

# 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. 32

AND YE HAVE FORGOTTEN THE EXHORTATION WHICH SPEAKETH UNTO YOU AS UNTO CHILDREN, MY SON, DESPISE NOT THOU THE CHASTENING OF THE LORD, NOR FAINT WHEN THOU ART REBUKED OF HIM; FOR WHOM THE LORD LOVETH HE CHASTENETH, AND SCOURGETH EVERY SON WHOM HE RECEIVETH. IF YE ENDURE CHASTENING, GOD DEALETH WITH YOU AS WITH SONS; FOR WHAT SON IS HE WHOM THE FATHER CHASTENETH NOT?—Heb. 12:5-7.

## THE CHALLENGE OF THE CROSS.

Why has our Church for the last generation, with its multitudes of members and their multiplied millions of money, accomplished relatively so little to save the world? Is it not in part because it has been engaged in the rather selfish and unheroic task of saving itself by inventing new attachments and devices for its ecclesiastical machinery?

In the piping period of peace patriotism seemed to be dormant. Our political parties were struggling for partizan supremacy, each in turn dividing the spoils and seeking more or less petty advantages. The rich were evading taxation, and the poor were shirking personal service. Ambitious youth scorned the army, and parents were humiliated on the enlistment of their sons. It seemed as if manhood had been emasculated, womanhood wasted by pleasure and fashion, and patriotism pauperized. Our people had only the selfish "job" of providing for their own prosperity and pleasure. The iron in their blood seemed to have given place to sugar. They must have frigid potations to soothe their fevered palates, and spring mattresses to rest their giddy, gadding limbs. Even conveniences had become burdensome and luxuries commonplace. Lacking an heroic task, we were rioting and rotting.

But, hark! Behold a transformation! The war drum throbs; the tocsin sounds. The pictures of pain, which had ceased to move sport-spoiled men and fat-hearted women, give place to stern realities. Struggling, blood-begrimed peoples, threatened with slavery, sobbing and groaning, appeal for help. Appalled, irresolute, enwrapt in pleasure's passing dream, we pause. But the urge of a knightly (yea more, a Christly) task breaks our selfish bonds. Parties unite—Americans all, with a single purpose. Taxes, such as Czar and Kaiser could not lay, are lavishly levied by our representatives, and we applaud. Riches run like rivers in patriotic channels. The poor offer service. Our sons are called, and we bid them go. Youth responds to the stern voice of duty. Old men grow young, and soft womanhood, weeping but courageous, takes up big burdens. We have been transformed by the challenge of an heroic task.

Shall the mere menace of the monster monarchy so move us, and yet we stand unnerved before the satellites of Satan? Shall patriotism purge and empower us, while we cringe and cower and let the Cross crumble in cowardly hands? What have we, who patronizingly condescend to call ourselves Christians, been doing? We have been trying to "enjoy religion" when we perspired and shouted at camp-meeting over the reclamation of those who had backslidden because we found them no really worthy work. We have piously thanked God for our prosperity, and proudly patted our own backs because we had produced so much. We have organized numberless societies to keep our folks employed, and the preachers have exhausted themselves oiling the complicated machinery which cost more than it cashed. Our rich men have worked overtime to win wealth and then spent sleepless nights inventing excuses cleverly to dodge the taxes of the Kingdom. Our winsome women have risked insanity in working over dazzling dress and fine functions, and have paralyzed their intellects

projecting plans to save or earn a paltry penny for the poor and the pagan. Our children are precociously developed at picture shows, become authorities on games, and reckless wasters at drink stands and cafes, but are ignorant of Bible lore and carelessly dabble with sacred things at Epworth Leagues and Junior Societies. Our preachers, although well prepared, must not be prophets; but in twenty-minute performances are expected to compete with Chautauqua and vaudeville for congregations, and then, smiling and bowing, shake every hand and cordially thank every attendant for the compliment of his presence. He must have engraved and perfumed calling cards, and mutilates good days politely visiting people who dread his coming, but would cruelly criticize if he failed. He weeps over his miniature prayer meeting which is a pious talk-fest, and wrestles with refractory official boards, and is financial manager of an enterprise in which he is pitted against his people in their skillful game of paying little and claiming much. The various conference assessments are ungraciously accepted and paid grudgingly and largely for the sake of appearances. Revivals are deprecated as old-fashioned, and when held must usually be sensational to be successful. Converts are enthusiastically welcomed and then forgotten till they lapse. There is pride in the statistics and social prestige, and pitiful poverty of spiritual resources and activities. At conference full collections, which the poor widows could have paid, a slight increase, and new paint on the parsonage are paraded as if they were herculean achievements. Presiding elders have made the regular rounds, read the routine questions, pleasantly divided the quarterage, proffered sage advice, judiciously scolded, preached a few "powerful" sermons, passed on, and at conference meekly nominated the pastors. The several Boards receive the moneys, prepare formal reports, offer congratulations on paltry successes and deplore the failures, submit ringing resolutions, and then hibernate. The connectional men appear, recite their pieces, announce a few ancient anecdotes or grotesque gags, compliment, exhort, and depart. The Bishop, having during the previous six months preached a big sermon at commencements and dedications, written a letter to each presiding elder, dropped in occasionally at some church function, heard from the brethren who always assume the role of confidential advisers, and been solemnly steered by some "boss," weary with the details of a preceding conference, opens the session with "rich comment and profound prayer," "presides with ease," rules on technical points, snubs some forward debater, "injects great chunks of wisdom," confers with his cabinet, gets many fragments of information, fervently asks divine guidance, and conscientiously makes appointments, most of which he has not understood, preaches a rousing sermon, ordains deacons and elders, expounds the wonders of the itinerancy, refers feelingly to the faithful wives and the hardships of the circuit preachers, reads his list, dismisses the conference, immediately corrects mistakes which ought to have been apparent, and passes on, leaving the pastors for six months with no further guidance or suggestion. It is a marvelous piece of machinery, which almost runs itself, and yet when the conquest of the world for Christ is considered is almost marking time.

Of course, the above description is at points overdrawn and highly colored, but unfortunately it too nearly describes situations and conditions which may often be found. The noblest of earth are in our churches; there are faithful and efficient workers, both in the ministry and membership. There are fervent prayers and honest and liberal givers. Elders are laborious, and Bishops are consecrated and wise. But-but-BUT, when all that is conceded, the Church is playing, is utterly failing to realize the magnitude and seriousness of

the Master's program. We are at ease in Zion. We are pleased with platitudes and proud of puny, pitiful performances. The complexity of life has virtually destroyed its unity so that we do not see it sanely and as a whole. Its incidents attract and its by-products satisfy. We need the purifying power of a high and holy purpose, the challenge of larger things, and the stimulus of an heroic enterprise. The effort to save our own souls by immunizing ourselves with moral antiseptics is too tame. It makes no moral muscle and infuses no iron in the blood. We need, when we see the vision of a world at war, to catch our Divine Master's view of a sin-cursed world that can be saved only with sacrificial blood. Beneficiaries of His suffering, we should be constrained by His love to rally to His standard, the Cross, and bearing it and daily denying ourselves in the flesh, we should take up His heroic task, the salvation of a ruined race. His great Commission gives us our great Mission, the Evangelization of the World. We have the resources. The need of the unsaved world is our challenge. The Master's promise of his presence is our assurance. With the same patriotism for the Kingdom of God that we are now exhibiting for our country, we can carry the Cross to every creature.

## SUGGESTIONS FOR A MODERN CIRCUIT.

If the time limit is removed and there is assurance of administrative interest in the circuit appointments, the outside conditions have prepared the way for a reorganization of plans in handling rural charges. Some of the possibilities may be indicated.

As the central point and home of the preacher a strong community, capable of uniting and providing liberal support, should be selected. It should be in a consolidated school district which maintains, or is likely to maintain, a nine months' school with some high-school features. This will give the preacher's children the educational advantages which are needed until college age is reached, and thus solve one of his most pressing problems. It may be that no such school can be found, but the location of the parsonage might help to develop it.

Then ten or twenty acres of land, properly located from the standpoint of health and convenience to church and school, should be secured. On this a parsonage, with six or seven rooms, carefully planned and substantially built, should be erected. A well with pure, wholesome water, good drainage, and a convenient barn should be provided. These things will minister to health and comfort and will cause the pastor's family to be satisfied. Of course, there should be facilities for free delivery of mail and for telephone connections, which enable the pastor to keep in touch with the outside world and with his own people. About half of the land should be a good permanent pasture for horse, cow and hogs. An orchard, including pecan and walnut trees, should be planted and maintained. A large and well selected garden should be fenced, fertilized, and drained. Here a considerable part of the preacher's food supply could be produced. Under certain conditions the horse and cow might be owned by the circuit.

After this physical basis for a home is provided, there should be wisely devised plans for organizing and correlating the forces of the circuit and the neighborhood for pastoral and church support. Such money salary as the resources of the people justify should be agreed upon with the definite understanding that it is to be paid as fully and as regularly as the teacher's salary, and that it shall increase or diminish from year to year with the real financial conditions of the community. Then let the boys and girls, who are not expected

(Continued on Page 3, Column 3.)

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## PERSONAL AND OTHER ITEMS.

Rev. Burke Culpepper is in the midst of a great revival at Lonoke.

Our church at Benton has presented its pastor, Rev. W. A. Steel, with a trip to Junaluska, August 12-19.

The Little Rock preachers' meeting will not meet again until Tuesday after the third Sunday in September.

Rev. Moffett Rhodes reports good congregations during the summer. He is to have a brief vacation, which he will spend in New England.

Rev. L. B. Ellis and wife of Wagoner, Okla., are making a trip to the Yellowstone National Park in an automobile. The distance one way is 1,600 miles.

Evangelist Jack Linn is in a meeting at Wabbseska with Rev. P. S. Herron. He is to assist in meetings at Hawley Memorial, Pine Bluff, and at Altheimer.

The man or woman who has an opportunity to give son or daughter an education and fails to do it will have to answer for that sin to God.—Bishop Collins Denny.

Rev. E. B. Harwell will preach at Gardner Memorial, Argenta, next Sunday, at both the morning and evening hours, in the absence of the pastor, Rev. C. F. Hively.

It is estimated by Dr. Nathan C. Schaeffer, State superintendent of public instruction of Pennsylvania, that fully two million negroes have come North since the beginning of the war.—Ex.

Mrs. John A. Patten and her children will present a chapel to Chattanooga University as a memorial to her late husband, who was a prominent official member of the Methodist Episcopal Church.

Rev. C. S. Walker, a Hendrix College man who belongs to West Oklahoma Conference, after spending three years at Yale University, has finished his course and is ready for a regular appointment.

Fifteen hundred native Chinese and American-born sons of Chinese parents have offered themselves to fight as a unit under the American flag. Tien Tow Liu, a Columbia University student, is the leader.—Ex.

Mr. F. M. Daniel of Mammoth Spring will next week attend the meeting of the executive committee of the Laymen's Movement at Lake Junaluska. He has been very faithful to the duties assigned him by his church.

The name of the Musical Advocate, published at Little Rock, has been changed to The Gleaner, because its editor, Mr. W. M. Ramsey, desires to discuss subjects that would not be strictly appropriate for a musical journal.

Having received an invitation from Mr. Herbert C. Hoover to attend a conference in Washington City, Dr. Theodore Copeland of Lakeside Church, Pine Bluff, telegraphed his acceptance and left last Monday to be gone a week or more.

The Board of Stewards of Hunter Memorial has granted me a month's vacation, and I would be glad to hold a meeting in some church that really wants a revival of religion. Write me at 901 Welch street, Little Rock, Ark.—P. Q. Rorie.

An ecumenical council of the Russian Church

has been called to assemble in Moscow on August 28. The event will be one of utmost importance. America will be represented by the Russian bishop of Alaska and of the Aleutian islands.—Ex.

The last dollar of indebtedness on the \$40,000 plant and stock of the North Carolina Christian Advocate has just been paid, and Dr. Blair, the editor, who has long labored under the load, is rejoicing. We congratulate him on the achievement.

Rev. J. W. Mitchner of Cato called Monday and reported that he is in a splendid meeting at Cato, with Rev. C. F. Hively of Gardner Memorial, Argenta, assisting. They had had 12 conversions at that time. The meeting will continue over Sunday.

Dr. Forney Hutchinson of First Church, Little Rock, has been attending the Southern Sociological Conference at Blue Ridge, N. C., and the Missionary Conference at Lake Junaluska. His pulpit was acceptably filled last Sunday by Chaplain F. W. Gee.

Bishop Thomas Nicholson, in behalf of the Sunday schools of the Methodist Episcopal Church, has presented a draft for \$100,000 to the American Red Cross, representing contributions in response to an appeal made July 1. It is probable that the fund will total \$150,000.

It is announced that Chester M. Wright, former editor of the New York Call, an organ of the Socialists, has withdrawn from the Socialist party because he thinks that his party's attitude toward the labor movement and the war is entirely wrong. Other sane Socialists agree with him.

Dr. J. M. Workman announces that Miss Alleen Ramsey, an A. B. graduate of Mississippi Industrial Institute and College, with several years' experience as a teacher, has been secured for the academy of Henderson-Brown College at Arkadelphia. She is also an expert and practical canner. Miss Ramsey is a niece of Rev. T. Y. Ramsey, our pastor at Paragould.

Fifty-five soldiers were converted in Camp Stanley, near Lexington, Ky., as the result of one service conducted by Evangelist Frank M. Wells. Mr. Wells was formerly chaplain in the United States army, and served one year in the Philippines during the Spanish-American War. The meeting was held under the auspices of the Y. M. C. A., and Secretary King said that it was one of the best he had ever seen.

T. O. Rorie, Jr., wants the brethren to know that there are some good men on the Keo Circuit. Recently when the pastor left to hold a meeting for his father on the Dalark Circuit, Mr. C. C. Witherspoon gave him a fine suit of clothes, while Dr. Nath Morris handed him a check for \$50. They said they wanted their preacher to appear at his best. T. O., Jr., is trying to convalesce from this prosperity.

The best informed Southern Methodists refer to the provision made for superannuates in our Church in regretful and apologetic terms. Those not informed regard the situation with undisguised amazement when the plain facts dawn upon them. There is no necessity for our great Church tolerating indefinitely any condition of which the most conscientious member should feel ashamed.—Christian Advocate.

Galloway College, at Searcy, Ark., recently received a gift of \$20,000 toward the endowment of the Chair of English. The Methodists of Arkansas are to be commended for the manner in which they are seeking to equip and strengthen their schools financially. We know of no other State within the bounds of our Church in which our people are more energetic in securing the money for educational purposes.—New Orleans Christian Advocate.

While it is doubtless certain that our next General Conference will elect several bishops, we sincerely trust there will be no unseemly caucusing or electioneering "or the faintest resemblance thereto." On the contrary, there should be earnest prayer that no mistake be made, but that the General Conference may be so inspired as to elect men, strong of mind, with clean hands, pure hearts and filled with the Holy Ghost.—St. Louis Christian Advocate.

The people of Arkansas do not realize how much they owe the religious press for their work in behalf of civic righteousness and against the forces

of evil. They had virtually won the prohibition fight before the dailies got converted enough to speak out. At present the Arkansas Methodist and Baptist Advance are leading the fight against Sabbath desecration, while the daily papers have thrown their influence on the side of Sunday picture shows.—Baptist Advance.

Rev. T. B. Hughes, father of Bishops Edwin H. and Matt S. Hughes, died in his eighty-second year, July 25, at his home in Pasadena, Cal. He was a splendid type of the old-fashioned pioneer Methodist preacher. He had been converted among Baptists and was for a short time in boyhood a member of the Baptist Church in West Virginia, but as a result of careful study of theology became a Methodist. He retained his vigor and was able to preach with power in his last years. Thousands had been converted under his ministry.

One who shrinks from suffering unconsciously abandons the adoration of the One Crucified. Does not history support the claim that Christianity, the religion of the Cross, exalting the sufferer as the world's redeemer, casts over pain and sorrow a light beyond the sun? With its accrediting of pain it also assumes to be the mother of pity. In this capacity it furnishes the strongest incentive to the most persistent efforts ever made to diminish pain. To abandon the will to suffer means to lose sight of Christ.—W. Christian Advocate.

The latest song book is "Sunday School Melodies," a collection of new and standard hymns for the Sunday school, edited by I. H. Meredith and the Sunday school, issued by authority of the General Sunday School Board, E. B. Chappell, D. D., editor, and published by Smith &amp; Lamar, Nashville, Tenn., Dallas, Tex., and Richmond, Va., the price for a single copy being 25 cents; per 100, \$20. Preachers and Sunday school workers should order a copy and examine it. They will find it an excellent collection, including hymns, both old and new.

Hon. George Thornburgh, the State president of our Anti-Saloon League, received last week a telegram from Mr. Herbert Hoover, requesting him to meet other leaders at Washington, D. C., August 8, to counsel on the subject of food conservation. It was emphasized that the meeting was important alike on patriotic and religious grounds. On account of the precarious state of his health, Brother Thornburgh was not able to attend the conference.

The July edition of Social Revolution (formerly the National Rip-Saw), was held by the postal authorities at St. Louis. When its publishers learned that it would not be admitted to the mails, they immediately printed another edition which they thought would be unobjectionable, but it too was refused transmission in the mails. This is not strange when we remember its distinctly disloyal tone. Judging by its words and deeds, Socialism is under Teutonic influences both in America and in Russia. The only real chance that Germany has to win is through the disaffection created by Socialism.

The annual catalogue of Emory University has been received. The showing made therein is highly creditable. The attendance was large, and the announcements for the coming year are attractive. There are four schools—the School of Liberal Arts (old Emory College, at Oxford), the Schools of Theology, Medicine, and Law, all on the beautiful campus in Druid Hills Park, Atlanta, Ga. As our Church has no other Schools of Law and Medicine, our young men are urged to consider the advantages of these schools at Emory University. This great institution is largely the result of the genius and labors of Bishop W. A. Candler.

Man is a strange animal when he gets to editing a paper. Anent the discussion in the Senate the daily papers are rabid against the men who stand for humanity by prohibition of the liquor traffic because they claim they are holding up the Food Bill, and yet not one word is said against the ungodly lobby who in the interest of a vicious traffic are willing that the nation shall debauch her boys and send them to a drunkard's grave. Is not the liquor lobby holding up the Food Bill? It would be a great thing if Billy Sunday could get up a revival of morality among the editors of the secular press.—Methodist Protestant.

During the past year the editors of Arkansas have undoubtedly printed more agricultural news than the newspaper men in any of the Southern

States, according to C. C. Riley, Editor of Publications with the Extension Division of the University of Arkansas, who says that the county seat papers published a total of three and one-half miles of agricultural information from July 1, 1916, to July 1, 1917. The co-operation of the editors, business men and farmers is advertising Arkansas and attracting attention throughout the United States. Men in other States are constantly making inquiry concerning Arkansas' secret of progress, which is expressed by two words—"organization" and "co-operation."

The Wesley Foundation of the University of Illinois, to the raising of which Rev. Dr. James C. Baker has been devoting himself during the past few years, announces the gift of property in Urbana estimated at \$15,000, to establish a lectureship to be known as the Wilkin Lectureship. The gift is made on the annuity plan by Rev. and Mrs. M. P. Wilkin. Mr. Wilkin is an honored member of the Illinois Conference. The lectureship will make it possible to bring to the Methodist work at the university some of the strongest men of the country. During the year the attendance of students at the university has been upwards of 6,500, about one-fifth of whom are Methodists. The gifts to the Wesley Foundation during recent months have totaled \$83,000. A state-wide campaign for \$500,000 for this splendid work is to be conducted during the next Conference year.—Zion's Herald.

#### GOING! GONE!

I have allowed myself to be persuaded by my best friends that I should take a genuine rest. I can say honestly that I have never enjoyed my work more nor had better health, but I realize that continuous labor and responsibility may break down even the most robust constitution. I have therefore arranged to be out of the office for four weeks, and shall spend part of the time beyond the reach of communication in the Yellowstone National Park and other places of interest in the Rocky Mountains. I shall leave books and papers behind, receive practically no correspondence, and seek utterly to forget business and professional cares. Rev. W. P. Whaley of Asbury Church, Little Rock, has generously agreed to take charge of the editorial page, and several others will make editorial contributions. Unless there is urgent necessity no letters will be forwarded, but the office force will endeavor to meet all reasonable demands. To an old student friend and other staunch friends I am indebted for all things necessary to make the trip pleasant and profitable. I trust that the readers will enjoy the change as much as I expect to enjoy my outing.—A. C. M.

#### HENDRIX ENDOWMENT.

I want to call your attention to just two things. First, our pastors who succeed are optimists. A mile a minute is some speed, but a smile a minute gets more action. An optimist is not like the clock hands, which simply mark time, but are the main springs that make things move. The optimistic pastor and presiding elder make things go. Our team succeeds when in the field of such men. I covet for my brethren the ability to appear before congregations, assemblages, and individuals with the same face we use when we stand up before the photographer to have our pictures taken.

Second, we must fight. We have succeeded in this campaign, but we are going out of the victory of the present into the greater battle of the future. Of course, we will not forget the past, nor will we forget the leaders of the past. What is more cruel than to be forgotten? Our Lord left a memorial in which He said, "This do in remembrance of me." We love the brethren, preacher and layman, who have sacrificed for our institution. "Blest be the tie that binds."

We do not know the full plan of the campaign for Hendrix College. The complete plan is hidden in the hands of the Infinite. Our commission is to fight the good fight of faith. In Him we can trust, and when the last mighty shout arises from the ramparts of the New Jerusalem and the multitudes take up the psalm and the echoes go thundering out to the world, then our voices will swell the victor's song. Hendrix College, our own great Christian college, our man-making institution, conqueror at last.

Preach about it. Pray for our team. Help us, I beg you, help us!

On to \$500,000!—James Thomas, Agent.

#### PROHIBITION VICTORY.

Last week just as our paper had gone to press the news came that the United States Senate had by a decisive vote adopted the constitutional amendment providing for national prohibition. There is a provision that it must be ratified by the States within six years. It is doubtful whether that would stand the test of the courts. It is probable that this provision may be stricken out before it passes the House of Representatives. It has been decided not to seek to pass it in the House until the regular session convenes in November. It is practically certain that the required two-thirds vote in the House can be secured. It is almost equally certain that three-fourths of the States will ratify it inside of four years. If the war continues, earlier ratification is possible. This is a glorious victory. Senator Shepard of Texas largely deserves the credit for managing the forces for success. Both of our Senators voted for the amendment, as we had a right to expect them to do.

#### BOOK REVIEWS.

**The Appeal of the Nation;** by George A. Gordon, Minister of the Old South Church, Boston; published by The Pilgrim Press, Boston and Chicago; price 75 cents.

This is a book of only eighty-seven pages, but it contains five stirring, pathetic addresses which are the outgrowth of present world conditions as they affect the United States. The subjects are: "American Freedom," "The Foreign-Born American Citizen," "Christian and Citizen," "American Loyalty," and "The Nation and Humanity." These great addresses, prefaced with Scripture texts out of which they really are developed, are practically sermons on great themes, and are worthy of the student of present-day events. While political questions are discussed, the viewpoint and spirit are distinctively Christian. Dr. Gordon says: "The men who die well are the men who think seldom and little of death; they are the men who live in the vision of great causes, in the love of great causes, in devout devotion to great causes. Their death brings to light the glory of their life, calls, as with the voice of the trumpet, the minds of others to their causes, marshals a new host of servants and defenders of that for which they lived and died. The blood of the martyrs is the seed of the church; the good cause for which men live and die will ever return upon the living. With a mightier appeal because of the sacrifices already made for it. When our country calls for defenders who shall at the same time be defenders of humanity, the call must come with accents of love and sacrifice in it of a multitude that no man can number."

**The Home and the Family: An Elementary Text-book of Home Making;** by Helen Kimre, professor of Household Arts Education, Teachers College, Columbia University; published by the Macmillan Co., New York; price 80 cents.

In the form of a story the transformation of a school is given. All kinds of hints for the care of the health and the improvement of the home are offered. The story is interesting and its educational value is large. It would be good reading for girls and boys who are not in school and would enable them to appreciate and cultivate the finer things of life.

**St. Paul the Hero;** by Rufus M. Jones; published by the Macmillan Co., New York; price \$1.00.

The semi-fiction form of narrative is used; hence the subject is made more life-like and interesting to young people. The facts upon which the story is based are the results of long study and research. The author's portrait of Paul may be considered authentic. The reading of this book makes possible a better understanding of the life and times of the great Apostle.

**Church Advertising—Its Why and How: Papers Delivered Before the Church Advertising Section of the Twelfth Annual Convention of the Associated Advertising Clubs of the World;** compiled by W. B. Ashley, Executive Secretary, Church Advertising and Publicity Department, former Associate Editor of the Christian Herald; published by J. B. Lippincott Co., Philadelphia; price \$1.00. This book gives some of the practical methods which have been used to give greater publicity to church activities and to induce the people to move

churchward, not by appealing to sensationalism or vanity, but by direct and simple methods. The addresses here recorded were delivered by pastors who had tried what they recommended, and by business men who had studied every phase of advertising. It would be claiming too much to say that every scheme and device would meet approval, but they are all suggestive and most of them with proper adaptation could be used by our churches. It certainly will pay every pastor who desires to increase attendance on his services to read this book.

#### SUGGESTIONS FOR A MODERN CIRCUIT.

(Continued from Page 1, Column 3.)

to pay cash, be thoroughly organized to render service on the circuit farm and pastor's garden. A few acres of the land would be set aside for church farming, and land could be secured at the other churches, if desired, when they were too far away for the youth to render service at the central farm. With the assistance of the school teacher and perhaps in connection with the Epworth Leagues, the youth of the church and neighborhood would cultivate these lands, the boys doing the heavy work and the girls the lighter, and the Woman's Society could serve dinner. These occasions would bring the youth together on pleasant terms, develop the habit of co-operation, and enable them by labor to render a real contribution to church life. The garden and orchard would be cultivated for the preacher's use, and a definite account could be kept, and this would be in addition to the cash salary provided. It might be understood that the presiding elder would be entitled to a share of the produce, if he cared to use it. A portion of the land should be devoted to cotton or corn or potatoes, some salable crop, and the proceeds of sales should be applied to the conference collections. It should be no difficult task to raise at each church a bale of cotton by these young people who ordinarily contribute no money to the church support. It should be distinctly understood that the money thus secured would be supplementary to the regular cash contributions of the older members, so that it would become possible for the circuit not merely to pay the assessments, but to run far beyond them.

In order that such conditions may prevail in a circuit, it is not necessary for the preacher to be an expert agriculturalist, but to be a real leader, who can organize and inspire his people to render the kind of service which they are easily capable of rendering. It is often best for the preacher not to know too much, but to compliment certain of his members by telling them that they know far more about certain matters than he does, and therefore that he expects to depend on them for expert counsel and service. The preacher who tries to make his people believe that he is a better farmer or doctor or business man than any of his people is suspected of bragging and drives away the help that he needs. If he will convince them by his preaching that he is a real student of the Word and by his life that he is a genuinely good man, and then that he is profoundly interested in their welfare, he becomes their real leader in spiritual things, where he ought to have pre-eminence, and they more cheerfully do the things which they are capable of doing.

To inaugurate such a plan, it will be necessary for each presiding elder to study his field to see if he has a community where it may be expected to work, and for the Conference Board of Missions to co-operate until a circuit is able to meet the demands. Then exactly the right kind of preacher must be found and kept. Of course, it is assumed that there will be three or four appointments on such a circuit, and that local preachers, if any, will co-operate. It would be altogether possible for such a circuit to pay \$600 in cash and \$400 in products in addition to the parsonage, making it a thousand dollar appointment, and assuring large conference collections. Almost any preacher with adaptability to country life would gladly accept such an appointment. He might expect to remain ten or fifteen years and so build himself into the life of the community that his usefulness would be increased many fold. This is written not so much for the benefit of preachers and Boards, as they have already considered such plans, but to get the question before our rural laymen, that they may be prepared to co-operate.



## CONTRIBUTIONS.

## THE PLACE OF THE COLLEGE IN THE EDUCATIONAL SYSTEM OF THE METHODIST EPISCOPAL CHURCH. SOUTH.

It will not be amiss to say some things about the college in its relation to the general organized educational life of the country. While the pattern was brought to this country by our English forefathers and originally embodied in Harvard, Yale and Princeton, still the detached college came to be an institution peculiar to America. While the institutions mentioned above, with others, were true types of American colleges for generations, they have long since ceased to be colleges and have become universities differing widely from the American college type.

One of the striking characteristics of present-day educational life is the rise and development of State institutions of learning, such as State Agricultural and Mechanical Colleges, State Universities, State Normals and State High Schools. These all differ widely from the historic American college. Along with the State schools have come the development of the independent universities, of which Leland Stanford, Jr., is a type.

In the days of our fathers the principal agencies of higher education in the United States were the American college and the private academy. Now they are the American college and private academy (the academy is rapidly disappearing); independent universities, State universities, A. and M. Colleges, normals and high schools.

Is it any wonder, therefore, that there are springing up those around us who teach that the days of the American college are numbered, that its functions are to be taken over by an extension of the high school on the one hand and by the university on the other? The plan advocated is for the student to remain in high school until he has reached about his twentieth year and is prepared to enter what is now the third, or the junior college year. By this method it is proposed that the student may, in three or four years at most, receive both an academic and professional degree.

Are we ready to see the functions of the American college absorbed by the high school and the university, and to see this historic old institution laid aside as having run its course? For my part, I am not. And there are many others who feel as I do. The Association of American Colleges, numbering in its membership two hundred and twelve colleges, has been organized for the defense of this time-honored institution. I would strongly advise all our colleges to seek membership in this association. All who desire to have a clear understanding of the place of the college among the organized agencies of education would do well to read the literature sent out by the association. I agree most heartily with Professor Munsterburg, who said in 1907: "I believe in its mission, and in spite of the pressure from the high schools below and from the professional schools above, I believe in its essentially unchanged future. I see in the college the most characteristic expression of the American genius, the most important condition for the healthy development of the national life \* \* \* The college is the soul of the American Nation."

In the system of schools operated by the Methodist Episcopal Church, South, there are mission schools, academies, junior colleges, colleges, and universities. It is becoming increasingly difficult to maintain academies, owing to the rapid development of high schools. The junior college, as we have organized it, performs in part the function of the academy and in part that of the college. This type of institution gives promise in our Church of gratifying success.

The university, as we have organized it, centers about the college of liberal arts, and, therefore, along with graduate, technical and professional work, offers the full four years of college undergraduate work.

While I am not unmindful of the importance of the different types of institutions composing our system of schools, and desire to see them all prosperous and strong, still I do not hesitate to say that the very stronghold of the Church's educational work is the college—that institution which stands for a broad and liberal culture without any direct reference to technical or professional knowledge or skill. There are many reasons for this view. I shall content myself with mentioning here only two:

1. The dominating influence in the development of the American college was the Christian Church. The college has ever expressed the idea of culture to which the Church holds. The aim of the Church and that of the college blend perfectly. The American college, if it is true to type, is distinctly a religious institution. The Church college today is the true type of the American college, which has been called the "soul of the nation." It is historically true that those institutions of the Nation which were for many generations true types of the American college, when they ceased to be such colleges and took on other forms of organization and assumed other functions, ceased to sustain vital relations to the Christian Church. Beyond doubt, therefore, the history of higher education in the United States clearly teaches that the vital hold of the Church upon the higher culture of the country has been largely through the Christian college. I can see no good reason for believing it will be otherwise in the future.

2. It seems to me that the college is the keystone in the educational arch. I am profoundly convinced that we need in every State at least one strong college—of course, in very large States, like Texas, there should be more. Without such institutions well equipped and strong, able to hold their own either in co-operation or in competition with State and independent institutions, I do not see how we may hope to maintain institutions of lower grade than the college, or how we shall be able to greatly influence the educational life of the state.

As the grade school furnishes the foundation for the high school and the academy, so the college of the Church must serve as a foundation for the university. As our universities come to put more emphasis—as they should do if they are to be real universities—upon graduate, technical and professional studies, they must needs draw their material from the colleges of the Church, and, therefore, largely from the membership of the Church. When universities come to be permeated by the technical and professional spirit, and must draw their patronage from secular schools and from the membership of all Churches, and from those who are members of no Church, it is then that they lose

vital connection with the Church and cease to stand for distinctively Christian culture. So I maintain that if our universities are to be real universities and truly Christian and remain vitally related to the Church, our colleges, which, by their very character and work, rest close to the heart of the Church, must furnish to the universities the larger part of their patronage. The abiding foundation upon which our universities must rest are well equipped and thoroughly endowed colleges.

A word in closing concerning the conditions created by the war. There will be a great temptation on the account of scarcity of labor, the high cost of living, high taxes and other things for parents not to send their boys and girls to college next session. I would strongly advise against yielding to such temptation. Every possible effort should be made to send the usual number of students to college during the session of 1917-18. The signs all indicate that we are coming upon times when college trained men and women were never more needed. An urgent call on this subject has gone out from the Department of the Interior at Washington. Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education, has also sent out a statement which I thoroughly endorse, and which is as follows:

"One thing should be impressed upon the college students and high school and academy seniors, looking forward to college work, and that is the outstanding and overmastering patriotic duty of enlisting now for college attendance next year.

"The high school senior girl and the college girl are not needed now for military service nor for near-military or non-combatant service. There is work that girls may do in the trades and in the Red Cross, but there are two million girls who have the training of the college and normal school.

"The high school senior boys and most college boys are under the age limit designated in the conscription law, and the government is not calling for them. There are some college fellows over 21 years of age. The government will decide which one of these shall be called to military service. The Council of National Defense has already advised premedical students that it is their patriotic duty to enroll in their chosen line of study at the earliest possible moment. The same advice is given to students of engineering, agriculture and other technical subjects.

"The clarion call that comes to boys and girls of college age is that they should go to college and thereby best serve themselves, their country and the world at large.

"College authorities and ministers should advise their young people of the position taken by the U. S. Commission of Education, the Council of National Defense and the Conference of the College and University Associations of the country.

"Enlist for college now. Settle the matter for yourself and be an example to others.

"Join the army of college students in the 393 colleges under the auspices of the Council of Church Boards of Education.

"It is very important that the normal functions of the college be maintained for the year 1917-18, and every friend of Christian education should assist in this constructive work."—S. Anderson in Texas Christian Advocate.

## THE NEW EDUCATION.

The subject assigned me by the editor of the Advocate carries with it one advantage. It is sufficiently indefinite to leave room for the widest liberty of discussion. For the meaning of the term depends entirely upon the mental attitude of the person by whom it is used. The disciples of Montessori, for instance, advocate a certain theory of education which they claim is new. Then there is the education which aims primarily at efficiency as opposed to the distinctly cultural ideal of education. This also is put forth as something new.

In the midst of such variety I shall exercise the right of being an elective and frame my own definition of "The New Education." For substance of doctrine I shall turn to a book which is quite new and fresh, although it has actually been in existence for a good many centuries. In 2 Tim. 3:17 we find the following conclusion: "That the man of God may be complete, furnished completely unto every good work." That, it seems to me, sets forth more fully and clearly than any other expression I can think of what ought to be the aim of education.

It implies, for one thing, that education ought to aim at efficiency, but it greatly broadens the meaning of efficiency. The advocates of the so-called "practical education" define efficiency in terms of material achievement. The efficient man is one who can accomplish material results either by working directly upon the resources which nature furnishes or by organizing and controlling the energy of others. This definition is all right as far as it goes, but it is too narrow. The earth was given to man with the command that he should subdue it and exercise dominion over it, and every individual should seek either directly or indirectly to make his contribution to the fulfillment of this command. But there are other values besides those that are purely material. Indeed, while material values are real, they must always be regarded as subordinate. They acquire their value from their relation to the life of man, the living soul. But man cannot live by bread alone. He must have intellectual, aesthetic and spiritual nurture also; and the man who knows how to supply these and so to minister to the development of the soul has acquired the highest kind of efficiency. In the name, therefore, of the new education advocated by St. Paul I protest against the modern way of measuring all values by material standards and defining efficiency in material terms. One of the lessons which the present war has taught us is that the deepest needs of nations, as well as of individuals, are spiritual and that a civilization that is morally bankrupt cannot endure, whatever may be its material resources. The greatest servants of the state are not those who build its railroads and multiply its wealth, but those who contribute most towards the ennobling of its manhood. No other class of men so richly deserve to be regarded as efficient as the moral and spiritual leaders of a nation, and the education of which our country is in sore need is that which tends to produce this higher kind of efficiency.

I began on purpose with the second part of St. Paul's definition—"completely furnished unto every good work." The education which produces the kind of efficiency which this ideal requires must necessarily lead towards the result suggested in the first

half of the definition—"that the man of God may be complete." It takes a complete man to do a complete job in the wide and varied fields of service in which we are to labor as God's fellow workers. Much of the trouble in which the world finds itself today is the result of the leadership of narrow men who see only certain small sections of life and these not the most important. Such leadership has brought us to a state of spiritual bankruptcy which was bound sooner or later to end in social chaos. There is no surer way to ultimate social disintegration than an educational system which aims at the kind of efficiency for which Germany stands. Against the assertion often heard that after all it has succeeded magnificently in Germany itself stands the awful indictment that the German educational system is largely responsible for the war which is now desolating the civilized world, Germany included. No more striking illustration of the disastrous consequences which are sure to result from a system of education which puts the chief emphasis upon the material could be furnished.

True education must be at once practical and cultural. It must seek to produce not simply artisans and bankers and surgeons and soldiers and preachers, but complete men furnished completely unto all the varied tasks to which human beings are called in their complex social relations. And this means that it must be religious, not religious in spots or departments, but religious through and through. Dr. Butler defines education as a "gradual adjustment to the spiritual possessions of the race." The educated man, according to this definition, is one who, by the harmonious development of his powers, has come into the actual possession and enjoyment of the spiritual wealth of the race. But the most precious part of this wealth is without doubt our religious inheritance. It is this which gives significance and value to all the rest. It is the one great organizing and harmonizing force in both individual and social life. It furnishes the only power and motive that can lift the individual out of the mire of selfishness and establish him in the way of service and the only dynamic that is sufficient to bring about social solidarity and effective social cooperation. Civilization and religion must inevitably either decline or increase together.

The conclusion of the whole matter is that there has never been a time in her history when it was so necessary for the Church to take her educational mission seriously as today. Professor Leuba has written a book in which he assures us that he has found out by actual investigation that most of the big men in our great State and independent colleges and universities have completely abandoned the most precious part of our spiritual inheritance. They do not even believe in God, much less in those nobler revelations which constitute the essence of Christianity. I can see no other possible outcome of education under such leadership but atheism and its consequent moral decay and social disintegration.

We are inclined just now to interpret all duty in terms of patriotism. This consideration should add emphasis to the call which comes to the Church today to rise up and face with a new earnestness her great task of higher education. For disaster certainly awaits our country unless agen-

cies of some kind can be found to educate a generation of leaders who are fit for the great task of bringing our youth into complete possession of that glorious inheritance which has come down to us from our fathers.—E. B. Chappell in Texas Christian Advocate.

#### HENDERSON-BROWN COLLEGE.

The auditing committee appointed by the trustees of Henderson-Brown College find the following:

1. Total indebtedness, secured by first mortgage on buildings and campus of 21½ acres, is \$75,000.

2. Amount raised in subscriptions by Rev. A. O. Evans and Dr. Waldrip on debt and endowment, \$17,815. The larger part of this is on the debt.

The people show that they wish to pay the debt first. This will be done, and then the endowment will be taken up. There is an indebtedness of \$75,000 on property valued at \$152,000 by a committee of disinterested parties. The Little Rock Conference cannot afford to lose this school that has grown from an attendance of 135 two years ago to 253 last year. If they do, they will turn over South Arkansas to the Baptists, with their strongest school in the State located right in the heart of the Little Rock Conference. Methodism cannot afford this. The president, Dr. J. M. Workman, and Dr. Marion Nelson Waldrip, the pastor of Central Church, Hot Springs, will continue the campaign. They receive nothing from the campaign but their expenses. This reduces the cost of the campaign to the minimum. We must help these men save this college to the Little Rock Conference. The unsecured indebtedness will be raised by the citizens of Arkadelphia. The Little Rock Conference is called on to raise only the debt on the splendid new buildings and equipment, valued at \$127,000, and on the campus of 21½ acres, valued at \$25,000.—Reporter.

#### THE EDUCATIONAL LESSONS OF THE EUROPEAN WAR.

The need of genuinely Christian education in our country was never more urgent than now. The European war has taught us two great lessons which should never be forgotten.

The first lesson it has taught is that education means power. The educational work of Germany has been perfectly organized and brought to the highest degree of efficiency. The consequence of this is that Germany shows herself to be a most powerful nation. Whether one's sympathy be with Germany or against Germany, we cannot deny the tremendous power of the German Empire. A nation able to carry Austria on one shoulder and Turkey on the other while it holds half the world at bay is not a feeble nation, whatever else it may or may not be.

The second lesson taught by the war is that education not directed under the highest religious influence is dangerous power. German education has been ungodly for more than a generation, and the tremendous power of that great people has been put forth in the present conflict without regard to the moral law. Treaties have been regarded as mere "scraps of paper." Acts of vandalism and barbarism have been done as bad as the worst ever perpetrated in the darkest ages of the world's history. It is clear, therefore, that mere education cannot safeguard men or nations. A godless type of education has set the world afire. The secularists in ed-

ucation can no longer defend their program, for it has been tried out and found utterly inconsistent with the safety of the world, to say nothing of the wellbeing of the world otherwise. "Knowledge is power," but godless knowledge is diabolic power.

If we lay these lessons to heart, we will proceed with the utmost promptness and the largest liberality to make strong the schools of the Church. Christian men must equip genuinely Christian institutions. The schools of the Church must be able to offer educational opportunities as good as the best to the children of the Church. Christian culture must not be identified with meager instruments of instruction and a low grade of scholarship. It must represent the highest as well as the purest learning. Nothing can be more injurious to the life and work of the Church than drawing its youth into inefficient schools, while learning that is without God is imparted by the power of great endowments and perfectly equipped establishments.

Failure to give to the institutions of the Church resources adequate to withstand the strong competition of wealthy and worldly colleges, is to damage our youth and discredit Christian education; it is to dishonor, and, in a measure, to destroy the only education that is safe for both Church and State.

The Church must not only make her schools strong, but she must make them genuinely Christian. This matter is too great and too grave to be trifled with. The Church must not permit any institution which is not genuinely Christian to live upon its treasury and fatten upon its patronage. For a school to wear the garb of the Church in order that it may secure gifts of the consecrated is a species of simony which is far worse than all the sins of secularism. For the Church to allow such a sin in its name is to approve the crime of getting money under false pretenses, and to wink at an offense as profane as the gluttony and covetousness of Hophni and Phinehas.

Every school which claims to belong to the Church and to stand for the service of the Church must be able to give a Christian account of itself when men demand of it, "What do ye more than others?" The Church college which is no more religious than a state institution, deserves utter condemnation of the Church. And it certainly will receive the condemnation of men of the world.—Bishop W. A. Candler in Texas Christian Advocate.

#### CAUSES OF THE WAR.

How many of our people during these chaotic times ever stop to think of the cause which has produced all this unspeakable effect? Washington foresaw its danger, and in his fatherly farewell address warned coming generations of the very same evils that are coming upon America today. Other statesmen have seen the threatening evils and have faithfully warned America, but she has permitted herself to underestimate all the threatening menaces to the perpetuation of this inimitable republic. Lured on by the God of Gold in the form of commercialism, for two generations, our nation has opened wide her gates to all Europe and permitted her to fill our states with un-American aliens without compelling them to swear allegiance to our institutions and our flag. We have thus "sown the wind and we are just now beginning to

reap the whirlwind" and this reaping must now continue until the last vestige of our once great republic on earth is swept away.

No one needs the vision of a prophet nor the acumen of a cyclopedic historian to see that every trouble from which America is suffering today and from which she has suffered for seventy-five years, is of European origin. Our anarchy, our I. W. W.'s., our army of tramps, our absurd socialism, our union labor, the whisky devil and every other form of menace that the nation is grappling with today is but the fulfillment of the prophecy of Thomas Carlyle, viz: "And America which proudly aspires to become fit to be the home of the Gods, will in the opening years of the twentieth century, strain her nerves, and crack her sinews, and almost break her heart dealing with the mad pythons of Europe."

The end is not in sight. America is now offering her life as a vicarious offering that Europe and all the world may have forms of free government like unto what ours has been in the past, (and God grant that it may continue,) but such is not the language of the horoscope which hangs over us now. Would that it was!

We are going along like a trusting maiden in the hands of a lecherous libertine, and when the war is over countless multitudes of Europeans will flock to our shores and our Protestantism will be swallowed up by the church of Europe, and in a couple of generations the inquisitions of former Europe will be revived in America, and our population will be so Europeanized that such will meet with practi-

### Lemons Whiten and Beautify the Skin! Make Cheap Lotion

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, smootheners and beautifier.

Just try it! Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of orchard white at little cost, and any grocer will supply the lemons.

#### ART TEACHER WANTS POSITION.

A young woman of 12 years' experience as Supervisor and Directress of Art in High schools and colleges wants position as Art Directress. Excellent recommendations from college presidents and educators. Studied at leading colleges and art schools. Address, Art Teacher, care Arkansas Methodist, Little Rock, Ark.

#### GOOD TEACHER WANTS POSITION.

A young woman of college education and experience with good recommendations wants position as teacher in good school. Address Teacher, care of Arkansas Methodist, Little Rock, Ark.

cally no resistance and what few true Americans are left will be compelled to accept the inevitable and bid all the glorious heritage purchased for them by the blood of their ancestors, a long farewell.

"Earth's empires rise and fall o'er time like breakers on the shore; They rush upon the rocks of doom and sink to rise no more.

Oh thou, before whose sleepless eyes the past and future stands an open page, like babes we cling to thy protecting hand.

Change, sorrow, death are naught to us if we may safely bow Beneath the shadow of thy brow An hundred years from now."

With all these things before us behold the sight of six of our U. S. senators doing all they can to ruin us, by balking needed legislation and tying the hands of our God-given President.

"Whatsoever a man or a nation soweth that shall they also reap. (Gal. 6-7).—B. B. Thomas, Lonoke, Ark.

#### DANGER TO OUR BOYS IN KHAKI.

We shudder to think of submarines creeping up in the darkness to send our brave boys to the bottom, but graver dangers threaten them than submarines, or shot or shells. Danger that could be prevented, and that we are responsible for.

They are fighting to protect our homes, our liberty and our freedom and can we do less than protect them from needless peril? Are we not traitors to our country if we sit idly by?

It is not the Kaiser's years of preparedness, nor his efficient troops, nor his submarines, nor his poison gas, nor his aeroplanes that have been most effective in holding England and her allies at bay for nearly three years. Famine need not now have been knocking at her door, but for the enemy within her own gates, and that same enemy is stalking through our land.

In England that enemy held back munitions, shipbuilding, transportation of troops, cut down enlistments in prohibition Canada, inflicted its own twin evil, impurity, on the troops in mobilization and training camps and at the front until vice diseases had incapacitated the soldiers in some of the regiments more than had the bullets and shells of Germany.

In vain the king and the prime minister asked to have this enemy suppressed, but such a firm grip it had upon the people, and so large were the holdings of its stock by the governing body that they would not surrender their fat dividends, no not for the sake of their country, hard pressed as she was.

This same enemy destroyed the

#### YOUR BRAIN MUST HAVE PURE BLOOD.

No more important physiological discovery has ever been made than that the brain requires a due supply of pure blood. It is estimated that this organ receives as much as one-tenth of all the blood that is sent from the heart—a great deal more than any other organ of the body. If the vitality of the blood is impaired, the blood then affords the brain an imperfect stimulus and there is mental and physical languor, sluggishness or inactivity.

Pure blood is blood that is free from humors, it is healthy blood, and the term pure blood as it is generally used means blood that is not only right in quality but also in quantity. Hood's Sarsaparilla makes pure, rich, red blood. This is one of the great truths about this great medicine.

homes of soldiers in their absence, causing mothers to neglect and abuse their own children, and to leave them to slow starvation, while they became besotted wrecks given over to immorality. Oh, the heartbreak of many a soldier on his return!

The restrictions placed around our boys in camps here and abroad are insufficient for their protection; for kindly intentioned and ill-advised persons are letting down the bars in various ways for this enemy in disguise. This means the moral degradation, and the unfitting of large numbers of them to bring this great war to a close in the shortest possible time. Thus many of our boys, perhaps your son among them, will be needlessly sacrificed on the battle field through the prolonging of the war. Who will see that the authorities prevent our boys from receiving the wine rations now being served to them by the French. The crisis is too grave to take any chances even with their light wines, which have not protected France from becoming an intemperate country.

May it not be that God has called ed into this war that we may be forced to press on with greater haste in exterminating this foe of drink from our own land, and so not only free ourselves, but aid in freeing helpless England from her crushing bondage. Shall we show ourselves unworthy of the trust when such an opportunity is at hand?—Georgia Robertson.

#### SAFEGUARDS FOR MORALE OF ENLISTED MEN.

Of all the sacrifices that have been made, that are being made, or that will be made for our country in this war, there is no sacrifice so heroic, so unselfish, so terrible, as the sacrifice of the mother who sends her son, in his strong, clean young manhood, from the protecting influence of his home, to live, to fight, to die, if needs be, with no one near to guide or advise him, save his military superiors. No man can fully realize what this sacrifice means, only a mother's heart can understand.

Of all the responsibilities, in these hours of heavy responsibilities, that are laid upon the civilian heads of the Army and the Navy, there is, after all, no responsibility more weighty, more solemn, more fraught with terrible results if evaded, than this responsibility of acting in a mother's place towards these splendid youths on whom the nation rests its hope of existence.

The young sailor or soldier of today will form no small part of the nation's very lifeblood in the times of peace following. To consider now their moral, as well as their physical well-being, is not the narrow view, it is the broad view, the big, far-sighted view of things. I have no patience with those who sneer at any attempt to keep our young men as sound in mind as they are in body, to send them back as worthy to become the leaders of the nation in times of peace, as if they had not had the horrible experiences of war; because there is no view so utterly one-sided, so utterly unmilitary in the biggest sense of the word, so ostrich-like, so entirely opportunistic, petty and contemptible, as the attitude which considers these boys as so much "cannon fodder," to be drilled with gun and bayonet, to be taught to obey military commands, and then, through neglect of their moral well being, to be thrown back upon their country after the war debased in morals, broken in health, like so many squeezed oranges, a poison in our

body politic, instead of a strong, invigorating new life. That is the policy which those who are arguing that we should ignore matters of morality would have us seriously consider.

Those who prate that interest in this matter is "unmilitary" show a sad ignorance of what "military" means. There is nothing so important from a military standpoint as the morale of the men, and morale and morals in the long run are synonymous. Nature invariably punishes the offender against her laws by disease. A sailor or a soldier to be efficient must be healthy, to be healthy he must be clean-living. A man in the military service, stricken by any of the diseases that follow excess or unclean living, is as dead for military purposes as if he was stricken by the enemy's fire.

Napoleon has said that "an army travels on its belly"; it is equally true that it fights with its soul. No army of degenerates could win in the grueling test of endurance of modern warfare against an army of clean, fresh young manhood, with all their vigor of mind and body unimpaired. Such is my belief, and such, I know, is the belief of the Secretary of War. From every standpoint, military, political, moral, it is, above all things, our duty to protect these youths, so that we can say to the mothers of the country when the war is over, "We return your sons, made strong by suffering, made wise by discipline, no longer youths, but men, tried in the fierce flame of war, as worthy of their place in your family circle as they were when they left home." So much for the theory. What have we done in the Navy and the Army to put this theory into practice?

Perhaps the practical example of Newport is the best answer: not that Newport was in any way a modern Sodom, not that it was a crying scandal of the nation, but rather because it represented in its viewpoint and its morals the careless indifference of so many of our cities towards those strangers within their gates as to what they did to occupy their time. So far, indeed, as the openness of vice is concerned, Newport was somewhat complacent. Into this careless, thoughtless summer resort was suddenly placed some thousands of young men, fresh from their homes, free from all restraints they had known. It never seemed to occur to the authorities that there was any additional responsibility placed upon them other than to see that the boys had a good time. So long as there were no drunken brawls in the streets, no public scandals, they apparently felt that they had done their whole duty to the youths of the nation, and that to make any change in the regular order of things was a matter for the Young Men's Christian Association and the ministers, but not at all for the police. That they occupied, in some sense, the position of trustees of a college that permitted, without objection, the bawdy house beside the college dormitory, never seemed to have occurred to them.

When I first took up this matter with the state authorities, it was referred to the Newport officials for a report. The reply was one of mild wonder at my questions, and a frank and ingenuous admission that it was true that there were gambling resorts and houses of ill fame, easily accessible to any youth with money in his pocket, but that, on the whole, conditions were very satisfactory for a training camp, because there were

"no more houses of prostitution than usual," although it was admitted that, perhaps, there were more occupants thereof.

This apparently, in the eyes of the local authorities, ought to have settled the matter. It is not, however, my idea of the Navy's responsibility, or the country's responsibility towards these young men. An immediate request was made upon the governor to suppress the gambling joint, the illicit drinking place, and the house of prostitution, to make it, in short, as difficult for the young man to do wrong as it would be were he at home. So far, this request has been acceded to, but the mothers of the country need have no fear that we will let the good work already done become a mere spasm of virtue under duress. There has been established a new order of things at Newport that will remain so long as the Navy remains there. Either the naval establishment there or the bawdy house will go.

As for those who seek to make profit by selling liquor against the law to men in uniform, the hand of justice will fall so suddenly, and so heavily, as to make it the most unprofitable trade in existence. There are today many small towns and cities far more dangerous to the morals of the youths who live therein than is Newport. And as at Newport, so will it be everywhere our enlisted youths are stationed, if it lies in the power of this great Government of ours to make it so. What I am doing in respect to the Navy, the Secretary of War is doing, with equal vigor, as regards the Army. We are proud of our young men, we are proud of their clean bodies and their clean souls. There are no finer young men in the world than those in the ranks now. We are going to continue to be proud of them, and I hope to be proud of ourselves, when this war is over, that we have so well deserved the confidence placed in us by the mothers of the country.—Josephus Daniels, Secretary of the Navy, in Association Men.

#### CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

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

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

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

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

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

MILES MEDICAL CO., Elkhart, Ind.



## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.  
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Communications should reach us Friday for publication next week.

### JUNALUSKA MEETING.

Don't forget the date, August 12-19, for the Junaluska meeting.

The editor pro tem. will be very glad of any help in this column from our Conference or auxiliary officers, or from any others who can find time to write us of interesting happenings in their field of labor. We would be especially glad to hear of how the interest in the mission study classes is keeping up.

### WAS THIS AGENT FOR THE MISSIONARY VOICE IN ARKANSAS?

She failed because—

1. She did not subscribe for the Missionary Voice herself.
2. She did not take time to read the publications of the Woman's Missionary Council.
3. She took only renewals and did not try to secure new subscriptions for the Missionary Voice and the Young Christian Worker.
4. She kept no records of the renewals and subscriptions.
5. She did not remind subscribers of expiration of subscriptions.
6. She had nothing to report at the regular monthly missionary meeting.—Missionary Voice.

### PRAYER AND POWER.

Bishop W. R. Lambuth, at Council Session.

Has the Church its pristine power in prayer? If not, why not? On the foreign field the missionary Church seems to have the power, but I fear the Church at home has lost the art and power of prayer. What is it that weakens prayer life and saps our power?

1. Haste, which leads to neglect of prayer life.
2. Preoccupation. We are too busy with the work of God to seek the power of God.

### SENSATION OF THE YEAR IN MEDICINE NOW ON SALE

Calotabs, the New Calomel Tablet That Does Not Grip, Nauseate Nor Salivate, Proves an Interesting Surprise To Druggists.

The horrors of Saturday night Calomel-taking are a thing of the past. According to druggists, the new de-nauseated calomel tablet is a grand success, the triumph of modern pharmacy. Not the slightest danger of unpleasantness attends its use and yet it exhibits all of the liver-cleansing qualities of the old-style calomel.

There can be no doubt that calomel is the most valuable and universally useful of all medicines and now that its objectionable qualities have been removed its popularity will have no bounds. One tablet on the tongue at bedtime, a swallow of water, no taste or unpleasantness whatever. The next morning you are feeling fine, liver clean, splendid appetite. Eat what you please—no danger. In ordering the new de-nauseated calomel tablets ask for "Calotabs." Sold only in original and sealed packages containing twenty doses, price thirty-five cents. Your druggist has authority to refund your money if you are not perfectly delighted with Calotabs.

3. Adherence to the letter of the law and loss of the dynamic of love.

4. Decay of faith. There must be a daring faith if we would command the resources of God.

For these things we should earnestly pray:

1. That God may be made real to us, and yet more real.

2. That our sensibilities may not be blunted by familiarity with sin and tragedy on the one hand, nor by the reciprocity of abounding grace on the other.

3. That the Church may be aroused to meet and measure up to the extraordinary demands upon her. "Pray ye the Lord of the harvest."

4. That faith may be given us to explore the regions of grace and to discover a larger Christ.

Reference was made to the life of Mrs. Yoshioka, who kept the soul of the Kobe Church alive. The Bishop then closed with the prayer of the apostle in Ephesians 3:14-21. The address was heart-searching and full of power.—The Missionary Voice.

### MISSION STUDY TEXT BOOKS.

Authorized by Woman's Missionary Council, 1917-18.

For Adults—"An African Trail." Jean Kenyon MacKenzie.

A book of unusual value. It is not a book of travel, though it carries the reader through vivid scenes in the Kamerun country. It is the story of Bulu's approach to God. Price, paper, 37 cents; boards, 57 cents.

"How to Use the Textbook, "An African Trail." A pamphlet with suggestions for programs, charts and maps, by Helen Barrett Montgomery. Price, 10 cents. (To be issued early in September.)

Sons of Italy." Antonio Mangano.

A home mission text book discussing the interests of the Italians in America. Price, paper, 40 cents; Cloth, 60 cents.

"Suggestions to Leaders" for classes using "Sons of Italy," by Harold E. Witman. Price, 10 cents. (To be issued early in September.)

For Senior Young People—"The Lure of Africa." Cornelius H. Patton.

A foreign mission text book giving a racy, vivid account of present day conditions in the dark continent and abounding in reliable incident. Price, paper, 40 cents. Cloth, 60 cents.

"Suggestions to Leaders," for classes using "The Lure of Africa," by B. Carter Milliken. Price, 10 cents. (To be issued early in September.)

"Missionary Milestones." Margaret E. Seebach.

A series of life stories beginning with the great Protestant Reformers of Europe, including American religious pioneers and missionaries and finishing with thumb nail sketches of more modern home mission workers. Price, paper, 25 cents. Cloth, 57 cents. Pamphlet of helps, five cents.

For Intermediates—"Japan the Key to the East." Edward Leigh Pell.

A brief history of the Christian movement in Japan, and especially of our own part in it; a discussion of conditions, needs, difficulties, encouragements, and outlook; in a word, the

cream of what one should know to give one a deep and permanent interest in Japan missions. (To be issued in September.)

"From Plaza, Patio and Palm." Eva Clark Waid.

A book of borrowings dealing with Spanish speaking Americans in Cuba, Porto Rico, and the United States, and making a personal appeal for helpful service from other young Americans. Price, 30 cents postpaid. Suggestions for leaders and helpful programs included in the book.

For Juniors—"African Adventurers." Jean Kenyon MacKenzie.

An exceptionally interesting study book for Juniors, leading the children in a beautiful way into sympathy with African children in their approach to Christ. Price, paper, 30 cents. Boards, 50 cents, postpaid.

"Suggestions to Leaders for classes using "African Adventurers," by J. Gertrude Hutton. Price, 10 cents.

"Bearers of the Torch." Katherine R. Crowell.

A home mission study book for juniors. The keynote of the book is "Lighting the Torch" for the world. Price, paper, 20 cents. Cloth, 45 cents. Pamphlet of Helps, 10 cents.

### SOME OF THE HORRORS OF WAR.

In Europe in the stress of sudden warfare the children were for the moment forgotten.

In Great Britain, for instance, some of the first war economies were in the educational system. School buildings were taken over for military purposes, teachers enlisted; repairs, building, appropriations, and supplies were cut down; evening schools, medical inspection, school dentistry, and free lunches were stopped or cut down; and the age limits for schooling were changed so that three hundred thousand little children from five or under, who had been in school were turned out, while thousands of children of eleven and twelve were excused from school to go to work.

The laws governing hours of labor in munition plants were broken down. Club work, settlement work, and general child welfare work were crippled or stopped.

Thousands of children in England are without teachers or schools. Juvenile delinquency in England has increased at least 34 per cent since the war began.

### SOME SETTLEMENT WORK IN ATLANTA.

Possibly the most interesting work of the month of March at the Atlanta Wesley House consisted of several trials in which the workers had a part. A number of delinquent and neglected cases were brought before the juvenile court and the man was brought in police court for wife and child abandonment and nonsupport. How soon may we hope to see uniform State laws, or, better still, a Federal law on desertion and non-support? That would simplify matters and greatly reduce the output of material relief, to say nothing of its influence on the divorce problem and family life.

"The supreme mission of our workers is not to instruct or edify in knowledge, but to inspire and enthrust with the desire for the divine life. Enthusiasm for good is the supreme need of man. Many will arise and serve God if once they catch the idea that they can make the break with the old life and swing over into the new.

## 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.

To beget a conscience and to stir up the dormant hunger for righteousness is our work among those with whom we labor. We are human agencies of the Divine Spirit, who convicts the world of judgment, righteousness and sin."

### LITTLE ROCK CONFERENCE YOUNG PEOPLE.

My Dear Young Friends: While the summer heat bears upon us and we are prone to let down in all endeavor, I want to reassure you of my loving interest in you and your welfare and hope you will not let the August weather burn up all the enthusiasm gained at our delightful conference at Arkadelphia.

Not a day has passed since then, that I have not thought of you, prayed for you and wished for you the most delightful and happy days possible for you.

Even though we are distressed about the conditions of our loved country and the necessity of giving up our loved ones, we must not forget that we are called to do a great thing, and maybe we have lived for just such a time as this to bring the best results in the affairs of the world. You, too, will be called upon to do many things, and as I was so proud of you all through our meeting, as I looked out over the splendid company of lovely girls, so I am sure each one of you will meet your obligation bravely. We are asked to pledge ourselves for the conservation of food, and we hope each one of you will do that. We are also asked to help the Red Cross work, the Army and Navy League, and register for any service that you might be able to render your government. All this is well, and I know Arkansas girls will do their "bit," but, my dear friends, we must not forget our first love and our first great cause, and that is the conquest of the world for our Lord Jesus. We cannot afford to grow lax in the least thing, for as never before the church of God is called upon to do a great work, and we, His followers, must not fail Him now. The morals of a country at war are always at a great test, and again I would admonish you that the temples of your body will have to be carefully guarded, and your home centers should be the brightest, happiest spot you know, and through your Y. P. M. S. you will be able to do many things for the advancement of God's kingdom and the help of humanity. Keep the names of your soldier boys in your church, have letter writers to write to them frequently and read out in the church letters from them, and do not forget to pray for them daily. Young people, we have never needed you so much as we do now to help in the crisis now upon us.

I will be glad to hear from you at any time, especially if I can be of any help to you in any way. Again with best wishes and much love, I am your friend.—Mrs. F. M. Williams.

## Sunday School Department

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### SUNDAY SCHOOL LESSON FOR AUGUST 19.

By J. H. Glass.

Subject: Finding the Book of the Law. 2 Chron. 34:14-33.

Golden Text: "I will not forget thy word. Ps. 119:16.

Time: In the year 621 B. C. Josiah had been king of Judah eighteen years, and was twenty-six years old.

Place: Jerusalem, and the temple built by Solomon, commonly spoken of as "the house of the Lord." The territory of Judah and of Israel is mentioned as affected by the finding of the book of law.

#### The Lesson.

1. Finding the Book. Vs. 14-17. It seems that the money which had been brought into the house of the Lord by the people as they came to worship and received at the door by the priest had been deposited or concealed in some place in the temple, that a sufficient amount might accumulate to repair the temple. And when Hilkiah the priest went in to secure the money to bring it out to be used for the purpose for which it was gathered, he found the book of the law where the money had been concealed. It appears from 2 Kings 23 that this book of the law was found before the repair of the temple began and before the general reformation and cleansing of the land from idolatry took place. We may suppose that while the repair of the temple was in progress, and before the reformation was complete, the book was found. It had likely been hidden by one of the priests or prophets in the days of Ahaz or Manasseh or Amon when in their destruction of everything pointing to the worship of God they attempted to

#### THE CAUSE OF GREY HAIR.

Hair grows grey by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually grey. Begin now and prevent the appearance of age by using a natural hair oil, "La Creoloe." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you send \$1.00 to the Van Vleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

#### SCHOLARSHIPS OF FREE TUITION

Offered High School graduates of good record at The Memphis Conference Female Institute, a Junior College for Young Ladies. Beautiful location in splendid city of 20,000. Improvements to extent of \$5,000 made on building this vacation. Address

Henry G. Hawkins, President,  
Jackson, Tenn.

destroy all the books containing the law of God. Men desire to be rid of that which reproves them for their sin, and put it away from them as an unpleasant thing. For this reason the Bible is lost to thousands of people today. The book of the law which was found was that given to them by the hand of Moses. This is supposed to be the book of Deuteronomy, or a condensed form of that book. It was likely the latter part of the book, particularly the twenty-eighth chapter, which made such a wonderful impression upon Josiah. Hilkiah was the priest at that time, and found this book in the performance of duties devolving upon him as keeper of the funds for the repair of the temple. He brought it and delivered it to Shaphan the scribe, or secretary of state. Shaphan was the one who had access to the king because of his official position. It appears that he went to the king to report the progress made in the repair of the temple, and on this mission he carried the book of the law to the king.

2. The Effect of the Book Upon the King. Vs. 18-28. We can imagine that Josiah was intensely interested in the story which Shaphan told of the finding of the book of the law, and that he commanded that the book be read to him, and Shaphan read the book to the king. Upon hearing the book read, he was grieved and horrified, and expressed this by rending his clothes. It is probable that the portion of the book which produced this effect on the king was Deuteronomy, 28th chapter. In this God had given promise of his protection and blessings on condition of the faithfulness of the king and people to him, and, on the other hand, had pronounced awful destruction upon them if they turned away to idolatry. Josiah knew that the conditions of faithfulness had not been met, but that the nation had been debauched by idolatry and all manner of wickedness. No wonder he was horrified at the impending doom. Josiah, in keeping with his character, desired to know the mind of the Lord, so sent Hilkiah the priest, Shaphan the scribe, and Ahikam, the son of Shaphan, and Abdon, son of Micah, and Asaiah, a servant of the king, as a commission to inquire of the Lord for him as to the effect of this law upon Judah and the remnants of Israel. This commission, appointed by the king, with Hilkiah as its head, went to Huldah, the prophetess, who dwelt in Jerusalem. It is rather singular that a woman was consulted in this instance. But the mention of Jerusalem as her place of residence probably explains in part. Jeremiah and Zephaniah were prophets at that time, but Jeremiah did not live in Jerusalem, and Zephaniah was probably a young man. Huldah therefore was the most convenient person to consult, and probably because of her devotion and wisdom there were none more competent. Huldah sent the sad message to the king, that all the evils which had been pronounced upon them by the book of the law would come upon Judah and Israel, because they had forsaken God and burned incense

to other gods, and had provoked God to anger. But there was the provision that this destruction should not come upon Josiah because his heart was tender and he had humbled himself before God in prayer and weeping, that God had heard his prayer, and he should be gathered to his grave in peace, and his eyes should not behold the destruction pronounced against his nation.

3. Josiah's Covenant With the People. Vs. 29-33. When Josiah heard the words of the prophetess, he determined to seek the favor of God by perfecting the reform in his government. He accordingly called together all the elders of Judah and Jerusalem. These were likely leading men and heads of families, and Josiah desired to consult with them. Then Josiah went up to the house of the Lord where all the people had gathered, both the old and the young, and read to the people the words contained in the book of the law that was found in the house of the Lord. The king read the book, rather than a prophet or a priest, because he desired to make a great impression upon the minds of the people, and the king himself performing this task would have the desired effect. Then he stood in his place in the presence of all the people and made a covenant before the Lord that he would keep his commandments and his statutes and his testimonies with all his heart and with all his soul, and to keep the words written in the book which had been found. He then caused all in Jerusalem of the tribes of Judah and Benjamin to stand to the covenant which he had made. That is, he made them pledge themselves to keep this covenant by standing up, as a congregation is now frequently called upon to endorse a proposition by standing. And all the inhabitants of Jerusalem conformed to this covenant. Josiah had heard how God had been merciful to his people in the past, and how God had said through 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, for he will abundantly pardon." Josiah thus put his faith in God. He further cleansed the land from idolatry and made all Israel to serve the Lord their God. We learn from chapter 35 that a great passover was proclaimed, and the people of the land made sacrifice to God. Josiah hoped by this to avert the displeasure of God and to prolong the days of Judah, which hope was to some extent realized during his life, for all his days they departed not from following the Lord, the God of their fathers. But alas! when Josiah was dead the people were led again into idolatry, and Judah hastened to its ruin.

#### How We May Lose the Word of God.

1. By refusing or neglecting to read it. The Bible may lay upon the table, but its rich treasure is lost to us if we neglect to read it.

2. By reading it carelessly. An indifferent reading will still leave the great truths hidden from us. We must search his Word.

3. By reading it with improper motives. We lose the Word of God when we read it for any other purpose than to know the truth.

#### How We May Find the Word of God.

1. By a careful daily reading of the Bible. Many people have derived great benefit by making it a rule to memorize one verse a day and to med-

itate upon it. A lawyer had his sons memorize one of the proverbs of Solomon each day, and by this had the foundation upon which to build a great character.

2. By doing what we find written therein. He that doeth the will of God shall know of the doctrine. He that heareth and doeth is he who builds upon a rock.

3. By always reading it under the light and leadership of the Holy Spirit. There are many truths which can only be discerned by the help of the Spirit.

The Bible is being printed and distributed as never before in the history of the world. In 1914 the thirty Bible Societies of the world had published 18,000,000 copies. Independent publishing companies had published 10,000,000 copies, making a total of 28,000,000 copies distributed to impart God's law to mankind. The Bible, and parts of it, has been translated into six hundred languages and dialects, so there are very few peoples on the earth but that God may speak to them by his Word.

## HUSBAND SAVED HIS WIFE

Stopped Most Terrible Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Denison, Texas. — "After my little girl was born two years ago I began suffering with female trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would al-



most burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's step-sister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.

If you are suffering from any form of female ills, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

#### THE BEST CATECHISM.

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

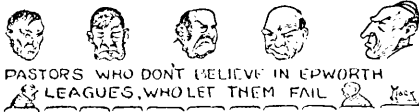
Sunday schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar, 200 East Sixth Street, Little Rock.



## EPWORTH LEAGUE DEPARTMENT

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### THE DIFFERENCE



### LESSON FOR AUGUST 19.

A Definite Purpose and the Success It Wins. 1 Kings 9:1-9.

**Power of Individual Purpose.**—Purpose gives a new impulse, a new impetus, a new interpretation to living. Purpose is the backbone of a life of courage. It shows that the highest justification for living is love—in some form. It may be for a cause, a country, an ideal, a family, or an individual. Purpose at its best means our kingship over conditions, our mastery over self, our dedication to something higher than self, fighting for the right and fighting it to the end. Were we able to follow even a greater purpose from its highest flights of effort we might find its nest of inspiration in the heart of some one of whom the world knows nothing.

Purpose makes man his own second creator, and by it he can make himself largely what he will. He can choose his own realm; he can live contentedly in the mud of low desires, like a lizard, or sweep boldly high in the pure, inspiring, bracing air of noble ideals like an eagle rightfully claiming the mountain tops as his own.

Purpose makes man a crusader for something. He seems to grow greater before our eyes in his effort to reach and grasp the cross of some goal, though it may seem to us unattainable, when the inspiration and glow of the struggle itself means more to him than even a crown of victory. Purpose is conscious, continuous concentration to attain an end. Before it can be greatest there must be union and unity—body, mind, heart and soul acting together as the essence of many flowers may be fused into a single perfume.

**Lack of Purpose Royal Road to Disaster.**—Many men in this life, men of position, power, wealth and opportunity, it may be, are merely drifting. They are not victors of their course, but victims of the current. They live but have no definite purpose in living. Some of them do no defined great evil but no real good. Man does not drift into real good.

"Live for something; have a purpose. And that purpose keep in view. Drifting like a helpless vessel, Thou canst ne'er to life be true. Half the wrecks that strew life's pathway,

If some star had been their guide, Might have long been riding safely. But they drifted with the tide."

There is hardly any peril of the sea more dreaded by mariners than a derelict. It carries no lights on bow or stern, no passengers, no rudder, no pilot, no crew. It is bound nowhere, carrying no cargo to no port. Help-

**The Hot Weather Test** makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

less in itself, it is a menace to all others. Human derelicts are those ignored as hopeless by others, but they were first deserted by themselves. Lack of definite, real purpose is the royal road to drifting, desertion, derelict, and disaster.

**Tenacity of Purpose.**—"There is a mark and here is a ball," said a shrewd employer to thirty applicants who had answered his advertisement for a boy. "Let me see which one of you, in seven chances, can hit it oftentimes." All missed the mark. "Come back tomorrow," said he, "and see if you can do better." The next day brought but one little fellow, who said he was ready for the test; and when he tried, he hit the center every time.

"How is this?" asked the man in surprise. "Why," said the boy, "I wanted the place very much, to help my mother, so I practiced all night in the shed." It is needless to say that he was engaged, for he was a boy made of the right stuff, and he brought it out for use and promotion.

It is related of Tamerlane that, when closely pursued by his enemies, he took refuge in a ruined building, where, left to his solitary musings, he espied an ant tugging and striving to carry a single grain of corn. His unavailing efforts were repeated sixty-nine times, and at each brave attempt, as soon as he reached a certain projecting point, he fell back with his burden, unable to surmount it, when lo! the seventieth time he bore away his spoil in triumph, and left the wondering hero reanimated and exulting in the hope of future victory.

Had Franklin Pierce not been one of the most persevering of men, he would never have been elected president of the United States. When he made his debut at the bar, he broke down completely. Although deeply mortified, he was not discouraged, as many would have been. He said he would try the experiment nine hundred and ninety-nine times more, and then, if he failed, he would repeat it for the thousandth time. Nothing is denied to such tenacity of purpose.

"Never give up; there are chances and chances,

Helping the hopeful, a hundred to one; And, through the chaos, High Wisdom arranges

Ever success, if you'll only hold on. Never give up; for the wisest is bold-est,

Knowing that Providence mingles the cup,

And of maxims, the best, as the oldest,

Is the stern watchword, 'Never give up.'"

**General Grant.**—"How does Grant impress you as compared with other leading generals?" was asked of Lincoln. "The greatest thing about him," answered the president, "is cool persistency of purpose. He is not easily excited, and he has the grip of a bulldog. When he once gets his teeth in, nothing can shake him off." The same could have been said with even greater truthfulness of Lee.

**Daniel Webster.**—Daniel Webster, as a boy, had no remarkable traits of character. He was sent to Exeter Academy and stayed there only a short time. A neighbor finding him

crying on his way home, and asking the reason, Daniel said he despaired of ever making a scholar. He declared that the boys made fun of him for always being at the foot of his class, and that he had decided to give up and go home. The friend urged that he go back and see what hard study would do. He went back, applied himself to his studies with a determination to win, and it was not long until he had silenced those who had ridiculed him, by reaching the head of the class and remaining there.

**A Yard Farther.**—Professor Drummond saw at a fair a glass model of a famous mine. The owner drove a tunnel a mile long through the strata he thought contained gold, spent a hundred thousand dollars on it, and in a year and a half had failed to find the gold. Another company drove the tunnel a yard farther and struck the ore. So the gold of life may be to us only a yard away. Thousands have been failures in life because they did not go quite far enough.

**The Secret of Genius.**—With what delight we read Hawthorne's "Scarlet Letter," perhaps the most powerful romance that ever came from an American pen. It seems impossible that such beauty of diction, such facility of expression and delicacy of touch, could be elaborated by any amount of drudgery. But the note books of this shyest and most bashful of mortals reveal the secret of his genius. Drudgery, drudgery, drudgery is written all over his efforts. Nothing was too trivial for record in his notes. Everything he saw, or heard, or touched, or felt, was imprisoned in his note book, and compelled to pay tribute to his fiction.

The stream which flooded his thoughts with such beauty and facility of expression was made up of little rivulets from ten thousand sources. Even while he was writing his immortal "Scarlet Letter," he believed it would go unrecognized, as had many other things which he had produced, some of which he had burned in disgust. He had been dismissed from his position in the custom house in Salem, and many a day had made his dinner of chestnuts and potatoes because he could not afford meat. For twenty years he worked on, unrecognized and unknown.

We envy a man who has achieved great success, but we do not see the failures and heartaches upon heartaches which he buried beneath his triumph.

"Genius, that power which dazzles mortal eyes,

Is oft but perseverance in disguise. Continuous effort, of itself, implies, In spite of countless falls, the power to rise."

"Twixt failure and success the point's so fine,

Men sometimes know not when they touch the line.

Just when the pearl was waiting one more plunge,

How many a struggler has thrown up the sponge!"

It is lesson after lesson with the scholar, blow after blow with the laborer, crop after crop with the farmer, picture after picture with the painter, plan after plan, effort after effort with the Leaguer, and mile after mile with the traveler, that secures what all so much desire.

**Leaguers, Take This Lesson Home.**—Apply it to your local chapter. Use it in the Methodist campaign for new subscribers. Remember it in your obligation to organize new Leagues. Try it in raising your mission pledge.

Don't live another day without giving your life a definite purpose.

### Program.

Advertise—get a crowd. Have speakers who do things, who have purposes.

Begin on the dot—silent prayer.

Song, "The Fight Is On."

Special music; violin, or some instrument.

Prayer—several short,—on subject.

Scripture—Read by nine young men, a verse each. Bring Bibles and be ready.

Song, "The Son of God Goes Forth to War."

Ask all who have a definite purpose in life to stand. Be seated. Then ask various ones to tell in a sentence their purpose.

Song, "If your heart keeps right."

Talk, five minutes, "Power of Individual Purpose."

Talk, two minutes, "Lack of Purpose Royal Road to Disaster."

Recitation, "Live for Something; Have a Purpose."

Talk, five minutes, "Tenacity of Purpose."

Recitation, "Never Give Up."

Talk, two minutes, "The Secret of Genius."

Recitation, "Genius, That Power That Dazzles."

One-minute expressions, "What is my purpose for the League and as a Leaguer?"

### LITTLE ROCK DISTRICT EPWORTH LEAGUE INSTITUTE.

The Epworth League Conference of the Little Rock District convened at Carlisle, Ark., July 28, 1917. Rev. C. R. Mann, the president, made the opening address, after which devotional exercises were conducted. A business meeting was called, and Miss Lottie Mae Faucett was appointed secretary.

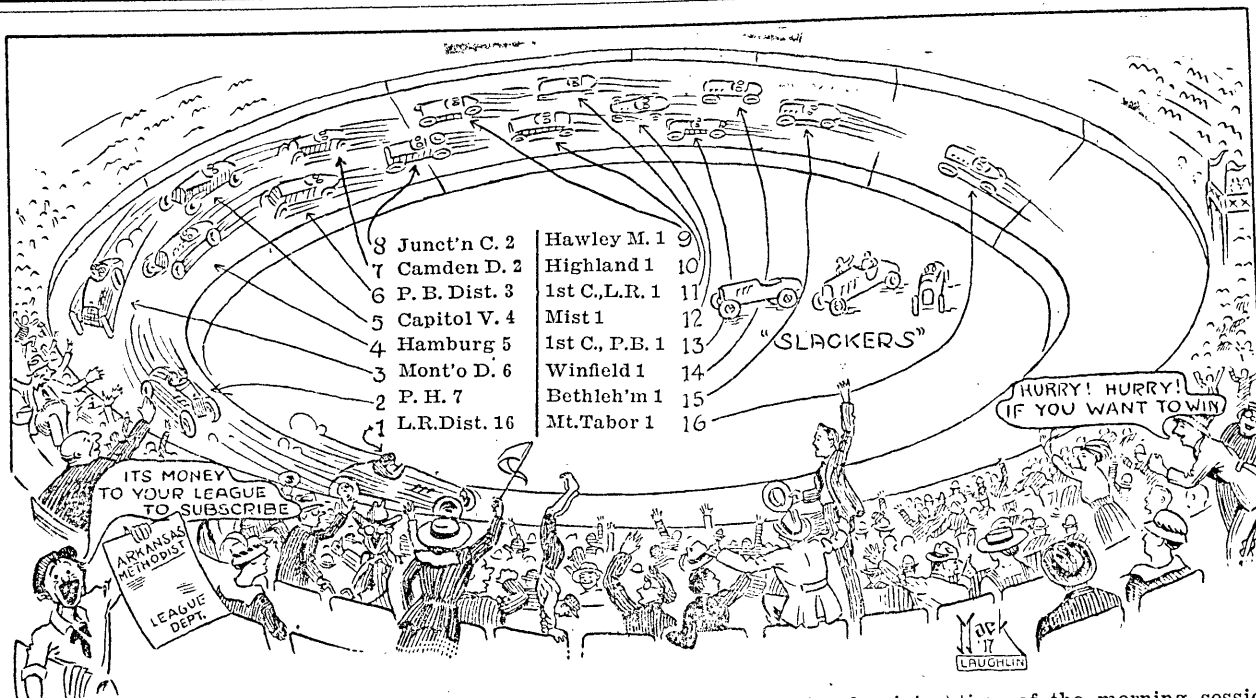
Miss Louie Audigier called the roll and the following Leagues were represented:

Mount Tabor, five delegates.  
Carlisle, fourteen delegates.  
Des Arc, one delegate.  
Hazen, five delegates.  
Bethlehem, twelve delegates.  
Lonoke, one delegate.  
Asbury, one delegate.  
Capitol View, two delegates.  
First Church, four delegates.  
Hunter, one delegate.  
Pulaski Heights, nine delegates.  
Mabelvale, one delegate.  
Providence, two delegates.  
Johnson's Chapel, four delegates.  
Winfield, one delegate.  
Zion, one delegate.  
Total number of delegates, 64.

The Leaguers sang "Take the Name of Jesus With You," and Rev. C. R.

### RENWAR RELIEVES RHEUMATISM.

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



Mann gave a very interesting and helpful talk on "The Object and Plan of an Institute." The duties of a League president were very impressively brought out in a helpful address by W. H. Keeton. Adjournment was made for noon, and those present were delightfully entertained by the good people of Carlisle.

The afternoon session was opened by Rev. W. S. Butts. The First Department, as to the devotional meetings, the cottage prayer meetings, and the quiet hour covenant was discussed by Miss Louie Audigier. She also gave in the institute work "The Organization of the League," and "Changes in the Constitution." "How to Conduct the Council Meetings," and "A Business Meeting" were discussed by W. H. Keeton.

Following this, the Bethlehem choir sang "The Old Time Power" under the leadership of Rev. W. S. Butts. Mrs. Lillian Hays then led in prayer. An inspiring talk on "How to Use the Epworth Era and the Arkansas Methodist" was given by Rev. W. S. Butts, after which the conference adjourned until the evening session.

Rev. W. S. Butts conducted the opening song service of the evening session. Miss Mary Blakeney read an excellent paper on "The Second Department." Carl Rosenbaum favored the conference with a solo, "Somebody Knows."

The Social Department of the League was discussed in a way that was interesting and helpful to all.

#### CHILDREN'S DEPARTMENT.

##### BOY TIME.

It's great to be a boy, when the earth with snow is white;  
And life is full of joy when the ponds freeze over night.

It's great to be a boy when the world puts on its green,  
And the spring makes you sing,  
And be glad you're just thirteen!

It's great to be a boy in the summer;  
and it's great

When November brings Thanksgiving—a day to celebrate

And if you're  
Not quite sure

What's the meaning of this rhyme—  
It's great to be a boy—anywhere, and  
all the time!

—E. N. Teall in St. Nicholas.

##### THE RECIPE FOR JOY.

It was undoubtedly a rainy day. The sky had mislaid its blue coat and in a gray ulster was weeping dismally. After a whole morning of it, even

#### WATCH THE WORKERS AND WINNERS.

##### First Week of the Campaign.

Hurrah for Little Rock District! Next week will reveal some startling strength on the part of another district and several individual chapters. Your League gets 50 cents on new subscriptions, 25 cents on renewals. A League library for the chapter getting highest number. Gold watch to district securing largest number. Keep your eye on the winner. One thousand new subscribers by August 31. Is your League wide awake? This is your chance to wake up. There is no time to lose.

The doxology was next sung, and the evening session adjourned with a prayer by F. W. Curry.

The conference reconvened on Sunday, July 29, and Mr. W. C. Wallin conducted the devotional exercises.

"The Finding and Training of Leaders" was treated in an interesting manner by Miss Sue Medlock. "The Importance of Observing the League Calendar" was discussed by Miss Louie Audigier. "The Best Financial Plan" was discussed in a helpful manner by J. H. Pierce, and the talk on "Plan of Work for This Year," by Arthur Jones, was a real soul feast to every one.

W. H. Keeton talked on "Junior League Work," after which Carl Rosenbaum again favored the conference with a solo, "Beautiful Isle." The re-

maining time of the morning session was spent in listening to an able sermon, preached by Rev. H. F. Buhler.

The afternoon session was called to order by Rev. W. S. Butts, who also conducted the devotional song service, which was followed by short and enjoyable testimonies.

Rev. H. F. Buhler talked on "The Missionary Department," and was followed by a demonstration of the "Mission Study Class" by the Pulaski Heights Study Class.

The hearts of the people were stirred when Mrs. A. M. Dobbins spoke on "The Epworth League and What It Stands For."

Plans for financing the district organization were given by Leslie Smith, which was followed by an address by Rev. H. F. Buhler on "Bettering One's Best." This address was equal to all that is implied in the subject.

A chart showing the 29 Leagues in the district, with the name of each pastor and president, proved of interest to the Leaguers, as did also the chart of the standard of efficiency and the League calendar. A number of hand books were sold and many pieces of League literature and sample copies of the Era were given out. This is the first institute to be held in the district. The next one will convene at Lonoke, October 6 and 7. The conference adjourned with the singing of "Nearer, My God to Thee," and an old-fashioned handshake.—Lottie Mae Faucette, Secretary.

the most cheerful little folks grow restless unless their busy hands find new employment.

The housework had lent wings to the forenoon. Even the Saturday baking was done. Molly had flitted about like an industrious fairy, armed with dusting pan and cloth.

She had played with the baby, making him gurgle gleefully and reach out chubby hands, as she paraded his woolly dog back and forth, or made a merry-faced Kewpie perform gymnastics.

Mother smiled and hummed a happy tune, as she took the fine brown leaves from the oven.

"You may have a heel of this warm, crusty loaf for your lunch, Molly, my dear. Yes, and a toe, too, if you are real hungry—with plenty of butter and grape jelly on it. All my tasks seem light as this bread today, little daughter. How glad I am that it didn't rain on a school day! Come here! I'm just through icing the layer cake!"

There was no second hint necessary. Molly dimpled as she tiptoed

away from the sleeping baby, nestled among the cushions like a warm pink rosebud.

Joyfully the spoon scraped the icing pan. It was delicious chocolate, and not a speck of it was missed. The pan looked almost clean when Molly laid down the spoon with a sigh of satisfaction.

When mother finished her tasks and went to lie down for a brief rest (snatched chiefly when little son was in the Lullaby Lady's care) Molly felt a bit lost. She had forgotten to bring home a library book, and she knew all her story books from cover to cover. She didn't feel like sitting still anyway!

"Pitter, patter! Drip—drip!" sang the raindrops. "We mean to keep right on falling and rolling and singing—maybe all night!"

Molly heard them as they slid merrily down the windowpane.

"I know what I'll do until supper time!" she thought. "I'll ask mother if I may run over to Mabel's. She got half a dozen new books for her birthday, and a lot of new games."

Molly turned swiftly to the door, her eyes happy as May violets. Then a sudden picture stayed her steps. Into her vision flashed a pale, girlish face with wistful eyes and a pathetic, small pair of crutches ever near at hand.

Jean Allen spent most of her days alone at the front window, where a red geranium did its bravest to add cheer to the room. The crippled child hungrily watched other children playing and romping on a vacant lot nearby or going on their way to school.

Molly always waved her hand to Jean as she ran by. Once Jean had opened the window and wistfully asked bright-faced Molly to come in. Mrs. Allen was usually out working until late afternoon every day.

Molly had been on her way to her music lesson that day, but she had promised to come very soon.

Now her cheeks flushed hot, as she admitted honestly to herself that because she would rather go to see girls who had nice books and plenty of things to amuse them, in short, girls who didn't need her, she had failed to fulfill her promise to Jean.

"I'll go now!" declared Molly. "She'll need me today. It's so gloomy. And now I remember that her mother is helping Mabel's mother with housecleaning today. 'Mother!' she trilled softly, mindful of the baby.

"May I splash out to see Jean Allen and take her a story book or two?"

"Yes, do," answered mother. "And select a glass of fresh currant jelly from the fruit closet, dear. Mrs. Allen can't have much time to put up fruit."

Jean's somber, weary eyes shone starry bright, and the droop of her lips curved into a glad smile as Molly appeared, dripping and laughing—a sunbeam disguised in a raincoat.

"How did you guess I was so lonesome?" asked the lonely girl. "I—I cried a little at lunch," she confessed. "Only three tears, though!" she added bravely.

#### 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. life.

"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 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.

"Oh, oh! Jelly! And story books! Molly, you're a good fairy. Let me see if there aren't wings folded under your raincoat!"

Molly winked away a happy tear that slipped away, saying to herself: "Now aren't you glad you came?"

"Here's Emmy Lou," chattered Jean, smiling and eager. "My Sunday school teacher gave it to me for my birthday, and I believe I know it by heart. Have you read it?"

"No, but I'd love to," said Molly, as she scanned its pages.

"Take it right home with you!" urged Jean, generously sharing her chief treasure. "See what I've been doing! Mother bought me a crochet needle and this lovely pink cotton, and I'm going to keep my fingers flying and make some lovely handkerchiefs. Miss Thorne, my Sunday school teacher, you know, said she would show me a lot of pretty stitches, so I can make lace—and maybe sell it and make some money!" Jean glowed with pride.

"Oh, do show me that pretty edge!" begged Molly. "I've never thought I'd like to crochet, but seeing you do it makes me want to learn." Jean's slender fingers were flying now.

The time fluttered by on butterfly wings.

"Oh, can it be five o'clock? I must hurry!" cried Molly, as the clock tinkled briskly, then went on about its usual business of ticking away the minutes.

"I'll wrap Emma Lou up, so she won't get cold or damp," promised Molly, slipping into coat and rubbers.

"I don't know how to thank you for coming today," Jean's voice was shaky. "Cause just saying it isn't enough!"

"Hello, girls!" cried Mrs. Allen's cheery voice from the doorway.

"Oh, mother!" Jean was all aglow. "Look! Molly brought us the finest jelly, and—please if you're not too tired, may we have biscuits for supper?"

"Course I'm not tired!" declared her mother, who had no such word as complain in her dictionary. "Molly, do thank your dear mother for this treat. And," here she bent to kiss the sweet face, in its rubber hood. "Come again—won't you? Jean looks like a different girl this minute! You're a real little raindeer, Molly!"

Molly sped home in the rain, drenched through, and rushed happily into her mother's arms.

"The very sunniest, brightest day of the week!" she declared.

"Of course," nodded her mother, who always understood.

She stroked Molly's curls with a tender hand.

"You have found for yourself, my dear, the most reliable recipe for joy in the whole book of Daily Living," she said. And she added softly: "There is no real happiness in simply having or getting, but only in giving." —Exchange.

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

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#### THE GLOWWORM'S LESSON.

Beatrice was spending her holiday with her grandmother, who lived in the country. She had a delightful garden that the little girl loved to linger in. At the foot of the tall elm glided a brook calm and clear as the sunshine that glittered on its waters. The clouds mirrored themselves on its surface, and the swallows from the old barn dipped their wings in its tiny waves. To this quiet spot Beatrice now came. Drowsy murmur of some late-working bee and the scent from the spicy pine tree near seemed to challenge her attention, and over all was the golden glow of the setting sun.

She leaned against the lofty elm and gradually became unconscious of the sights and sounds about her.

"Of what use is my light, or who sees it down here in the grasses?" said a discontented voice.

Beatrice turned her head to see who was speaking. There, curled up near, lay a little glowworm.

"If I could shine up in the sky, like the moon or the stars, or even if I could fly about in the air, as the fireflies do, I might brighten the world a little; but what good can I do here?" said the glowworm.

"Why," thought the little girl, "I know just how the poor thing feels. I've often felt that way myself."

"I will curl myself up here and sleep, and nobody will miss me," went on the sad little voice.

It seemed as if the worm slept for hours and hours. Then Beatrice heard a confusion of sounds. Listening attentively she became able to distinguish some of the words.

"I wonder where he is?" said one. "This is the garden he has always lived in," said another. "I wish he would come on."

Who were they speaking about? Who was missed so much?

At length she heard the sleepy voice close to her say: "Heigh ho! I am tired of this. I believe I will light my lamp and go out once more for a stroll." Then, after a little stretching and yawning, the worm started off.

"Oh, here you are at last!" cried the cricket. "Wherever have you been? I can't enjoy my practice as much when your light is not showing."

"Glad to see you," called the daisies and grasses. "The fireflies flit all over our heads, but none but yourself think of lighting our feet."

The glowworm flushed at this praise, and began to falter a reply, when the lilies called out cheerily. "Oh, we are so glad that you have come!" and they rang a merry chime to welcome him.

"Why, you have the moonlight and the starlight and fireflies to give you light! You surely do not miss my humble glow," said our friend, who was beginning to feel that the world was not a bad place, and that, after all, he had many friends.

"Yes, we know that the stars and the fireflies are overhead; but we can not see them, for we can not lift our heads, our necks are so slender. So, you see, we watch for your cheery light down in the grass." And the lily bells pealed another chime.

"Well, well!" thought the glowworm, "I will let my light shine after this."

Just then Beatrice awoke with a start, for grandma was calling her. "Yes, I'm coming," she said. "What a nice dream I've had!" —Christian Guardian.

#### NEWS OF THE CHURCHES.

##### TO THE NORTH ARKANSAS CONFERENCE LAYMEN.

Dear Brethren: Owing to the high prices prevailing and the increase in exchange caused by the war, the American gold dollar, in many instances, has only about one-half the purchasing power it formerly had. Our Mission Board, at its annual session, did not have the funds to increase our missionaries' salaries. It is absolutely necessary for them to have more money, suffer for the necessities of life, or go in debt. The Board authorized our secretary to raise a special of \$20,000 to meet this emergency. A letter from Dr. Pinson, received today, says only about one-third of the amount has been received.

I appeal to you laymen to send some of the Lord's money in your hands to help our brothers on the firing line. Send in any amount, from 25 cents to \$100, to Dr. W. W. Pinson, at Nashville, Tenn.

##### BUENA VISTA CIRCUIT.

Sunday school work has been the leading feature of our work this year. We have observed Children's Day at each church on the circuit with good collections.

Now the revival campaign is on. I have held two meetings, the first an arbor meeting, where we expect to build a new church this summer. The result of this meeting was a good revival, four additions by profession of faith. My next meeting was held at McMahan's Chapel, and resulted in a good revival in the church. Six additions by profession of faith. In this meeting we are very much indebted to Rev. R. L. Cabe of Kingsland for his forceful sermons and some good personal work, also two very helpful sermons by Rev. J. A. Sage, our presiding elder.—C. F. Messer, P. C.

##### BRIGHT STAR CIRCUIT.

I am glad to say that everything is moving along finely on the Bright Star Circuit. Our third quarterly conference was held a few days ago at Concord. We had a good Conference. Brother Biggs, our presiding elder, preached some great sermons, as he always does. Dr. E. S. Adeock of Doddridge read a report of a quarterly conference that was held on the circuit thirty years ago, and commented on the report, after which Dr. Biggs commented. Dr. Biggs said that the Methodist Church was the biggest thing in the whole country. This was an inspiration to us all, but sad when we could find but two of the men living today that were at that conference, the presiding elder and pastor being dead, and all of the laymen but two. We had a good meeting following the conference. Three additions and several reclaimed. We began a meeting at Olive Branch

Church on July 22, Brother S. T. Baugh doing the preaching. This is said to be one of the greatest meetings ever held at this church. Brother Baugh preached great sermons. We had somewhere between five and six hundred people every night, and good crowds in the day. Brother Baugh is fine help, sweet-spirited, and a good preacher. We had somewhere between forty and fifty conversions; 24 joined our church and some will go to the Baptists. We baptized 12 infants. Two-thirds of the members we received are grown young people. The fifth Sunday Brother Baugh preached at 11 o'clock and we received a nice class into the church, and that afternoon Brother Baugh lectured to the young people. He gave the people one of as great lectures as I ever heard. Lots of the people said it was fine, and that they enjoyed it much. Sunday night Brother Baugh preached a great sermon. This was three times for him that day. There were 24 at the altar. Twenty were converted. This was a sweet service. Mothers and fathers were made to rejoice, seeing their children coming into the kingdom of God and joining the church. This was a time of refreshing to us all. Brother Baugh did a fine work down here, and we all love him for the good he brought us. May the blessings of God the Father be with him and his people. College Hill people should be glad to have a man like Brother Baugh. If the Bright Star Circuit makes as great progress in the next eighteen months as it has in the past eighteen months, it will demand a thousand dollar man. Pray for us, brethren.—S. B. Mann, P. C.

##### DAMASCUS CIRCUIT.

Our meeting at Steele's Chapel closed last night with nine conversions and eleven additions to the church, and the church greatly revived. We are planning to unite Steel's Chapel and Hopewell and build a church on half-way ground. The meetings at Hopewell and Steel's Chapel are said to have been the best meetings held there for many years. We have 36 conversions and 26 additions to the church this year. Things look good for a great improvement on the Damascus Circuit. God help us to pray for the advancement of His Kingdom.—A. J. Winters, P. C.

##### BRANCH CIRCUIT.

We closed our meeting at Branch on the night of the 27th of July. There were 25 conversions and 17 accessions to the church. All but two received baptism by sprinkling. Brother J. H. Mathis came to us in the beginning and remained with us till the end, rendering us efficient service in singing. He sang the old revival hymns with power and was successful in getting the people to sing. I would glad-

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ly recommend Brother Mathis to any one who wants the gospel in song. He is a man of God, filled with holy zeal and fairly bubbling over with revival hymns. Our church is revived and ready to perform duties heretofore left undone. Brethren, pray for us.—I. L. Claud, P. C.

#### CEDAR GLADES.

On July 15 our meeting started at Cedar Glades, with Brother C. L. Williams doing the preaching. As I stated in my preceding letter, Brother Williams is a very strong preacher. During this meeting there have been about 40 conversions. Yesterday afternoon I baptized nine, and there were four or five others who were not well and could not receive baptism. Our church has been strengthened by about 15 or 20 new members, and the reclaiming of many backsliders. We expect to run the meeting three or four days longer. The people of Cedar Glades have had the greatest meeting ever known in 25 years. When we leave here we expect to go to Washita. We ask the prayers of all the church people for our work.—G. M. Gentry, P. C.

#### OUT WITH THE BOY SCOUTS.

A very pleasant outing was enjoyed by the writer from July 9 to 13, with nine Boy Scouts of Stuttgart. We spent this time at Pinnacle, a mountain about 20 miles northwest of Little Rock. We spent the time climbing the mountain, fishing and swimming. I find it a great opportunity to get in sympathetic touch with the boys. They appreciate your interest in them. On such outings you can prove to a boy that he can live a noble life and still be a boy. The Scout oath and law give you a chance to impress some great truths that many boys have thought were meant for their fathers and mothers and not for them until they became men. I would advise every young minister in our church, especially in small towns, to see that a troop of Boy Scouts is organized. Get a Scoutmaster's commission yourself. Have them meet in the church if there is no other more suitable place. Let the boys know you are really their sympathetic friend. I have never been out yet with Scouts but what some of the parents have expressed to me their appreciation of the good their boy had received during the outing. Only today a father came to me and wanted to know if I was going to take the boys on another outing before school began. He was unwilling for his boy to go on this outing, but now he is anxious for him to go again.—J. F. Simmons.

#### MEETING AT HARMON.

I have just returned from Harmon, on the Elm Springs Circuit, where I assisted Rev. J. F. Carter in a very successful meeting, which resulted in 35 conversions and 20 or more additions to our church. Brother Carter is much loved by his people, and the work is making splendid progress. I never have preached to a more loyal and appreciative people than I found at Harmon. This is especially true of the young people.

The young people have been organized

into a Christian Endeavor Society and are doing fine work. They should have an Epworth League instead. Practically all the members feel that way about it, so I feel sure in the near future they will have one of the most wide-awake Leagues in the district. May God bless these good people and pastor who labor so faithfully together. Our work at Springdale is moving along nicely.—A. H. Dulaney.

#### MOUNT PLEASANT, QUITMAN CIRCUIT.

Am here with Brother J. W. Campbell. Meeting on its feet and going. Four services and 12 converts. Amen! Brother Campbell and his good wife are another Aquilla and Priscilla, and they serve a fine, good people. I find here one of the neatest, loveliest country churches I ever saw in all my life. Pray for us.—Jas. F. Jernigan.

#### DESHA AND ST. JAMES.

We are getting on all right on Desha and St. James charge. We have had two Children's Day services, Desha and McHue; \$4 collection at Desha and \$1 at McHue. Our first meeting began the third Sunday in July. We held two weeks; had 47 conversions and reclamations and 38 accessions; a splendid meeting. Our P. E., Rev. B. L. Wilford, did the preaching, and his sermons were all telling and clear cut against profanity, dancing, gambling, cigarette smoking, drunkenness, and Sabbath desecration. The P. E. condemned these things as I have never had a presiding elder to do. I was very much elated to hear him ring out so clearly against the gigantic evils and the damning influences of our country. We have three other meetings to hold. Pray for us that we may have a sweeping revival at each place.—Hugh L. Revely, P. C.

#### CAMP MEETING AT YALE.

Our camp meeting will begin at Yale, Ark., August 26. Rev. John S. Hackler of Hackett, Ark., will be the preacher, and Rev. W. A. Greer of the Van Buren Circuit will be in charge of the singing. All pastors are invited to announce this meeting to their churches. Everybody invited. If you are coming, please drop a card at once to the committee on worship. Yale is 20 miles north of Ozark, Ark.—H. M. Lewis, Pastor.

#### DE VIEW CHARGE.

We have just closed a fourteen days' meeting on our charge, and it was one where the Christians were revived and sinners converted. Rev. R. F. Shinn came to us, and all he had to do was to strike the match and put it to the right place, and we soon had a Holy Ghost fire, which reached about 45 sinners, and 35 came into our church and seven went to the Baptists. Brother Shinn preached the gospel to the people with delight both day and night. May God's blessings go with him wherever he goes.

Last Saturday and Sunday we had our quarterly conference at Morris' Grove. Brother F. A. Lark of McCrory preached the first sermon, and every one that heard him had their hearts and lives stirred. After the sermon the people all walked out under the shade of the trees and fed their bodies upon an old-fashioned quarterly conference dinner. Brother Evans gave us two great sermons, and three came into the church. After

the second sermon we had the sacrament, and Brother Evans said: "It was the greatest sacrament I have ever seen."

We have taken 92 into the church this year, and about 55 came in on profession of faith. For the last four months our congregations have been from 100 to 250 at each service. The people say the charge is in better condition now than it has been this year, and I feel like this has been the greatest year of my life.

We rejoice that God has given us these great victories over the power of darkness, and that we have a heart and life that Jesus can live in, and the angels can come down and be at home.—J. W. Moore, P. C.

#### MAMMOTH SPRING.

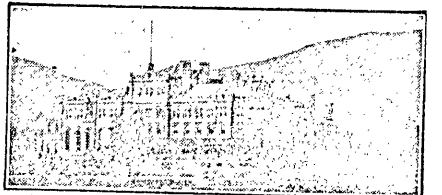
The year is coming to a close, and we will soon have to answer roll call at Conference. I have not done all I planned to do in the beginning of the year, but have made some progress on all lines. We have a good Sunday school, Junior and Senior League, and a faithful band of women. But there has been a gloom cast over our church by the death of Mrs. Bernie Chapman, one of our most faithful members. The church's loss is her gain. She was a true Christian woman.

The war and the high cost of living will have some effect on our finances, but, everything considered, we are

moving along nicely and hope to have a good report at Conference.—E. N. Bickley, P. C.

#### NEW CHURCH AT POSTELLE.

I have just closed another very successful meeting on my work at Postelle. There were sixteen professions. We had no organization there, but we organized with fifteen members and will have more to follow. The town and community were greatly stirred up and helped. Rev. R. F. Shinn, our district evangelist, did most of the preaching. He brought strong messages to us, and God's Word had its effect. I think we were fortunate in having this man of God with us, and any of our preachers will do well to have Brother Shinn when in need of an evangelist.—W. A. Williams, P. C.



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### ERROR OF THE GERMAN EDUCATIONAL SYSTEM.

The German system of education aims at the stratification of society rather than at the discovery of talent. This is the testimony of Professor Hanus, of the School of Education of Harvard University, in an address delivered recently at Washington, D. C. Such a system would be altogether out of place in the United States, says Professor Hanus, for the reason that "the very life of a democracy consists in the discovery of talent wherever found, and it should be remembered that talent may be found among the humble quite as frequently as among the proud."

Our American public school system, as well as our American colleges, must be saved from the blight that would come upon them, if we adopted the principle that education should aim to stratify society rather than to discover talent wherever it exists. While the whole world has admired the thoroughness with which the German mind has gone into details in scientific investigation, and has established a machine-like precision in its entire system of education, yet its fundamental aim is something altogether repugnant to the ideas of free people.

The public schools and the colleges

of the United States are planned to discover and develop talent, to make the minds of the young people conscious of their own powers, and to lead them out into new discoveries in every sphere of thought and activity. The German idea, however, is the same in the educational world as in the political world, and it can be defined by one word, "autocracy." In the German scheme of education the public school is used for the purpose of "keeping men in their place" rather than in developing and enlarging the mind so that it may enter new fields of discovery and research.

In other words, the mind is not given untrammelled and unhindered opportunity for discovery, but must content itself with accepting the machine-made methods or procedure that have been followed by acknowledged authorities. An Edison would be impossible in Germany. The type of man such as is the President of our country, Woodrow Wilson, could not emerge from the atmosphere of the German university. The war is serving this good purpose: It is elucidating fundamental principles and ideals as they would never have been revealed without the war.—Christian Observer.

### DO WE NEED A BROADER DEMOCRACY?

The question of a greater democracy is no longer a dream. I speak of the church and our connection.

Dr. Jas. A. Anderson, in his series of articles on "Religious Unrest," and Dr. Whaley's book entitled, "What Is the Matter With the Church?" are index fingers pointing at a stern reality.

Dr. Granberry's article in a recent issue of the Arkansas Methodist fairly bristles with ideas that are common to many of our staunchest laymen and strongest supporters of our Zion. Doubtless already some will cry "alarmist", when you read this; but for a man to cry, "peace, peace, when there is no peace", is like the wail of an infant. And for a man to ignore stubborn facts is no longer regarded as having proper equipoise. The scientific world no longer blows about what they cannot understand in connection with science and revelation, but on the contrary sit down before facts and in the light of truth and facts look all truths straight in the face. Now the children of this generation ought never to be wiser than the children of light.

Now we as brethren ought always to view each other as such; because there are those of other folds who rejoice and are shoutingly glad when they can see anything happen, or bring it to pass that will weaken or unjoint us in the least. Now it is clear, beyond successful contradiction, that any man who would exploit or misuse the Church for his personal aggrandizement is not of the true fold of God, for, "Brethren, the Church is of God," and its marvelous success as it stands has the impress of his hand on it, bearing his everlasting seal which no man has just room to gainsay. Its multiplied thousands of conversions, its millions of dollars expended to relieve the poor and educate and clothe the orphans of the land talk in telling terms of the doing of his will.

Enough for that, and back to the "O'Kelly schism," for that is exactly what we are facing when we look at this phase of unrest. For this is the old "O'Kelly schism" dressed up in tailor-made clothes, and our preachers and brethren had just as well have its number as soon as possible. Now some one will say, "ultra conservative or old moss-back or non-progressive." If so, I would say in return, that men can and do get too fast, and the fast way to success is exceedingly perilous.

Again let us look at ourselves in the light of other churches which have the absolute democracies or the broader democracies. With us or under our regime every preacher has a church and every church some sort of a preacher; while other folds have hundreds of preachers without churches and hundreds of churches without pastors. I know that many who read this will say, "old dope", but, brethren, facts are not to be discounted. All over the country you will find a little struggling church in a chapel with only a pastor a part of the year for two sermons per month, and this holds good for many towns and villages up to places of 1,000 or 1,500 population. Then it is half time or whole time while they are not split up. Then as long as they are split the half that likes or loves their pastor has to pay him and that generally amounts to poor pay. So the pastor generally has to follow his calling as a sideline. Now

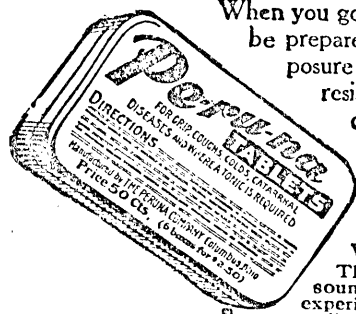
conditions and we shall be obliged to do just the same. Brethren, I would say in the language of my friend Dr. J. E. Godbey: "Be careful lest you should get to going a leetle too fast." I do not doubt that we should have a larger representation of the laity in the conferences; yet I am fully convinced that a live cabinet with a praying and consecrated Bishop, with the cares of each work at heart, with all zeal for our Zion, under God will do wiser things than a nest of people like sheep who have gone astray. I say this reverently and out of love to all churches. This unrest is fomented by those who as a rule do not have the general connection at heart, and by those pastors who want to live at some one place all the time. That is those who would have a nice home, a lovely parsonage and all kinds of modern conveniences, and to tell the truth that is a noble and altogether lovable life-dream. But history goes to show that that sort of church machinery has a world of lost motion. The Son of Man had not where to lay his head and our foxes who are hunting such holes ought to be run out of our territory and let them find such a place.

Brethren, I trust you will not brand me as a high-handed dogmatic, but in the light of history and common sense, will take a new view of the stone from which we have been chiseled. I am not saying that we are perfect. Be it far from me. But under God it occurs to me that the most of our misuses and abuses have grown out of failing to heed the admonition of Peter to the elders, and not out of the fatal limited democracy that we now have a church government. "Feed the flock of God which is among you, taking the oversight (notice the elders were to take the oversight) not by constraint, but willingly; not for filthy lucre, but of a ready mind neither as being lords over God's heritage." The idea of going to work because one is constrained! The idea of going to a work because one is constrained! The idea of a man or a woman, preacher or wife, saying: If they don't pay us so and so we are ruined, and snubbing around about their job! Filthy lucre is the cause now as it always has been of many soul-winners fossilizing, becoming an old stalking colossus of what he once was, and then becoming an early superannuate. I love Brother Jernigan's statement of the "home run." It's the one that counts.

God save us from scheming selfishness; for it is the hurt of the daughter of the people of God everywhere. Brethren, the church is of God, and let us take heed to ourselves that we sin not as we handle holy things. From history we learn that state's rights lost in the U. S. A. and gave up the last hope at Appomattox. We have a constitution and a democracy, but we do not have State's rights. We are all as one body members one of another. Our President gets his rights from the people and the Constitution. Our episcopacy too as a whole is amenable to the people and the Discipline, and the voice of the people and their highest good is what they are trying to see after in the fear of God and his Holy Church. We do have some small presiding elders, whose chief business is

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to do as little as they can get by with, and be sure to ask question No. 23, and who are trying to do other things besides preach. But, brethren, they need praying for and churching and its not a matter of democracy or a broader democracy, it is a self-denying brethren helping eldership. Now this is no recalcitrant presentation. I've had clean elders over me and I thank God for it. We do have some presiding elders in Arkansas, and then we have some make-shifts who are doing right well. Now some one will be hot about this and say, "A young Daniel has come to the throne," and will hit back one way or another, but you'll find out what wall this hits by its echo.—O. L. Cole, Student of S. M. U.

#### PRAYER FOR BOTH ARMIES.

America will mobilize two great armies in September. One will be an army of over 500,000, and the other of more than 20,000,000. The one contains the warriors of today, the other those of tomorrow. The first is organized for destruction, the second for instruction. They are the army of the men for war and the army of the children for school. On the success of both the future of the world depends.

There is no more appropriate time than September 9th, when the mobilization of the armies of American manhood and American youth is taking place, for ministers to speak on Christian education and for laymen to join in thought and prayer for the 20,000,000 school children of America.

It will be a great task to mobilize 500,000 men in three months. Sixteen training camps are being prepared in different parts of America. Wooden houses are being erected. In a few weeks the equivalent of a city the size of Pittsburgh, Baltimore, San Francisco, Los Angeles or Milwaukee is being made ready to receive its inhabitants and to meet all their needs.

The larger army of 20,000,000 will mobilize in almost a day. It will be brought together, not by the sound of the bugle, but by the ringing of the school bell. It will prepare not for war, but for peace. Each child and youth will fall in line and they will march to the recitation room under their superintendents and teachers—the generals and captains of the educational battalions.

The soldier's training camps afford an opportunity to Christians for service. The army of fighting men should have the prayers of believers. Every soldier should have a Testament. The needs of every Y. M. C. A. recreation tent ought to be liberally supplied. These men must have their moral and religious life maintained at any cost of sacrifice to the Christian people of America.

Not since the days of the Civil War have our school children stood in more need of Christian help than now. They need our prayers and our watchful interest. Many are in danger of losing their education owing to the

pressure of work in agriculture and manufacturing. In England the age at which children may enter school has been raised from five to six and thousands twelve and under are allowed to leave school to go to work. This must not be permitted in America.

Predatory interests demand the repeal of laws against child labor as a patriotic act. There is danger of an increase of youthful crime due to lack of parental care when fathers are at war and mothers at work. During war times the stress on the nerves of children is particularly great, especially in sections where labor conditions are acute or enemy attacks are made.

Therefore, there are more than the usual reasons why the second Sabbath in September should be observed even more widely than formerly as the Day of Prayer for schools. This day was suggested by the National Reform Association fifteen years ago, has been approved by many religious bodies, and is more and more widely recognized each year, because at this time the schools are opening and it is realized that the year's work cannot be better begun than by praying for the children and youth and considering their moral as well as their intellectual needs.

The National Reform Association will send free literature to those preparing to speak on the Day of Prayer for Schools if their names and addresses are sent to its headquarters, Publication Building Pittsburgh, Pa.

#### THE DANGER OF A DEARTH OF DOCTORS.

All loyal citizens of the United States doubtless desire that the war be prosecuted to a successful issue, and thereby a permanent and a righteous peace be brought to pass. It is now clear that in association with the Entente powers we must fight Germany in Europe or later fight Germany alone. Such being the case, there is no longer room for hesitation.

But in prosecuting the war we must not lose sight of everything else. The war is a means to an end, and we must not sacrifice the end for the means. It is to save life rather than to destroy life that the war is waged.

This we are in danger of doing unless we give very careful consideration to some aspects of the situation. One of these aspects which we are in danger of overlooking is the possibility of a dearth of doctors.

The demands of the army and navy call for about 25,000 surgeons. So many physicians thus withdrawn from the practice of medicine in our country will be seriously missed. England and France have lost very many of their physicians, and it is quite possible that when the war is over a number of American physicians will remain in those countries.

The only means by which we can reasonably hope to make up for this drain upon the number of physicians in the United States is to educate medically an equal or greater number of young men at the earliest possible moment. Hence young men who are prepared to begin the study of medicine, should be encouraged to do so. Under the bill providing for selective conscription theological students are exempted; but there is no provision for exempting medical students. It is to be hoped that this blunder may yet be repaired, either by executive order, or by legislation amendatory of the plan of conscription. If medical students are drafted both the army and

navy will be ill affected, and the civilian population of the United States, especially in the rural districts and small towns, will suffer seriously for lack of medical attention. This matter should be brought to the notice of the authorities at Washington, especially to the members of the Senate and the House of Representatives.

With respect to the supply of physicians and surgeons England and France made a serious mistake at the outset of the war, and those countries are now feeling the effect of their blunder. Our country must not repeat their unwise policy. There is no real necessity for us doing so. We have men enough for service as soldiers and for service as physicians and surgeons, if only a wise method of engaging them is adopted by the federal authorities.

Without the aid of the federal authorities at Washington, much may be done by encouraging young men who are under military age and who are prepared to undertake the study of medicine to enter schools of medicine this fall. The medical schools of the country ought to receive especial attention and the enrollment of students in them ought to be increased rather than diminished on account of the war. Otherwise there will be a dearth of doctors.—Warren A. Candler, in New Orleans Christian Advocate.

#### SOME UNSEEMLY MIXTURES.

Recent dispatches from France bring the information that the first real baseball game there was played on a Sunday afternoon and that it was done under the auspices of the Y. M. C. A. We refer, of course, to a game played by our soldier boys in France. In another dispatch we are informed that the French have made gifts of wine to our soldiers in that country, and that they were permitted to receive these "liquid delicacies." We have been pained in this country to see farewell dances given the soldiers under the auspices of the Red Cross, and we have seen the statement that this same organization proposed to put a pack of cards into each soldier's knapsack. Against these unseemly mixtures we wish to enter an emphatic protest. Because a man is a soldier, he is none the less a man; and the fact that he stands exposed to unusual dangers that threaten to usher him suddenly into eternity does not make it any less imperative that he should be amenable to the moral code. And especially do we protest that the Y. M. C. A. that professes to be religious, and the Red Cross that assumes to be at least semi-religious, should not lend themselves to the encouragement of practices that are recognized to be demoralizing and hurtful in civilian life. If these non-denominational organizations would assume the role of religious leadership in the army and call upon the religious people of the country to support them, it is hardly to be expected that such leadership as is indicated above will cause Church people to be over enthusiastic in their support of them.—Raleigh Christian Advocate.

#### PAY HIM PROMPTLY.

Remember, the high cost of living has struck your pastor's pantry. And in not a few instances his "support" has not been advanced proportionately. Bacon at forty-eight cents a pound will be economical for him, because he won't buy any. A man always made a certain dish a part of every meal; it helped fill the table

and no one could eat it. But whatever is done, do not let the charge get behind in "pastoral support." No charge can humiliate its pastor by making him the object of grocers' duns and not humiliate itself in the long run. The credit of a charge is little better than the credit of its pastor. Moreover, the pastor's children get hungry. They have a right to their necessary food. The good name of a charge depends upon the respect the pastor's family have for it. And it is pretty difficult for the feelings of the children to be in preserves when there are none on the table. These are days when the village pastor might well own a cow and a little garden and a chicken house. For though times are good, prices are high and the prosperity of the country is often the one thing in which the village pastor does not participate. Our stewards will be doing wisely and justly, as between man and man, if in the days that are ahead they see to it that the pastor is paid in full at least once a month.—Central Christian Advocate.

#### GERMAN EDUCATION.

Not long ago the London Statist said England had a full century's start of Germany in manufacturing and commerce, but in about fifty years Germany rivaled and, in various important respects, outstripped her. Organization, intelligent co-ordination of government and business, doubtless played an important part." But mainly Germany attained her pre-eminence in trade because she was scientifically the best educated country in the world. \*\*\* We cry out that Germany has beaten us. The question, How? And the answer is our dislike of science, disbelief in real education, mental indolence. We flattered ourselves that the kind of teaching which suited medieval schoolmen is adopted to make Britishers supreme in the economic world of today. As long as we indulge in that folly, so long Germany will beat us, let us resort to what alliances and what treaty engagements we please." Broadly speaking, England's educational ideas are those which prevail in the United States.—Saturday Evening Post.

#### PROTECT YOUR FAMILY FROM THE MALARIA MOSQUITO.

Don't get so busy with the farm work that you neglect the health of the family. Last year there was one case of malaria for every five people in Arkansas and a great number of deaths. If these folks had died on the

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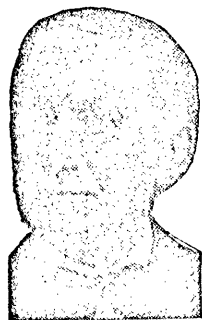
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battle field their deaths would have attracted considerable attention, but because they disappeared one at a time and without any commotion, the fact has left little impression upon us. We must not forget that malaria is as deadly an enemy to Arkansas people as anything we have to contend with. Yet the tragedy of it all is that we could avoid this misery. People need only to realize that precaution is cheaper than medicine. Every house should be screened tightly, and wherever possible all the ditches and pools should be drained or some kind of oil should be placed upon the surface of the water which prevents the breeding of mosquitoes. The Extension Division of the University of Arkansas will send upon request an interesting bulletin on malaria. This bulletin has in it many interesting photographs and tells just how the malaria mosquito breeds and lives and gives some good practical suggestions concerning its elimination. Write for it today.

#### THE BEST THINGS NOT FOR SALE.

Money can purchase many things, but it cannot buy everything. As a matter of fact, money has not the purchasing power which is usually credited to it. Indeed, the best things in life are absolutely beyond and above the purchasing power of silver and gold. Beauty cannot be bought with the wealth of Croesus; goodness cannot be secured with all the gold of the Rothschilds; truth and righteousness are unpurchasable with all the millions of all earth's millionaires. Says a recent writer: "It is remarkable that the best things, the really desirable things, are never mentioned in the same breath with money; they cannot be gotten for gold; the price of them is beyond the price of rubies; they belong in another realm of

## STOP! CALOMEL IS QUICKSILVER

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

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

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

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

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

**YOU CAN AFFORD** A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. \$3 per hundred; samples, 5c each. \$2 songs, words and music. No. 1 and 2 combined \$5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

values; they are without money and without price, because of their incalculable worth." And still the poorest of us may have them!—Biblical Recorder.

#### COLLEGE EDUCATION AS A TANGIBLE BUSINESS ASSET.

In regard to the general business criticism of the value of college men a writer in the March American Magazine says:

"When you come to analyze a college it is hard to discover anything in it that should help a man in modern business. What has 'Cyrus marched forty parasangs' to do with the price of cotton in 1916? How should a knowledge of the philosophy of Plato help a man to get his salary raised? I cannot answer these questions, but this I know: My first boss took into his organization an office boy named Art Morgan. Art was a lovable chap; the boss had a real fondness for him, and pushed him ahead as fast as he possibly could. He confided to me one day that he had hoped to make Art general manager. But he got Art up to forty dollars a week, and, try as he would, he could not push Art a single notch further. The boss told me about it one night at dinner.

"It's taught me a lesson," he said; 'I am never going to take another young man into my organization unless he has a college education or its equivalent.'

#### BELIEVER'S SHOULD MAGNIFY AGREEMENT.

The age of feudalism gave way to the age of competition, and now the age of competition must get out of the way for the age of get-together. This is as true of the church as it is of commercialism. Instead of magnifying our religious differences, we should minify these and magnify our agreement. Every believer should agree with every other Christian in as far as possible. Before picking a quarrel with one another over opinions and things that we are not required to believe in order to be saved, we should forget these and devote our attention to the essentials about which there is no difference. Would it not be well to study our agreements rather than our differences? Would it not be well to see how close together we are, rather than how far apart we are? In other words, is it not better to think of the good than of the evil? If our hand is against every man, there is danger of our becoming vicious and losing sight of the weightier matter of God's law.—Gospel Advocate.

#### THE SABBATH OF THE LORD OUR GOD.

There seems to be much needless confusion as to the Sabbath. Of course, the enemies of the Sabbath love to have it so, because they are anxious that as an institution it shall be destroyed. From the standpoint of the enemies of the Church of Jesus Christ, they are wise in their attacks on the Sabbath, for with it destroyed and out of the way, their assaults on the Gospel would be much more effective. The Christian Sabbath is practically one of the great bulwarks of the Christian Church.

There should be no confusion, however, as to the place and authority of the Sabbath. It stands as a divine institution, by divine enactment, as it has stood since the time of the early life of our human race—a physical, moral and spiritual need being met by

its existence and observance.

Some people speak, very sagely as they think, about the Sabbath being for the Jews and still observed by them, while the Lord's day, or the first day of the week, with some hazy and indefinite meaning, is for the Christian world.

This is all a mistake. The Sabbath is a perpetual institution, since God rested in his work of creation and set it apart to be observed by men as a day of rest and worship as long as the race continues to exist. Until the resurrection of Christ the seventh day of the week was the Sabbath. Since then the first day of the week has been the Sabbath.

The law of the Ten Commandments has never been repealed and never will be so far as we have any intimations. Under the Christian dispensation it is not permitted to kill or steal or lie or commit adultery or to worship idols or to use profane language. Neither is it permitted to desecrate the Sabbath by ordinary work and worldly amusements.

It is preposterous to claim that a single one of the Ten Commandments has been repealed, and no one is so foolish as to suggest this as to any one of them except the one which commands the observance of the Sabbath. No one would dare to tear away the ground from underneath the law and the morality of our world and age. We need every one of these commandments, and will continue to need them, and the one about the Sabbath among them.

If the Jewish people do not observe the first day of the week as the Sabbath, it is because they reject the Lord Jesus Christ, and their holding on to the seventh day is their continued expression of opposition to him. Jesus Christ is Lord even of the Sabbath, and the first day of the week, used all through the New Testament period as the Lord's day, has become the Sabbath. Even then there were some who were unwilling to sanction the change of the Sabbath from the seventh to the first day of the week, and in various places Christians were exhorted to not let any man judge them in respect to the Sabbath. Christians were especially inveighed against because they were "changing the customs which Moses gave." Circumcision did give way to baptism, the Passover to the Lord's Supper, and the seventh day of the week to the first day of the week as the Sabbath.

Of course, the world does not like to be bound by any law of the Sabbath. The Jewish world never did keep the Sabbath with any commendable degree of observance. Throughout the whole of the Old Testament the prophets rebuked them for their Sabbath desecration. The seventy years of Babylonish captivity was a divine demand on them for Sabbath observance, which they had trampled under foot for long centuries. The Jewish people do not keep their seventh day with any commendable general spirit today; but they hold on to it, as they do, to express their persistent rejection of the claims of Jesus Christ. Let this be recognized and borne in mind as a positive fact.

The first day of the week is the Sabbath. The Christian world must stand for it. It is rejected or desecrated at the peril of him or of them who are guilty of so doing. It is not of dim or hazy claims, but is the divinely designated and accredited Sabbath of the Lord our God.—Herald and Presbyterian.

#### OBITUARY.

**PIERCE.**—Sister Margaret Louisa Pierce was born October 6, 1856. Professed religion at the age of thirteen, joined the Methodist Episcopal Church, South, and lived a consistent member of the same until her decease, June 18, 1917. She was united in holy matrimony to Brother Norman Pierce September 3, 1874. To them were born four sons and six daughters, all living, all of age and present at her interment. Father, children, and a host of relatives and friends are left to mourn her departure. She is now with the angels and the redeemed. Everybody said Sister Pierce was a Christian, a loving wife and affectionate mother. To show how much she was appreciated her burial was attended by the entire community. On account of the inefficiency of the telephone service we could not be present at the burial for which we are very sorry. Funeral service was conducted by Rev. W. W. Thompson, Presbyterian minister.—Her Pastor, Hugh Reveley.

**BROWN.**—Archie Lee Brown died in Washington City, July 19, 1917. He was born in Prairie County, Ark., and was reared to manhood in Lonoke. Archie was a dutiful son. He professed religion at the age of seven years, and joined the Methodist Epis-

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#### COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 24th day of July, A. D. 1917, in a certain cause (No. 20719), then pending therein between the People's Building and Loan Association of Little Rock, Ark., complainant, and Thos. C. Adair et al, defendants, the undersigned, as Commissioner of said court, will offer for sale at public vendue, to the highest bidder, at the east door or entrance of the county court house, in which said court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Thursday, the 23d day of August, A. D. 1917, the following described real estate, to-wit: Lots 11 and 12, Block 15, S. J. Johnson's Addition to City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said court in said cause, with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 2d day of August, A. D. 1917.

W. S. BOONE,  
Commissioner in Chancery.

#### WARNING ORDER.

State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.

Frances Bloomquist, Plaintiff,

vs.

Edward Bloomquist, Defendant.

The defendant, Edward Bloomquist, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Frances Bloomquist.

August 4, 1917.

W. S. BOONE, Clerk.

F. J. GINOCCHIO, D. C.

T. D. Crawford, Solicitor for Plaintiff.

Attorney ad Litem, John W. Newman.

#### WARNING ORDER.

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 warned 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.

copal Church, South, at the age of eight. He lived a consistent Christian and died in the faith. Archie served in the U. S. Army for twelve years, and was esteemed by his superior officers, who pronounced him "a good soldier." His health failed four years ago, and he was carried to the Soldiers' Hospital in Washington, D. C., where he remained until death liberated his soul from the suffering tenement of flesh and carried it home to the mansion which his "Savior went to prepare for him," and not only for him, but for the stricken father and mother and brother who survive to mourn his departure. —His Pastor, B. B. Thomas.

**CAMPBELL**—John Adolphus Campbell was born in Clay County, Alabama, September 9, 1876. His parents moved to Arkansas when he was about ten years old. He was converted and joined the Methodist Church in his thirteenth year. He died in Hot Springs July 18, 1917. He married Miss Pearl Hagen December 24, 1900. He leaves a wife and three children to mourn his untimely death.

Brother Campbell served the church for several years as steward and Sunday school superintendent. It is the universal sentiment here that he was one of the best men that ever lived in Hot Springs. I have never known a more even tenored man, conscious of his sonship of God. His fellowship with Jesus Christ was constant and satisfying. He died in great peace.—W. M. Hayes.

**MORRIS**—Brother George L. Morris was born in Putman County, West Virginia, in 1840. At the age of 19 he moved to White County, Arkansas, where he lived till his lamented death in Searcy, May 3, 1917. When the war between the states began he joined the confederate army, and was later made wagon master of McRae's brigade. At the close of the war he settled in White County, where he became one of its most useful and substantial citizens. In 1868 he was married to Miss Sarah Sewell. In this happy wedlock there were eleven children born, eight of whom with his deeply bereaved widow survive him. Mrs. W. B. Chunn, Little Rock; Dr. J. W. Morris, DeVine; Mrs. Will Short and Mrs. Frank Haywood, Heber Springs; Mrs. Warner Julian, Helena; Mr. George M. Morris, Mrs. Herbert Forrest and Mrs. Ed Hartin, Searcy. Fifteen grandchildren also survive him.

The deceased made a profession of religion soon after his marriage and joined the Methodist Church, South, in which he lived usefully and died triumphantly. He was a farmer and stock-raiser, and was successful in both pursuits. For several years he was the leading member and most liberal contributor to Honey Hill Church. But later he moved to Searcy and joined Haygood Memorial Church, where his wise counsel and generous benefactions are as ointment poured

## NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Pepton Pills taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Pepton Pills are the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

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forth. He was a man of prayer and observed family prayer, not as too many, semi-occasionally, but regularly. It is said he helped many men to get on their feet both financially and spiritually.

"I am going home to heaven in the good old-fashioned way," lingered in his happy heart and on his lips. For more than forty years the flow of our loving friendship was never interrupted. It will be renewed.—Jno. H. Dye.

**SCOTT**—T. J. Scott was born in Butler County, Missouri, September 18, 1843. Brother Scott was married to Miss Ellen M. Sanders April 9, 1867, at Richwoods, Lawrence County, Arkansas, Rev. Thacker officiating. Colonel Scott was converted when a young man and joined the Methodist Church. Early in the war he joined the Southern army and bravely fought to the end. He was among the last to surrender. For many years he lived at Portia, Arkansas. He was the leading spirit of the town. The citizens of that place literally depended on his judgment in many of the enterprises of the town. He was a Mason. The most of the time he was Master of the Lodge of Portia since its organization, and on special occasions was Master of Ceremonies when not Worshipful Master. He was for many years steward of the church and also superintendent of Sunday school. He was a friend and counsellor of the pastor.

I have been in the ministry more than forty years and have never known a more princely man in his home. His family government seemed perfect. He was adored by his children and all seemed to move in his home like clock work. Colonel Scott is gone from us. His place cannot be filled at present. He departed this life June 5, 1917. His Christian wife preceded him to heaven, having departed this life November 21, 1902. He leaves six children, two sons and four daughters, (all Christians) to mourn his departure. His funeral was conducted by the writer, at his special request, on June 7, 1917.—J. L. Batten.

## QUARTERLY CONFERENCES

### ARKADELPHIA DISTRICT. (Third Round.)

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.

### BATESVILLE DISTRICT. (Third Round.)

Charlotte, at Charlotte.....Aug. 4-5  
Evening Shade, at Sidney.....Aug. 14  
Melbourne, at tent.....Aug. 18-19  
Bexar, at tent.....Aug. 18-19  
Norfolk, at tent.....Sept. 25-26  
Viola.....Sept. 3  
Cotter.....Sept. 3  
Mt. Home and Wesley's Chapel.....Sept. 4  
Mt. Home Ct., at Rockdale.....Sept. 5  
Yellville, Ware's Chapel.....Sept. 6-7  
Lead Hill, Zinc.....Sept. 8-9  
Calico Rock, Macedonia.....Sept. 22-23  
Mountain View.....Sept. 24-25  
Salado and Oil Trough, Rosie.....Sept. 26-27  
Desha, Desha.....Sept. 28  
Floral, at Oak Grove.....Sept. 29-30  
B. L. WILFORD, P. E.

### BOONEVILLE DISTRICT. (Third Round.)

Prairie View and Scranton, at Blaine.....Aug. 11-12  
Paris Sta.....Aug. 12-13  
Walnut Tree Ct., at New Prospect.....Aug. 18-19  
Danville Sta.....Aug. 19-20  
Waldron Ct., at Parks.....Aug. 25-26  
Waldron Sta.....Aug. 26-27  
Cauthron Ct., at Cedar Creek.....Sept. 1-2  
Belleville Ct., at Cedar Creek.....Sept. 1-2  
J. H. O'BRYAN, P. E.

### CAMDEN DISTRICT. (Third Round.)

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.)

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.)

Elm Springs.....Aug. 10  
Farmington.....Aug. 11-12  
Prairie Grove.....Aug. 12  
Centeron.....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.)

Charleston Ct., at Oak Grove.....Aug. 11-12  
Hartford & Midland, at M.....Aug. 18-19  
Huntington and Mansfield.....Aug. 25-26  
J. K. FARRIS, P. E.

### LITTLE ROCK DISTRICT. (Third Round—In Part.)

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.)

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  
Eudora, at Chicot.....Sept. 8-9  
W. C. DAVIDSON, P. E.

### PARAGOULD DISTRICT. (Third Round.)

New Liberty, at N. Liberty.....Aug. 11-12  
Smithville, at Rane'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.)

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. (Fourth Round.)

Center Point, at Camp Ground.....Sept. 1-2  
Amity and Glenwood.....Sept. 8-9  
Whelen Springs, at Bierne.....Sept. 15-16  
Prescott Ct., at Rocky Mount.....Sept. 22-23  
Mt. Ida, at Butram's Chapel.....Sept. 29-30  
Okolona, at Center Grove.....Oct. 6-7  
Gurdon.....Oct. 7-8  
Womble, at Caddo Gap.....Oct. 13-14  
Alpine, at Pleasant Hill.....Oct. 20-21  
Mineral Springs.....Oct. 27-28  
Nashville.....Oct. 28-29  
Delight, at Saline.....Nov. 3  
Little Missouri.....Nov. 4  
Murfreesboro.....Nov. 10-11  
Columbus.....Nov. 11-12  
Washington.....Nov. 16  
Orchard View.....Nov. 17-18  
Bingen.....Nov. 21  
Blevins.....Nov. 24  
Pleasant Grove.....Nov. 25  
Fulton.....Nov. 25-26  
Hope.....Dec. 1-2  
Emmet.....Dec. 1-2  
Prescott.....Dec. 2-3  
J. A. HENDERSON, P. E.

### TEXARKANA DISTRICT. (Third Round.)

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.

## Iron Is Greatest of All Strength Builders, Says Doctor

### A Secret of the Great Endurance and Powers of Athletes

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

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

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

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

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