

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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• NO. 30

THUS SAITH THE LORD: TAKE HEED TO YOURSELVES, AND BEAR NO BURDEN ON THE SABBATH DAY, NOR BRING IT IN BY THE GATES OF JERUSALEM; NEITHER CARRY FORTH A BURDEN OUT OF YOUR HOUSES ON THE SABBATH DAY, NEITHER DO YE WORK, BUT HALLOW YE THE SABBATH DAY, AS I COMMANDED YOUR FATHERS. BUT THEY OBEYED NOT, NEITHER INCLINED THEIR EAR, BUT MADE THEIR NECK STIFF, THAT THEY MIGHT NOT HEAR, NOR RECEIVE INSTRUCTION.—Jeremiah 17:21-23.

## CONQUEST IN THE CLOUDS.

Be it said to its credit Congress has promptly passed the bill providing for the construction of a huge air fleet. Now the work should be pushed. With Russia retreating and submarines still active, the opportunity for victory is truly in the air. We have believed for years that military supremacy would be decided in the sky. Now we feel certain that the side which first secures control of the clouds will win. If we delay, the Germans will promptly seek aviation superiority. With our almost unlimited manufacturing power, we must now build wings and win.

## THE TIME OF REAPING.

Following honored precedent, our circuit preachers are busy in their annual meetings. At the season when city folk are wont to recreate, these faithful rural shepherds are rounding up their flocks and, with the Holy Spirit's help, transforming goats into sheep and bringing them into the fold. Preaching twice or thrice a day, with altar work and house to house visitation, is strenuous, and only a preacher who has tried it knows how tiring to body and soul it really is. It seems unseemly that this time of sun and sweat should be the season for the soul, but so it is on our circuits. With bad roads and poor houses, winter is unfavorable, and the push of planting in the spring and the rush of gathering in the fall militate against the assembling of the people; hence the preacher, who would have revivals, must conform to conditions and utilize the summer for revival meetings. When it is remembered that each preacher must, almost unaided by other ministers, hold from four to eight protracted meetings, it is almost miraculous that strength holds out; and when it is known that a meeting rarely lasts beyond a week, occasionally two weeks, and that there are few opportunities for preparatory exercises, it is wonderful that such large results follow. The success is partly explained by the prayers and expectation of the people and by real evangelistic spirit and tremendous driving power and concentration of effort on the part of our preachers. Knowing that the summer is practically the only opportunity for these revivals, the circuit preachers plan for them from the beginning of the year and then, agonizing in prayer, they pour out their very souls in preaching and exhortation. Most of our preachers are really great revivalists. They could not draw such crowds as Billy Sunday, but it is extremely doubtful whether even that wonderful evangelist could in a week and with few auxiliaries get better results. This year, when the people are profoundly stirred over the sufferings of belligerent humanity, conditions are ripe for a great spiritual awakening. The masses are eagerly waiting for the messenger of God to interpret the ways of Providence. If any preacher has lost his fervor and evangelistic power, now is the opportunity to regain it, not by fumbling with the Word and trying to predict the end of the world, but by showing that the wrath of God flames forth against sin and his love is ever wooing sinners. Men will listen to the sane interpretation of a gospel of sin and suffering and salvation as they have not for a generation. Sinners are sickening

of sin and sighing and sobbing for salvation. They will welcome the prophet who can show them a better way. The several congregations should be much in prayer. The people of God should examine themselves, repent, and be ready to join with the preacher in saving the unsaved of their respective communities. There should be a great awakening, a fresh endowment of the Spirit, and wonderful ingatherings. Now is the day of salvation. Let pastors and people come to the help of the Lord in rescuing a lost world that is now realizing its need of a divine Savior.

## "REST AWHILE."

While He is a God of uniformity under law, yet our Creator provides for infinite variety. Monotony makes life stale. Contrast heightens and intensifies interest. Dead levels are dull. Clouds and stars relieve the vast vistas of the sky, as foam and waves set off the sea. Day follows night, and then darkness dulls the edge of day. Seasons are interwoven with shifting suns. Spring garnishes the ground with green; summer fills fields with golden grain; autumn tints trees with scarlet and with brown; then winter swathes the sod with snow like wool; and anon comes verdant spring again. Slumber follows struggle, and labor follows sleep. Six days God strove and on the seventh rested. Effort He blessed, and yet He sanctified surcease from toil. He ordained for soil six fruitful years and one of fallowness. Kind, He ordered rest for servant and for kine. The lowly Master came, working as hitherto his Father worked, and hallowing days, as did his Father, and resting betimes. Teaching and toiling, with work weary, He to his disciples softly said: "Come ye yourselves apart and rest awhile." Were He among us now, when the tides of life set strong, when toil is strenuous and nerves are tense, when industry turns night to day, when mills grind muscle, when greed grips, and hearts, as well as hands and heads, grow heavy, when even relaxation is relentless and calculatingly commercialized, He would doubtless say to those who, wan and weary, watch and work, "Come ye yourselves apart and rest awhile." He would reproach routine, help to unharness, suggest sea and sun, advise adventure, point to the purple peaks, and into cool couch on holy hills let sleep slip down and slumber satisfy and save. Then let the bent bow be unbound, the tense limbs relaxed, the bowed back unburdened, faltering feet unfettered, heavy hands unhampered, and busy brain becalmed. With bars unbolted and dull daily duties done, seek sea and sail, or forest fastness, or limpid lake, or drowsy dell, or crest and crag where lightning lives and clouds curtain and caress. There, nurtured by nature and hidden of heaven, find fellowship, and "rest awhile."

## "GOD BE MERCIFUL."

The evening daily paper of our city, having advocated Sunday amusements for the soldiers, has devoted two lengthy editorials to a discussion of our recent editorials. In its first editorial liberal, but partial and detached quotations are made, and consequently our position is not fully nor fairly presented. The comments are merely on incidental phases and are wide of the mark. In the second editorial, under the head of "Jesus Accused of Sabbath Breaking," two considerable quotations from the Bible are given. They are good reading and our confrere is to be congratulated on surrendering so much of his space to the Bible truth. However, his exegesis is highly amusing. Commenting on John 5, the account of the healing of the impotent man at the pool of Bethesda, he says: "There is no record of Jesus rebuking the 'great multitude' at Jerusalem for getting into the pool on the Sabbath day. It was probably a very hot day. The multitude most likely splashed about in the water or swam about when they found room. It was a

recreation for their tired and sickened bodies. Jesus never did hesitate to express his views. If he had disapproved of the splashing in the water on the Sabbath day he would undoubtedly have said so."

The reason Jesus did not express disapproval of splashing or swimming in the pool is undoubtedly due to the fact that he saw nothing of the kind. The multitude were waiting on the porches for the "moving of the water," and when it moved the first who stepped in was cured. The Scripture narrative itself gives not the slightest support to the theory of a multitude in swimming on Sunday. Then a general knowledge of Jewish conditions and customs is absolutely against such an inference. The reasoning which finds Jesus apparently approving of Sunday swimming is justified by no reputable method of argumentation, but is utterly and palpably fallacious. However, it is a fine illustration of the manner in which men try to gain Scriptural support for a theory. In Matthew 4:1-11 there is an account of a similar but more plausible perversion of Scripture by a somewhat notable character. We suggest that our confrere publish that incident also.

Our able editorial exegete then quotes from Luke 18, the story of the Pharisee and the publican at prayer. As he immediately refers to "the Puritanical views taken by the leaders of those opposing Sunday moving pictures," it seems clear that he intends that his readers shall infer that the opposers of Sunday picture shows would be by the Master characterized as Pharisees. This is argument by insinuation. In a later editorial he deplores personalities; but what is this if not a suggestion that his opponents are hypocrites? As he seems to despise the "Holier-Than-Thou attitude," we may assume that he classifies himself with the publican; but he should remember that the Master expressed approval only of the publican who confessed himself a sinner. Is our confrere casting down his eyes, smiting on his breast, and asking for mercy upon himself a sinner?

He does not understand our position. If he had been reading the religious papers for the past two years, he would know that they have been frankly and sorrowfully confessing the sins of the church people. We honestly believe that the world is in this awful catastrophe because the nations have forgotten God and have violated his laws. A careful reader of the Old Testament knows that one of the sins which brought punishment upon the Jews was their disregard for the holy Sabbath. So often had they been punished that they became extremists, and undertook to regulate every detail of man's conduct on the Sabbath. They went to such absurd extremes as to say that one might not walk upon the grass, because it would be bruised, which would be a kind of threshing; nor catch a flea, which would be a kind of hunting; nor wear nailed shoes, which would be bearing a burden. It was this nonsense which Christ rebuked, and the utter inconsistency of the Pharisees, who indulged in all kinds of social and domestic games and festivities. Christ rebuked the very men who practiced Sunday frivolities, but he did not repeal the commandment, "Remember the Sabbath day, to keep it holy," nor did he ever criticize the strong interpretations of the Hebrew prophets when they called the people to repent. Isaiah distinctly teaches that the holy Sabbath is not for doing one's pleasure, but a day to delight in the Lord.

Convinced that the abuse or perversion of the holy Sabbath is now one of our national sins, we together with practically all religious editors have been seeking to save the day from further abuse. There are many other things which we are tolerating that are as bad as the Sunday shows. We confess it, and beg God to be merciful and help us

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## PERSONAL AND OTHER ITEMS.

Rev. J. M. Taber, D. D., of Fort Smith, has been elected president of the Methodist college at Siloam Springs.

The Memphis Conference has already raised more than one-half of the amount pledged for Emory University.

Rev. J. D. Baker of Twenty-eighth Street Church, Little Rock, has been assisting Rev. A. O. Graydon in a meeting at New Edinburg.

Rev. G. C. Johnson of Plainview writes that his wife is in the Sparks Memorial Hospital, Fort Smith, for an operation, and that she is doing well.

Rev. W. W. Nelson is very happy in his new charge, Stamps. Last Sunday he had two large congregations. His people have given him August for a vacation.

It is announced that Harvard University has canceled all football games for this year. Every man who was in the football team last year is in some kind of war service.

Rev. R. R. Moore of England has just closed a two weeks' meeting with twenty-four additions to the church. The pastor did all the preaching and the people did the singing.

Wesleyan University, Middletown, Conn., at its recent commencement conferred the degree of LL. D. upon Bishop E. R. Hendrix, who had graduated from that institution fifty years ago.

Rev. S. M. Yancey of Rogers has been at Farmington helping Rev. D. N. Weaver in a meeting. He reports Brother Weaver as doing a good work and much appreciated by his people.

The Missouri Conference Epworth Leaguers in their recent annual meeting pledged \$3,000 for our African Mission. Eight League Conferences reporting to date have pledged for Africa \$11,880.

The trustees of Moore's Hill (Ind.) College have decided to remove the college to Evansville, Ind., because they cannot secure sufficient funds to maintain a progressive college at Moores Hill.

Rev. B. F. Fitzhugh of Leola was met on the train Saturday as he was returning from Holly Springs Circuit, where he had helped Brother Glass in a very successful meeting at Sardis Church.

Mr. G. W. Breckinridge of San Antonio offers to furnish the regents of the University of Texas \$300,000 to operate the University if Governor Ferguson's veto of the appropriation bill is sustained by the courts.

A card has been received from Naylor, Mo., with the following news item, of interest to their many Arkansas friends: "Rev. and Mrs. J. L. Batten wish to announce the birth, July 12, of a little daughter, Martha Ruth."

The Texas Christian Advocate announces that Dr. H. A. Boaz, president of Texas Woman's College, has prepared the manuscript of a book to be entitled "The Art of Successful Living." It will soon be published.

California Methodism made a gain from 42,653 to 78,692 in the ten years from 1906 to 1916, an advance of eighty-five per cent, and the largest made by any Protestant Church in the State in that period.—Zion's Herald.

The Emory University Ambulance Unit is ready for service in France. This unit is made up of 18

leading physicians and surgeons who are members of the faculty of the Medical Department, 65 nurses, and 150 enlisted men.

Recently at Southern Methodist University Bishop Mouzon delivered addresses on the subjoined subjects: "The Christ of Matthew," "The Christ of Mark," "The Christ of Luke," "The Christ of John," and "The Christ of Paul."

Rev. J. D. Hammons of Winfield Memorial has been appointed by Governor Brough a delegate to the Southern Sociological Congress and will attend its sessions at Blue Ridge, N. C., and then spend some days at Junaluska.

The moral element is the main thing in education. Of what real use can that culture be which is as cold as an iceberg and as mathematical as the multiplication table? Moral education is not an aspect of education, but the integrating center of the whole.—Biblical Recorder.

If a man will not do the will of God in this world, what reason is there for supposing that he would do it in heaven? None whatever. And this is the reason that the disobedient sinner has no valid hope.—Michigan Christian Advocate.

The trustees of Whitworth College for Women (Miss.) have entered into a contract for four years with President I. W. Cooper, who has been the successful president for sixteen years. A campaign is to be inaugurated to secure an endowment of \$100,000.

Appoint yourself a pioneer in independent thought. Try intellectual scouting for a while. It is like breathing the tonic of the upper zones. Try it just once. For once know the luxury of belonging to the aristocracy of brains.—Texas Christian Advocate.

A note from Helena brings the information that Rev. C. M. Reves, pastor of our First Church, has successfully undergone an operation for appendicitis and is in the hospital resting easy and fast recuperating. His many friends will hope and pray for his full recovery.

Progress is life's unchanging program. Like the polar star that guides the captain on the highways of the seas, progress is guided by some consuming purpose. To have no purpose is to reverse the order. It is but to begin a defeat which has no messenger.—Texarkana Christian Advocate.

One of our good subscribers at Polytechnic, Tex., Mr. W. T. Stockton, formerly of Arkansas, remitting for his renewal, writes that he and his wife, who will celebrate the fifty-first anniversary of their marriage August 9, have long been readers of our paper and would not know how to do without it.

Ebbert Hughes, son of Bishop Edwin H. Hughes, is a member of the Ohio National Guard, in the hospital corps, and Thomas McConnell, his particular friend in Ohio Wesleyan, and son of Bishop Francis J. McConnell, is a member of the Ambulance Corps and has already sailed for France.—Zion's Herald.

While passing through Fordyce Monday the editor had time for a brief call at the parsonage. Rev. and Mrs. S. R. Twitty had recently returned from a sojourn in Chicago, and both seemed to be greatly refreshed and had gained in weight. Brother Twitty was inaugurating a week-day Bible study club.

The total number of soldiers which Arkansas is expected to furnish under the draft is 17,452; but as our State had already 7,155 in the National Guard and Regular Army, only 10,267 will be required. The per cent of our men who had already enlisted is larger than that of any other strictly Southern State.

Rev. J. L. Cunningham, who formerly was connected with Vanderbilt University, and who was director of the Correspondence School of the Methodist Episcopal Church, South, has accepted a position in the Southern Methodist University at Dallas, Tex. He will take up his new work this fall.—N. O. Christian Advocate.

Dr. John A. Kern of the Randolph Macon faculty, author of "The Ministry to the Congregation" and other books, has this summer at Southern Methodist University, given courses in Homiletics and lectures on "Personal Ideals in the Ministry." He is the father of Dr. Paul Kern, who lectured so acceptably at the Hendrix Summer School.

It is significant and prophetic that J. G. Phelps Stokes and his wife, Rose Pastor Stokes, who announced their resignation from the Socialist party

last week, said they had lost faith in the party as an effective instrument for advancing the Socialist cause. Approval in a referendum conducted by the party of a report disapproving the action of the United States in entering the war is given as the cause of the resignation.—Zion's Herald.

To the shame of Germany it must be said that German scholars have done more than those of any other nation to destroy the Bible. Destructive criticism, commonly known as "Higher Criticism," has its origin and highest development in the minds of German scholars. This criticism has probably proved the deadliest enemy to the inspiration of Scriptures and the power of the Cross. Rationalism has ruled, and the result is what might have been expected.—Western Recorder.

Some people try to excuse their non-support of foreign missions by insinuating that it costs too much to raise and send money to the fields; but they are simply ignorant of the facts. The cost naturally differs somewhat in different denominations, but ranges from five to ten per cent, usually about six per cent. Because of the careful administration of Mission Boards, it would cost less to send it through a Board than for the giver to send it direct by his own money order.

Petrograd, Russia, is, of course, the largest dry city in the world, but Toronto, Canada, with 400,000 population, becomes by the Ontario prohibition act the largest dry city in America. By this act the province will be under absolute prohibition for three years, then a plebiscite will be taken on the question of its remaining dry permanently. Ontario Province reverses the method of our States in going dry. The Provincial Legislature first enacts a prohibition law, then submits it to a vote of the people.—The Presbyterian.

A friend writes us that at the late meeting of the Joint Commission at Traverse City, Mich., Bishop John W. Hamilton paid Bishop Hoss, who was absent, a beautiful tribute, saying among other things, as our correspondent remembered it: "He is perhaps more widely known among Methodists than any other living man; in fact, he is the leader of world-wide Methodism." Our Church is, indeed, fortunate to have so majestic a General Superintendent, and well may she hearken to his wise counsel.—N. O. Christian Advocate.

Prof. Samuel Alexander Lough of the University of Denver has been elected president of Baker University, succeeding President Wilbur N. Mason, who resigned some weeks ago to accept an educational position with the State of Kansas. President-elect Lough, who has been professor of philosophy in the University of Denver since 1913, was professor in Baker University some years ago. He is a native of Ontario, and received his education at Baker, Boston University School of Theology, and Garrett Biblical Institute.—Zion's Herald.

We agree with the conclusion of the following editorial note clipped from the United Presbyterian: "For years persistent effort has been made to secure the permission of Sunday baseball for the benefit of 'the poor workingman,' the receipts to go to the promoters. They have now arranged for a series, the receipts to go to the Red Cross. Under the appearance of working for the wounded and starving they are trying to break down our Sabbath laws. Men who would prostitute the Red Cross to such purposes would sell their mothers' shroud."—Free Methodist.

The Director of the Census, Washington, D. C., some time ago sent out blanks to all pastors asking for reports from their churches, that an accurate census of the churches of the United States might be secured. He states that a large proportion of the pastors of our church have not yet responded to his request for information, and he requests that at an early date they give him the information needed for this census. It is a request that all of our preachers should heed. Address Hon. Sam L. Rogers, Director Bureau of Census, Washington, D. C.

Dr. W. W. Pinson, General Missionary Secretary, attended recently in Cincinnati a meeting of a joint committee of our church and the Methodist Episcopal Church having in charge the arrangement of a joint celebration of the missionary centenary in 1919. One thing provided for is at least one great missionary camp meeting in which both churches will join. This meeting will be held in June, 1919. The joint committee is also taking steps to provide

for a joint literature and other phases of the celebration in which the two churches have a common interest.

India has 300,000,000 inhabitants. From birth until death, it is said, one-fourth of them never know the comfort of a full stomach. China and Mexico have the same wretched conditions. And in the United States 51 per cent of the working people receive less than a living wage—less than enough to support life decently. But the United States annually spends \$1,000,000,000 for luxuries and indulgences which, says the Commercial Appeal, of Memphis, "can not be described as sane pleasures, but which cause positive physical harm."—Ex.

The trouble with the average pacifist is, that he is pro-German and anti-Wilson. It is a pity that personal antipathy to a president, or sympathy with a foreign nation should unconsciously cause us to smother the fires of patriotism. There are only two ways out of the present war—one is for us to win; the other is for Germany to win. Personally, we do not care to live long enough to see the German flag over our Capitol building. Our very existence as a nation is in the balance, and it behooves us to play the part of the American citizens.—Western Recorder.

Much interest is taken in the election of John M. Baer of Fargo, N. D., to Congress on Tuesday of last week. He overthrew leaders of both old parties on the face of the returns. Baer is barely over twenty-five, the age required for representatives in Congress. He is a graduate of Lawrence College, the Methodist Episcopal institution of learning, at Appleton, Wis., and holds a degree as civil engineer. He was a Democrat originally and was appointed postmaster at Beech, N. D., by President Wilson, but gave up the place to draw cartoons for the non-partisan organ at Fargo. He is a nephew of the late James Whitcomb Riley.—Zion's Herald.

The Missionary Conference at Junaluska will be in session August 12 to 19. The general topic for this year will be "Missions and the World War," and this subject will be considered under the daily topics of: "America and the World Crisis, a Day With Home Missions;" "A Hundred Years of Missions, a Day With the Missionary Centenary;" "Mobilizing the Laymen, a Day With the Laymen's Missionary Movement;" "The World Call to American Womanhood, a Day of Intercession;" "Christian Volunteers, a Day With Students." Among the speakers announced are: Dr. John F. Goucher of Baltimore, Dr. P. T. Forsythe, Home Mission Secretary of the Methodist Episcopal Church; Dr. C. D. Ussher, missionary to Turkey.

One hundred and forty-one years ago the Declaration of Independence was adopted and given to the world. It proclaimed the birth of a new nation whose government was to derive its just powers from the consent of the governed. The republic then brought into being was the only democracy in the world with the possible exception of the Swiss Confederation. Today the monarchical theory of government has become almost obsolete. Even Russia and China are being democratized, and autocracy is tottering to its fall in Germany and Austria. The sound of the old bell that was rung to proclaim liberty throughout the land and to all the inhabitants thereof can now be heard in the remotest places of the earth, and the time is rapidly approaching when the Independence Day of America will be celebrated as the Independence Day of Humanity.—Commerce and Finance.

That Philadelphia Presbyterians show scant courtesy to a "dead line" in their attitude to pastors is indicated, in addition to the recent installation over a prominent church of one in his seventy-sixth year, by the following facts: Dr. John H. Boggs, pastor of Lawndale Church, is in his eightieth year and has spent thirty-five years of the fifty-three years of his ministry as pastor of two Philadelphia churches. Of four pastors, two are over seventy and two verging close on it. Two of them have been Philadelphia pastors for forty and one for thirty years. Twelve pastors are sixty or over, and four are verging on sixty. Six have filled Philadelphia pastorates from thirty-three to thirty-nine years, and three twenty-nine, twenty-eight, and nineteen years, respectively. Twenty-four pastors are fifty or over, and five of these have been pastors of the same church over twenty-five years.—The Continent.

The United States Senate should have the interests of the nation sufficiently at heart to respond

promptly to the demands of the best elements of the people, and furnish legislation that befits the occasion. But it finds excuse for its delay and failure in its rules. If it has rules that permit an unpatriotic, dilatory and immoral minority to hold up important and essential legislation, and to dictate the moral and vital policies of the nation under threats of indefinite delay, those rules should be changed. Such rules are in the interest of wrongdoing and to the detriment of the nation's welfare. Men sufficiently intelligent to be in the United States Senate should be held responsible if they submit to out-of-date methods and do not promptly attend to the business for which they were elected. The Senate should have passed as good a food control bill as did the House, including prohibition of wine and beer, and have done it as promptly. There is no use in such delays, giving, as they do, aid and comfort to the enemy.—Herald and Presbyter.

It was the editor's privilege to spend last Sunday with Rev. J. L. Dedman on Thornton Circuit. Saturday night he preached to a fine congregation at Temperance Hill, a good old-time church about four miles northwest. Sunday morning and night fair audiences were found at Thornton. The Sunday school and Epworth League were visited and proved to be good. The latter is new, but is starting well. At three-thirty a large crowd assembled for preaching at Chambersville, six miles southeast. This is one of our oldest organizations and the house, about sixty years old, is in good condition. Here Rev. J. C. Williams of Hermitage had begun a meeting Saturday night, and continues with excellent prospects. It was a great pleasure at all of these places to meet representatives of families that had lived in the neighborhood from pioneer days. Thornton is a nice town of some 1,000 people. Its principal business is lumbering, the plant of the Stout Lumber Co. being there. The church building is modern and commodious. Brother Dedman, the pastor, lives at Thornton, and is active, earnest, and in favor with his people. He travels in a Ford. On this occasion his car was not on its good behavior, but Brother Dedman's patience and good humor were equal to the emergency, and no mishap occurred. It had rained much during the week, and crops were refreshed and stimulated.

#### HENDRIX ENDOWMENT.

It is a remarkable fact that a great majority of our pastors are enthusiastic now, July 19, 1917. The summer weather has not lessened our efforts. Only today a letter from one of our leading pastors is urging a systematic canvass of his city. The people called Methodists are responding loyally to our solicitations. Pray for us, brethren. Speak of Hendrix at your services and write the office when you want to convey special information.

I am satisfied with results thus far, and confidently expect to see the campaign for \$500,000 successfully concluded. If we succeed, it will be the success of our preachers. They are our leaders. On to \$500,000!—James Thomas, Agent.

#### BOOK REVIEW.

**The Essentials of Religious Education;** by Charles William Heathcote, Instructor of Religious Education, Theological Department, Temple University; published by Sherman, French & Co., Boston; price \$1.50.

This book is remarkable for its comprehensiveness. Beginning with the scope of religious education it covers the history of religious education in different nations and at successive periods; takes up the principles of psychology and child development, the teacher's requisites and preparation, and closes with a description of the modern Bible school and an outline of the graded lessons. While all discussions are necessarily brief, the range of the book is such that it becomes a thesaurus on the subject treated. Every pastor and every Sunday school worker needs it. Much confusion would be abated if all religious teachers could have the broad outlook of this treatise. Occasionally there are infelicities of expression, but they do not seriously mar the discussion. The book is the result of lectures given in the Temple University, Philadelphia, and has been prepared specifically for students in universities, colleges, and theological seminaries, who are interested in the religious pedagogical courses, and is primarily a text-book, and yet is more than a text-book since it may readily be

used by other than those who are pursuing formal courses in institutions of learning. It deserves a wide circulation.

#### "GOD BE MERCIFUL."

(Continued from Page 1.)

to do better. Opposition to the Sunday "movies" just now is not due to satisfaction with ourselves on other lines, but because others have raised the issue when we believe that we have already trifled with God until his patience is worn threadbare. Attempts have been made to get our Legislature to legalize Sunday baseball and shows, when no soldiers were here. Most of the people who now want Sunday shows wanted them then. It is the same fight and our local confrere knows it. To concede the point now would be to lower both moral and legal standards. Eminent public men have long recognized this. Earl Cairns, in a speech in the House of Lords against a motion for Sunday opening of museums, said: "If the State once enters upon a course of this kind, the only point at which it would stop short is the point which has been reached in foreign capitals, where there is absolutely no protection at all to the workingman in the observance of the Sabbath." Sir Roundell Palmer said: "I can imagine that much more moving arguments could be constructed in favor of the right to be allowed to labor for additional bread on Sunday than any now offered in favor of recreation and amusement." Charles Dudley Warner has said: "Sunday is more essential to the workers of society than to any other members. The reverent observance of it is a prerequisite to their moral and spiritual growth; and this growth is necessary, not only to industrial but to national success." Bishop H. C. Potter has said: "In such a capital as Paris, it has already come to pass that the workingman's Sunday is often as toilsome a day as any other; and that since the law no longer guards the day from labor, the capitalist and contractor no longer spare nor regard the laborer." Hon. S. D. Waddy, member of Parliament, said: "Let Sunday once come to be used by the nation generally for amusements, and the collar of work will be fastened as tightly around the necks of the workmen on Sundays as on any other day." Dr. L. W. Bacon has said: "You can not break this statute half across, and leave the other half sound. Some of these fine days, as business grows brisk, you will get back from your Sunday excursion or beer-garden, and find a notice that next Sunday, owing to pressure of business, the factory will run, or the shop will be open, and that you are wanted for a day's work. And if you think that then you will be able to plead, for your rest and your liberty, the very statute that you have defiantly broken for your amusement, you will have ample time and opportunity to find out your mistake."

Whenever the State law undertakes to destroy the true freedom of the Sabbath in the same way that the Pharisees attempted it, we shall be found quoting against it the Master's words, "The Sabbath was made for man;" but when an assault is made upon our State law which seeks to protect man in his proper use of the Sabbath, we must oppose it on principle, even if the suggestion of Phariseism is raised. We simply desire to save the Sabbath from the hands of those who do not understand its nature, or those who would deliberately and ruthlessly destroy it. We trust that our sprightly and brilliant confrere will study the question until he is able to appreciate the fundamental principle involved, and then he may be able to join us in crying, "God be merciful to sinners."

#### DASTARDLY DELAY.

After being held up in the Senate for many weeks the Food Control Bill was finally passed in a much mutilated form. The House of Representatives, which had passed the original bill without delay, is now being held up in its final action. This is dastardly. While Congress kills time, the poor all over the land are suffering. Investigation will undoubtedly prove that the liquor interests, which were largely responsible for the folly in the Senate, are now using obstructive tactics. The people of the United States can never be truly free, will never be permitted to control their own affairs, until the traitorous Teutonized liquor traffic is drawn and quartered for treason. If Senators and Congressmen do not settle this question soon and settle it right, there will be a day of reckoning with the aroused and indignant people.

## CONTRIBUTIONS.

## TAKE CARE OF OUR BOYS.

This week the draft begins. One million names will be drawn from the fateful box; six hundred thousand of our boys will be immediately summoned to the colors.

They go forth at their country's call to do their bit, with hurrahs upon their lips even if their bit includes the rendezvous with death.

Take good care of the boys, Uncle Samuel. They are the flower of our homes. They are America at her best. They will fight and they will die, tens of thousands of them, as their salute to patriotism. Float high over their heads, Flag! Ward off disease and moral plague, Commanders! Take good care of them, Officer. They are good care of them, ourselves, our best. In giving them to you we give our all, as it seems today. Take good care of them, Commander—of their dear bodies and of their dearer souls. We shall see them march away; we shall see them entrain and strain our eyes as the train pulls round the bend, using our handkerchief as bravely as we may not to our eyes but waving the long farewell.

Take good care of them, Commander. They are the home folks. You know what they mean to us. Take good care of them. And you, God, keep watch. They are in thy hand.—Central Christian Advocate.

## THE CALL TO THE COLORS.

Enlist for college in the fall. Young man, you want to do the best thing for your country in its hour of need. What is the most patriotic thing you can do? Would you like to sit down and talk with General Leonard Wood about it? Well, here is what he says: "The war promises to be long. Urge young men to finish their education."

Listen to Dean Wigmore of Northwestern University, as he speaks to American boys of the sad condition of England and France: "The intellectual flower of their population is being destroyed. A great swath of destruction has been cut through the ranks of educated young men who were to form the intellectual leaders of the coming generation. They are gone. The world has lost them. And those nations will be by much the weaker and less progressive in the coming years. This is one of the saddest calamities resulting from the war."

Look at Germany. Of that country one of our greatest educators said, a few days ago: "We are at war with a formidable enemy. It is well to remember that what has been most formidable in this enemy, what has been hitherto unconquerable in his ranks, is due first and last to the intelligence and skill that he has been able to command. We rightly protest against the ideals toward the realization of which this intelligence and skill have been directed, but to doubt the tremendous efficacy of these forces would be the acme of folly. If democracy is to win a permanent victory, democracy must set a higher premium upon intelligence and skill than autocracy has or can set."

Secretary of War Baker says that America needs first munitions, second food, third educated men. Speaking to college students, he adds: "When the war is over there will be made upon us such demands for men and women of knowledge and training as have never before come to any country. The colleges of Europe are now almost empty. Their older students, graduates and professors, are fighting

in the trenches or are already dead, as are many scientific and literary men whose work is necessary for the enlargement of cultural life. For many years after the war some of these countries will be unable to support their colleges. America must come to the rescue. Therefore, a right conception of patriotism should induce all students who can not render some immediate service of great value to remain in college, and thus be all the more fit when their services may be needed."

"You represent for those of your age almost a monopoly of the educated leadership of the future. If you leave college, who will take your place? If you fail to go to college, who will replace you? You believe in education. You believe in the college. Now is the time to show your faith."

If you feel that without you the country will lack soldiers and sailors, nurses and Red Cross workers, just remember that 10,000,000 mature men are now registered and liable to be drafted, and that there are 2,000,000 girls who are high school graduates and several hundred thousand girls with a college or normal school training.

Maxim Gorky, speaking a few days ago of the need of Russia, said: "I consider our present troubles easily curable by the steady application of two supreme principles—knowledge and work."

Enlist for college this fall. Most of the rooms in the Hendrix dormitories are engaged. Write at once.—J. H. Reynolds.

## ONE THING METHODIST MEMBERSHIP SHOULD PRESUPPOSE.

When the boy went to school he had to buy the books that the school taught. They were necessary for his development. When he attended college, along with his books his college journal was placed in his hands. When he joined the Alpha-Beta Gamma fraternity his initiation fee included his annual subscription to the magazine of that organization. When he left college and entered the hardware business an agent of the trade journal of that line showed him at once that he could not succeed as he should unless he kept in touch with the hardware world by reading the organ of that trade. When he joined the Methodist Church, nothing was said to him about the literature of that organization. He had a suspicion that possibly the church had or ought to have publications inculcating its precepts and setting forth its purposes and telling of its struggles and victories and creating a love for its institutions and a pride in its history. But no one put such a paper in his hands or said to him, "As a Methodist it is impossible for you to know the church and love the cause as you should without having the information and inspiration that you will find in the church paper." As a result, he did not get the Advocate. He did not know of the great benevolent enterprises of his denomination. He did not keep in touch with the forward movements of Zion. He had neither interest in nor contributions for the Christ-like causes his church has endeavored to promote. His pastor and official board wondered why. If when he had come into the church the Advocate had been put into his hands as had been his text books, his college paper, his fraternity monthly, his trade journal, that man would have developed into an active, intelligent Methodist,

who loved the church and took a pride in its enterprises. It is too late to do much with or for him now, but will not our preachers and officials see where they have lost this man and not make the mistake of continuing to lose good men?

Membership in a school means that certain books must be in the students' hands, and membership in the church means that certain literature should be read. Let us put the Advocate in every home and where poverty or indifference stand in the way, let the official membership add a dollar to their budget or take up a special collection for the purpose and send it anyway. The men and money of our Methodist membership will never be mobilized for the Master until our people read the papers of their church.—Alabama Christian Advocate.

## A BOOK YOU NEED.

It is the new annual report of the Board of Missions. This volume of 260 pages, carefully edited and illustrated, presents an exhaustive survey of the missionary operations of our church at home and abroad. It contains the annual reports of all the Board officers, men and women; of all the mission conferences, districts, and institutions, and of many individual missionaries. It carries statistical tables, compiled at the cost of no small amount of effort and research, showing in detail the social and religious activities of city mission boards and conference societies; the work of home mission schools and of all the church deaconesses; a summary of woman's work and of all the Board's foreign work; the gifts of our missions of all the Annual Conferences, etc. In addition, it contains full minutes of the annual meeting of the Board, directories of the missionaries, Conference Boards of Missions and Evangelism, Conference lay leaders, missionary secretaries and Conference and general evangelists. Add the Charter, Constitution and By-laws of the Board, and the Missionary Manual, and you have a fair idea of the contents of this comprehensive volume. It is invaluable to preachers and other missionary speakers and leaders, men or women. A copy will be sent to any address on receipt of ten cents in part payment of cost and postage. Order of Board of Missions, 810 Broadway, Nashville, Tenn.

## NEWS FROM THE CONGO.

(The following extract is from a letter recently received by Bishop W. R. Lambuth from Rev. H. P. Anker, Wembo Niama, Central Africa.)

There have been many interesting happenings here the last few months.

Dr. Mumpower returned from Lubefu on April 9, making the journey in one day, which is "some" journey, as you well know. He left there at 1 a. m. on Monday and arrived here about 3 p. m. The next day he was so sore and stiff that he went around with a cane.

The Doctor was at Lebefu five weeks, and reports the prospects good. His absence gave Brother Stilz and myself a little taste of the life he has been leading these many months. It also brought us face to face with problems which otherwise we should not have encountered. Everything went smoothly, however, as he had given us sufficient instructions to cover any ordinary circumstance or palaver.

Bulo Mitadi visited us twice during Dr. Mumpower's absence and had sup-

per with us as often. He is the official from Lubefu and appears very friendly to our work. We entertained him to the best of our ability. It so happened that our school parade took place the day after he arrived at the village. When we marched through Wembo Niama we had the crowd stop in front of the chief's house where Bulo Matadi was collecting taxes, and all saluted, saying "Muoyo." The next evening he came to see us, much pleased, and said it was a very fine "manifestation."

Mudimbi returned on the 28th of March and has been preaching for us daily, and also on Sundays. I told him about Easter day in America and suggested that he preach on Christ's resurrection, and his sermon was fine. His description of Christ's death on the cross, his burial, the women at the tomb, and the announcement of the angels that Christ was risen, held the attention of the people and interested them greatly.

Mudimbi seems to be much revived and strengthened by his visit to Lubefu. He was there in time to attend the native conference, and Dr. Mumpower suggests that a little vacation and visit to Lubefu at conference time might be a good plan for Mudimbi every three or four years. His talks on giving to the Lord have a good effect on the offerings of the people here. I told him to tell them all about the great mission at Lubefu. One of the chief topics up for discussion at the conference of natives at Lubefu was "Tithing," and it was quite helpful to Mudimbi.

We have at last heard that our supplies sent by the Montgomery Ward Company have reached Lusambo—170 boxes. Dr. Mumpower and Stilz have today been getting off the carriers who are to bring these boxes from Lusambo to Wembo Niama. We had been getting pretty low on supplies, being entirely out of butter, flour, and nearly everything except salt, marrow fat, condensed milk, sugar and candles, all of which had been left by the Stockwells. But native "chop" is plentiful and cheap, and we could have existed for an indefinite period on what we had. But it is a point all parties starting out from America should keep in mind—that they may

## Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothen and beautifier.

Just try it! Get the three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

be separated from their supplies seven or eight months, as we have been.

We pray God that we may be worthy of the trust you and the Church have in us to do this great work of telling these poor people of a Redeemer from sin. We long for the day to come when we may be able to express this message freely. We are all in the best of health.

#### MORMON EDITION OF THE BIBLE.

Beware what edition of the Bible you buy. You may obtain Mormon literature without knowing it.

A new edition of the Bible has been issued in 1917, containing a section inserted between the Old and New Testaments, consisting of 118 pages of Mormon teaching. There is no mark on the outside of this Bible to distinguish it from the ordinary King James version. The cover reads, "Holy Bible, Cyclopedia Concordance, Ready Reference, Oxford S. S. Teacher's Edition." The only indication of the evil hand of the Mormon Church is on the title page of the Mormon section, which states that it is "Copyrighted, 1917, by Joseph F. Smith, Trustee in Trust for the Church of Jesus Christ of Latter Day Saints." It is "designed for the use of missionaries and other students of the Scriptures."

The Deseret Evening News, the official organ of the Mormon Church, prints an editorial entitled "Important Help to Bible Study" in its issue of June 23, 1917, which reads as follows:

"A significant proof of the growing interest taken in the teachings of the Church of Jesus Christ of Latter-Day Saints and of the increasing demand for its literature, is seen in the fact that not long since the publishers of both the Cambridge and the Oxford Bible applied to the presiding authorities for a revised and authenticated copy of the 'Ready References,' which was desired for incorporation with the respective Bibles. It consisted of quotations from the Bible, classified under appropriate headings in support of the fundamental doctrines of the Churches, these scriptural passages being supplemented by explanatory notes and citations from historical and theological writings of recognized importance."

Like many other mormon assertions, this editorial contains some truth mixed with some misleading statements. One would suppose from the editorial quoted that the Oxford people eagerly sought for the insertion of this piece of Mormon literature because of the merits of the work. It would seem not. The officers of the Oxford Press assure us that it was the Mormons who sought its publication. The truth is that the Cambridge University Press some years ago began to issue a Bible with Mormon teachings incorporated in it, and that for two years the Oxford University Press has published a Bible in which is inserted a section devoted to Mormon doctrines.

Recently the Mormon Church opened a book store in Brooklyn which announces "Bibles and School Books" for sale. This store is on Bedford Avenue, close to a large public school and opposite the Bedford Branch Y. M. C. A. The Mormon Church is making this its headquarters for the distribution of its literature throughout the East, including the sale of the edition of the Bible referred to.

Consequently it is natural that the first protest against this Bible should come from Brooklyn. The South African General Mission, the Presbytery

of Brooklyn of the Presbyterian Church and other organizations have adopted caustic resolutions aimed at the Oxford University Press for thus lending itself to the propagation of the Mormon doctrine, and protesting at the evident attempt to palm off Mormon teachings under the guise of Christian literature.

The vice president of the Oxford University Press has declared that the publication of the book has been discontinued upon receipt of these protests. He writes: "Our only excuse is that for many years the Bible has been made and boxed for them in this way and exactly in this shape, first by James Pott & Co., representing the Cambridge University Press of England, then two years ago by ourselves. This year the 'Ready References' were revised and some errors and crudities eliminated. Rest assured that there is no wish to depart from evangelical lines, to deceive the people or to encourage the acceptance of Mormon doctrines. The book would have been discontinued long ago, had there been the slightest protest."

This whole affair is typical of Mormon underhanded working. No mark on the outside of the Bible. Keeping mum until found out, and then trying to make capital out of the discovery of a deception.

Again we say, be careful lest you buy a Mormon edition of the Bible unwittingly.—Larimore C. Denise, Assistant Supt. National Reform Assn.

#### WHY HONOR MARTIN LUTHER?

Why should a world absorbed in the greatest physical conflict of the centuries pause to commemorate Luther? Why should twenty million Protestant church members of America put aside pressing duties in order to attend meetings in Luther's honor, to read books and articles relating to him, and to support various educational and philanthropic undertakings that accord with the purpose of this anniversary season?

Because when the young German monk, on the 31st of October, 1517, posted on the door of the Church of All Saints in Wittenberg his ninety-five theses denouncing the wrong practices of the church to which he had dedicated his life, he was initiating a movement which turned the course of history. We do not forget the "reformers before the Reformation"—Peter Waldo and the other "Poor Men of Lyons" who as early as 1117 demanded their laymen's rights in teaching the gospel and kindled among the people of France a desire to read the Bible; John Wycliffe, the learned scholar and trained theologian, who a century and a half before Luther disowned and combated assertions and assumptions of papal decrees; the mystics like Bernard, Master Eckhart and John Tauler, who put the emphasis on the inner life, instead of on ceremonies and display. All had their part in bringing about that great change in the Christian thinking of the sixteenth century which we call the Reformation. But Luther more than any other crystallized latent but widespread impulses of revolt. He blazed the path along which many were ready to follow with eager feet. The situation called for an overt, dramatic act, like the posting of the theses, a bold upstanding piece of witness-bearing like the defense at Worms, to capture the imagination of the people and to suggest definite lines of remonstrance and agitation.

Because the forces which Luther

helped to set in motion have been operating with mighty propulsive power for four centuries. They have effected results the world around. They have become embodied in schools, colleges and universities, and in a vast network of agencies and institutions through which Protestantism does its beneficent work in all lands. The impulses which Luther helped to realize and energize have proved everywhere the germs of civil and religious liberty from which the great democracies of the world have developed. Nor is their force yet spent. Protestantism was never so united, so impatient with non-essentials, so eager to make the religion of the spirit a mightier power among men.

Because our war-stricken, weary world needs just what Protestantism in its best estate has to give—not an excessive individuality, not outre and cryptic cults, but the things that lie at the heart of Protestantism—the possibility of immediate access of the soul to God through Christ, the right of private judgment, the spirit of absolute equality before God that does away with contempt of other races and all sense of superiority arising from material possessions, which when honestly and thoroughly practiced banishes from the earth autocracy of every kind, whether it be military, industrial, or ecclesiastical.

Because Protestantism itself needs a periodic infusion of new loyalty and enthusiasm. It needs to be warned against the defects of its own virtues, to maintain a proper appreciation of the place and value of the sacraments and the other institutions of the church, not to disdain them as empty symbols, but to make them channels through which the spiritual life expresses itself and is conveyed to others. Protestantism needs also from time to time to recover that profound sense of the grace of God that animated the reformers, to realize that the Christian religion is not first of all sacramental or theological or ecclesiastical, in the broadest and deepest use of that term. It is while men are yet a great way off that the Father sees them as they turn their faces homeward and runs and falls on their neck and gives the kiss of welcome.

Because in honoring Martin Luther we may be correcting and softening our judgment of a sister nation, with whom we are now at war. The fact that Luther was a German ought not to be overlooked by us at a time when the course of the rulers of that nation has put it for a time under the ban of the civilized world. The qualities that made Martin Luther good and great, that have perpetuated his influence for four hundred years, have not disappeared altogether from modern Germany. There must be still there a great number of men and women who have not forfeited their right to be considered the spiritual descendants of the great reformer. Instead of abandoning or limiting our celebration of the Luther anniversary because we are at war with Germany we should make the occasion an opportunity of laying through prayer and the exaltation of the great spiritual truths we still hold in common the foundations of a reconciliation which, please God, shall be permanent.

Because this is the one chance we of this generation will have to honor the man to whom the free churches of the world owe so much. Four hundredth anniversaries are rare. Let this significant one not pass unobserv-

ed. Let many a church hear again the story of Luther's life. Let many a young Christian be nerved by the example of Luther to do his own part in the seething life of our time. We are Protestants, and we are not ashamed of the fact. We are not anti-Catholic. But we are children of the Reformation and the light, the freedom and the spiritual power emanating from it we will conserve and pass on to future generations.—The Congregationalist.

#### THE CHALLENGE OF THE WAR TO FOREIGN MISSIONS.

The Church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counseling hesitation and even the curtailment of effort and offerings, upon the plea that the state should now command all the resources of men and of money.

Representing the mission organizations and forces of North America, the Committee of Reference and Counsel, through its officers, hereby appeals to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

We recognize that the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged, and that the cry of distressed humanity cannot be ignored. While some Missionary Boards are not contemplating special and untold undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic wars, and the first missionaries sent abroad from the United States began their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old Boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

We are also face to face with the startling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution, whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples who are now sharing in this conflict cannot return to former positions of contented subjection.

China and Japan have held the balance of power in Eastern Asia constituting a new and significant relation to the Western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope, and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize, what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or her navy. By serving the world most effectively they also greatly serve the state.

We therefore call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no

effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian Church for the redemption of the world.

To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

On behalf of the Committee of Reference and Council.—James L. Barton, Chairman; Wm. I. Chamberlain, Vice Chairman; Geo. Heber Jones, Sec.

#### DEMOCRATIZING THE CHURCH.

At first thought it may seem rather odd that personal letters with reference to an article published by me recently, in which I made some suggestions touching the election of delegates to the General Conference, all took hold of the one point about democratizing the Church. But it is not strange, after all, for here is the weak spot, and now a very sore one, in our economy, and the subject of democracy is so fundamental as to be inclusive of other phases. The sooner we make it clear that the one biggest issue in the Methodist Episcopal Church, South, today is that of bringing our ecclesiasticism into harmony with our Christian, democratic ideals, and that sooner or later this issue must be squarely faced, the better it will be for us.

The brethren say that the subject ought to be developed further. Anybody ought to be able to see, though tradition and ecclesiastical power are very blinding, that it is inconsistent and absurd for us to be fighting auto-cracy abroad when we refuse even to democratize our own Church; but to work out changes that will preserve efficiency and the advantages that we possess in our form of church government is a task calling for the highest and most patient churchmanship. Here I will throw out a few suggestions indicating the general direction of desirable change.

A brother of some prominence writes: "I yet hope to get such legislation as will give to each pastoral charge one lay delegate in the Annual Conference. If this were done, the other things that need to be done would soon and easily follow. For our General Conferences do really reflect the bodies from which they derive their powers, and as matters now stand and have always stood the laity is a mere figurehead in the Annual Conference; because they are always and hopelessly in the minority when pitted against the preachers. Hence they take but scant interest in the issues that arise or the policies that are discussed, and that is even more true of the church at home. Why be perturbed when you have no voice nor lot in the matter? I know that there are some rather formidable objections and many formidable objectors to any such legislation. I have not worked twelve years at it without having made that discovery, but I still have hope of getting it done this time."

That gives us a good starting point. The principle should be applied all up and down the line; that is to say, we need a larger participation of laymen in the affairs of the Church. Laymen should be members of the cabinet. Then the Conference that should be most fundamental in the church is little used and in many places virtually unknown—the Church Conference. Disciplinary directions regarding it are almost universally ignored, because it really has no power. The Quarterly Conference is the body of significance in the local church, and

most of its members are elected on nomination of the pastor. Above the pastor are the Presiding Elder and Bishop, in whose hands are his destiny. We are organized from the top down instead of from the bottom up.

Secondly, no democracy is possible without taking into account the episcopacy, and our task here calls for the greatest courage. The powers of the bishops should be limited to the executive, leaving to the General Conference the legislative and judicial functions. Their tenure of office should be limited to a certain term, such as four years, subject to re-election, if we choose. A committee of laymen and preachers should assign the bishops to their districts.

Thirdly, the women should be given equal rights.

Brethren, how will this program do simply for a start?—John C. Granbery.

#### OUR OBLIGATION TO OUR SUPER-ANNUATES.

Each presiding elder of the Little Rock Conference received his appointment from the same Bishop who gave my appointment to me. Unless the pastors in each district co-operate with the presiding elder in carrying out his suggestions, his work will not succeed. I hope that every presiding elder who believes in co-operation will lend me a helping hand.

Every pastor of the Little Rock Conference received his appointment in the same manner that I received mine—by the authority of the Bishop through the suggestion of the presiding elders. Unless the membership of his church responds to his appeals, each pastor will go down in utter defeat. I trust that every pastor may look upon my appointment from the same viewpoint, and urge his people to respond to my appeals.

Every member of all Methodism became a Methodist in the same solemn way that I did—stood at the altar of some church, before some Methodist preacher, in the presence of Almighty God, and said: "By the help of God, I will endeavor to be subject to the discipline of the Church, attend upon its ordinances, and support its institutions." I am representing one of the institutions of the Church—"Superannuate Homes" for our retired brethren. Our Conference has demanded this of us, and justice and mercy are crying unto us to rise up like men and be true to our obligations in taking care of these heroic veterans who made it possible for us to be presiding elders, pastors and members of our great Methodist Church.—T. F. Hughes, Agent.

#### ONE THING THE GENERAL CONFERENCE SHOULD DO.

Up to this time I have never ventured to offer a suggestion as to what I thought the General Conference should do in any matter. What I have wanted to say has in the main been said by others, and has been better said than I could have hoped to say it. But we need some legislation, and in order to get it we must have some agitation. So I am writing this article with a view to getting an expression from others.

First, let me say that in my opinion the presiding elder is not a fifth wheel in our Methodism, as some contend. So long as we hold to the itinerant plan he cannot be dispensed with.

Furthermore, let me say that I have never had a poor presiding elder. They have all been good and better, and it goes without saying that the

present one stands at the head of the list, and is not a whit behind the chiefest among them. No man in the Conference has worked harder, and few, if any, are more efficient. He is the right man in the right place. His salary is something over two thousand dollars, and he is well worth that amount. He earns every dollar he receives. Moreover, we could not reasonably expect to get a capable man for less than that amount.

But there is another side to all this. His salary is being paid by the preachers in his district, some of whom are getting less than three hundred dollars a year. Now, it occurs to me that a great Church, like ours, ought to be able to improve on this plan. But what is the remedy? Let the districts be increased to twice their present size. Instead of twenty charges, let it contain forty; then we can reduce the per cent for the presiding elder one-half without hurting him. If it be objected that he cannot get over that much territory four times a year, the answer is that it is not necessary that he should. Twice a year would be often enough to visit the stations in his district. Our station work is well organized. In most cases the pastor in charge is equal to the presiding elder in preaching ability. Moreover, it sometimes happens that the pastor has his work so planned that the coming of the presiding elder is an interruption, and is more of a hindrance than a help. It would only be necessary to go early in the year, give advice and help and plan the work for the year, then go back at the close of the year and see how well the plans had been carried out, hear the complaint of the preacher against the people and the complaint of the people against the preacher, so as to be in position to represent both at Conference. This would give him about the same time to devote to the smaller charges that he now has, and at greatly reduced cost.

Also, Congress has ordered us to set our clocks up an hour next year, and it might be possible to induce them to change the conduct of the calendar so that the presiding elder would have Sundays enough to get around.—A Circuit Preacher.

#### SAVE THE SABBATH TO SAVE THE NATION.

Nothing has so shocked the best people of our State in recent years as the bold attempt on the part of some to stab to death the Christian Sabbath. Long will live in the memory of our State's noblest people those who have led to victory our forces against these assailants of our holy Sabbath. When you want the nation to perish, then bring into disrepute those institutions on which the State rests and she will soon perish of inanition.

The fact that all men do not remember the Sabbath day to keep it holy is no more a reason why the church and the State should abolish the Bible and the Digest at that point than that the laws and divine commandment against theft should be abolished because universal observance of the law at that point is not yet had. It is bad enough that some men steal. It would be far more humiliating for our Legislature and city governments to begin to pass laws that on certain feast days account shall be taken of no hog that is stolen, because it is presumed that hogs stolen at that time of the year are to be used, with the gravy thereto pertaining, for the benefit of a certain class of people who have no con-

## WOMAN HAD NERVOUS TROUBLE

Lydia E. Pinkham's Vegetable Compound Helped Her.

West Danby, N. Y.—"I have had nervous trouble all my life until I took Lydia E. Pinkham's Vegetable Compound for nerves and for female troubles and it straightened me out in good shape. I work nearly all the time, as we live on a farm and I have four girls. I do all my sewing and other work with their help, so it shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCEBAUGH, West Danby, N. Y.



Sleeplessness, nervousness, irritability, backache, headaches, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound. This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.

## 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.

science on the subject of stealing hogs.

That a few of our big daily papers should espouse the cause of picture shows and the great rich film companies which have already made millions of dollars by commercializing humanity's native desire for entertainment, is not to be wondered at. And more especially is this true of those papers which carried whiskey advertisements up to the very gates of the penitentiary before they ever threw them down. Now such papers want to tell ministers of the gospel that they are just as moral as the preachers. "Selah!"

One great American church was disgraced by one of its bishops a few years ago, who dedicated a certain saloon in New York. Papers that advertise whiskey are as moral as any preacher who advocates the liquor traffic of this country, and either or both are as moral as any preacher who would abolish our Christian Sabbath.

Suppose we have a war on our hands. Grant that our young men are away from home. This is not the first war we have had. Large numbers of these soldiers were already away from home. That they are a menace to the womanhood in the camps where they are quartered remains to be shown. If I thought so, as some do, I should certainly call for a day of mourning and sackcloth. If our Arkansas boys are a menace to our own womanhood, what shall we say for the womanhood of France and Belgium when once our armies are quartered on European soil? True, I have heard that the army kept a place for bad boys, called in their speech the "bull pen." But that all, or even a large portion of the boys of our State are bad I emphatically deny. There are members of my Sunday school class in the army camp of our State. They are boys who read their Testaments, pray, obey orders, have their fun, and would wade in fire up to their necks to save any decent girl from an imposition. They are not alone.

Again, if it can be shown that even the worst boys in our army are a menace to some girls of our State, it is equally capable of proof that out of our homes have gone a pack of girls who are a menace to our soldiers. And to save the situation for both it is urged that we abolish the Sabbath and turn it over to the picture show, where boys and girls meet with little

restraint and under exciting influences.

"But," it is urged, "certain other cities do it." Other cities are still as corrupt as Little Rock used to be. "But certain officers of the army advise it." I can remember when certain of the officers of our army advised the canteen system of supplying our soldiers with liquor, too. "But the boys work hard all the week." So do I, and so did most of them before they ever saw an army. But nobody ever thought it was necessary to abolish the Sabbath in favor of show managers and film companies by reason of this fact. "But they have no other time." They have all the time there is, and that is all the rest of us have.

Moreover, it was hard for all the precious mothers I know to surrender their big boys to the army of our country. But with many of them I have prayed, and insisted that it was their duty. "But oh! the moral danger," they always say. And then I have pointed to the church, the League, and the Y. M. C. A. The thing these mothers dread most for their boys is not the camp, not six days' work every week, not the shot and shells of the Germans, but the corruption of the moral ideals they have established in the hearts of their manly sons, and not least of which is "Remember the Sabbath day to keep it holy."

Thousands of the best people of the State will remember with grateful hearts the mayor of Little Rock and his supporters, and the Arkansas Methodist, who have averted this shame for our State.—J. L. Cannon. Dermott, Ark.

### MAYOR TAYLOR AND THE LAW.

Little Rock's Christian citizenship has good reason to be proud of itself for having such a mayor as Charles E. Taylor. His stand for civic righteousness through the six years he has been mayor has borne good fruits in the demolishing of evil institutions and in preventing the violation of laws touching morality. He it was who laid the plans and finally executed the laws for the suppression of the red light districts in our city. His words in favor of prohibition and his firm stand for law enforcement have made Little Rock one of the driest towns in America. Now a new issue has arisen and he has taken a stand worthy of a great head and a great heart. The Sunday picture show question was up before the City Council in his absence in New York on city business. Acting Mayor Hollis nipped the movement for an open Sunday in the bud. But on the mayor's return to the city Monday a new effort was made before the City Council to bring in Sunday moving picture shows. So the matter was brought up before the "City Fathers" Monday night. Addresses were made for and against the measure. Hay Watson Smith, pastor of the Second Presbyterian Church, of the Autry-Smith dance controversy fame, is quoted as endorsing Sunday shows. But Dr. John Van Lear, who is a Presbyterian preacher with backbone of a sort that should cause his denomination and all others to be proud of him, stood up and manfully fought against Sabbath desecration. Dr. S. H. Campbell of the Second Baptist Church and President both of the Ministerial Alliance of the city and the Baptist Pastors' Conference and who is speaking out in no uncertain terms against the Kessner dance program as well as Sunday shows, made a strong and

well-directed speech against the Sunday picture show ordinance. Kessner and others supported the picture show business.

Following these speeches Mayor Taylor ruled the matter as being out of order; because it conflicted with a state law. He also said plainly that if he were overruled and such an ordinance were passed he would veto it and then if it were passed over his veto he would ignore it until forced to recognize the ordinance by the courts. An appeal was taken from the decision of the mayor; but he was sustained by a vote of 9 to 8. The absent alderman would have supported the mayor.—Baptist Advance.

### A DAY AT THE MOODY BIBLE INSTITUTE.

A trip to Chicago would no doubt be considered incomplete by many people interested in active Christian work without visiting the Moody Bible Institute. This institution, founded by the world-wide evangelist, D. L. Moody, in 1886, is located about eight blocks north of the center of the city, near the corner of Chicago Avenue and North LaSalle Street. The main building faces on Institute Place, named in honor of the school.

The visitor finds a cordial welcome at the Institute, and is furnished with a guide, who directs him about the buildings and explains the different departments, and the daily life of the student body.

Upon entering the main building, the visitor is impressed with the stained glass window at the head of the first landing, illustrating the sower striding across the plowed field, sowing broadcast the seed. This is intended to be an object lesson to the students of what is expected of them during the time of their training and throughout their lives.

On the main floor the visitor is shown the library, the missionary museum, the lecture hall, and the accounting and printing departments. On the west side of the corridor he finds the names of over 750 students who have gone to foreign mission fields—a roll of honor. Passing down stairs, he next visits the power and heating plant, and the steam laundry, where all the laundry of the students is done at half price.

Through an underground tunnel, across Institute Place, the visitor reaches the Men's Building, with its gymnasium and dormitories. Then comes the Woman's Building with its large dining hall and kitchen, the Massey Chapel, reception room and dormitories for women. Visitors are impressed with the warm, homelike atmosphere of the Institute. The students, with the faculty, constitute one big family. Over 500 are seated in the dining hall at each meal, the women students occupy one side, and the men occupy the other. The faculty are seated in the center.

In the early morning, before breakfast, the students observe the "Quiet Hour" in personal Bible reading and prayer. After breakfast, while still gathered at the tables, a heart-to-heart talk or a Bible exposition is given by some member of the faculty or some visiting pastor, evangelist or missionary.

At 9 o'clock on Tuesday morning of each week the first general class convenes, and the entire forenoon of each day is devoted to lectures and classroom work. Some lectures are given in the afternoon, but a good part of the time each afternoon and evening is devoted to study and practical

Christian work, according to assignments made. Following the evening meal, fellowship meetings are held in the different buildings.

Proper consideration is also given to wholesome recreation. Monday is always taken as a rest day. The gymnasium in the winter and the tennis courts in the summer, with an occasional excursion on Lake Michigan, or a visit to some park, afford proper exercise for those who feel the need of it. At the beginning of each term a reception is given for new students. In these and other ways the students at the Moody Bible Institute find themselves continually in a wholesome Christian atmosphere, which is conducive to physical, intellectual and spiritual development.

As the visitor watches the 700 or more students of the day classes and the 300 or more of the evening classes, and then thinks of over 3,000 men and women taking the correspondence courses, with residence in all parts of the world, he begins to realize that Dwight L. Moody, the founder of the Institute, was a man of faith, vision, and purpose, and that those who follow in his steps are following in the right direction. The visitor leaves the Institute with fresh courage for his own life, and the conviction that life is really worth while if spent in the right way.—Alonzo Nicodemus.

### SOME RESULTS OF LOVING JESUS.

Text: If ye love me, ye will keep my commandments, and I will pray the Father, and he will give you another Comforter, that he may abide with you forever.—Jno. 14:15-16.

(Note: Ye will keep instead of keep. The Greek is future).

Introduction.—(a) Jesus talked much of love to his disciples in the last hours before his arrest—of how they should love one another, of his and the Father's love for them, and of the results of their love to him.

(b) What it is to love Jesus—to give him the devotion of the heart.

(c) I shall not speak of how our love to Jesus will sweeten home life and make God's children to dwell together in love and unity, but of three results of loving him found in the text, and the final result as elsewhere taught by the Word of God.

1. First Result—What We Will Do.—We will keep his commands—lay them to heart. It will be a delight to keep them. The reason men do not keep them, they do not love Jesus.

2. Second Result—What Jesus Will Do.—Ask the Father, who is able, to give another Helper—the Father who loved us so much as to give us one Helper, his Son, to die for us.

3. Third Result.—What God Will Do.—He will send the Helper. He never refused the request of his Son.

4. The Final Result.—(a) When the storms of life are over we will enter the Father's house of many mansions—have a dwelling place in the Father's home.

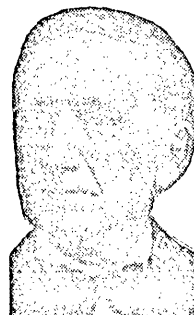
(b) We will meet those we have loved and lost awhile. Our associations are sweet here, but what will it be to be there?

(c) Best of all we will be with Jesus. "I am going to prepare a place for you that where I am there ye may be also."

There we will sing the praises forever and ever of Him who has redeemed us and washed us in his own precious blood.—F. C. Cannon.

Emmet, Ark.

## Don't Wear a Truss



**BROOKS' APPLIANCE**, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No ties. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

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

## 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.

"Our boldness for God before the world must always be the result of individual dealing with God in secret."

"Stewardship embraces not only money, but time, talents, influences, and life."

### LEST YOU FORGET.

We again remind our auxiliary superintendents of publicity and other good friends who, from time to time, send communications for this department, that Mrs. F. S. Overton, 1311 Welch street, Little Rock, will serve as editor from now until further notice. And again we repeat our earnest request that news of interest to our workers be sent Mrs. Overton frequently, that we may keep in close touch with one another.

### THREE REASONABLE REQUESTS.

In behalf of our editor pro tem., who is a very busy woman, we hereby exhort our correspondents to use pen and ink, and write on one side of the paper, and avoid all abbreviations. At best, pencil writing is dim and indistinct. Printers are not expected to turn over pages or send out search warrants for news. Even correct abbreviations are not understood by some readers, and incorrect ones are an abomination, especially where there is not space left for the long-suffering editor to insert the word needed to make the sentence clear. Remember reasonable requests.

### PERSONAL MENTION.

Mrs. W. S. Anderson, our secretary of Monticello District, with her husband, is touring southern Texas, and they have enjoyed a visit to her old home town, Wharton. She promises to send us an account of her visit to Galveston, with her impressions of the Immigrant Home, through which our Missionary Council has done a blessed work.

En route to her new appointment in San Francisco, Cal., our beloved Deaconess Florence Whiteside has been visiting her sister, Mrs. T. P. Gantt, in Magnolia. These two faithful workers were in attendance the last day of the Camden District meeting at El Dorado, and gave instructive and inspiring talks, which were much appreciated.

Mrs. Moffett Rhodes, Little Rock Conference second vice president, is visiting her mother in Paxton, Mass.

### A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

We take the liberty of sharing with others our pleasure in her letter about the journey. She writes:

"At St. Louis we improved a wait of several hours by a trip to the Zoo at Forest Park. The beautiful floral decorations impressed us even more than the trained animals, although they were interesting."

"We enjoyed the changes of scenery as we came through several States. Everywhere the gardens and fields looked in good condition, although it did seem as if the wheat crop through Indiana was lighter than usual."

"Every bridge was guarded by a soldier with his gun, and the little conical army tents were a common feature of the landscape. At Indianapolis and the New York State fair grounds we saw encampments and the soldiers drilling."

At about 6 o'clock Wednesday night we arrived at Springfield, Mass., rejoicing that in two hours we would be safe at home. Alas for hopes! A wrecked freight train was ahead, and we were destined to be delayed not two hours, as the conductor told us, but ten. Out in the woods, past hope of taking a trolley or sending a telegram, we slept what we could and were thankful to eat breakfast in Paxton Thursday morning. The freight was well loaded with pigs, so that it is said fresh pork will be cheap for a long time through the countryside.

"Once here, we are enjoying the cool breezes. Strawberries are just passing and early vegetables coming on, so late in the season."

### SCARRITT SCHOOL DAY AT BATESVILLE.

The Batesville Auxiliary had a very enjoyable meeting on July 18, when the Scarritt School Day was commemorated. Mrs. J. A. Martin, president, entertained the society in her home, and a pleasant social hour was enjoyed after the program. Attractive invitations on post cards, with a picture of the Scarritt School, were sent out to those not regular in attendance. A pleasing program on the school was arranged, combined with some select music and readings. The tracts that are usually read were formed into a conversation between two ladies, one representing the school and the other seeking information concerning it. This method was an improvement, and at the same time brought out all the facts to be impressed.

Miss Essie Case, our returned missionary from Mexico, was with us and spoke to us about the school from actual experience. During her home stay on account of troubles in Mexico she has spent part of her time in the Scarritt School. She is a pleasant speaker, and in a very unique way conducted an imaginary visitor through the entire building and grounds, bringing out the advantages, conveniences and beauties of the school and giving us a personal glimpse of it. We could not help catching her enthusiasm and feel the desire to do something more for such a great work in this splendid school.

Quite a satisfactory offering was received for the Scarritt fund.—A Friend.

### LITTLE ROCK CONFERENCE W. M. S.—TREASURER'S REPORT.

For Second Quarter, 1917.

To amount on hand April 20.....	\$ 207.57
To dues, second quarter.....	1,210.87
To pledge .....	1,495.81
To Retirement and Relief fund .....	29.92
To Scarritt B. & T. School.....	8.50
To Specials .....	200.00
	\$2,945.10
To Conference Ex. Fund.....	206.59
To Hotchkiss Endowment Scholarship .....	275.85
Total .....	\$3,635.11
By amount to Council Treasurer .....	\$2,945.10
By amount Conference Ex.....	275.33
By amount Memorial Fund to T. D. ....	275.85

\$3,496.28  
Balance on hand July 20..... 138.83  
Local work reported, \$3,367.13.  
Grand total for quarter, \$6,794.67.  
The specials for the quarter are as follows:

\$50 Young Woman's Bible Class, First Church, Little Rock, and \$20 from Crossett Auxiliary, to be applied on support of Bible women.  
\$50 scholarship by Mrs. B. R. Donelson, Pine Bluff.  
\$50 from Lonoke Auxiliary for medical work in China.  
\$30 for S. S. in China, by Young Men's Class, Asbury Church.  
Amount from Y. P., \$193.15. Twenty-six societies reporting.  
Amount from Juniors, \$167.34. Twenty-nine reports.

It is gratifying to know that we are much in advance of the second quarter of 1916.—Mrs. S. W. C. Smith, Treasurer L. R. Conference W. M. S.

### NORTH ARKANSAS CONFERENCE W. M. S.

Second quarterly report of Conference superintendent of social service: We are working for a 100 per cent. increase in reports this year. The year is half gone and 54 societies have reported for the two quarters. I sent out report blanks to 133 this quarter. That makes 79 to hear from in the remaining two quarters. The following would be on the honor roll up to date, because they have reported both quarters. By districts: Batesville, none; Booneville, Waldron; Conway, Atkins; Fayetteville, Oakley's Chapel, Silcam Springs; Fort Smith, First Church, Ft. Smith, Greenwood, Mansfield, Van Buren; Helena, Cotton Plant, Forrest City, Hunter, Wynne; Jonesboro, Crawfordsville, Harrisburg, Jonesboro Adult, Jonesboro Young People; Paragould, Imboden; Searcy, Cabot, Harrison, Leslie. So you see how you stand on my books; 21 reported both quarters, 26 more reported only the first quarter, and nine the second quarter only. Farmington should have been added to Fayetteville District as reporting both quarters, although they have disbanded since. Now then, we have two more quarters to work up to the 100 per cent increase. Let's work like Trojans, and do it, everybody.

Some splendid work was done this quarter. Ola has worked in cleaning up the cemetery, and in clean-up day for the town; also did a great amount of visiting. Waldron was busy with charity and visiting; Atkins is interested in town sanitation and cemetery work. First Church, Fort Smith, sent

petitions to senators in behalf of national prohibition, took part in food supply census, arranged for funeral of the poor. Midland Heights visited 287 sick and strangers, and is helping on the church debt. Hartford organized a cemetery association. Mansfield helps in union prayer meetings, and is more and more interested in the social studies. Cotton Plant holds weekly prayer meetings, and has organized a prayer circle to pray for the soldiers. Forrest City does educative work in sanitation, health, temperance, morals for the negroes; petitioned for national prohibition, arranged a picnic dinner for the sick and poor families and prisoners on June 27; has also been working with the Red Cross. Helena reads articles in the Survey on the Immigrant, has a First Aid class in the Missionary Society, with lectures on dietetics and high cost of living, and a Junior Red Cross knitting class. They keep the parsonage in first-class condition, have furnished boxes to the orphans' home, observed Better Babies Week and Clean-Up Week. Hunter sent box to the French sufferers. Crawfordsville held a splendid patriotic meeting, in which all clubs and church societies took part. They are working on a public library. Osceola has done considerable charity work, gave boxes to the poor valued at \$20. Leslie's flower committee has planted flowers around the church and parsonage, keeps fresh flowers in the church, and decorated the church on Easter and commencement Sundays. Also reports a large number of visits to sick and strangers. They have recently screened the parsonage. Oakley's Chapel holds cottage prayer meetings, has done a large amount of charity and visiting of sick, furnished clothing for a child to attend Sunday school.—Nellie Denton, Conference Supt

### ITEMS FROM AUXILIARIES.

#### Lockesburg.

Mrs. J. T. Rodgers, superintendent of mission study and publicity, writes: Lockesburg Auxiliary met Monday afternoon, July 16, at the home of our efficient president, Mrs. R. S. Hunsucker, with 14 members in attendance. Although we haven't as large a membership as we hope to have, our average attendance is between 15 and 20, and I never saw more faithful workers than the majority of our little band. Several have never missed a single meeting, devotional or business, since the beginning of the year. We meet twice each month, spending two hours together, one being devoted to mission study. We are studying The South Today, and find it one of the most interesting books we've ever used.

Our programs are always interesting, the one Monday being especially good, with songs, "O Zion Haste," "Something for Jesus," and "The Whole Wide World for Jesus, and the subject, "The Kingdom of God in Latin America" for discussion. Bible lesson, "How They Gave to Restore the Temple," and prayer by Mrs. Luther. Roll call was answered with Scripture verses containing the word "Giving." "Presentation of Stewardship" by Mesdames Custer Steel and V. G. Edwards; "The Needs of Mexicans and

## Sore Eyes

Granulated Eyelids. Eyes inflamed by exposure to sun, dust and wind quickly relieved by Marine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Marine Eye Salve in Tubes 25c. For Back of the Eye FREE ask Marine Eye Remedy Co., Chicago

How We Can Help Them," by Mrs. J. T. Rodgers; "Social Life of the Young Women," by Mrs. E. E. White; "A New Mexico in the Making," by Mrs. Stewart, and "Need of Christian Schools in Latin America," by Mrs. Clara Bell. Mrs. A. P. Boyce, who has charge of the Junior Missionary Society, reported they have their pledge in hand and are having good meetings, with an average attendance of 25. Mrs. W. C. Park, who had just returned from the Texarkana District meeting, gave us a most helpful and interesting talk, especially calling to our minds the fact that the Board of Missions of our church needs the pledge money, and that it should be sent in quarterly, so the Board will have the use of it in carrying on the work of the Lord.

Let every woman who knows her auxiliary is not already paying their pledge quarterly try to show her co-workers the necessity for doing so. Doubtless many of them, like myself, had not thought seriously of what delay means to the Board. This auxiliary has always settled quarterly, though we could not report half of our pledge paid at district conference, but we intend to come up with three-fourths on our next report. Our apportionment of the Hotchkiss Memorial Fund has been paid. With best wishes and prayers that the women of our church, and all evangelical churches, will think seriously of the great work of helping to spread Scriptural godliness over the whole world, let us thank God for the opportunities of making our little gifts count for so much by being in these organizations."

#### Hunter Auxiliary.

I wish to tell you something about the Hunter Auxiliary of Helena District, not from a feeling of satisfaction in our work, for there is ever room for advancement, but to assure you that although we do not number very many and are all busy homemakers, we feel a great interest in all phases of the work of our Missionary Council. We have fifteen members in the auxiliary, an increase of four over the first quarter, and ten subscribers to the Missionary Voice. We meet twice a month, one afternoon using the year book program, supplemented by the Voice, and the other afternoon we have a lesson from "The South Today." The Social Service Department is doing good work, and thus far has reported 55 calls made and 25 days spent in caring for the sick.

Very recently the auxiliary solicited from the community clothing to send to the war sufferers in France, and packed a box containing 182 serviceable garments.

Annually we hold a public Sunday evening service in the church, presenting the great work of the Council and their need of our co-operation, endeavoring to inspire non-members with a desire to "do their bit" for the people who are still in darkness.—Secretary.

## 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.

## Sunday School Department

### CONTRIBUTORS:

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### SUNDAY SCHOOL LESSON FOR AUGUST 5.

By J. H. Glass.

Subject: Manasseh's Sin and Repentance. 2 Chron. 33:1-20.

Golden Text: Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isaiah 55:7.

Time: Manasseh began to reign in Judah about 696 B. C., and reigned over fifty-five years, or to 641 B. C.

Place: Jerusalem, Judea, and Babylon.

Sennacherib was king of Assyria the first fifteen years of Manasseh's reign, or to 681 B. C., being put to death in that year by two of his sons. Sennacherib was succeeded by Esarhaddon, who reigned thirteen years, from 681 to 668 B. C. He was succeeded by Assurbanipal, who reigned from 668 to 626 B. C. Babylon was subject to Assyria during this time.

1. The Youthful and Weak King. V. 1. Manasseh was twelve years old when he began to reign. He was the son of the faithful Hezekiah, and we had a right to expect that Hezekiah's son and successor would be a good king. But we are disappointed with the statement that he did that which was evil in the sight of the Lord. Here again we have the bad son of a good father. We may account for this by Manasseh's beginning to reign at such an early age, for by this he came under the influence of the politicians about Jerusalem, as no doubt there was always a large number of them about the capital who favored a liberal policy toward the religions of other nations, because of the supposed advantage it would give them in trade and otherwise. We can easily believe that these had much to do in shaping the character of Manasseh in this formative period of his life. Hephzibah, his mother, was probably a good woman, as her name signifies, "My delight is in her;" but her boy, coming to the throne at twelve, passed from under her influence. Isaiah was probably dead, and the politicians resented the interference of the other prophets about the king's court. Evil men, thus taking advantage of the weakness of youth, persuaded him to follow the "best policy" and imitate the stronger heathen nations about them which had become their masters and with whose people they traded and had their social life.

2. The Wicked Deeds of Manasseh. Vs. 2-10. Manasseh exceeded Ahaz in his wickedness while he was in sin. The difference is that Ahaz continued to sin against God to the end, so that not one good thing could be said of him; but Manasseh repented and turned to God. Manasseh built again the high places of idolatry which Hezekiah had broken down, and put up altars for Baalim, and made groves where the goddess Ashtaroath, or Ashtaroth, was worshiped. The word Ashtaroth properly signifies flocks of sheep or goats, and sometimes the grove or woods, because she was goddess of woods, and groves were her temples. In groves consecrated to her such lasciviousness was committed as

made her worship infamous. The sun and moon and the planets and stars were also connected with these idols. He built altars in the house of God which exceeded Ahaz, for while Ahaz took out the vessels and closed the doors, he did not set idolatrous altars in the house of God. In the two courts of the house of the Lord he built altars for all the hosts of heaven—that is, the sun, moon, stars, and planets. He followed Ahaz in offering his children in sacrifice to Moloch in the Valley of the Son of Hinnom. He also observed times and used enchantments and witchcraft and familiar spirits and wizards. That is, he watched the clouds, observing their color, directions, etc., and by these, as by witches and wizards and familiar spirits, he tried his fortune, as we would say. He set a carved image, which is said to be an image of himself in the house of God. This that he might have divine honors paid to him. So by these he made Judah and the inhabitants of Jerusalem do worse than the heathen whom God had driven from Canaan before the Israelites. Added to all this was the sin of refusing to hear God when he attempted to speak to Manasseh and the people. This attempt of God to speak was through the prophets, an account of which is given in 2 Kings 21:10-15. Micah, Nahum, and Habakkuk, and possibly Isaiah, were prophets. It is about this time that tradition says Isaiah was put to death by Manasseh. If Isaiah was alive till that time it is probable that he suffered martyrdom, for 2 Kings 21:16 tells us that Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another. Josephus gives this account: "By setting out from a contempt of God, he barbarously slew all the righteous men who were among the Hebrews, nor would he spare the prophets, for he every day slew some of them, till Jerusalem was overflowed with blood." Manasseh's idolatry had led him away from God, and he had become a merciless tyrant.

3. Manasseh's Affliction. V. 11. It had been only a few years since God delivered Hezekiah from the King of Assyria because he was righteous. But now God permitted the king of Assyria to send against Judah and Jerusalem his armies, which overpowered are armies of Manasseh and captured him, binding him with chains, and carried him away to Babylon. Here his affliction was very great. It is said that he was led by a great attached to his lips, and probably he was tormented and humiliated beyond expression.

4. Manasseh's Repentance. Vs. 12, 13. By his affliction, like the prodigal son, he came to himself. He no doubt thought of the prosperous days of his father Hezekiah, when he worshiped the God of heaven. He turned to God in prayer. It may be that he remembered the words of Isaiah: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, and he will abundantly pardon." He had refused to hear God in prosperity; he now seeks him in adversity. And he humbled himself greatly before the

God of his fathers, and prayed unto him. God heard his prayer and forgave his sins. This is a most wonderful example of God's forgiving love. No king in Judah or Israel had sinned greater than had Manasseh. According to man's way of thinking there would have been no chance of repentance and forgiveness for him. But Isaiah had already preached to them that as the heavens are higher than the earth, so are God's ways higher than man's ways, and his thoughts than man's thoughts. God will save unto the uttermost all who will come to him. God then put it into the hearts of the authorities in Babylon to permit Manasseh to return to his native land. Then Manasseh began to know God. He saw this wonderful manifestation of love, and knew that it must be of God. It was by such a manifestation that St. Paul could say, "I know him."

5. Fruits Meet for Repentance. Vs. 14-17. Manasseh now undertook, upon his return, to correct the errors of his early life and to promote the worship of God. He found the walls of the cities of Judah broken down and the people bruised and suffering. He repaired the old walls of Jerusalem and built a new wall beyond the limit of the old on the west of the spring Gihon, and put commanding officers in charge of all the walled cities of Judah. He then cleared away the strange gods, and the image which he had made of himself, from the house of God, and all of the altars and idols which he set up in Jerusalem, and had them carried out of the city. He repaired the altars of God and began to make sacrifices thereon of peace offerings and thanksgiving. It was not a time now to make sin offerings. He was conscious of sins forgiven. Now it was time to honor God with offerings expressing peace and thanksgiving. In addition to this he sent out the command to all the people to worship God. But it is much easier to tear down than to build up. The people seemed reluctant to give up the high places where they had worshiped idols. It was expected that there should be only the altar in the house of God, that true worship might thereby be better promoted, without appearance of idolatry and with less opportunity to establish it. The people clung to their high places, but sacrificed only to God. This evidently was a dangerous compromise.

6. Manasseh's End. Vs. 18-20. It is mentioned here that the rest of the acts of Manasseh and the prayer which he prayed in captivity are recorded in the book of the Kings of Israel. These books are not known at present. There is a prayer purporting to be the prayer of Manasseh in the apocryphal books of the Bible. It also may be found in Clark's Commentaries at the close of 2 Chron. 33.

After a reign of fifty-five years, the longest of any of the kings of Judah, and at the age of sixty-seven, Manasseh came to his death. Though there was reformation in the later life, which appears to have been real and permanent, yet the people seem not to have forgiven him fully. They did not do him the honor to bury him among the sepulchres of the kings, but buried him in the garden of his own house.

#### Some Meditations.

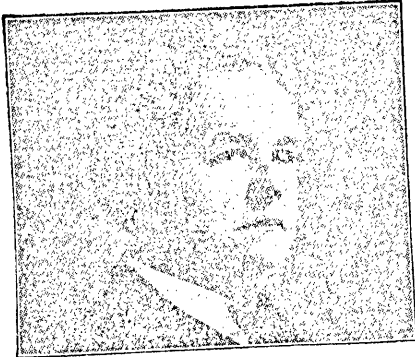
1. It is a misfortune for any country where Christian institutions of learning are not maintained to educate with two worlds in view. There is little doubt that all the kings of

Judah were what their education made them.

2. It is a misfortune not to come to a knowledge of God in youth. We may believe that Menasseh was finally saved, but he could never fully get away from his past life.

3. Be sure your sins will find you out. We must suffer the consequences of our sins, either here or hereafter.

4. Though Manasseh reformed, it was too late to save his son. Amon, who succeeded him, again established idolatry in all its forms as his father had done in his early life.



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

### YOUR BOY IS YOUR ALL—IF HE IS LOST, ALL IS LOST.

Who are your boys' associates? The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life. Your boy's greatest danger is local associates. They teach more than you. If they are bad, what is the remedy?

Mr. Robert K. Morgan, of Fayetteville, Tenn., has given this question profound study during the 25 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close, personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for an honorable, manly life. He is a proper man to train your boy.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring a catalog and full information of this school.

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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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### LESSON FOR AUGUST 5.

"How Men Cheat Themselves." Prov. 14:12, Ps. 1:1-6.

Daily Readings and Suggestive Topics.

Monday, July 30—By trust in evil. Ps. 36:1-4.

Tuesday, July 31—By over-confidence. Gal. 6:1-5.

Wednesday, August 1—The snare of wealth. 1 Tim. 6:9-10.

Thursday, August 2—By self-righteousness. Matt. 23:23-30.

Friday, August 3—By external religion. Jer. 7:1-7.

Saturday, August 4—By belief of lies. 2 Thess. 1:1-12.

### Cheating One's Self Out of Promotion.

I know a young man who has been clipping his office hours, going to his work late in the morning, remaining away for half a day or more at a time under all sorts of pretexts, illness, or pretended blocks on the street cars, and yet he thinks he has a grievance because he is not advanced more rapidly. He tells me that his employer does not appreciate him, that his salary has not been advanced for years, and that he sees no chance of promotion. He complains that many others in the same establishment, with less ability than himself, have been promoted many times while he has remained stationary.

This young man seems to think that his employer is blind, and that he has been able to pull the wool over his eyes for years without arousing even a suspicion of his backslidings.

If I Had Only Known It Was My House.—Edwin Markham tells this forceful story of a builder, "a foolish eye-servant, a poor rogue." "He and his little ones were wretched and roofless, whereupon a certain good Samaritan said in his heart, 'I will surprise the man with the gift of a comfortable home.' So without telling his purpose, he hired the builder at fair wages to build a house on a sunny hill, and then he went on business to a far city. The builder was left at work with no watchman but his own honor. 'Ha!' said he to his heart, 'I can cheat this man. I can skip the material and scamp the work.' So he went on spinning out the time, putting in poor service, poor nails, poor timbers. When the Samaritan returned, the builder said, 'That is a fine house I built for you on the hill.' 'Good,' was the reply. 'Go, move your folks into it at once, for the house is yours. Here is the deed.' The man was thunderstruck. He saw that instead of cheating his friend for a year he had been industriously cheating himself. 'If I had only known it was my own house I was building!' he kept muttering to himself. But in a deep sense we are always building our own house. Each one dwells in the heaven or hell of his or her own making."

Dishonesty Doubles the Journey to Success.—Dishonesty doubles the journey to success. A crooked path must always be longer than a straight one. If you have the least doubt upon the point, take out your pencil and make the test. You don't need an engineer's degree for the proof—just a degree of common sense. A man is never so strong as when he stands upright; the further he stoops, the easier he is knocked over. The man who isn't straight puts a terrific handicap upon himself.

There is only one way that is right, and all the other ways are wrong. Success does not cut her rates; her terms are net. She does business on the one-price system. Sooner or later failure is sure to mark the man who marks his cards.

All the noteworthy achievements in commerce and in art were soundly achieved and accomplished through hard work and honorable effort.

Using Our Standards Instead of God's.—We cheat ourselves out of happiness, success, power, character and life by using a self-made instead of the God-made standard to direct our efforts. Adam and Eve, the prodigal son, the rich young ruler, the man with one talent, Jonah, the foolish virgins, all these are types that used their own standard. Daniel, Elijah, Job, Joseph, Paul, Mary, Wesley, Luther, Henry Muller used God's standard. Which standard am I using?

Questions.—Why is the way of the transgressor hard? (He is unconsciously cheating himself.) What is the one word at the bottom of all cheating? (Selfishness.) How do we learn to cheat ourselves? Who was the first man to cheat himself? How did you once cheat yourself out of some real joy?

### Suggestions to Officers.

Do you let up on activities because it is summer. The devil is busy, and never lets up.

Develop new material while leaders are on vacation. Do not put all the work on two or three tried ones who did not get a vacation.

Advertise, use the press, telephone, talk it. Our stillness about God's business is a downright shame.

Begin on the dot. Close on the dot. Make the services short. Have something doing every moment of the service.

Never go to meeting as a leader without a definite plan, even to songs and every detail worked out.

Plan some live outdoor socials. Let the editor of the League Page know the results.

Don't wait until fall to begin things. The devil never waits. You never put off eating because it is hot. Let us learn to be reasonable about League work and quit playing crazy.

### Program.

Begin on the dot.  
Have three-minute contest between boys and girls on quoting Scripture verses.

Song, "The Fight Is On," or "True-hearted, Whole-hearted."

Scripture lesson by six boys, each repeating in succession from memory.

Prayer by two boys and two girls, directed to the subject.

Song, "A Volunteer."  
Special music, solo or duet, "He Lifted Me."

Talk on one of topics suggested above (but no reading allowed).

Song, "Loyalty to Christ."  
Talk, "Difference in Using Our Way and God's."

Song, "His Way With Thee."  
Talk, one of the subjects suggested above.

Questions and open discussion.  
Song, "I Need Thee Every Hour."

Benediction.  
An Item of Interest for Each Serv.

ice.—Appoint a committee of two to report at each Sunday night service the most interesting thing they read in the Methodist for the week. Try it; the results will be surprising.

### What Is Your Chapter Doing?

Have you organized any new Leagues in the surrounding territory? Why not? There never was a better time than now. "Go ye and make disciples of all the people." It will give your League new life to organize and look after a new chapter; also a fine opportunity to hold a mission study class, especially in the country.

Your Average Attendance.—Do you ever work to make a good average in the attendance for the quarter and for the year? We like to make high averages in school, in business, in athletics. Why not take advantage of the summer to get a large number in your community who have never attended to come, and thus keep up your average? Please send the editor of the League Page your average attendance for the past three months, and the number you have on roll. Please do this at once. While writing, give any other bit of news about your activities and doings.

### Little Rock District League Conference.

The Little Rock District League Conference will be held at Carlisle, July 28-29. A large attendance is expected, and a most instructive and inspiring program has been prepared. The session opens Saturday morning at 10 o'clock.

Does Your League Know the Handbook?—Every League should take six weeks and meet each week at night at the church or some home to study the Handbook. It will revolutionize your chapter and increase your efficiency 100 per cent. The editor of the League Page will give a prize of \$2.50 to each chapter that conducts this school conscientiously, taking examinations on the same and sending a picture of the class to him for the Methodist. The prize will pay for the

### FIRST AID FOR THE BABIES.

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

We wish to call attention to parents of children that we have a remedy known as "Baby Percy Medicine" that is particularly adapted to this form of bowel trouble, and whenever used shows wonderful results, which we know by the thousand of testimonials contributed by grateful mothers who have used "Baby Percy" in their families.

This medicine contains no narcotic, or dangerous drugs; is perfectly safe to administer to the smallest infant.

"Baby Percy Medicine" is for sale. If given after each action of the bowels, the beneficiary results will be at once observed by the actions becoming dark and natural. "Baby Percy" is a Bismuth mixture with neutralizing cordial, and is endorsed by all the leading physicians as a perfectly safe and reliable medicine, and should be given as first aid when the bowels or stomach show a disordered condition.

Keep a bottle of "Baby Percy" in the house, and when the baby gets to feeling bad give a dose in time. This may be the means of saving baby's life by all retail and wholesale druggists. Buy a bottle today. Manufactured by the Merrick Medicine Company, Waco, Texas, and guaranteed to do just what we claim for it, or money refunded. Price by mail 50 cents.

cut, which will be the property of the class to use for other purposes later.

**Methodist Campaign and District Agents.**—The campaign for 1,000 new subscribers by the Leaguers of the Little Rock Conference is on in earnest. Next week's issue will contain the names of a number of Leagues and the number secured. The campaign lasts only until August 31. There is no time to ponder. Hurry! Make the dash! Get in the campaign to win. Leaguers, let us show the older folks the stuff we are made of, and that we are young people who can dare and do large things. This task can be accomplished easily within the allotted time if each League does its part. Surely there are no slackers.

The following are the agents for the seven districts: Miss Harvey Haley is Conference agent; Camden District, Miss Iva Sharp, Junction City; Arkadelphia District, Miss Juanita Barnes, Hot Springs; Prescott District, Mr. Fred Holt, Gurdon; Pine Bluff District, Miss Rozelle Lemons, Pine Bluff; Little Rock District, Rev. W. S. Butts, Des Arc, and Miss Linnie Moore, Little Rock; Monticello District, Miss Harvey Haley, Hamburg; Mr. H. Landfair, Tillar; Texarkana District, Dr. S. A. Shull, Texarkana, and Rev. A. L. Miller, Dierks.

These may have a number of assistants and helpers as they choose. The important and absolutely essential thing is that these district agents get in direct communication with each chapter in their district at once. Results! Results! Results! should be their one prayer, thought and purpose. No time for waiting.

Each League is given 50 cents on each new subscription and 25 cents on renewals. This is a fine chance for each League to make money, as well as help the paper that is furnishing the League a page of matter each week without any cost to the League.

**League Library and Gold Watch.**—Aside from the 50 cents on each subscription, a prize of high value is to be given the League getting the most subscribers, and another for the district getting the largest number. How would an up-to-date League library suit as a prize for the individual chapter, and a gold watch for the district? The watch could be turned into money and placed in the district treasury, or if the district agent made sufficient effort that the district was convinced of his or her merit in winning the campaign, then the watch might be awarded the agent. If you have a better plan, suggest it. But do not lose a month's time from the campaign.

#### ZION, ON AUSTIN CIRCUIT.

One of the most talented and cultured bands of young people to be found on any circuit was organized into an Epworth League at Zion Church, on the Austin Circuit, last Sunday night. The need of a League had been realized for some time, and considerable interest manifested as the subject was discussed during a revival of several days, which culminated in the organization. We are expecting great things from Zion League. The highly popular pastor,

#### To Drive Out Malaria

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

Rev. J. W. Nethercutt, is a favorite among the young people of his charge and a believer in Epworth League work. The following officers were elected: Albert Glover, president; Thomas Glover, vice president; Miss Gertrude Glover, secretary; Miss Mattie Glover, treasurer; Miss Florence Payne, organist. This community needs to get a vision, and we trust that the League will be a means to this end.

#### NOTES FROM HAMBURG.

Hamburg League had a splendid devotional service Sunday evening, led by Mr. Simpson Hundley. He very forcefully impressed on every Leaguer the importance and need of prayer. He used the program in the Era and Methodist. The Methodist is a great help to our leaders in getting up their programs.

A few Sundays ago our Leaguers promised to do at least one kind deed through the week. This is a great help to us, as well as to the person helped.

Our Era agent, Mr. Gaster Walsh, appointed a committee of four to assist him in the campaign for new subscribers to the Methodist. He will hold a meeting Tuesday evening to plan their work. We hope to do our part in this campaign.

We expect to hold our July Council and business meetings next week. At these meetings we will plan our League work for this League year.—Miss Harvey Haley.

#### SALEM ORGANIZES.

The young people at Salem Church on the Bryant Circuit were organized into an Epworth League last Sunday night. Few churches have such talented material for a wide-awake and efficient Epworth League as Salem. This is the third chapter organized on this circuit, which speaks well for the enthusiastic and stirring young pastor, Rev. T. D. Spruce, who is demonstrating the fact that Leagues can be run in the country with as much success as in the city. The young people are greatly in love with their pastor, largely because of the interest he manifests in them. The following officers were elected: Miss Bettie M. Scott, president; Mr. Theron Walley, vice president; Miss Mary Wills, secretary; Mr. Ewell Scott, treasurer; Miss Edith Pelton, Methodist and Era agent; and Miss Annie Bell Scott, reporter.

#### HOW TO MAKE A LEAGUE GO.

The first essential step towards a live and growing League, one that attracts, one that reaches out and brings in those that have grown careless and indifferent, those that have never been interested or concerned, appeals to its hearers because of the prevailing atmosphere of sincerity is the League that knows the Handbook, knows what an Epworth League stands for, has officers that are consecrated, full of vim, faith, persistency, and with the invincible determination to give nothing but their best in service.

Give me officers that have the League work at heart every day of the week, officers that are tactful in their dealings with human nature, for conditions and circumstances are so very different in churches that it is up to the pastor and the officers of your League to study out for themselves and find the key that unlocks the door to success for your chapter.

The next step towards our goal, the step that quickly determines success

or failure in any undertaking, is complete organization. Divide your membership into teams, with a captain over each team. Every captain should be a reliable and dependable person, and should fully realize the wonderful responsibility of the position, and put enthusiasm into every effort made. See that all members of your team prepare their part when put on the program; see that they are visited if sick, study their home environment that you might better understand in which direction to offer help and encouragement. Have a committee to see that every stranger and visitor attending your service is spoken to and invited back.

Visit your absentees. Have your ushers and welcoming committee in their places at least ten minutes before time for your services to begin.

Have a service every Sunday, regardless of everything else. Begin on the dot and close at the minute, and see that every moment of your time is filled with interesting numbers that will enlighten and make your hearers want to come again, because they have gotten something upon which to build character, something that will help them in their every-day trials, and put into their minds noble thoughts and higher ambitions, and create a greater desire to be a follower of Jesus. Vary your programs; have something different every Sunday. Announce your services attractively and with enthusiasm.

All that we need to succeed in any undertaking is what we have, and God. Do you know what you have in your League? Can you look into the faces of young manhood and womanhood and see the undeveloped talents of far-reaching power that need awakening? If you can, be tactful enough, be prayerful enough, to get every Leaguer to use what he has. Select for your motto, "Every Leaguer on time, and every time with a job," and see that this motto is put into operation.

Strew flowers along the paths of your Leaguers while they are living; make the pathway to heaven so beautiful that the most suspicious of your flock might be tolled therein.

Plant a rose now and then in His image, that some wanderer lost from the sight of God may be attracted by its sweet fragrance and turned back into a life of usefulness.

Mr. President, never let a day pass that you do not go into secret prayer for your co-laborers; pray for guidance that you may properly lead and direct them, and victory is sure to be yours, and your League, without a doubt, will go. There is nothing that can withhold the mighty forces of a well organized, praying band of young people from reaching the utmost and accomplishing the mightiest.

(This was the prize essay in the essay contest of the past year, by Miss Maude Simpson of Pine Bluff, Hawley Memorial Church.)

## CHILDREN'S DEPARTMENT.

### LITTLE FOLKS' LAND.

A wonderful land is Little Folks' Land, And full of all sorts of fun; There are books and dolls and sleds and toys. There are crowds of little girls and boys, And romping and games and mirth and noise, Till long after set of sun.

The people that live in Little Folks' Land Are busy the whole day through; There are dolls to dress and tops to spin, And houses to build and games to win, And trains to run with whistle and din, And a world of things to do.

The queen that reigns over Little Folks' Land Is mother, so sweet and wise; She kisses the bumps to make them well, She knows the choicest stories to tell, And makes the land where little folks dwell, The happiest 'neath the skies. —Emily Henderson, in The Sunbeam.

### WHY THE MINISTER DIDN'T RESIGN.

Rev. Theodore Sherman sat in his pulpit looking wearily down on his parishioners as they filed into the church for Sabbath morning service. His face was clouded with sadness and disappointment. In his hand he held his resignation.

The minister bowed his head and closed his eyes, but he could still picture the complacent, self-satisfied men and women walking sedately up the broad aisles to their cushioned pews. He could feel their icy reserve, and he mentally shivered. He had tried hard to be an evangelical pastor. Why had he never been able to break through the shell of proud self-esteem?

Of one thing he felt certain; he had been a failure. He would give place to an abler or a more consecrated man. The church was large, and so was the salary, but he would give them up and seek some tiny corner in the Master's vineyard where he might labor. He had been a failure.

The minister opened his eyes. The organ was playing. It was time for the service to begin. As he looked over the familiar faces he noticed with a pang the absence of three boys of whom he had been particularly proud and hopeful. He sighed: "Had they, too, turned back?" His hand closed tightly around his resignation, and he rose.

As he stepped forward about to speak, the door at the front of the center aisle swung noiselessly open, and the minister's eyes brightened at the sight of one of the missing boys. And by the side of Thomas Whipple,

## NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

## Methodist Benevolent Association

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as he walked quietly down the aisle, was a stranger, a lad about the same age, who looked curiously about the noble building as one unused to such surroundings.

At the moment two more boys came in at the side door, and the minister recognized one of them, Richard Wright. The lad with him was a stranger also, a cripple, who walked with a crutch. Before they were seated the center door opened again, and the third of the missing trio, Robert Fleming, escorted a third stranger to a pleasant pew. The minister put his resignation in his pocket.

People remarked after the service on the depth and feeling in the pastor's sermon. One or two persons were heard to say that they believed they would attempt to come out to the evening service that night.

When the minister came into his pulpit the following Sabbath morning the resignation was still in his pocket, but he did not take it out. He waited.

The scene of the preceding Sabbath was repeated, but with one variation. When Thomas Whipple entered the church he escorted not only another lad, but a very old lady, who leaned heavily on the strange boy's arm.

Young Whipple led the pair slowly up the long, carpeted aisle. The old lady was bent and wrinkled. There were many looks of surprise and whispered words from the men and women in the pews, but a tear glistened in the minister's eye.

Thomas piloted his guests to his father's pew near the front of the church, the pew of the Hon. Richard Whipple. His wife smiled cordially and made room for them. The Hon. Richard Whipple looked a trifle disconcerted, but made no comment.

The minister left the pulpit at the close of the service and hurried to the vestibule, where he grasped the feeble old lady by the hand. She looked up into his kindly face, and a tear trickled down her wasted cheeks.

"It's the first time I've been in a church for ten years," she said, "but please God, I'm coming every Sabbath now if I'm spared. And, best of all, my Walter is coming too; and I am so happy," she finished, smiling through her tears.

Some of the handsomely gowned ladies of the congregation had been standing near, waiting for an opportunity to speak to the pastor. The good man saw several dainty lace handkerchiefs suddenly brought to view.

"An old woman's tears," he said to himself, "have touched hearts which my preaching has failed to reach."

At the close of the Sabbath school session the minister found Thomas and Richard and Robert in close conversation.

"Come, lads," he remarked; "don't you think you owe the pastor an explanation?" At least, won't you let me get into the secret?"

"Well, sir," replied Thomas, with a slightly embarrassed laugh, "it is this way. We heard you speak the other evening about holding up the minister's hands, and we began to wonder if there was not some real work we could do for the Master. We got together and decided—"

"It was your suggestion," broke in Richard.

"Don't interrupt," said Thomas. "We decided to form a 'Get-One Club,' and each member pledged himself to try to induce at least one other boy to come to church regularly. Now we have just voted to extend the membership list of the club. Do you think we have done right, sir?"

Rev. Theodore Sherman went home and burned his resignation.—Archibald McDonald, in Michigan Christian Advocate.

### "THE BAD BASKET."

Little Ruth and Merriam were visiting at grandma's a few weeks ago and having the loveliest kind of a time. One morning, however, they had a quarrel—over nothing at all, really, but it was three long hours before the quarrel was patched up. In the meantime both little girls had cried and both of them had been very miserable. And although both of her little visitors had been rather naughty, grandma did not scold at all. When sunshine appeared again in the house, and the tears were wiped away and they had kissed one another and decided to "forget all about it," Ruth said: "I guess you think we've behaved dreadfully this morning, grandma. Mother would think so if she were here."

But grandma only laughed.

"I wasn't thinking that at all," she said. "I was remembering the quarrels my little sister and I used to have when we were about as old as you and Merriam and what my mother used to do."

"Did you use to quarrel, too?" asked Merriam in surprise.

"Not very often, but as often as you and Ruth do and in very much the same way," smilingly said grandma.

"Well, what did your mother do?" questioned Ruth.

"As soon as we quarreled," answered grandma, "we had to go into the 'bad basket' and stay there till we made up."

"The bad basket?" exclaimed both little girls. "What was that?"

"The bad basket was an old clothes basket," said grandma laughing. "At one end was a broomstick, and fastened on the broom was an old apron for a sail; and into that basket we had to stay till our 'boat' reached 'The Land of Good Little Children.' Then we could come back again. We couldn't take any toys with us. All our toys must stay outside the basket." Grandma smiled into the two pairs of dancing eyes fixed on hers. "And, of course, very soon we began to laugh. There we were, facing one another, with nothing to play with, trying to keep on being cross; but we couldn't. One or the other would soon laugh; and when you laugh, away goes the quarrel! Then out we would tumble and run to mother and say, 'Here we are back again,' and mother would pretend to be very much surprised; and she would say, 'So soon?' and then we'd all laugh and forget there ever had been any quarrel."

"That was lots of fun!" said Ruth,

## NEWS OF THE CHURCHES.

### CEDAR BAYOU, TEX.

The third quarterly Conference showed the best report during the three years here. The Sunday school is doing its best work. Have a teachers' training class and the work generally is higher toned. A new church at the adjoining oil field was built this year, where there is now a Sunday school of 125 pupils. The church here is in an old community, and was organized in the historic year of 1844. The name of every preacher and presiding elder, with date of appointment and the time he served is on the record. The name of the first preacher, the one who organized the church, was L. S. Friend. The first presiding elder was A. Alexander, for whom the church was named, Alexander Chapel.

Where the new church is located, four miles away, there was not a building eleven months ago. Now some 4,000 people live there and much wealth has poured in through this great oil field. The business street is nearly a mile long.

My friends may know that I am busy and in an interesting place. I am doing what I can to keep the church to the front. Our present church is known as "The Methodist Tabernacle."

My work is greatly facilitated by an automobile. I often think of all my Arkansas friends, and I now ask an interest in their prayers.—I. B. Manly.

### HERMITAGE CIRCUIT.

We have just closed a very fine meeting, which commenced on the 4th of July at 8:30 p. m., at Carmel, closing July 11 with 28 additions to the church on profession of faith and one by certificate; a real Holy Ghost revival of religion. The people and the pastor did the personal work and preaching. This meeting leaves the Carmel community absolutely clean

while Merriam leaned against grandma lovingly.

"Say, grandma," urged Merriam, "you write to mother, will you, and ask her to have a 'bad basket' for us when we go home."

"Have one here," said grandma. "I can find an old basket and an old apron and a broom, I'm sure." The children were delighted. The basket

as to material. Everybody belongs to the church now, and all the babies have been baptized. A splendid Sunday school is in operation this year, which promises to be one of the best. This is our first meeting to be held. We have seven more to hold. We are praying and planning to make a clean sweep, so that some good brother preacher who knows how to preach to the church can develop the membership. There are at present 540 on the roll.—J. C. Williams, Pastor.

### A GOOD SUGGESTION.

I suggest that the name of each soldier, date of enlistment, company and rank be placed by some friend or relative on a card or list or scroll in large needlework or painted letters and displayed in some conspicuous place in the church of the community where he attended, whether he belonged to that church or not. Many will read the names and offer prayer in behalf of the boys who are offering their lives for their country.—S. W. Rainey.

### LOVICK LAW IN DUNCAN, OKLA.

We have just closed an evangelistic campaign in Duncan, in which Rev. Lovick P. Law and wife were the leaders. The meeting was under the auspices of the Christian and Methodist churches of Duncan, and the pastors and members of these two churches labored together in perfect accord. The meeting was given hearty support by members of the other churches of the city also, and all of them received members from the work of the meeting. Brother Law is a great leader for such a campaign. He is a forceful preacher of the gospel and believes in the Bible as the inspired truth of God, in the divine Christ through whose atonement men are offered salvation, and in the Holy Ghost, by whom the workmen of God are to be directed and the unsaved convicted and converted. Mrs. Law most efficiently assists by the ministry of

was rigged up; but, do you know grandma never sent them there during the whole visit though they played in it time after time of their own accord.

When they started to quarrel, the very thought of the 'bad basket' made them laugh, and they couldn't be "bad" long enough to be put into the basket.—Christian Observer.

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State of Arkansas, County  
of Pulaski—ss.  
In the Pulaski Chancery Court.  
George Kelly, Plaintiff,  
vs.  
No. 21624.  
Lillie Kelly, Defendant.  
The defendant, Lillie Kelly, is warn-  
ed to appear in this court within thirty  
days and answer the complaint of the  
plaintiff, George Kelly.  
July 13, 1917. W. S. BOONE, Clerk.  
J. A. GIBSON, D. C.  
J. I. Trawick, Solicitor for Plaintiff.  
Archie House, Attorney ad Litem.

song. These two Laws won the hearts of our people and won many of the people for the Lord and His church. The meeting was attended through the three weeks by large audiences. Thirty members have been received into the Methodist Church and twenty-five others have given their names for membership and will be received soon. A genuine spiritual uplift has resulted from this meeting that means much to the church members of this community and for this we are grateful to God, and on account of it we are greatly rejoiced.—W. M. Wilson, in Texas Christian Advocate.

#### THIRD STREET, HOT SPRINGS.

I began a meeting Sunday, July 8; closed Friday, the 13th. Rev. Roy Jordan of Malvern Circuit was with me, doing good preaching and good work. He is a very fine worker in a revival. Made a fine impression on

the people. The meeting was at Gardner's School House. As a result I received 11 by baptism and vows, and two by letter in the church Sunday morning. Church is doing well; large congregations and very religious worship.—W. M. Hayes, Pastor.

#### LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Dr. Monk, Hutchinson, Whaley, Hundley, Harrison, Hammons, Harrison, Hively, McGuyre, Wilcoxson.

First Church—(Hutchinson). Good attendance at prayer meeting; two accessions; all services well attended.

First Church, Argenta—(Wilcoxson). Morning service not well attended; League good; congregations good.

Asbury—(Whaley). All services well attended; City League Union

with us Monday night with good program.

Gardner Memorial, Argenta—(Hively). Good services; good League; Brother Wilkinson preached at 11; spirit of the entire church back of the pastor in all moral reforms.

Henderson — (McGuyre). Prayer meeting good; League good; congregations comparatively good.

Highland — (Harrison). Prayer meeting good; Sunday school short on account of measles; congregations off; League good.

Pulaski Heights—(Hundley). Prayer meeting splendid; League good; attendances on all services very good; four new members received.

Winfield—(Hammons). Three additions; League good; prayer service splendid; all other services well attended; interest in general good.

The District—(Dr. Monk). Quarterly Conference of Tomberlin Circuit at Zion Church; very good conference; Brother Hopkins is doing splendid work; has just finished at Tomberlin; at Zion congregations good; sacrament Sunday.

#### BETHLEHEM CHURCH, MAUMELLE CIRCUIT.

The meeting at Bethlehem Church (Cross Roads) on this work (Mau-melle) closed Saturday morning, with from 45 to 50 old time conversions and reclamations. Thirty-five joined our church. A class of 28 were received by baptism. Only two of the whole number joining came to us by letter—the others joining on profession of faith.

A feature of the work is that the middle-aged and old people make up the majority of those saved. There are no children among the whole number.

The whole country around experienced a mighty shaking by the power of God. Old sores were healed, old scores put away amid confession and shouting, personal feuds of years died in the light of the Master's countenance lifted upon the people.

We are believing God for an unprecedented demonstration of His power all over the work in the building up of the people in "The Most Holy Faith."—R. L. Glasgow, P. C.

#### HOT SPRINGS PREACHERS' MEETING.

Present: W. M. Hayes, presiding, M. N. Waldrup, Percy Vaughn, C. L. Byers, Grover Cleveland, O. H. Keadle and C. O. Steel.

Steel was at Third Street in the morning, where he heard a good sermon from Pastor Hayes; good congregation and good Sunday school. One addition to church. Central at night and heard a good sermon by Dr. Waldrup.

Central—Waldrup reported best prayer meeting since he has been in charge. Sunday school good with large attendance; large congregation with good services; three additions by certificate, one by profession and three children baptized; all current expenses paid to date and some in advance.

Hayes reported that this has been a very sad week with him, having lost four members by death. He had a large Sunday school and good congregation Sunday morning. T. F. Hughes preached an excellent sermon at night.

Vaughn being absent at opening of meeting, by request Keadle reported for Oaklawn. Splendid congregation and good interest; protracted meeting all last week and to be continued this week.

C. L. Byers—(Tigert Memorial). Reported good Sunday school and congregation at Tigert.

Cleveland—Great week; good Sunday school; fine congregation in morning; more than house full at evening; 45 additions as result of meeting during past week. Seven children baptized.

Over the protest of the writer, who was pressed into service as secretary, it was insisted that the minutes should show the appreciation of his attendance by the association.—O. H. Keadle, Sec.

#### WINTHROP.

On the night of July 7 we closed a protracted meeting at Winthrop. Brother Mellard of Richmond did nearly all of the preaching. He is a splendid preacher. We had a number of conversions, and eight additions on profession of faith and eight by certificate. The church members were revived. Some of the converts will go to the Baptist Church. We are now in revival at Oak Hill. A large number have already shown great interest. Brethren, pray for me that there may be a great revival at every point on this charge.—J. H. Ross, P. C.

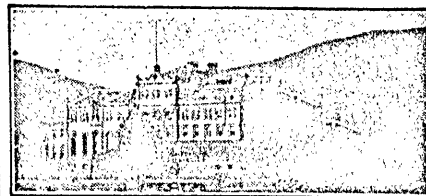
#### CEDAR GLADES MISSION.

On July 15 we started a meeting at Cedar Glades with Brother C. L. Williams from Peniel, Texas, doing the preaching. Brother Williams well knows his business. For four days and nights he preached to the church, telling them the plain truths. Many of the members were cold and luke-

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doesn't become you, and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself, and every hair on your head, in order to contribute its share of beauty, should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

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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.

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warm, but they came back to God during the meeting. Many members of both denominations have come to each other and given up prejudice and they are all working together as one band. After Brother Williams had gotten the church revived then he began to preach to sinners and they came in large numbers for prayer, not just giving their hands, but they dropped on their knees at the altar and cried to God. Last night we had one conversion and an altar full of boys and girls. We ask the prayer of all Christians for the meeting.—G. M. Gentry, P. C.

#### MONETTE AND MACEY.

The Ladies' Aid and the friends at Leachville requested the pastor and his family to come over and spend the night in that town.

We landed all right, and were soon at home with Mrs. Cornwell. Her home was to be the parsonage for that night.

It was the night for regular services and the people gathered at the house and filled the yard. It was a real pounding for the preacher—flour, sugar, coffee, canned goods, ham, breakfast bacon, dry goods and other things.

The Baptist pastor was present and was requested to conduct the religious service. We thank all for their kindness.—C. F. Wilson and wife.

#### YOU WILL WANT IT.

I have all ready for the printer the manuscript of my book of children's stories. There are forty-five of my selected stories, all about "How It Went in My Childhood," or stories of my boyhood life, and I have retitled it "The Lark's Nest." After investigation, I have decided to have it printed myself, and mail it out to buyers from our home. We will have it neatly bound, a plain print, easy to be read by children or older people, with a number of pictures appropriate to such a book. The price will be only \$1, net.

This is quite a venture for me. The

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**NOTE: NUXATED IRON recommended above by Dr. Ferdinand King can be obtained from any good druggist with an absolute guarantee of success or money refunded. It is dispensed by all good druggists.**



expense will be very heavy. I do not want to make money on it; only want to come out in the clear. I publish it because there have been so many calls for the reprint of the stories published a long time ago in the Arkansas Methodist of "How it went in my childhood." These calls have come to me ever since they came out. Now this book is the answer to that call. It will have all these same stories, corrected and completed, with a few more added to bring stories to an end. There will be an introduction by Dr. John E. Godbey, who edited the Methodist when the stories came out, and who has always advised me to republish them. What I would like is to have children and all people who see this and would like to have a copy of the book at the price of \$1 to write me at McCrory, Ark., stating the fact. When the book is out I will allow any League, or Sunday school, or individual a commission of 25 cents on each copy sold. If there should be those that will do this, I would like to know it just as soon as possible.—Fred A. Lark.

#### SPRINGDALE CIRCUIT.

We closed our revival meeting at Zion on the night of July 15. Rev. G. G. Davidson, our presiding elder, was with us and did the preaching during the meeting. Every sermon was a great source of inspiration. Brother Davidson preached just like he thought Jesus Christ was at his elbow. The people believe in him and came to every service hungry for another gospel message. We all love our presiding elder and consider it a great treat to have him with us in our meeting. The revival fire broke out. The church was greatly revived. Twenty-six people professed faith in Christ; seventeen joined the church. We feel that the church is going to do greater things in the future. Our League has already begun the good work of trying to interest the converts in the League. We have a splendid class of young people, a number of personal workers. I feel encouraged with the work. We have four more meetings to hold. Pray for us that God may richly bless us in each one of these meetings.—J. G. Ditterline, P. C.

#### ARMY TESTAMENT FUND REPORT.

Received since last month: The following from El Dorado gave 25 cents each: Frank Hill, W. L. Pickering, D. E. Morgan, Scott Morgan, Mesdames S. A. Pickering and Beulah Reynolds. The following from Glenwood gave 25 cents each: Mesdames D. H. Dixon, G. B. Wilson, Era Baxter, P. R. Harris, W. O. Atkins, J. H. Stevens, J. A. Gammons, W. H. Penrod, I. N. Anderson, H. E. Hallman, Miss Ercell Cramer and T. M. Coker, Misses Ruth Taylor, Irene Taylor, Fay Baxter, Mrs. F. B. Clement, Mr. and Mrs. Gibbs, Mr. and Mrs. W. Demby, 50 cents each, and Mrs. W. E. Taylor, W. K. Gibbs, W. E. Taylor, \$1.00 each. From Scranton the following gave 25 cents each: Mesdames W. M. Spicen, J. F. Gesver, A. Smith, W. H. Hodges, W. M. Guthrie, J. R. Lipe, M. C. Wahl. From Foreman the following gave 25 cents each: Mesdames L. B. Anderson, C. B. Aydelotte, R. E. Bowls, E. G. Campbell, E. R. Davis, W. M. Gattright, E. H. Hawkins, F. Horner, F. G. Jenkins, J. C. Livesay, R. R. Lindsey, W. Matteson, Sylvester Matteson, Guy McLean, W. L. Shirley, F. H. Weadon, Bob Shackelford, Patterson, Wade Atkinson, J. L. School-

field, Tatum Stephens, Jim Anderson, Dowell, M. E. Read, C. W. Adams, A. E. Waters, N. Ellis and Miss Cora Bailey. From Rogers the following gave 25 cents each: Mesdames O. S. Bradford, Marie Jewell, Lee Britt, A. L. Spencer, Lida Wood, A. G. Bratton, Hunter Owens, J. W. Southerland, Ralph German, Tom Woods, John B. Jackson, Lee Roswell, Miss Alice Southerland, and Master Barton Andrews.—D. H. Colquette, Little Rock, Ark.

#### TURNER.

We have just closed one of our meetings on my work. The meeting was held at Turner, and we had a gracious outpouring of God's spirit upon both Christians and sinners. Brother Lester of Clarendon was with us, and did the preaching, and this true man of God was tireless in his efforts. He brought us strong, truthful messages of God's word, and he was uncompromising in his fight on sin. Brother Lester is truly a godly man, and he won his way into the hearts of the people here. He will be long and lovingly remembered by this people.

Our church was much helped by his labor. We had twelve conversions, and have received eight into the church up to date. I think others will come into the church later. We are praying God that the revival spirit may continue to do its work in our midst. We began another meeting at Postelle on Sunday, the 15th, and we ask the prayers of all Christian people that God may reward our efforts by the ingathering of souls into his kingdom.—W. A. Williams, P. C.

#### GRAVETTE AND DECATUR.

On top of the Ozarks, where the apples grow the largest, berries the sweetest, and surrounded by fields ripe for harvest, you will find Gravette and Decatur. The sweet memories of the late Brother Thomas Martin have left a lasting feeling of reverence in the hearts of the people. Following such a spiritual leader we felt our unworthiness. But the people took us into their confidence and have stood by us in every way.

Gravette has municipal waterworks and electric light system. It is an important business center, the Frisco and Kansas City Southern passing through here. The beautiful brick church has been retinted and revarnished within and the nice little six-room parsonage repapered by the energetic Ladies' Aid Society. The parsonage was already furnished. President E. C. Hayes of the Epworth League and his wide-awake cabinet have increased the membership to 50 active members. The League paid its pledge in full, has purchased a new piano for the church, will raise \$25 on the conference claims and is establishing a public library. The Sunday school is growing in every way under the faithful leadership of Brother C. F. Jay, the superintendent. The efficient board pays the pastor by the month. The pounding began on our arrival, and they have kept pounding. The extras from Gravette and Decatur in the way of provisions, clothes and various presents have amounted to half the salary, a slight way of getting around our faithful and efficient presiding elder. However, we are to send him a crate of berries this week as we are about to get all our jars filled.

Decatur is known far and wide as a shipping point. It is not as large as Gravette, but sends out carload after carload of produce. The church

lawn is one of the most beautiful we have seen, but the building is not in keeping with the community. Miss Minnie Webb, who recently spoke there, said that they had more enthusiasm in the League work at Decatur than most places she knew. The president, Fred Harrison, the son of a faithful local minister, is a real live wire. He was recently converted and joined the church. The Sunday school, the Ladies' Aid Society, the prayer meeting and the Junior League all deserve special mention.

We want to speak a word here for the Summer Conference at Conway. Does it pay? At the conference we got some excellent ideas as to financing a church. Decatur's finance was in a very poor condition. We came home from the Conference, went to Decatur and gave our notes with explanation to the new energetic secretary of the board, Frank E. Fench. Before our next appointment practically every penny of the amount due had been raised. But that is not all. On Friday morning before the next appointment a box came containing a new suit of clothes, a pair of shoes and a pair of hose. Also there was an envelope addressed to Mrs. Jackson which contained \$7.50. This box was sent by some business men not members of any church. Sunday came and we never received such a welcome. The Sunday school looked like a big meeting was just over. Splendid crowds were at church with two additions. That afternoon we walked up the street passing a crowd of men. That night I was presented with \$11. The bunch of six men I had passed made it up and sent it to me with their love. Does the Summer Conference pay? Does it? It paid the writer. The people say there will be no more getting behind with the preacher.

In the afternoons of the Sundays we are at Decatur we preach at Falling Springs near there. This is the home of Uncle Steve Harrison, known all over this part of the state for the great life he has lived as a local preacher. He is real feeble now. His old days have been made happy by the recent conversion of his last unsaved son, the one we mentioned as president of the Decatur League. The Falling Springs people are among the most progressive people we have seen in any rural community. A great deal could be said about them.

Nothing has helped us more here than getting the Arkansas Methodist in many of the homes. We are trusting we shall get more.

We have had 50 conversions, 30 additions. The success of the meeting at Decatur was largely due to Rev. W. C. Moorman of Siloam Springs.—R. L. Jackson, P. C.

#### REVIVAL AT YELLVILLE.

Yellville is being blessed by a great revival. Rev. W. B. Wolf, conference evangelist, is doing the preaching. Brother Wolf is one of the strongest men it has been our privilege to hear since I came to Arkansas. Our people are showing their appreciation of his constructive work in many ways. We recommend him as being thoroughly reliable to all who may need revival assistance. There are conversions and accessions at every service. Interest is increasing and the congregations are growing. Rev. J. G. Parker of Cotter has charge of the singing and it is agreed by all that it is well done.—L. B. Hankins, Pastor, J. C. Perkins, Member of Board.

## OBITUARY.

**SAUNDERS.**—Lura Eva Saunders was born December 19, 1889, and died June 26, 1917. When the end came her happiness outweighed all her suffering. She called in her family and friends and calmly told them that she was going to heaven and for them to meet her there. Such preaching! Such preaching! Sinners shuddered at her preaching. "Precious in the sight of the Lord is the death of His saints." May God bless the family and friends in this hour of sadness. —A. O. Graydon, P. C.

**DOBBS.**—June 16, 1917, Ruth, baby daughter of Mr. and Mrs. F. M. Dobbs, was called home to heaven. She was five months and twenty days old. The funeral was conducted at the family residence at Benton, Ark., by our pastor, Rev. W. A. Steele. She was a sweet baby and loved by everyone. It was hard to give her up but God knew best.—Margie Dobbs.

**JONES.**—Mrs. Dave Jones was born in Hot Springs County, Arkansas, November 26, 1874. Her maiden name was Holiman. She married Mr. Dave Jones in 1889. To this union God gave 11 children, all of which are now living. She was converted when but a youth and joined the Christian Church; later in life she identified herself with the Methodist Church. She was a kind, patient, affectionate mother. There was never any friction in her home. Her children had the utmost respect for her. The doors of her home always stood ajar for the servants of God. They were honored guests at her table. She had scores of friends. Her husband, children and friends will long feel the impression of a hand that has vanished and hear the kind voice of one that lies silent in the grave. After a continued siege of suffering and pain she was called to rest June 25, 1917. Her remains were placed in the old family cemetery in Magnet Cove.—Her Pastor, Wm. Roy Jordan.

## WINTERSMITH'S CHILL TONIC

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

### Young Woman's Opportunity

Military calls young men. Women must fill their places in office, bank, business and profession. Meridian College offers wonderful opportunities in Business Course, Teacher Training, Music, Domestic Science, Expression, Art. Special inducements to talented students, boys or girls. Good positions are waiting. For particulars and view book write MERIDIAN COLLEGE, Meridian, Miss.

### 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.

### 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.

### 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.

### PROGRESS IN ARKANSAS.

We have had occasion more than once to congratulate Arkansas upon its long strides in educational progress. In these times of great progress, especially in the South, Arkansas is notable in its leadership.

We have had occasion to emphasize the unprecedented advance in professional education in the State University and now the State Normal at Conway is awake to the dual need of high professional training and extensive aid to rural schools by improved teaching.

The selection of Professor B. W. Torreyson as president of the Conway school has high significance. The school already enrolls 500 students and the day is not distant when it will be increased a hundred per cent, and the efficiency equally increased.

Principal A. B. Hill of the Little Rock High School succeeds Mr. Torreyson in the state department of secondary education. The readers of the Journal of Education have reason to know how highly the work of Mr. Hill and the Little Rock High School are appreciated.

We chance to know that there are plans on foot in the department of education in the State University, under Dean J. R. Jewell, which will signify as much to Arkansas as anything already achieved.—Journal of Education (Boston).

### THE PAY OF PORTER AND PREACHER.

Every layman in America ought to read the article below, written by Rev. U. G. Humphrey, secretary of the endowment campaign of the West Ohio Conference of the M. E. Church. The church ought to provide a better support for its active ministry and a surer provision for its superannuates:

"In 1910, according to the government figures, the average salary of the pastor in the United States was \$663. Since then everything has advanced, living in all probability 40 per cent, but the average annual salary of the pastor has decreased \$85. The latest figures obtainable show the average annual salary of the preacher in the United States is \$578. The average annual salary of the street sweeper is \$642, while the annual income of the Pullman porter is \$900.

"George, the porter on a car running from Cincinnati to Boston, is a Christian, a member of the Baptist church, and works at the job. The following is almost a verbatim account of a recent conversation with him:

"The Pullman Company pays you \$25 a month, does it not?"

"No, sah; they pays us \$30 a month."

"Hello, the Pullman Company has been raising you \$5?"

"Yes, sah."

"What will your tips average per month on this run?"

"Fifty dollars, sah."

"What! Do you mean to tell me your income as porter of this car is \$80 a month?"

"Yes, sah."

"This must be an exceptional run."

"No, sah; many of 'em average \$90 and \$100 a month."

"What will they average in the United States?"

"Seventy-five dollars per month, sah."

"Well, well, I suppose when you get old and feeble the company kicks you out and has nothing more to do with you?"

"No, sah; when we's seventy years

of age, having worked for the Pullman Company twenty-five years, we's retired on half pay."

"Think of it, \$578 annually for the man of the highest standard of culture and ability, who has spent years in preparation, who must live in a fashion after the wealthiest of his parishioners; a man who, if he measures up, must have a new set of tools each year. Six hundred and forty-two dollars for the street sweeper, who does not have to wear a Prince Albert coat or a white tie as he goes about his work. A seventy-five cent suit will answer his purpose most of the year. But let the preacher go into the pulpit or about his pastoral work in a seventy-five cent suit, and I wonder if a committee would not be appointed to call on the district superintendent and bishop at the next annual conference. Nine hundred dollars annually for the Pullman porter! Evidently it does not take many years to master the art of making beds and blacking shoes. It does not take an unusual supply of well trained, cultured brains to do the work of a colored porter.

"Ministers are not on strike for better wages. Most of them are uncomplaining, but is it any wonder that there is a dearth of high-grade men for the ministry today? No, it is not a question of money, but a question of honor. No, it is not a question of withholding from the minister, but a question of 'robbing God,' for God made provision that the minister should 'eat the offerings of the Lord made by fire,' and the firstfruits of the flocks and fields, shop, store, and bank should be given him, for 'the Lord thy God hath chosen him out of all the tribes to stand and minister in the name of the Lord, him and his sons forever.'"

### IS NOT THE LIFE MORE THAN MEAT AND THE BODY MORE THAN RAIMENT?

"Yes, indeed, I learned something," said my friend, who had just returned from a visit to a beautiful city in the Middle West.

"What interested you, the cordiality of the choir leader, who was anxious to press you into service?"

"Not at all; it was the organist, Mrs. Hoffman, flitting here and there with her bright face, her pleasant voice and her black and white gingham gown."

"The wife of the pastor?"

"No, of a judge highly esteemed and as active as his wife in the work of the church."

"And does she confine herself to gingham, and why?"

"The very question I asked, and I was told that she does at the church services and gatherings of the church where she fancies any person in moderate circumstances might not come for the lack of expensive clothes."

"Is her example followed?"

"The influence is marked. It is a very large and active church, but simplicity in dress is so universal and there is so much quiet, cheerful good fellowship that, although the poor and the rich meet on common ground, no stranger would be able to discriminate."

"What set the fashion in that particular church?"

Mrs. Hoffman is generally recognized as the leading lady of the city, and is a teacher in the Sabbath school. One day she went to call upon one of her pupils, detained at home by illness. She found him in humble quarters near the railroad freight yards. Sitting down to chat with the mother,

### MANY PRESCRIPTIONS

#### AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

R Hood's Sarsaparilla—11 oz.

Peptiron Pills—180

Sig: One teaspoonful Hood's Sarsaparilla before meals

Two Peptiron Pills after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

she soon found that the father and mother were both Christians, that they had letters from their home church, but had never presented them because they could not dress well.

"The life is more than meat and the body more than raiment," said the teacher, "and you should not make a matter of clothes a reason for not fulfilling your duty to the Lord and to yourselves. The dress you have on is good enough to wear at church. I have a new print dress very similar to yours that I will wear at church tomorrow, if you will keep me company."

"But I have neither flower nor feather for my hat," said the woman, showing by her manner that she found it hard to resist her friend's kindly interest.

"We will create a style of our own. I will take the plume from my hat. Bring me your hat," and, removing her own, she proceeded to trim them alike.

"Of course, Tommy's school clothes are all right for Sabbath school, but how about your husband? Is he provided for? We can not leave him out of our beautiful plan."

"As a railroad man he is obliged to look respectable, but I am not sure he would go, it is so long since he has been to church. You see, if we have

### HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

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.

# ARKANSAS METHODIST

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not lost our hope nor our interest we have our enthusiasm."

"Possibly that is why the Lord sent me here. If you will have me, I will stay to supper and meet him. It is so pleasant to meet friends from the East."

"The outcome was that the two, with Tommy holding fast to the teacher's hand, accompanied her to the church that very evening."

"The man was a locomotive engineer, and it happened was a favorite with Judge Hoffman, who was at that time superintendent of the road. He was much affected at recognizing Jack, and going forward at the close of the service to take him by the hand heard the whole story and received an introduction to his wife and to little Tommy's teacher as well."

"The judge had been a widower for years, and a lonely man with few associates outside of business, but his continued acquaintance with the young teacher as he met her at church and Bible school ripened into love and they were married."

"She still kept up her plain attire at church and occupied her leisure in going about among the people, keeping up her acquaintance with her former pupils and their families."

"Soon the pastor numbered her as his most efficient church worker, and the church became from the most dressy in the city to the plainest; and from an attendance of almost exclusively wealthy people there was soon a large membership from among all classes, who helped materially in carrying on the work of the church, and who are never made to feel that money had anything whatsoever to do with their being fellow citizens with the saints and of the household of God."—Annie A. Preston, in Herald and Presbyterian.

## LAW AS AN EDUCATOR.

"You do not make enough of the educating power of law," said a Mississippian to Dr. Hopkins. "We know all about it down here. You Northerners came down here a few years ago, and you said to me, you said to my neighbors, 'You shan't hold any more slaves.' We didn't like it; we didn't think you had any right to say it. There was absolutely no public sentiment in the state to uphold you in saying it. But the power of the Government was behind you, and we obeyed. The law has had its effect. It has been our schoolmaster. It has educated public sentiment until today you can't find three men in a thousand in all the State of Mississippi who would take their slaves back again if they could do so by a turn of the hand."

In the same way, despite assertions to the contrary, law has educated men who favored the liquor traffic till they favor its suppression. We do accomplish something in making men righteous by means of legislation. And the evidence is all over the land, in ever-increasing anti-liquor sentiment.—Lenten Evangelist.

## ASKED PAPA TO WHIP HIM.

A young lady, her cheeks flushed with indignation and her eyes flashing fire, burst in upon her parents and demanded in no uncertain tones that papa go immediately and lick a certain young man in this town. "Why,

Loss of Vitality is loss of the principle of life, and is early indicated by falling appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.

papa he flirted with me. He asked, 'which way, little one,' and offered to follow me. I want him whipped. Oh, if I were only a man."

Mamma naturally got daddy's hat and told him where the six shooter lay hidden away. But papa didn't take the hint. "Daughter," he said, calling the girl to his side, "no one on this earth is more interested in you than your old dad. No one quicker to rise to your defense. But listen. This very interest has led me to study you, and this is what I have learned. 'You go down the street very scantily dressed. You apparently deliberately expose as much of your person as is necessary to appeal to the carnal instincts of a man. Your lovely neck, a large portion of your well-developed breast, your arms and by means of a short skirt and transparent hose, a good share of your lower limbs are exposed to view. That part of your body that is partly covered is clothed in a way that every curve and angle is out in bold relief. Then when you pass a man or group of men, you giggle, toss your head and perhaps remark to your girl companions that 'this is the slowest old town there ever was.' And if some man challenges you, you want him shot.—Ex.

## CLEAN LIVING IN CAMPS.

War and hardship go together. Military discipline means severities bordering at times on the inhuman. War is wasteful, both of material resources and of human life, but it is the part of wisdom to curb this wastefulness as far as possible.

The men who fight for Uncle Sam at a low rate of pay ought to enjoy the best of everything and every reasonable safeguard for their physical and moral welfare. Drink and immorality have been the bane of the army camp throughout history. The great European armies took steps to prevent this only after much injury had been done. The appointment of a strong Federal Commission on Training Camp Activities indicates a constructive prevention program on the part of our government at the start. The Y. M. C. A., which has done so much good work at the army camps, is represented on the committee by John R. Mott. An expert community organizer will be placed in every town or city in the neighborhood of every camp to co-ordinate all the recreational activities of camp and community. The Y. M. C. A. and Y. W. C. A., the Red Cross and the churches, will all have a part in filling the leisure hours of our troops with clean and healthful diversions.—Leslie's.

## QUARTERLY CONFERENCES

### ARKADELPHIA DISTRICT.

(Third Round.)  
Willow Ct. .... July 28-29  
Malvern Station .... July 29-30  
Cedar Glades Ct., at Gladstone. Aug. 4-5  
Hot Springs Ct., at Gum Springs. .... Aug. 11-12  
Central Church, Hot Springs. Aug. 12-13  
Arkadelphia Ct., at Camp Ground. .... Aug. 18-19  
Princeton Ct., at Camp Ground. .... Aug. 25-26  
B. A. FEW, P. E.

### BOONEVILLE DISTRICT.

(Third Round.)  
Dardanelle Ct., at Delaware. .... July 28-29  
Dardanelle Sta. .... July 29-30  
Branch Ct., at Cole's Chapel. Aug. 4-5  
Prairie View and Seranton, at Blaine .... Aug. 11-12  
Paris Sta. .... Aug. 12-13  
Walnut Tree Ct., at New Prospect. .... Aug. 18-19  
Danville Sta. .... Aug. 19-20  
Waldron Ct., at Parks .... Aug. 25-26  
Waldron Sta. .... Aug. 26-27  
Cauthron Ct. .... Aug. 27-28  
Belleville Ct., at Cedar Creek. Sept. 1-2  
J. H. O'BRYAN, P. E.

### CAMDEN DISTRICT.

(Third Round.)  
Wesson .... July 28-29  
Junction City .... July 29-30  
Waldo Ct., at Buckner. .... Aug. 2-3

Magnolia Ct., at Emerson. .... Aug. 4-5  
Magnolia Sta. .... Aug. 5-6  
Atlanta Ct., at Lisbon. .... Aug. 9-10  
Hampton Ct., at Harrell. .... Aug. 11-12  
Bearden and Millville, at B. .... Aug. 19  
Chidester Ct., at Carolina. .... Aug. 25-26  
Eagle Mills Ct., at Lakeside. .... Aug. 28-29  
Stephens .... Sept. 2-3  
Buena Vista Ct., at Two Bayou. .... Sept. 8-9  
Camden .... Sept. 16-17  
J. A. SAGE, P. E.

### CONWAY DISTRICT.

(Third Round.)  
Lamar .... July 28-29  
Springfield .... Aug. 4-5  
Appleton .... Aug. 11-12  
London .... Aug. 18-19  
Pottsville .... Aug. 19-20  
Altus and Denning. .... Aug. 25-26  
JAS. A. ANDERSON, P. E.

### FAYETTEVILLE DISTRICT.

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

### FORT SMITH DISTRICT.

(Third Round.)  
Mulberry and Dyer, at M. .... July 28-29  
Ozark Sta., 8 p. m. .... July 29  
Cass Ct., at Oak Grove. .... Aug. 4-5  
Charleston Ct., at M. Aug. 11-12  
Hartford and Mansfield. Aug. 25-26  
Huntington and M. .... Aug. 25-26  
J. K. FARRIS, P. E.

### HELENA DISTRICT.

(Second Round.)  
DeView, at Morris Grove. .... July 28-29  
McCrory .... July 29-30  
Howell .... August 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.)  
Crawfordsville and Bethany, Crawfordsville .... July 28-29  
Earle .... July 29-30  
Vandale Ct., Vandale. .... Aug. 1  
Harrisburg Ct., Clauch's C. .... Aug. 4-5  
Harrisburg .... Aug. 5-6  
Brethren will please give special attention to Questions 9, 10 and 11.  
F. M. TOLLESON, P. E.

### LITTLE ROCK DISTRICT.

(Third Round—In Part.)  
England .... July 29-30  
Carlisle, a. m. .... Aug. 5  
Lonoke, p. m. .... Aug. 5  
Maumelle Ct., at Nat. Steps. Aug. 11-12  
Oak Hill Ct., at Walnut Grove. 11 a. m. and 3 p. m. .... Aug. 15  
Bryant Ct., at Salem, a. m. and 3 p. m. .... Aug. 17  
DeVall's Bluff and Hazen, at DeVall's Bluff .... Aug. 18-19  
Des, Arc, p. m. .... Aug. 19  
ALONZO MONK, P. E.

### MONTICELLO DISTRICT.

(Third Round.)  
Tillar and Dumas, at N. C. July 27-29  
Snyder and Montrose, at Bethel. .... Aug. 4-5  
Hamburg Ct., at Bethel. .... Aug. 11-12  
Crossett .... Aug. 12-13  
Parkdale and Wilmet, at P. .... Aug. 17-19  
Wilmar .... Aug. 19-20  
Mt. Pleasant, at Camp Grd. .... Aug. 25-26  
Monticello .... Aug. 26-27  
Portland and Blissville. .... Sept. 1-2  
Hamburg .... Sept. 2-3  
Kudora, at Chicot. .... Sept. 8-9  
W. C. DAVIDSON, P. E.

### PARAGOULD DISTRICT.

(Third Round.)  
Ravenden Springs, at R. S. .... July 28-29  
Imboden .... Aug. 3  
Black Rock and Powhatan, at B. R. .... Aug. 6-7  
St. Francis, at Nimmons. .... Aug. 6-7

New Liberty, at N. Liberty. .... Aug. 11-12  
Smithville, at Raney's C. .... Aug. 22-23  
Lorado, at Hunt's Chapel. .... Aug. 25-26  
Preachers will please be prepared to answer Questions 9, 10, 11. Please report to me June 1, as requested.  
JAMES M. HUGHEY, P. E.

### PINE BLUFF DISTRICT.

(Third Round.)  
Pine Bluff Ct., at White Hall, a. m. .... July 28-29  
Hawley Memorial, Pine Bluff, p. m. .... July 29  
Humphrey Ct., at Zion. .... Aug. 4-5  
Roe Ct., at Shiloh. .... Aug. 11-12  
Rowell Ct., at Prosperity. .... Aug. 18-19  
Swan Lake Ct., at Slythe Chapel. .... Aug. 26  
Star City Ct. .... Sept. 1-2  
Rison Ct. .... Sept. 8-9  
Lakeside, Pine Bluff, p. m. .... July 11  
W. C. WATSON, P. E.

### PRESCOTT DISTRICT.

(Third Round.)  
Murfreesboro .... July 28-29  
Little Missouri, at Bill's. .... July 31  
Bingen, at Pump Springs. .... Aug. 4-5  
Orchard View, at Biggs Chapel. Aug. 7  
Columbus, at Bethel. .... Aug. 11-12  
Washington, at Sardis. .... Aug. 14  
Pleasant Grove .... Aug. 18-19  
Hope .... Aug. 19-20  
Fulton .... Aug. 21  
Blevins, at Ebenezer. .... Aug. 25-26  
Prescott .... Aug. 26-27  
Emmett .... Aug. 23  
J. A. HENDERSON, P. E.

### TEXARKANA DISTRICT.

(Third Round.)  
Hatfield, at Cove. .... July 28-29  
First Church, Texarkana. .... Aug. 5  
Foreman .... Aug. 11-12  
Cherry Hill .... Aug. 18-19  
Mena, at night .... Aug. 19  
Umpire .... Aug. 25-26  
Fouke, at Rondo during meeting; date given later.  
J. A. BIGGS, P. E.

**CALOMEL MAKES YOU SICK UGH!**

**"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.**

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out, and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take, and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

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