

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 12, 1917

NO. 28

THERE IS THAT SCATTERETH, AND YET INCREASETH; AND THERE IS THAT WITHHOLDETH MORE THAN IS MEET, BUT IT TENDETH TO POVERTY. THE LIBERAL SOUL SHALL BE MADE FAT; AND HE THAT WATERETH SHALL BE WATERED ALSO HIMSELF. HE THAT WITHHOLDETH CORN, THE PEOPLE SHALL CURSE HIM; BUT BLESSING SHALL BE UPON THE HEART OF HIM THAT SELLETH IT. HE THAT DILIGENTLY SEEKETH GOOD PROCURETH FAVOR; BUT HE THAT SEEKETH MISCHIEF, IT SHALL COME UNTO HIM. HE THAT TRUSTETH IN HIS RICHES SHALL FALL; BUT THE RIGHTEOUS SHALL FLOURISH AS A BRANCH.—Prov. 11:24-28.

ENFORCE THE SUNDAY LAW.

The preachers and church members did not frame the Ten Commandments; but they stand for their integrity. The Legislature made the Sunday laws of the State as nearly as possible in harmony with the principles of the Ten Commandments. The Christian and law-abiding elements simply demand the proper enforcement of the laws of God and the statutes of our State. Moving pictures on Sunday are no more a necessity for soldiers than for civilians. Those who clamor for Sunday shows may understand the evil side of human nature, but it is doubtful if they understand its better side. They are ready to lower ideals and standards to accommodate the evil desires of men; but evidently do not appreciate the value of maintaining high standards for the educational effect. Let good people all over the State stand behind Acting Mayor Hollis of Little Rock and Prosecuting Attorney M. E. Dunaway in enforcing our laws.

PROHIBITION PATRIOTS.

For weeks Congress has been wrestling with a bill to establish food control. It is an emergency measure of the first importance, and for the sake of the poor in our cities it ought to have become law with little delay. As one of the chief perversions of food stuffs was the manufacture of alcoholic beverages, it was proper that an effort should be made to stop this needless waste. Millions who were not on principle prohibitionists saw the issue and joined the prohibitionists in demanding the stoppage of this wanton waste. Pressure has been brought to bear to secure prohibition simply as a war measure, with the understanding that permanent prohibition would be sought on its merits after the war. As the liquor interests have always been utterly selfish and have ever been the worst violators of law, they bitterly opposed this wise war measure, and so far have prevented final action in Congress. Although the almost unanimous vote in the House of Representatives indicated that the people wanted war-time prohibition, the liquor interests have been able to thwart the will of the people in the Senate. Knowing the patriotism of the prohibitionists, President Wilson appealed to the Anti-Saloon League leaders to withdraw their opposition to the wine and beer clause so that the purposes of the bill might be speedily accomplished. Actuated by true patriotism these Anti-Saloon leaders agreed to cease their fight on wine and beer as related to the pending measure, reserving the right to bring up the question later on its merits. We believe that the use of all foodstuffs in the production of all kinds of liquors ought to be prohibited as a war measure, and we are reasonably certain that a vast majority of our people demand it, but we think that in yielding the highest patriotism was shown by the Anti-Saloon League leaders, and we trust that the food control bill will be promptly passed. If it does not, the blame is upon the liquor people. They have been the chief obstructors, and doubtless will continue to be. They are now making a great outcry about the Anti-

Saloon League influence, and charging corruption and demanding an investigation. We trust that the investigation will be made, and at the same time that the liquor lobby will be investigated. If it should be discovered that a few Anti-Saloon Leaguers have been perniciously active, it will undoubtedly be demonstrated that the liquor lobby has been the most powerful and corrupting influence in American politics. Eliminate it, and political life would be regenerated. The great industrial and commercial trusts have been infinitesimal in comparison with the liquor power. The beer and wine people are traitors. They do not represent America. Consciously or unconsciously they give aid and comfort to our enemies. Ultimately they will be overthrown. Prohibitionists can afford to yield temporarily so that the President may not be embarrassed by unnecessary delay; but we must at the opportune moment demand the abolition of the wine and beer traffic as a legitimate war measure. By sanity and moderation prohibition will win.

PROGRESS TOWARD UNIFICATION.

The telegraphic reports sent out to the secular press when the Commission on Unification adjourned last week were calculated to make the impression that little had been accomplished and that prospects for securing unification were poor. The reports from authentic sources published on another page make the opposite impression. Distinct and definite progress was made. Tentative agreement on several vital and delicate points seems to have been reached, and the negro problem was left unsettled because there was not sufficient time adequately to consider it. All of this is hopeful. If the solution of certain other questions has been virtually found, the proper relation of the negro to unified Methodism will come. As it is an issue which involves sentiment and prejudice more time is needed. Its various phases will be examined and a practical solution will yet be reached, we confidently predict. In this hour when Christianity must lead the world into a better understanding of national relations, it is essential that racial relations should be studied and understood. When this is done, each race will be permitted to realize its own legitimate aspirations for development, and, without one attempting unfairly to dominate others, all will prepare for helpful and harmonious co-operation. Unification may be delayed for four or six years on account of the complexity of the issues involved, but it will ultimately come in a form which will be vastly better than most of us have dreamed.

THE SPIRITUAL INTERPRETATION OF HISTORY.

The Spiritual Interpretation of History, by Shailer Mathews, D. D., LL. D., Dean of the Divinity School in the University of Chicago, published by the Harvard University Press, is an unusually timely and interesting book.

Dr. Mathews says: "History is more than the record of history. It is a phase of the universal process in which we live and of which we are; the continuous stream of human life flowing from times far more ancient than can be known from any written records."

If life has meaning, if it is purposeful, this "continuous stream of human life" is significant and pregnant with promise. Our author endeavors to elicit from actual history the answer to this question: "Has it within itself spiritual forces that result in a spiritual tendency?" He regards this question vital and important, because our social ideals and hopes of late have been strained by war, and because "there has arisen an attitude of hesitation and incipient despair on the part of many earnest souls. He thinks that to many a lover of his kind human life seems a miserable

mistake and idealism only an effort to make the best of a bad business. However, he argues that, if history discloses a general tendency towards spiritual rather than the materialistic ends, we find a basis in something positive and uplifting for a revival of faith in our threatened idealism and renewed confidence in the might of right, and he believes that then religious faith will indeed find a footing amid the disquieting interrogations.

The erroneous interpretations, that all that is needed to understand history is the facts and that history must be theologically explained, are reviewed and proved insufficient. Facts are indispensable, but should be viewed in their genetic relation, because society, like the individual, is not merely what it seems at any moment to be, but what it is becoming. The theological interpretation is regarded as naive, and the expression of the untutored mind. The variations of this attitude are outlined from the dawn of human history. Its representatives find in history little except providential and miraculous guidance. It is affirmed that there is an element of truth in this theory, but it is pronounced unscientific. It is doubtful if Dr. Mathews is consistent in rejecting this attitude. He seeks to be scientific by drawing from the materials furnished by anthropology and biology, and yet, recognizing that man is a development under God's creative hand, he finds him instinct with the elements of progress according to a divine purpose.

Revolt from the mechanistic idea which would leave humanity subject to physical influences, he pronounces this theory partial and indifferent to the full mass of actual facts of human life. He discovered spiritual forces co-operating with geographic and economic to produce a general tendency toward conditions which are truly personal; and he holds that these conditions will not be found in generalizations concerning metaphysical entities such as the older psychologists are charged with assuming, but in the more or less free activities of worthwhile individuals finding self-expression in social relations for the more and ever more complete subjection of physical nature to human welfare.

Very properly, he argues that, if history is studied from the viewpoint of genetic process rather than that of events, it must be remembered that tendencies and directions are to be appreciated only as considered during long periods. Events detached from the broad extent of their relations may yield mistaken explanations. History to be rightly interpreted must be regarded as a social study. The individual may change the course of empires, but is himself in part a product of a social mass. Individuals act and react, not as chemicals, but often in most unexpected ways. Then the individual is not to be regarded simply as an economic factor in society, but as having distinct and definite spiritual elements which may utilize the material as means rather than end, hence economic wants are constantly being influenced by non-economic ideals furnished by the school, the state, and the church.

Thus, as man moves forward, it may be seen that there is substitution of moral for physical control, and that this tendency is as truly a fact as the multitude of events by which it is often obscured. This involves the fuller recognition of the worth of the individual and the increasing organization of society to obtain a higher type of individual. When a national sense of personal values and ideals causes war, economic motives may be subordinated. While wars have been waged for land and trade, men and nations have engaged in bloody conflict fascinated by a sense of their mission to the welfare of humanity. While this is temporarily destructive of individualism, nevertheless individual liberty and largeness have often been achieved. Surely the individual is emerging as a self-conscious end, daring to criticize, and, if need

(Continued on Page 3, Column 3.)

Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

WESTERN METHODIST PUBLISHING CO.
Publishers.One Year, Cash in Advance.....\$1.50
To Preachers.....1.00

Office of Publication: 200 East Sixth Street, Little Rock, Ark.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.

Make all money orders or drafts payable to Western Methodist Publishing Co.

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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.

Dr. Cadesman Pope of Helena is expecting to go to Lake Junaluska about July 14.

Robert C. Hartzell, son of Bishop Hartzell, has enlisted for the war in the Dallas (Texas) artillery battalion.

Dr. Bradfield, editor of the Texas Christian Advocate, is taking a vacation in the East and North, and Dr. H. M. Dobbs is acting editor.

Rev. J. C. Parker, pastor at Cotter, has just closed a good meeting. There were several conversions, and the church life was revived.

Dr. Theodore Copeland writes that last Sunday was a great day at Lakeside Church, Pine Bluff. He has received 73 members this conference year.

Rev. O. L. Cole of North Arkansas Conference, who was at Southern Methodist University last session, is now helping the preachers in revival meetings.

As the result of a fight waged by the W. C. T. U. in Hope, no more cigarettes will be sold in that city. Similar movements should be pushed in other places.

The Leachville Star compliments Presiding Elder F. M. Tolleson on his activity in promoting a church building enterprise at the third quarterly conference.

Seventeen persons united with our First Church, Texarkana, Sunday morning, July 1, after the pastor had preached to a great congregation on "America's Fight for Right."

Rev. M. A. Fry, our pastor on the Mountain Home Circuit, is doing a fine work. Large crowds attend upon his ministry and all departments of the church work are taking on new life.

Rev. W. B. Wolf, North Arkansas Conference evangelist, has two open dates during August and September, and would be pleased to hear from pastors who need him. His address is Cotter.

The Turk's declaration that all he demands as an outcome of the war is the right to exist seems modest enough, but it is more than he has accorded to his Armenian subjects.—Dallas News.

At a recent board meeting arrangements were made for the Northern Methodist University to continue to occupy its present quarters at Guthrie, Okla., until more permanent plans can be adopted.

The Baptists of Missouri are preparing to raise half a million for William Jewell College, their great school for young men, which has for years supplied their churches in Missouri with preachers.

Hon. Wayne B. Wheeler, National Counselor for the Anti-Saloon League at Washington, D. C., has received the degree of Doctor of Laws from Muskingum College in recognition of his work for prohibition.

Dr. W. N. Mason, the president of Baker University, the big Methodist school of Kansas, has resigned to accept a position on the Kansas State Board of Education, which has oversight of the State institutions.

Bishop Berry says the Methodist Episcopal

Church should put \$100,000 during the next few days at the disposal of the Board of Home Missions and Church Extension for its training camp work.—Ex.

At the University of Chicago in August Prof. E. N. Nourse of the University of Arkansas will deliver three lectures on farm thrift. The University of Chicago Press has published his book on Agricultural Economics.

Rev. J. B. Stewart of London Circuit writes that he is now in what promises to be the greatest revival held at Knoxville for many years. Rev. O. L. Cole is doing the preaching. He is a young preacher of force and power.

The Knoxville District, Holston Conference, proposes to secure during the month of July one thousand new subscriptions for their Conference organ, the Midland Methodist, and two hundred and fifty for the Christian Advocate (Nashville).

Mr. H. S. Graves, chief of the U. S. Forest Service, has been sent to France to make arrangements for the forest work which the American army engineers will undertake in France in connection with the military operations of the allied forces.

Rev. B. B. Thomas asks that notice be given that the Culpepper meeting at Lonoke will begin August 1 instead of July 15, as at first announced. The change is made in order that Brother Culpepper may finish a meeting which he is holding at Meridian, Miss.

Rev. B. L. Glasgow, pastor of Maumelle Circuit, has just closed a good meeting at Cross Roads Church, with twenty-two conversions and reclamations, seventeen accessions, and eleven baptisms. Prospects for closing a successful year in every way are encouraging.

The missionary period at Junaluska, N. C., will be August 12-19. The program includes the names of some of the best speakers on missionary subjects that our country has today. For program and other information, address Dr. W. W. Pinson, 810 Broadway, Nashville, Tenn.

And now France. France has prohibited the shipment of alcoholic liquors of any kind into her territories, either in Europe or Africa. Where, ah, where can the dove of the distiller find a place to rest her foot? Nowhere. The ocean of water is daily becoming universal.—Exchange.

President W. D. Hyde of Bowdoin College, who recently died in his fifty-ninth year, was one of the great presidents of a small college. At the age of twenty-seven he had begun his great work at Bowdoin. He was a great administrator and a writer on educational and philosophical subjects.

Dr. W. F. McMurry, corresponding secretary of the Board of Church Extension, announces that copies of the Church Extension Handbook for 1917 will be sent on application to those who desire them. It is a valuable record of a great year's work. Address Dr. McMurry at Louisville, Ky.

Rev. Robert L. Selle, formerly superintendent of Little Rock District, Methodist Episcopal Church, writes that his church at Nowata, Okla., is in a campaign for 500 attendance at Sunday school. They are singing a campaign song that might interest others. Copies may be had by writing Dr. Selle.

Monday Rev. T. P. Clark, Little Rock Conference evangelist, called. He had been helping in a meeting at Spring Valley Church, Oak Hill Circuit, but came in to see his son, who was sick at Fort Roots. Brother Clark has one son in the army, one in the navy, and another waiting his call to service in the navy.

The fifth annual convention of the International Federation of Christian Workers will be held at Siloam Springs, Ark., July 29-August 12. There will be six sessions daily, and admission to all is free. Spend two weeks at this health resort and get the benefit of this convention. For information address Walter E. Lindsay, Siloam Springs.

Old Harvard men, returning last week for commencement, found that the university was celebrating on a "bone dry" schedule for the first time in its history. The change, which officers of the university said could not have been brought about in a generation of peace, included the elimination of punch and other drinks at class celebrations.—Ex.

The English flag was hoisted over Bunker Hill monument last week, about the same time the Stars and Stripes were flung to the breeze from the peak

of Parliament House in London. One paper says that this is the first time a foreign flag had ever flown over Westminster. Another says: "Excepting, of course, the flags of those German Zeppelins."—Ex.

In a statement concerning his acceptance of the call to Westminster Chapel, London, Dr. Jowett said that he coveted the opportunity of taking part in the glorious work of reconstruction after the war." Dr. Jowett will remain with the Fifth Avenue Presbyterian Church, New York City, unless the church finds it possible to secure a successor before that time.—Ex.

Dr. John Jeter Hurt, formerly editor of the Baptist Advance and pastor of the Baptist Church in Conway, has for one year been pastor of First Baptist Church, Wilmington, N. C. He has had 226 additions, and his church is free of debt. He is president of the Board of Education and of the Baptist Seaside Association. His many Arkansas Methodist friends rejoice in his success.

A man with a pocketful of money could very easily spend it all in a short time by paying dollars for nickels. He could soon have a supply of nickels in his possession, but instead of calling him a great financier, people usually would call him a fool. And yet he would be wise, as compared with a government that licenses the liquor evil in order to secure revenue, and thus countenances the saloon in robbing, impoverishing and cursing the people.—Herald and Presbyter.

The greatest German who ever lived, Martin Luther, the four hundredth anniversary of whose work for civil and religious liberty against papal autocracy the world is celebrating this year, had a bit to say on food conservation. It is no new subject. He said: "Whoever first brewed beer has prepared a pest for Germany. I have prayed to God that he would destroy the whole brewing industry. * * * All Germany could live on the barley that is spoiled and turned into a curse by the brewer."—Herald and Presbyter.

When the food conservation bill was under consideration in the House of Representatives, June 19, Congressman J. N. Tillman of Arkansas made a strong speech in favor of prohibiting the use of food stuffs in the manufacture of alcoholic beverages. Among other things he said: "May God speed the day when the red plume of John Barleycorn will wave no more in the world. That day is coming as swiftly as the flight of an arrow. Our mothers and sisters, soon to be invested with the royal right of suffrage, will hasten its coming."

Chaplain O. J. Nave, favorably known as the author of a Topical Bible and The Students' Bible, died June 24, as a result of a street car accident, near his residence in Los Angeles. He was born in Ohio in 1841, served as a private in the war between the States, graduated from Ohio Wesleyan University in 1870, and joined the Ohio Conference. He became a navy chaplain in 1882 and retired in 1905. At his death he was president of the Religious Welfare League for the Army and Navy, and was planning to visit the new cantonments to give his experience in caring for the boys in the camp.

Southern Methodism is rightly elated over the remarkable success that is attending its two new institutions of learning, the Southern Methodist University of Dallas, and Emory University of Atlanta. The former has just closed the year with an enrollment of 823, while the latter had 654 students. Southern University had ninety-one students in its theological school, while Emory had 134. This is a splendid record. The Southern Church is doing most excellent work in its whole educational program, which is now one of the most comprehensive and aggressive in American Protestantism.—Zion's Herald.

The Workers' Conference at Junaluska, N. C., August 5-12, will have the following speakers and teachers: A. T. Robertson, A. M., D. D., Louisville, Ky.; Charles Bishop, D. D., president Southwestern University, Georgetown, Tex.; Hubert Knickerbocker, D. D., great Texas preacher; Bob Jones, famous evangelist; Gid Higginbotham, in "Twice-Born Men;" H. M. Du Bose, D. D., editor Methodist Review, Nashville, Tenn.; J. Wilbur Chapman, a most successful evangelist and a wonderful preacher; George R. Stuart, pastor, evangelist, and lecturer; Norman A. Baldwin, twenty years in Palestine, Syria, and Egypt.

President Larrabee of Arkansas Conference Col-

lege, Siloam Springs, who has been seeking help for his school, has succeeded. He found at Tulsa, Okla., Mr. G. N. Wright, formerly of Arkansas, now a successful oil operator, and brought him to Siloam Springs. He was so well pleased that, although a Presbyterian, he proposed to give \$50,000 to endowment and \$500 for repairs, provided Siloam Springs and friends would show substantial interest. It is believed that \$100,000 endowment will be speedily secured. Evangelist John E. Brown of our Church, who lives at Siloam Springs, will help, and others are falling in line. As that is an unusually desirable location, it is to be hoped that this movement for the school of our Northern brethren will succeed.

The Governor of Texas has sought to control the State University. When the president, who is a Presbyterian preacher, refused to dismiss certain professors, his resignation was demanded. When the Board declined to do the Governor's bidding, he tried to remove some of them. Failing in these things, he vetoed the University appropriation bill. In order to maintain the institution alumni and other friends are appealing to the public to bring pressure to bear on legislators to correct the evils of the situation. If conditions are as stated, the Governor ought to be impeached. He has no moral right to ruin a great public institution.

There died at his home at Stephens, July 2, aged eighty-four, a pioneer, Prof. W. A. Garner, who had contributed much to education in his day. He graduated at Trinity College, N. C., in 1857, and began teaching. After several years in South Carolina and Tennessee, he came to Arkansas and for eight years conducted a high grade school at Hickory Plains. After serving in the Confederacy, he was principal of academies and high schools, being the first principal of the Clary School at Fordyce. He taught 8,000 students, many of them afterwards prominent in church and state. He blazed the paths which others have followed, and was ever a force for uplift and righteousness. A truly great man has gone to his reward.

Three distinct bodies of Lutherans are planning a union that will be far-reaching in its extent. At the convention of the General Synod of Lutherans in Chicago, June 22, the resolution was approved involving the proposed merger of the General Synod, the United Synod, South, and the General Council. The General Synod has a membership of 360,749; the United Synod, South, a membership of 54,662; the General Council a membership of 494,989. If this union should take place it will form a body of more than 900,000 membership, and will be known as "The United Lutheran Church of America." Final steps in the matter will probably be taken at the General Convention to be held in November, 1918.—Christian Observer.

"There is no money in the brewing business, it is getting worse each year," remarked a Philadelphia brewer, explaining why his license was permitted to lapse. "The so-called small brewers have been long doing business at a loss," he said, "and the profits to be gained in the big breweries are so small that they are not good investments. I am quitting the business and will turn the brewery into a factory." The secretary of a distilling company of the same city asserts that their volume of trade not now being large enough to warrant continuing the business, it was decided not to renew the license and the property has been sold. Twenty other licenses are reported to have lapsed in one week—ten wholesale, seven retail, and one bottling and brewing license.—Methodist Protestant.

Nothing that General Leonard Wood said while he was in Little Rock will attract more attention than his statement that "the fact that Arkansas is a 'bone dry' State will eliminate at least three-fourths of our worries, as whiskey is a soldier's greatest enemy." The State of Arkansas and the cities of Little Rock and Argenta had been working for years to get a great army camp—without knowing it. The State and the two cities had been making conditions right. Last Saturday night, when there was a parade in honor of General Wood, great numbers of people were on the streets. Thousands of men, soldiers and civilians, were down town. Suppose there had been more than 60 saloons open in Little Rock, as there were before prohibition went into effect. There might have been a night of many regrettable incidents, or even serious incidents, instead of a night of perfect order and sobriety.—Arkansas Gazette.

The Bulletin of the Candler School of Theology, issued recently, shows that for the four terms of the year 1916-17 the total enrollment was 134. As previously stated, these students represented fifty-three institutions. Emory College furnished twenty-seven and Vanderbilt University ten, these two institutions leading in number of students furnished. In addition to the number of Methodist colleges represented in the enrollment, more than twenty State and independent schools furnished students. The enrollment was from fourteen States, Georgia leading with forty-four, while Alabama enrolled sixteen, Virginia fourteen, Kentucky eleven, North Carolina nine, Arkansas nine, Tennessee eight, Mississippi seven, South Carolina five. Five other States enrolled from one to four each.

Leaving the district conference at Waldo Saturday night at the close of the service, the editor was transported by automobile to Magnolia, where on Sunday at eleven he had the pleasure of preaching to a fine hot-day congregation. The Sunday school was visited and found to be large, well organized, and progressive. Our church building, as remodeled, is elegant on the interior and conveniently arranged. Magnolia, old and conservative, is a substantial town and shows signs of fair progress. It is a delightful residence community. The new court house is a handsome and commodious structure. The Agricultural College, about a mile north on the McNeil road, is beautifully located and has good buildings. It is said to be doing excellent work. Rev. M. K. Irvin, the new Magnolia pastor, is highly appreciated and enjoys his pastorate. After noon return was made to Waldo by automobile. The farms along the way advertise Columbia as a good agricultural county. The editor hopes later to visit several country churches in this section.

Don't get discouraged because of the warm weather during July or let the garden loaf. Make a special effort to keep it going this summer. It will pay. Remember you will get out of a garden just about what you put into it. If showers come, get in the garden as soon as possible afterward and stir the surface of the soil, and thus help it to retain the moisture. Lima beans, snap beans, tomatoes, cucumbers, squashes, etc., should be planted this month to take the place of those which were planted earlier. With tin cans as scarce as they are, we should dry as many vegetables as we possibly can and save the tin cans for the perishable vegetables, such as tomatoes and asparagus. If you live near a small stream it would be a good idea to have a small garden spot on the banks of the stream where you can irrigate it. This would doubtless insure your crop during the summer. A garden calendar which will tell you what to plant, when to plant, and how to plant can be secured by writing to the Extension Division of the University of Arkansas at Fayetteville.

The editor reached Waldo, the seat of the Camden District Conference, last Friday night in time to hear the analytic, philosophic opening sermon by Rev. M. K. Irvin of Magnolia. At the formal opening Saturday morning Presiding Elder Sage explained that in beginning the district conference on Saturday he was experimenting to see whether it was possible profitably to include a Sunday in the heart of the session. The attendance was fair, interest good, and a fine beginning was made. Brother Colquette presented the Bible cause, and Saturday night Dr. J. M. Workman spoke in behalf of Henderson-Brown College, while Rev. H. H. Griffin discussed education with Galloway College in view. Both addresses were short, as the speakers were to leave on a train that night, but the interests were admirably represented. The editor preached at eleven, and later spoke in behalf of the Arkansas Methodist. Dr. James Thomas is reported to have preached a strong sermon Sunday at eleven. Rev. F. M. Freeman of Oakdale, La., preached a brief, attractive sermon that night. Brother Clem Baker had a Sunday school demonstration at four o'clock and made a fine impression. While Brother Sage was not well, he presided with ease and ability. He is giving great satisfaction in his first year. The district is progressive and prosperous. Waldo is a fine town in a good country, and our church under the care of Rev. B. F. Scott is doing well. The entertainment was faultless. Brother Scott and his people understand and perform the offices of hospitality in a way to win admiration.

THE LEAGUES AND THE CIRCULATION CAMPAIGN.

At the recent conference of the Little Rock Conference Epworth Leaguers, on their own motion and of their own accord, they resolved to join in our circulation campaign by seeking to add 1,000 new cash subscribers by the last of August. We appreciate this spontaneous movement of our young people, and ask our pastors, where the Leaguers undertake to put on the canvass, to co-operate. All subscriptions secured by the Leaguers will be counted on the quota of their respective churches. No published reports will be made till our bookkeeper returns from her vacation.

HENDRIX ENDOWMENT.

The men appointed to lead the Hendrix campaign for \$500,000 have a right to know that Methodist folk in Arkansas are back of them with a grim determination to win. In order that success may crown our efforts, it will be necessary for prosperous men and women to give largely. There are many who will not compromise the most appealing call ever made in Arkansas by the Methodist Church, by giving small sums, when they have the ability to give largely.

Not a single Methodist in the State should be left out. Let all pull together and as a united host accomplish the great undertaking. You ask, are we succeeding? I answer, yes. Yet it remains true that the sluggards, or men and women who have no vision, can defeat us.

Your team had rather be in the pastorate. They are doing the work because selected by the authorities to lead. That's all.

Pray for us, brethren. On to \$500,000!—James Thomas, Agent.

BOOK REVIEWS.

Principles of American State Administration; by John Mabry Mathews, Ph. D., Assistant Professor of Political Science in the University of Illinois; published by D. Appleton & Co., New York; price \$2.50.

In plain, simple language the author describes the organization of the different departments of State government and their multiplied activities. The treatment, while not overlooking legal aspects, is pre-eminently practical, and seeks to weigh the values of different forms and systems, and to suggest changes and reforms in response to modern tendencies. The conditions and experiences in the several States are introduced as far as practicable in the space at command. In view of the approaching Constitutional Convention in our State every public spirited citizen should read such a book as this that he may be prepared to offer suggestions to his representative and judiciously appraise the work of the Convention when it is submitted for ratification. Certainly every delegate needs this book to guide him in his investigations.

THE SPIRITUAL INTERPRETATION OF HISTORY.

(Continued from Page 1.)

be, to antagonize his group even when he sees his life bound up with theirs. It seems certain that the future will be expressed in terms of persons, not of mere producers. While men have been struggling largely for rights, now the idea of justice is emerging. The individual will not be lost, but we shall think in terms of human solidarity in which the doing of justice shall replace the competitive struggle for economic supremacy.

While the theological interpretation of history is not adopted, divine direction is not denied, because it is argued that there is evidence of creative rationality in the laws of nature. An immanent God seems to express himself in general personal progress. God cannot be created by capitalizing power; the movement toward better and higher personality in humanity is to be explained by the presence of supreme personal forces. The conviction is thrust upon us by history that the Christian religion is in accord with the tendency of human progress. As we know Jesus Christ, we may more courageously and with joyous sacrifice cast our spiritual ambitions, efforts, and ideals into that great process in which we move, believing that our labor is not in vain in the Lord.

Why are some men like roosters? They let their wives do the work and pompously advertise their own prowess.

CONTRIBUTIONS.

THE WORK OF THE COMMISSION ON UNIFICATION.

Contrary to reports sent out by the secular press from Traverse City that the Commission on Unification accomplished nothing, the opposite is the truth. We had standing committees on Conferences, on Judiciary, on the Status of the Negro in the Reorganized Church, and on General Reference. The first three committees had their reports ready for us when we met Wednesday morning, June 27. We took them up in the order named above, and devoted our whole time to the consideration of the first report, finishing it Tuesday noon, July 3. Several members were compelled to leave, and the Commission adjourned to meet at Savannah, Ga., January 23, to resume discussion of the reports. The Joint Commission reached agreements on the following points: (1) Composition and powers of the General Conference, (2) composition and powers of the Regional Conferences, (3) composition and powers of Annual Conferences, District Conferences, Quarterly Conferences and Church Conferences, (4) the Bishops, method of election, assignment and retirement. There also appeared no material difference on the question of the judiciary, and doubtless in a comparatively short time we can settle that question. The colored question was not discussed at this meeting. The reports of the committees of judiciary and the status of the colored people in the reorganized church were referred to their respective committees with a request that they reconsider them and report to the individual members on or before January 1 for their consideration preparatory to the meeting of the Joint Commission, January 23. The meeting of the Commission was entirely harmonious, and the most fraternal and Christian spirit prevailed.—J. H. Reynolds.

REPORT OF THE JOINT COMMISSION ON UNIFICATION.

The members of the Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in closing the labors of their second session, held at Traverse City, Mich., June 27-July 3, 1917, send greetings to the people of the two branches of the one Church which they represent.

First of all, we give thanks to God the Father, through our Lord Jesus Christ, for the full measure of grace which has been vouchsafed us in our labors, and for the evident tokens of the presence of the Holy Spirit in our assemblies, sweetening our fellowship, deepening our sense of oneness in Christ, and strengthening our hope of a united Methodism throughout the reaches of our common country.

We do not seek in this message to diminish the general understanding of the difficulties which have attended our efforts to meet fully the task committed to our hands; but we have rejoiced greatly in Christ, our divine Leader, to see how many of the difficulties have dissolved away as we have approached them in a spirit of prayer and dedication to the end which the Church has set us to achieve. The results of our labors are not yet complete, but they are substantial and reassuring; and it is part of the purpose of this communication to inform the Connections which we represent of the fact that we have the unfinished details of our task

under prayerful consideration and treatment, and it is our earnest desire to be able to make our respective General Conferences a happy report upon the whole matter of unification.

That our people may have the means of determining for themselves the extent to which we have progressed, we beg to submit the following statement touching the conclusions reached at this sitting of the Commission:

The Joint Commission has reached tentative agreements upon the following matters:

1. The Church Conference.
2. The Quarterly Conference.
3. The Annual Conference, including lay representation therein.
4. The composition and powers of the white Regional Conferences.
5. The area boundaries and powers of the Missionary Regional Conferences.
6. The basis of representation in the General Conference and the powers of same.
7. The method of election, assignment and retirement of Bishops, together with a constitutional provision for defining and fixing the privileges, powers, and duties of the Episcopacy.

The foregoing tentative agreements are subject to further consideration and revision if necessary, and their final approval and adoption is contingent upon agreement on the matters that are yet to be considered.—Frank M. Thomas, A. W. Harris, Secretaries.

STUDENT CONFERENCE.

At the Western Student Conference, which met at Hollister, Mo., June 15-25, ten Galloway girls represented Galloway College, Searcy, Ark.; also the president of the college, Mr. J. M. Williams, accompanied by Mrs. Williams, attended the conference. Mr. Williams was one of the Bible teachers, teaching a class on "The Social Principles of Jesus."

The conference was attended by 550 girls, representing the colleges of the Western, South Central, and South-western fields of the Y. W. C. A., many of the girls coming to the conference direct from school and leaving for their homes at its close.

Among the prominent instructors in charge of the classes were Dr. Seay of the Southern Methodist University, Prof. Gossard of Oklahoma University, Miss Fuess, traveling deaconess of the Methodist Church among the colleges, and Dean Kesler of Baylor University.

Hollister is one of the most picturesque places in the West. The conference was held on Presbyterian Hill, which is owned by the Presbyterians, and where the annual Presbyterian assemblies are held. White River flows just below the hill. Swimming, boating, horseback riding, and tennis were favorite recreations. Boat excursions were taken to the big dam at Powersite, 18 miles from Hollister.

In comparison with the sizes of the colleges represented at the conference, Galloway College had the largest number of delegates. A bungalow was given them together. The Galloway delegates divided into the different Bible and Mission Study classes, thereby enabling the girls to get the most out of all the classes to carry back to the college in the fall. The Y. W. C. A. at Galloway ranked high among the student associations, both in results gained and in membership. For the past five years every student and faculty member have been members of the Y. W. C. A.

Throughout the conference the colleges represented had their colors, pennants and banners in evidence, but none were so prominent as the Galloway colors, blue and yellow, for the blue heavens were overhead, the sky-blue water below the hill, and the golden rays of the sunshine surrounded the conference grounds.—Grace Trout.

COLLEGE DAY FOR ALL ARKANSAS.

I am much pleased to notice that the boards of education of the two Annual Conferences in Arkansas have, by definite action, designated the third Sunday in July as "College Day." That this action is both wise and timely is beyond question. In view of the situation confronting the Church and the country, it is very necessary for our pastors to present clearly to their people the importance of young men and women attending college during the session of 1917-18. No doubt high school graduates and young men under 21 of the sophomore and junior classes in colleges are eager to serve their country in the present crisis. For this they are to be commended. But such young people should be helped to understand that they will serve their country best by entering college next September, and by doing the best year's work of their lives. If the war continues they will be able to take their places in the ranks later. If the war closes before they finish college, then their trained minds will be greatly needed in the reorganization of the world after the war.

The high cost of living, heavy war expenses, and the general unsettled condition of affairs all make it easy for parents to conclude to defer furnishing the funds with which to send their sons and daughters to college till conditions are more favorable. Our pastors should strive to help parents to understand that perhaps the very best service which parents are able to render to their children and to the government is to send their sons and daughters to college, though it may be done at the cost of inconvenience, and even much sacrifice. We must not be guilty of using up our seed corn in this war. We must somehow furnish trained men and women for the Herculean tasks of tomorrow. Calls have gone out from the political, military and educational leaders of the nation, urging young men and women, not called to the colors, and of school age, to remain in college, and those who have not already done so, to enter college and to pursue their studies with all diligence. At whatever cost, this call should be heeded. We must not allow this war to deprive our young men and women of an education. We must set ourselves steadfastly against allowing the war to depopulate our colleges. Another thing that should be accomplished by "College Day" is to give a powerful impetus to the movements in Arkansas for equipping and endowing our colleges. We must not allow other interests in these strenuous times to crowd out the great spiritual interests represented by the colleges. Neither can we defer the matter of adequately equipping and endowing our colleges much longer. The tasks which were laid out by the last sessions of the two Conferences in Arkansas to be accomplished during the present year for our colleges should go on to full completion without cessation and without abridgement. Our people are able to equip, endow, and

to support our colleges, and they will do it if they are properly aroused and inspired.—Stonewall Anderson.

A SUCCESSFUL SESSION.

The first session of the Little Rock Conference Young People's Missionary Societies, which was projected by Mrs. F. M. Williams, Conference president, at the recent session of the Arkadelphia District Conference, opened Monday evening, July 2, within the classic halls of Henderson-Brown College.

It was the delight of all connected with the movement that the opening session marked the presence of a full faculty of teachers and trainers and over 70 bright young girls from all parts of the conference.

From the opening address of the leading officer, Mrs. C. F. Elza, to the closing song, "God Be With You Till We Meet Again," Saturday morning, there was neither misfit, jar nor discord, so far as I was able to see or hear. Everything seemed to move as it was planned to move.

The splendid bill of fare served was not affected nor lowered in its food unit by the existence of war nor the high cost of living. The "Quiet Hour Talks" by Mrs. F. M. Williams were real soul feasts. She fed her hearers from the Word of God, and out of a rich religious experience. Mrs. Elza was tactful and resourceful, and wise in guiding and directing every movement of the sessions. Miss Edith Fuess, student secretary, from Kansas City, impressed every one with the purity of her motives and the joy that she had found in the service of her Lord.

All praise is due these good women, Mesdames Williams, Elza, Workman, Smith, and many others, who labored so persistently and untiringly to make the conference a success.

With their annual assembling next year, may the attendance be doubled, and with the closing of that session may a Sunday school training camp be opened for five days by our Conference Sunday School Board, making in all a ten days' meet.—Arkadelphia District Reporter.

NOTES OF TRAVEL AND ELSE.

If the editor permit, I will publish some notes I made of a recent visit. I will return to where a former communication left me—Chambersville, in Calhoun County, once a fine community of intelligence, wealth, and refinement, but now almost absorbed by railroads and lumber mills. I am glad, however, to find our church there still intact and a membership of 50 or 60. My memory is busy with the long ago, the Kendricks, the Chambers, the Grubbs, the McLemores—the Cones made a congregation that was the delight of any preacher to serve.

Here I first met Miss Martha A. Grubbs, a blooming young lady, and one indeed "fair to look upon." A brief courtship, managed to the best of my ability, eventuated, October 1, 1854, in our marriage, and now, after nearly 63 years journeying together, 30 in the itinerancy, we are here in surroundings that are touching indeed. I did feel moved to get down upon my knees in that old church and make the Psalmist's language my own—"that is within me, bless his name."

I think possibly there are a good many husbands that would do well to take the old lawyer's advice to their client: "Go home and court your

again."

But this idea of charging these faithful, ever loving, toiling, and often suffering wives and mothers one dollar for the privilege of voting! Such money would burn my hands. I'm ashamed of it.

"Honor to whom honor is due," and I think I do that when I write the name of the veteran pioneers of our church in this country. William H. Taylor of old Mt. Carmel, Nathan Proctor of Providence, and John K. Stell of Temperance Hill. Oh, how it did their very souls good to open their hearts, their pocket books, and their doors to speed the gospel on its mission. They were not ashamed to say "amen;" they did love to make melody in their hearts to the Lord, singing praise. It would stir the "preach" in me again if I could hear such singing now. God's blessing on their memory. We owe them much. We halt awhile at the Sisson Spring, near by to another of my old homes, not Methodist exactly, but all the same a Christian home. A mother in Israel used to live there, Mrs. Sisson, a member of the Primitive Baptist Church. Her son Robert, living there, speaks of me as "Uncle C." Indeed, I should say "amen" to hear that my adopted nephew is taking membership in his mother's church at old Pilgrim's Rest.

A pleasant incident that was, a young man introducing himself to me, with evident good feeling, as the son of Dr. Brandon, whom I well knew on my first circuit, 1853. He sometimes went by the name of "Notcher." If a preacher made a mistake he was certain to hear from Brother "Notcher." He was a good and useful man, and I was often at his house when he lived at Lanark.

In my rambles through these two counties during this trip I saw much to remind me of my ministry in former years, a few, a very few old parishioners, and a score or two of the children of such. The best feeling of my soul came to the surface as I saw their efforts to make our visit pleasant. They fairly made us wish to go again and often.

We thought to settle a small account of seven or eight dollars with Messrs. Harris & Cone, but found it already settled, boxed, chalked all over, and ready for shipment. I could only bow my thankful acknowledgment, which I did with unaffected sincerity. I parted with many good friends here, singing to myself (that's all the way I can sing):

"If friendship in this vale of woe
With Christians be so sweet,
What heights of rapture will we know
When around the throne we meet?"

Amen.—James E. Caldwell,
Tulip, Ark.

POLITICS IN THE CHURCH.

No, we already have all the politics, in the sinister sense of the word, that we want in the Church. Any is more than enough. It has ever been a sound instinct that has made it bad form in the Methodist Episcopal Church, South, even to mention in the Church press petty ambitions, candidacies, wire-pulling, and the like.

But just as politics in the ancient Greek city-state was something noble, corresponding to our "statesmanship," so there is a churchmanship worthy of our best thought and effort. We are a great ecclesiastical organization, and it is right that we should give attention to weighty matters and problems that arise.

When a group of our preachers or laymen get together now, the question is apt to come up, "Whom are we going to send to the General Conference?" The question is a legitimate one. There is no impropriety in talking it over. Nothing would be gained if each cast his ballot without conferring with another. The purpose of this article is to offer suggestions looking toward an intelligent selection of delegates.

No man should be voted for merely by way of bestowing a personal compliment. "He would appreciate it," "he has never been," "it would be a nice trip for him"—all such remarks betray a misapprehension of the responsibilities involved both in casting a vote and in representing the Church.

What should be the determining consideration? Only the ability of a man to serve the Church. Now, this involves not only his personal character and general capacity, but also his position on vital issues. As far as possible we should vote for men who believe as we do on policies that must be shaped. We are to vote for persons to represent us; that is, to represent our views. We ought, therefore, to find out where a man stands before we vote for him.

What are the policies that are of importance at the present time? A separate paper would be required to set them forth adequately, but here I suggest a few of the most urgent.

First in importance is that of democratizing the Church. Whatever one may believe about going several thousand miles to destroy autocracy, if one is unwilling to introduce democracy at home he should by all means vote for men who can be counted on to perpetuate ecclesiastical autocracy. I am not, of course, referring primarily to autocratic individuals, but to an autocratic, medieval form of Church government.

Secondly, if one believes in full rights for male members of the Church only, he should vote for delegates whose influence and votes are consistently cast against laity rights for women. A good test of a man's position on this and other questions is as to how he voted and worked at a former General Conference, if he was a delegate, or in the Annual Conference, when the question was up. This does not, of course, deny to anyone the right to change his opinion, and to be judged on the basis of his present position.

In the next place, one who is at heart opposed to unification of the branches of Methodism should vote for those who will throw cold water on the plan, discover difficulties and magnify them, and do everything to embarrass and delay the progress of the movement.

Finally, if one sets what is called "social service" over against the "gospel," and sees in the social movement of the present day a menace to the spiritual aims and work of the Church, it would be a great mistake for him to vote for men who have been poisoned with modern "humanitarianism" and social passion; for if too many were elected the world might be made safe for democracy—ecclesiastically speaking.

It would be easy to enlarge this list of living issues and to expand the discussion of those already mentioned; they are given merely for illustration. I am fully aware of the fact that somebody will be ready to say that the effect of these suggestions may be to introduce politics in the Church.

The aim is not to get politics in the Church, but to get it out; and to introduce a larger and more efficient ecclesiastical statesmanship.—John C. Granbery.

Georgetown, Texas.

DR. STEEL ON "ULTIMATUMS."

In last week's Methodist, under the caption of "Ultimatums," Dr. S. A. Steel would, by a single fell stroke, sweep away the whole question of unification when he says, "I regard the union of the two churches as impossible, and all discussion of it not only as useless, but likely to impair the growth of that fraternal spirit that agrees to 'think and let think' on matters where we differ." This is Dr. Steel's ultimatum. But as it carries with it only the authority of a brilliant and popular man's personal opinion, it is to be hoped it will at least not forestall any further action on the part of the Joint Commission now in session in Traverse City.

Dr. Steel says: "As I understand it, the Methodist Episcopal Church holds that the negro is the white man's equal, and is entitled to and must enjoy the same privileges as the white man. He is only a white man with a black skin. To draw a color line anywhere is to discriminate against him unjustly, which true Christians cannot do. He is entitled to sit with us in the same churches, to attend the same schools, to be recognized in society, and in every way to be treated just as white people." As to the position of the Southern Church he says "The great body of the Methodist Episcopal Church, South, ninety-nine and nine-tenths per cent of them, most likely, deny that the negro is the equal of the white man, and hold that it is best for the negro to treat him accordingly, giving him fullest opportunity for self-development consistent with the progress he has made, and extending to him sympathetic help, but keeping him separate from the white race." Dr. Steel then asks: "Which of them is right about the negro? If the Northern Methodist Church is right, then the Southern Methodist Church is wrong. I do not see any middle ground."

Now, assuming that Dr. Steel has correctly stated the positions of the two Churches (although I am constrained to believe they are the positions held only by two extreme factions, and not by the Churches as a whole), is the doctor justified in drawing the conclusion that one or the other must be correct? May not both be right in part and both be wrong in part? May there not be a middle ground, although Dr. Steel does not see it—a ground that more correctly represents the truth in the matter, and which, if sought with unbiased minds, may be discovered and occupied to the great advantage of all parties concerned? In my humble judgment there is middle ground, the firm foundation of truth and right.

From certain viewpoints the negro is not, in fact, equal to the white man; the Indian likewise is not equal to the white man; and so are certain classes of white men themselves not equal to certain other classes of white men. Yet on the other hand, it must be admitted that in some respects all men, whether white or black, red or yellow, learned or unlearned, are equal. In the face of the manifest inequalities of men it seems hard for some, and for some quite impossible, to recognize the universal solidarity and equal-

ity of the human race. There is an old document of historic fame which says: "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." The recognition of the equality of all men is being emphasized in our day as never before in the demand for universal democracy, that is calling the world to arms.

Now, in adjusting the question of church unification, the fundamental rights of mankind are necessarily involved. By fundamental rights is meant universal rights, rights in which all men are equal before God. But one of the fundamental rights of mankind is the right to belong to the Church of God to which Dr. Steel belongs, and to which I belong. It is the right of the negro to belong to the Methodist Episcopal Church, South, if he so elects and is willing to comply with the conditions. Those who assume that the doors of the Southern Methodist Church are closed against the negro are wrong. He once was a member, and there is no authority by which Dr. Steel could keep him out today were he to apply for membership under circumstances which would make it impossible for him otherwise to become a member of the church. As late as 1854 there was one colored member reported in the Minutes of the old White River Annual Conference. There is no law in our church forbidding negroes in its membership. Nor do we necessarily have to ride in the same coach, live under the same roof, sit at the same table, and sleep in the same bed with the negro to be in the same church with him.

Dr. Steel's position is an extreme one. (1) He assumes that the entire Northern Church believes that the negro is the white man's equal in all things, and that it cannot consistently make any concessions whatever toward any kind of separation between the whites and blacks. (2) He also assumes that the Southern Church will not, or ought not, even if it would, agree to live in the same Church with the negro, however completely separated and independent they might be of each other in their general activities and associations. Now, in both of these positions Dr. Steel is wrong; that is, he has taken the most extreme positions, which neither Church can, consistently with self-evident truth, afford to assume. Both Churches can well afford to make some concessions and to recede from those unreasonable and hurtful extremes. The Northern Church will find it utterly impossible to deny some inequalities that exist between the white man and the negro, as Dr. Steel has pointed out. And I believe that it is not inclined to make such denial, notwithstanding Dr. Steel to the contrary. And certainly the Southern Church cannot afford to say it will not even live in the same Church with the negro. As it is we are living side by side with them in the same country, under the same government and in the same business relations. And there is a common ground of equality between white and black which no amount of prejudice will ever be able to deny or ignore.

But Dr. Steel almost concedes the possibility of unification when he says, "The only possible plan on which we might unify would be something like the one suggested by the Oklahoma General Conference; but that involves

setting the black Methodist up in a separate branch." Very well. Set them up in a separate branch, but not in a separate Church. That is the very point—a possible and wise compromise. To it neither Church is bound to object because of its peculiar doctrine of equality. The suggestions of Dr. Edgar Blake, and also of Dr. H. M. DuBose, at this very point, ought to prove a solution of this vexed question. The proposed plan contemplates two General Conferences, one for the whites and one for the blacks, but both branches of the same great Church under one Constitution, one Supreme Court, and a joint Missionary Board to supervise the missionary activities of the one great organization. This plan is meeting with approval of leaders among both white and black.

It is the sacred duty of the Joint Commission to safeguard the fundamental interests and rights of the negroes and whites in devising a plan of unification. But is this impossible without putting one or the other out of the Church? If so, the difficulty must lie, not in the inherent moral impossibility of both belonging to the same Church, but in the Church's lack of Christian love and leadership. Unlike Dr. Steel, I believe it is both possible and practicable to discover a basis for one great Church in which both white and black may be given complete independence in all matters pertaining to self-government and self-development, and yet vitally related in all matters of common interest. In fact, in the plan referred to above, we seem to have a foregleam of that glorious day when we shall have a consolidated, inter-racial, cosmopolitan Methodist Church. So far as I can see, neither Dr. Steel's ultimatum nor the would-be ultimatums which some seem to have discovered in the recommendations of the General Conferences prove any insurmountable barriers in the way of the Joint Commission.

Dr. Steel is a man whom I greatly admire. I had him with me in a two weeks' meeting at First Church, Jonesboro, several years ago, and I read everything over his name. But he is a well known, red hot, double dyed Southerner, whose ultimatum will not be accepted by a multitude of South-

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

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

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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.

ern full-bloods, to which class the writer himself has the honor of belonging. Let us not despair, but devoutly pray that God may yet bring us into the light of a more perfect union. This question is too vital to be dismissed from the councils of the Church in the manner which Dr. Steel suggests. To my mind, this question of unification is the most important and far-reaching question before the Church today, and I believe that God will help the Church to solve it.—W. C. Davidson.

SUGGESTIVE SCENES.

So much has been written and will be written about the reunion in Washington, D. C., that I will not add much to what has been said. In many respects I think this was the most important reunion that has been held. The attendance of the Confederate soldiers was very much larger than anyone expected. They were much more vigorous in health than you would suppose. It was a strange sight, and must have been very impressive to the world, to see National and Confederate flags so intermingled in the nation's capital. Congress adjourned in honor of the old soldiers, and President Wilson, with many foreign diplomats, stood for two hours in front of the White House, reviewing the old soldiers' parade. It was inspiring and thrilling.

But I am anxious to tell your readers of some of the places which I visited and the things I saw. In a general way I shall divide my statements into political, national, spiritual, and ecclesiastical. Of course, I went to Mount Vernon. Through the courtesy of the superintendent I went into every room of the building, under his guidance. You are shown many things which Washington owned and used—the bed on which he died, the chair in which he sat, books which he read, dishes out of which he ate, clothes which he wore, and swords which he used in battle and on state occasions. Perhaps the thing which interested me most was the key of the Bastille, especially so at this time, while the nations are looking to us for a true criterion of human liberty.

Who could go to Washington and fail to see Arlington, the nation's chief cemetery, and Robert E. Lee's old home? The Daughters of the Confederacy had a magnificent service near their immense monument in the cemetery. Bishop Collins Denny delivered the address. I am sorry I failed to hear it, but I heard many pronounce it the greatest oration ever made in Washington.

I went, of course, into Washington's church in Alexandria. "The old man" who shows you through insists on "reverence" in the church, whether you are worshipful or not.

I went up on Washington Monument. No man can adequately describe his feelings while doing so. Let me suggest that my visit and visions have made a more intelligent and enthusiastic citizen of me.

"My country, 'tis of thee, sweet land of liberty," I think of thee as the political light of the world. I went to Gettysburg; was present at the unveiling ceremonies of the Lee monument, the gift of Virginia. It is placed at the point where Pickett began his celebrated charge. From this position you have a good outline view of the whole battlefield.

I turn now to another line of views and visions. I spent three days, including a Sunday, in Baltimore. It is

a city of memories and monuments. No place in America is more important or prolific of good suggestions. Baltimore is largely Roman Catholic. Cardinal Archbishop Gibbons, the most important Romanist in America, if not in the world, lives here. To their credit be it said they have the most creditable type of Roman Christianity in the world. How much of all this is due to the enlarged liberality of said Baltimore, who can tell? Henry VIII of England, brute and tyrant, had two daughters, Mary, a fanatical tyrant and cruel persecutor, and Elizabeth, "the Virgin Queen," a great ruler. Maryland and Virginia are named after them. It is not surprising, therefore, to find so much ecclesiastical and religious history in Maryland and so much political history and development in Virginia.

I hunted up the spot on which the Lovely Lane Meeting House stood. Here the Methodist Episcopal Church was organized in 1784. Also, Francis Asbury was elected Bishop at the same time and place. The street is now German street. The old meeting house has been displaced a long time. Now the ground is occupied by a Merchants' Club building. On the outside corner of the building is a bronze tablet telling the place. I went in and over the building; I placed myself as near as I could imagine where the pulpit stood, closed my eyes and tried to hear the voices of Coke, Asbury, and others preaching the gospel of Jesus Christ.

I went to Eutaw Street Church Sunday night. Asbury dedicated this church in 1808 and was buried under the pulpit in 1816. Years afterwards he was removed to Mt. Olivet Cemetery. I went to Mt. Olivet Monday. A number of Methodisms illustrious dead are here buried—Strawbridge, Jesse Lee, Bishops Waugh and Emory being among the number. It is a sacred spot to meditate and pray. The janitor gave me a few roses from the graves, which I prized very much. I went to the First Methodist Church Monday morning to a preachers' meeting of all the Methodist churches in the city, to attend the unveiling of a tablet to Asbury. Dr. John F. Goucher was to be present and preside. A number of good speeches were made. I enjoyed Dr. Peck's deliverance on "Asbury: Itinerant and Evangelist," most.

Brother Johnson, one of our pastors, very kindly took me in his car to Bishop Wilson's house. We called on Miss Wilson a few minutes. I was very glad indeed to pay my respects to Miss Wilson while I remembered the work and worth of her great father. I called on Dr. Hardin, the pastor of Mount Vernon Place Church, in Washington. I saw the excavation for the foundation of our great church in Washington. This was the trip of my life. I thank everybody who helped to make it pleasant.

I pray God's blessing on the Church of the Living God, "The Church is the Light of the World," a picture. Imagine, if you can, the Arm and Light on Bartholdi's Statue of Liberty in New York harbor, intertwined with a circle and cross, wrought into an image of Jesus Christ, casting light in all directions and drawing the nations of the earth to Himself. You will have a faint conception of my faith and hope for our nation and the Church of the Living God.

God bless our nation: the Lord bless the church.—W. M. Hayes.
Hot Springs.

TRUSTEES OF SOUTHERN METHODIST UNIVERSITY MEET.

On June 7 the Board of Trustees of Southern Methodist University met for the second time. Bishop Mouzon, President of the Board, was on hand and presided at all the meetings. Only a few absentees were noted. From the wide territory covered by the University came her representatives, anxious alike to look once more upon the spacious grounds and magnificent buildings of the school and to learn of her success in this her second year's work.

The work of last year was so large and satisfactory that we confess to a bit of apprehension lest this year fall somewhat below the standard set a year ago. It was predicted last year that the school would not be able to maintain such phenomenal success "when the new wore off." Some people do run after every new thing.

Southern Methodist University has come to stay.

1. Her buildings say it. I heard it from many visitors that the buildings of Southern Methodist University were the best for school purposes they had ever seen. They are of the best material, put together to stand a thousand years. As long as schools need buildings at all, these will be in order.

2. Her grounds say so. Hundreds of acres of beautiful land stretch away in every direction. Southern Methodist University can no more be encroached upon than the ocean can be spoiled by our cities. Homes and business can come so far, but there they must stop and leave Southern Methodist University far away on the crest of a beautiful elevation out of reach of the teeth of business and the noise of traffic.

3. Her teaching force says so. No finer body of men can be found in the halls of any university than grace the chairs of Southern Methodist University. For the most part, they are all young men. President Hyer is in the prime of his life. He is the greatest school man in the South. A scientist of the first rank, he knows what the other men of science have shown up to date and also what they are at work on for the future.

4. The student body is another pledge of the future success of this great school. The first year 710 were enrolled. It was believed that this high standard could not be kept up. But what say the facts? In the face of war times the enrollment the past year has reached 1,114—not only so, but we were assured by the president that this number could have been made 2,000 just as easily if we had had accommodations for them in buildings.

RENWAR RELIEVES RHEUMATISM.

It is not necessary any longer to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

In the face of these facts I confess an embarrassment. The Board felt it. We are not concerned to get the University before the young people of Methodism and the South; it is before them. Not only so, but they believe in it. We are not out soliciting professors; we have as good as anybody has. But we are embarrassed by our success. It has come so fast and so much of it that we need buildings and equipment as no other school in the South does. All the reservations in the woman's building were taken for next year long before the meeting of the Board of Trustees. It seemed to say to us: "Give us a chance worthy of Methodism, and we will show you an institution worthy of the kingdom of God."

Never in our history have we needed schools dominated by the Church of God so much as now. Our state universities are dominated by politicians and their like as never before. This fact alone disqualifies them for the highest usefulness. Self-respecting professors refuse to be dictated to by the politician, and they must go. The student must do his work, if it is done at all, in an atmosphere surcharged with politics. Out of such a condition the best results in education can never come.

Again, the corporation-owned school is in the middle of a fix that is even more appalling. There came to my table this morning the statement that one of the professors in one of the largest universities in America has sold his services to the liquor traffic of this country. He writes essays in the interest of a business that the Church and society have found to be the greatest curse. How long would even a state university last now if its professors should be convicted of aiding the whiskey business of this country? But the corporation-owned school can do it. Maybe some of the money which pays the salaries of its professors comes through the liquor traffic; and such professors, dominated by such means, feel impelled to a defense of their godfathers—the brewers and distillers.

We must look to the Church for schools where the standards of decency make such conduct on the part of a professor a moral impossibility. The others do not furnish such standards.

Finally, have we hope that this crying need of Southern Methodist University will be met?

Freckles

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

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.

YOUR SCHOOL NEEDS

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

It cannot be met or will not be met by the same kind of men who have built the big private universities of the East and North. These men would give us money if we allowed their booze-inspired morals to supplant those of the New Testament. But that is what we are never going to do.

What is left us then? Thousands of wealthy Christian men and women who love God and are true to him. Will they help us? Yes, Let them once be made acquainted with Southern Methodist University, its achievements and purposes for the future, and I believe there is going to be such a response as we have not yet seen in the history of religious education.

Men of wealth, help us. We must wait for you. God waits for you. You do not want our young preachers educated away from Christ. You do not want men who defend the liquor traffic set over the young people of this generation. Then help us in the thousands and tens of thousands of dollars in order that we may justify God in the big blessing he has so early poured out upon us.

Will not some man who reads these lines get on the train and go to Dallas and see for himself that the half of the story of success and embarrassment by reason of success is not told? Will he not put some money into this great success of the Church of God?—J. L. Cannon in Christian Advocate.

MEMPHIS NOON MEETING.

Last Friday morning about 11 o'clock a woman who was in deep trouble came to see me. Her husband had taken their little five-year old boy and left the city. She did not even know to what State he had gone. She said she realized that she was partly at fault. We had prayer privately and also at the noon meeting.

Saturday morning's first mail brought me a letter from him, written from Louisiana, confessing that he had done wrong and urging my assistance in securing a reconciliation between him and his wife. Before I had time to read the letter he himself came into the office and seemed very desperate about the matter. I did not tell him at that time that I had already met his wife the day before, but I told him I thought I would see her later and requested him to call me up at 2 o'clock and I would report to him. He left the office. In about half an hour he came back with his wife, whom he had met on Main street. There was a joyful reconciliation. The husband said: "How can it be that my wife came here yesterday, and I happened to write to you, and now we are all here this morning?" I said, "Have you ever heard of the old hymn, 'God moves in a mysterious way His wonders to perform?' That is the reason."

At the noon meeting that day he made a brief, manly talk, and both he and the wife gave their hands for God at the close of the meeting.

Another striking case was that of Mrs. ———, who came to us in great trouble because of the fact that her husband, drawing a salary of \$3,000 a year in another State, had become infatuated with another woman. She had pleaded with her husband, but he insisted on the course he was taking. She wrote to the woman, but she answered that she was justified in her position because the husband had passed himself off as a single man to her. We prayed over the matter and carried it before the noon meeting

several times for special prayer. A few nights ago, when I reached home, the wife was there with a face full of joy and thanksgiving. She had that day received two telegrams within 30 minutes' time, one from her husband (who was then fifteen hundred miles from the place where the other woman was), which said: "How soon can you come? Will wire transportation." The other was from the woman in question, telling of her marriage to a man to whom she had been engaged for a long time, and that they had gone to live in a distant State.

A civil engineer had made request for a business proposition, and one day he came to the meeting in great joy, bringing a telegram stating that a contract had been awarded him for a \$125,000 job, on which he would get five per cent. He looked upon this as a direct answer to prayer.

Sometimes very urgent telegrams come regarding people who are sick. A Mississippi merchant wired one day, "Brother, pray God to spare our boy to us." Soon after the good news came that he was rapidly improving.

The attendance is better this summer than it has ever been during the hot months, and unusually interesting meetings have been held. By a striking coincidence the speakers for two days this week are Italians, and both these brethren were formerly Roman Catholics. Joe Canzoneri, evangelistic singer, spoke and sang today. Friday Joe Stella, a barber here and a consecrated member of the First Methodist Church, will be the speaker. He says that before he was converted he used to put his fingers in his ears as he passed that church for fear he might hear the preaching and the singing.

A man 84 years of age, almost blind and deaf, has confessed Christ recently. He came to me at the close of one of the meetings and said: "I want to thank God and you for putting me amongst such nice people."

God is very gracious to us in the financial support of the enterprise. Prayer was made one day that money be sent to supply our needs and help to meet the deficit. The next day a Memphis broker said: "I made \$150 this morning, and I want to send you a check for one-tenth of it tonight." The mail for next morning brought the check for \$15. That same afternoon, when I came to the office, I found on my desk a check for \$30 from a Methodist friend at Millington, and several small checks from friends at a distance came in the next few days.

Some time ago a young lady from a Kentucky city sent a small diamond ring to be sold for the prayer meeting. I mentioned this fact to some people I met in a certain railway station. A lady who was present grew pale and said, "I want to see you privately." She showed me on her finger a similar ring, and said, "I bought this fifteen years ago while I was teaching. I had promised the Lord that I would give a part of my money to him, but failed to do so. I went to the city once for the purpose of selling the ring to give the money to the Lord, but the jeweler looked at me as if he thought I were a thief, and when I read your folder yesterday I decided that I would ask you to take the ring."

Many people are joining the League. Twenty-four members were received the other day from a Tennessee orphanage.

All matters concerning the prayer meeting may be addressed to Ben Cox, Pastor Central Baptist Church, Memphis, Tenn.

SAVE MOVING EXPENSES.

Our government is calling upon every citizen to do what he can to eliminate waste and to conserve the food supply, the fuel supply, the gasoline supply—in short, everything except energy expended in the direction of making it possible for the Allies to win in the present conflict. Every individual, every organization, every institution has had its patriotic duty clearly pointed out. The nation seems to be thoroughly convinced that the man who manages to exist on a little less joy riding than he formerly found necessary is performing real patriotic service. He is conserving a gasoline supply that may figure largely in the outcome of the death grapple between democracy and a group of military autocrats who still believe in the divine right of kings.

It seems that there is a reasonable way in which the Methodist Church can, as an organization, lend aid to its ministers, and to the nation as well, in this time of great stress—and of greater stress to follow. I am not a minister; but I cannot say that I am not the son of one. I realize full well that I am not in a position to advise the College of Bishops and their cabinets. I am, however, going to hazard the suggestion that if the moves that our preachers have to make were, during the war, reduced to an irreducible minimum, it would afford some relief. Wesleyan Methodism of England has already set the example. A few weeks ago the stationing committee of Wesleyan Methodism was called to meet in special session to consider the large number of moves that Wesleyan ministers make every August. After a careful review of the situation the committee recommended that this year no removals should take place except in cases of great urgency. Vacancies caused by sickness or death will of course be filled. In other cases moves will be very rare. Heretofore between 600 and 700 Wesleyan ministers have moved every August. The total cost of these moves is conservatively estimated at \$40,000. It has been decided that this \$40,000 will be saved this year. It seems in the light of present conditions to be a wise decision.

If such action is good for Wesleyan Methodism, it seems that it would not be unwise for Southern Methodism to consider the same thing. Of course, it may be true that such action was more nearly imperative in England than it is in this country. It seems, however, to be a sane conclusion that, if it is good for a country that has been engaged in war for three years, it would be good for a country that may be facing three or more years of war.—W. W. Parker.

Warrensburg, Mo.

A FRIEND'S TRIBUTE TO DR. PACKARD.

Not until I saw Brother Evans' tribute to Dr. Packard in the Arkansas Methodist of June 28 did I know that that great and good man had passed away. The news brought real sorrow to my heart, for he was a brother beloved. His spirit was as sweet as a cultured Christian woman's. He loved his brethren as but few men can love. His sensitive soul was capable of great devotion to God and to man, and just as capable of great grief when harshly criticised by others. He loved music, poetry, flowers, and children. He was a psychologist of a high order. He was familiar with the laws of hyp-

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

notism and suggestive therapeutics. For a time some of his friends—who knew less of such things—thought he was too much enamored of them. In deference to their opinions he ceased to exercise the powers he had through a knowledge of the laws of nature controlling such things. This he did, not because he saw any harm in operating any law of nature, but on the principle, "If meat makes my brother to offend, I will eat no more meat."

He would stay in the last ditch with a friend, and was too magnanimous to press a weaker enemy. There was nothing coarse, vulgar, little or mean about him. As a Methodist preacher he always magnified rather than minimized the virtues of his predecessor. The fellowship of his splendid, cultured Christian spirit was a blessing to every man who was fortunate enough to come within the range of his influence. How I did love him! If I do not now feel the touch of his vanished hand, I do abide under the influence of his gracious spirit. There is but one place for such a character, and that is in the company of ascended saints who have gone up through great tribulation, whose robes have been washed in the blood of the Lamb. The memory of "Willie" Packard will linger with many of us until we join him and kindred spirits above.—B. H. Greathouse.

A MISREPRESENTATION OF ORGANIZED LABOR.

What the liquor men probably regard as a final stroke in their favor was the publication of a two-page advertisement in the Washington Post on the morning of June 13, which contained the following headline:

"2,082,637 Workingmen Petition the President and Congress Against Cutting Off a Habitual Temperate Beverage."

The names of something like five hundred different organizations with the number of members affiliated with each of them, filled two pages. The number appeared to total 2,082,637.

To the average person who is unfamiliar with trade-union affairs, this advertisement must have seemed very impressive, but the National Temperance Society and Commission on Temperance of the Federal Council answered it with a careful analysis of the organizations and members and presented some constructive arguments in favor of war prohibition.

The liquor men, in their advertisement, had more workingmen enumerated as signers of the petition to the President in the twenty-two States mentioned than there are members of the American Federation of Labor throughout the country. Also, hundreds of thousands of names were

USE THE AMERICAN BIBLE SOCIETY.

Bibles and Testaments in all languages at cost of manufacture. Authorized Version and American Standard Revised.

Gospels 2 cents and up.

Testaments 7 cents and up.

Bibles 24 cents and up.

Can furnish Oxford, Holman and Nelson's Teacher's Bibles with Concordance and other helps.

Also, two of the most remarkable recent books written, "Manhood of the Master" and "Meaning of Prayer," by Fosdick, at 60 cents each.

Send all orders to

D. H. COLQUETTE,

Field Agent, A. B. S.

Y. M. C. A., Little Rock, Ark.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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, Crossett, Ark.

Communications should reach us Friday for publication next week.

Whosoever may discern true ends here shall grow pure enough to love them, brave enough to strive for them, and strong enough to reach them, though the roads be rough.—Elizabeth Barrett Browning.

FORGIVE THOSE TYPES.

Many types need forgiveness, but just now we crave pardon for the crooked ones of last week, which made us call Mrs. Bowe, our handsome secretary of Camden District, "Boney," and gave credit for the fine, patriotic address delivered by Mr. W. J. Miles at the Camden District meeting in El Dorado to his wife. Pardon the types, and also the editor of this department, who may not be altogether blameless, as she sometimes finds it necessary to write in a hurry.

OUR YOUNG PEOPLE'S MISSIONARY CONFERENCE.

The success of this conference, held at Henderson-Brown College, July 2-7, under the auspices of the Little Rock Conference Woman's Missionary Society, is cause for congratulation and rejoicing among our people. This is not only true because the first missionary conference for the Methodist young women of Arkansas proved interesting and delightful in every way, but it proved worthy of perpetuation. It paved the way for a permanent recreational and educational institution in our State, which will conflict with none, but will emphasize and add to the good which comes through all the other institutions of learning. This conference combines rest and recreation with short sessions of study. It offers a summer vacation with a double purpose. The more than seventy visitors who enjoyed those rare days in Arkadelphia will doubtless help to crowd the halls of Henderson-Brown College for our second Y. P. Missionary Conference during the last week in June, 1918.

SUMMER CONFERENCE AT HENDERSON-BROWN.

Dear Friends: If another summer conference is never held, this one will never be forgotten, and its influence will continue to be felt as long as the influence of the young life who attended this conference will be felt. It was truly a great meeting—the greatest in our history, I dare say—for never were such possibilities for

duplicated many times in the different organizations tabulated.

Furthermore, only 445 local labor unions signed the petition, although there are twenty-two thousand such labor bodies throughout the country, which means that over twenty-one thousand five hundred local unions had failed to sign the petition. As a matter of fact, no individual workingmen were asked to sign the petition which was presented to President Wilson and Congress by President Samuel Gompers. What actually happened was that a small minority of trade unionists assumed to speak for the entire membership of their various organizations.—Herald and Presbyter.

the future, never were such charming personalities in its make-up; no better program was ever rendered; no more manifestation of God's presence was ever felt, nor sweeter spirit ever mixed and mingled with the girls that made up that conference than the pure and lovely deaconess, Miss Fuess. As the bird, in bursting melody, pours forth its joy to the passer-by, so I would have all who read know that a song is in my heart that gives expression to the joy that this conference has given me.

All those lovely girls seem mine now, and I am wishing the best things may come to them, and that our comradeship those five happy days will be continued in the years to come. To those who have given themselves to definite service, we want you to feel we are back of you to render any needed service; to those who linger yet on the brink of decision, we would have you know we are no less yours to help and to serve.

The memory of Henderson-Brown and our gracious host and hostess, Dr. and Mrs. Workman, the helpful and courteous Boy Scouts, the open-hearted Arkadelphians and those who contributed to the program, all, from the genesis of the enterprise to Malachi in the kitchen, even down to the revelations which came to the projectors of the first summer conference, all have been valuable and appreciated.

As history not only marks the achievements of men and women, but serves to inspire us to greater things, so we hope the history of this conference will inspire us to greater things for the enterprise which we have made permanent. "On to Henderson-Brown" is our slogan, and a greater conference each year than the last.—Yours to Serve, Mrs. F. M. Williams.

STUDY, REST AND RECREATION IN THE BLUE RIDGE MOUNTAINS.

The Southern Sociological Congress and Travelers' Aid Society will hold conferences at Blue Ridge (the railroad station is Black Mountain), North Carolina, July 25-August 3. Everybody interested in the betterment of social conditions in our homeland and concerned for the welfare of our girls is invited to attend both meetings. Fine and helpful programs have been arranged, and Blue Ridge is unsurpassed for scenery and restful comfort. Whoever visits Blue Ridge longs to return, and will return at the earliest possible time. For the August vacation no more delightful place can be found, and to reach there by July 30, to have the advantages of the three days given to the Teachers' Aid Department of the Sociological Congress, is worth striving for with determination to look upon the enchanting "Land of the Sky" as soon as possible. Address correspondence to J. S. Williams, Box 311, Asheville, N. C.

NORTH ARKANSAS CONFERENCE W. M. S.—THE HELENA DISTRICT MEETING.

The Helena District meeting was held in Brinkley, June 19, 20 and 21.

The sermon Tuesday evening by Rev. W. F. Evans was a call to the highest and widest usefulness possible. Wednesday morning the meeting was called to order by the district secretary, Mrs. B. L. Harris of Cotton Plant. After hymn No. 649, Mrs. Hill led the devotions. Her talk on "The Bigness of Our Task" was a remarkable discussion, showing us our duty and urging us to "go forward." Mrs. W. F. Walker gave a very gracious welcome. The response was by Mrs. L. J. McKinney. Eleven auxiliaries (adult) responded to roll call, each making a good report, showing increased interest in most departments of work. Our beloved versatile conference president, Mrs. F. M. Tolleson, and our gifted superintendent of study and publicity, Mrs. A. B. Haltom, rendered valuable help, giving a clearer insight in the work of missions and encouraging us to greater endeavor and service. Deaconess Hemenway, lately of Spartanburg, S. C., conducted the noon devotionals. Her remarks were along the lines of giving of our best to the Master, of working together with Him. Her talks made one feel that to give the very best of a whole life was small recompense for what we receive daily from our Father in heaven. The Junior delegates deserve much praise for their reports. These were published in our Missionary Department in the Arkansas Methodist last week, with the hope that the children of Cotton Plant, Holly Grove, Helena and Forrest City may stimulate others to good work. Helena and Forrest City Young People are full of zeal and earnestness, due largely to their interested leaders, Mrs. Green and Mrs. C. M. Reves. Wynne Young People are doing good work. Let us pray that more young people may be enlisted, and we feel that under the leadership of our consecrated district secretary this may be realized. The message Mrs. Harris brought us was a challenge to broader vision and more definite prayer, that we must do our part well, not slothfully, with strong courage and faith undaunted, remembering who is our Leader and Guide.

The report from our district librarian, Mrs. Dye of Parkin, was flattering. We have the largest library in the conference, and a donation of books was made at this meeting.

Scarritt Bible and Training School was presented by Miss Hooper in a very interesting way. There were many, many good things said, and we had, all in all, a fine meeting and good attendance. The interest in missions is certainly growing in Helena District, and we are looking forward to greater zeal and growth in the future. We shall not soon forget the whole-souled hospitality of the Brinkley ladies, nor the strong ties of comradeship that bind us together as a band of women who are trusting God and doing their best.

Our next district meeting will be at Hayes.—Mrs. L. J. McKinney, Recording Secretary.

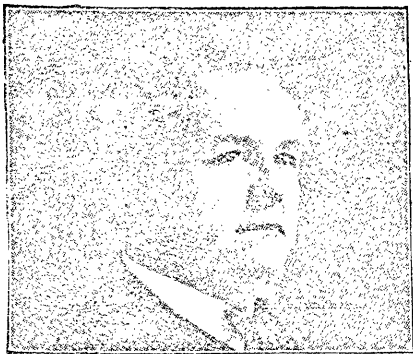
LITTLE ROCK CONFERENCE W. M. S.

Dear Friends and Co-Workers: The big event of the past week in our society was the inauguration of a new work in behalf of Methodist young women.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

men of Arkansas. Our Y. P. Missionary Conference at Henderson-Brown College surpassed our expectations. The attendance was surprisingly good, and our anticipation of profitable enjoyment was more than realized. It was my good fortune to be there Thursday and Friday, and, from enthusiastic accounts of other days, these were only samples of the good things of the entire week. Topics ably discussed Thursday morning were: "Student Standards," by Mrs. C. F. Elza; "Social Service for Young People," by Mrs. W. E. Barkman; "The Girl as a Christian Citizen," by Miss Louise Stevenson; "Mexicans in the United States," by Miss Fuess, and "Japan," by Mrs. Moffett Rhodes. Miss Myrtle Honeycutt of Crossett gave a beautiful sketch of the life and work of Deaconess Mae McKenzie, and with "Evangelization Through Education" as the subject, it was my happy lot to tell the girls about the great work accomplished by the Woman's Missionary Society of the M. E. Church, South. On both days Mrs. F. M. Williams filled the "Quiet Hour," choosing "Temples" for Thursday and "Comrades" for Friday as the keywords for her beautiful and inspirational talks. Music by Misses Cargile, Thelma Strange, Elizabeth Bowe, with Miss Gilberta Harris' presentation of "A Korean School" in Oriental costumes, completed the charming programs in the chapel for Thursday.

At 6:30 the conference enjoyed a sumptuous dinner, served on the campus by the missionary auxiliary of



R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

YOUR GREATEST PROBLEM — THAT BOY OF YOURS.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects in the men to whom it entrusts its greatest affairs, be they business, professional, religious or social.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Bell Buckle, Tenn., and the Vanderbilt University.

The boy deserves your most careful thought. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tennessee, today, and let him send you a catalogue and tell you what this school can do for your boy.

Arkadelphia. As we gathered around the festive board there seemed "no end" to the fried chicken, stuffed eggs, choice sandwiches, salads, pickles and other dainties, but sharpened appetites caused them to vanish, and then we reveled in delicious cakes and ice cream.

After the feast came a splendid concert given by the Arkadelphia band, whose sweet and stirring music delighted us as the townspeople assembled on the campus for a patriotic evening. As Governor Charles Hillman Brough, the orator of the evening, appeared, the people arose to greet him, and, accompanied by the orchestra, all united in singing "Columbia, the Gem of the Ocean," and "America." The masterful address by Governor Brough was followed by the "Living Flag Chorus" and "Winding of the Flag Pole," given by a bevy of lovely girls, under the direction of Miss Annie Foster of Arkadelphia. This closed one of the notable days of our missionary conference. Several of our ready writers promised to send accounts of the various sessions for our Missionary Department, and you will enjoy next week Miss Stevenson's fine paper on "The Girl as a Christian Citizen," which impressed us all. Surely no conference was ever more fortunate in its friends, for the Arkadelphia people did everything possible to make it a success, and they succeeded everywhere. The Little Rock Conference officers present were Mesdames F. M. Williams, C. F. Elza, Moffett Rhodes, W. H. Pemberton, S. W. S. Smith and W. E. Barkman, who held an executive meeting and determined to hold the next Y. P. Missionary Conference the last week in June, 1918. They tendered a vote of thanks to Dr. and Mrs. Workman, Dr. B. A. Few, Dr. W. R. Richardson, Miss Gilberta Harris, the "Local Nine," the Arkadelphia missionary societies, the Boy Scouts, Arkadelphia band and other local musicians, the "Daily News," and all friends in Arkadelphia to whom we are under lasting obligation. In executive meeting thanks were also tendered to Miss Edith Fuess, Dr. Forney Hutchinson, Dr. Marion Waldrip and Governor C. H. Brough, with Mesdames F. M. Williams and C. F. Elza to guide us, and all these friends to help us it is not strange that we decided to hold our Y. P. Missionary Conference at Henderson-Brown every year. Mrs. S. W. C. Smith found opportunity to say good words to the conference for the Arkansas Methodist. Miss Gilberta Harris pleased us all with Oriental souvenirs and chop-sticks from Korea, and our hearts were rejoiced by her loving, living desire to resume her missionary work at the earliest possible time. God grant the opportunity may be made clear, as she now sweetly serves at home.—Yours with Love, Mrs. W. H. Pemberton, Conference Corresponding Secretary.

ITEMS FROM AUXILIARIES.

Danville.

The Woman's Missionary Society at Danville is sending in a report for this quarter of which we are all proud. We have a real live society of 38 members, all good, earnest workers. Our Social Service superintendent prepared a most interesting program for June 18. About 20 members were present, and several visitors. We have increased our membership by inviting those who were not members to take part in our literary programs. Our interesting and well attended literary

meetings are held once a month.—Mrs. V. L. Keathley, Supt. Study and Publicity.

Marion Adults and Juniors.

Mrs. Guy Murphy writes:

We are proud of our Junior Division, and especially of our Baby Division, which includes almost every baby in town. Our Adult Auxiliary is one of the best I have ever seen, and the president, Mrs. Fogleman, having the work on her heart, no detail is overlooked. At the suggestion of our Social Service superintendent we began a prayer meeting for our soldier boys, and for the peace of the world, over a month before the Council advised that this be done. We have these meetings twice a month, and we literally "sit together in heavenly places." As we meet and pray together, we are drawn closer to God and to each other, and we leave with a song of thanksgiving in our hearts.

The Junior Missionary Society was delightfully entertained at the residence of Mrs. McVay Wednesday afternoon, June 27. It was the occasion of the quarterly mite-box opening. The Juniors came with their mite-boxes, and the Cradle Roll babies were not forgotten. They and their mothers were at the party with their mite-boxes. The little folks had a peanut hunt on the lawn, and refreshments dear to every child's heart—ice cream and cake. The dining room was beautifully decorated with asparagus ferns, sweet peas, and flags, and red, white and blue mints to give a patriotic touch. The children played games on the lawn, and the mothers and babies had a good time looking on. All spent a happy afternoon. Mrs. McVay was assisted in receiving by her mother, Mrs. Adams, and Mrs. Murphy and Miss Ruby Hines, superintendent of the Junior and Cradle Roll divisions of the missionary society.

Crawfordsville.

A forward step of tremendous significance was taken by our missionary society last Wednesday afternoon when a community meeting was held at the club house under the leadership of Mrs. Peebles, our capable superintendent of Social Service, who brought to us a message full of love, hope and cheer to stimulate us to greater efforts for the betterment of social conditions. Mesdames Mosby and Hare gave interesting talks on the Red Cross work, as to the materials and garments to be made, and the shipments of canned goods. The amount raised for Red Cross work in our town was over \$4,000, and this report was received with much applause. National prohibition as a war measure was freely discussed, and it was voted that a petition be sent to Congress from the different town organizations asking for national prohibition. An appeal was made by Mrs. Whitmore for the American Bible Society and that we supply our home boys with khaki testaments before leaving for war. Nine dollars and fifty cents was donated. A scroll was also provided by Mrs. Peebles, and each boy that leaves this church for war shall have his name enrolled. Mrs. Currie made a strong plea to the mothers to use every effort to have law enforcement against the cigarette. Mrs. Robertson talked on the local conditions of our town. A solo by Brother Langston was greatly enjoyed. We were admonished to follow the suggestions of the Missionary Council to keep alive the spirit of prayer that men may be sustained by the consciousness of the presence and

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.

power of God. Mrs. Boone talked of the French babies and their needs, and, while no definite action was taken towards helping, we feel sure that some little ones in far-away France may be made happier because God has touched our hearts in their behalf. At the close of this meeting Mrs. J. B. Smith and Mrs. Hoofman served wafers and refreshing fruit punch.—Supt. Study and Publicity.

A NOTABLE COMPANY.

That our friends may know "who was who" in our missionary conference at Henderson-Brown, we append the list of those who came to Arkadelphia from the various sections of our State and returned to their homes with enthusiastic accounts of those happy days:

Lonoke—Misses Ethel Robinson, Mabel White, Helen Southall, Susie L. Percefull, and Ida Clare Percefull.

Emmett—Misses Orel Snell and Jewel Arnett, Mrs. C. D. McSwain.

Hot Springs—Misses Marie Fink, Frances Williams, Katherine Williams, Helen Peters, Nellie Bowles, Anna Louise Hotchkiss, and Elizabeth Bows; Mrs. S. W. C. Smith and Mrs. F. M. Williams.

Rison—Miss Agnes Robertson.

Smackover—Miss Lillie Braswell.

Junction City—Misses Kathleen Hearin, Ruth L. Cargile, and Lucile Cupp.

Crossett—Misses Myrtle A. Honeycutt, Helen Rule, Edith Sparks, Gertrude Harrell, and Mrs. Moffett Rhodes.

Benton—Mrs. Fred Elza, Misses Uldine McCray, Lucile Slack, Lucile Horve, Elizabeth Hollerman, and Eva Nelson; Mesdames W. Utley and G. Buzbee.

Malvern—Misses Hester Smith and Bettie Van Ducen.

Hope—Mrs. T. R. Billingsley, Misses Margaret Arnold, Marie LaGrone, Evelyn Winfrey, Edris Kennedy, Clarence Cannon, Kathleen Broach, Ellore Hart, Willie M. Carnical, Bernice Dalton, and Mrs. R. W. LaGrone.

Prescott—Misses Amelia White, Marion Smythe, Gertrude Donis, Julia Woodul, Nellie Horne, and Mrs. C. L. Green.

Foreman—Miss Myrtle Madden.

Texarkana—Misses Allene Rogers, Evelyn Moffett, Jessie Burgess, Myrth McClure, and Mrs. R. M. Holland.

Stamps—Mrs. George Holmes, Miss Elgie Tatom.

Bradley—Miss Allita Hamiter.

Pine Bluff—Misses Florence McGehee, Willie Mac Simpson, and Willard Luton.

Little Rock—Mrs. W. H. Pemberton, Misses Adele Lawrence, Veneva Butt, and Louise Stevenson.

Bethlehem—Misses Pearl Williams and Mabel Hudson.

Honored Guests—Miss Gilberta Harris, Miss Edith Fuess, Governor C. H. Brough, Rev. Forney Hutchinson, D. D., and Rev. Marion N. Waldrip, D. D.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Sunday School Department

CONTRIBUTORS:

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

SUNDAY SCHOOL LESSON FOR JULY 22.

By J. H. Glass.

Subject: Sennacherib's Invasion of Judah. 2 Kings 18:19-37. Printed lesson text, 2 Kings 19:20-22, 28-37.

Golden Text: God is our refuge and strength, a very present help in trouble. Ps. 46:1.

Time: Probably in the year 701 B. C., some twenty-two years later than our last lesson. The period of Sennacherib's invasion probably covered three or four years.

Place: Jerusalem and Judah. Nineveh, the capital of Assyria, was an ancient and great city. It was built a few generations after the flood; it was said to be sixty miles in circumference, with walls one hundred feet high, and broad enough that three carriages might be driven on top.

Hezekiah was king of Judah, and Isaiah a prophet. Sennacherib was king of Assyria. He succeeded Sargon, and Sargon succeeded Shalmaneser IV, and Shalmaneser succeeded Tiglath-Pileser III, who reigned in Assyria when Ahaz was king of Judah.

The Lesson.

1. The Invasion. 18:13-16. In our last lesson we studied about Hezekiah the good king, how he, succeeding Ahaz the wicked king, at once set about a reform in Judah, destroying idols and altars, opening the house of the Lord, and restoring the true worship of God. We learned how that, because of his faithfulness, his kingdom prospered and grew powerful. Under this prosperity Hezekiah felt himself able to throw off some of the burdens which had come to Judah in the reign of Ahaz. He made war on the Philistines and drove them from the cities of Judah which they had occupied, and refused to pay further tribute to the king of Assyria. Because of this refusal, Sennacherib, while on a campaign against Babylon, determined to invade Judah, and not only to enforce the payment of tribute, but also to bring Judah more completely under the power of Assyria. Sennacherib met with little resistance upon his entrance into Judah, so conquered all the walled cities of Judah

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or grey hair in your head? Did it not make you wish that you too had kept your hair carefully and could hear similar compliments passed on you? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking your dealer for "La Creole," the natural hair dressing or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

against which he fought. While he was besieging Lachish Hezekiah sent to Sennacherib, making apology for the offense he had given, and offering to resume the payment of tribute if the king of Assyria would return from his land. It appears that Sennacherib agreed to this on the condition that Hezekiah pay to him three hundred talents of silver and thirty talents of gold. To pay this Hezekiah gave him all the silver that was found in the house of the Lord and the king's treasury, and cut off the gold from the doors and pillars of the temple.

2. The siege of Jerusalem. Vs. 17-37. But Sennacherib did not keep the covenant with Hezekiah, though he prided himself as the keeper of covenants, for soon he sent Tartan, Rabsharis and Rabshakah with a large army against Jerusalem. These were not names of men, but official titles. Tartan signified Chief Over Gifts, or, as we would say, Secretary of the Treasury; Rabsharis, Chief of the Eunuchs; Rabshakah, Chief over the wine cellar, or the king's drink. These officers, leading the army, came near Jerusalem and called for the king. In response to this, Hezekiah sent out Eliakim, the chief over his household, and Shebna, his secretary, and Joah, the recorder or reporter. To these Rabshakah delivered an address to be carried to Hezekiah, which was an ultimatum, containing the vilest insults to Judah and highest blasphemy against the God of Israel. The substance of the address was that Hezekiah's claim of strength for the war was not true; that to trust Egypt for help was to trust a broken reed, for Egypt had been bruised and broken in former wars by Assyria; that if they trusted in God they had offended him by taking away the altars and high places and centering the worship at Jerusalem; that if the king of Assyria should give them two thousand horses, they would not be able to furnish riders for them, therefore could not stand against the least of the forces of the king of Assyria; and further, that the Assyrians were come up against Jerusalem at the command of God, saying, The Lord said to me, go up against this land and destroy it.

The people were standing in great multitudes upon the walls, hearing this address. So the officers of Hezekiah requested that the Assyrian language be used that the officers alone might hear. But more earnestly Rabshakah spoke in the Jews' language, addressing himself more particularly to the people, calling upon them not to be deceived by Hezekiah, and making promises that they should be well treated and not put to death, if they would surrender and submit themselves to Assyria. He assumed that Sennacherib was greater than all the gods, and the God of Israel, for he told the people that the gods of other nations had not been able to deliver them from the attacks of Assyria, neither would the God of Judah be able to deliver them.

Upon hearing this, the officers of Hezekiah rent their garments, expressing resentment at this blasphemy, and bore the message to their king.

3. The Resort to Prayer. Chap. 19:1-7. When King Hezekiah heard the message, he also rent his clothes, and clothed himself in sackcloth, expressing humility, and went to the house of God. This no doubt was a rule with Hezekiah when troubles and problems came. He then sent his officers to Isaiah to engage him also in prayer and to have his advice. It appears that Isaiah had already heard the address and had been in prayer to God and had direction from Him. God also had heard the blasphemies of the Assyrian, and sent assurances to Hezekiah, saying, Be not afraid, the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me, behold I will send a blast upon him, and he shall hear a rumor, and shall return to his own land, and I will cause him to fall by the sword in his own land.

4. Rabshakah's Second Visit. Vs. 8-13. Upon his return to Lachish to report to the king, Rabshakah found his master had departed from Lachish and was warring against Libnah. In the meantime, the rumor mentioned in Verse 7 came to Sennacherib that Tirhakah, king of Ethiopia, was making war against him. Sennacherib hoped yet to persuade Hezekiah to surrender to him, therefore he sent the Rabshakah with a second message very much the same as the first, except that it was more blasphemous. Evidently Sennacherib had learned more fully of Hezekiah's trust in God and hoped to weaken this, and thereby take away the strength of Hezekiah.

5. Hezekiah's Faith and Prayer. Vs. 14-19. When Hezekiah received the written message he took it to the house of the Lord and spread it before the Lord. No doubt God was as much a reality to Hezekiah as was the temple and the altar. Therefore he talked to him in prayer with perfect faith and assurance. He saw God as the universal God, as well as the God of Judah, and Hezekiah recognized that the message of Sennacherib was more an attack upon God and His power than upon Hezekiah himself. Hezekiah's prayer was unselfish. He wanted God to intervene that the nations might know that he was God. He said, Now, therefore, O Lord our God, I beseech thee save thou us out of his hand that all the kingdoms of the earth may know that thou art the Lord God, even thou only. V. 19.

6. God's Answer of Assurance to Hezekiah. Vs. 20-34. Then Isaiah, who had been in prayer with the king, sent a message to Hezekiah with the answer from God, saying, Thus saith the Lord God of Israel. That which thou hast prayed to me against Sennacherib, king of Assyria, I have heard. God then assured Hezekiah that so weak was Sennacherib against God's power that even the young women of Jerusalem should be able to go out and defeat him, saying, The virgin the daughter of Zion hath despised thee and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee. Then God, through the prophet Isaiah, showed how this proud king of Assyria had boasted of his successes against other nations, and calls attention to the fact that even this was accomplished by the power of God, and that now, because of his rage or blasphemy against God, God said, I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest. V. 28. Then came further assurance to Hezekiah that by the third year Judah would be

sowing the seeds and reaping the harvest, and though many of the people had been carried away and had been destroyed, yet the remnant should take root downward and bear fruit upward. Therefore, the king of Assyria should not come into the city nor shoot an arrow nor besiege it in any way. For God had determined his bounds and said, I will defend this city to save it for mine own sake, and for my servant David's sake. V. 34.

7. The Defeat. Vs. 35-37. And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred four score and five thousand, and when they arose early in the morning, behold they were all dead. We do not understand that God sent an angel, who with a sword went out slaying the men of the Assyrian king one by one. In Verse 7 it is said, I will send a blast upon him. The word angel means a messenger. Anything which performs a service for God is spoken of as an angel. Thus it is probable that a hot, stifling wind blew upon them and they died.

"For the Angel of Death spread his wing on the blast,

And breathed in the face of the foe as he passed,

And the eyes of the sleepers waxed deadly and chill,

And their hearts but once heaved and forever grew still."—Byron.

The rumor that God had promised had already come, namely, that Tirhakah, king of Ethiopia, had made war against him, so the king of Assyria departed and returned to Nineveh, his capital. This no doubt was a source of great joy to Judah, and it is said that Psalm 46 was written and used for this occasion. We are not told how long, but after some years, while he was worshiping in the house of Nisroch his god, two of his sons came upon him and killed him with the sword. Thus was the end of the man who defied God and disregarded man.

Some Meditations.

1. We should never be turned aside from God by flatteries or promises

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

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from the wicked, nor by threats of prospective destruction.

2. Prayer and the house of God are the best refuge when troubles come. God is our refuge and strength, a very present help in trouble.

3. Prayer and faith are the mighty bulwarks of any nation.

4. A man who prays is worth more than a great army. Witness Joshua, Samuel, David, Elijah, Hezekiah, Isaiah, and many others.

5. There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14:12.

TEACHER TRAINING ENROLLMENT FOR THE MONTH, MAY 20 TO JUNE 20, 1917.

The enrollment of teacher training classes from the Gulf Division for the period indicated above was as follows, by Conferences:

Alabama Conference—Two classes, with thirty-two students, and one individual student, at Ashford, Mobile, and Montgomery.

Louisiana Conference — One class with sixteen students, and one individual student, at Angie, and Wright.

Mississippi Conference—One class with eight students, and three individual students, at Brandon, Jackson (2), and Purvis.

North Alabama Conference—Five classes with 110 students, and one individual student, at Alexander City, Bangor, Covin, Ensley, Lineville, and Winfield.

The total enrollment from the division was nine classes, six individual students—172 students, all told.

The aggregate enrollment from the whole church was thirty-eight classes and 510 students.

Diplomas were granted in the division during the same period as follows: Little Rock Conference, three standard, at Arkadelphia; Mississippi Conference, three standard, at Meridian and Washington.—A. L. Dietrich.

AN IMPORTANT JUNALUSKA CONFERENCE.

The eighth annual conference of Chairmen of Sunday School Boards and Field Workers of the Methodist Episcopal Church, South, will be held at Lake Junaluska, N. C., on July 20 to 23. Rev. Emmett Hightower of Georgetown, Texas, is the president, Prof. C. E. Dudley of Earlington, Ky., the vice president, and Mr. M. W. Brabham, Richmond, Va., the secretary.

Among the subjects to be discussed at this conference are the following: "Institute Programs: What They Should Cover," by J. M. Way, of the Atlantic Division; "Need of the Presiding Elder's Co-operation and How to Secure It," by Mr. C. J. Nugent of

the Middle Division; "How May We Best Secure Helpful Programs for District and Sectional Institutes," by Mr. A. L. Dietrich of the Gulf Division; "Best Plan for a Single Church Working in Harmony With the Conference Boards One-day Institute," Rev. J. E. Squires of the Northwestern Division; "Which Is the More Profitable, the Departmental Conference or Conference of the Whole," Rev. C. V. Breithaupt, of the Louisiana Conference; "Is the Divisional Conference Profitable?" by Rev. R. H. B. Gladney of the North Mississippi Conference; "What Business May a Board Transact at its Mid-year Meeting?" by Rev. J. L. Neill of the Mississippi Conference; "What Shall Be Our Attitude Toward the Field Work of the International Sunday School Association?" by Mr. J. B. Wadsworth of the North Alabama Conference; "Financing the District Organization," Rev. C. N. Baker of the Little Rock Conference; "Should the Teacher Training Course or Its Equivalent Be Made a Part of the Course of Study for Young Preachers?" by Rev. S. U. Turnipseed of the Alabama Conference.

Many other topics will be touched upon, and a very helpful conference is anticipated.—A. L. Dietrich.

A MESSAGE TO THE SUNDAY SCHOOLS OF THE M. E. CHURCH, SOUTH.

Arrangements are being made for a systematic appeal to the Sunday schools of the various Christian denominations of the United States in behalf of the Red Cross work. The work is to be under the general direction of the Sunday School Council of Evangelical Denominations, but is to be carried on through denominational channels. Each denomination, through its duly authorized agencies, is to receive and give credit for money raised in its Sunday schools.

Full information in regard to aims and plans will be given later to individual Sunday schools. Meanwhile, schools which have already taken collections should forward them to the undersigned, 810 Broadway, Nashville, Tenn.

Accurate accounts will be kept for charges, districts and conferences, and reports will be made from time to time. Remember that you will receive no denominational credit for your contributions if they are not made through the regular denominational channels.—E. B. Chappell, Sunday School Editor.

TREASURER'S REPORT LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD, JUNE 12 TO JULY 9.

| Children's Day. | |
|--|----------|
| Asbury Sunday School Little Rock | \$ 10.89 |
| Ashdown Sunday School | 5.46 |
| DeLuce Sunday School | 7.24 |
| Gurdon Sunday School | 3.75 |
| First Church, Pine Bluff | 18.09 |
| Miller's Chapel S. S., Wilmo Circuit | 3.40 |
| Okolona Sunday School | 6.60 |
| Buena Vista Sunday School .. | 2.00 |
| Hermitage Sunday School | 4.77 |
| Carmel Sunday School | 4.50 |
| Carr Memorial, Pine Bluff | 8.00 |
| Kingsland Sunday School | 6.25 |
| Carlisle Sunday School | 7.17 |
| Casscoe Sunday School | 8.05 |
| Bolding Sunday School, Strong Charge | 3.60 |
| Fouke Sunday School | 3.40 |
| Rondo Sunday School | 5.05 |

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LESSON FOR JULY 22.

"Applying the Golden Rule to Life." Matt. 7:7-12.

The Difference.—It is one thing to believe in the Golden Rule and a very different thing to live it. Everybody believes in it; no one says it is false; there is no criticism of the truth stated; all unite in urging its acceptance as the basis of conduct, yet less than one per cent of the people live it. Is that not a strange combination of facts? Is it possible for sane beings so widely to separate their teaching and living? We deceive ourselves by being satisfied to find that we are for a thing without inquiring whether we are willing to do the thing or live the teaching. We pity the unfortunate, but we seldom stop to ask how much we pity them in dollars or in loving service. The pity itself alone is not only worthless, but stinging pain. The Golden Rule in itself is helpless and void of value; its worth is only evident when it is acted out in life. The world calls us hypocrites because we say we believe it and do not live it.

In practice we have changed the Golden Rule to, "Do unto others as they would do unto you, and do it first."

Not An Impossibility.—Jesus has never asked us to do the impossible, nor the impracticable. At first suggestion it may seem to be an impossibility to fit this rule into human living. However, when we think sanely we must conclude that it is not only possible, practicable and plausible, but it is absolutely necessary to the development and growth of all that is refined, beautiful, elegant,

lovable, elevating, inspiring, and true. We could not have the common courtesies existing between man and man, or woman and woman, without applying in some measure the Golden Rule. Friendship, neighborliness and love cannot be sustained without the application of this rule. Then may I say that everybody uses this rule in some elementary way and everybody that thus uses it profits by its uses. If then we have tried it and found it beneficial in friendships, in love, in the little deeds of sacrifice, in the polish of personal crudeness, why should it appear impossible or why not highly essential in any realm of life's relations or endeavors? If it is best for a child to be kind, obedient, courteous, forbearing, anxious for service, why should it not be best for an adult? If the Golden Rule works in love, in friendships, in courtesy, why should it not work in business, in your relation to the Epworth League members and officers?

Why We Discard the Golden Rule.—It is because of our selfishness. We decide to get ahead by putting self first. We lose sight of the good of the League, of the betterment of young life in our community, of inspiring some life of low aim, of cheering some despondent soul, of dispelling the loneliness of a stranger, of helping some struggling individual to get a start in business, of hushing some slanderous report, yet, we are blinded to all these opportunities to get ahead by applying the Golden Rule and are deaf to all these crying needs, because we are lost in the desire to satisfy self. We stay away from League service where we could

| | | | |
|--|-------|--|----------|
| Silverena Sunday School | 2.32 | * Charge | 12.30 |
| Pleasant Hill Sunday School .. | 2.85 | Austin Circuit | 37.75 |
| Holly Springs Sunday School .. | 2.15 | Oaklawn Church, Hot Springs .. | 8.00 |
| Fredonia Sunday School | 7.00 | Holly Springs | 5.57 |
| Lisbon Sunday School | 4.10 | Lannius Chapel S. S. | 2.75 |
| Atlanta Sunday School | 4.53 | Mt. Olivet S. S. | 2.01 |
| Johnson's Chapel, Hickory Plains | 2.00 | Mt. Carmel S. S. | 3.25 |
| Buena Vista, Ct., Union S. S. .. | 5.40 | Sardis S. S. | 9.00 |
| Liberty S. S., Fulton Charge .. | 2.25 | Memdag Sunday School | 2.00 |
| Henderson Chapel, Little Rock .. | 4.69 | Lakeside S. S., Pine Bluff | 20.00 |
| Eagle Mills Sunday School | 3.65 | Lake Village Sunday School .. | 3.55 |
| Egger Sunday School | 15.15 | Warren Sunday School | 7.19 |
| Parker's Chapel, Eldorado Circuit | 10.15 | Buena Vista Ct. | 2.00 |
| Ebenezer S. S., El Dorado Ct. .. | 3.50 | Hampton Sunday School | 6.22 |
| Quinn S. S., El Dorado Ct. | 3.05 | Harrell Sunday School | 2.25 |
| Carolina S. S., Chidister Ct. | 10.00 | Monticello Sunday School | 10.75 |
| Nashville Sunday School | 20.00 | Hot Springs Ct. | 10.50 |
| Wesley Chapel, Oak Hill Ct. | 2.00 | | |
| Brewer's S. House S. S., Humphrey Ct. | 2.09 | Total | \$403.90 |
| Zion S. S., Humphrey Ct. | 1.41 | Note.—Receipts for the month of June were fine. Most of the collections have exceeded that of last year. Wish to call special attention to the \$10.00 from Carolina Sunday School, Chidister Circuit, and \$15.15 from Egger Sunday School. These collections are certainly fine. Remember our motto, "Children's Day in Every Church."—R. E. Overman, Treasurer. | |
| Raydell S. S., Swan Lake Ct. | 7.30 | | |
| Lockesburg S. S. | 10.00 | | |
| Silver Springs S. S., Buena Vista | 5.00 | | |
| Fordyce S. S. | 20.00 | | |
| Mt. Tabor S. S., Mt. Pleasant .. | | | |

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Dr. C. Sherwood Co. 354 Church St., Elmira, N. Y.

at least lend encouragement to the leader and welcome some stranger; just to have a good time ourselves with some beau or sweetheart. We go to the picture show instead of the League social because it satisfies self more. We read a silly novel rather than our Bibles, the Arkansas Methodist or Epworth Era, because we are catering to self and care little for the good of others.

How Youth Can Keep Its Sparkle and Charm.—Human nature is the most selfish thing on earth. Selfishness robs of beauty, sparkle and charm. You never saw a real selfish person that was attractive or that was lovable. The little child is attractive, it has a smile about its face that appeals, its life sparkles with unselfish expressions of its creator. Very early in life human nature, as we call it, begins to assert itself and when the charm begins to lessen. The child becomes more and more like its parents and other adults with whom it associates. Unconsciously, it may be, it becomes selfish. Notice nature for a moment how different; the violet blooms, its beauty is unfolded to brighten the world, its fragrance floats out upon the breeze to sweeten the air for every passerby. It does not keep its life for itself, but in giving it out it makes itself attractive. It wins appreciation, it keeps sweet. Watch the brook or rivulet as it flows down the mountain side singing its little song of laughter as it goes. It waters the grass, the flowers, the trees, the birds and the bees; and because of all its giving-out its life sparkles with crystal clearness and moves on with rippling joy. The pool, like human nature, soon is covered with scum and becomes stagnant. It gives nothing out. If you want to keep young, practice the Golden Rule.

Golden Rule and Business.—If the rule were followed in business the high prices of recent months would be cut half, to say the least. Business men tell us that they do not mix business with religion. Their explanation is not necessary. The expression that "Business is business" is a confession that business, as regularly conducted, is not consistent with good will to fellow men; in other words it is not consistent with Christianity or the Golden Rule. Civilization, of course, implies an exchange of services, but there is a radical difference between commercial service and Christian service. The object of the former is gain; the object of the latter is usefulness. Of course, there can be no business without both receiving and giving, but the commercial spirit is in order that it may re-

ceive, while the Christian or Golden Rule spirit receives in order that it may give. Paul wrote, "Let no man seek his own, but every man another's wealth." How many men who profess to be Christian would pretend to obey that precept? It is dead against the existing system.

There Are Loyal Hearts.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you."

Suggestion To Leader.

Announce before hand that everybody is to bring a rule with his name written on it, so it can be taken back after service. Yard sticks, foot rules, tape measure—this will get interest. Put the rules on a table or desk where they can be seen from the audience. Then have a large golden rule of paper or ribbon or of wood painted gold color. Take some of the rules brought and show how much they fall short (some cut off) of the Golden Rule. Have the Golden Rule straight. Show others not straight, not true, some warped, some stretched. Show how we have warped, bent, twisted the Golden Rule by our living. At close of service see how many will pledge themselves to live the Golden Rule? How many will live in relation to their League for next six months? How many will live it in every deed of life for the next month?

Begin program with special music. Begin on the dot. Have five boys read the Scripture responsively. Have some one recite poem given above.

Questions.

Why is this rule called the Golden Rule? Have you ever tried keeping it? What benefit did you derive from it? If it works in some things why will it not work in all things? Can you think of one instance where Christ ever failed to keep it? Did you ever see anybody who lived by it?

Why Every League Should Pledge.

The District secretaries and the Conference secretary are busy this week trying to get every League in the Little Rock Conference to make a pledge to Missions. Every chapter should make a pledge because it will bring life and success to the local League. The liveliest chapters in the Conference are those who have been making pledges every year and those that have been making large pledges. If you doubt this try it one year for yourself. Then every League should pledge, because the money is needed to do the work that needs to be done. The Cedar Glades work composed of two circuits, with several new church buildings, has been made possible by Epworth League Mission money. The new enterprise and station at Dierks is being launched by the Mission

money of the Leagues. The great work in Africa under the direction of Bishop Lambuth is financed by the Missionary money of the Leagues. Do you want to have some part in this monumental activity in which the Leagues are engaged? We are to put \$500 in some locality this fall for rural development work. This will be an interesting undertaking and one much needed. It should be a matter of pride to you that the Leagues can be the first to initiate such work. We need \$2,000 for all the demands that are upon us. Make your pledge large and send it at once to Miss Marcie Coltart, Secretary, State House, Little Rock.

Pulaski Heights Makes Largest Pledge To Missions.

At the recent conference at Gurdon and in the pledges made since, Pulaski Heights stands at the head of the list. Mr. W. H. Keeton is the live wire in this organization. The pledge is \$110. Hunter Memorial was one of the chapters that pledged \$100. Mr. Leslie Smith is the member that made the pledge. Dr. Martin, president Lake Side, Pine Bluff, pledged \$100 for his League. He is a man with a vision beyond the average. First Church, Texarkana, and First Church, Little Rock, each pledged \$100. The big thing about the above pledges is that Pulaski Heights and Hunter Me-

Your Daughter

SEND HER TO COLLEGE—Give her an opportunity to fit herself to be a useful woman, and to enjoy life.

SEND HER TO A VIRGINIA COLLEGE—To the Old Dominion—The home of high ideals, noble culture, historic associations, great schools.

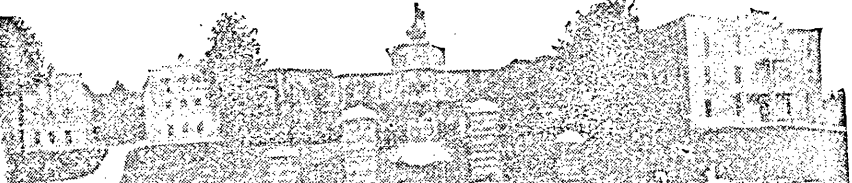
SEND HER TO BLACKSTONE COLLEGE—Established 1894; has enrolled over 6,000 students; has trained more Virginia girls than any other private institution in the State. Its graduates are given certificates to teach in the Public Schools of Virginia without examination. **IT IS THE LEADING TRAINING SCHOOL FOR GIRLS IN VIRGINIA.**

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THE BLACKSTONE MOTTO—THOROUGH INSTRUCTION UNDER POSITIVE CHRISTIAN INFLUENCES AT THE LOWEST POSSIBLE COST.


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ence Board of Church Extension.
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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. ROONE, Clerk.
C. M. Walser, Solicitor for Plaintiff.
James Coates, Attorney ad Litem.

Henderson-Brown College

ARCADEPHIA, ARK.

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

Is a safe place for your daughter. Its courses are strong, its college atmosphere pure, its ideals are high. We wish to secure girls who have been carefully reared, girls of purpose. You will do well to secure reservation before August 1. Thirty-five turned away 1916. Write at once to

J. M. WILLIAMS, President.

CUMBERLAND UNIVERSITY

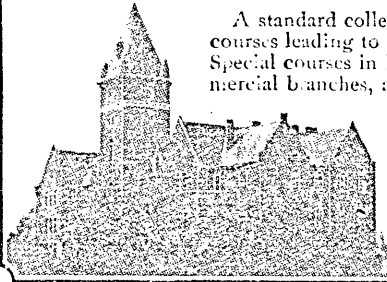
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A standard college under Christian influences. Four regular courses leading to the degrees, B. A., B. S., LL. B., B. Mus. Special courses in Domestic Science and Arts, in the Commercial branches, and in Education.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 12th, 1917.

For further information, address, EDWARD P. CHILDS, President, or The Registrar, Lebanon, Tennessee.



Whitworth College

Fourteen units were required to enter the Freshman Class. Teachers are graduates of leading colleges.

Literary standard is excellent.

Few colleges offer superior advantages in departments of Piano, Voice, Violin, Art, Expression, Commercial and Home Economics.

Two of the students in the Music Hall this past session received awards as offered by the State Organizations. One young lady received a medal, the prize offered by the Mississippi Federation of Clubs for the best Junior Composition in Piano. The second student received the scholarship prize presented by the Mississippi Music Federation Women's Clubs for the best all-round musicianship as exhibited in a professional piano contest.

WHITWORTH COLLEGE

BROOKHAVEN, MISS.

morial are setting a pace. If they can do this, then the Leagues of the Conference should easily raise four thousand dollars. Write Hunter Memorial about Missions putting life into a League.

Standard of Efficiency.

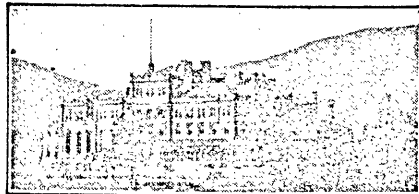
There were eleven chapters that received certificates of efficiency in the Little Rock Conference for work done last year. We should have every League efficient. Please write to Smith & Lamar, Nashville, Tenn., for a chart setting forth this standard and then work up to it. Do this now before you lay this paper down.

Primrose on Mablevale Circuit.

The young people's organization at this promising little church became an Epworth League last Sunday night. The young people are of exceptional ability and great things are expected of them. The following officers were elected: Raymond Vinson, president; Miss Belle Peil, vice president; Henry Treadway, secretary and treasurer; Mrs. H. Treadway, corresponding secretary; Miss Willis Thomas, organist.

Bryant League Buys Bond.—The Epworth League at Bryant last Sunday purchased a bond in the endowment of Hendrix College. The young people are fortunate in that they have a live League pastor, and one who is interested in the success of the young people's activities. Rev. T. D. Spruce is making things happen on the Bryant Circuit. Miss Pel Martin was elected to report items for the League page.

Mabelvale.—The League at Mabel-



RANDOLPH-MACON ACADEMY

For Boys Bedford City, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$355 covers all charges for the school year. No extras. Randolph-Macon boys succeed—465 graduates of this school have received full college degrees or entered professions in the past 18 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

MARY BALDWIN SEMINARY for Young Ladies. Established 1842. Term begins Sept. 12th. In the beautiful and historical Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 30 states. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges Music, Art, and Domestic Science. Catalog. Staunton, Va.

vale is doing things. They sent a delegate to the Conference at Gurdon, Mr. Fred Reutz, and he is planning larger things since his return. Plans are in progress for raising money to make some addition to parsonage. Brother and Sister Rodgers are interested backers of the young people. Mrs. Dora Davis Hopkins is a great worker in this chapter. She has been elected junior superintendent for Little Rock District.

ONE THOUSAND NEW SUBSCRIBERS TO METHODIST AMONG LEAGUERS OF LITTLE ROCK CONFERENCE.

A campaign is being launched with this issue of the League page for 1,000 new subscribers to the Arkansas Methodist among the Leaguers of the Little Rock Conference by August 31. Miss Harvey Haley of Hamburg is the Conference agent. A full list of district agents will be published in next week's issue. There is to be an agent in each presiding elder's district to push this work. Each Era agent in each local chapter is the agent also. Now if you are not going to work please drop a card to editor of this page so that another person can be selected at once.

Why get the subscribers? First, because the Methodist is giving to the Leagues of the state a page of reading matter each week absolutely free, and as worthy Leaguers we should show our appreciation of the paper and Dr. A. C. Millar for what they are doing for us. Second, a larger circulation will help our Leagues to be more efficient and more successful. Third, it will give us a definite task, a big task and we will be stronger and happier for having doing it. Fourth, it will give each League a chance to make some money for its treasury.

The campaign is on and will close August 31. Let us get busy at once. Each League will be given 50 cents on each new subscription and 25 cents on each renewal. The price of the paper is \$1.50 per year. Each League should be able to get from ten to twenty subscribers, meaning from five to ten dollars that each chapter would get itself. You may send the money in checks or money order direct to the Arkansas Methodist, but mention name of League and who is sending same, also write names of subscribers and address plainly.

A prize of considerable value will be awarded the District getting the largest number; another prize will be given the individual chapter securing the largest number. The nature of the prizes will be given next week.

Let each League get busy at once. The paper is the cheapest in the South, one copy each week for only \$1.50. Others not so good cost two to three dollars. Then it will help us keep in touch with the Leaguers of our Conference and State.

DISTRICT INSTITUTES.

It would be well for each District to have one or more institutes, possibly one in opposite ends of the District, to bring the inspiration of the Annual Conference at Gurdon to those chapters that were not represented. Then to get the many who could not attend from the chapters represented interested in some of the larger undertakings planned at Conference. There were a number present from each district that could be used with others from outside the district to make up a good and instructive program. This is the time to have the district institutes. When school begins many cannot attend. The big conferences and institutes all over the South are being held during the summer. Write your district secretary and help to get on in your end of the district at once. It will be a good start toward winning the cup this year. Do not just think about it, but put your thoughts into action. Some of the state officers will be glad to take part on program if you need them.

LITTLE ROCK DISTRICT LEAGUE.

The Epworth Leagues of the Little Rock District, inspired and determined to do bigger things in the District this year, have banded themselves together in a District organization for the purpose of reaching every League in the district and helping each League where it feels that it needs help. Among these Leaguers are a number of strong and efficient workers who are anxious to go out over the district and do whatever they can to promote the League cause and make each League a real training school for the young people of that community. One of the first things that will be done in this new organization will be a District Institute to be held some time in the near future at one of the churches in the eastern part of the district at which time some of the strongest men of our conference will speak to the Leaguers and institute work in each department will be discussed by Leaguers who have been found to be very successful in the various phases of the League work. The Leaguers are looking forward to the further announcements concerning the institute, for they realize that it is a big forward step in the advancement of the League work in this District. The program is expected to be out within the next few days. The officers of this District League are: President, Rev. C. R. Mann, Hickory Plains; Vice President, W. H. Keeton, Little Rock; Secretary, Miss Bryan McHughes, Ferndale; Treasurer, G. T. Overton, 1311 Welch street, Little Rock; Junior League Superintendent, Mrs. Dora Davis Hopkins, Mabelvale; Epworth Era and Arkansas Methodist Agent, Rev. W. S. Butts, Des Arc.

We predict great things for the future of the Little Rock District with such a strong corps of officers back-

CHILDREN'S DEPARTMENT.

THE RABBIT.

I have a pretty rabbit,
With fur as white as snow;
Of course it isn't "really,"
It's just a toy, you know.

It holds a tiny carrot
Between its teeth so white,
It looks so like a real one
You'd like to take a bite.

Its head keeps nodding, nodding,
As cunning as can be,
As if to say, "Good-day, good-day,"—
To all the company.
—Eleanor A. Schroll in Presbyterian Journal.

A CASE OF CONSCIENCE.

"He's paid me too much."
Ned's fingers were rapidly turning over two or three bills.
"Yes—three dollars too much. He must have thought this five-dollar bill was a two."

The boy sat for a few moments in deep thought.

"I don't care. It's no more than my rightful due—only I don't get it. Twelve dollars a month for my whole time out of school. It doesn't begin to pay for all I do, and I wouldn't stand for it if I could help myself. Everybody says Curtis is a real grind. Of course, I'll keep this. He gave it to me. If he has made a mistake, that's his own lookout. That matter is all settled; what shall I do with this lucky windfall? I'm to have a half-holiday the last Saturday in the month. This would give me a run down to the shore. I never get out of the city. It seems as if this had come just to give me chance."

Carefully laying the money in a safe place, Ned quickly absorbed himself in study. All the week he took little time for thought. It was easy to avoid it, for between work and study few boys were so busy as he. Night found him so "dead tired" that the sound sleep which blesses labor was his rich reward. There came a night or two in which he had to fight hard against a troublesome intrusive thought.

"Ned Harper, you're a thief."

Pausing for a moment, as if to familiarize himself with the sound of his self-accusation, he resumed:

"You are, and you know it; that is, you are as long as that money is in your hands. It is not yours, and all your fine talk can't make it your's. You're on the right side now, but in one day you would have been on the wrong side. You would have been a thief, thief, thief in your life. Nothing could ever have put you back where you are now by the grace of God."

"You made a mistake in your last payment," said Ned, going with the money to his employer.

"Ah, did I? When did you find it out?"

He looked keenly at the boy's painful flush as he asked. Ned had hoped he would not ask. For a moment he thought of evading the question by half-truth. Then came the thought: "Because I came next door to being a thief I needn't come next door to being a liar."

"I—saw it soon after," he said.

"Like enough he'll discharge me," was Ned's conclusion in the matter.

ed by a band of loyal and enthusiastic Epworth Leaguers.—Louie Audigier, Conference District Secretary.

He was not discharged. Little by little, Mr. Curtis placed more important work in his hands, and by slow degrees led him to a position of trust and confidence.

"I have kept him," he explained to a friend, "because I like a young fellow who has a conscience."—Southern Churchman.

MILDRED'S MOTTO.

Mildred and her Cousin Marion were walking home from school together. Mildred was short and dark, with a braid of long, thick, brown hair, big, shy, brown eyes covered by large, round glasses, red cheeks, with a flitting dimple in one of them, and a quiet, pleasant smile on her lips. Marion was tall and fair, with a mass of curly golden locks, eyes as blue as a summer sea, a merry mouth, and a bright, confident manner.

Presently the girls stepped aside to allow two modishly dressed, refined-looking women to pass them. The strangers smiled their thanks for this courtesy, and as they went down the street, Mildred overheard one woman say to the other, "What a pretty, attractive girl."

At that moment a school paper that Mildred had been carrying loosely in one hand was caught by a whiff of a breeze and fluttered away in the opposite direction. She ran after it to regain it and when she returned to her cousin she asked gayly: "Did you hear the compliment that you received then?"

Marion broke into a laugh. "The compliment wasn't meant for me, goosie. It was for you," she answered.

"For me. No, it couldn't have been. No one ever would call me pretty, especially when you are around, Marion," demurred Mildred.

"This person would," insisted Marion. "I heard the other one ask her, 'Which girl do you mean?' and she said, 'The little maid with the brown braid and the smile.' That smile of yours is very fetching, you see, Mildred."

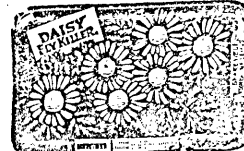
"But you smile, too, Marion," went on Mildred, her color growing richer and her lips curved into a pleased expression, "and you have all your other looks, besides."

"Well," mused Marion, "I do laugh, I suppose, when I am amused or when I feel jolly, but my smile isn't as much a part of me as yours is of you, Mildred. Your smile belongs to you always, and it seems to come from something down inside of you that has to show itself."

"Why, how queer!" responded Mildred, thoughtfully. "Do you know, Marion, when I was little and found that I had to wear these horrid old

For Weakness and Loss of Appetite. The Old Standard general strengthening tonic, GROVE'S TASTELESS Chill Tonic, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children, 50c.

DAISY FLY KILLER



HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N.Y.

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.

goggles that make me look like an owl, and I didn't like my hair, because it was straight as a poker, and I wanted to be light and graceful, like you, and not heavy and sober, I said to myself, 'Well, if you can't be pretty, smile, and you can't then be really homely.' So I tried to think of good and happy things as much as I could, and taught myself to smile over them. By and by it was a sort of habit, and I didn't have to make myself do it any more, but it came as easy as winking."—Exchange.

TELL THE GOOD.

Don't call one of your schoolmates ugly, another stingy, another cross, behind their backs. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults; it makes you uncharitable; your soul grows smaller; your heart loses its generous blood, when you tattle about your friends. Tell all the good you know about them, and carry their sins in your own heart; or else tell them to God, and ask Him to pardon them. That will be Christ-like. If anybody says to you, "Oh, that Mary Willis did such a naughty thing!" call to mind some virtue that Mary possesses, and hold it up to her praise. For your own sake, learn to make this a habit.—Exchange.

THE ATTIC PIRATE.

His mother and father had gone to the city to spend the day, and Tom was left alone to look after the house and barns. He sat down on the steps to make his plans.

Tom had long felt that he would like to be a pirate—at least, just a make-believe pirate. This would be a good day to carry out his plans. First, he fastened both the front door and the back, then he went up into the attic of the ell that extended back of the main house. There might be other pirates about.

For an hour he rummaged into the boxes and bags and trunks of the dim old attic, until he had an outfit that any pirate, real or make-believe, might well be proud of. His plan was to take his two bags of treasures into the orchard and bury them under a tree. Later he would dig them up again.

When he had on his cloak and hat, with his wooden sword in his hand, he felt every inch a pirate as he stood beside a big trunk, with his bags of treasure at his feet.

"I'll drop the bags out of the window," he said to himself. "That is what a pirate would do."

With the help of his wooden sword he pried up the solitary window at the end of the attic, and dropped out his bags of treasure. Bang!

There was a resounding crash as the door at the head of the attic stairs slammed shut. The wind that came through the open window had done it. The noise startled Tom for an instant. He ran to the door, but could not open it. The spring lock had snapped into place, and the keys were on the other side. The pirate had suddenly become a prisoner!

Tom sat down on the big trunk to think it over. It would be hours before his parents reached home. There were chores to be done at the barn.

A sudden idea came to him, and he ran to the open window that had caused the trouble. The water spout ran near on its way from the eaves to a half-hogshead on the ground.

For a long time he studied that spout and thought over his plight.

NEWS OF THE CHURCHES.

BLYTHEVILLE DEDICATION.

Bishop J. H. McCoy will dedicate our First Methodist Church in Blytheville July 22. We expect it to be a great day in the history of Methodism in this section of Arkansas. We have paid off every cent of our old debt, built a nice Sunday school addition of eight rooms and installed a splendid pipe organ. For all this we raised in cash \$14,000. No collection will be taken at the dedication. We extend an invitation to any of our friends who desire to be with us on this day, especially to the former pastors of the church.—R. E. L. Bearden, P. C.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Dr. Monk, Hutchinson, McGuyre, Harrison, Whaley and Hundley.

Report From Churches:

Capitol View—Pastor in hospital.

First Church—Prayer meeting, small but interesting; Sunday school very good; congregations good; 15 received in church, among these three on profession of faith.

Asbury—Prayer meeting very good. Other interest good. Have all of the 30 subscription to Methodist.

Henderson—Good day; good collections. Other interest good; some new members. Department in good shape.

Highland—Prayer meeting was good; Sunday school average; good congregation; one addition by letter.

Pulaski Heights—Two new members. Prayer meeting splendid with good attendance; Sunday school good for season; congregations good. T. B. King addressed our evening congregation with good effect.

Winfield—Pastor at Pine Bluff.

The District—On Benton Circuit Saturday and Sunday at New Hope. Sunday afternoon at Mt. Carmel and had good service.

Dr. Monk addressed the pastors on the timely subject of "Pastoral Visitation," stressing this vital question where so many of us fail.

HOT SPRINGS METHODISM.

Present: Hayes, Dr. Wylie (of Orange Street Presbyterian Church) Steele Jordan (of the Malvern Circuit) Vaughan, Waldrip, Townsend and Duckworth.

Steele—I was with Brother Wo-

At last he made up his mind to try it. Carefully and slowly he climbed to the window-ledge. He grasped the spout with both hands and swung himself out until he could also cling to it with his knees. He dared not look down, but he shut his eyes and began to slide toward the ground. All at once his feet, clinging to the spout, struck a place where the spout was fastened to the wall. The jar loosened his grasp, and with a splash he fell into the half-hogshead of rainwater.

Fortunately unhurt, but wet to the skin, Tom clambered out and ran to the back door, only to find it locked, and then he remembered that he had locked both doors before going to the attic. He tried the windows in vain. Hungry, and very uncomfortable in his wet clothes, he wandered to the south side of the house and lay down on the grass in the sun. There, fast asleep, his parents found him.

It was hard to scold him when they heard his story. "Well," said father, "it would not have been much of a pirate adventure if there had not been water in it."—Exchange.

mack at the First Baptist Church. He is here teaching in the Peabody Normal School.

Vaughan—(Oaklawn). We had a good day. Sunday school was full. We will begin our meeting next Sunday. I attended the Epworth League Conference at Gurdon.

Cleveland—(Park Ave.) We had a good meeting last week. Fine services yesterday. Men's services in the afternoon resulted in four conversions. The meeting has resulted in ten conversions and six accessions to the church. The meeting will continue this week. The Sunday school was full, 109 present; all teachers were present.

Townsend—(Hot Springs Circuit). Had good crowds yesterday. Very fine services. We are getting along real well.

Hayes—(Third Street). Very fine day. Good services. Very much pleased with the results of the day. Had Brother Jordan with me in the morning. Sent him to Gardner School House for the night.

Waldrip—(Central). Delivered an address at Stuttgart on Tuesday on "Democracy, Its Duty and Destiny," also at the School of Missions at Henderson-Brown College Friday night on the "Missionary Urge." We had sacrament of the Lord's Supper at morning service. Large number took the sacrament. Large crowd at night.

Duckworth—Had good congregation of Juniors at 11 o'clock. All took sacrament. Held prayer meeting in Brother Waldrip's absence. We had a good service. I spoke to the Arkansas Letter Carriers' Convention, in session last week, and had charge of the music.

Jordan—(Malvern Circuit). We are doing very well. We have had four conversions during the year. All came up at the altar. I came yesterday to Hot Springs to assist Brother Hayes in a meeting at Gardner School House. We had a good beginning last night.

We were glad to have Brother Jordan with us. His young enthusiastic life is an inspiration to us.

Dr. Wylie came before us in regard to Sunday moving pictures. We went on record unanimously as opposing the Sunday shows.—R. L. Duckworth, Secretary.

PLAINVIEW.

We are well pleased with Plainview. The work is moving along nicely. Our Sunday school superintendent, Brother Thomas Ross, has been faithful and this school is in good shape, with an average attendance of 150.

The official board looks well after their work and things have been looking up all the year. We have just closed a good meeting which resulted in many conversions. The church was wonderfully helped and 19 were taken into our church and more to follow. The meeting reached a climax the last Sunday, when everyone was happy and glad they were present. The

DOING GREAT GOOD AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Pepton Pills, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance.

It will be wise to get them today.

pastor was assisted in this meeting by a singer, Brother A. M. Hutton, who at present is located at Mulberry, Ark.

Brother Hutton is an excellent singer and a good personal worker. I hope all our preachers needing this kind of help will get in touch with him.

We expect to close out the year in good shape. The work of the meeting will go on. Next week I will go to Kibler to help Brother G. B. Griffin in a meeting.—G. C. Johnson.

THE PINE BLUFF DISTRICT CONFERENCE.

The fiftieth session of the Pine Bluff District Conference convened at Stuttgart June 27, 1917. It was called to order by the presiding elder, Brother W. C. Watson. The whole of the session was marked for its spiritual nature and also the smoothness with which the business was carried on. Our presiding elder, though young at the business, kept the work going as though he were an old hand. There was a good attendance both of lay and clerical members and every one enjoyed the services. Stuttgart, in her delightful way, took care of us to the pleasure of every one.

The routine of the Conference was varied by the presence of the District Woman's Missionary Society, which rendered a very fine program at one of the evening services.

Dr. Workman of Henderson-Brown, Dr. Thomas of Hendrix, and Brother H. H. Griffin of Galloway, addressed the Conference on the matter of education and leadership today.

A conference of the Sunday school workers was held under the leadership of Rev. C. N. Baker, Mrs. Clay Smith and Mr. Caughey Hayes.

The following were elected delegates to Annual Conference, Dr. R. E. John, D. B. Niven, A. C. Atchley and P. L. Neil; alternate delegates are W. M. Wells and W. A. Preston.

Revs. J. A. Simpson and J. P. Clegg were recommended for deacon's orders. D. J. Leake and Martin L. O'Connell were granted license to preach. Rev. C. H. Culpepper and B. O. Womble and Dr. M. H. Russell



Rev. J. W. Black sends the above picture of one of his little members, Olive Acklin, who, although only twelve years old, is her father's housekeeper. Her mother, who died when Olive was only ten months old, was a faithful worker at Pleasant Grove, in Melbourne Circuit. Olive is secretary of Pleasant Grove Sunday School, keeps the minutes correctly, and reads them distinctly. She is already a subscriber to the Arkansas Methodist.

were called and their characters passed. Revs. Jno. Stuckey, J. A. Simpson, J. P. Clegg, L. O. Wood-rome and H. Harrington were called, their characters passed and their licenses renewed.

A District Sunday School organization was started and plans made for its perfection. Mr. L. E. Bassitt of Pine Bluff was elected chairman, and Mrs. Lucy Critz was elected district superintendent of Teacher Training Work. These together with the presiding elder are authorized to secure other superintendents and officers.

The following Licensing Committee for the District was elected: Revs. E. R. Steele, Theo. Copeland, J. R. Dickerson, L. W. Evans, P. S. Heron and Jas. R. Rhodes.

The District Conference will be held at Gillett next year.—Jas. R. Rhodes, Secretary.

TEXAS-OKLAHOMA LETTER.

I visited Brother Teer at Arkansas Pass, who used to be in East Oklahoma. We intended to hold a few meetings, while I was there, but taking in the situation we decided to postpone the meetings as the country had been hurt by a terrible drought. They have had only about three inches of rain in about a year. In fact, they have had scarcely any rain in two years. I saw numbers of acres of tomatoes almost dried up on the stalk, squash, cantaloupes, cabbage, and many other kinds of vegetables, all in dilapidated condition. They have shipped only a small amount of stuff this season compared with the amount they have been shipping heretofore. I do not think I ever saw a people so badly discouraged. Many of them are moving and leaving their farms and going to other parts of the country where they can get work to support their families until time to plant another crop of vegetables. Around about Aransas Pass is a great truck industry. They had a very fine prospect for crop in March, but had a very hard freeze which killed their stuff, and then they planted again and the drought struck them. Brother Teer told me that he would manage to get his salary, but would not be able to collect anything on any of the claims. I have never

seen as poor prospects for crops in Texas. From Paris to Aransas Pass I never saw corn or cotton that looked anything like a crop.

After I passed Temple, Texas, from there on via Austin and San Antonio no crop will amount to much unless they get rain shortly. I noticed some of the farmers were cutting their corn for forage.

I spent one night in San Antonio and after supper went out to the old Alamo, and the thing that attracted me more than anything else was the electric light on the west side of the building near the top, flashing like the fire from a gun, and a man on a horse with his rope in hand and his gun. The electric light seems to be representing the flash of the gun, while the man on the horse seems to be in pursuit of his game. Mrs. Dick Wafford, whose maiden name was Roark, has an uncle who was killed at the old Alamo. She lives near Bethel Church on the Roe Circuit, east of Stuttgart about 14 miles. I saw many of the soldier boys in their uniforms while in San Antonio. They are the very flower of the country. There are about sixty thousand of them camping in San Antonio.

I took the San Antonio and Aransas Pass Railroad the next morning and reach Gregory, a small town, where I had to change to go out to Aransas Pass, a distance of eleven miles. I was met by the man who runs the automobile line out to Aransas Pass at that hour. These are the most delightful roads I ever traveled over in an automobile. We made the distance in 25 minutes. It is 11 miles. Before we went very far I found out I could not use a straw hat in that strong breeze. It will soon whip a straw hat to pieces. About the first thing I did when I reached Aransas Pass was to purchase a cloth hat. Brother Teer went to that country for his health and he has been greatly benefited.

Brother Teer is a good preacher. He and I have had some fine meetings together in Oklahoma. The next morning we went over to Fort Aransas on the regular passenger and freight boat, a distance of six miles across the bay, to where the government has opened a deep channel from the Gulf across the bay to Aransas Pass, so that they can ship on the large boats their great supplies of crude oils by water to the railroads at Aransas Pass. The railroad company built a line across the bay from Aransas Pass to Port Aransas, but the cyclone that struck that country several months ago washed the roadbed away and the oil that comes from Mexico on the Gulf has to be shipped via water until the railroad gets the road built again. The storm destroyed a good deal of the town property in Port Aransas and came very near sweeping the little town off the island. We spent the day there, and we enjoyed the rolling waves as they leaped high into the air just as though a storm was raging.

The following week Brother Teer and I took a trip out across the Corpus Bay, a distance of about twenty-eight miles. Mr. Standly, who is a partner to the man that owns the boat gave us free transportation across the bay and back. We went over on a fishing expedition. The Island is a beautiful place to camp and fish at. We enjoyed the strong breeze that blows continuously. The crystal white sand on the island was so bright that I could scarcely see when I first arrived. I never enjoyed any sight-seeing as I did the rolling

waves as they dashed and splashed and roared. They would roll up in great volumes six to eight feet high. While we were on the beach fishing we had to watch the mighty waves or they would dash over us. We would run back when we saw them coming for a distance of ten to twenty feet. You could scarcely hear any one's voice on account of the terrible roaring. The island has been struck by a cyclone which destroyed almost everything, killed a few people—drowned them. I never saw a more beautiful beach anywhere. It is the greatest place for fishing I ever saw. —J. A. Hall.

OBITUARY.

GOODWIN.—Little Myrtle Marie Goodwin was born April 5, 1915, and died at the home of M. R. Goodwin and M. L. Goodwin. Though but a child, she had a vision of God in song. Just a few minutes on Sunday before she died on Monday she sang that grand old hymn, "Happy Day, When Jesus Washed My Sins Away," to her father and grandfather. May God's blessings rest upon the father, mother and little sister, as well as the other relatives, and help them to live right to follow on.—Her Pastor, H. A. F. A.

BURTON.—Rev. Sterling Burton was born April 2, 1832, in Rhea County, Tennessee. Died, June 8, 1917, at Chismville, Ark. Married Miss Lily Ann Weaver October 11, 1867, in Clark County, Arkansas. To this union were born 10 children; eight are living and were present when the end came. Three sons, John Burton, Huntington; Robert Burton, Chismville, Price Burton, Branch, Ark. Five daughters, Fannie Culberson, Maud, Okla.; Rebecca Williams Whitfield, Oklahoma, Arena Hutchins, Reedville, Eugena Parker, Chismville; Miss Ida Burton, Chismville, Ark.

Brother Burton professed faith in Christ in 1868. Joined the Baptist Church and later on he was licensed to preach by the Presbyterian Church and in 1904 united with the Methodist Church and was a local elder in the same when he died. Assisted by Rev. C. M. Trickett of the C. P. Church and attended by hundreds of friends, we laid his body to rest in the Chismville Cemetery to await the call of God. A good man has finished a useful career and has gone home to his Father's house. Brother Burton studied his Bible diligently and prayer-

NOT WELL ENOUGH KNOWN.

We cannot accomplish much in the treatment of dyspepsia, however much we may temporarily relieve its symptoms, so long as the blood remains impure. It is a fact not well enough known by people generally that when the stomach, liver and other digestive organs are supplied with impure blood, the digestive process is impaired, so as to cause faintness and loss of appetite and sometimes a deranged state of the intestines, and in general all the symptoms of dyspepsia.

Hood's Sarsaparilla is of great service in dyspepsia, because it purifies the blood, making it the healthy stimulus, the digestive organs must have for the proper performance of their duties. Hood's Sarsaparilla, especially if taken in a little hot water, has "a magic touch" in dyspepsia. Get it today.

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.

CALOMEL TODAY, SICK TOMORROW

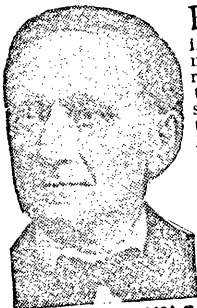
**Dose of Nasty Calomel Makes
You Sick and You Lose
a Day's Work.**

Calomel salivates! It's mercury! Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bills it crashes into it, causes cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

Don't Wear a Truss



C. E. Brooks, 443A State St. Marshall, Mich.

fully. He preached well. Many sinners were saved under his ministry and no doubt many met him at the beautiful gate whom he had helped to a better life. Many others will follow on. I was with him frequently during his protracted illness, but always found him cheerful and submissive. He was ready to get well and labor on or willing to go home and be with Christ.

It is well with him. May God's grace comfort all and especially his faithful wife and daughter, Ida, who had the greater care and responsibility, and who were so faithful to his every need.—J. C. Weaver.

A DANGEROUS GUEST.

Suppose a visitor should call on Sunday morning at the house of Brother A., a prominent church member with sons and daughters. The visitor is meek and innocent looking and very quiet; but as opportunity occurs he is seen quietly seated for an hour; first with one of the boys of that home, then with another and another, and then with the girls, one by one, until first and last he has gone the rounds of the family; and on investigation, the subject on which he talked and which so engaged the attention of the children was found to be the same in every interview, and it was as fol-

HEAT FLASHES, DIZZY, NERVOUS

Mrs. Wynn Tells How Lydia E. Pinkham's Vegetable Compound Helped Her During Change of Life.

Richmond, Va.—"After taking seven bottles of Lydia E. Pinkham's Vegetable Compound I feel like a new woman. I always had a headache during the Change of Life and was also troubled with other bad feelings common at that time—dizzy spells, nervous feelings and heat flashes. Now I am in better health



than I ever was and recommend your remedies to all my friends."—Mrs. LENA WYNN, 2812 E. O Street, Richmond, Va.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Such warning symptoms are a sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and inquietude, and dizziness.

For these abnormal conditions do not fail to take Lydia E. Pinkham's Vegetable Compound.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

lows: There was being recited to them by this visitor in minute detail an account of all the police court news of the preceding day, with remarks and insinuations thrown in, which pure ears ought not to hear; an account of murders and suicides and divorces and defalcations and train robberies, done up in the most startling and sensational manner possible. Then he entertained them with graphic recitals of a case of abduction, describing the beautiful girl and the methods and subsequent "developments" in her sad story. Next comes a suit for damages brought by a dashing widow against a rich man, involving a court trial where much of the evidence was salacious in character, but given in detail. Then he descended upon the thrilling features of an unhappy marriage—how an intruder upon its peace entered and alienated the wife's affections: of their elopement, the pursuit of the husband, and on and on through disgusting details of the final "developments" in the criminal woman's case. At times he paused and intimated that he could talk to them at length on politics and commerce and trade, and could give even the names of the ministers, and where each one is to preach or has preached today, but, led by a taste he has implanted, they tell him "No." So he proceeds, and regales them for an hour on horse racing, theaters, gossip, and closes up the interview with a thrilling romance, empty, silly and senseless, and sometimes positively vicious in its details.

The fond mother, finding out the character of the conversations, and how increasingly fond the children grow of this visitor, who now comes to the home every Sunday, becomes indignant and horrified, and apprising her husband of the facts in the case, he forbids that visitor ever entering his house again on Sunday, or on any other day, as to that.

Just such a visitor goes into the homes of thousands of people in this land every Sunday—the very day the children are out of school and have most time to read. And Christian fathers and mothers not only are aware of his coming, but invite him and pay him for coming, and allow his foul work to go on unrebuked upon the minds and hearts of their children. His name is the Sunday Newspaper.—Herald of Holiness.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.

(Third Round.)
Pearcy Ct., at Grant's Chapel, July 14-15
Dalark Ct., at Manchester, July 22-23
Arkadelphia, First Church, July 28-29
Willow Ct., at Gladstone, Aug. 4-5
Malvern Station, at Gladstone, Aug. 11-12
Cedar Glades Ct., at Gum Springs, Aug. 12-13
Hot Springs Ct., at Camp Ground, Aug. 18-19
Central Church, Hot Springs, Aug. 12-13
Arkadelphia Ct., at Camp Ground, Aug. 18-19
Princeton Ct., at Camp Ground, Aug. 25-26
B. A. FEW, P. E.

BOONEVILLE DISTRICT.

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

CAMDEN DISTRICT.

(Third Round.)
Thornton Ct., at Providence, July 14-15
Fordyce, at Providence, July 15-16
El Dorado Ct., at Ebenezer, July 19-20
Strong Ct., at Wesley's Chapel, July 21-22
El Dorado Sta., at Wesley's Chapel, July 22-23
Wesson, at Wesley's Chapel, July 28-29

Junction City, at Buckner, July 29-30
Waldo Ct., at Buckner, Aug. 2-3
Magnolia Ct., at Emerson, Aug. 4-5
Magnolia Sta., at Emerson, Aug. 5-6
Atlanta Ct., at Lisbon, Aug. 9-10
Hampton Ct., at Harrell, Aug. 11-12
Beard and Millville, at B., Aug. 25-26
Chidester Ct., at Carolina, Aug. 28-29
Eagle Mills Ct., at Lakeside, Sept. 2-3
Stephens, at Two Bayou, Sept. 8-9
Buena Vista Ct., at Two Bayou, Sept. 16-17
Camden, at Two Bayou, Sept. 16-17
J. A. SAGE, P. E.

CONWAY DISTRICT.

(Third Round.)
Naylor, at Pleasant Grove, July 11-15
Greenbrier, at Pleasant Grove, July 15-16
Plumerville, at Pleasant Grove, July 21-22
Lamar, at Pleasant Grove, July 28-29
Springfield, at Pleasant Grove, Aug. 4-5
Appleton, at Pleasant Grove, Aug. 11-12
London, at Pleasant Grove, Aug. 18-19
Pottsville, at Pleasant Grove, Aug. 25-26
Altus and Denning, at Pleasant Grove, Sept. 1-2
JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.

(Third Round.)
Winslow, at Evening Star, July 15-16
War Eagle, at Evening Star, July 21-22
Bentonville, at Evening Star, July 28-29
Lincoln, at Evening Star, July 29-30
Viney Grove, at Evening Star, Aug. 4-5
Springtown, at Evening Star, Aug. 10-11
Elm Springs, at Evening Star, Aug. 11-12
Farmington, at Evening Star, Aug. 12-13
Prairie Grove, at Evening Star, Aug. 13-14
Centerton, at Evening Star, Aug. 18-19
Gentry, at Evening Star, Aug. 19-20
Siloam Springs, at Evening Star, Aug. 25-26
Osage, at Evening Star, Aug. 26-27
Huntsville, at Evening Star, Sept. 1-2
Eureka Springs, at Evening Star, Sept. 8-9
Green Forest, at Evening Star, Sept. 8-9
Berryville Sta., at Evening Star, Sept. 9-10
Berryville Ct., at Evening Star, Sept. 9-10
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.

(Third Round.)
Ozark Ct., at Pleasant Grove, July 14-15
Van Buren Sta., at Pleasant Grove, July 22
Alma Sta., at Pleasant Grove, July 22
Mulberry and Dyer, at M., July 28-29
Ozark Sta., at Pleasant Grove, Aug. 4-5
Cass Ct., at Oak Grove, Aug. 11-12
Charleston Ct., at Oak Grove, Aug. 18-19
Hartford & Midland, at M., Aug. 25-26
Huntington and Mansfield, at M., Aug. 25-26
J. K. FARRIS, P. E.

HELENA DISTRICT.

(Second Round.)
Council, at Democrat, 11 a. m., July 11
Hickory Ridge, at N. Haven, July 14-15
Colt, at McElroy, 3 p. m. and 8 p. m., July 15
Parkin, at Poplar Grove, July 21-22
LaGrange, at Poplar Grove, July 23-24
Mellwood, at Knowlton, July 28-29
DeView, at Morris Grove, July 29-30
McCrory, at Wheatley, Aug. 4-5
Howell, at Wheatley, Aug. 4-5
Wheatley and Hunter, at Wheatley, Aug. 5
3 and 8 p. m., Aug. 5
W. F. EVANS, P. E.

JONESBORO DISTRICT.

(Third Round.)
Luxora and Roz, at Roz, July 14-15
Osceola, at Roz, July 15-16
Nettleton and Bay, Truman, July 21-22
Gilmore Ct., Whitten, July 22-23
Marked Tree and Lepanto, Marked Tree, July 25
Tree, at Marked Tree, July 26
Marion, at Bethany, Crawfordsville, July 28-29
Crawfordsville and Bethany, Crawfordsville, July 29-30
Earle, at Vannadale, Aug. 1
Vannadale Ct., Vannadale, Aug. 4-5
Harrisburg Ct., Clauch's C., Aug. 5-6
Harrisburg, at Clauch's C., Aug. 5-6
Brethren will please give special attention to Questions 9, 10 and 11.
F. M. TOLLESON, P. E.

LITTLE ROCK DISTRICT.

(Third Round—In Part.)
Tomberlin Ct., at Zion, July 14-15
Keo Ct., at Witherspoon, July 21-22
England, at Witherspoon, July 29-30
Carlisle, a. m., Aug. 5
Lonoke, p. m., Aug. 5
Mauville Ct., at Nat. Steps, Aug. 11-12
Oak Hill Ct., at Walnut Grove, 11

a. m. and 3 p. m., Aug. 15
Bryant Ct., at Salem, a. m. and 3 p. m., Aug. 17
m., Aug. 17
DeVall's Bluff and Hazen, at DeVall's Bluff, Aug. 18-19
Vall's Bluff, at DeVall's Bluff, Aug. 18-19
Des, Arc, p. m., ALONZO MONK, P. E.

MONTICELLO DISTRICT.

(Third Round.)
Collins, at Cominto, July 11
Ark. City and Lake Village, at Ark. City, July 14-15
Dermott, at Fountaln Hill, July 15-16
Lacy, at Fountaln Hill, July 21-22
Tillar and Dumas, at N. C., July 27-29
Snyder and Montrose, at Bethel, Aug. 4-5
Hamburg Ct., at Bethel, Aug. 11-12
Crossett, at Bethel, Aug. 12-13
Parkdale and Wilmot, at P., Aug. 17-19
Wilmar, at Camp Grd., Aug. 25-26
Mt. Pleasant, at Camp Grd., Aug. 26-27
Monticello, at Camp Grd., Sept. 1-2
Portland and Blissville, Sept. 2-3
Hamburg, at Chicot, Sept. 8-9
Ludora, at Chicot, Sept. 8-9
W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT.

(Third Round.)
Peach Orchard, at Evening Star, July 14-15
Gainsville, at Beech Grove, July 15-16
Paragould, First Church, preaching 8-10; Conf., July 21-22
Corning, at R. S., July 28-29
Ravenden Springs, at R. S., Aug. 3
Imboden, at R. S., Aug. 6-7
Black Rock and Powhatan, at B. E. St. Francis, at Nimmons, Aug. 11-12
New Liberty, at N. Liberty, Aug. 22-23
Smithville, at Rane's C., Aug. 25-26
Lorado, at Hunt's Chapel, Aug. 25-26
Preachers will please be prepared to answer Questions 9, 10, 11. Please report to me June 1, as requested.
JAMES M. HUGHEY, P. E.

PINE BLUFF DISTRICT.

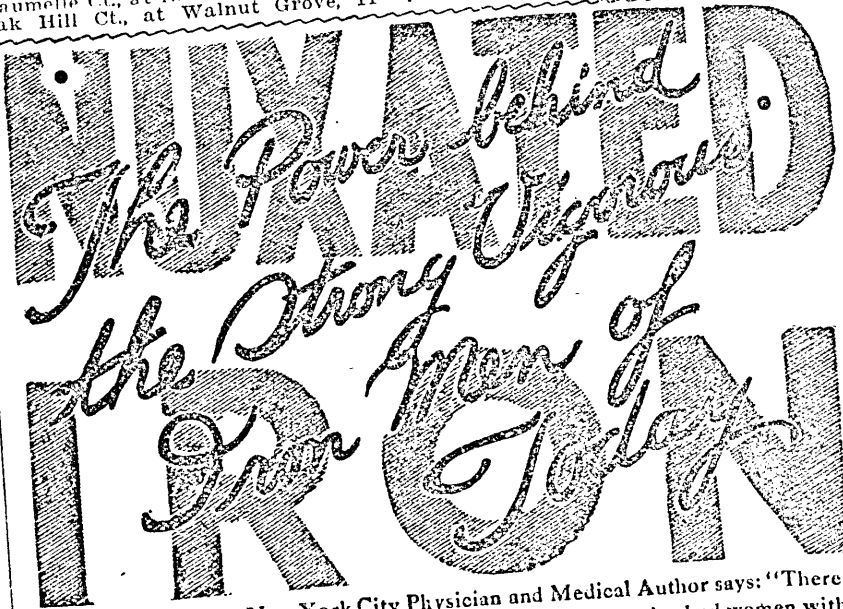
(Third Round.)
Altheimer and Wabbaseka, at W. a. m., July 14-15
Sherrill and Tucker, at Sherrill, p. m., July 15
Carr Memorial and Redfield, at R., July 21-22
Pine Bluff Ct., at White Hall, a. m., July 28-29
Hawley Memorial, Pine Bluff, p. m., July 29
Humphrey Ct., at Zion, Aug. 4-5
Roe Ct., at Shiloh, Aug. 11-12
Rowell Ct., at Prosperity, Aug. 18-19
Svan Lake Ct., at Slythe Chapel, Aug. 26
Star City Ct., at Prosperity, Sept. 1-2
Rison Ct., at Prosperity, Sept. 8-9
Lakeside, Pine Bluff, p. m., July 11
W. C. WATSON, P. E.

PRESCOTT DISTRICT.

(Third Round.)
Okolona, at Trinity, July 14-15
Alpine, at Smyrna, July 21-22
Murfreesboro, at Bill's, July 28-29
Bingen, at Pump Springs, Aug. 4-5
Orchard View, at Biggs Chapel, Aug. 7
Columbus, at Bethel, Aug. 11-12
Washington, at Sardis, Aug. 18-19
Pleasant Grove, at Sardis, Aug. 19-20
Hope, at Ebenezer, Aug. 21
Fulton, at Ebenezer, Aug. 25-26
Elevins, at Ebenezer, Aug. 26-27
Prescott, at Ebenezer, Aug. 28
Emmett, at Ebenezer, Aug. 28
J. A. HENDERSON, P. E.

TEXARKANA DISTRICT.

(Third Round.)
Fairview, Conf. 2 p. m., July 15
College Hill, at night, July 15
Bright Star, at Concord (Conf. Monday at 2 p. m.), July 16-17
Paraloma, at Ben Lomond, July 21-22
Hatfield, at Cove, July 28-29
First Church, Texarkana, Aug. 5
Foreman, at Texarkana, Aug. 11-12
Cherry Hill, at Texarkana, Aug. 18-19
Mena, at night, Aug. 19
Umpire, at Rondo, Aug. 25-26
Fouke, at Rondo during meeting; date given later.
I. A. BIGGS, P. E.



Dr. Ferdinand King, a New York City Physician and Medical Author says: "There can be no strong, vigorous, iron men nor beautiful, healthy, rosy-cheeked women without Iron—Nuxated Iron taken three times per day after meals will increase the strength and endurance of weak, nervous, run-down folks 100 per cent. in two weeks' time in many instances. Avoid the old forms of metallic iron which may injure the teeth, corrode the stomach, and thereby do more harm than good. Take only organic iron—Nuxated Iron." It is dispensed by all good druggists.