

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, JULY 5, 1917

NO. 27

IF THOU TURN AWAY THY FOOT FROM THE SABBATH, FROM DOING THY PLEASURE ON MY HOLY DAY; AND CALL THE SABBATH A DELIGHT, THE HOLY OF THE LORD, HONORABLE; AND SHALT HONOR HIM, NOT DOING THINE OWN WAYS, NOR FINDING THINE OWN PLEASURE, NOR SPEAKING THINE OWN WORDS; THEN SHALT THOU DELIGHT THYSELF IN THE LORD; AND I WILL CAUSE THEE TO RIDE UPON THE HIGH PLACES OF THE EARTH, AND FEED THEE WITH THE HERITAGE OF JACOB THY FATHER; FOR THE MOUTH OF THE LORD HATH SPOKEN IT.—Isaiah 58:13-14.

THE PROHIBITION FIGHT.

At present the Senate is the arena where the fight for prohibition is being waged. There is a movement, unfortunately said to have the support of President Wilson, to exempt beer and wine. While our President is usually right, in this instance he is wrong. This war is the result of national sins. Drunkenness is one of the chief sins of the belligerents. Suppose God allows the war to continue until the liquor traffic shall be destroyed. Licensing the manufacture and sale of alcoholic drinks is one of our national sins. The sooner we as a nation free ourselves from all complicity with this awful traffic, the sooner can God help us to stop the war. This is no time for compromise. God is bringing the nations to judgment. We are praying for his blessing, but to secure it we must cleanse ourselves of known defilement. England is temporizing. Our President is tempted to temporize. Let prayer be made that President and Senate may see and do the right. Continue to send letters and telegrams to President Wilson and Senators Robinson and Kirby demanding absolute prohibition during the war.

OUR SABBATH SIN.

The World War is the result of national sins. God commanded that the Sabbath Day should be kept holy. Germany and France have persistently violated that commandment. They have made it a holiday, a day of amusement. They are now suffering, partly because they have broken the law of the Sabbath. In requiring the carrying of Sunday mails our nation has deliberately and formally violated the law of God. Now shall we increase the sin by making Sunday a holiday for the soldiers? The law of Arkansas is consistent with the law of God in forbidding shows and games on Sunday. Certain men who have forgotten the Ten Commandments, and who desire to do as they please on God's day, are now trying to open the moving picture shows of Little Rock and Argenta on Sunday with the plea that the soldiers need them. The soldiers do not need to violate the Ten Commandments nor the law of Arkansas. People who believe that "righteousness exalteth a nation, but sin is a reproach to any people" should bring all influence to bear upon State and national officials to prevent our becoming responsible for any more State or national sins.

As might have been expected, the Ministerial Alliance of Little Rock is right on this question. At their last meeting a statement was adopted containing the following: "The people among us who contend that we must have Sunday pictures, Sunday ball, beer, and red light districts for the soldiers are the very people who have advocated these things for Little Rock all these years. They are the people whom the moral forces of the State and city have opposed and beaten in former struggles. They are taking advantage of the present situation to bring about conditions in Little Rock that they have been fighting for all these years. They are not really concerned about the soldier except as they may use him. For money and worse they

would rob and blight our soldier boys and send them penniless and diseased to the trenches. We appeal to every church member and every other friend of decency and order in Little Rock and Argenta for a united and uncompromising stand against everything that attacks our moral life and seeks to desecrate our holy Sabbath."

We regret that the Mayor and Police Judge of Argenta have taken their stand for Sunday moving pictures. They are wrong, and their position cannot morally or legally be defended. Right will yet prevail.

THE PERIL OF THE PICTURE.

Careful and unprejudiced students of moral and social phenomena during the last five years have become convinced that the standards and ideals of American youth, particularly of girls and young women, have perceptibly and generally deteriorated. Conspicuous are a lack of modesty, a loudness of manners, a boldness toward the opposite sex, indulgence in slang and indelicate expressions, rudeness toward elders, and resistance of parental and school authority. If these things were coincident with more definite purpose and increased capability for sterner duties, they might be consistent with an unconscious tendency toward fuller self-realization and stronger womanhood. But these trained observers find among these girls and young women a deadening of sensibility and a breaking down of moral fiber. Searching for the cause, these analysts of human nature have practically agreed that the moving picture shows are largely responsible. Because of their cheapness and accessibility these shows are freely patronized, and the habit of wasting time and money is formed. As thinking is not required, the custom of letting the mind unresistingly drift is acquired. If all the pictures were educational and elevating or innocently humorous it is doubtful whether so considerable a portion of life should be spent in merely receiving impressions. But the habitues of the "movies" must admit that most of the films are not of this character. Many of them involve intrigue, crime, questionable escapades, highly suggestive sex situations, and burlesque of the holier relations of life. Scenes that would hardly be tolerated in the lowest vaudeville are gazed upon unblushingly because they are merely pictures. Then girls and children who would not be permitted to go elsewhere unchaperoned crowd the moving picture shows unaccompanied, or often in company with boys and men. If the objects were passive pictures in books they would hardly escape the censorship of Anthony Comstock's representatives; but the movement adds to their power over the imagination, because they do not seem to be mere pictures. Now even an amateur psychologist knows the dehumanizing effect of familiarity with suffering and crime and the incitement of the sex nature in the presence of immoral suggestion. When the immature mind is repeatedly assailed with incitements which mature but chaste eyes would hesitate to witness, the results are invariably lower standards and ideals, almost inevitably followed by careless conduct. Girls can have little respect for domestic life when it is depicted either as low farce or rotten tragedy. Crime loses its awfulness when the villain is a dashing hero, and the upright are fools or fogies. Reverence for religion vanishes when the priests are represented as profligate and preachers are prudes or Pharisees. Modesty becomes prurient passion or brazenness when sex secrets are suggestively concealed. Because there is only a picture and immediate, flagrant action is impossible, the reins of imagination are let loose and criminal and lustful feeling run riot. It is not strange that impressionable natures are warped and all pure and holy tendencies perverted. Through the instincts and intuitions of normal parenthood the mobile and responsive sen-

sibilities of childhood and youth are shielded from the massed and recurrent assaults of many forms of evil. But the moving picture breaks barriers and negotiates naive and undefended innocence with the experiences of the base and bizarre, and the sordid and selfish and sinful side of society. Thus the abnormal becomes common, vices are transformed into virtues, sin smiles, lust laughs, passion purrs, putridity is painted; while reverence rasps, religion rants, purity pales, honesty hides, faith falters and faints, discipline decays, and duty dies. When fathers are considered fogies; mothers, meddlers, and teachers, tyrants; when knaves are knights, scoundrels, saints; hoboos, happy; and harlots, heroines; what kind of character and conduct may be expected in those who must unaided assimilate these vile and vulgar stimuli which assail and assault, besiege and beleague, tunnel and torpedo the unsuspecting and, all too willing victim. Is it not time for the fatherhood and motherhood of America to awake, and safeguard those who have been divinely committed to their guidance and protection?

The moving picture has almost infinite elevating educational possibilities, but it has become commercialized and debased, and is as a disguised poison, a Trojan horse, a traitorous friend. If an enlightened and aroused public sentiment cannot control and purge this educational power, it must be condemned and destroyed.

PREPARE FOR THE CONSTITUTIONAL CONVENTION.

On Tuesday of last week the election was held for delegates to the Constitutional Convention. Only in counties where candidates had not been nominated was any interest shown, and even in such counties the vote was light. In many precincts the polls were not opened. By a little shrewd planning opposition candidates could have been elected. In most places the election was a mere form, almost a farce. This is partly due to the certainty of the result, and partly to the lack of interest among the people, the vast majority of whom will not become aroused until the proposed instrument is submitted for ratification. Most of the delegates are good men, and the Convention will contain a number of men who are stronger and better informed than average members of a legislature. It is probable that five or six delegates have made a careful study of State constitutions; but most of them probably have never read the Constitution of Arkansas, and will be surprised to find in that document many principles which they had thought of introducing. Few Americans are familiar with the details of local government in England, France, Germany, and Switzerland, where many experiments have been carefully tried. Very few foreign forms can be used in America without modification, because the genius of each government and the character of the people must be taken into consideration; but the framer of a constitution needs to know what has been tried in other countries as well as in other States. A piece of machinery which might seem admirable in Prussia, where the officials are in the habit of rigidly enforcing the law, might utterly fail here where we act as if law automatically enforced itself. If our Convention accomplishes anything of value, the delegates should begin to prepare themselves by a careful study of all our State constitutions and of foreign constitutions as well. In addition to this study of even greater value is the knowledge of the practical results obtained under the several constitutions. This is a far more difficult task, since it involves a comparison and weighing of the opinions of students of the several constitutions.

In preparing for his task it would be well for each delegate first to read the Constitution of the United States.
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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.

Rev. W. H. Gayer of Winslow writes that his work makes slow progress, but he is hopeful of good final results.

Rev. W. D. Forrest of Lead Hill writes that he has had several conversions and additions and his work is making progress.

Tuesday, while in the city with his wife, who was journeying to visit their son at Hope, Brother H. M. Anderson of Conway called.

The School for Young Women, conducted by the Woman's Missionary Society of Little Rock Conference opened at Arkadelphia Monday with 70 in attendance.

Rev. C. S. Rennison, formerly a member of Hendrix College faculty, now pastor at Glasgow, Mo., is one of the special lecturers at the Epworth League Conference for Missouri Leaguers at Pertle Springs.

Democracy in education means that kind of training that shall equip every human being for life. And we do not need a lot of the junk that now clutters your courses and crucifies your pupils.—Frank Crane, Symposiumist.

Last week the announcement should have appeared that Dr. M. N. Waldrip of Central Church, Hot Springs, would dedicate our church at Monticello. The \$12,000 debt has been paid, and the pastor, Rev. T. O. Owen, is rejoicing.

Rev. J. A. Sage, presiding elder of Camden District, writes that Mr. J. H. Waters of El Dorado, Conference lay leader, has recently undergone an operation for appendicitis. The operation was successful and he is rapidly recovering.

On his return from Epworth League Conference at Gurdon Rev. C. R. Mann of Hickory Plains Circuit called last Thursday. He was enjoying the distinction that his League had won, and will be District President for the coming year.

The editor regrets that his absence from the city caused him to miss the call Saturday of Rev. Briscoe Carter, one of the live presiding elders of Louisiana Conference, who with his wife is visiting their son at the Officers' Training Camp.

Rev. F. N. Brewer of De Queen sends a neat program showing attractive speakers and special music for his Epworth League services for the Sunday evenings of July and August. It is a fine method of co-operation between pastor and League.

"Why not advocate that all children go barefooted this summer as a measure of war economy?" asks a contributor to The Chicago Journal. Why not let them go barefooted as a measure of justice to young animals?—Louisville Courier-Journal.

Ten years ago we ventured to predict that America would have several universities with enrolment of 25,000 each. Already Columbia University has passed beyond 20,000. It would not be impossible for it to reach the 25,000 mark within five years.

The history of mankind seems to suggest that all that is worth while is the price of blood and tears. Liberty of body and soul must apparently be bought with blood. This is our stay and comfort in the

present carnival of blood and tears.—Western Recorder.

Life is the training school of love. When we have learned to love we have learned to live. To love parent, to love friend, to love child, to love country, to love truth are but leading us to the larger love the love of God.—Methodist Protestant.

Recently at the residence of the bride, in Dublin, Texas, Rev. Finch M. Winburne of Central Texas Conference and Mrs. Nannie E. Bell were married, Rev. Geo. F. Campbell officiating. His many Arkansas friends offer congratulations and good wishes.

Voltaire said that to kill the Christian religion they, the Atheists, must first kill the Christian Sabbath. Whoever then does not keep the Sabbath holy, or allows his children to fail to do so, is doing the work of the atheists in destroying the Christian religion.—Ex.

In the election just held in Massachusetts for delegates to a constitutional convention, President Lowell of Harvard University, one of the recognized authorities on political science, was defeated. That old State does not seem to appreciate its best prepared man.

The Library of the Southern Methodist University is in receipt of several volumes of great importance in the study of American history. This gift comes to the University from the First Church of Beaumont, Texas, through the courtesy of the popular pastor, Rev. Glenn Flinn.

Last week Rev. G. G. Davidson, presiding elder of Fayetteville District, called. He is taking a short vacation and has traveled from Northwest Arkansas in his automobile, taking in the Summer School at Conway, Heber Springs, and other places of interest.

Rev. F. R. Hamilton writes that he had a fine meeting at Prairie Grove, and was assisted by Rev. W. H. Neal, the district evangelist, and Rev. W. B. Corder of Norborne, Mo. Both rendered excellent service, and Brother Corder won the people as no other evangelist singer had ever done.

The marriage of Miss Maude Guinn of Winslow and Mr. William Lawson Freeman of Fort Smith occurred at the Methodist Church at Winslow, Wednesday evening, June 20, at 5 o'clock, in the presence of many relatives and friends. Rev. W. H. Gayer, pastor of the church, officiated.

Mr. Howard Bishop, a Hendrix College graduate, who for the last year has been a Rhodes scholar at Oxford, has left England to engage for a year in Y. M. C. A. work in India and Mesopotamia. At the end of the year he will be given opportunity to visit many interesting Oriental centers before returning to Oxford.

Even if man could gain the whole world, the price is too high, for the world will pass away with all its vanities and show, and we could only enjoy it for a season. Even if we could gain the whole world it will not last, but no man can have a whole world. He must sell himself for a much lower price than that.—Methodist Protestant.

The true Christian studies God's Word with a purpose, and that purpose is to learn how he may best serve God and benefit his fellow-men. The service of such an one will be more effective than that of the student who studies all the time from love of study, or that of the restless spirit always on the rush from love of bustle.—Selected.

The past has lost much, but the future holds infinitely more. We shall see new gospels enacted before our eyes, behold Christ as a real, visible person in the glory of divine manhood, hear Him speak to us as His friend, and shall know what He meant when He promised to give Himself and come forth to serve His servants.—F. B. Meyer.

Sir William Christopher MacDonald of Montreal, Canada, who died some days ago, gave to McGill University during his lifetime more than \$11,000,000. He gave also liberally in other ways to the university. It is time our Southern Methodists were considering big sums for our educational institutions.—Wesleyan Christian Advocate.

Perilous times are upon us, and the need for humble prayer was never more urgent. Faith looks beyond the blood-stained battle fields of today to the coming tomorrow, when universal peace and good will shall cover the world as the waters cover the sea. Sorrow may endure for a night, but joy cometh in the morning.—Western Recorder.

Last Thursday Rev. R. E. Nollner called while passing through our city from Little Rock Epworth League Conference at Gurdon to the North Arkansas League Conference at Morrilton. He is the assistant secretary, with headquarters at Nashville, Tenn., and is assigned to the work in Arkansas. He seemed well pleased with the conference at Gurdon.

The Christian Union Quarterly is published for the promotion of Christian unity and seeks to serve the cause without regard to name or creed. Its pages are open for frank and courteous discussion of the problems that have to do with the healing of unchristian divisions. The price is \$2 a year. Address The Christian Union Quarterly, Seminary House, Baltimore, Md.

"Denatured Religion" is a new name for the new theology. Its doctrine is that the Bible is not divinely inspired; that there is nothing supernatural about salvation; that there is no punishment for sin, and that God is glad to get us on any terms. If this is religion, it is certainly denatured. If it is godliness, it is simply the form without the power thereof.—Herald and Presbyter.

The Court of Appeals in New York State has upheld the validity of the law requiring employers in mercantile and manufacturing establishments to allow one day's rest in seven to their employees. The law is based upon a recognition of the necessities created by modern industry for continuous operation of some industries, but requires that one day in the week shall be a rest day for every worker.—S. Miss. News Bureau.

The House of God is a booklet containing the Church Extension sermons, addresses, and outlines which were submitted in response to a prize offer of our Board of Church Extension. They are a valuable contribution, and should provoke more liberal giving and better architecture. It will be sent free to those who wish to use it. Address Rev. W. F. McMurtry, D. D., Corresponding Secretary, 1115 Fourth Ave., Louisville, Ky.

However much we may plan, however industriously we may labor, it is God that gives the increase. We cannot run our little world without Him. He can wash our harvest from the field with the blast of His rain; He can parch our substance in the very earth with drouth and heat. He can send insects to denude our farms, frosts to bite and wither our growing products. Nature is a fickle mother; we cannot trust her—we need God. We cannot get on without His protecting and merciful care.—Pentecostal Herald.

Life's duties and temptations and griefs require a power which man alone cannot supply. Earthborn visions lead no one to the heights of true and sustained endeavor. Voices of the night can overwhelm every call to goodness which does not sound from heaven. And sorrow has a wound so deep that no balm compounded by the skill or love of man can heal it. God alone is our refuge and strength, a very present help; and the soul which does not know Him experimentally is upon a journey without chart or compass or sustaining food.—Pacific Christian Advocate.

Employees of the Kirby Lumber Company of Houston have been given their choice of either giving up their cigarettes or their jobs. President John H. Kirby has this to say concerning the cigarette and cigarette users in a letter which he sent out to the heads of departments: "My observation, covering a period of more than thirty years in active business, has convinced me that the habitual use of cigarettes deprives the user of mental poise and sound judgment necessary in positions of trust; that the habit dulls the intellect, undermines the moral fibre, and gives such sway and dominion to the appetites as to render a man incapable in a crisis."—Ex.

The war which now shadows the world, and the sacrifices which are willingly made for it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the cross, but not the cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What

they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of Life and Peace?—Robert E. Speer.

The liquor trade is the most powerful of all "interests" in the corruption of politics, one of the most demoralizing phases of our American life. The saloon power is in politics with a grim determination to keep its business from extermination. It is able to throw the votes of a large body of men as it wills. The trade naturally tends to ally itself with the other vicious interests that live by exploiting human weakness—the gamblers, the fosterers of prostitution, the keepers of vile "shows;" it has a vast revenue for the purchasing of votes, and, in the saloon, the easiest of channels for reaching the bribable voter. Were the liquor trade destroyed, the greatest obstacle in the way of political reform would be removed.—Durant Drake.

The whole nation should be called to prayer. There ought to be public recognition of the Divine presence and the Divine right to rule the human race; to direct and control the destinies of the nation; to bring the harvests to successful ripening and garnerage; to spare the land from drouths, flood, and tempests; to save us from plague, pestilence, and famine. Our God is equal to all emergencies. His power is unlimited, His mercies unnumbered, but He must be recognized, His mercies and blessing sought in humble penitence and prayer. If there was ever a time when a nation ought to recognize the God of heaven, confess its sins, and entreat His mercies, that time is now, and these United States is the nation.—Pentecostal Herald.

A gentleman remarked to us: "The parents are not interested in their children—they don't care how they grow up. One can see it every day on the street cars, where children will hold to their seats when women and elderly men are standing. They are not taught courtesy, and when they are not taught that they are not taught anything. The children, most of them, are growing up careless, thoughtless, impolite, and selfish." That is a pretty severe indictment, and we refer it to parents for their judgment. Whether it is the negligence of parents or not, there is a great lack of courtesy of children on the trolley cars. Discourtesy is a form of selfishness, and to permit that to grow strong in youth is to weaken their character. Parents who say "fudge" to all this don't know enough to treat their children right.—Selected.

"Even really religious people are more or less infidels." That is a sentence written from the loneliness of Soudanese deserts to his relatives at home by "Chinese" Gordon. It was written by way of assuring his friends that he had help from above even when he had little from man. How limited is the faith of many who really believe! Is it anything less than infidelity to live out our lives in the corral of Romans 7, when the continental range of Romans 8 has been deeded to us? Are we not in a sense infidels when we refuse to let God take us into his intimate confidence as to his future plans for this world and the universe? Do they really "believe" who say the Bible prophecies can only be understood after their fulfillment? A half-faith, a wavering confidence in God, can only result in spiritual loss. "According to your faith be it unto you."—Sunday School Times.

Is life decreasing or increasing? Is it growing richer or poorer. The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fullness of its heat and then fades till it goes out. The high philosophy which gets its light from God believes that life, as it moves deeper and deeper into God, must move from richness into richness always. All we believe is but the promise of that perfect faith. All we do is great with its anticipation of the complete obedience. All we are but gives us suggestions of the richness which our being will attain. Those moments make our real, effective, enthusiastic life. They create the fulfillment of their own hopes and dreams. O, cherish them! O, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of diviner and diviner deeds and joys!—Exchange.

The liquor people are claiming that if nation-wide prohibition goes into effect a great army of 1,600,000 wage earners will be thrown out of employment. The government census reports show that in 1910 there were 530,178 persons in the United States engaged in the manufacture and sale of alcoholized beverages. This total includes all manufacturers,

proprietors, office men, and laborers of all kinds. Even the liquor people themselves will confess that there has been some reduction in the number of those employed in the manufacture and sale of liquor since 1910. This is no small number of wage earners, it is true, but in no other line of business could more than two billion dollars a year be expended and such business in all of its branches employ only half a million men. That money used for other purposes will mean finally the employment of a far larger number of men.—Nashville Christian Advocate.

Billy Sunday, who has been urged to come to Birmingham to convert the ministers of the devil, told Northerners of Boston that "the truest, the purest, the finest men and women in America are below the Mason and Dixon line." This was the verbatim statement of Billy Sunday in the Boston Tabernacle: "Sixty-eight per cent of the men of the South are in the church. Why? You may not like it, but the truest, the purest, the finest men and women in America are south of the Mason and Dixon line. That's the reason it took thirty millions to lick six millions. There's more pure-blooded Americans south of the Mason and Dixon line than anywhere else in this country. That's why so many of them are Christians. I say that even if my old daddy was one of the boys in blue and fought against them. They were hard to lick because they were real Americans. South of the Mason and Dixon line they have got the North licked to a frazzle in religion and morals."—Birmingham Age-Herald.

For some time the Wesleyan Christian Advocate has sought to do something towards arousing our readers to the inroads that have been made and that are being made in this country and in this State upon the proper observance of the Sabbath. This we have regarded as a very serious matter from every standpoint—from the material, moral, and religious interests of the people. Even our civil liberties are not safe if we, as a people, are to go on with the desecrations of the day that have characterized us in so many instances as a people. We are glad to know that in several instances our pulpits are beginning to open their batteries on this evil and that official boards of our pastoral charges are seeing the importance of throwing their co-operation in the movement for a proper observance of the Lord's Day by formally pledging themselves and their influence. It is time for such work as this. The pulpit must not be allowed to stand alone in its unequivocal pronouncement concerning this vital matter of saving the Christian Sabbath to our people.—Wesleyan Christian Advocate.

Saturday night and Sunday were by the editor given to Wheatley and environs. A fair Sunday school was found and large congregations assembled at eleven o'clock and at night. At three o'clock a fair crowd gathered at Posey school, three miles northwest, where a church had been destroyed by cyclone years ago. No organization exists there now, but a meeting will be held and a building may be erected later if needed. It is a good community with a big Baptist church and a rural school running nine months. Several new subscribers rewarded the visit. Wheatley is a live little town in the rice belt. Dr. Stonewall Anderson was reared in this vicinity, and the people recall with pride that he preached his first sermon in the house at Wheatley. Soon after Conference by a readjustment of relations Rev. W. F. Walker was appointed to Hunter and Wheatley. He took hold of the situation vigorously, and by preaching in the towns twice every Sunday and once each Sunday in the country is meeting the heavy demands for service. He lives nearby at Brinkley in his own home, but has a parsonage at Wheatley, and, to provide for the division into two charges, has secured another parsonage at Hunter. The near future will see this circuit become two fair appointments, if Bro. Walker can carry out the plans of his far-sighted presiding elder. This is becoming a great farming region. In spite of dust and heat the visit was enjoyed.

The editor attended the Pine Bluff District Conference at Stuttgart from Friday night to adjournment Saturday noon, having the privilege of preaching the closing sermon. Although many had gone, the attendance was large. Most of the business had been transacted, but there were evidences of busy hours. This is the first year for the presiding elder, Rev. W. C. Watson, but he has acquitted himself admirably and has won the hearts of his brethren. There were generous words of praise concerning

his presidency. The reports indicate that the pastors are faithful, abundant in labors, and reaping results. Dr. James Thomas, Dr. J. M. Workman and Rev. H. H. Griffin had ably represented their respective school enterprises. Rev. C. N. Baker had led a satisfactory Sunday school conference. There were echoes of great sermons and addresses. Friday night with evangelistic fervor Dr. Theodore Copeland preached a unique and picturesque sermon, of the Copelandesque variety, which culminated in a general handshaking. Brother E. R. Steel's comments on the report of the spiritual state of the Church were spiritual and helpful. Rev. J. F. Simmons, the popular pastor, and his big-hearted and open-handed people provided delightful entertainment. From the description of the rich repast served on the ground Friday, the editor's regret over his late arrival was doubled. Stuttgart, the gem of Grand Prairie, with its comfortable homes, paved streets, great rice mills, and general air of prosperity, has become one of our best towns.

BE NOT SLACK.

On account of the absence of our bookkeeper, it is not convenient to make the weekly report of new cash subscribers. However, the canvass continues. Pastors are working and planning for the completion of the campaign in their charges. Special efforts during the next sixty days will be appreciated. On with the campaign.

BOOK REVIEWS.

The Last Weapon: A Vision; by Theodora W. Wilson; published by The John C. Winston Co., Philadelphia; price, cloth 60 cents, paper 25 cents.

This is a discussion of war in the spirit of Tolstoi. It vividly depicts the horrors of war, and represents the nations of the world under the domination of Fear seeking to destroy one another. The principle of Love struggles with this opposing principle, each seeking to provide the last weapon. Most of the scenes are pitiful and touching. Some are highly dramatic. While the appeal of Love is strong, it is not clear how the application can be practically made by government without permitting its citizens to suffer. The problem of war is necessarily perplexing. This presentation does not settle the issues, but provokes further consideration. The idea of a better way may grow until it finally dominates mankind, and man may at last become kind, and human nature humane.

PREPARE FOR THE CONSTITUTIONAL CONVENTION.

(Continued from Page 1.)

States and then the Constitution of Arkansas. A knowledge of the former is fundamental, because every State constitution must be in harmony with it. The latter is important, as every clause which is adequate should be left intact. Indeed, a delegate might profitably decide first on the sections which should stand. In order to secure ratification a large part of the present Constitution should be unchanged, since it is now well understood that the people have never authorized the calling of the Convention and will reject its work unless it is conservative.

To secure the widest survey with the least labor Woodrow Wilson's admirable treatise, *The State*, D. C. Heath & Co., publishers, should be read. Then to get the latest discussion of our own problems Mathews' *Principles of American State Administration* is recommended. It is just off the press of D. Appleton & Co. The following also are valuable: Goodnow's *Principles of Constitutional Government*, Harper & Bros.; Laut's *The Canadian Commonwealth*, The Bobbs-Merrill Co.; Sloan's *Party Government in the United States*, Harper & Bros.; Ray's *Introduction to Political Parties and Practical Politics*, Chas. Scribner's Sons; Pollock & Morgan's *Modern Cities*, Funk & Wagnalls Co.; Howe's *European Cities at Work*, Chas. Scribner's Sons; Monro's *The Government of American Cities*, The Macmillan Co.; James's *Applied City Government*, Harper & Bros.; and Adams' *The Science of Finance* (an investigation of public expenditures and public revenues), Henry Holt & Co.

If the writers will be brief and pointed, we shall be glad to publish articles discussing the questions which are likely to come before the Convention. If any writer wishes to occupy more than two columns it would be better to prepare his article in parts which may appear separately. Later some of the questions will receive editorial treatment.

Gospel Talks

By BISHOP H. C. MORRISON.

RELIGION PERMEATING LIFE.

"And as they were eating, Jesus took bread, and blessed it, and gave it to the disciples, and said, 'Take, eat; this is my body.'"—Matt. 26:26.

(A Sacramental Talk.)

As They Were Eating.—Men seek a place for religion outside the common walk and work of life. As if religion needed a place, an occasion, or a great ado. All it needs is to be permitted to pervade and inspire the whole life. It does not demand a place apart from itself. It is a divine breath, and only needs to breathe on and through our daily life.

We do not make a place in the clouds, and the earth, and the air, for the electricity. It comes in and dwells in all those, unless there is some repulsion or non-conductor to prevent.

Religion does just this. It is the electricity of God. The elixir of divine life, coming in to fill every life wherein there is no sin or guile or resisting element.

Christ's Most Imperishable Memorial Is Instituted "As They Were Eating."—He connects it with the most commonplace thing in life. Thus teaching us that we are not to hunt places or occasions for our religion, but make it the salt and seasoning of the entire life.

The salt and leaven are the invisible elements permeating and making the loaf what it should be, and what it cannot be without them; yet you can not tell where in the loaf they are located. They are all through it. They have no definite place, and yet are the life and luxury of the loaf.

Such is the kingdom of God in the heart and life. Not clamoring for a place or an hour; but satisfied to pervade and season the life. To beautify it and make it what God intends it to be. You ask, "Where is such and such a man's religion?" I answer, "It is like the leaven in the lump. It is nowhere very loudly or ostentatiously; but all through his life very beautifully."

When a man's religion runs all into one idea it is like the salt or leaven when all runs to one spot in the loaf. Too much salt, when you strike it, is exceedingly unpleasant. Too much leaven in one idea makes the hobbyist, and to meet such an one is like striking the salt all in one place in the loaf. Jesus would have his grace richly diffused through our whole nature and being, making us beautiful with the "Beauty of the Lord our God."

We may have the highest communion amid the humblest work. He refutes the notion that we cannot commune with Him until we are abstracted from life's duties and isolated from men. We are to look for the grandest disclosures "as we are eating," conversing, toiling or suffering; either pressing life's duties or passing its experiences.

Religion Is to Be Lived Rather Than Discussed.—Men give themselves to business so absolutely that, they do not think of inviting the Lord into the store or the shop during business hours. The sign over the factory doorway reads: "Positively no admittance," or "No admittance except on business." The Holy Spirit comes to many hearts only to find the sign up,

"No admittance except on business." And the Lord has to have very special business with some of us, if he gets a hearing in business hours. Brethren, pull down the signs from over every place, and hour, and circumstance in life. Let God come in and beautify life in all its common walk and work. Then will life itself become sacramental. That is the way that "Enoch walked with God." He did not have to climb the delectable hills and get away from the world and men. He did not have to go to God, but God came to him. All we have to do is to keep the heart and life open toward God. We do not hunt a place to put the sunshine. We wish it to go everywhere. We make doors, and cut windows, and set transoms to let the light in.

Suppose we quit hunting a place or hour for our religion, and just open the doors and windows of the soul, and swing back the transoms, and let it come in and shine through the whole life, business and all.

Receive the Sacrament as a Little Child.—Our benefit from this sacrament is not determined by our understanding it. It is easy to raise questions as to how it conveys to us the divine life. Your little one at the breakfast table may ask, "How the morning meal is made to become life-force, and bone, and blood, and muscle?" Your inability to answer the little one does not make the facts any the less true. The mysteries of that breakfast table are as deep as the mysteries here. There is gospel enough on a country dinner table to refute all the infidel writings of history. A score of articles, more or less, with different excellencies, each distinctively different, and all adjusted to the taste and enjoyment of those at the table; and all from the same earth, either directly or indirectly. To say that there is not a divine intelligence back of it all is to proclaim one's self, in Scripture language, "a fool."

Why Is the Little One at the Table?

—It is not there to raise hygienic or scientific questions, but simply because it is hungry. It comes from a felt want in its own nature. The desire is very real and it does not like to be put off. It wants to be at the first table, and thinks the time long when it has to wait. It eats and is satisfied and nourished, and yet knows nothing of the nature of the process.

Even the "wee one" that cannot walk is propped up in its arm chair and fed and benefited, just as much as the grown-up ones. The babe is a very unworthy member of the circle. Never did anything to merit a place at the table. Indeed, never did anything, unless it was to kick and squall and keep others awake. It has been a perpetual tax ever since it came into the world. But we don't let baby stay away and starve for all this. No, indeed! If there is one in that home that is specially cared for, it is the babe. Its very helplessness constitutes its claim.

Thus are we to come to this sacrament. Not because we are very wise and understand its mystery, and the vicarious death that it represents; but we are to come "as a little child," because we are hungry, and because the soul is longing and thirsting after God.

Some of you perhaps have never come to the table of the Lord. You have felt you were not worthy, and, like the babe, have been only a tax on divine beneficence all your life. Suppose you have; what are we all but a perpetual tax on our Heavenly Father?

Yet he loves us, and has special regard for his "little ones."

Heaven Has a Multitude of Arm-Chair Saints.—The church on earth also has a multitude of the arm-chair fraternity. The church—like a Methodist parsonage—needs about as many arm-chairs as any other kind. But our Father does not love us any the less because we have to be propped up, and even tied in the chair, to keep us from wriggling out and falling from grace. It is not whether we are wise and worthy; but are we hungry for the "living bread?" This is the qualification, and the only one we need, in coming to the table of our Lord.

It is Life-Giving.—This sacrament is not a piece of super-symbolism. Nothing transcendental about it. But while it is symbolic, it is at the same time real. It is not to be looked upon and pondered in some mystic sense, but the injunction is, "Take, eat," "Drink ye all of this." Neither the real or symbolic is to be ignored in this sacrament.

Men sometimes get so wise, so direct, so matter of fact, as to ignore the symbolism of the church. They say, "There is nothing very essential in baptism." "The Lord's supper is not a necessity," and some conclude they can get on without it. They tell us, "If the heart is right, that is all that is necessary." But the heart can not be right while we habitually ignore the appointments and commands of God. He has commanded us to observe these things; and no heart can be right that disregards them.

This Sacrament Is Unifying.—"Drink ye all of this." The Master's design had not been met had one of the number failed to partake. His wish today will not be met if one of his children shall fail to come to his table. There is parental solicitude when one of the children is absent from the family board. The vacant chair raises the inquiry, "Is the dear one ill?" Absence from this table indicates spiritual decline and begets solicitude in heaven.

It is at the table that the family all meet. Duty may call them in different directions in the toil of the day; but they come together at the family board. This table of the Lord is the one place where his children meet and unite on one common level. However widely their work and sphere of life may differ, they are one at this table. Though we may not work together on other matters, we are one family here, and "his banner over us is love."

This Sacrament Has a Voice.—How wonderful the relation between two hearts that are in love. We do not think so much of how we feel toward the one we love, but we think of how that one feels toward us. It is this that governs our feeling. How sacred the memento, the letter, the keepsake, that tells of a true love.

Many people are much concerned about how they feel toward God. They are ever at work at their feelings. Work more at their feelings than at their duty. If every part of our religious nature were as well nagged and tugged at as the feelings, we would be kept well awake.

I am most concerned to know how God feels toward me. His feeling toward me is infinitely more momentous than mine toward Him. My feeling may fluctuate; He does not change. Let me know how he feels toward me. You tell me of His wisdom and wondrous power. I believe all this. I see the works. I hear the voices. "The heavens declare His glory." I hear all this. But tell me how He feels to-

wards me, a poor helpless sinner? Has He said anything about me? Hear the voice of this body, and this blood. "He loved me, and gave himself for me."

Ah! brother, men may deceive you; your own feelings may deceive you; but there is no deception in this dying testimony of the Son of God, sealed with the blood of His own heart. "God loves us with an everlasting love." Other loves may weaken and die. And there is no chill like the chill of an expiring love. But when all others have ceased to love me, Jesus will love me still!

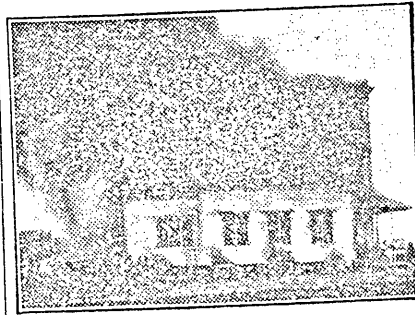
This Sacrament Confirms the Resurrection.—The life work of Christ was to bring the human into one with the divine; and that life was a connected life. No lapses, no mistakes; no disjunctures. All His acts were relational. The deeds of His life are as a golden chain, quarried at first from the depths of infinite love, forged in the fires of vicarious suffering, and drawn by the hand of self-abnegation through human destiny and made eternally fast to the throne of God. And this last and final act, this instituted sacrament, connects not only with His death, but with His final coming. It points to the judgment as well as to the cross. It is to "show forth His death." That is true; but for how long? "Until His coming again."

His work was two-fold. It was as verily for the body as for the soul. He bears our sicknesses as well as our sins. He inserts himself into the woes and wants of the body as well as into the soul. This sacrament holds Him forth as redeemer of soul and body, and does it through emblems of His own body and life. It keeps the resurrection body clearly in view. If he had intended for the soul to live without the resurrection body, then He would have used the wine without the bread. He would simply have represented the life without the body. But it was Himself for myself; His body for my body; His soul for my soul.

Careful to save us from the fogs of mysticism by keeping the resurrection body in sight. Hence, when we receive this bread we receive Christ's own pledge that these very bodies, receiving it, shall live forever and be fed and nourished by him whom it represents.

As we "feed on Him here by faith," so shall we feed at his hands hereafter. "For the Lamb which is in the midst of the throne shall feed us and shall lead us to fountains of living waters."

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THE DECLARATION UP TO DATE— 1776—1917.

When, in the course of human events, it becomes necessary for one people to dissolve the bands which have connected them with another, and to take arms in the defense of the rights to which the laws of nature and of nature's God entitle them, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to that action.

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. When a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce the world under an absolute military despotism, it is the right, it is the duty of mankind to resist such a government, and to provide new guards for the future security of mankind.

The history of the present Imperial German Government is a history of repeated injuries and encroachments, all having in direct object the establishment of a military tyranny over other nations.

To prove this, let facts be submitted to a candid world:

The Imperial German Government has for fifty years been building a military machine for the extension of its power at the expense of others;

It has robbed its neighbors, Denmark of Schleswig-Holstein and France of Alsace-Lorraine;

It has beaten Austria-Hungary into submission to its selfish policies;

It has allied itself with Turkey, the pitiless harrier of Christian and Jewish populations;

It has poisoned the mind of a once liberty-loving people by glorifying "blood and iron";

It has violated sworn treaties as "scraps of paper";

It has waged war with unprecedented barbarity, employing weapons and methods hitherto unknown among civilized nations;

It has ravished, enslaved, plundered and starved the non-combatant populations of Belgium, Poland and Northern France with an efficiency of heartlessness unknown since Atilla the Hun;

It has bombarded defenseless towns from the air, and its pirate submarines have ruthlessly done to death multitudes of unoffending men, women and children;

These heinous crimes have been committed against other nations, and against that common humanity of whose rights and feelings we cannot be unmindful. But the Imperial German Government has not hesitated to invade our own rights as a sovereign people;

It has sunk our ships without warning and unlawfully destroyed the lives of our peaceful citizens on the high seas;

It is carrying on against us operations to complete the works of death, desolation and tyranny already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy a civilized nation;

Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.

It has filled our land with spies, and excited domestic insurrections and disorders among us;

It has intrigued with Mexico and Japan to attack us, and has partitioned our territory among them, at a time when we were still assured of its unshaken friendliness!

In every stage of these oppressions we have protested and petitioned for redress in the most respectful, if not humble terms. Our repeated petitions have been answered only by repeated injury. A government, whose character is marked by every act which may define tyranny, is unsafe to exist longer among the democracies of mankind.

Nor have we been wanting in our attentions to our German brethren. We have appealed to their old-time love of freedom and justice, to the ancient and unruffled friendship and the ties of blood which exist between them and millions of our most useful citizens. They, too, have been deaf to the voice of justice. We must therefore acquiesce in the necessity which denounces our separation, and hold them, as we hold the rest of mankind, enemies in war, in peace, friends.

Appealing to the Supreme Judge of the world for the rectitude of our intentions, we, the people of the United States of America, have in 1917, like our ancestors on July 4, 1776, through our representatives in Congress assembled, declared that the action of the Imperial German Government has created a state of war; and to the successful prosecution of that just and holy war, with a firm reliance on the protection of Divine Providence, we have pledged to each other our lives, our fortunes, and our sacred honor.

And may God speed the Right!—
Christian Advocate (New York.)

EDUCATION AND THE WAR.

"It is of the utmost importance that there shall be no lowering in the efficiency of our system of education," says Dr. P. P. Claxton, United States Commissioner of Education, discussing education and the war.

"Schools and other agencies of education must be maintained at whatever necessary cost and against all hurtful interferences with their regular work except as may be necessary for the national defense, which is, of course, our immediate task and must be kept constantly in mind and have right of way everywhere and at all times. From the beginning of our participation in the war we should avoid the mistakes which some other countries have made to their hurt, and which they are now trying to correct.

"If the war should be long and severe there will be great need in its later days for many young men and women of scientific knowledge, training, and skill; and it may then be much more difficult than it is now to support our schools, to spare our children and youth from other service and to permit them to attend school. Therefore, no school should close its doors now or shorten its term unnecessarily. All young men and women in college should remain and use their time to the very best advantage, except such as may find it necessary to leave for immediate profitable employment in some productive occupation or for the acceptance of some position in some branch of the military service, which position can not be so well filled by any one else. All children in the elementary schools, and as nearly as possible all high school pupils,

should remain in school through the entire session.

"When the war is over, whether within a few months or after many years, there will be such demands upon this country for men and women of scientific knowledge as have never before come to any country. The world must be rebuilt. This country must play a far more important part than it has in the past in agriculture, manufacturing and commerce, and also in the things in cultural life—art, literature, music, scientific discovery.

"Russia and China are awakening to new life and are on the eve of great industrial development. They will ask of us steel, engines, and cars for railroads, agricultural implements, and machinery for industrial plants. They will also ask for men to install these and to direct much of their development in every line. England, France, Italy, and the Central empires have thrown into battle a very large per cent of their educated and trained men, including most of the young professors and instructors in their universities, colleges, gymnasium, lycees, and public schools. Their colleges and universities are almost empty. The young men who would under normal conditions be receiving the education and training necessary to prepare them for leadership in the future development of these countries are fighting and dying in the trenches. All these countries must needs go through a long period of reconstruction, industrially and in many other respects. Our own trained men and women should be able and ready to render every possible assistance. It should be remembered that the number of students in our universities, colleges, normal schools, and technical schools is very small as compared with the total number of persons of producing age—little more than one-half of one per cent. The majority of these students are young men and women who are becoming more mature and fit for service. The older of the 60,000,000 men and women of producing age are growing more unfit and are passing beyond the age of service. It should also be remembered that the more mature the young men who volunteer for service in the army, the more valuable their services will be.

"Therefore a right conception of patriotism should induce all students who can not render some immediate service of great value to remain in college, concentrate their energies on their college work, and thus be all the more ready and fit when their services may be needed, either for war or for the important work of reconstruction and development in our own and other countries when the war shall have ended.

"All schools of whatever grade should remain open with their full quota of officers and teachers. The salaries of teachers should not be lowered in this time of unusual high cost of living. When possible, salaries should be increased in proportion to the services rendered. Since the people will be taxed heavily by the Federal government for the payment of the expenses of the war, teachers should be willing to continue to do their work, and do it as well as they can, as a patriotic service even if their salaries cannot now be increased. All equipment necessary for the best use of the time of teachers and students should be provided, as should all necessary increase of room, but costly buildings should not be undertaken now, while the prices of building material are excessively high and

while there are urgent and unfilled demands for labor in industries pertaining directly and immediately to the national defense. Schools should be continued in full efficiency, but in most instances costly buildings may well be postponed.

"During school hours and out of school, on mornings, afternoons, Saturdays, and during vacation all older children and youth should be encouraged and directed to do as much useful productive work as they can without interfering with their more important school duties. This productive work should be so directed as to give it the highest possible value, both economically and educationally. For children and youth in schools of all grades there will be need of more effective moral training, and provision should be made for this. While the war for the safety of democracy is in progress and when it is over there will be greater need for effective machinery for the promotion of intelligent discussion of the principles of democracy and all that pertains to the public welfare of local communities, counties, states and the nation. To this end every school-house should be made a community center and civic forum with frequent meetings for the discussion of matters of public interest and for social intercourse."

WAR RELIEF FOR MISSIONARIES.

The first thirty days of our effort to raise the modest sum of \$20,000 for relief of our missionaries have passed; meantime financial conditions with them have grown no better, but rather worse. During this time our government has sold \$2,000,000 worth of Liberty Bonds. The American people have given \$100,000,000 for the Red Cross service. These are the responses of a patriotic people to the demands of war-ways of "doing our bit" for the soldiers that fight for us. Shall Christian loyalty and brotherhood fall short of patriotism and fail those who represent us at the front in this great spiritual warfare? One naturally would have expected that the whole \$20,000 asked for would have been in hand in thirty days. Evidently our people are not taking this matter as seriously as it deserves. Letters from our missionaries continue to show great embarrassment and distress. Surely we will not delay longer to respond to this need. To fail to give this money would be to indicate a lack of sympathy with our great missionaries which would be discouraging.

We have received to date 378 responses, ranging from 40 cents to \$1,000, and amounting to \$6,024.41. We have received one donation of \$1,000, one for \$500, two for \$200, ten for \$100 and eight for \$50, and 356 contributions averaging a little more than \$8 each. Thus the larger part

CONSTIPATION.

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax for it is the ideal treatment for constipation. Contains no Calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

has come in small amounts, and the accompanying letters in many cases indicate a spirit of self-sacrifice that is beautiful and touching. We thank these friends in the name of our missionaries and their wives and children.

We need more donations and a multitude of small ones. We wish our missionaries to know that a large number of our people have come to their relief.

What we are asking will only furnish partial relief. It will still leave the missionaries to bear the larger part of the sacrifice. But it will show our willingness to share and lighten their burdens.

Send in without delay any amount, large or small, to J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn.—W. W. Pinson.

A GOOD INVESTMENT.

A good investment—this subject ought to attract the average reader, since good investments are what a great many people are looking for. But, my dear reader, do not let your interest in this article wane when you find that I do not mean that you can get large money returns from the investment I am writing about. Go with me in these lines, patiently, persistently, to the end, and I will make it plain to you that this is really a paying proposition.

Then, as to the investment: You may put in time, personal influence, money or property. Any or all of these may be contributed to the righteous and much needed work of providing comfortable support for aged and disabled, retired preachers, and the widows and dependent children of those men who have died in the traveling ministry. For of all sad phases of our great Church work, the saddest is this which relates to the persistent neglect or oversight of the old men and women who have done most to make our Church what it is in glorious history and large influence and usefulness to the world.

There can be no sort of question that investment in this holy work will yield large and satisfying dividends. But, you inquire, "How will it pay?" First, it will pay liberally in building up Christianity and your Church, by strengthening the Christian ministry. It is our deliberate opinion that the efficiency of the ministry in our Church would be increased from ten to 25 per cent were ample and adequate provision made for old age retirement. In the second place, it will bring large comfort and satisfaction to the "Veterans of the Cross" in their last days of decline and dependence. It will help to give them their just dues. In the third place, it will be a means of grace to you, personally, and will pay large returns in the consciousness that you have aided in a greatly needed work which will be a means of comfort to many people and a blessing to mankind in general. Then, remember that whatever you put into the Superannuate Endowment Fund, directly or indirectly, will remain there for the coming years, to be a permanent source of help and benefit to the worthy workers who

No. 666

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

have given their lives for the cause of Christ and the Church. And so, your contribution, whether of money or influence, will be a perpetual contribution to this good interest of our Methodism.

Let me be more specific still. Some one may read this who may not know what he could do, or how he might render the aid called for. To such we gladly furnish literature which will give the necessary information; and one of the best ways to help the cause is to distribute this literature which we furnish from the office free. You can talk of this great work to others. You can make a personal donation to the fund, and every dollar counts. Give to it while you are able, even though but a little at a time. You can further render assistance by buying an annuity bond, the Board paying you interest during life, you leaving the principal with the fund after your decease. Our annuitants are happy with the arrangement. No word of complaint or regret comes from them. Still further aid can be given by deeding property to the Board for the fund, retaining a life interest in it.

We have several cases of this class. Then, at last, if you have not done as much for the fund as you desired, you can make a bequest. Many would do this if their attention were drawn to the subject at the proper time. A gentleman told me of a good woman of wealth who was anxious to do something of this kind, and he said she would doubtless have given twenty thousand or twenty-five thousand dollars, if some one had called her attention to the matter. So, if you will be persuaded to render help in any way, address the undersigned and he will co-operate with you.—J. R. Stewart, Sec., Nashville, Tenn.

THE Y. M. C. A. CONFERENCE IN THE OZARKS.

The Y. M. C. A. Conference, Louisiana, Missouri, Oklahoma and Arkansas was held at Hollister, in the Ozarks of Missouri, June 15-25. The opening address was given by Mr. David R. Porter, the executive secretary of the Student Department of the International committee. In speaking of self sacrifice Mr Porter said, "Our soldiers put a new meaning to self sacrifice." He emphasized the need of men who will work for Christ. Bible classes, Y. M. C. A. methods and missions were taught each morning by able men. Each morning and night we had an address by a good, consecrated speaker. The second address was also given by Mr. Porter. The theme of his address was the developing of leaders from college. He said that so many of us are willing to follow example, but so few to set precedent—efficiency is not an end. We must be efficient for something. Under the elms on the banks of the White River, at sunset, the Hon. H. M. Beardsley, who has been the president of the Kansas City Y. M. C. A., delivered the first of the addresses on Life Work. Dr. Eubank, returned missionary to China, spoke Saturday night. He spoke on our progress since Jesus came to the world. A thought worth while was given when Dr. Eubank explained "and the word was made flesh and dwelt among us," by saying, "Jesus was the word, the thought of God, made concrete." Prof. Seay of the S. M. U. spoke to the Methodist delegates Sunday morning on the "Church Versus the Gospel." He said, "The Church has caused Germany's success by developing a national consciousness." A thought

along the above theme was given by another speaker when he said, "Faith does not rest on theology it rests on Jesus." Mr. Beardsley gave another address on daily living. Sunday night Mr. George Irving, editor of the North American Student, a Y. M. C. A. Magazine, spoke on "The Meaning of Golgotha." This was truly helpful. It made a fellow want to live better. E. McNeill Poteat, missionary to China, spoke on "The Ministry," at the riverside meeting. Mr. George Irving gave a helpful address Monday night on "Personal Work." One helpful statement was, "The only way to influence men is to show them that you love them." Dr. J. H. Reynolds, of Hendrix, spoke Tuesday night and Wednesday morning. He dealt with the two ways of winning wars—by force and by love. To show the unsteadiness of force, he said, "force that promotes force will be overcome by force." The substitute he offered for force was love. These addresses were broadening. Mr. A. M. Trawick dealt ably and interestingly with the North American problems. Mr. John Curry, of the Theological Department of the University of Texas, delivered an impressive message on "The Tasks Before Us as Students." One of his great thoughts was that it is a normal thing for college men to turn out as ordinary men. Mr. Colton, Secretary of the Foreign Department, delivered three powerful messages. His messages were to ordinary folks and impressed it upon the minds that God did not say, "Seek ye first the kingdom," to preachers. Mr. Rufus B. Peery of Kansas presented our positions as the result of the separation of Luther. The Vocational Lecturers was continued by Mr. Gale Seaman, who represented the Y. M. C. A. Secretaryship; Dean McMurtly, who enlightened all on the Teachers' Profession; and Dr. Eubank, who gave the call of the Mission Fields. These talks were appealingly made and made the professions more attractive and interesting. Sunday morning the Delegation Denominational meetings were conducted. Under the leadership of Mr. Trawick the Methodists discussed Unification. Sunday afternoon, the last riverside service, the delegation took a hike to a part of the country near that which that author has made immortal, for a time of testimonial. Four of the splendid young men, leaders in the activities of their respective schools, leaders in the work of the Y. M. C. A. told how they were called to the ministry. Their names deserve an honorable mention here: J. W. Lanham of Oklahoma Methodist University; Eddie Miller of Westminster College, Missouri; R. G. Lowe of Austin College, Texas; and J. D. McCutcheon, Jr., of Missouri Valley College. These talks made one of the most helpful services of the Conference. Thank God that men are still being called to the ministry.

There were 109 delegates present. Missouri had about 50 delegates; Texas had about 25; Oklahoma had about 10; Arkansas had 4; and Louisiana was not represented. The success of the Conference was due largely to the strong leadership of Mr. W. W. Crutchfield, a strong, sympathetic, Christian gentleman, in charge of the work of the five states mentioned above. This is the country that "Preachin' Bill" said God was lookin' at when He called His work good—and it is, it is soul thrilling. If you have never been to a Y. M. C. A. Conference, go next year.—Edwin Bruce.

DISREGARD OF THE SABBATH.

Men who have prospered by lives of piety frequently forget in the days of their prosperity the principles of life by which they have been successful, and renounce these principles in favor of habits more lax and self-indulgent. But the outcome of such a course is always unfortunate and injurious.

In like manner communities may forget the things by which they have been made great, and break away from principles essential to their continued welfare. It is greatly to be feared that such is the case at this time with respect to the observance of the Sabbath in the United States.

This nation was founded by men acting under the compulsion of the strongest religious motives, and by its moral life chiefly its greatness has been accomplished. It cannot, without serious disaster, trample under foot the principles which gave it birth and which have prevailed throughout its history.

In the South these principles have preserved longer than in some other sections of the country, our section having had less immigration from Continental Europe, and having been exempted from other influences which have injuriously affected the people of some other parts of the United States. Sabbath observance has been and is better in the South than in any other part of North America, except Canada. But forces are at work among us to subvert the Sabbath. They are working persistently and shrewdly. They are at work right here in the city of Atlanta, and many of our people seem blind to what is going on.

Under pretenses of serving various charitable causes "moving picture shows" are open every Sunday. This opening of these places on the Sabbath, if not stopped, will lead to other things of a worse nature, if there be any worse things. Presently we shall have an agitation for Sunday football and baseball. Then still greater excesses will be indulged; and the final outcome will be the utter subversion of the Sabbath. This does not seem to arouse the attention even of the preachers as much as do other things of less importance, and it is to be feared that the serious menace to our civilization which it involves is not clearly perceived. Even thoughtful and pious people do not perceive that desecration of the Sabbath involves the overthrow of religion.

It has been said that the Sabbath is the lungs of religion, and when it is destroyed religion perishes of consumption. The statement is not too strong, and the progress of the "white plague," which threatens the life of religion in our country, must be speedily and vigorously resisted.

Practical atheism can hardly express itself more thoroughly than by the habitual and universal violation of

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If you suffer from a sluggish liver, chills and fever, jaundice, take that old time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Fleet-Mansfield Drug Co., Memphis, Tenn.

the Lord's Day. And the atheists know this. They know that when the Sabbath is gone there will be no worship, and when worship has ceased there will be no religion, and with religion overthrown atheism will prevail everywhere.

Men of the world need to consider this fact. A Sabbathless city will be a riotous and ruined city, and this is especially true in this period of the world's history when the contentions between capital and labor are so sharp. There is a peril here that should appeal to worldly wisdom, if not to religious fear. The labor unions use Sundays for their meetings, and many of the employers of the men who compose these unions disregard the Sabbath Day by both labor and amusement. When both parties to these industrial conflicts have been removed from the influence of worship and the restraints of religion, what must be the inevitable outcome? They will not meet each other in any spirit of fairness or brotherliness, and their collisions will be more fierce and pitiless in proportion as all parties are less religious.

Let no man say that concern for the maintenance of the Sabbath is mere fanaticism. The greatest statesmen of the world have perceived and proclaimed the importance of maintaining the Sabbath.

The Earl of Beaconsfield was a Hebrew, and might have been supposed to have had little sympathy with the observance of the Christian Sabbath. But he took the same position on the question and spoke in the course of the discussion as follows:

"Of all divine institutions, the most divine is that which secures a day of rest for men. I hold it to be the most valuable blessing ever conceded to man. It is the cornerstone of civilization, and its fracture might even affect the health of the people. The opening of museums on Sundays is a great change, and those who suppose for a moment that the proposal could be limited to the opening of museums will find they are mistaken."

And Mr. Broadhurst, who was a Trade Unionist member of the house of commons, said: "To those who live a ceaseless life of toil, the Sunday is that which the cooling stream in the desert is to the weary traveler. They know they will arrive at it, and it is one of their great hopes in life that they on that day of the week feel that all men are equal for twenty-four hours and that they are having a foretaste at least of a future in which they shall share with all mortals the results of a life of labor. Whatever you do, do not take away the poor man's Sunday. It is the only day he has to himself. If you attempt to begin opening places of amusement you will soon have places of work open too, and thus the poor man will lose that."

Earl Cairus, in the House of Lords, echoed the sentiment which Mr. Broadhurst had expressed in the house of commons, and said: "If the state

once enters upon a course of this kind, the only point at which it would stop short is the point which has been reached in foreign capitals, where there is absolutely no protection at all to the workingman in the observance of the Sabbath."

Some will say it is progress to disregard the Sabbath Day. Such talk is the merest folly. There is no real or enduring progress ever achieved by the trampling under foot of moral laws. Progress which is away from principles is not advancement toward any good thing, but a heedless and headlong movement toward every conceivable disaster.—Bishop W. A. Candler in Southern Christian Advocate.

WHAT THE INCONSPICUOUS MAN DID.

Last November a man in my church, whom up to that time I had hardly known by sight, came to me and said that some of the men wanted a Bible class, and would I teach it? He incidentally remarked that there had been in the past several efforts for one, but none of the attempts had been successful. My reply was that I would take a class of men as soon as there were thirty enrolled members. This man went home and took up his telephone and began to call up the men. He is a traveling man, and sometimes at home but a few hours each week. He spent nearly all of his waking hours for the next ten days in inviting men to join a class, and then reported to me that he had the thirty.

We met the next Sunday morning at 9:45. Twenty of the thirty were there; the others accounted for. We opened the Gospel according to Mark, and with a few introductory remarks as to who the writer was, and distinguishing him from the other synoptists, started in to read together, each man with a Bible in his hand.

From the first it proved fascinating, and we had among the regular attendants men who never had shown the least interest in the Bible or the church.

The leader of the class simply asked the men to read in unison ten or a dozen verses at a time, and then began comment and asked general questions, but never asked any one individual. Soon men who had never "spoken in meeting" were talking. We took everything as it came; miracles were not explained away; demons were accepted with illustrations of present times which every man could think of. We held strictly to the text and what it immediately suggested, and never went afield into discussions foreign to the definite teaching of the passage.

Every passage was treated with the simple faith and acceptance which the old mother of past times gave her Bible. The leader stated at the outset that he took the Bible as he did his food, without question (when the wife superintended it) and with good appetite.

The class has the college professor of philosophy and psychology as a member; the newly elected representative to Congress, grandson of Senator Frye; a state utilities commission man; an ex-president of the Senate; lawyers, doctors, merchant chiefs and subordinates, and there has never arisen one word of skepticism or doubt at an orthodox explanation that would throw some ministers into convulsions!

When the passage as to Peter's confession came it gave an opportunity to press home the civic-religious duty of church membership. As a re-

sult the member of Congress; the state utilities man and his son; the superintendent of schools, a Dartmouth man; the head of a big hardware concern, with his son, and the manager of a large provision house united with the church on profession, most of them kneeling for the rite of baptism. The women that day were in the minority.

Then the men were told that they must be doing something to put in practice what they were learning. We studied the passage where the disciples brought their brothers and friends to Jesus.

I made the proposition that, as we had no evening service, I would preach some "Searchlight" sermons, provided they would spend money and effort in advertising as church services had never been advertised before, and appoint committees to do everything that might be thought of to get the people. After requesting me to leave the room while they threshed the matter out with absolute candor, they called me in to say that, while it was a good deal of an experiment, they had unanimously voted to undertake it. They made a leading lawyer chairman of all committees and went ahead. Soon the store windows blossomed with big cards with "Searchlight" in staring letters. Thousands of small cards were struck off, and the women began to be enthused, and one quite prominent society woman took a bunch and went through several stores and handed a card to each clerk, with a kindly smile and personal invitation.

The church, which seats nearly 1,000, was filled the very first night, although most of the evening services here are held in the lecture room.

The entire class acted as a reception committee. Then the class came and sat in front of the preacher, during the service. The sermons were pretty radical and extremely personal, and at the close the congregation was asked to come up and shake hands with the minister and the class. They were shy at first, for the usual way has been to go out at once. But after a little they warmed up to it. Any one who had helped was asked to come up. Hundreds came, many of them strangers. A hymn card had been prepared with twenty-nine familiar hymns, with books for choirs and organist compiled for the occasion. A Junior choir sat in the back gallery for antiphonal effects, and came down the aisle singing, at the close of the service, to give courage to the congregation to follow them.

Lewiston has been far from a "dry" city for years, and even a sheriff with a reputation for closing things seemed to fail. So I asked my men to hold one more service, as I wished to preach on "Booze." They looked at each other and said, "Go ahead." Drastic temperance agitation has not been popular in this town, even in church circles.

As it turned out, the booze sermon was slated for the night before election! There was some excitement. My house was filled with politicians and others through the week, and the two telephones were busy day and night. Even one or two conservative brethren tried to find out what the sermon was to be about.

To the politicians I said that, while I had not thought of its being the night before election, the Lord had been better to me than I realized.

"Well," they said, "wouldn't it be wiser to postpone."

"No," I remarked, "it is providential," and I guess it was.

But a rather anxious bunch of men sat before me in that packed house. The politicians of both parties, the liquor men (so they said) and most everybody else was on hand.

In the one hour and ten minutes I spoke I tried to put all that I thought of the saloon into my remarks—all the gathered indignation from a nine years' fight in Chicago; all the recollections of what I had seen on the West Side. And if I said what the papers said I did (my wife says they reported me fairly), I must have been going some.

Gov. Carl E. Milliken was in town that afternoon and telephoned me. And as I left him he said, "Here's to your outspoken word tonight."

I said, in passing, to the two political parties that I had little use for them; they were like boys throwing mud at each other, and had no statesmanlike issues before them, and were afraid to tackle the really big issue, rum.

But what was accomplished? A great stirring of dry bones. A digging up of non-churchgoers and backsliders, a great revival of civic pride, and before this gets into print, if it ever does, the governor will have appointed the chairman of the Searchlight services as one of the three members of the police commission—or I miss my guess.

Seventy men sat down to an elaborate banquet last Friday night. The Inconspicuous Man, as president, presided. He had all the plans made. He called on a dozen leading men to tell what the Bible class had done for them. It seems to me I never heard such a group of short talks. I couldn't keep the tears back. Twenty-one new members were enrolled amid enthusiastic applause.

All this and more was started by the Inconspicuous Man who suddenly came forth, modestly, quietly, from the ranks which never knew him as a church worker, and with splendid generalship and unremitting persistence has brought a great group of men from indifference to tremendous enthusiasm for Christ and the Church.

—W. A. Bartlett in The Advance.



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



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

WILL YOU DO IT?

If there were ten, twenty, or thirty families in your church with less clothing than was necessary to protect their bodies from the weather or less food than was necessary to keep off hunger, how long before the pastor would call his people together and ascertain the exact number of such families and then put the duty on the consciences of his people to supply this destitution?

Where is there a pastor who has not families in his charge without religious papers? Are the moral and scriptural necessities of any family fully met if the family be without the weekly visits of a religious paper? Certainly not. The souls of that household are positively suffering and guilt will rest somewhere if this want is not met. It is the same whether the absence of the paper from the family be from want of pecuniary ability or simply from indifference or stinginess. The obligation rests on the pastor, and the intelligent and spiritual part of his membership to induce those who are able but who do not take a church paper to do so, and then to devise means for supplying those who are unable to take the church paper. The work on the first class—with those who take no paper, either from indifference or stinginess—is largely to be done by the preacher. He must have a conscience in the matter and realize that it is God's work; that in inducing such to take a religious paper he is doing a work for the moral and spiritual welfare and advancement of their souls of the highest and most important character. It is distinctly a religious work. The preacher should preach on it from his pulpit and stir the consciences of his people, and then by work from house to house persevere until all who are able have subscribed. Then he will find it an easy matter to raise funds to supply the destitute. Those who have already subscribed will gladly join in a movement to raise funds for putting their church in a position where it can be said: "There is not a family without a religious paper."—Herald of Holiness.

WHAT IS IT?

We have observed with sorrow, for years past, a manifest decline in that dignity, reserve and scrupulous courtesy which once prevailed in the social life of young people. The familiarity, slang, and the abandonment of the delicate and refined and sensitive in speech and intercourse constitute one of the most appalling features of the social life of the young. We have taxed our brain in trying to divine whence has come such a state of things. We are painfully conscious of where it inevitably leads. The imminent peril of such a social condition is too patent to need mention. Its baneful fruit is too often seen in shocking social tragedies which wreck happy homes, break mothers' hearts, and electrify communities. The trend of such social life is a peril to any

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pure girl, however reared, and as carefully bulwarked by parental vigilance, solicitude, and prayer as she may be. The cause of this is not so easily determined. It is the result of the corrupting influences of wealth, which has grown so rapidly to such large proportions of late years? Is it a fruit of modern fiction which has confessedly deteriorated more and more until it has reached the level of gilding the sensuous and discounting delicacy, scruple, and moral sensibility? The fact we state is a sad and tragic one. The fruits we mention as coming from it are undeniable, and challenge the most serious thought and interest of parents, guardians and ministers. The causes which we have suggested we submit to the study of the thoughtful among our readers.—Herald of Holiness.

COLLEGE AND SUCCESS.

Whether a college education is to assist in attaining success depends upon the man who acquires it. The thing it will do for any man is to develop his analytical power. He will grasp an idea quicker and occasionally make more out of it than a man who has not gone through the process of education. These are the advantages.

To be a success in the business world a man must have, first of all, hope as hope is the spark of life's enterprises. He must be able to concentrate his mind and work on one thing, and, last of all, must possess sound common sense. Any of these qualities cannot be got in a school.

If a man takes up correspondence, the school will teach him the form and general rules of a letter, but the tact and common sense which form the most important part must come out of his thinking cell and not his memory.

In learning any line of business the college man will learn it faster, but the alertness of mind to grasp the hard problems, which you must have in order to make a success of any business undertaking, depends upon yourself.

College will teach a man etiquette and polish him on the outside, but success in social life depends upon his character.

Education makes only one-fourth of the man.—M. A. Simon.

HYMNS FOR THE FIGHTING-LINE.

A British Wesleyan minister who has been with the soldiers on the firing-line in France made a significant observation. In a communication quoted in the Recorder, London, he says that "the soldiers, when well out of danger of the enemy's guns, and perfectly safe from attack, choose for a service hymns like, 'When the roll is called up yonder I'll be there,' 'O happy day that fixed my choice,' 'There's not a friend like the lowly Jesus,' and any other hymn with a catchy chorus, that goes with a swing. But when under fire, in very real peril, that part of the hymn-book is never opened. When asked what hymns they want the men choose 'All people that on earth do dwell,' 'Through all the changing scenes of life,' 'How sweet the name of Jesus sounds,' 'Rock of Ages,' etc." He adds: "Singing one of the grand old hymns when under fire is not at all the same as singing one of our well-embroidered chorus hymns when ten miles behind the firing-line. Both touch the emotions, but not in the same way—one ruffles the surface, the other gets down and grips the soul."

The same writer shows how their

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

WHAT TODAY?

We shall do so much in the years to come,

But what have we done today?

We shall give pure gold in a princely sum,

But what did we give today?

We shall lift the heart and dry the tear;

We shall plant a hope in the place of a fear;

We shall speak the words of love and cheer;

But what did we speak today?

We shall reap such joys in the bye-and bye,

But what have we sown today?

We shall build us mansions in the sky,

But what have we built today?

But here and now do we our task? Yes, this is the thing our souls must ask,

"What have we done today?"

—Selected.

ANNUITY GIFT TO MISSIONARY COUNCIL.

A good friend in Kentucky recently sent another gift of \$1,000 on the annuity plan. She has made several gifts of this kind before, and knows what a splendid investment it is to put her money into the missionary cause and during her lifetime receive the small interest that is necessary for her own use. Are there not many more women throughout the Church that should make gifts on the annuity plan? Write to Mrs. F. H. E. Ross, treasurer, Box 75, Nashville, Tenn., for full information regarding annuities.

MISSIONARY ZEAL UNABATED.

Judging from the way the Conference officers have attended and assisted in the various district conferences during the past six weeks, missionary zeal has risen with the temperature in Arkansas, and we may expect results.

The officers of Little Rock Conference W. M. S. are closing their summer itineration with the Young People's Missionary Conference at Henderson-Brown College this week, hopeful that this may prove the beginning of a permanent work in behalf of the Methodist young women in Arkansas.

OUR ANNUAL REPORTS.

The Little Rock and North Arkansas Conference Woman's Missionary Societies have reason to feel proud of their annual reports, which reflect great credit on their respective secretaries, Mrs. S. B. Sumpter and Mrs. Henry Hanesworth. Auxiliaries will

war experiences tend to deepen the religious life of the soldiers by the interest they take at the front in the Lord's Supper. He says: "In the homeland, under normal conditions of life, the privilege of fellowship at the Lord's Table has often been neglected; but in the firing line Christian men find that real help and blessing come to them as in Christ's appointed way they remember his death. The Eucharist is a real joy and help to them."—Pittsburgh Christian Advocate.

find these reports worthy of study, and they should be kept for reference and that they may stimulate the workers to go forward faster than during past months.

NORTH ARKANSAS CONFERENCE.

Mrs. A. B. Haltom sends reports read by the Juniors at the Helena District meeting, and we are glad to give them here, that other societies may be encouraged by reading them.

The delegate from Forrest City Juniors gave the following:

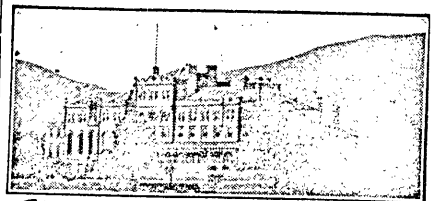
"We meet twice each month and are doing excellent work. Pledged \$5 and have paid \$2.50 of the amount. Dues, \$3 paid up to date. We have a Mission Study class. The name of our book is 'Good Bird, the Indian.' We will finish it in July, and will give an Indian party. Later we will use programs from The Young Christian Worker. We have 27 members on our roll, with 12 in the Baby Division, and \$3 paid on enrollment fees. We are doing our best. Pray for us."

Cotton Plant.

The Junior Missionary Society of Cotton Plant has 20 members in the Junior Division. We have pledged \$10 and have already paid \$6. We meet twice a month, on Sunday afternoons. Have seven subscribers to the Young Christian Worker. There are 12 babies enrolled in the Baby Division, and one of them is saving a penny a day for the Baby Special. We are working to get ahead of Holly Grove. Our offerings for the past two quarters is \$12.25.

Helena Juniors.

We have 12 members in the Junior Society and three babies on the Cradle Roll. We have interesting meetings every month. Our superintendent tells us stories and does all she can to keep



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us together. We haven't as many members as we should have but we will work for more.—Clarence Reves, Delegate.

HAYNES JUNIOR MISSIONARY SOCIETY.

We have 18 members of the Junior Missionary Society and eight members of the Baby Division. We have had our mite box opening, receiving \$1.62 for the second quarter. We have raised and expended for the parsonage furniture \$25.00. Every one called upon conducts the meetings, praying and taking part otherwise. We are hopeful of good fruits from our efforts for our God and His kingdom.—Mamie Lee Anglin, Julia Curtis.

Young People's Missionary Society,
Forrest City.

"We have 14 members on our roll. We have held two meetings each month, one with programs from year books and one from our Mission Study book, 'The Child in the Midst.' We are all school girls and cannot devote as much time to this great work as we would like to. However, we are doing our best and hope to improve all the time. We pledged \$10 and paid the full amount the first quarter. We sent a delegate to the Annual Conference and paid expenses amounting to \$15. We have paid \$13 on our church and organ fund during the last quarter. Our motto is 'Helping Others.' Pray for us."

NEWS FROM AUXILIARIES, LITTLE ROCK CONFERENCE.

A Woman's Missionary Society was recently organized at Princeton by Miss Gilberta Harris, who was invited by the preacher in charge, Rev. Mr. McKelvey, to assist in this work. The women have started out to accomplish something for missions, with Mrs. T. C. Morgan as president, Mesdames Walsh and Holmes vice presidents, Mrs. W. Fuller superintendent of publicity and mission study, and Mrs. Higgs corresponding secretary and treasurer. As Brother McKelvey had an appointment elsewhere, he gave Miss Harris Sunday morning and no-

EPILEPSY, ST. VITUS' DANCE AND OTHER FITS.

Epilepsy is one of the most dreadful of nervous disorders. Moreover, it is far more common than is generally supposed. In thousands of homes there are parents who are struggling with children subject to "spasms," "convulsions," or "fits," which would yield to proper treatment.

St. Vitus' Dance is another ailment that frequently appears in children, and which causes great sorrow to parents.

Both of these ailments and their several forms have often been successfully treated by the use of Dr. Miles' Nervine. Cases have been reported by parents and adults from every state in the Union, and all of them give credit to Dr. Miles' Nervine.

If you know of anyone who suffers from any of the above mentioned disorders, and if they have found the different forms of treatment they have tried to be unsuccessful, then you will confer a lasting favor on them by advising the use of Dr. Miles' Nervine.

A trial bottle will cost nothing, for if the first bottle of medicine fails to benefit, the empty bottle may be taken to the druggist who will cheerfully refund the money paid for it.

Write to the Miles Medical Co., and they will send you testimonials from cases in your particular neighborhood.

Dr. Miles' Nervine can be purchased at any drug store.

MILES MEDICAL CO., Elkhart, Ind.

tified his congregation to be in attendance, and it was a good meeting.

Holly Grove Auxiliary.

The superintendent of mission study and publicity writes:

"The Missionary Society held their regular meeting Monday afternoon at the M. E. Church, with the president in the chair. She read for a lesson the twenty-third Psalm, after which the Lord's Prayer was repeated in concert. Our delegate, Mrs. T. G. Trice, gave a beautiful report of the district meeting, which was enjoyed by all present. This was followed by a short but very enthusiastic talk by Mrs. H. C. Hoy on missionary work. Holly Grove Auxiliary is doing well, with 20 members enrolled, and we have recently organized a Mission Study class with nine members. The book which we have chosen for study this quarter is 'South American Neighbors.' We expect to send in our report in full this quarter, and we hope to be placed on the Honor Roll. Yours for Christ, Supt. of Study and Publicity."

DISTRICT MEETING AT EL DORADO.

Mrs. W. H. Pemberton.

It was my pleasure and privilege to be with Mrs. B. W. Boner, secretary of Camden District, for a part of the Woman's District Conference which was held in El Dorado, June 26-28. Beautiful flowers around the chancel bespoke the continued kindness of our hostesses. Interesting and well arranged posters reflected credit on the district secretary and gave insight as to the work accomplished by the auxiliaries during the past year.

The conference was opened Tuesday afternoon with devotional service conducted by Rev. J. A. Sage, P. E. of the district. He read Matthew, 25th chapter, commenting on the lesson of unused and unimproved talents. He said the majority of Christians today are like the man who owned one talent, made no use of it, and buried it that he might bring it back in good order to his Lord, whom he considered a hard task master. Like him, too many of us lack confidence in ourselves and in our associates who might work with us, and God's Kingdom suffered because we do not understand His loving kindness and tenderness. We should be mindful of our needs of divine strength, but have a measure of confidence knowing we can do something through the power of God and do more for Him through co-operation with our Christian associates.

Members of the El Dorado Young People's Missionary Auxiliary led the singing and added much to the enjoyment of the afternoon. In behalf of the local society Mrs. W. D. Thomas graciously welcomed the delegates and visitors, and Mrs. W. H. Pemberton responded for them.

Miss Katherine Waddell, daughter of one of our pastors, delighted the audience with her vocal solo, "Just for Today," accompanied by Miss Heaton, the accomplished pianist, who is the sister of a preacher.

Mrs. Boner's report for the district was full of thought and fine in its zeal and hopeful outlook.

The devotional service of the evening was conducted by Rev. W. E. Hilliard, the much loved pastor of El Dorado, and much appreciated music was given by the Sunday school orchestra, composed largely from members of Mrs. Elder's Bible Class of young men and women. Miss Gladys

Morgan sang "Ave Maria" with sweet and tender voice.

This was a patriotic service, and Mrs. W. H. Pemberton's report from the Missionary Council was followed by a patriotic address from Mrs. W. J. Miles, and the "Star Spangled Banner" sung by the congregation.

The devotional service of Wednesday morning was followed by an interesting discussion on "Children's Work," led by Mrs. H. C. Rule of Crossett.

The Week of Prayer and Medical Missions in China, to which the offerings will be sent, were presented in a paper by Mrs. J. M. Cannon of McGehee.

"Putting China on the Map" was read by Mrs. Kinard of Junction City, and "Results of Medical Missions in China" by Mrs. Fultz of Bearden.

Accompanied by Miss Dorothy Van Hook, pianist, a duet sung by little Masters Patterson of Arkadelphia added rare pleasure to the morning. Miss Gilberta Harris gave a fine address on Korea, "Land of the Morning Calm."

Miss Harris was in the hospital work in Songdo for six years and she brought the Koreans, their customs and their needs before us in a most interesting manner.

On request, Mrs. Pemberton presented "The Missionary Voice," "The Young Christian Worker" and "The Arkansas Methodist," urging careful reading with increased subscriptions for these periodicals, so vital to missionary growth. The session was closed with a strong and stirring talk on Faith by Rev. W. E. Hilliard.

Among the good things to follow on Wednesday afternoon and evening were discussions on "Supplies," led by Mrs. T. P. Gantt, "Hotchkiss Scholarship and Scarritt Bible School," by Mrs. Pope, a Missionary Address by Rev. J. A. Sage, and reports from delegates and committees.

Mesdames W. D. Thomas and L. R. McKinney were the efficient secretaries. The number of delegates and visitors in attendance was not large, but all found the sessions helpful and we greatly enjoyed the beautiful hospitality of the good people of El Dorado.

On Tuesday afternoon we were honored with a charming reception in the church parlors, during which delicious fruit punch was served by a bevy of charming girls of the Y. P. M. Society. We not only had pleasure in social fellowship with Methodist friends, but with ladies from the Episcopal, Baptist and Presbyterian churches, who were invited to meet with us.

Happy recollections were added to those of my first visit to El Dorado, ten years ago when the Little Rock Conference Woman's Home Mission Society met there and I was one of the guests of Dr. and Mrs. W. J. Pinson.

This time I had the good fortune to be in the home of Mr. and Mrs. R. J. Elder and Miss Inez, their charming daughter, who was busy with duties in the church and the Red Cross Society.

McTYEIRE SCHOOL, SCIENCE DEPARTMENT.

There is a world full of wonderful things to study; and the Science Department takes all the time the schedule can set for them, five hours a week, and then all we can find outside, but still there is not enough. Does everybody who knows us know that we have moved to the country, that the building which we so proud-

ly call the science building now was a stable and garage a year ago, and that we have a real garden where roses and goldenrod and sweet peas bloom? There is a compound where birds come and from which they go, telling us plainer than any book of migration—a fact which seems such a myth when one's acquaintance with these beautiful creatures is limited to the little fellow which beats his wings against a cage. There is a coon which came to steal our beans. Think of it! And a living rabbit, a lazy old tortoise, weasels, and one day we followed a mink to his hole in an old grave mound on the canal. Now, lest some one think this new place of ours is in the wilderness, let me say that we are only four miles from the center of Shanghai. The animals have taken refuge with us because our neighbors have cleaned up all the hiding places, and then we like them and find them a delightful study through every season.

Our ideal is "an explanation for all the sounds and sights round about us." The physics class took an entire afternoon in Moutrie's piano factory, learning how pianos and organs are made and the why of sound vibrations, pitch, and resonance. Another afternoon was given to the study of the many results of scientific achievement in a warship, the United States steamship Brooklyn being our vantage ground. In the daily menu, in the magazines, in the reports from hospitals we find chemical problems in plenty. These must be solved at the laboratory table, and some must wait for college chemistry; for patience is a part of all our investigation.

The work is all like this. We never lag or run. There is a very beautiful advance in each class. The drawings are more like nature, the notebooks are more the result of feeling the subject and less like the test.

I count it the highest privilege which could ever have come to be allowed to bring to these careful, eager girls the wonders of observing and understanding something of God's method of work. I believe in their future and expect some of these will have their names writ large as world scientists.

To speak of myself and what the year has brought is already told. Happiness is work at the thing one had rather do than anything else in the world, and joy is doing this under conditions without hurt or strain. This year has held both happiness and joy.—Bulletin.

IS HE CRAZY?

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

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.

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.

Sunday School Department

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SUNDAY SCHOOL LESSON FOR JULY 15.

By J. H. Glass.

Subject: Hezekiah, the Faithful King. 2 Chronicles 30. Read 2 Chronicles 29th and 31st chapters.

Golden Text: He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11:6.

Time: The date is uncertain. Hezekiah began to reign at the death of his father, Ahaz, which is supposed to have occurred B. C. 723 or 719. The incidents of this lesson probably occurred the first year of Hezekiah's reign. About this time the northern kingdom of Israel was destroyed and the people carried away into captivity never to return.

Place: Jerusalem, Judah and Israel. Consult your map in your Teacher's Bible for Ephraim, Manasseh, Asher, Zebulun, and the towns, Beersheba and Dan.

The Lesson.

1. The Preparation.—29th Chapter. Hezekiah began to reign when he was twenty-five years old. He was the son of Ahaz, the wicked king, and his mother's name was Abijah. Ahaz was a bad son of a good father, and Hezekiah was a good son of a bad father. This is frequently the case even today. It comes about not because the father is good or bad, but because of the training and environments of the child in his early years. Hezekiah had a good mother. Her name, Abijah, means "Jehovah is my Father." She was the daughter of Zechariah, a prophet in the days of Uzziah. While the influence of his father and the king's court was bad, it is probable that young Hezekiah was under the care of his mother, who taught him well and guided carefully his ways. It is probable also that he came under the tutorage of Isaiah, who realizing that he had failed with Ahaz, now began with the youth that there might be one trained in the ways of God to succeed to the throne of Judah. So Hezekiah coming to the throne at twenty-five years old brought with him the character which began the reformation of Judah.

In the first year of his reign, in the first month, he opened the doors of the house of the Lord. This was not the first month of his reign, but the first month of the Jewish new year, the month Nisan, which corresponds to our March and April. The house of God had been closed in the latter part of the reign of Ahaz. The priest and Levites who had thus been excluded from the temple were now brought in and the king delivered to them an address, calling upon them to sanctify themselves and to cleanse the house of the Lord of all filth which had accumulated during its neglect and abuse.

At the command of the king the priest entered the temple, into the "inner part" where only the priests were permitted to go, and brought out the filth into the temple court, where the Levites took it and carried it away to the brook Kidron. Sixteen days were thus spent in thoroughly cleansing the house of the Lord. Then the vessels which had been taken

away by Ahaz were restored to their places. Upon this Hezekiah was notified that the house of God was ready, and the king brought with him into the temple the rulers of the city and all the people who made sacrifices and burnt offerings unto God, in the midst of songs and music and great rejoicings of the king and people. Thus had begun in Judah what proved to be a great revival. "So the service of the house of the Lord was set in order."

2. Proclamation of the Passover.—30:1-12. The Feast of the Passover had been observed annually by the Jews since their miraculous deliverance from Egyptian bondage until likely discontinued by Ahaz. The significance of the Passover was manifold. (1) It was the anniversary of the birth of the Jewish nation. (2) It marked the divine favor and protection in preserving their first born from destruction. The destroying angel passed over the houses on which the blood was sprinkled, or, as some take it, the Jehovah angel passed over and stood over the door, and shut out the destroying angel. (3) It commemorated their salvation from the bondage of Egypt; and therefore of deliverance from the bondage of sin. (4) The sacrifice of the lamb foreshadowed the death of Christ in atonement for our sins, a perpetual memorial of what we owe to him in love and obedience. (5) The Passover was useless unless eaten. Jesus is the bread of life to make us strong in his service. (6) It was eaten with bitter herbs, the type of bitter repentance for our sins. (7) The putting away of leaven was the symbol of putting away of all sin and uncleanness from our hearts and lives and homes. (8) It was a type of the unity of the nation—one God, one Saviour, one law, one work, one religion and worship, one redemption for the world, one hope of eternal life.—Peloubet's Notes. Not to observe this feast was therefore a great loss to the Jew. Hezekiah, determined that it should be kept, accordingly sent messengers bearing a circular letter from him to all parts of the land, from Dan in the extreme north to Beersheba in the extreme south, calling upon the people to assemble at Jerusalem to again keep the Passover. If Hoshea was still king of Israel it is probable that Hezekiah had his consent to invite the people of Israel to Jerusalem for the Passover, or, it is possible that Hoshea with the greater portion of his people had been carried away into captivity and Hezekiah invited the remnants of the tribes in Israel. It was the custom to observe this feast in the first month, but the priests had not sufficiently cleansed themselves and the people had not assembled at Jerusalem, so the second month was chosen, which was permitted by the law, (See Num. 9:10,11) rather than postpone such an important event to another year. As the messengers went on their mission calling the people to repentance and appealing to them to attend the Passover, some laughed them to scorn and mocked them. This reminds us of the preaching of John the Baptist, also the Parable of the

Marriage Feast (Matt. 22:1-14); and the Parable of the Great Supper (Luke 14:16-24). But many hearing the message humbled themselves and from the remotest sections came to Jerusalem. Especially from Judah did they come, for "The hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord." v. 12.

3. The Passover.—Vs. 13-20. Great multitudes had gathered at Jerusalem. While they were waiting for the feast to begin, they did some work of cleansing the city of its altars and idols set up by Ahaz. These they tore away and threw them into the brook Kidron. Then began the Passover. The priests and Levites humbled and sanctified themselves and brought the burnt offering into the house of the Lord. Each one stood in his place; the priest at the altar, and sprinkled the blood which was brought to him by the Levites, and thus made offering for the ceremonial cleansing of the people before they ate the Passover. But so great was the multitude that many of the people were not thus ceremonially cleansed, yet they were permitted to eat the Passover. For Hezekiah prayed for them, saying, "The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary, And the Lord hearkened to Hezekiah, and healed the people."—vs. 18-20. God does not ignore outward forms, but he shows that he is most concerned that the heart be right with him.

4. The Passover Protracted.—Vs. 21-27. Seven days was the usual time consumed in the observance of this feast, but since it had not been kept for some years, and so great were the needs, so great was the success, and with such joy, that they took counsel to keep seven days more. So the burnt offerings were very greatly increased by the king, and through seven days more the people made sacrifices unto God and worshipped him. At the close of the seven days the priests and Levites dismissed the people. "Then the priests and Levites arose and blessed the people; and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven." v. 27. A great revival had come to Judah and to Israel.

5. Results of the Revival. (1) There was great joy among the people. So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Chap. 30:26. (2) Idolatry was put out of the land. All Israel that was present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Chap 31:1. (3) The regular services of the house of the Lord were established. And Hezekiah appointed the courses of the priest and the Levites after their courses every man according to his service. Chap. 31:2. (4) The law of the tithe was again observed. The king himself observed it and then gave command in Jerusalem and abroad that the tithe be paid. And the tithe of all things brought they in abundantly. Chap. 31:5. And so abundant was this that storehouses had to be provided to contain the of-

ferings. (5) The people were drawn closer together. Not only was this true of Judah, but the people of the Southern and the Northern kingdoms were united as they had not been since the days of Jereboam, the son of Nebat, who made Israel to sin. (6) Prosperity came to the nation. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. Chap. 31:21.

Some Meditations.

1. When things get bad they do not get better till they get worse. This is a proverb which was true of Judah, and is true in many communities today.

2. It pays to be true to one's convictions. When Hezekiah declared his convictions, he found the people with him rather than against him.

3. We must not be discouraged when people mock and laugh at us and reject the gospel we preach. There will be many who will hear and believe.

4. A great revival will come to every church which will meet the conditions: prayer, humility, repentance, faith.

5. Since godliness is profitable unto all things, having promise of the life that now is and that which is to come, why not every one be godly.

TREASURER'S REPORT NORTH ARKANSAS SUNDAY SCHOOL BOARD.

The following places have reported to me their Children's Day offering:

Wynne	\$ 4.00
Waldron	13.00
Charleston	6.06
Danville	3.14
Branch Ct.	4.36
Helena	14.34
Batesville	17.53
Winslow	1.72
Blytheville	19.68
Turner	10.26
Crawfordsville ..	3.86
Farmington	4.25
Vandale	7.00
Booneville	5.00
Fisher St., Jonesboro	8.35
Forrest City	10.00
Dardanelle	11.00
Huntington	7.35
Clarksville	4.00
Tuckerman	5.76
Calico Rock	5.00
Monette and Macy ..	7.51
Lake City	7.34
Clarendon	7.63
Mountain View	7.43
Walnut Ridge	5.30
Osceola	11.48
Van Buren Ct.	3.78
Tupelo & Weldon ..	14.75
Harrisburg	7.66
Rogers	5.71
Desha Ct.	4.00
Marion	15.00
Cato Ct.	3.00
Rosebud Ct.	12.18
LaGrange Ct.	7.00
Bexar Ct.	4.32
Prairie Grove	5.00
New Liberty Ct.	4.71
Huntsville	4.11
Centerton Ct.	1.40
Argenta, First Church	10.76
Floral Ct.	2.03
Sidney S. S.	4.00
Central Ave. & Bethesda	9.00
Nettleton	5.11
Mammoth Spring	1.50
Minturn Ct.	7.00
Salado & Oil Trough	3.70

—C. W. Lester, Treas. Board.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

EPWORTH LEAGUE DEPARTMENT

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HOWARD JOHNSTON, Treasurer, N. Arkansas Conference.....Conway, Ark.

LESSON FOR JULY 15.

God our helper. Psalm 121:1-8.
"Into the secret chamber of my heart,
Wherein no mortal enters, Lord, come
thou
And make thy dwelling place ere day
depart!"

O thou who didst create the human
heart,
Didst thou not make one sure place
for thyself?
It is high sanctuary where thou art!"

Get Away From the Crowd.—Get
away from the crowd a while and
think. Stand on one side and let the
world run by, while you get acquaint-
ed with yourself and see what kind of
a person you are. Ask yourself hard
questions about yourself. Ascertain,
from original sources, if you are real-
ly the manner of man or woman you
say you are; and if you are always
honest; if you always tell the square,
perfect truth; if your life is as good
and upright at eleven o'clock at night
as it is at noon; if you are as good
on a fishing excursion as on a Sun-
day school picnic; if you do to oth-
ers as you would have them do to
you; if, in short, you are truly the
son or daughter your father and mot-
her hope you are and your sweetheart
believes you are. Get on intimate
terms with yourself, and, believe me,
every time you come out of one of
those private interviews you will be
a stronger, better, purer man or wo-
man. If you do this you will see the
need of God as a helper. Your weak-
ness will become evident. You will
also discover God's willingness and
eagerness to help you. New fields
for service will open before your

FIRST AID FOR THE BABIES.

In certain portions of Arkansas
there exists a malignant form of diar-
rhea or dysentery among children,
usually those under seven years being
more liable to be affected. This epidem-
ic is known by the medical profession
as 'Acute Illiocolitis', and in numerous
localities has proved fatal to a great
many small children.

We wish to call attention to par-
ents of children that we have a rem-
edy known as "Baby Percy Medicine"
that is particularly adapted to this
form of bowel trouble, and whenever
used shows wonderful results, which
we know by the thousand of testi-
monials contributed by grateful moth-
ers who have used "Baby Percy" in
their families.

This medicine contains no narcotic,
or dangerous drugs; is perfectly safe
to administer to the smallest infant.
If given after each action of the
bowels, the beneficiary results will
be at once observed by the actions be-
coming dark and natural. "Baby
Percy" is a Bismuth mixture with
neutralizing cordial, and is endorsed
by all the leading physicians as a per-
fectly safe and reliable medicine, and
should be given as first aid when the
bowels or stomach show a disordered
condition.

Keep a bottle of "Baby Percy" in
the house, and when the baby gets to
feeling bad give a dose in time. This
may be the means of saving baby's
life.

"Baby Percy Medicine" is for sale
by all retail and wholesale druggists.
Buy a bottle today. Manufactured by
the Merrick Medicine Company, Wa-
co, Texas, and guaranteed to do just
what we claim for it, or money re-
funded. Price by mail 50 cents.

eyes; greater achievements will be
your dream and God will become a
real partner of your life.

The Folly of Planning Our Own
Lives.—Isaiah said: "My thoughts
are not your thoughts, neither are
your ways my ways, saith the
Lord. For as the heavens are higher
than the earth, so are my thoughts
higher than your thoughts." It is
God's thought we need for our life,
rather than our own. God's thought
for us is higher than ours, that is
wiser, better, safer, than ours. We all
assent to that as a theory of life. But
when we come to the acceptance of
his way, his plan, his thought, we re-
bel and claim our superiority over our
maker. Yet no possible human plan
for your life could be half so high, so
noble, so beautiful, as God's thought
for you.

The man with one talent planned
his own life. He knew better than
His master. The five foolish virgins
chose their own method of living, it
was not bad, but God was left out of
it. They succeeded beautifully for a
while, they were respectable, court-
eous, kind and sympathetic, and
everyone thought well of them. But they
never asked God to help them, they
took their lives into their own hands
and not only failed in the end, but left
a life of worthlessness behind them.
The Prodigal Son asked that he might
be given a chance not to take God as
a partner, but that he might tend to
his own business, in his own way. Jo-
nah did not want to follow the way
where God could aid him. He pre-
ferred to direct his own career. There
are but few today, with these and
thousands of modern examples com-
ing under their personal observation,
that care to profit by them, but de-
light in following in the paths of
those mentioned above. We don't stop
to think. We forget to read history.
We are stupied about our highest
good.

"To live for common ends is to be
common,

The highest faith makes still the high-
est man!

For we grow like the things our
souls believe,

And rise or sink as we aim high or
low.

No mirror shows such likeness of the
face

As faith we live by of the heart and
mind.

We are in very truth that which we
love,

And love, like noblest deeds, is born
of faith."

How To Secure God's Help.—In the
first place we must realize our inabil-
ity, insufficiency, our absolute depend-
ence. If we read his word and
stop to reason we cannot keep from
discovering ourselves. He said, "With-
out me ye can do nothing." But we
do not believe it. In the second place,
we must follow his plan and not ours.
We must be willing to obey his com-
mands and believe his promises. Then
we must be willing to do our part.
"God helps him who helps himself."
He is not going to do the task for us,
but will give us the strength and pow-
er to do it if we ask him and then
get busy.

God helped Daniel, because he
trusted and kept up his allegiance in
spite of threatening reverses. He be-

lieved God rather than himself or the
world. God helped David. David did
not attempt to fight the Philistine with
the machinery of war nor in his own
strength, yet he did not expect God to
do the fighting alone, but with a child-
like faith that removed fear and pro-
duced courage, he used what he had
in the best way we could. God
helped Paul, Peter, Mary, the lame
man, Naaman, Wesley, Whitfield and
Luther. He will help you if you ask
him and that is what he wants to do.

Christ Will Help Us Find the Best
in Ourselves.—Christ or God is not
looking for flaws, but for virtues and
things to commend and encourage.
Listen to Jesus, "He that cometh un-
to me I will in no wise turn away."
"Go and sin no more." "Thou art the
Israelite in whom there is no guile."
"Follow me and I will make you fish-
ers of men." Something vastly bet-
ter than just catching minnows. Watch
him turn water into wine. Change
Saul into Paul. Make blind to see,
crippled to walk, the little lad with his
loaves and fishes to bless a multitude,
took Peter and made of his waverings
a stalwart character, known as the
Rock.

The sweetest music, the sublimest
art, the highest achievement, the no-
blest character, the loftiest ideal has
been given to earth through Christ as
a partner in life.

Suggested Program.

Begin on the dot.

Repeat 23rd Psalm in concert.

Silent prayer, kneeling—closing
with leader.

Song, "Since Jesus Came Into My
Heart."

Special Music—Violin or orches-
tra.

Scripture Lesson—Read by eight
boys responsively.

Song—"What a Fellowship."

Talk—"Taking God As a Partner."

Talk—"How God Will Help Us
Find the Best in Ourselves."

Song—"What a Friend We Have in
Jesus."

Talk—"The Folly of Planning Our
Lives Without God."

Solo—"Jesus Is Passing By."

Open for sentence thoughts by
every one present, asking questions
to draw them out.

Benediction.

Questions.

How can God help us as Leaguers?
How as farmers, housekeepers, mill
hands, clerks, etc? Do I really need
God's help? Did you ever ask God
to help you? Did he answer you? If
not, why not? Do you know of indi-
viduals either in history or in your
own observation that he has helped?
Are you going to ask him in the fu-
ture to help you?

Hot Weather Suggestions.

Get a supply of palm leaf fans
from merchants who give them away.

Serve a bucket of cold lemonade
just before the time for meeting to
begin.

Advertise your meetings by select-
ing some interesting features to pla-
card or have printed on tags or cards.

Hold live socials during week.

Pray for your leaders and each one
on program six days previous to the
meeting.

If you are publishing a bulletin, get
some color into it. Print the League
notes or advertisement in red and
blue. Put flag or Wilson's picture
in it.

Twelfth Annual Conference at Gurdon.

The twelfth annual conference ses-
sion of the Little Rock Conference of
Epworth Leagues convened at Gurdon

Monday night, June 25. Mr. James W.
Workman presided, in the absence of
the President, Mr. C. C. Arnold, and
he made a most excellent presiding
officer. The attendance was a third
larger than that of last year. In many
respects it was the best conference
in the history of League work in the
southern half of the state. There
was a deep spiritual atmosphere and
feeling of the Spirit's presence that
frequently manifested itself in sobs
and tears as well as consecration for
larger service. There was a perfect
unity of purpose of planning, not one
contrary sentiment.

Best Financial Report Ever Made.

The Treasurer, Mr. J. H. Pierce, de-
serve special mention for the busi-
ness-like way he has handled the
finances of the conference.

For the first time in the history of
the conference four-fifths of the

FREE TO ASTHMA AND HAY FEVER SUFFERERS

A Trial Treatment of "HIMALYA"

It is not necessary for you to take our
word nor that of those who have been
benefitted by the use of Himalya as to
the remarkable results effected by this
extraordinary remedy. We have on file
hundreds of letters from sufferers from
Asthma and Hay-Fever which prove
without a doubt that Himalya is wonder-
fully effective in all Asthmatic maladies,
giving prompt relief and effecting the
total elimination of Asthma and kindred
diseases from the system. Just sign and
mail to us the coupon below, and we
will send you a FREE trial treatment of
Himalya, our simple, convenient and
safe home treatment.

The trial treatment will convince you
of the merits of Himalya. It will stop all
difficult breathing, wheezing, choking
spells, and all smothering sensations,
and painful paroxysms. It purifies the
blood and renovates the whole system
eradicating the disease by removing the
cause. It doesn't matter whether you
have had Asthma for twenty years or
twenty months, nor whether you are
a man or woman, young or old, nor your
occupation, nor what climate you live in.

Don't wait until another attack comes
and you have lost this paper. Clip the
coupon below giving your name and ad-
dress and mail it to us today.

A trial treatment is FREE



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THIS COUPON

The Himalya Company,
173 Warren Ave., W.
Dept. E., Detroit, Mich.

Please send postpaid, and at once, free
trial of Himalya to

Name.....

Town.....

State..... R. F. D.....

Leagues paid their chapter dues. Only one-fourth paid last year and that has been about the average. More Anniversary Day services were held than formerly and larger offerings for the most part. One thousand dollars was raised for missions. This is two hundred more than last year.

\$1,735 Pledged For Missions This Year.

The largest pledge ever taken, nearly double that of last year. It was a great occasion and one long to be remembered when on Tuesday night Rev. H. F. Buhler asked for the pledges from the various Leagues for the new year. The total pledged that night was \$1,535, but two hundred dollars more has been pledged since by chapters that came in later to conference. The Committee on Missions which reported just previous to taking the pledges ask that a minimum of \$1,500 be raised. Half is to be sent to Africa and the rest used for rural development work in the state. It is hoped that when all the Leagues have pledged that the total will reach \$2,000.

League Annual To Be Published.

For the first time in the history of the conference it was decided to publish the minutes of the conference and such other matter as will be of interest, in book form. Miss Louie Audigier was elected editor, Miss Willie Harper assistant, and W. H. Keeton business manager. About 500 copies will be issued.

Little Rock District Wins Loving Cup.

A large loving cup was offered to the district secretary and the district

making the best showing on new Leagues organized, Mission pledges made and paid, chapter dues paid, number holding Anniversary Day, reading Arkansas Methodist. Miss Louie Audigier as secretary of the district did the efficient work that won the cup. Her name and that of the district has been engraved on the cup and will be retained by the district until next conference when it will be awarded to the winner for the new year. Several districts organized at conference with a determination to take the cup home next conference.

Miss Bess McKay, secretary of the Prescott District came second and deserves the highest commendation for the excellent work which her district did under her leadership. Mr. James Workman, Secretary of the Arkadelphia District, came third. He has been a faithful worker.

Bethlehem on Hickory Plains Circuit Wins Banner.

The old idea that Leagues can not be successfully run in the country is being staunchly refuted by a number of strong chapters in our conference. Bethlehem is strictly a rural church, and in winning the banner for the largest Anniversary Day offering in the entire conference, she has set a standard that the city Leagues need to follow. Rev. C. B. Mann is the popular and progressive pastor of this circuit. He has been elected president of the district organization and he has organized two other Leagues on his work. Pulaski Heights League came second in the race, with Rev. L. E. N. Hundley, pastor, and Mr.

W. H. Keeton president.

Miss Maud Simpson Gets Gold For Essay Contest.

Miss Maude Simpson of Hawley Memorial, Pine Bluff, won the five dollar gold piece for the best essay written during the year on "How To Make a League Go." Miss Harvey Haley of Hamburg came second.

Eleven Leagues Awarded Certificates of Efficiency.

First Church, Texarkana, and First Church, Pine Bluff, were given certificates with gold seal having measured up to 100 per cent in efficiency. Pulaski Heights, Highland, Little Rock; Hawley Memorial, Monticello, Amity, Capitol View, Hope, Sardis on Holly Springs Circuit; Oaklawn, Hot Springs, Gurdon received certificates with green and red seals representing 60 and 80 per cent of efficiency. The standard of efficiency can be found in the Hand Book.

Charts.

The work of each district was put on a chart and placed on the walls of the building at conference so that everyone could see at a glance what had been done. The charts served to arouse interest and determination for larger and better things in the districts that were behind. It showed the pastors as well as the League officers who were and who were not active.

Arkansas Methodist.

Miss Harvel Haley was elected to push the circulation of the Arkansas Methodist among the Leagues of the conference. A superintendent of each district is to work under her and together they are to put the Methodist into every Leaguer's home. Miss Iva Sharp is superintendent of Camden District, Fred Hilt of Prescott District, Miss Rozelle Lemons of Pine Bluff District. Other district superintendents will be selected next week.

New Officers Elected.

Arthur Jones, Little Rock, president; Roy Custer, Pine Bluff, vice president; Miss Marcie Coltart, Little Rock, secretary; J. H. Pierce, Little Rock, treasurer; Miss Harvey Haley, Hamburg, Methodist Agent; Miss Aleen Hodges, Texarkana, Junior League superintendent.

Program.

The program of the conference was good, each number bringing a message that seemed to meet a need. Rev. R. M. Holland preached the opening sermon, which was characteristic of his wit, humor, enthusiasm and gripping force; Mrs. J. M. Workman gave most timely and appealing Bible readings as only she can. Rev. Walter Scott, with his youthful fervor and deep Christian insight, stirred the hearts of the Leaguers to higher living; Rev. A. L. Miller, our League pastor, in his touching and masterly way pictured in realistic manner the work that is being done at Dierks and won many hearts to mission endeavors. Mr. Chase Stephens and Rev. Thornburgh Workman gave sparkling and highly interesting messages, the former on the Social Service Department and the latter on the Mission Department; Miss Fiest made every Leaguer want to go back home and start and keep going a Junior League; Messrs. R. E. Nollner and A. C. Tippins from the Central office showed themselves capable and highly efficient League workers. Their messages will long be remembered. Mrs. E. B. Myers gave from the practical experience of the Devotional Department some most helpful lessons in her own tender, winning way.

Rev. F. F. Harrell, pastor, and

Chase Stephens, president of Gurdon League, together with the people of Gurdon will long be remembered for their hospitality and kindness.

District Secretaries Selected For New Year.

Little Rock District, Miss Louie Audigier; Camden District, Miss Virgie Williams; Arkadelphia District, James Workman; Pine Bluff District, Roy Custer; Monticello District, T. C. Hundley; Texarkana District, Miss Willie Harper; Prescott District, Miss Bess McKay.

RESOLUTIONS.

The Epworth League Conference of the Little Rock Conference adopted the following resolution:

"Resolved by the Epworth League Annual Conference, in session at Gurdon, Ark., June 27, 1917:

First, that we, as loyal citizens and defenders of our great American commonwealth, express our sincere thanks to the authorities of the national government for their determination to rid our military training camps of all immoral influences that tend to reduce the efficiency of our soldiers.

Second, that we protest against public dances for the entertainment of our soldiers in training at Camp Logan H. Roots, and that we urge the best moral and Christian influence possible for their benefit and entertainment.

Third, that we give our most hearty endorsement to the members of the City Council of Little Rock who refuse to open Sunday picture shows, and that we keep before our soldier boys the sacredness of the Sabbath day and the righteousness of the cause for which we dedicate the flower of the youth of our land.—Arthur J. Jones, Chairman; Maud Simpson, R. M. Holland.

NOTICE TO LITTLE ROCK DISTRICT LEAGUES.

All Leagues in Little Rock District are requested to raise ten cents per member to pay expenses of the Quarterly Institutes which are to be held. This plan was adopted at the Conference at Gurdon in order that the weaker places may be helped. Send money to the treasurer, G. T. Overton, 1311 Welch street, Little Rock.—C. R. Mann, President.

RUB-MY-TISM

Will cure your Rheumatism, Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects, etc. Antiseptic Anodyne, used internally and externally. Price 25c.



Use DICKEY'S

OLD RELIABLE EYE WATER for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts. DICKEY DRUG CO. Bristol, Va.

JOHN P. ALMAND Architect

Recommended by Little Rock Conference Board of Church Extension. 1107 State Bank Building LITTLE ROCK, - - ARKANSAS

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. Walser, Solicitor for Plaintiff. James Coates, Attorney ad Litem.

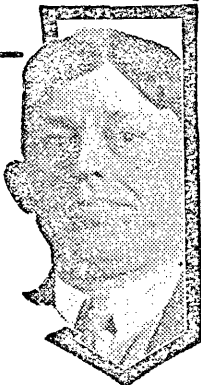
No More Tired Feeling Used Manalin Now Entirely Well

Mr. William Salmans, Cambridge, Ohio, writes:

"I was suffering with bad constipation and kidney and liver trouble. I felt so worn out after working in the mine all day that I did not feel like washing myself. After taking two boxes of Manalin Tablets according to directions, I can honestly say that my Lumbago, as they called it, is gone and I feel like a boy of eighteen years of age."

"I cheerfully recommend Manalin and can say it will certainly take away that tired feeling and you can do your work just half as easy."

Now I feel like a boy of eighteen



Those who object to tablets can secure same in liquid form.

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Offers courses in Literary, Music, Expression, Art, Home Economics, and Business branches.

Wholesome diet, newly furnished dormitory, steam heat, hot and cold water lavatory in every room. Only two girls to the room.

In twenty-six years no death in girls' dormitory. School spirit unsurpassed. Catalog on request.

J. M. WORKMAN, President.

Galloway College

SEARCY, ARKANSAS

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

J. M. WILLIAMS, President.

CHILDREN'S DEPARTMENT.

WHEN POLLY PICKS THE PEAS.

When Polly goes a-picking peas,
She wears a white sunbonnet,
And on her arm a bright tin pail
With "Pure Leaf Lard" upon it;
She has her mother's apron, too,
It hangs from neck to toe;
She wears it hind-side-fore because
It's more becoming so.

When Polly goes a-picking peas,
She takes her eldest daughter,
For every doll should learn to work—
It can't be too soon taught her;
If dolly doesn't want to go,
She sometimes drops behind;
This hinders Polly, picking peas,
She takes so long to find.

When Polly goes a-picking peas,
She carries bread and butter,
And many little bugs and flies
Around her luncheon flutter;
And one big toad, beneath a leaf,
Looks on and takes his ease;
He likes not sun, and never helps
Our Polly pick the peas.

When Polly goes a-picking peas,
She sometimes comes back run-
ning;
"I put the cover on my pail,
Because there's something cunning
That walked right in! Don't joggle
me,
Nor shake the pail, nor shout!"
She lifts the cover up, and lets
A gran'ther-long-legs out.

When Polly goes a-picking peas,
It really is quite funny
That though the garden's full of
vines,
And though the day is sunny,
She only brings back dusty hands,
Torn apron and scratched knees,
And in the little shining pail
Four peapods and five peas!
—E. W. F. Bates in Christian Ob-
server.

A CRACK PITCHER.

George Abbott was a crack pitcher.
His steady nerve and quick eye made

STOP! CALOMEL IS QUICKSILVER

It's Mercury! Attacks the Bones,
Salivates and Makes
You Sick.

There's no reason why a person
should take sickening, salivating cal-
omel when 50 cents buy a large bot-
tle of Dodson's Liver Tone—a perfect
substitute for calomel.

It is a pleasant vegetable liquid,
which will start your liver just as
surely as calomel, but doesn't make
you sick and can not salivate.

Children and grown folks can take
Dodson's Liver Tone, because it is
perfectly harmless.

Calomel is a dangerous drug. It is
mercury and attacks your bones.
Take a dose of nasty calomel today
and you will feel weak, sick and nau-
seated tomorrow. Don't lose a day's
work. Take a spoonful of Dodson's
Liver Tone instead and you will wake
up feeling great. No more bilious-
ness, constipation, sluggishness, head-
ache, coated tongue or sour stomach.
Your druggist says if you don't find
Dodson's Liver Tone acts better than
horrible calomel your money is wait-
ing for you.

him just the right one for pitcher on
the Quicksteps ball team.

It was a perfect day for the contest
between the Quicksteps and the Fleet-
foots—and George had just gone for
his glove, when the telephone bell
gave three sharp, short rings. A
strange voice asked for his mother.

"Yes," said Mrs. Abbott over the
telephone. "What? He is very sick?
All right, I'll come right away."

Turning to George with an anxious
air, Mrs. Abbott said, "My son, your
father has been taken sick and I
must go. I don't dare take Eleanor
with me, so I must leave her in your
charge. Put her carriage down un-
der the trees if you want to, but be
sure you stay near. Remember, now."
And mother was gone.

Eleanor was a good baby, as ba-
bies go, but George didn't feel like
being a nursemaid to any baby, with
a ball game to play! He fretted over
his disappointment until he suddenly
realized that it wouldn't help matters
a bit. Trying hard to forget the ball
game, he sat down beside her, and
half-heartedly tried to amuse her. By
and by he heard some one calling.

"Hey, George, the game's off. Char-
lie Gilbert has the mumps, and can't
play. Let's have a three-cornered
catch."

Around and around the ball went,
and while it was cutting all those
triangles in the air, Baby Eleanor was
left to herself. Suddenly George re-
membered that the baby was in his
charge.

"Wait a minute, fellows, till I see if
the youngster is all right," he called,
and, ball in hand, he started for the
back of the yard where he had left
the baby. He hadn't gone very far
when he stopped short! His breath
came hard, and he became cold. Yes,
the baby was there. Her tiny, dim-
pled arms were outstretched toward
some object on the ground. She was
sitting bolt upright, and perfectly
still like a little statue. George felt
his knees tremble, and his eyes burn
in his head.

A rattlesnake lay a few feet away,
coiled up, and ready to spring. Its
ugly head was raised like a banner,
and it was moving ever so slightly.

But what was he to do? If he
startled the snake, it might make its
deadly lunge! His thinking took on-
ly a second, of course, for whatever
was to be done must be done quickly.
Suddenly he realized that he was
gripping the baseball with all his
strength. It gave him a thought.
Could he do it? Was his aim straight
enough to hit that upraised head? It
was so close to the baby that a mis-
calculation would do his sister se-
rious injury. Dare he try? Yes, sure-
ly he must take the chance.

y'vdJ... O-Ae hōnu ar ad ara
Quietly he raised his arm in his
best pitcher's style, and, gritting his
teeth, he sent the ball with all his
strength, straight at the rattler's
head. For a second his heart stood
still. He scarcely dared look—and
when he did, he hardly believed his
eyes. The snake's head had disap-
peared.

Running as fast as his shaky legs
would carry him, George reached the
baby. "Ah, goo," she called in wel-
come.

"Oh, baby," George almost sobbed,
as he snatched Eleanor out of harm's
way.

There lay the hideous snake,
stunned for the moment. Looking
around quickly for some weapon,
George discovered his baseball bat
lying near. With it, he began the

work of finishing the dangerous rat-
tler.

By this time the other boys had
come to see what had become of
George, and with horror they found
their playmate in battle with the
snake. One picked up a hoe, and the
other a stout stick—and they soon
killed the deadly and unwelcome
caller.

The baby, from her point of safety,
little realizing the grave danger from
which she had escaped, looked on and
laughed as though the boys had
thought up a new game for her spe-
cial amusement.

"Say, fellows," exclaimed George,
"that's the best game of ball I ever
played in my life!"—What To Do.

THE NEW SCHOLAR.

Dorothy's cousin Katharine had
come to Gay Harbor for a year. She
was going to begin school tomorrow,
and the two were talking over things.

"There's one girl you won't like,"
said Dorothy, "and that's Jude Clark.
She bosses everything—and every-
body."

"The teacher?" queried Katharine.
"No," Dorothy laughed, "but she'd
like to."

"I don't think she'll boss me," re-
turned Katharine slowly.

"Oh, she will! You're so quiet,
she'll be sure to order you around the
first thing, just as she does Hattie
Sieps. You see, she knows more than
anybody else, she's the head of every
class, and so she lords it over us—
oh, you'll see! Dick calls her 'a reg-
ular terror.'"

"Isn't she pleasant?"
"Pleasant enough, oh, yes! She'd
be real nice if she didn't want to boss
everybody."

When Katharine entered the school-
room with her cousin she found her-
self face to face with a black-eyed girl
somewhat taller than she.

"Hello!" said the girl. "What's your
name?"

The newcomer looked straight into
the snapping eyes and answered:

"Katharine Ingersoll Northcote Gil-
bert."

"Oh, me!" cried the other. "What
a name! Doesn't it tire you to carry
it around?"

"It hasn't so far," Katharine re-
plied, smiling.

"Well, it ought to—Katharine In-
gersoll Northcote Gilbert! What do
they call you—Kitty?"

"No, Katharine."
"I'm going to call you Kitty—Kath-
arine is too long."

The stranger smiled. "You might
just put my initials together, if you
want something short."

"K-I-N-G—Why—ee! I guess, after
all, you'd better be Katharine. I'm
Judith myself. Now, remember," turn-
ing to the other, "you're not to call
me anything else after this!" Then,
"What do you know?"

"I know the multiplication table,"
answered Katharine, promptly.

"Say it!"

Katharine did, from "two times
one" to "twelve times twelve," glib-
ly, smoothly, and without break or
blunder.

"Oh, me!" muttered Judith Clark,
while her eyes sparkled her praise.
"What else do you know?"

"I know the prepositions," replied
Katharine.

"Say them," commanded Judith.

Katharine began quietly, "Aboard,
about, above, according to," going
straight forward without hesitation
until she had named the entire sixty-
five.


"Oh, me! Oh, my!" exclaimed Ju-
dith, under her breath. "I couldn't do
it to save my life." Then aloud: "Do
you know any poetry?"

"Yes," answered Katharine.


"Repeat some!" ordered Judith.

In a clear voice Katharine recited
Mr. Whittier's beautiful poem of "Bar-
bara Frietchie," and it went along
with a dash that quite astonished

DUNCAN'S PIN-OZONE



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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.

Dorothy. Her cousin had seemed so quiet, and here she was eclipsing Judith in everything.

The speaking ended just as the bell struck for order.

"Thank you," Judith said, softly, and then she went soberly to her seat. She studied hard that morning. For the first time in weeks the teacher did not have to reprimand her for some mischievous prank. Hitherto she had kept at the head of her classes with little effort, and much of her time had been spent in play. Now she saw that she must study if she would "keep up" with the new scholar, and she went straight to work.

"You have done beautifully today," the teacher told her at night.

"You ought to thank K-I-N-G for it," returned Judith, her eyes a-twinkle.

"Thank whom?"

Judith couldn't help laughing to see the teacher's puzzled face.

"That is only the short for Katharine Ingersoll Northcote Gilbert," she exclaimed.

Miss Garton laughed, too, saying: "I hope you and Katharine will be friends."

"We are now," declared Judith.

They were, and the new scholar's gentle ways were so attractive that Judith began to borrow the gentleness for herself, and "I'm glad she came," was her secret acknowledgment.—Zion's Herald.

Invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children, 50c.

YOUR SCHOOL NEEDS

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



PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDER CORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiseox Chemical Works, Patchogue, N. Y.

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NEWS OF THE CHURCHES.

THE HOUSE OF GOD.

The Board of Church Extension has lately issued a little volume of sermons, addresses, outlines, etc., of 184 pages, entitled "The House of God," which volume will be sent free on application to ministers and others in the church desiring same.

Address, W. F. McMurtry, Corresponding Secretary, No. 1115 Fourth Avenue, Louisville, Ky.

EL DORADO CIRCUIT.

The El Dorado Circuit is one of the biggest things in the Little Rock Conference. Nine regular appointments is five too many to say the least of it. Yet that is the number I have to meet. No one man can properly cultivate a two man crop. Neither could I or any other man do justice to this big circuit. However, I am doing the best I can. We have six Sunday schools, all doing fairly well. Four of them have observed Children's Day, and another will also. We have one good mid-week prayer meeting. The good ladies at Smackover are planning to repaint our church there in the near future. The interior is already nicely finished. I have some splendid people at Smackover.

There are a number of good loyal men on the circuit who look well after the interests of the church and their pastor. I will hold my own meetings. Pray that we may have great revivals.—J. E. Waddell, P. C.

PLAINVIEW.

We are in a great meeting here, almost every service is blessed with the salvation of souls. Brother A. M. Hutton is in charge of the singing. He knows how to conduct the service, and his well sung solos have led many to Christ. Brother Hutton is one of the best personal workers I have known. Anyone wishing to get in touch with him can do so by addressing him at Mulberry. Pray for us. The whole town is under the influence of the meeting.—G. C. Johnson.

WARREN MILL CAMPS.

Sunday, June 24, was truly a glad and grand day with us of both camps. It was the occasion of our third quarterly Conference; Brother Davidson, our P. E., was here in good trim; we think at his best. At eleven o'clock sharp we began the morning service. It began well, splendid singing by parts of three choirs, led by Brother Crawford, our choir leader at the Southern camp. Then the offering taken by Brother H. Hill and Sister Anna Lee, our stewardess, was only an expression of our material oneness. It was thirteen dollars. Then came the sermon, grand and good. Truly Brother Davidson soared above himself in the realm of spiritual light and power. Text: "And thy brother as thyself." Surely the sermon was "words fitly spoken," showing the brotherhood of man. It was good to be here. Then came the dinner, and such a complete manifestation of true brotherhood, and truly Brother Davidson was not lacking in this grace, nor any of us; for we had the typical basket dinner, where under the shade of the trees we fed and feasted as children of one great family.

After noon came the patriotic occasion. Invocation, by Brother Davidson, a quartet by four young men expected soon to be at the front, on the altar of sacrifice for their country. Then an address by Hon. F. L. Pur-

sell, pressing the Red Cross claims and work in the army. Quartet, "America." Then a stirring patriotic address by Hon. D. A. Bradham, "The World Condition and Our Part in It." Then, as we all tried to sing the Star Spangled Banner, standing at attention, heads uncovered, Mr. Ab Smith hoisted our flag, the Stars and Stripes, on a pole 65 feet high, while tears flowed freely from many eyes. Then a short prayer and benediction by the pastor. Then we repaired to the church and engaged in singing praises to God for his benefits to us. We closed with the business session of our Quarterly Conference.

We, many of us, went over to the Southern Camp, where at 8 p. m. we had another treat, delivered by our loved and lovable P. E. That ended the labors of a great and busy day, but the fruits remain and I believe will mature to the glory of God and the interest of our church and nation.—T. M. Applewhite, P. C.

PARON.

The first Children's Day observed on my charge was held last Sunday by Wesley's Chapel Church and I think that if a school can be organized and two months later have a Children's Day as they have we ought to be ashamed of ourselves as older schools for allowing the thought to creep in that we can not have here in our school.

One other good thing is when people go to work hard they begin to want the paper to come to their homes and it inspires the children for great things.

Pray for us, brethren. We are going forth for a great harvest as we are sowing the Christian news in a great many of our homes.—H. A. F. Ault.

LA GRANGE.

The people have a "mind to work" with confidence restored in the preacher, watching his conduct and maintaining an upright life, meeting his obligations, things move. The preacher leads; the people follow. Things are bound to move. God is concerned in it. Congregations are fine. Revivals are planned. The people are training. Hopes are buoyant for an old-time handshaking. One of the old Nestors, Uncle Jim Jernigan, will assist in the meeting. Then the old doctrinal mogul, John L. Batton of Naylor, Mo., will lead the forces on to victory at Poplar Grove. The way they meet their obligations is evidence of success. Two churches painted; cost about \$135. One church enterprise on hand; making a good showing on it. There is a noise in the mulberry trees about another at Lexa. God speed the day when we may worship under our own vine and fig tree. Good wire fence around the garden; a fine garden on the inside. The fence around the yard is improved; part new. Had two fine children's services. Brother C. W. Lester has the money. We raised for Red Cross in this work some \$1,500. The greatest dearth is in the number of Advocates taken. I am preaching it in private and in public. Hope to break the spell of indifference. One of my members has taken it for years. He is the best help every way the preacher has. He is the best steward and the best payer. Wife's health is very poor. She has gone in quest of a better climate. Brethren, pray for us. Just finished reading Bishop Morrilson's autobiography. Its marks are simplicity and sincerity. It will serve

as a great spiritual tonic for the young preacher. I swelled like a toad and tears came unbidden at many marks of sincerity. Then it told the story in plain, simple language; no pomp or show of self-aggrandizement. Oh, how we need more of the positive and less of the negative, both in pulpit and pew! One more short squib before Conference.—H. G. Summers.

HOT SPRINGS METHODISM.

Present: Hayes, Steele, Cleveland, Duckworth, Waldrip.

Steele (superannuate): Was at Central in the morning and heard Dr. Dressler preach a splendid sermon.

Cleveland (Park Ave.)—Had good day. Large congregations at both hours. Sunday school was full and every teacher was present. Our meeting began last night with very fine service. We look forward to a good meeting.

Waldrip (Central): We had good prayer meeting Wednesday night, with a good crowd. Was at Morrilton on Friday night and spoke to a large and appreciative audience. Went from there to Monticello for the purpose of dedicating the new church. Every nickel of the church debt was paid before I got there. We had a great day. Brother Owen has done a big work there. The presiding elder, with Brothers Trotter and Rand, aided Brother Owen in this great work. They are a happy people.

Hayes (Third Street): We had a very fine prayer meeting. The best meeting we have had this year. We had two good crowds yesterday. Everything in good shape.

Duckworth: We had a good congregation of Juniors yesterday. Very fine interest. I preached to the main congregation at night. Dr. Dressler spoke to a large audience in the morning. His address was a classic gem. Methodism in Hot Springs stands for things and is doing things.—R. L. Duckworth, Secretary.

DES ARC.

We have just closed a two weeks' meeting under the able preaching of our brother, Rev. W. D. Sharp, of Junction City, which resulted in thirty-two conversions and reclamations, and twenty-one additions to our church, with others to join later.

We were hindered some by the rainy weather and sickness, but, considering this, all the services were well attended, and on the whole we were well pleased with the results of the meeting.

A class composed of the children of the Sunday school and church has been organized for special instruction on Christian living and church membership.

Since our last report to the Methodist we have added eleven new members to our League, making our membership now total forty-two. The League is taking on new life and we expect great things of it before the year is out.

We baptized two babies Sunday morning, and will have several others to baptize as soon as the whooping cough scare is over.

Sunday schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar, 200 East Sixth Street, Little Rock.

SAMPLE CATECHISMS.

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

An unusual, but touching incident of the meeting was the receiving of a class of fifteen young people into the church the last Sunday of the meeting and administering the sacrament of the Lord's Supper to them immediately after their taking the baptismal and church vows.

All is moving along very well, but we find all collections are rather in arrears.—W. S. Butts, P. C.

A SUNDAY ON THE HICKORY PLAINS CIRCUIT.

An apology is due Brother Mann and the good people of the Hickory Plains Circuit because a report of their hearty and enthusiastic response to the call of Henderson-Brown College has never appeared in the Methodist. Brother Mann was among the very first, if not the first, of our rural pastors to invite a representative of the college to present the endowment and debt-paying campaign to his people. All the members of the campaign team being engaged, the writer was asked to speak on Christian education and present the cause of the college at a recent fifth Sunday rally at the Bethlehem Church. Never before, as representative of Henderson-Brown, have I received a more cordial welcome. Brother Mann, with Brother W. A. Cross, met me at Lonoke in a car. After a very pleasant drive of about fourteen miles we arrived at the home of Brother Cross, where we found a supper fit for a king prepared for us. Had I not been warned beforehand that I was to speak at the Saturday night service, I might not have left the table for hours. A good congregation greeted me at the Bethlehem

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Church, one of the best, most modern and up-to-date rural churches it has been my privilege to visit.

On Sunday at the morning hour I presented the cause of the college to an attentive congregation that taxed the capacity of the building. When the subscriptions were taken the good people responded liberally. After the service, dinner was laid in the grove for all the crowd, and was certainly enjoyed. At 3 o'clock a special Sunday school service and rally was held. It was my pleasure to talk to the young people at this time. At the conclusion of the program the subscription cards were again passed around, and many subscribed who had failed to do so at the morning hour. A total of \$104.67 was pledged, part being paid in cash and the remainder arranged for.

Brother Mann is to be congratulated on having such a splendid circuit and so loyal a people. Not a single call has been made to them by the Conference or by their pastor, but they have responded nobly and enthusiastically. Brother Mann is doing a great and good work, and can be counted on to support the movements for the advancement of the Kingdom at all times.—W. B. Baker.

MONTICELLO.

Last Sunday was a great day for our church in Monticello. Since the first of this year we have paid off a debt of nearly \$12,000 on our beautiful building, and it was formally dedicated at 11 a. m. Dr. Marion Nelson Waldrup of Hot Springs preached the sermon and read the ritual service, assisted by Rev. W. C. Davidson, the presiding elder, and Rev. J. L. Cannon of Dermott. Dr. Waldrup preached a great sermon. Brother Cannon preached at 8 p. m. and burned the mortgage in the presence of a rejoicing congregation, singing "Praise God from Whom All Blessings Flow." The building movement began during the pastorate of Rev. R. R. Moore, who secured the most attractive lot in town for a church. The building was erected while Brother Cannon was pastor, costing \$30,000. A portion of the debt was paid in 1914, during the pastorate of Rev. Z. D. Lindsey. Our people have wrought well, and are very happy over their success. They are ready now for a great revival, which will begin July 8, led by Rev. Frank Hall Wright, the Indian evangelist, in which all the churches of our town will unite. We want all our friends to join in prayer for a great victory.—T. O. Owen, P. C.

EVANGELISTIC CONVENTION.

The evangelists of the International Federation of Christian Workers, with headquarters at Siloam Springs, have prepared a treat for all pastors and laymen who desire to take a vacation this summer, in the program provided for the Convention. The time is set between the Junaluska and Winona Lake Conventions, so that it does not conflict with the plans of those who desire to attend either of these other conventions. The program is very strong, as will be seen from the following list of speakers and singers: Dr. James M. Gray, Dean of Moody Bible Institute, Chicago, is one of the greatest Bible teachers and lecturers. Dr. W. B. Riley, pastor First Baptist Church, and dean of the Bible Institute of Minneapolis, Minn.; Charles Reign Scoville, the noted evangelist of the Christian Church; Rev. Walt Holcomb of Nashville, Tenn.; Dr. S. S.

Hilscher, a capable lecturer of Iola, Kan.; Mrs. J. S. Norvell, a Bible teacher of Los Angeles, Cal.; C. N. Guice of Siloam Springs; William McEwan of New York. Other evangelistic singers and speakers will be here for short intervals.

It is the wish of the Association, of the pastors of the city, and of the people in general, that our pastors, especially, make an effort to attend this convention. You have heard much of Siloam Springs. This is your oppor-

tunity to come and see it and receive the full value for the expense of the trip. The committee has provided all necessary accommodations so that parties may rent tents, rooms, cottages, or secure board at a reasonable rate.

As pastor of the M. E. Church, South, I extend a very cordial invitation to all the pastors and laymen of the church in Arkansas to meet with us in this convention.—A. L. Cline.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Composition of Coca-Cola and its Relation to Tea

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

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

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

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

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

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

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J1

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OBITUARY.

MACKEY.—The subject of this sketch, Mrs. Dora Mackey, after a long, lingering illness, passed to her reward May 6, 1917. She was born in Carroll County, Georgia, May 21, 1883, where she was reared and remained until her marriage to J. M. Mackey during the year 1903. After her marriage she came with her husband to Arkansas, later settling in Little Rock, making it her home the remainder of her life. She became the happy mother of three bright boys, who with their father survive to mourn her death. Sister Mackey professed faith in Christ when 16 years of age and joined the M. E. Church, South, uniting with the Walker Street Church, Atlanta, Ga. With the words of a friend of hers I can agree, "long in the minds of her friends will linger lovely memories and they will always recall with sweetest thoughts the life of so beautiful a character. To know her was to love her. She leaves a blessed heritage to her family." Our sister was a patient sufferer, manifesting the characteristics of one who had implicit faith in God and cherished a bright hope of the imperishable inheritance in the sweet beyond. She died in the triumphs of the precious faith that had sustained her during her sojourn amid the conditions of her earthly pilgrimage. God bless the bereaved husband left with his three motherless boys to fight life's battles against the hard embarrassments that come to a home without a mother.—W. R. Harrison, Pastor.

KESTERSON.—June 19, 1917, our Heavenly Father in his own loving wisdom called from this transitory existence to a state of endless duration, our beloved cousin, Mrs. Mary Kesterson, wife of Jim Kesterson. She was born in Saline county April 4, 1859. She leaves her husband, two daughters, five grandchildren, her aged mother, Mrs. Jane Elrod, a sister and two brothers, other relatives and a host of friends to mourn her death. Cousin Mary was converted at the early age of thirteen at Old Salem Camp Ground. Since that time she had lived a devoted and faithful Christian life. At her death she was a member of the Bauxite Methodist Church. Funeral services were conducted at the Bryant Cemetery by Brother Musser and Brother Steele. She was indeed a noble character. Her life among us was full of love and sunshine. The memory of that dear life should bless and sweeten the coming years when trials and heartaches come to us. She lived a life worthy of imitation by her loved ones and friends, and we believe that when the roll is called up yonder she will be no stranger there.

It seems unreal that we will see Cousin Mary no more here and clasp her by the hand and receive words of cheer from those lips that spoke the sentiment of a noble Christian life. She was loving in spirit; yet she was bold to speak her convictions of truth.

Cecil and Floy Carson.

DUNCAN.—Ewal, the baby boy of Mr. and Mrs. Raymond Duncan passed away Saturday evening, June 23, 1917. Ewal was a very patient baby, loved by every one. The funeral was held at the Methodist Church at Winslow, Ark., Sunday in the presence of many sorrowing relatives and friends. It is such a comfort to know Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."—W. H. Gayer, P. C.

Physicians Explain Why They Prescribe Nuxated Iron So Widely

For Creating Red Blood, Building Up the Nerves, Strengthening the Muscles and Correcting Digestive Disorders—Often Increases the Strength of Delicate, Nervous, Run-down Folks 100 Per Cent. in Two Weeks' Time.

CHICAGO'S FORMER HEALTH COMMISSIONER SAYS IT SHOULD BE USED IN EVERY HOSPITAL AND PRESCRIBED BY EVERY PHYSICIAN

Opinions of Dr. Howard James, late of the Manhattan State Hospital of New York, Dr. A. J. Newman, Former Police Surgeon, City of Chicago, Dr. Schuyler C. Jaques, Visiting Surgeon, St. Elizabeth's Hospital, New York and Other Physicians Who Have Tested Nuxated Iron in Their Own Private Practice.

NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY.

New York, N. Y.—It is conservatively estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron. Extracts from some of the letters are given below. A special messenger was sent to interview the Former Health Commissioner of Chicago, Wm. R. Kerr, as it was known that he had personally used Nuxated Iron. Commissioner Kerr said:

"As Health Commissioner of the City of Chicago I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving, strength-building effect, and in the interests of the public welfare I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe my own great physical activity is due largely to-day to my personal use of Nuxated Iron, and if my endorsement shall induce anaemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

In commenting on the above Dr. A. J. Newman, Former Police Surgeon of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, said: "I heartily endorse everything Former Health Commissioner Kerr says about this remarkably efficacious preparation. It has been my particular duty during the past six years to assist in keeping Chicago's five thousand bluecoats in good health and perfect fighting trim so that they would be physically equipped to withstand all manner of storms and the ravages of nature's elements. Recently I was prompted through an endorsement of Nuxated Iron by Dr. Schuyler C. Jaques, Visiting Surgeon, St. Elizabeth's Hospital, New York, to give it a trial. This remedy has proven through my own tests of it to

excel any preparation I have ever used for without becoming tired; next take two five-creating red blood, building up the nerves, grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strengthening the muscles and correcting digestive disorders." strength again and see how much you have gained. Many an athlete and prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down in inglorious defeat simply for lack of iron."

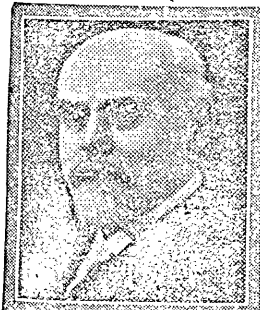
Dr. Howard James, late of the Manhattan State Hospital of New York and formerly Assistant Physician, Brooklyn State Hospital, said: "Nuxated Iron is a most surprising remedy. A patient of mine remarked to me after having been on a six weeks' course of it: 'SAY, DOCTOR, THAT THERE STUFF IS LIKE MAGIC.' Previous to using Nuxated Iron I had been prescribing the various mineral salts of iron for years, only to meet complaints of discolored teeth, disturbed digestion, tied-up, hardened secretions, etc., when I came across Nuxated Iron, an elegant, ingenious preparation containing organic iron, which has no destructive action on the teeth—no corrosive effect on the stomach, and which is readily assimilated into the blood and, quickly makes its presence felt in increased vigor, snap and staying power. It enriches the blood, brings roses to the cheeks of women, and is an unfailing source of renewed vitality, endurance and power to men who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day."

Dr. E. Sauer, a Boston physician who has studied both in this country and in great European Medical Institutions, says: "As I have said a hundred times over, organic iron is the greatest of all strength builders. Not long ago a man came to me who was nearly half a century old, and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of twenty and as full of vigor, vim and vitality as a young man—in fact, a young man he really was notwithstanding his age. The secret, he said, was taking iron—Nuxated Iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in now at 50, after taking Nuxated Iron, a miracle of vitality and his face beaming with the buoyancy of youth."

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good, and as a consequence you become weak, pale, and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work, or how far you can walk

Dr. Schuyler C. Jaques, visiting Surgeon, St. Elizabeth's Hospital, New York, said: "I have never before given out any medical information as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

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



William R. Kerr, Former Health Commissioner, City of Chicago



Dr. Howard James, late of the Manhattan State Hospital of New York, and formerly Assistant Physician, Brooklyn State Hospital.



Dr. Ferdinand King, New York Physician and Medical Author.



Dr. E. Sauer, a Boston Physician who has studied in great European Medical Institutions.



Dr. Schuyler C. Jaques, Visiting Surgeon, St. Elizabeth's Hospital, New York.



Dr. A. J. Newman, Former Police Surgeon, City of Chicago, and former House Surgeon, Jefferson Park Hospital, Chicago.