place these numbers, attendance to some district meetings to push it, I feel that I must make a last call for each one to have this meeting upon her heart and to use all influence possible to get the young women to attend. We have a fine program, good talent, delightful recreation, and everything ready for our new venture, but it will be of little value unless the girls come, and we are looking to the older people to get them there. Auxiliary women and preachers, now is your time to do something worth while for the Little Rock Conference Woman's Missionary Society and the young women in Arkansas. May we not depend on your help? To the girls of Arkansas we extend cordial greeting and a hearty welcome, and will know no Conference lines, and hope you will count this meeting yours. It is for no other purpose.

Let us all join in making the Summer Conference at Henderson-Brown College, July 2-7, the great meeting we hope it to be. Be there for the first number and stay till the last, and send your name at once to Mrs. J. M. Workman.—Yours to serve, Mrs. F. M. Williams, President.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.

TOWELS, TOWELS, TOWELS.

Readers of this department will please tell our friends who are coming to our Missionary Conference in Arkadelphia, July 2-7, that it will be necessary for them to provide towels for personal use. Through the great kindness of the good women in Arkadelphia, all bed linen will be supplied, and, fortunately, a half dozen towels may be easily slipped into grips, suit cases or shawl straps.

PRESCOTT DISTRICT MEETING.

This Conference, which was held at Gurdon, is now a thing of the past, but it is a very pleasant memory to those of us who attended. The Conference began on Wednesday night and continued until Friday afternoon. Mrs. F. M. Williams, our Conference president, and Mrs. C. F. Elza, Conference first vice president, were with us and gave very interesting and helpful service. On Thursday morning the delegates from the adult, young people's and junior societies gave their reports, which showed marked improvement during the year. Our district secretary, Mrs. R. M. Briant, of Hope, in her report, showed the increase in the number of adult auxiliaries to be nearly double the number last year. The number of newly organized young people's societies, six, and the number of juniors six. This shows how zealously she has worked during the year. She has been very faithful indeed to the task assigned her, and is very earnest in her efforts to make still greater improvements.

The program for Thursday afternoon was entirely patriotic and very interesting. Rev. Walter Scott of Center Point, Rev. T. D. Scott of Hope and Rev. F. F. Harrell of Gurdon were with us and conducted devotional services for us.

Mrs. Williams, Mrs. Elza and Mrs. Briant called special attention to the Y. P. M. Conference to be held at Henderson-Brown College, July 2-7.

The good people of Gurdon were very hospitable to the delegates, and we were made to feel very much at home. The Conference goes to Glenwood next year.

On to Arkadelphia, to the Young People's Missionary Conference, the first week in July!—Gertrude Whaley, Recording Secretary of District Conference.

PROGRAM OF YOUNG PEOPLE'S M. S. SUMMER CONFERENCE AT ARKADELPHIA, JULY 2-7.

Monday Afternoon.

4:00—Registration.
5:00 to 6:00—Assembly and reception.

"Who's Who?"
Music by orchestra.
Saxophone quartette—Messrs. Dougan, Richardson, Hardage, Moore.
6:30—Dinner.

Monday Evening.

8:00—Song, "Loyalty to Christ."
Message of Greeting—Dr. J. M. Workman, President Henderson-Brown College.

Solo—Miss Rowland.
Report of the Local Nine—Mrs. C. C. Jackson.

Response—Mrs. C. F. Elza.

Tuesday Morning.

8:00—Breakfast.
9:00—Devotional, Mrs. J. M. Workman.

Plans, Mrs. C. F. Elza.

Student Standards.

Solo—Miss Thomas.

10:00—Studies from the Field.

(a) Home-Pacific Coast work, Miss Fuess.

(b) Foreign, Korea, Miss Harris.

(c) Missionary Cameos, Edith Seay.

1. Mrs. McGavock.

2. Lucinda B. Helm.

Quiet Hour—The Library, Mrs. F. M. Williams.

Tuesday Afternoon.

Outdoor and indoor sports. Tennis, croquet, basket ball, gymnastics.

6:00—Assembly. Indian stories, Mrs. Moffett Rhodes.

Indian group of songs in costume, Miss Cannon.

6:30—Dinner.

Tuesday Evening.

8:00—Violin solo, Mrs. Roy Woodburn.

Sermon, Dr. Forney Hutchinson.

Wednesday—Patriotic Day.

Breakfast on the bluff.

9:00—Devotional, Miss Fuess.

Red Cross Work, Mrs. Drennan.

Solo, Mrs. Claud Phillips.

Missionary Cameos—

(1) Florence Nightingale, Marie La Grone.

(2) Clara Barton, Kathleen Broach. Song, "America."

Student Standards.

College Life of a Girl, Miss Julia Hughes.

Song, Loyalty to Christ.

History of the Flag, Miss Barbara Jones.

Song, The Star-Spangled Banner.

Quiet Hour—Temples, Mrs. F. M. Williams.

Wednesday Afternoon.

Recreation.

4:00—"Ole swimmin' hole."

6:30—Dinner.

Wednesday Evening.

8:00—Auxiliary Night.

The Joys of Service, Miss Fuess.

Song, The Star-Spangled Banner.

Thursday Morning.

8:00—Breakfast.

9:00—Devotional, Mrs. Briant.

Student Standards.

Social Service for Young People, Mrs. W. E. Barkman.

Solo, Miss Annie Lou Cargile.

Evangelization Through Education, Mrs. W. H. Pemberton.

The Girl as a Christian Citizen, Miss Louise Stevenson.

Violin Solo, Miss Thelma Strange.

10:00—Studies from the Field—

(a) Home—Gulf Coast, Mexicans in the United States, Miss Fuess.

(b) Foreign—Japan, Mrs. Moffett Rhodes.

(c) Missionary Cameos—

Miss Lochie Rankin.

Miss May McKenzie.

Quiet Hour—Mrs. F. M. Williams.

Thursday Afternoon.

Recreation.

6:00—Assembly. Korean School, Miss Harris.

6:30—Dinner.

7:00 to 8:00—Band Concert.

Chorus with orchestra accompaniment.

(a) Arkansas.

(b) America.

Address, Gov. Charles H. Brough.

Living Flag Chorus.

Winding of the Flag Pole, under direction of Miss Annie Stark Foster, physical director.

Friday Morning.

8:00—Breakfast.

9:00—Devotional, Mrs. R. W. Huie, Jr.

Student Standards.

Auxiliary Methods, Mrs. C. F. Elza.

10:00—Studies from the Field—

(a) Home—Institutions for Rescue and Protection, Miss Fuess.

(b) Foreign—Latin America, Mrs. Rhodes.

(c) Missionary Cameos—Dr. Mary Stone, Lucile Cupp.

Quiet Hour, Mrs. F. M. Williams.

Friday Afternoon.

Recreation—Picnic to Caddo River.

6:00—Vespers.

Call for Workers, Miss Fuess.

6:30—Dinner.

Friday Evening.

8:00—Solo, Mrs. Noel Adams.

An Appreciation, Mrs. C. F. Elza.

Solo, Dr. Evans.

Address, "The Missionary Urge," Dr. Marion Waldrip.

Saturday Morning.

8:00—Breakfast.

Table Talk—Next year's meeting.

Adjournment.

PROGRAMS FOR JULY.

Adult Auxiliaries—The Kingdom of God in Latin America.

Bible lesson: "How They Gave to Restore the Temple Service." (2 Chron. 31:5-10.)

Hymns 510 and 411.

Prayer.

Reports of officers and committees.

General business.

Presentation of stewardship. (See Voice.)

Topic: "Industrial Life of Women and Children in Latin Countries."

Topic: "Social Work Among Young Women."

Map study: Mexico, Cuba.

Current topic: "Mexico Today."

Young People—"The Kingdom of God in Mexico."

Hymn 355.

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

Prayer.

Business meeting: Minutes, reports of officers, reports of committees, new business.

Topic: "Industrial Life in Mexico."

Current topic: "Mexico Today."

Note: See magazines for recent articles on Mexico.

Query: What is our duty to the Mexicans living in our own country? Do our gifts measure up to our responsibilities?

(See address of Rev. F. S. Onderdonk in this number of the Voice.)

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Sunday School Department

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SUNDAY SCHOOL LESSON FOR JULY 8.

By J. H. Glass.

Subject: Ahaz, The Faithless King.—2 Chronicles 28.

Golden Text: Without faith it is impossible to please him.—Heb. 11:6.

Time.—B. C. 739-723, or 735-719. Scholars differ as to the time Ahaz began to reign. Pekah was king of the northern kingdom of Israel; Rezin was king of Syria; Tilgath-pilneser was king of Assyria.

Place.—Jerusalem, the capital of Judah.

Ahaz was the eleventh king of Judah; he was the son of Jotham, whom he succeeded, and the grandson of Uzziah, about whom we studied in the last lesson. Ahaz is taken as an example of the wicked kings who preceded and followed him. There were seven wicked kings of whom nothing but evil is recorded, viz., Jehoram, Ahaziah, Ahaz, Amon, Jehoiakim, Jehoiachin, and Zedekiah. Of these Ahaz is a type. Not one good thing is recorded of his reign.

THE LESSON.

1. The Idolatry of Ahaz and Its Consequences. Vs. 1-8. Ahaz was twenty years old when he began to reign, and he brought to the throne the character which had been formed in these twenty years. The kingdom of Judah had enjoyed about sixty years of prosperity under the reigns of Uzziah and Jotham. During the first forty years of his reign Uzziah did that which was right in the eyes of the Lord, and God wonderfully prospered him, till, in his pride, he assumed the office of a priest, for which he was smitten with leprosy and died. Jotham succeeded Uzziah, and proved to be a good king." So Jotham became mighty because he prepared his ways before the Lord his God." Chap. 27:6.

Though Ahaz had a good father, he grew up under the conditions of increasing wealth and luxury, and the surroundings of heathenism that largely decided his character. His father's time and attention were taken up with the affairs of the kingdom, and Ahaz was likely given over to teachers who permitted him to have a touch of all the life to which wealth and influence could admit him. He no doubt was a popular prince with the representatives of all the heathen courts, and under such environments he learned the ways of the heathen world and formed the character which he brought to the throne. Ahaz twenty years old, succeeding such a worthy father to so great a kingdom, the chosen people of God, under such

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auspicious circumstances. What an opportunity, what a responsibility! Thus many begin life at this age.

The first step of Ahaz was in the wrong direction. He was disobedient to God and disloyal to his country. He walked in the ways of the kings of Israel, and made also molten images for Baalim. Baalam is the plural of Baal, written in the plural to indicate that he made many of these images. Baal was a heathen idol made attractive by the licentious character of its worship. Not content with this he erected an image of the idol Moloch in the valley of the sons of Hinnom, where he burned his children in the fire as a sacrifice to this idol. The origin of Moloch and what his worship represented is uncertain. The image is thus described: "The arms of the brazen image sloped downwards over a cistern which was filled with fuel, and when a human sacrifice was to be offered to him, the child was probably first killed, and then placed on these brazen arms as a gift to the idol. It rolled down into the flaming tank, and was consumed amid the strains of music."

And now so enthusiastic was Ahaz for idolatry that he established it throughout the land. "He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree." v. 4. This indicates how universal the practice of idolatry had become under the leadership of Ahaz. Like the expression we sometimes hear of our own country: "We have a church and school house on every hilltop and in every valley."

God undertook to check his downward career by letting reverses and suffering come to his kingdom. He was delivered into the hand of the king of Syria who carried great multitudes of them to Damascus. Also the king of Israel overcame him and in a single day one hundred and twenty thousand valiant men were slain; "because they had forsaken the Lord God of their fathers." Among the slain the writer gives us the names of Maaseiah, the king's son, Azrikam, the governor of the king's palace, and Elkanah who was second to the king. This terrible slaughter ought to have awakened the king to his need of God. Besides this, the Israelites carried away two hundred thousand women and sons and daughters to Samaria. These were the consequences of his idolatry perhaps in the first few years of his reign.

2. The Release of the Captives. Vs. 9-15.—Upon the arrival of the Israelites in Samaria with their prisoners, Odeo, a prophet, went out before them and protested against the Israelites keeping the children of Judah captives, saying that Judah had been delivered to them because of their sins, and that Israel also had sinned against the Lord and stood in danger of the same punishment. Upon this certain of the nobler men among the heads of Israel stood against those who came from war and persuaded them to leave the captives. Then it was arranged to return the captives to Jericho. The naked and hungry were clothed and fed with the spoil from Judah, the sick were given medical attention, and the more feeble were

placed upon asses and thus were returned to their native land. Though a few years later Israel was carried away captive, never to return, yet this incident shows that the nation was not wholly bad. This little incident is a beautiful flower in the desert of human depravity.

3. Seeking the Help of Assyria. Vs. 16-21. The troubles of Ahaz continued to come thick and fast. He was troubled by Rezin, king of Syria, and Pekah, king of Israel. Now a new trouble arose with the Edomites, a nation to the southeast of Judah, and from the Philistines, a nation to the southwest. Thus he was besieged from all sides. The Edomites carried away his people captives; the Philistines occupied many of the cities of Judah. In this extremity he might have called upon God for help, for this was what God desired, but instead he forgot God and turned to man for help. Rather than submit to his enemies of the smaller nations he sought help from Tilgath-pilneser, king of Assyria. Tilgath-pilneser came unto him, but taking advantage of this opportunity, he came for pillage and profit, and so did not help Ahaz. Though Ahaz took away precious and sacred treasures from his own and the house of God and gave to the king of Assyria, he did not help him. How disappointing are alliances with those who are not friends to us or our cause!

4. Continued Trespass and Distress of Ahaz. Vs. 22-25. The downward course of sin is now rapid with Ahaz. The reverses which had come to him from every side, and the consequent distress, had dethroned reason. In defiance of God, he trespassed yet more against the Lord. "This is that king Ahaz." This expression calls attention to the character of Ahaz, no one else was quite so bad as he. He sacrificed to the gods of Damascus which smote him. The writer of Chronicles knew that the gods of Damascus had nothing to do with the reverses of Ahaz or the successes of the Syrians. But he accommodates the language to that which is in the mind of Ahaz. He said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me. Sin had driven him mad. In his madness he thought to provoke God to jealousy by worshipping other gods. Ahaz entered the Temple and broke to pieces the remaining sacred vessels and closed the doors to the house of God, so that the few who would could not enter and worship. He set up altars in every corner of Jerusalem, and in every city of Judah and burned incense to other gods, and thus provoked to anger the Lord God of his fathers. Rather, I think, the writer again accommodates the language to the mind of Ahaz, who was doing this in defiance of God to provoke him to anger. We cannot think of God being angry in the same sense that anger burns in the human heart, but rather he was grieved, and in his grief he turned away from Ahaz. God no doubt said of Ahaz as he said of Ephraim, He is joined to his idols, let him alone. It does not take one long to be in great distress when God leaves him alone. That which Ahaz had trusted in defiance of God proved to be the ruin of him and of all Israel.

5. The End and Burial of Ahaz. Vs. 26-27.—Ahaz speedily came to his death. How, we are not told. The people buried him in Jerusalem, the city of his fathers, but did not do him the honor of being buried among the sepulchres of the kings. He thus

came to his grave in dishonor. There was no doubt a sigh of relief that he should no more trouble God's people.

Meditations and Observations.

1. The course of sin is always downward, and often rapidly.
2. Sin, once begun, is more easily repeated. We cannot stop when we would.
3. Sin blinds our sensibilities, so that we lose the vision of God and sacred things. So the pleasure loving and licentious world loses sight of God and the sacred things of the church.
4. When the church attempts to adjust itself to the demands of worldly society, it shall hasten to its ruin. The idols of the kings of Syria were the ruin of Ahaz and all Israel.

A Prayer.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

"Judge of the nations, spare us yet,
Lest we forget, lest we forget."

JUNALUSKA TRAINING SCHOOL.

The General Sunday School Board of the Methodist Episcopal Church, South, has for several years been conducting a Summer School of Methods at Lake Junaluska. Because of inadequate facilities for accommodating visitors, however, it has been impossible hitherto for the Board to carry on the work on a larger scale. But at last the long promised hotels and boarding houses have been built, and arrangements completed for taking care of several hundred guests.

The Board has, therefore, finally ar-

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Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

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ranged for carrying out a plan which it has long had in contemplation for conducting this year a "Central Training School for Sunday School Leaders." The school will open at 9 a. m., July 24, and close at 10:45 a. m., August 5. The annual sermon will be preached Sunday morning, July 22, by Bishop W. B. Murrah. General addresses will be given by the following speakers: Rev. Edgar Blake, D. D., corresponding secretary of the Board of Sunday Schools of the Methodist Episcopal Church, two lectures and a sermon; Henry F. Cope, Ph. D., general secretary of the Religious Education Association, five lectures; Wm. Byron Forbush, Ph. D., author, lecturer, and specialist in boys' work, three lectures; Bishop James Atkins, one lecture; Rev. W. A. Christian, D. D., two lectures; four members of the General Sunday School Staff, one lecture each.

Rev. C. W. Byrd, D. D., will conduct vesper services each evening from 7:30 to 8 o'clock.

Three general courses of study will be offered, as follows: New Testament Introduction by Dr. Andrew Sledd of the Candler School of Theology; Study of the Pupil, by Dr. Wade Crawford Barclay, assistant to the Sunday School Editor of the Methodist Episcopal Church; Principles of Teaching, by Prof. Hugh H. Harris of the Candler School of Theology.

Courses in elementary work will be given under the direction of Miss Minnie E. Kennedy. Miss Kennedy will be assisted by Mrs. W. B. Ferguson, Mrs. T. M. Salter and Mrs. Clay E. Smith.

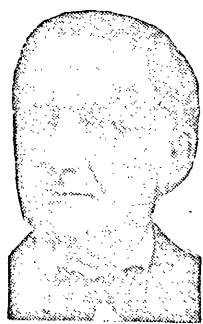
Courses in Secondary and Adult work will be given under the supervision of Dr. C. D. Bulla, who will be assisted by Dr. William Byron Forbush and Dr. Ivan Lee Holt of Southern Methodist University.

We believe that the program thus briefly outlined will be the most interesting and profitable for those who are interested in the problem of religious education ever offered in our church, and we trust that a large number of our pastors and Sunday school workers will avail themselves of the privileges thus brought within their reach.

In addition to the valuable courses of study, the opportunities which the occasion will afford for stimulating Christian fellowship and recreation in the midst of inspiring and delightful surroundings may be suggested as reasons for a full attendance. Many Sunday schools have already arranged to send delegates. From others will come large groups of workers: Let still others follow the good example.

For further information, write at once to Rev. J. W. Shackford, 810 Broadway, Nashville, Tenn.

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EPWORTH LEAGUE DEPARTMENT

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LESSON FOR JULY 8.

Tried and Proved. (Heb. 6:9-20.) A Promise Meeting.

Failing in Proof.—We miss many blessings because we fall down in the testing. We fail in proving our worthiness. A crooked piece of timber, a steel beam with a defect, a window weight that is too light, finishing material with knots in it—all these are rejected by the builder, not because he is prejudiced against them, but because they fail in the testing. They do not measure up to the standard of the architect, and hence do not get a place in the building.

The license to teach, the diploma for a degree are given on proof of the recipient's knowledge and general understanding, which capableness is determined by the test of an examination. The opportunities afforded by a license or diploma are granted because one has measured up or proven his rating. It was because of the proof that the opportunities came.

"Get thy spindle and distaff ready, and God will furnish the flax."

The Tragedy in Israel.—Canaan was promised to Israel by God. It was Israel's opportunity. But it was lost to them forever because they failed to prove themselves worthy of it. Daniel was given the high place in the kingdom because he stood the test. He lost nothing. Though the world round about him thought him stupid and lacking in shrewdness. The world thinks the same today in the face of Daniel's experience and that of millions of others. It has set up a standard of its own and discarded God's standard, and calls itself wise for having done so. We do not believe God's promises today. Therefore they are not blessings to us. Israel preferred to believe the report of ten spies rather than God, and as a result the Promised Land with all its luxury was turned into a wilderness of despair with forty years of wandering to them. Because they failed in the test of courage and in the faith of the Father they were never the recipients of the rich promise of Canaan, but were made to die in the wilderness of their own knowledge, while another generation was raised up that was willing to stand the test and prove that faith in Him which made them conquerors and the possessors of the promised joy with abundance.

Young people today make self, worldly pleasure, individual desire, their highest aim. Christian joy, through unselfish service, the sublime happiness through the doing of Jesus' bidding, is a secondary or almost unthought of endeavor to them. This being true, is it hard to see why the promises of Christ are meaningless to them?

We count it a hardship to work at the League activities and make the organization a success, thus helping others to a higher conception of life, creating lofty ideals and giving rise to worthy ambitions. But it is easy to take part in the worldly attractions, the dance, the card party, the Sunday fishing party, the "just for fun time-killing gathering" at the church hour or at the time of the League social. And in none of these is there any suggestion of anything that helps others, or that lifts life upward; but on the other hand it has a tendency

to weaken character, to make life less efficient, and to wreck the sacred dreams of a gloriously achieving future.

Denying the Greatest Companionship of Life.—If there is any one thing that truly enriches us on this earth, it is not money, or mere cold intellect, or fame, or power, but the companionship of a great character or characters. This is one of the chief harms of the purely worldly attractions mentioned above. The supreme value of a college or even public school education does not begin to lie in the book learning acquired and the grades made, but in the association with the tried and proven characters of fellow students and of professors and teachers. You will forget in large measure what you learned in books, but what the life and character of the teacher made you feel will be a part of your very being and remain with you to your dying day.

He said, "Go, make disciples of all nations, and lo I am with you alway." What a wonderful opportunity of companionship and of the highest order and of the supremest value! But we do not have it. Why? Because the promise is conditioned upon our proof of our works, upon making disciples, and we, though unwittingly, prefer by our acts to make disciples for Satan and lose the sublimest treasure of life.

Withheld Promises.—Mere head lessons are gotten more easily than heart lessons. We may memorize the beatitudes in a few minutes, but it takes many years to learn to live them. Any one can get a code of ethics by heart without much effort, but to get the faultless code wrought into conduct, disposition, spirit, character, is the work of a lifetime. In life teaching the lessons are given only as fast as they are learned. It was in the midst of his most confidential talk with his disciples that Jesus said that he had many things to say to them which they could not yet bear.

There are many of the divine promises which we can never claim, and whose blessedness we cannot realize until we come to the points in life for which they were especially given. For example: "In the time of trouble he shall hide me in his pavilion." This promise can mean nothing to the child playing amid the flowers, or to the young man or young woman walking in sunny paths, without a care or a trial. It can be understood only by those who are in trouble.

There is a large part of the Bible which can be received by us only when we come into the places for which the words were given. There are promises for weakness which we can never get while we are strong. There are words for times of danger which we can never fully appreciate in the days when we need no protection. There are consolations for sickness whose comfort we can never get while we are in robust health. There are words for old age which we can never appropriate to ourselves along the years of youth when the arm is strong, the blood warm and the heart brave. God cannot show us the stars while the sun shines in the heavens; he cannot make known to us the precious things of love which he has prepared for our nights while it is yet day about us.

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.

Christ says to us, "I have yet many things to say to you, but ye cannot bear them now."

So it is that we miss many blessings and opportunities today because we have not paid the price to prove ourselves worthy of them. The reason we do not climb the ladder of achievement, the reason we do not startle the world with our deeds, the reason we are living mediocre lives, the reason we are not successful Epworth Leaguers, is not for lack of opportunity, but for lack of paying the price of being ready; of proving ourselves capable to use the opportunity. A young lady said to me, after I had assigned her to an important office in the League, "Now I have proved to you that it can't be done." This was after she had made two or three feeble efforts, not without some degree of earnestness, but without the proper command of the forces at her disposal. I answered, "No, you have proved to me that you can't do it." But with this she became enraged and summoned her assistants and did the thing with the highest degree of success. She had been missing the sweet blessing of victory and the thrill of noble achievement, and in the lament of her defeat thought her task impossible, all because she was not willing to pay the price of success, or prove up to the high standard demanded by the opportunity. This is a lesson we can use with profit in every League in the State.

Other Passages to Be Read.

Ephesians 1:13; 6:2. 1 Tim. 4:8; Heb. 9:15; 10:23. 2 Cor. 7:22-9. 2 Peter 1:4.

Questions.

How has God proved Himself to us? How did he prove Daniel? How does he prove us? Do we demand other people about us to prove themselves? How does a test help us? What constitutes a test?

"He Is Faithful That Promised."—Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: "Do as Thou hast said." The Creator will not cheat His creature who depends upon His truth; and, far more, the Heavenly Father will not break His word to His own child. "Remember the word unto Thy servant, on which Thou hast caused me to hope," is most prevalent pleading. It is a double argument: It is Thy Word; wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it; wilt Thou disappoint the hope which Thou hast Thyself begotten in me?—C. H. Spurgeon.

Suggestions to Leader.

During the hot season, make the services short.

Begin on the dot and close on the dot.

Don't let anyone talk more than ten minutes, and that only on exceptional occasions.

Most talks should be limited to five minutes. This will insure closer study

and more careful preparation. It will make the meeting interesting.

A three-minute talk is better than a ten-minute one.

Do not let up on activities because it is hot.

Feature the summer with some new methods.

Try working your head as well as your chair.

Develop new leaders while the others are on vacation.

Program.

Begin on the dot, asking the following simple questions of the audience, in rapid succession:

Who was Adam's wife? Where did he get her? How old was Methuselah? What was the name of Jacob's favorite son? Who kissed Jesus? On what day of the week was he crucified, and on what day did he rise? (You ought to have attention by this time without calling to order.)

Special music. (If possible, violin solo.)

Song, "As a Volunteer."

Prayer, six Leaguers previously instructed; just a minute each.

Scripture. Have special references read by as many Leaguers, handing out passages before service. Have lesson read responsively by males and females.

Song, "Yield Not to Temptation."

Talk, using one of the topics discussed above.

Solo, "Tried and True," or something involving the thought.

Talk, taking another subject discussed in this issue.

Song, "The Way of the Cross." Open discussion by the Leaguers. Shake hands with every stranger. Benediction.

KINGSLAND HAS JOINED THE LEAGUE RANKS.

On June 11 there was organized a live League chapter at Kingsland, under the direction of the enthusiastic

pastor, Rev. R. L. Cabe, who is held in high esteem by the young people of his charge. The following officers were elected: President, A. W. Walker; secretary, Miss Clatice Walker; treasurer, Miss Nellie McCoy; chairman First Dept., Robert McCoy; chairman Second Dept., Marlin Bell; chairman Third Dept., Miss Ruth Gibsen; chairman Fourth Dept., Walter Sneed.

TWO MORE LEAGUES ON HICKORY PLAINS CIRCUIT.

The popular pastor, Rev. C. R. Mann, has organized two more Leagues on his nine-point circuit. He is a young people's pastor and is bringing things to pass.

Johnson Chapel was organized last Sunday night, with the following officers: President, J. W. Curry; chairman First Dept., C. N. Patterson; chairman Second Dept., G. T. Hayley; chairman Third Dept., John T. La Ferney; secretary and treasurer, Robert Millenner.

Providence was organized June 25, with the following officers: President, Buford Marshall; chairman First Dept., George Gillam; secretary and treasurer, Henry Wilson. Other officers will be added next week. This pastor has a fine League at Bethlehem that is doing a high grade of work.

OAKLEY CHAPEL LEAGUE.

Dear Friends and Co-Workers of the Junior Department: Oakley Chapel has organized a Junior League. We have met twice and enjoyed our meeting very much. We have started out with 16 wide-awake members. We are training four of our boys for a male quartette. They are going to sing the song Sunday, "Jesus Loves Me," for the Woman's Missionary Society, for missions in the Sunday school. Pray for the strengthening of our society.—Robert White, President.

CHILDREN'S DEPARTMENT.

DADDY'S MONEY.

Sometimes my daddy likes to tease,
And takes me by surprise;
I can't always tell his jokes,
Unless I watch his eyes.

The other day he said, "My boy,
Where did you get those clothes?
Who bought the hat that you have
on?"

Who gave you the shoes and hose?

"Who bought you the food that gives
you life?"

Who bought this house and lot?

Who paid for furniture and rugs?

Who gave you your little cot?"

"Why you did, daddy," I answered
back,

"You bought it all—and more."

"Then—don't you love me better'n
mother?"

But I looked down at the floor.

Then I looked up at mother,
And she looked back at me;
And, somehow, before I knew it,
I was up on mother's knee!

And daddy's eyes just crinkled up—
I saw he would understand—
'Cause he had a mother once, him-
self;
He ain't always been a man.

Course, I don't love my mother best;
I love them just the same.
But there's something 'bout a mother
That a boy just can't explain.

It's something sorter tender—
You can't tell it if you try.
It's things that mothers do for boys
That daddy's money cannot buy.
—Anna Kilpatrick Fain, in "Christian
Observer."

DILLY.

No wonder she was called Dilly.
Such a bit of a girl was altogether too
small for grandma's quaint old Quaker
name, Diligence.

And no wonder she was sober, for she
and mother and little Don had all
been invited to spend New Year's with
Grandma Diligence. Then Don had
been taken with the croup. He was
better, but still too croupy to go out
of doors.

"Dilly," exclaimed mother suddenly,
"there's no reason why you
shouldn't go by yourself. You know
what train to take as well as mother
does, and grandpa will meet you."

"Oh, mother," said Dilly, "could I
really, truly go? Without you?"

"Of course," said mother. "Don's
all right now. And you're a big girl.
Run along quick and get ready. Mother
will pack your satchel."

Dilly fairly danced into her dainty
little clothes. "There will be turkey,
you know," she said to herself, "and
maybe plum pudding. And, anyway,
there'll be ice cream."

At last Dilly was ready. She kissed
Don. Then she kissed mother. "I wish
you were going, too," she said, a little
wistfully. "Maybe grandpa and grand-
ma won't be glad to see just me."

"Oh, but they will be, little daugh-
ter," said mother. "Now run along.
There's just a half-hour to train time.
Be sure to have grandpa or someone
put you on the right train, Friday. Or
stay over Sunday if you like, Dilly.
We'll be all right."

"I'll see, mother," said Dilly, feeling
very important indeed. "Good-bye."
The door banged gaily. Dilly was off.

From the window mother and Don
watched her. "Why, she's coming
back," exclaimed mother. "Forgotten
something, Dilly?"

"I didn't tell Tinker I was going,"
said Dilly, "and he might feel hurt.
Good-bye, Tinker," she cooed to the
big, sleepy yellow cat in the chair.
"I'm so sorry I can't take you. But,
you see, there's Duke. And some ways
dogs don't like you."

"Run along, dear," said mother.

"There's time to kiss Don again,"
said Dilly, hugging him, "and you, too,
mother. Are you almost quite sure
you can spare me?"

"Oh, yes, Dilly," said mother cheer-
ily. "Now be off."

"She's coming back—Dilly is," said
Don the next minute.

"I just came back to say," panted
Dilly, "I think—I won't—stay over
Sunday."

"Just as you like, Dilly," said
mother.

"You might miss me, you know,
mother." Dilly's hand was on the door
knob.

"Of course mother'll miss you," said
mother, smiling, "but I'll think what a
good time you're having. Now, Dilly,
do run along, and, when you get to
the corner, if there isn't much time,
you'd better take a car."

"Good-bye, mother," called Dilly.
Then she went slowly down the walk.
She turned and blew a kiss to Don.
Then she ran off as fast as her two
little plump legs would take her.

Out of sight of home Dilly's run be-
came a walk. At the first corner she
paused. "I wonder," she said to her-
self, "which way I'd better go. This

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COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 5th day of June, A. D. 1917, in a certain cause (No. 21394), then pending therein between Lee Jarrett et al., complainants, and Mrs. Emma P. Ray, defendant, the undersigned, as commissioner of said court, will offer for sale at public vendue, to the highest bidder, at the east door or entrance of the county court house, in which said court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Tuesday, the 3d day of July, A. D. 1917, the following described real estate, to-wit: Lot 6, Block 10, R. C. Butler's Addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said court in said cause, with approved security, bearing interest at the rate of 6 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 13th day of June, A. D. 1917.

Commissioner in Chancery.
W. S. BOONE.

WARNING ORDER.

State of Arkansas, County
of Pulaski—ss.

In the Pulaski Chancery Court.
R. Lee Bowman, Plaintiff,

vs.
No. 21561.
Myra Bowman, Defendant.

The defendant, Myra Bowman, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, R. Lee Bowman.
June 25, 1917.

W. S. BOONE, Clerk.
C. M. Walker, Solicitor for Plaintiff.
James Coates, Attorney ad Litem.

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J. M. WORKMAN, President.

Galloway College

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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.

way is longer; but I like it best, and I guess there's time enough."

For several minutes Dilly walked briskly; then her footsteps began to lag. "Mother's going to miss you awfully," said a little thought.

Just as that thought spoke Dilly came to the last corner. She looked at the big clock. "I've ten minutes yet," she said. "I guess I won't take a car."

It was a long street, and some way Dilly couldn't hurry. Her thoughts talked among themselves. "Who'll do the errands?" said one anxiously. "But there'll be turkey, you know," suggested another, "and the loveliest ice cream and little nut cakes."

"Who'll nurse Don, I'd just like to know?" asked a thought. "But you'll have the wishbone," said another gaily, "'cause you'll be the littlest girl there."

"It will be only today and tomorrow," said a thought 'way in the back part of Dilly's head, "then you'll be coming back."

"But there'll be two whole long nights," said another very loud.

Dilly's feet came to a sudden stop. She looked in at the window of the big candy store. Afterwards the sight of that window made a queer burning in her eyes and a queer smarting in her throat.

"If you don't hurry you'll miss the train," said a big thought.

Dilly picked up the satchel. She took as many as ten quick steps. Then she began to lag again. Slower—slower—slower, her feet dragged heavily along. Sometimes they scarcely went at all. You wouldn't believe such speedy little feet could go so slowly and stumbingly. Then suddenly, across the clear, frosty air, came a long, shrill whistle, a deafening rush and roar. The train was coming.

"Run!" called several thoughts. But Dilly walked slowly along. Grasping her satchel tight, she went into the waiting-room.

A string of people hurried through the gate. They were coming in, not going out.

Dilly took a long breath. "Please," she said to the man at the gate, "has my train gone?"

Everyone knew Dilly. "Just gone, Dilly," he said soberly. "Were you goin' to your grandpa's? Well, now, that's too bad!"

Fifteen minutes later Dilly dashed into mother's arms.

"Oh, mother," she cried, "oh, mother, I missed my train."

"Missed the train?" repeated mother. "But, Dilly, how could you?"

"You see, mother," said Dilly, "some of me wanted to go, and some of me wanted to stay with you; and my feet wouldn't hurry. Oh, mother, can't you think how it was?"

Mother laughed a little, but she hugged Dilly close. "Mother knows," she said.—Alice E. Allen, in "St. Louis Christian Advocate."

GREELEY THE SPELLER.

No champion of the old-time spelling-matches, perhaps, ever excelled Horace Greeley. He was, in fact, a spelling prodigy. What would the boys and girls of today, who grumble over their daily stint of twenty words,

think of a child not yet six years old who could actually spell every word in the English language! That is what young Horace is said to have been able to do.

His schooling began in his fourth year, and the art of spelling at once became a passion with him. In school and out, he kept incessantly at its study. Hour after hour he would lie on the floor, spelling over all the difficult words he could find in the few books that the family owned.

The fame of his prowess spread. Naturally, Horace was the first one chosen at spelling-matches. He had a lisping, whining voice, and spelled his words with the utmost confidence. Sometimes in winter, when the snow-drifts were so deep that one of the big boys had to take him to the school house on his back, the little white-haired fellow would drop asleep between turns. When his word came around, his neighbor would nudge him anxiously; he would wake, spell his words, and drop asleep again at once.

So great was this boy's reputation as a student of unusual powers that the selectmen of a neighboring town, in passing a rule forbidding the attendance at the local school of any pupil from outside the township honored him by adding the clause, "Excepting Horace Greeley."—Presbyterian Banner.

JOHNNY "ALL-RIGHT."

Seven-year-old Johnny was busy making a new sled. He was pretty small to do so big a thing, but Johnny was what people call "smart"; and then, Uncle Steve had lent him a hand and shown him how to do a good deal of it. It was not a very handsome sled, but it was strong, and Uncle Steve said it would run well, and so Johnny had named it "Speed." He was putting on the last coat of red paint, and he did wish he could put the name "Speed" on the side with gilt letters, but that was beyond him. "If nothing bothers me I can get it all done this morning, and then I can go coasting with it tomorrow; it'll be dry by that time. What, ma'am?" for some one had called Johnny. It was his mother.

"I want you to go over to Mrs. Pratt's for the butter right away, son," she said. "We haven't enough for dinner."

"All right!" said Johnny, cheerfully, putting his paint and brush carefully away on a shelf in the woodhouse. Then he washed his hands and face and took the basket his mother gave him and ran off whistling.

It was a good half mile out to Farmer Pratt's, and Johnny would hardly get back in time to finish his sled that morning, but he said to himself: "All right! I can do the rest this afternoon just as well."

But when afternoon came papa told him there was a load of stove wood coming and he wanted him to pile it up. This would take every bit of the afternoon and a lot of the next day, and it was beginning to thaw! But Johnny said, "All right!" and went to work bravely.

He was still at it when Uncle Steve came along.

"Hello, little chap!" he called out cheerily. "Got your sled done?"

"Nope," said Johnny; "I had to do a lot of other things."

"Well, that's too bad," said Uncle Steve.

"No, 'taint," said Johnny stoutly. "It's all right. Papa an' mamma told me to do 'em, an' it's all right. I love to help them better than play, any-

way. I can coast when the next snow comes."

"Well, Johnny All-Right," said Uncle Steve, pulling off his coat, "suppose you let me help you." And the way Uncle Steve piled wood was a sight.

It was every bit done by four o'clock, and then the sled was finished, too, and Uncle Steve said he thought it was getting colder and would freeze hard that night, and the hills would be like ice in the morning.

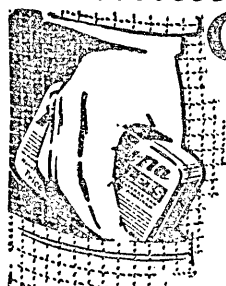
"I guess it'll be all right, anyway," said Johnny with a bright smile. "And I'm so much obliged to you, Uncle Steve."

Uncle Steve looked thoughtfully at the sunny-faced boy. "Johnny All-Right," he said, "if you keep the 'all-right' spirit up, you'll be an all-right man. Do you know that?"

"Well," said Johnny, "that's what I 'spect to be, of course!"—Susan M. Griffith in *The Child's Hour*.

A STORY OF LAFAYETTE.

During Lafayette's visit to America in 1824 he was everywhere honored. Once, when passing through a village, where the entire population turned out, he saw an old soldier in the Continental uniform. The veteran drew himself up in the stiff fashion of the old-time drill and gave the military salute. As Lafayette made the return signal, tears started to his eyes. The tattered uniform, the ancient flintlock, the silver-haired soldier, even older than himself, recalled the dear past.



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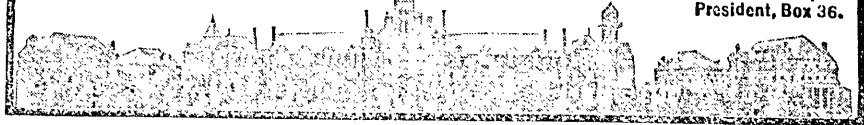
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ARKANSAS SONG LEAFLET.

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

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Dr. Monk, Hutchinson, Hammons, Whaley, Wilcoxson, Hundley, and Mr. King.

First Church: Prayer meeting good. Sunday school well attended. Congregations large. Nine accessions; good League.

First Church (Argenta): Special Scarritt services. Eight members received. Good attendance and interest.

Asbury: Two joined the church. Nineteen new subscribers for the Methodist. Other things normal.

Pulaski Heights: All services well attended. One addition. Prayer meeting good. League good. W. M. S. good.

Winfield: Good services; attendance very good. Prayer meeting good. Finances in good shape.

The District: Dr. Monk on Hickory Plains Circuit, at Bethlehem. Fine congregation. Splendid District Conference.

Talks by Visitors: Mr. T. B. King, Commissioner for Galloway College, spoke to the meeting in the interest of laymen.

MONTICELLO DISTRICT NOTES.

Sunday, the 24th inst., was a great day at Arkansas Camp. The third quarterly conference was held by Brother Davidson, well represented by the official members. A great crowd gathered there from all over the county to witness the raising of a beautiful U. S. flag. The speakers were gifted orators, whose speeches stirred patriotic feeling and made all of us love and respect our country more. Brother Applewhite was in high spirits. A great crowd seems to bring good cheer to him. His report for the quarter was hopeful. His is one of the most desirable charges in the district.

Brother Pickering is an efficient and acceptable pastor on the Lacy Circuit. His people are largely farmers. Their contributions of good things keep him in fine working shape.

Brother Lewis of Eudora Circuit serves a fine people. No better on earth. He will have Evangelist May with him in September. Brother Lewis is a leader and has always brought things to pass where he labors.

Brother McElhaney of Watson Circuit has his work well in hand. He has built a parsonage this year, and has finances well up—far in advance of former years.

Brother Williams, the most untiring pastor in the district, will soon begin his revival campaign. The membership of the Hermitage Circuit has doubled at some of the churches since he came, nearly three years ago. He will be with Brother Graydon in the Pine Bluff District during the last of June.

Brother McKay of Warren has an evangelist to begin at Warren the 1st of July. The location of the tent will be near the center of the town, accessible to all. We expect to have good things from our best charge in the district.

Brother Owen of Monticello had a debt of several thousand dollars on the church. He has been busy paying

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out Malaria, the Iron builds up the system. 50c.

the debt. When clear of debt it will be one of the best appointments in the State. Brother Owen is fine help in revival work. Remember this, brother pastors.

Palestine Circuit looks good to me. Our people are farmers. They attend church and Sunday school on Sunday and are truly loyal to the church. Our membership has increased during the year. We will begin our revival meetings in August.—Reporter.

THE ORPHANAGE.

Since my last report in the Methodist I have received special contributions as follows: From Missionary Society, Malvern, by Mrs. Nora Lea, \$4.05 and one box girls' clothing; boys' clothing from Mrs. E. B. Overton, Little Rock; confectionery from Mrs. Overton and Mrs. De E. Bradshaw, Little Rock; 100 pounds rice from the Epworth League, Hunter, Ark., by Miss Irma Francis, president; one box canned fruit and groceries from the ladies of East Argenta Mission Church, by Mrs. S. N. Patton; five dresses made complete by Pulaski Heights Circle of First M. E. Church, Little Rock; 19 garments, girls' underwear, made by Missionary Society, First Church, Pine Bluff, by Mrs. J. R. Walker; bundle of children's clothing from Mrs. R. P. Ramsey, Little Rock.

At the Little Rock District Conference, held at Hazen, I was entertained in the home of Mr. Gregory, to whom we gave Gordon Yates, a bright little orphan boy. I presented Gordon to the District Conference during its session, and the members were greatly pleased at the happy appearance of the little fellow. The home was highly recommended to us, but I was better satisfied and even delighted on personal observation as to the providential fit of the little fellow in that home and the evident happiness of both foster parents and child.—Geo. Thornburgh, President.

CAMDEN DISTRICT CALL.

Brethren of the Camden District, have you noticed that all the districts of the Little Rock Conference "have done come past us" in the number of new subscribers to the Arkansas Methodist? Let us not stand for that any longer.—B. F. Roebuck.

JUNCTION CITY.

I closed a two weeks' meeting at Des Arc last Wednesday, assisted by the pastor, Rev. W. S. Butts. We had about 40 conversions and reclamations and received 21 into the Methodist Church by baptism and vows; four or five more will join, and some will unite with the other churches of the town. Those received range in age from 10 to 50 years. On Sunday we received this large class and administered the sacrament to the class all at the same time, and then administered the sacrament to the whole congregation. This was a very impressive scene. As a result of the meeting six infants were baptized and the church strengthened.

Rev. W. S. Butts is in high favor with his people. He is young in the ministry, but is an experienced personal worker and choir leader. Any pastor or evangelist needing a singer or personal worker could not do better than employ him if they can secure his services.

We are moving along nicely in our home church. We have met our obligation to the Methodist assessment, but have not reached our quota of subscriptions yet. A large per cent

of our people are already subscribers. We have succeeded in raising an old church debt of \$2,500 on the church and freeing it from debt. The church is now ready for dedication. We have also spent over \$200 on the parsonage since conference. Have a good League, Sunday school and prayer meeting. We are hoping and working to bring up a good report to Conference.—W. D. Sharp.

EDUCATION DAY.

At a meeting of the Board of Education of the North Arkansas Conference which was held in Conway on June 19, a resolution was passed fixing the third Sunday in July as Education Day. Pastors are called upon to present to their congregation on this day the cause of Christian Education and to emphasize the supreme importance of maintaining our colleges in these times of great stress and strain. Our educational leaders are wisely insisting that we cannot afford to let the disturbed conditions of affairs interfere with the education of our young men and young women. Let every pastor in the Conference bring this important matter before his people. The pastors who serve circuits can begin the work on the third Sunday and use as many Sundays following as may be necessary to reach all their congregations.—C. M. Reves, Secretary Board of Education of North Arkansas Conference.

MEETING AT TUCKERMAN.

At Tuckerman Rev. Curg Spinks, the "Railroad Evangelist," has labored for three weeks. When he arrived he said: "I am on the main line with orders to meet Jesus in the Holy City and have stopped here for passengers on the heaven-bound train." During the meeting fifty-four souls took passage on the train for the Heavenly City and thirty-nine of that number united with our Church.

We have a beautiful twelve thousand dollar church with a seating capacity for 700 people. Large crowds attended all of the meetings, and often many were turned away for want of room.

Brother Spinks is a young man of much power, possessing a well trained mind which is full of useful knowledge, a fine voice and a strong body. His soul is filled with the Holy Ghost and a burning desire to see men saved from their sins. His many good qualities make him a wonderful power in the Christian work.

Our meeting reached the hearts and minds of all classes and some of the hardest sinners of our community were saved. His sermons are of a high order, yet couched in plain and practical language that brings his hearers to a full understanding of what he says. Not only did the meeting reach many sinners, but it brought back to the church many Christians who were not enjoying their religion in the fullest sense, and now their souls are again happy. We are glad he stopped with us. His meeting was a wonderful one. We Christian workers of Tuckerman will ever remember with pleasure our associations with him and the work done.

Our town has a population of a thousand people, and our church has a membership of 175, yet we raised \$350 and gave to Brother Spinks as a token of our appreciation for his labors.

Our beloved pastor, Brother M. B. Umsted, also exerted a great influence in the meeting through his pray-

ers, exhortations and other labors, and he was glad to have Brother Spinks here at this time.

We are all on the mountain tops of salvation, shouting praises in Jesus' name. Our cups are running over with joy.—W. R. Rice.

RESOLUTION RELATIVE TO HENDERSON-BROWN COLLEGE CAMPAIGN.

Whereas, Henderson-Brown College is so deeply involved in debt as to embarrass those who are nearest it, and it is the only Methodist school in South Arkansas and our Church greatly needs and cannot do without the school; therefore

Be It Resolved, That, we as a Methodist preachers' meeting in Hot Springs urge all of the pastors of the Arkadelphia District and the Conference to impress upon their people the seriousness of the situation and that all take the matter of raising the debt earnestly and give to Doctors Workman and Waldrup their hearty co-operation and support.—W. M. Hayes, President; R. L. Duckworth, Secretary.

HOT SPRINGS METHODISM.

Present: Hayes, Steele, Few, Duckworth, Cleveland, Townsend.

Duckworth—(Junior Preacher at Central). I preached to the Junior Church for the first time yesterday. We had about forty present. We are planning a thorough organization of the Junior Church at an early date. It looks very encouraging. There were two large congregations at both hours and Dr. Waldrup preached two great sermons.

Dr. Few: At Sardis on Holly Spring Circuit yesterday and Saturday. We dedicated the new church yesterday after we had raised \$300 for defraying a church debt. This is said to be the most modern church building in any country community in the state. We had the greatest crowd seen there in a long time. We were happy. Was at Third Street at night, but got in too late to preach. Heard a good sermon from Brother Hayes. Hayes and Glass are in favor with their people.

Steele—(Superannuate). I preached at Oaklawn last Wednesday night and yesterday morning.

Cleveland—(Park Ave). Had good day. Sunday school a little off. Large crowds at night. Good crowd at morning hour. Very fine prayer meeting Wednesday. We begin our revival next Sunday and the pastor will do the preaching.

Dr. Hayes—(Third Street). I returned from my trip to Washington, where I attended the Confederate Veterans' Reunion. It was the trip of my

A GOOD BOOK.

Dr. J. E. Godbey will send his book, "Lights and Shadows of Seventy Years" to any one who sends him an order for it accompanied with \$1. J. E. Godbey, Kirkwood, Mo.

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life. I was greatly helped by the trip. I found my work in good condition when I came back. The people spoke very highly of the services rendered by Rev. Thornburgh Workman and Rev. T. F. Hughes. The laymen held my prayer meetings in my absence.

Townsend—(Hot Springs Circuit). I preached to two good congregations yesterday and took collection of \$14 for the Red Cross. We could have done much better had we been notified earlier. I was at Gum Springs and New Salem.—R. L. Duckworth, Secretary.

PARK AVENUE, HOT SPRINGS.

The people of Park Avenue Church have received Mrs. Cleveland and myself with open hearts, and have made us feel very much at home. We are happy in our work and the prospects here are great.

We will begin our revival meeting next Sunday. I plan to do my own preaching.—Grover Cleveland, P. C.

MELBOURNE.

If I have made no miscount, I have sent in my 25 new subscribers since Conference, not counting the ones I turned in at Conference. I expect to send in others yet. I have some others promised which I hope to send in soon. I find the Methodist one of the best assistants the pastor can have in spiritual work and uplifting the church members, where they read it; and it is the best assistant steward I ever saw. I have had members who did not pay one cent for a year, and got them to take the Methodist, and the next year they would come around without any solicitation on the part of any one, except what they read in the paper, and pay the preacher \$5 and a dollar or more on the Conference claims. I believe, if the preacher had the money, it would pay him, from a financial standpoint alone, to send the paper to each family on his work, and pay for it himself.

We have just closed a great tent meeting at Melbourne; had something over 50 conversions and reclamations; several old men; some mighty hard cases, including doctors, lawyers, merchants, stock dealers, sawmill men, ex-sheriffs, Campbellites, backslidden Baptists, Presbyterians, and Methodists. Rev. B. L. Wilford, our beloved P. E., was with us the entire time, thirteen days, and did all the preaching, which he did to the entire satisfaction of the large congregations present at almost every service. Melbourne has been blessed in the past by many able and distinguished preachers, but all the oldest citizens here claim that we had the best

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preaching during this meeting that they have ever heard. Brother Wilford says that the Conference sends him out to call questions, but that he had rather call sinners to repentance.

Rev. E. H. Hook, from Mountain View Circuit, was with us the first week, and did good work in leading the song service. These two men of God have endeared themselves to the hearts of the people here, of all denominations.

At a called session of the quarterly conference, Roy Millar Black, the 18-year-old son of this writer, was recommended to the District Conference for license to preach. He was named for Dr. Millar, and I trust that he will ever hold the Doctor up as his ideal man through life. He expects to go to Hendrix next year.—J. W. Black, P. C.

PRESCOTT STATION.

Just closed an eleven days' meeting, which resulted in 16 accessions to the church. Brother Marion Monk of Camden did all the preaching except two sermons which the pastor preached before he came. Brother Monk's sermons were good, old-time revival sermons. My people enjoyed them very much. Miss Boone of Greenville, Tex., led the singing. Her solos were fine, and very much to be enjoyed. Hope these two may come our way again. Our Sunday school and Epworth League are going good work. The church at the good old town of Prescott is doing fine.—I. A. Parker, Pastor.

OBITUARY.

HOLDER.—Sarah A. Holder (nee Ellis) was born in Sumner County, Tennessee, June 28, 1848, and departed this life April 2, 1917. She came to Arkansas with her parents when a child. She was converted and joined the M. E. Church, South, at Hollywood, very early in life, and lived a consistent member until God said "It is enough; come up higher." She was twice married, first to John C. Carter, and after his death to T. B. Holder. She leaves a husband, three sons and several grandchildren and many friends to mourn their loss. Hers was the home for the preachers. Her house was near the church, and was a resting place for her pastor. She sleeps in Hollywood cemetery, near the church of which she was a member. With gratitude I bring this tribute to this noble Christian who served faithfully here, and who, I am sure, has entered upon a larger and more blessed service in the world of light and peace.—Her Pastor, L. M. Powell.

DODSON.—T. M. Dodson was a wealthy and popular citizen of Hot Springs, Ark., and a member of Central Methodist Church. He was born in Tennessee in the year 1847. He belonged to a fine stock of people, and through all his life maintained the enviable record and reputation of his family. When quite a young man he was converted and joined the Methodist Church in his native State. He was married to a noble woman, whose consistent Christian life was a continual blessing, not only to her husband and family, but to the church and community where she lived. After remaining in Tennessee forty years, Brother Dodson moved his family to Arkansas, where fortune smiled on him. He was a very unusual man from every point of view, and this writer has never had a more congenial and truer friend. Five sons and three

daughters were born to these good people. The reaper, whose name is Death, carried the three daughters and three of the sons into the unseen world. Charles and William, the surviving children, are fine, capable young men. During Brother Dodson's last illness his devoted wife, who had been an inspiration to him through all the years, became an angel of mercy, anticipating and supplying all his wants. Her tender ministry left nothing undone for his care and comfort. On March 15, 1917, he died a triumphant death in his beautiful home at Hot Springs, and the following day we laid his body to rest in the silent city of the dead. Human life is measured not by length of days, but by opportunities, aspirations and achievements. Judged by such a standard, the life of T. M. Dodson was not in vain.—Theodore Copeland.

JONES.—The death angel visited the home of Mr. and Mrs. J. L. Jones of Batesville, Ark., on May 26, 1917, and claimed for his own little Rudine. He was born April 8, 1916. 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. His stay with us was short, but oh! how we loved the little darling. The remains were laid to rest in Oaklawn cemetery. May God comfort the bereaved parents in this, their great sorrow, and may they both live so that they can clasp their darling in their arms again where there is no sorrow, but all is joy and love.—Aunt Lochie.

LINDSEY.—Died in Henrietta, Okla., Virgil Hutson Lindsey, son of Lawrence and Fannie Lindsey. Born April 8, 1915; died May 7, 1917. Virgil was nearly always smiling. If we are all faithful, dear parents, we will see little Virgil again in his happy home.—His Grandma Lindsey.

STUCKY.—Mary Elizabeth Stucky (nee Story) was born in Georgia in 1841; departed this life June 13. Sister Stucky was converted at the age of 13; she was a member of the M. E. Church, South, in which she lived a devoted life. She loved her church. She was married to John M. Stucky in 1858, and was the mother of nine children. Her husband and two children preceded her to a better land several years ago. Sister Stucky always seemed glad to have her pastor visit her. She never failed to do her duty to the church. She died as she lived, trusting in God, and was buried in Olive Branch cemetery.—S. B. Mann.

WHEELIS.—Maude Weems Wheelis was born November 12, 1881; professed faith in Christ and joined the Methodist Church when she was about fifteen years old. She was married to L. F. Wheelis about six years ago. To this union was born one son, Paul. Sister Wheelis lived a consistent Christian life. She departed this life April 7, 1917. She leaves two sisters, father, husband and son to mourn her passing away. She was very devoted to her parents as a girl and was much loved by all who knew her. As a wife and mother her purpose was always to be kind. When nearing the end of life she stated she was perfectly willing to go, and was satisfied all was well. The funeral services were held by W. A. Wilson, L. D., at the Clear Creek cemetery, Sevier County, Ark., where she was laid to rest until the resurrection.

TAXES FROM INTOXICANTS NOT NEEDED.

The following letter has been sent to the Senate Finance Committee by the Legislative Committee of the Anti-Saloon League of America:

To the Members of the Finance Committee of the Senate of the United States—Gentlemen: As representatives of the Anti-Saloon League of America, on behalf of the churches and prohibition forces fighting for advanced prohibition legislation, we respectfully submit to your committee the following reasons why there should be no increased war tax on liquor:

No More Tainted Saloon Taxes.

1. We believe that the time has come when the government should release itself from further obligations to the liquor traffic, rather than increase such obligations. Increased revenue from the liquor traffic puts the government, as Dr. Cramer, ex-member of the Board of Health of Cincinnati, says: "In the position of the scarlet woman who refuses to reform because she needs the money."

Avoid Civil War Blunder.

2. The experience of this nation at the close of the Civil War should be an adequate warning to those who are opposed to the liquor traffic. Because the national government needed the revenue, President Lincoln was finally persuaded to agree to a federal liquor tax, but with the understanding it would be repealed at the close of the war. Having once gained this foothold, the liquor interests aided in having it retained. Through the years it has acted as a subtle bribe to the conscience of a part of our citizenship, and has hindered the progress of prohibition.

An Excuse to Vote Against War Prohibition.

3. The increased tax may furnish an excuse for some to vote against the pending measures to prohibit the use of grain for making liquor during the war. The present food situation demands such legislation, and a taxation measure which would tend to hinder its passage should not be adopted by the government.

If Any Tax, Make It Prohibitive.

4. If any tax is to be placed on the liquor traffic, we respectfully recommend that it be a prohibitive tax. To raise revenue in a war for humanity from the victims of a traffic which destroys humanity is inconsistent in principle and practice. If this prohibitive tax or a more direct plan to conserve the food supply or to adopt war prohibition is accepted, it will naturally require that the revenue produced from the traffic shall be raised from some other source.

The Consumers, Not the Liquor Dealers, Pay Tax.

5. There are other means for raising revenue. If your committee do not readily find them, we respectfully submit that an increase in the bond issue would meet this situation. The coming generations will be equal beneficiaries of this policy which dissolves the relationship between the government and a traffic which is our greatest source of waste, crime, and poverty. The increased per capita wealth of the people caused by the elimination of the liquor traffic will make it comparatively easy for them to provide for the payment of these obligations. The liquor traffickers have never paid the tax. The victims of the

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traffic who are least able to pay are the ones who ultimately pay. The liquor dealers simply collect the tax from the consumer and pay it over to the government, and the nation loses in the process many dollars for every dollar turned into the treasury.

Revenue Most Easily Raised Without Saloons.

We submit for your consideration the wise words of the minister of finance in Russia. When he was asked how they would get the revenue to run the government when the vodka shops were closed, he said:

"We have lost our thousand million rubles by the prohibition of vodka, but we have gotten it back and more in the vital energies of our people. How can a nation be poorer when its people are richer?"

These words are sufficient answer to this proposition. Russia's experience shows that although millions of her men were in the trenches and no longer wealth producers, the remainder at home have been able to produce more than all did formerly because of increased efficiency and wealth producing power. The United States surely has as much reserve physical and man-power as Russia.

Respectfully submitted.—James Cannon, Jr., A. J. Barton, W. B. Wheeler, Legislative Committee; E. C. Dinwiddie, Legislative Superintendent.

THE HIGH COST OF LIVING.

The high cost of living may be a calamity to some. Yet it is not an unmitigated evil to all. It may lead many to cut out useless expenditure and luxuries. It may call attention to needless indulgences. "The cost of high living" is just as significant a fact as "the high cost of living." Luxurious living has been the bane of mankind in all ages. It has caused the downfall of nations. To see its evils one needs but to read the story of the Kingdom of Israel as given by such prophets as Hosea and Amos.

In what way may economy be practiced in these days of high cost of living? Reduce the needless number of dishes and costly foods on the table; cut out over-indulgence in cigars and tobacco; keep within limits the cost of fashionable dress; give up the over-devotion to picture shows and theatres; avoid the debt for the auto and its expensive upkeep; lessen the expenditures on parades and pageants; indulge less in costly traveling for pleasure; diminish the number of high priced entertainments. In the surrender or lessening of many of these things real gain will be made, aside from the financial aid resulting. The example to others and the moral strength exercised and displayed will be wholesome and helpful.

The last place at which to begin economies is the Church of God. The amount which most give to it is already pitifully small and far below the actual needs. Economy there causes suffering to others, men and women whom the Church has solemnly engaged to support. It interferes with investments already made. It stops the progress of great enterprises on which the Church has seriously embarked. It checks the growth and extension of principles and practices which themselves tend practically in the direction of true economy and which make for the best and highest interest of mankind. It lessens the interest in the Kingdom of Christ. It shows that one thinks more of the material than of the spiritual life. It tends in the direction of lowered religious vitality.—Presbyterian Journal.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.

(Third Round.)
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 28-29
Willow Ct., at Gladstone..... Aug. 4-5
Malvern Station..... July 29-30
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
B. A. FEW, P. E.

BOONEVILLE DISTRICT.

(Third Round.)
Booneville Ct., at Antioch..... June 23-24
Booneville Sta. June 24-25
Magazine, at Wesley July 1
Gravelly, at Bluffton July 7-8
Plainview July 8-9
Adona and Perry, at Oppelo..... July 14-15
Bigelow July 15-16
Ola Ct., at Rover July 21-22
Dardanelle Ct., at Delaware..... July 28-29
Dardanelle Sta. July 29-30
Branch Ct., at Cole's Chapel..... Aug. 4-5
Prairie View and Scranton, at Blaine Aug. 11-12
Paris Sta. Aug. 12-13
Walnut Tree Ct., at New Prospect..... Aug. 18-19
Danville Sta. Aug. 19-20
Waldron Ct., at Parks Aug. 25-26
Waldron Sta. Aug. 26-27
Cauthron Ct. Aug. 27-28
Belleville Ct., at Cedar Creek..... Sept. 1-2
J. H. O'BRYAN, P. E.

CAMDEN DISTRICT.

(Third Round.)
Huttig July 1
Thornton Ct., at Providence..... July 14-15
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 Bukner..... 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.)
Damascus July 7-8
Naylor July 14-15
Greenbrier July 15-16
Plumerville July 21-22
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.)
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. 11-12
Farmington Aug. 12
Prairie Grove Aug. 13
Centerton Aug. 19-20
Gentry Aug. 25-26
Siloam Springs Aug. 26-27
Osage Aug. 26-27
Huntsville Sept. 1-2
Eureka Springs Sept. 8-9
Green Forest Sept. 9
Berryville Sta. Sept. 9
Berryville Ct. Sept. 9-10
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.

(Third Round.)
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.)
Turner, at Valley Grove..... June 30-July 1
Kevill, at White Church, p. p. m..... July 1

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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..... Aug. 5
W. F. EVANS, P. E.

JONESBORO DISTRICT.

(Third Round.)
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, Crawfordsville 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.)
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.)
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 Wilmot, 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 Sept. 2-3
Eudora, at Chicot..... Sept. 8-9
W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT.

(Third Round.)
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.)
Stuttgart Sta. July 1
New Edinburgh Ct., at Good Hope..... July 7-8
Altheimer 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. 26
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.)
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.)
Horatio June 30-July 1
Ashdown, at night..... July 1
Bradley and Taylor, at Sharmont..... 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.

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 100% in Ten Days

many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Auer, a Boston physician who has studied widely both in this country and in great European medical institutions, said: "If you were to take an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all on down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, a kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skiny and podless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your flagging powers for the moment, maybe at the ex-

pense of your life later on. No matter what any one tells you, if you are not strong and 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 time double, and even triple their strength and endurance and entirely get rid of their 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. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and they would not assimilate and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100,000 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all good druggists.