

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. 34

A DISCIPLE IS NOT ABOVE HIS TEACHER, NOR A SERVANT ABOVE HIS LORD. IT IS ENOUGH FOR THE DISCIPLE THAT HE BE AS HIS TEACHER, AND THE SERVANT AS HIS LORD.—Matt. 10:24-25.

If you are too good to stay in the church with one who is not worthy, you are not good enough to belong to the church at all.

I suppose that when Jesus told those preachers that he was going to send them out as sheep in the midst of wolves, he meant that he was going to send them out among some church members who would have no feeling or consideration for them—the critical, harsh, nagging, snarling, scattering, devouring wolves in sheep's clothing. What pastor does not know what it is to come in home from his round among the flock feeling very much disheveled and all snapped up by unappreciative and unsympathetic members? Fortunate for some of these wolves that the Master told those preachers to be "wise as serpents and harmless as doves."

BROTHER FARMER.

If you get twenty-five or thirty cents a pound for your cotton, \$2 a bushel for your corn, and a proportionate price for all other farm products you sell, you should double your contribution to your church. If you do not, you are not letting your church share in your prosperity; and the Bible rule is for us to give as we are prospered. If you do not, you are expecting your pastor to pay a double price for what he buys out of a salary that has not been increased. He can't do it. Preachers' salaries have not been increased on many circuits. The preachers could not live comfortably on the salaries at the old prices. It is utterly impossible now. All salaries should be increased to correspond with the present prices. If the pastor's salary is not largely increased it is really very largely decreased by the high prices he has to pay. Many farmers pay a part or all their church dues with farm produce. If you have been paying \$10 a year in corn at \$1 a bushel, you can't afford to pay only \$10 this year with corn at \$2 a bushel. If you do, you let the preacher have only five bushels this year, whereas you have been letting him have ten bushels heretofore. When you are paying your preacher this year, think of two things: First, think of your good crop and your good prices. Second, think of the fact that the preacher has to buy nearly everything he uses, and at two prices.

FAITH IN THE DARK.

This world-crisis is a severe test of Christian faith. Nations are at war, business is at war, educational ideals are at war, moral ideals are at war, creeds are at war, and there is a general clash of opinions everywhere. Perhaps there was never so much active disagreement and violent contradiction. Contradictory opinions, ideals, purposes, and forces are locked in death grips, each struggling for existence. God grant that the fittest may survive. Business has been selfish, but is not so now; we have been trying to make it unselfish, but it is not yet. Governments have been autocratic, but are not now; we have been trying to make them democratic, but they are not yet. The world has been heathen, but is not now; we have been trying to make it Christian, but it is not yet. Nothing is complete. Everything is in the process of becoming.

What is a Christian to do in the midst of this storm and darkness? "Have faith in God." A Christian is not supposed to know everything, but he is supposed to believe in God. "We walk by faith, not by sight." The knowledge of the learned is worth very little now; for the wise oppose and neutralize each other. Humble, patient, quiet trust

in God is worth more to our safety now than any amount of worldly wisdom. There is not a competent human leader in the world today. If a Christian loses his faith in Jesus Christ he is hopelessly lost. We must have the personal assurance that we do commit ourselves to Him, that we do try to know His will, and that we do try to follow Him. This is not the first thick night that has swallowed men; this is not the first wild storm that has torn the world; and we are not the first poor, bewildered and frightened souls ever put out in a stormy night. There will be a multitude in heaven who will get there through great tribulation. "Believe on the Lord Jesus Christ and thou shalt be saved."

"Lead, kindly light, amid th' encircling gloom,
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me."

THE CALL FOR AN EFFICIENT CHURCH.

In these days of stress and of war, the world is quickening its pace. In all fields the screws are being tightened, the machinery oiled and a higher degree of efficiency required. Farmers were put on double-quick march last spring, working under scientific instruction, in order to produce food and feed for the world; munition factories were put on three shifts a day that they might supply the huge demands of Mars; the best scientific brain of the country has been enlisted in organizing, mobilizing and directing the resources and man power of the nation for a supreme task. It is time the church people were asking whether the Church should not be put on double quick, whether it is keeping pace with scientific progress in other fields. Can a church be said to be efficient when such a large per cent of the people are indifferent to the gospel? When a country with untold wealth is paying 75 per cent of its ministry less than a living wage? When the pastors of over four-fifths of our churches can not secure competent leaders to organize effective Sunday schools, Leagues, and other forms of religious work? When four-fifths of the church people pay no attention whatever, either in patronage or in support, to their obligations to the educational and charitable institutions of their church? When a wealthy church gives a mere pittance to the cause of missions?

What the Church needs to do is to rehabilitate herself and become more efficient. She wants to do what democratic America, England and France are doing. These democracies with their old government machinery found themselves incapable of coping with the highly organized, efficient autocracy of Germany. These countries are therefore readjusting and reorganizing their governments, so as to give them eyes to see clearly, organs through which the intellectual and spiritual power of the people may function freely, and agencies by which they may tap and mobilize all the material resources for any object which the people may wish to accomplish. These great democracies are to become more efficient than even German autocracy.

Our churches must also face the facts. Their machinery was devised for simpler conditions; the functions of preacher, synod, conference, Sunday school and League were fixed decades ago to meet the conditions of those days. But it is apparent that these agencies are failing to tap and deliver the great spiritual and material resources of the people in the titanic social and moral struggles of the age—struggles world-wide in their scope. The Church has no clear voice to sound with respect to the great social problems of the day nor with respect to the world issues involved in the great

war. Is it not possible for the Church, through her experts, to survey the field and to reconstruct the machinery of the Church so that the voice of a great enlightened spiritual leadership will be heard and heeded throughout the Church; so that when the Missionary or Educational Board, for instance, decides on a big forward move, it merely presses a button which sets in motion the whole machinery of the Church, which carries the message to the remotest member and instantly there is a response worthy of the call? Our church machinery must be made more efficient and our church life more vital. Is it possible that when our national life is quickened and our Congress is providing the huge sum of fifteen billion dollars for one year's budget, is raising an army of millions, is developing a big navy and merchant fleet, that churches will continue to operate on a penny basis and content themselves with a few outposts and rowboats? Is not the future of the Church involved? Does not the present world situation have a message for the Church?

A MOBILIZATION CALL.

It will be a crime for a young man of ability not called to the service of the nation to fail to go to college in September. A parent who has such a boy and who fails to send him to college will commit a crime against both the boy and his country. In a peculiar sense, the educated people will be for the next two decades both the conservators and the directors of our Christian civilization. The war is killing off so many educated men that the college-trained man in the near future will be at a big premium. Indeed, the war has already trebled the demand for such men. In extraordinary times extraordinary measures are necessary. Things apparently innocent in normal times often become crimes in war times. This is true in the matter of giving our boys a college education.

Dr. Hollis Godfrey, a distinguished engineer, a member of the National Council of Defense, said a few days ago in Washington that this is a scientific war, that science would win the war, that after the war the world would demand a higher degree of efficiency in all human activities than heretofore. He therefore appealed to the young men of the nation to enter college in September. The whole world will be reconstructed after the war. Every neighborhood will require its scientifically trained leaders to direct it in the reconstruction process. Otherwise it will fall behind.

Take for example the two fields of medicine and engineering. The war has absorbed and used up such a large number of doctors that medical service at home in Europe is extremely limited. The first call made upon America after the United States declared war was for thousands of doctors. A survey is now being made of the doctors of the country with a view to calling large numbers of them into the service of the nation. In a short time the United States will experience a scarcity of doctors. Hence the call is going out all over the country for young men looking to medicine to enter college at once in order to get the preliminary education required before the medical colleges will let them enter upon their technical course. What is said respecting medicine is equally applicable to engineering. Indeed, it is true of practically all lines of work calling for higher education.

But the young man or the parent says, "I do not have the money. What am I to do?" The answer is to borrow. What does the business man do when his business requires development and expansion, if he does not have the money? He borrows. Higher education is an interest-bearing investment which will declare larger dividends than investment in any business in the world. In this supreme crisis of the world, a situation the like of

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PERSONAL AND OTHER ITEMS.

Brother C. F. Wilson of Monette and Macey is assisting Rev. A. R. Ward in a meeting at Pleasant Valley.

The Presbyterian Church is the first to set in motion plans for aiding the government, in food conservation.

Time is the stuff that life is made of; the crucible of character, the arena of achievement, and woe to those who fritter it away.—Frances E. Willard.

Bishop Luther B. Wilson of the Methodist Episcopal Church is to spend September and October on the continent looking after the spiritual interests of the American troops. He goes at the request of the Y. M. C. A.

Says Major-Gen. Leonard Wood in the American Boy: "It is a great mistake for partly educated young boys to rush to the colors now. We don't need them. It is very important they should finish their education."

In one fort in New York harbor in one month recently 702 men asked for prayers, 1,431 Testaments were given to men who promised to read them, and 503 made open confession of faith in Jesus Christ.—Ex.

Rev. I. L. Claud of Branch has engaged Rev. W. B. Wolf for two meetings, beginning August 20 at Caulksville. During a former meeting there, under Brother Wolf's ministry, one hundred and forty souls were converted.

Spain's government is feeling the effect of the world movement toward democracy. King Alfonso is getting into touch with the people, and as a result of this has decided to limit the term of office of court officials to four years.

The principal of Hampton Normal and Agricultural Institute, Dr. Hollis Burke Frissell, has recently died at the age of sixty-six. He had been connected with this institution as chaplain and principal for about forty years.

As usual, there is no littleness about the Roman Catholics when it comes to money for church enterprises. The Knights of Columbus, their organization for men in America, is raising \$3,000,000 to support recreational activities for our soldiers and sailors.

"I can imagine no greater opportunity before a young man than will open before him in the next two decades. Into that opportunity unprepared men will go with slight hope of success." This is the opinion of W. O. Thompson, president of Ohio State University, in the American Boy.

It is our belief that army chaplains ought to be chosen in some way by the soldiers themselves, not appointed on a percentage basis as now. Under present plans the Roman Catholics will have 35 per cent of all the chaplains to be appointed, or 116 out of 350.—Michigan Christian Advocate.

Notwithstanding the severe strain of the war on everybody, the United Methodists of Great Britain, with a membership of less than 200,000, have made an advance of over \$9,000 in the foreign missionary receipts, the total income being about \$95,000. This is a most excellent record.—Zion's Herald.

Four million five hundred thousand dollars has already been subscribed for the work of the Na-

tional War Work Council of the Young Men's Christian Association of the United States; \$2,600,000 has already been forwarded to headquarters. It is expected that the fund will total \$5,000,000 by September 1.—Ex.

The annual camp meeting for the Mt. Pleasant Circuit will be held, as usual, at the old camp ground, about seven miles north of Monticello, beginning August 24. The presiding elder and pastor will be in charge. Former pastors and any who may be in position to attend are cordially invited.—W. C. Davidson.

Rev. Clarence N. Weems and family, after enjoying a year's furlough in the home land, are returning to their labors in Korea, via S. S. Asia, sailing from Vancouver, B. C., August 30. The eldest son, David, is being left with his grandparents, Rev. and Mrs. D. J. Weems, of Conway, for his education.

The president of the National Emergency Food Garden Commission lately said we waste enough food in our kitchens to feed the entire British army in Europe. He called attention to the fact that this waste, however large, is infinitesimal when compared to the foods we waste on farms, in transportation, and in storage.

Part of the campaign for \$5,000,000 for superannuates which is being put through by the Methodist Episcopal Church, will be the convention of Conference and Board representatives of the Conference claimants' endowment funds, held August 22-24, at Chicago. Much enthusiasm is aroused over this work, and progress is being made.—Ex.

Conference Evangelist W. B. Wolf has been with Rev. L. B. Hankins of Yellville in two fine meetings. Scores were saved or reclaimed, and the churches greatly revived. Great crowds attended upon the services. The charge will make the best report at Conference for many years. As a pastor and preacher Hankins is without a superior, according to Brother Wolf.

In the hour of national peril the American people stand ready to give to their nation whatever of service is demanded. We have no right to claim the privileges of citizenship except we are willing to prove that right by sacrificial service. In return the government's power is pledged to the protection of the interests of its people.—Nashville Advocate.

There are two types of patriots—patriots of war and patriots of peace. The former are our saviors in extraordinary times, the latter in ordinary times. The first combat enemies outside our borders; the second enemies inside. Both are necessary for the protection of a nation. Every day we need patriots of peace; some days we need patriots of war.—Watchman.

Rev. J. Wilson Crichlow of Danville writes: "Rev. J. B. Stevenson and Rev. E. T. Miller led our forces in a very helpful meeting the last two weeks in July. It is not necessary to comment on the high grade of work these two men of God do. Each of them is a blessing to any community. We truly love them as our brethren, and we also love them for their works' sake."

Relief work among the civilian population is much needed now in the parts of northern France which have recently been recovered from the Germans. Seventeen Smith College girls are leaving for this devastated region to care for children and old people, build small hospitals, shops, and schools, help to rebuild homes, and supply everything from pins to farming implements.

The salvation of America will lie in a general return to the old-fashioned, commonplace, every-day virtues that make sterling character, and which we are surrendering to the brilliant and the spectacular. Honesty, courage, purity, and self-control are far more needed today than any career of glory or any exploits that win the plaudits of the galleries.—Examiner.

In 1906 the government of China decreed that the poppy fields were to be reduced one-tenth each year thereafter, until the country was free from this drug-yielding plant. The decree has been enforced, and China is practically free today from the curse of the opium traffic. This achievement is greater than those in France and Russia in banishing absinthe and vodka.—Ex.

The trustees of Columbia University have decided to reorganize religious and social activities on

the campus and co-ordinate them under a special department to be known as the Department of Religion. A director of religious and social work is to be appointed to aid the chaplain in building up the religious life of the University community and to co-operate in the volunteer work of religious organizations of every kind.—Ex.

We are glad to note the following statements in an exchange: "The Colored Y. M. C. A. Committee of Nashville has raised the \$20,000 agreed upon as their contribution for the purchase of a hotel building for a Y. M. C. A. The man who will turn the first shovel of earth for the St. Louis Colored Y. M. C. A. building is Mr. A. H. Malone, a colored business man who has given \$5,000 for its erection."—Ex.

It was bound to come. The president of the Non-Smokers' Protective League of America has addressed an open letter to President Wilson protesting against giving tobacco in any form to American soldiers, and praying that the cultivation of tobacco be prohibited because the land should produce food. He calls supplying tobacco to soldiers a crime and abuses the American Red Cross for being a party to it.—Ex.

Methodism herself was honored when Dr. William Arnold Shanklin, president of Wesleyan University, was invited by perhaps the greatest of our American universities to deliver the baccalaureate sermon before its vast student body. Columbia University is perhaps the leading American university today—certainly it is if numbers be the criterion. Its student enrollment passes twenty thousand.—Central Christian Advocate.

By the decision of the special Princeton faculty committee appointed to consider problems arising out of the war, students may now get their degrees at Princeton University in three years instead of four. This will be obtained by special intensive course of study and work during part of the summer vacations. For the men who have not completed their college course it is the university's intention to present special engraved war certificates, setting forth that the holder was a student in good and regular standing and left to enter his country's service.—Ex.

Billy Sunday says that there are "men who would not pick the pockets of one man with the fingers of their hand, but will, without hesitation, pick the pockets of eighty million people with the fingers of their monopoly or commercial advantage." A correspondent thinks this is a slander on the Church. We do not so regard it. There are such men in the Church. They are not many in proportion to the whole number of church members, but there are some of them, and they deserve all that Sunday said of them.—Herald and Presbyterian.

The liquorites are making much over the fact that the present year shows the greatest amount ever received by the government in the revenue receipts from whiskey and beer. As might be expected, this is used as an argument against prohibition. It should be noted that the increase is in revenue receipts, and not in consumption. In view of the proposed increase in the tax on beers and liquors, thousands of gallons of whiskey have been withdrawn from the bonded warehouses and taxes for same paid to the government. This more than accounts for the increase in receipts.—Ex.

China's population is more than 300,000,000. China was an aggregation of democratically governed communities under a centralized national administration. Her merchants were among the most honest in the world, her officials among the most corrupt. Now that the monarchy has been abolished, she is threatened with disunion. The north leans toward a centralized government; the south has decentralizing tendencies, represented by such men as Dr. Sun Yat Sen. The Yangtse River is the Mason-and-Dixon line of China. The nation is losing her hold on her old religions, but Christianity is exerting a leavening influence.—The Christian Herald.

Let us show our patriotism by keeping up the force of true religion in our land and nation, and by strengthening our church life, for, in spite of our army and navy, our Liberty Loan bonds, our Red Cross efforts, and all our laws and regulations for meeting the great emergency that is upon us, unless our physical and financial forces are backed up by unfaltering moral and spiritual power they

will prove to be utterly shorn of strength and lacking in effectiveness. Well for us if we could realize at the very outbreak of the strife that, in this and in everything else, it is not by human might and not by material strength, but by the grace and guidance of Almighty God.—Herald and Presbyterian.

Are you doing God's work? Are you just sure that you are doing His work in the task that has been assigned you? Are you doing it with a single eye to His glory? Then you cannot fail.—It matters not how you may feel, what men may say, or what apparent results you may see, rest assured that if you are doing His work for His glory you cannot fail. The world may not appreciate you—it rarely does. The church may not show any gratitude and you may be left in the trenches apparently alone and without any consideration for you or sympathy with you; but if your task is the one assigned you by God, go on and do your best, for then you cannot fail.—Wesleyan Christian Advocate.

Rev. F. A. Lark of McCrory writes: "Those who desire my book, 'The Lark's Nest,' will do me a great favor by not sending me the money with their orders. I am returning the money as it comes to me. I did not say that the book was ready for delivery, but that manuscript was ready for the printer, and it may be several months before I am able to get the book out to you. I am keeping all these names on file for future list, and will send same to you when the book comes from press. I trust all others who would like to have the book will let me know. I will give you a commission of twenty-five cents on each book that is sold for me by person, or League, or society. I do truly thank you for these orders for the book, and trust it will be a blessing to all who may get it."

The Christian World of London gives the figures of world Congregationalism compiled after an interval of four years. The World says that, "by comparison with the last statistics published in The Christian World of August 14, 1913, these figures show that Congregationalism is increasing almost everywhere, excepting in Great Britain, the land of its birth. The same may be said of the Sunday school, for while everywhere but in Great Britain there are large increases, in Great Britain the Congregational Sunday schools have lost close upon 60,000 scholars in four years." It is an unfortunate coincidence that the same tale of decline in membership should be told concerning British Wesleyanism. The total membership of world Congregationalism is now 1,563,834, of which number 489,616 are in Great Britain and 795,793 in the United States.—Ex.

The age of industrial alcohol has not yet fully arrived. It is coming and near at hand. Recently the directors of the United States Industrial Alcohol Company declared two cash dividends of 16 per cent, one out of the earnings of 1916, and the other for the first half of the year 1917. It is furthermore announced that these two dividends on the \$12,000,000 common stock made a cash distribution of \$3,840,000. Does the government need to feel under any obligation to reimburse the distillers if they are so stupid as to fail to save themselves from the inevitable? Let them at once, if they are wise, plan to turn their plants into manufacturing industrial alcohol.—Western Christian Advocate. Does not this offer at least a partial solution for the liquor problem which is confronting Great Britain? Would it not protect the interests vested in liquor and at the same time furnish all the alcohol needed for munitions of war and other commercial processes, and save the country from the ravages of drink?

The first district in the Methodist Episcopal Church to meet its regular benevolences in full, according to Zion's Herald, is the Great Bend District, Southwest Kansas Conference. Rev. Dugald McCormick, D. D., district superintendent, has achieved this result, starting five years ago with only eight apportionments in full, no charge having more than two. "At the beginning of the five years only 57 per cent of the total apportionment for the district was paid." It has risen to 107 per cent. The total amount contributed has increased from \$3,897 to \$8,955. "In the process of this advance, ministerial salaries showed a commendable increase, and there was a signal record of revivals and additions to the church." This remarkable district, the article states, is not located in a

rich manufacturing center, but in what is considered in many respects poor farming land. "The important thing is the willing co-operation of pastors and lay leaders. Cannot this be secured throughout the Church? What a blessing and an advance, spiritual as well as financial, would follow if it could be!"

An Inter-Church Congress for the purpose of "standardizing the methods of Christian co-operation in the service of the community and the State" will be held at Pittsburgh, Pa., October 1-4, under the auspices of the Commission of the Federal Council on Inter-Church Federations. At this Congress will be heard the reports of commissions which have been at work since the first of the year. The subjects of the reports and the chairmen of the committees are as follows: Community Evangelism, Rev. M. C. Pearson; World Evangelism, Mr. Harry Wade Hicks; Social Service, Rev. Worth M. Tippy; Religious Education, Rev. B. S. Winchester; Comity, Rev. J. H. Bomberger; Religious Publicity, Rev. Charles Stelzle; International Justice and Goodwill, Rev. Sidney L. Gulick; Principles and Methods of Organization, Rev. Horace F. Holton; Special Committee on Work for Churches Near Army Training Camps, Mr. E. L. Shuey. There will be addresses by such men as Governor Milliken of Maine, Dr. Robert E. Speer, Mr. James A. MacDonald of Toronto, Canada, and John R. Mott. Besides those officially invited, a general invitation is extended to all who are interested. For further information, write to Rev. Roy B. Guild, 105 East Twenty-second Street, New York.

HENDRIX ENDOWMENT.

I have been thinking for a few days of God's goodness to me and to my associates in this Hendrix College campaign. Perfect health, plenty of work, the confidence of the brethren, access to all our people; thank God for it all. I have never had an off Sunday and but few off week days since last Conference. I thank the brethren of the ministry for this state of affairs. Invitations more than I can accept come from every quarter of the State. This same thing is true of my associates. Brethren, you are good to us.

Should we, the preachers, fail to put this campaign through, serious consequences will follow. Our people should give even more than the half million; they are able and should willingly do it. If we are faithful, they will.

On to \$500,000!—James Thomas, Agent.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville District, B. L. Wilford, P. E.....	54
Booneville District, J. H. O'Bryant, P. E.....	22
Conway District, James A. Anderson, P. E.....	70
Fayetteville District, G. G. Davidson, P. E.....	212
Fort Smith District, J. K. Farris, P. E.....	40
Helena District, W. F. Evans, P. E.....	84
Jonesboro District, F. M. Tolleson, P. E.....	131
Paragould District, J. M. Hughey, P. E.....	13
Searcy District, R. C. Morehead, P. E.....	36
Total	662

Little Rock Conference.

Arkadelphia District, B. A. Few, P. E.....	55
Camden District, J. A. Sage, P. E.....	59
Little Rock District, Alonzo Monk, P. E.....	109
Monticello District, W. C. Davidson, P. E.....	61
Pine Bluff District, J. A. Henderson, P. E.....	52
Texarkana District, J. A. Biggs, P. E.....	62
Total	458

BOOK REVIEWS.

How to Live: Rules for Healthful Living Based on Modern Science, Authorized by and Prepared in Collaboration with Hygienic Reference Board of the Life Extension Institute; by Irving Fisher, Chairman, Professor of Political Economy, Yale University, and Eugene L. Fisk, M. D., Medical Director of The Institute; published by Funk & Wagnalls Co., New York; price \$1.

This book represents the official result of thorough and extensive investigation and research by a body of America's foremost men, including Dr. W. J. Mayo, Dr. W. H. Welch, Alexander Graham Bell, David Starr Jordan, and others. It is education on a vital subject, guidance in healthful living, including the latest and most authoritative scientific and popular information on Household and Body Hy-

giene. The book gives rules, with reasons, for right living indoors and out, waking and sleeping, as applied to the home and the individual. It contains advice on housing, clothing, breathing, eating, activity and rest. The understanding of individual hygiene makes life deeper, fuller, nobler, and richer.

Mormonism: The Islam of America; by Bruce Kinney, formerly Superintendent of Baptist Missions in Utah; published by Fleming H. Revell Co., New York and Chicago; price \$1.

This book contains information about the Mormons which will enable the reader to understand the situation. The following are the chapters: "History of the Mormons," "The Sacred Book of the Mormons," "Organization and Methods of the Mormon Church," "Mormonism as a Religion," "Mormonism as a Life," "Missions Among the Mormons," "Recent Developments," "Appendix," including "Bibliography," "Resume of the History of Mormon Polygamy," and "Covenant on Polygamy." As Mormonism is really a political and an industrial factor in our national life, as well as an ecclesiastical organization, its true nature, purpose, and tendencies should be studied and understood. It is believed by many thoughtful minds that Mormonism is a genuine menace to our free, republican institutions. In view of these considerations this book is a valuable and timely contribution.

The Psychology of Religion; by George Albert Coe, Professor in Union Theological Seminary, New York City; published by the University of Chicago Press, Chicago; price \$1.50.

The subject is studied under the following heads: "Religion as an Object of Psychological Study," "The Psychology of Mental Mechanisms and the Psychology of Persons," "The Data, and How They Are Ascertained," "Preliminary Analysis of Religious Consciousness," "Racial Beginnings in Religion," "The Genesis of the Idea of God," "Religion and the Religions," "Religion as Group Conduct," "Religion as Individual Conduct," "Conversion," "Mental Traits of Religious Leaders," "Religion and the Subconscious," "The Religious Revaluation of Values," "Religion as Discovery," "Religion as Social Immediacy," "Mysticism," "The Future Life as a Psychological Problem," "Prayer," "The Religious Nature of Man." Two valuable bibliographies are added. The work is designed to be a handbook for those who are beginning the psychological study of religion, hence stress is laid upon problems, view points, topics of investigation, and varieties of data. The book may profitably be used by college classes and by groups of mature seekers. The author justifies his attempt on the ground of the inherent difficulty of analyzing religious experience and in conditions that grow out of the comparative newness of the psychology of religion. He recalls the fact that of ten recent writers who have published volumes of a general character devoted largely or wholly to the subject, no three pursue the same method or take the same point of view as to what religious consciousness really is. Many positions may be questioned, but all are worthy of consideration for their helpfulness to an understanding of a difficult subject.

A Book of Family Worship; published by The Presbyterian Board of Publication and Sabbath School Work, Philadelphia.

This book, prepared so that family devotion may be more attractive, contains the Bible references for a Psalm and another lesson from Scripture for the morning and evening of every day in the year, a morning and an evening prayer for every day in the month, and prayers for certain times and special occasions. While it is brief, it is yet so complete that every subject is included. It is in many ways the most practical book of its kind that has come to our notice. If there is any disposition to hold family prayer, this little compilation makes it possible for the most timid person.

A MOBILIZATION CALL.

(Continued from Page 1, Column 3.)

which mankind never faced before, it is both wise and imperative that those without the money should borrow and go on to college. Let us mobilize our boys and girls in September in our church colleges for the service of the nation, for the service of Christian civilization, for the product of the church college is in great demand.

CONTRIBUTIONS.

SUCCESS.

If he succeeds whose coffers burst
with gold,
All red with ruined and despairing
lives—
The man who owns a mint to coin
tears,
Expert to win a farthing from a
heart—
Though all the world pay homage, all
the world
Envy the wretch—if this be to suc-
ceed,
My pride and all my hope shall be to
fail!

If he succeeds who bids the magpie
crowd,
Tossing his name upon its chattering
tongues,
Talk, write, and dream of him and
they obey,
While the praise, alive on lips of men,
Has breathed his soul into the bubble
fame
And lives an empty life—if he suc-
ceeds,
Be mine a life of failure to the end!

If he succeeds, the man of strenuous
brain,
Skilled in the depths and heights of
many a lore,
Bent with the plundered wealths of
libraries,
But ignorant of love, and ignorant
Of all the roses and the stars of life—
Though men unite to wonder and ap-
plaud—
If this is called success, be mine de-
feat.

But these are success: success it is
To front the angry tumult of the world
With Right for comrade; faithfully to
work;
To wear contentment shining on the
brow;
Above the gathered treasure of the
globe
To reckon brotherhood, and make it
mine.
This is success, and this my prayer
shall be!—Selected.

THE CHRISTIAN COLLEGE AND
THE DEMAND FOR ITS
PRODUCTS.

Your attention is called to an ar-
ticle by W. E. Hogan, "Is the Church
College a Necessity?" The article
was published in the May Bulletin for
the General Board of Education of our
Church. To it are the thoughts of this
paper largely due.

Education is an essential element of
religion. Religion without education
is of a very unworthy character. Re-
ligion of the worthy and best type
must contain possibilities for the
highest mental culture. The object of
religion is to make life worth while.
Christianity in its purest form puts
emphasis on the present life as well
as the life to come.

Education without religion fails to
furnish an adequate moral basis for
human development. Christianity fur-
nishes the proper moral basis because
it is the true religion, and in its
teachings deals definitely with rela-
tionships, emphasizing the individual,
dealing with him personally as to his
soul relations, responsibility and ac-
countability.

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

The Christian's religion needs to be
made the chief element of a nation's
life, and education the chief element
in the formation of Christian charac-
ter. The best type of our modern civ-
ilization we know to be, at least nom-
inally Christian. Christianity has nev-
er failed, and is not failing today. The
breaking down of much of our modern
civilization is due to the failure in
dealing with men, teaching the divine
right of government, or rather some
special form of government or person
as vicegerent. It is true that the
principle of government is of divine
origin, but its special order in civil
form is not.

Has the Christian college filled its
day of usefulness, and should the
church retire from the field of educa-
tion in favor of the state? We think
not. On some lines the church school
and the state school duplicate the
work of each other, but in the main
they complement the work of each
other.

The state college cannot in any de-
finite way teach religion; the church
school can. The church college has
for its supreme ideal the development
of Christian character and citizenship.
It places its emphasis upon making a
life, and that the success of life lies
not within material gains, but reaches
beyond to the contribution the indi-
vidual may make to world betterment.

The church college can enforce a
religious test for its faculty. A lead-
ing professor of psychology has re-
cently made the startling statement
that only twenty-seven per cent of the
most eminent professors in American
universities believe in God.

The state college is emphasizing in-
creasingly professional and vocational
training. Because of this fact the
true value of the cause of liberal edu-
cation is in danger of being lost sight
of. The state universities need to do
their work in agriculture, industrial
arts, home economics, etc. Let them
do their part, but keep in mind the
mission the church has to the cause
of liberal education. We need the
church college because of its contri-
bution made to the cause of education
in its colleges of liberal arts.

The church school contributes a
wholesome influence by placing prop-
er restrictions and control over the
student. We are almost dependent
on the church college for the develop-
ment of leaders and the aggressive
forces in all church advancement.
The church must educate its ministry
and create the spirit and ideals of
missionary work. It is dependent on
its colleges almost entirely for such
accomplishment.

The state, if it could do it, is at
present unprepared to take over the
work of the church college. It is in-
adequate to the task. It is struggling
to care for the demands already thrust
upon it.

Humanity must be brought together
by human cords. These cords are
held in place by religious sentiment.
The Christian college is necessary to
the development of the highest and
purest Christian sentiment.

If what I have written is true, or
true in part, are we Methodists doing
our part here in Arkansas? We have
the greatest opportunity ever known
in the state. We must educate our
boys and girls. The demands are
greater on this line than ever before.
The young person who fails to be or
neglects to be educated now shall fail
to meet the greatest opportunities of
usefulness to himself and his country
in the near future.

Let us take care of the material
needs of our schools, Hendrix, Gallo-
way, and Henderson-Brown. There
are no grounds for questioning the ex-
istence of any of them. Pay off the
debt of Henderson-Brown. It is a re-
flection on us to let it go unpaid much
longer. Endow all the schools. It
will be a great paying investment. It
will be contributing much for the sav-
ing of the manhood and womanhood
of our nation—contributing a bit, even,
in the awful struggle going on now be-
tween the great nations—contributing
a bit that makes for a better state, a
better nation, a world peace which in
Christ's name must surely come.—
Jesse L. Leonard.

THE PREACHER AND THE PUB-
LIC SCHOOL.

My preacher friends often complain
to me that the principal of their home
school ignores them in the religious
exercises of the public school, or at
best shows but a languid interest in
having them visit the school and
speak in the chapel exercises. It is in
the hope of setting them right that I
am writing this letter.

It is barely possible that preachers
sometimes imagine themselves slight-
ed by the public school principal when
no slight was meant. Principals and
superintendents sometimes forget to
invite the preacher as often as they
should even when they have no rea-
son for not inviting him. It is easy
to do this, for there are all sorts of
people at hand to talk to a public
school, and it is usually a difficult
matter to regulate the extension of
platform privileges, especially in the
larger schools.

But it is a fact that school men are
usually shy of the preacher. They
like him personally and reverence his
calling, but they are not particularly
favorable to his appearance on the
school platform. Why is this so?

In the first place few preachers
have the proper quitting sense. They
are used to having their own way as
to length of talking periods, and they
cannot or will not bring themselves
to observe the rules of others. They
see no reason why they should be lim-
ited to a ten-minute period. Some
preachers think it is a breach of
courtesy to invite a man to speak and
at the same time limit him as to time.
Often, however, the trouble is mere-
ly that the preacher forgets himself
and goes over the time limit uncon-
sciously.

A second and still more serious
failing of the average preacher is
that he cannot talk interestingly and
helpfully to children. Children usual-
ly like the preacher personally; if he
is their own pastor they are loyal to
him when anybody assails him. But
they do not care for his preaching. If
any one doubts this statement, let him
note what percentage of his congre-
gation are school children. In doing
so he should count out all those chil-
dren who attend church because re-
quired by their parents to do so. Why
do they not attend church? Because
they do not care to go.

These are the principal reasons why
the preachers are not more often and
more ardently asked to attend the
opening exercises of the public school
and take a public part. What can
they do to bring themselves and their
ministry into greater favor?

First of all, they must learn quit-
ting sense. Fifteen minutes is the
usual chapel period, and it should not
be longer. At least one-third of that
time is taken up with the singing and

announcements. That leaves but ten
minutes for the devotional exercises
and the subsequent talk. But that is
enough. Schoolmen know better than
preachers the laws of interest; they
know that children will not—they can
not—listen attentively to long talks.
Custom, good breeding, and church
loyalty will hold adults to a long ser-
mon, but children lack these motives.

In the second place, preachers
should learn how to address children.
It is an art in a class to itself. Few
preachers are master of it, even our
best preachers. If they were, they
would not feel called upon to exhort
parents to compel the children to at-
tend the preaching service. Children
like stories, and there is no better
way of teaching than by the use of
stories. The Great Teacher under-
stood that perfectly. Children quick-
ly tire of advice and conventional top-
ics. They soon learn to recognize a
platitude by the smile that precedes
it. It takes a master to hold children
and help them at the same time. One
can cut monkey shins and make the
children roar with laughter, but a
tale of that goes a long way with

The pastor who expects an invita-
tion to address a public school should
first get acquainted with the children.
He should visit the school during
school hours. He should refuse to be
coaxed into a talk further than the
briefest expression of pleasure in
what he is seeing. He should go to
the playground and take stock of the
activities there, meeting the children
personally and learning their names
and family connections. Then he
should work up a good talk to last not
more than eight minutes. That, with
a short Scripture lesson and a brief
prayer of perhaps two or three peti-
tions, will make up a program worth
listening to.

Finally, the pastor should consist-
ently respect the rules governing the
local school. If religious exercises are
under the ban he should make no
comment and offer no criticism. He
should be well enough informed to
know why such rulings have been
made. But he should visit the school
no less. His field is still big enough
for him to work in and to do his best.
The man who cannot serve except
from a pulpit is but a poor sort of a
minister. How much of the Master's
time was spent in formal preaching?
The personal ministry is and always
will be the real field of service.—J. P.
Womack, Jonesboro.

COLLEGE EDUCATION FOR THE
POOR BOY.

"Why do they not borrow the mon-
ey and go to college anyway?" said a
big business man the other day to
President Reynolds of Hendrix, who
had just told him that a large num-
ber of young men were writing that
they could not come to college this
fall because they did not have the
money. The business man added
that men of business affairs do not
hesitate to borrow money to enlarge
their business or to make a paying in-
vestment. "A college education,"
says he, "especially at this time, is an
investment, not an expenditure. It
will yield larger dividends than mon-
ey put into any business in the world,
not excepting munition factories. Ad-
vise the young man to borrow mon-
ey."

This man is right; the war has
trebled the demand for educated men,
and college trained men after the
war will be at a higher premium than
at any other time in the world's his-

tory. Moreover, our people, who have means, have a rich opportunity to make their money produce rich returns by adding to the student loan fund of Hendrix.

Y. M. C. A. WORK FOR AMERICAN TROOPS AT THE FRONT.

In anticipation of the arrival in Europe of American soldiers, the Young Men's Christian Association, at a cost of \$45,000, has taken over and rushed to completion a large "hut," which was built for British troops at Aldwych on the Strand, opposite Somerset House in London.

This "hut" or Association building, as it would be called by Americans, will provide lodgings and meals and serve as a recreative center for enlisted men of the United States army and navy who are passing through or are on leave in London. Plans are also on foot for the provision of club accommodations for American officers.

The Aldwych "hut," which will provide sleeping accommodations for more than 350 men, will be fully equipped with billiard and game rooms, cafe, writing and reading rooms, and a "real American soda fountain." This latter feature will be particularly appreciated by our troops who would otherwise seek in vain for that most delicious of American concoctions, the ice cream soda.

The word "hut" in connection with the work of the Army and Navy Young Men's Christian Association has come to have a very specific meaning in the last three years wherever the troops of the Allies have gone. A "hut" outside the chief centers of population is a more or less temporary building of wood or sheet steel, similar to the thousands of army barracks spread all over Europe. It is usually about thirty or forty feet wide and from sixty to eighty feet long. At one end is a counter where tea, coffee, cocoa, and light meals are served and where personal needs of the soldiers are filled—matches, soap, chocolate, stamps, etc. At the opposite end there is a platform and a piano, where concerts, lectures and impromptu "stunts" of all kinds are held. Between the two ends are billiard and game tables, writing tables and tables with magazines and newspapers. There is also, in most huts, a "quiet room" for study classes of various kinds, for undisturbed reading and for devotional services. In the city huts there are also large dormitories with excellent sleeping accommodations for men on leave from the front or in from their training camps.

The "hut," then, is where the soldier can find the nearest approach to the normality of civilian life from which he has been separated. The word "hut" has come to include such social and recreational centers of the Young

Men's Christian Association, whether carried on in city buildings, "huts" proper, tents, marquees, converted barns or dugouts in the trenches.

The location of this American hut at Aldwych is particularly favorable, since it is right in the heart of London, on the Strand, almost half-way between the city proper and the beautiful West End, and also at the foot of Kingsway, which leads directly to the Holborn and Oxford Street districts. It is conveniently located to all the entertainment centers, by underground and omnibus; connection is easily made with all the points of interest in London and its immediate environs. Moreover, it is just across the river from Waterloo Station, where the men arrive when they come on leave from the trenches. At Waterloo American soldiers, when they arrive on leave, will be met by members of the Young Men's Christian Association patrol service, and will be directed to Aldwych.

A committee of representative Americans residing in London has been formed to co-operate in this work of providing recreational facilities for our troops in London and elsewhere in England. Of this committee the American ambassador, Hon. Walter Hines Page, and Robert P. Skinner, American consul general, are honorary presidents.

Co-operating with this committee is a committee of American ladies which is being organized under the presidency of the Hon. Mrs. J. H. Ward, daughter of the late Hon. Whitelaw Reid, our former ambassador to the court of St. James, with the able assistance of Lady Alastair Innes-Ker, who was before her marriage Miss Anne Breese of New York, a daughter of the late W. L. Breese. This committee has charge of forming ladies' parties of American women to assist in the "canteen" work at the hut and of arranging for the entertainment of American soldiers and sailors at social functions in the homes of members of the American colony.

Eight centers are nearing completion in France, and several centers in England have been transferred from British to American control, and are being supplied with American secretaries. Others will be equipped as rapidly as there is need for them.

There are now nearly one hundred and fifty American secretaries working in Europe with the British forces or in work for our troops. Additional secretaries are being sent abroad at the rate of seventy-five a month. The chief representative of the American Associations in England is Mr. E. C. Carter, with a temporary office at 45 Bedford Square, London, W. C. In France, where our men under arms are to be found in far larger numbers than in England, the executive leadership is vested in Mr. E. C. Carter, Mr. D. A. Davis, Mr. F. B. Shipp and Mr. L. A. Crossett, who have behind them a strong committee of prominent Americans in Paris. The national headquarters for this work is at 31 Avenue Montaigne. About eighty American secretaries are at work in France or are shortly to arrive there.

This work in England and France marks only the beginning of the immense work which the American Young Men's Christian Association is to carry on for our troops along lines which have proved so effective in bringing in a little of the home atmosphere to the men of the British

and Colonial forces who have sacrificed everything to be of service to their country.—Frederick W. Leighton.

HENDERSON-BROWN.

The prospect for a splendid opening at Henderson-Brown is very bright. The enrollment continues a great deal ahead of this same date last year. Many decisions are being made now among the young men since they know more definitely about the draft.

The fall garden of the college is in splendid condition, and many more vegetables will be canned before the opening of school, and there will also be an abundance of fresh vegetables for the students when they come.—J. M. Workman.

"NARROWNESS OF JESUS."

Such is the title of a chapter in a recent book, to discuss which at any length, except from the viewpoint of negation, or denial, is an utter impossibility. We might as well discourse upon the littleness of the majestic ocean, which rolls its unresting billows across every zone and bathes all the islands and continents in its purifying waters. We might as well pour contempt upon the infinite sky whose burning suns and blazing constellations adorn the upper deep, marching in boundless perspective along their appointed paths.

The charge of narrowness was never thrust upon Jesus by His contemporaries. On the contrary, the leaders of religious thought in His time complained of his liberal practice and teachings. "This man," they murmured, "receiveth sinners and eateth with them." On another occasion they all said, complainingly, that He had gone to lodge with a man that was a sinner.

Christ's interpretation of the Mosaic law was anything but narrow. The Sermon on the Mount clearly reveals his attitude towards the law and the prophets, which he came not to destroy, but to fulfill. He frequently widened the application of the moral code and lifted it to a higher level than it had ever held in the conceptions of the great religious teachers of the world.

The theology of subsequent times has lifted no voice of accusation against Jesus because of his narrowness. For two thousand years the genius of history has unfolded to our wondering gaze the splendid triumphs of the Cross, and proved beyond any reasonable doubt that the scheme of recovering grace was intended to reach as far as the curse of sin is found.

It is true that Jesus said on one occasion, "I am not sent, but to the lost sheep of the house of Israel." This remark, however, had reference to His personal ministry. As a man, Jesus was subject, for the most part, to human limitations. It was necessary, therefore, that there should be some limits to His personal ministry; and it was proper that these limits should be at the circumference of the circle of Israel. What might have been gained extensively would have been lost intensively. It was of primary importance that He should make sure of a foothold on which He might plant His moral machinery for moving the world. He was about to commit the renovation of the planet to the hands of a few chosen men, and he must discipline and equip them for an enterprise that would tax all their energies and finally cost their lives.

Jesus is the universal man, and the universal savior, not a poet, not a philosopher, not a scientist, but all of these in one. He was a man growing out of the depths of our nature. Humanity, on the surface, is broken into nationalities and individualities. But go down a little deeper and you come to a place where differences give place to resemblance; force your way down and you soon arrive at the region of human unities, where every man is like every other man. So Jesus Christ emerges from the profoundest depths of our nature, from the region of unities. No Greek, no Jew, no Roman is He; but man, and the savior of all men. In His kingdom there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, scythian, bond, nor free; but Christ is all and in all.

The whole Bible is replete with this pregnant thought. "How sublime the conception," says a modern writer, "as we find it flaming around the lips of the prophets of God, who saw in the distance the mountains of the Lord's house exalted above the mountains and established above the hills; the New Jerusalem coming down, as a bride adorned for her husband; earth uplifted toward heaven; the smoke of its every cottage rising like the smoke of an altar; peace brooding on its oceans; righteousness running in its streams; the very bells of its horses bearing 'holiness to the Lord.'" In the Hebrew prophets we find it closing every vista, irradiating every gloom, lying, like a bright western heaven, at the termination of every prophetic day; coloring the gorgeous page of Isaiah; gleaming through the willows where Jeremiah hung his harp; glaring on the wild eyes of Ezekiel, who turns from his wheels to show the waters of the sanctuary; mingling with the stern denunciations of Micah; tingling with golden edges the dreams of Daniel; and casting transient rays of transcendent beauty amid the obscure and troubled tragedy of the Apocalypse."

At Pentecost Peter preached "The promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." In the house of Corne-

Juice of Lemons! How to Make Skin White and Beautiful

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the 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 sallowness, freckles and tan, and is the ideal skin softener, smoothener and beautifier.

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

"PROPORTIONATE GIVING" FREE.

To any ministerial reader of this paper who will write us that he desires literature for the purpose of aiding in the education of his people in Stewardship, we offer to send postpaid, a sufficient number of the pamphlet "Christ King." By E. O. Excell and Robert E. Speer, to furnish one copy to each family represented in his Church and congregation.

This offer will stand during the remainder of the year 1917. Please mention the name of this paper, also the name and denomination of your Church.

THE LAYMAN COMPANY,
143 North Wabash Ave.,
Chicago, Ill.

lius the same apostle said: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

The apostle of the Gentiles, catching the echo of the Great Commission, carried the gospel from Jerusalem to Antioch, from Antioch to Ephesus, from Ephesus to Rome. Like his ascended Lord, his vision was world-wide, and his energies knew no abatement till in the Roman prison, just before his execution, he wrote his son Timothy: "I am now ready to be offered, and the time of my departure is at hand."

The evangelization of the whole world in this generation is emblazoned on the battle flag of militant hosts, looking for and hastening to the time when "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."—Rev. Theodore Copeland.

FOURTH VOLUME OF ARKANSAS HISTORICAL ASSOCIATION.

President Reynolds announces that the manuscripts for volume four of the publications of the Arkansas Historical Association is in the hands of the printer and will soon be ready for distribution. This interesting volume will contain many chapters of historical value. President Reynolds has edited all of the publications of the Historical Association, and now has on hand extra copies of the first three volumes. Some of the more important chapters in the forthcoming volumes are as follows:

Part of Contents of Volume Four.

Constitutional Convention of 1868, by Eugene Cypert.

A Journey in the Prairie, by Albert Pike.

The Constitutional Convention of 1874, by Joseph W. House.

Clayton's Aftermath of the Civil War, by Mrs. U. M. Rose.

John Pope, by U. M. Rose.

Arkansas and the Jesuits in 1727—Translations, by W. A. Falconer.

When the Quapaws Went to Red River—A Translation, by Dallas T. Herndon.

Price's Campaign of 1861, by Gen. N. B. Pearce.

Capt. Valentine Meriwether McGehee, by Rev. Howard M. Ingham.

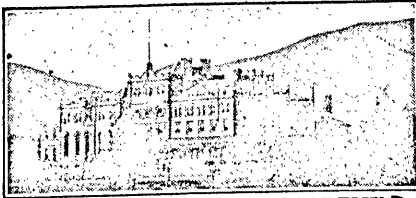
Letters of David O. Dodd, by Dallas T. Herndon.

Breaking Up of Arkansas River Gamblers, by Dr. William T. Herd.

Early Days of Sevier County, by W. S. Ray.

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E. SUMTER SMITH, Principal

AFTER THE WAR—GOD.

Discussion of navigation is easy for those standing on the shore. For the crew of a storm-wrecked vessel it is a matter of life and death. We call the one group academic, the other vital and practical. But books on navigation are not written during storms, and the compass was not invented while men desperately fought shipwreck.

Nor do storms and shipwreck prevent the study of weather and wind, tides and currents, steam and electricity.

Similarly men should prepare for hours of national storm in days of peace. War no more shows the futility of preparation for peace than storms argue against navigation laws or quarantine against sanitation. In moments of sanity we should organize thought and social attitudes as a protection against possible hysteria in moments of crisis. Peace, not war, is normal.

Can we, as Christian people, thus train ourselves in days of indecision, when the fate of nations is in the balance?

If we cannot, we have not yet learned the full meaning of faith in God.

True, there is moral danger even in a nation's faith in God. For a nation, like a man, may so unblinkingly believe in the justice of its cause as to identify its motives and methods with divine Providence. But such confidence is not true faith in the God of Jesus. To believe that God is on our side may mean only bescriptured brutality.

True Christian faith does not seek to persuade God to work with us; it seeks rather to work with God.

And if God is like Jesus, then love and not hate, justice and not physical force, forgiveness rather than injury, are the ultimate bases of national greatness.

Has any nation yet given full consent to that sort of faith in God? Can Christian patriots yet pray that God's rather than their government's will shall be done?

A war in the defense of the spiritual precipitate of civilization is justifiable; in the last resort it is duty. For it is a less evil than the loss of spiritual achievements. War to preserve ideals is better than moral anarchy, however scientific or euphemized.

But it is an evil none the less. Its grandeur is given it only by those who dare sacrifice life to preserve the moral achievements of the race.

And after war has done its worst or its best, there still remains God—the God of Love and Law—for humanity to reckon with.

The laws of the spiritual order are as final as those of the physical. Civilization consists very largely in ordering our life in accordance with them. The spiritual forces which such laws describe will remain long after the wrath of man with all its miseries has passed. To violate them is to suffer.

Justice, established not by might, but operative in the structure of the world, is one of these forces.

Love, as terrible as it is merciful, is another.

And on Justice and Love a nation, like individuals, depends. When it obeys them it builds firmly; when it disobeys them it suffers.

Remember Tyre and Nineveh.

Nations of today, like them, have their Day of Judgment.

War cannot destroy our moral universe.

After the war there will still be God.—Shailer Mathews in *The Advance*.

IS THE CHURCH MAKING GOOD.

Whenever I hear a man declare, with emphasis, that the Church is a failure; that it is a waning power; that it is an effete institution which will soon be superseded by another organization, I am reminded of the anvil that wore out many a hammer. The Church is the anvil and the "knocker"—well, he is another hammer.

We will admit, at once, that the Church needs to be criticised—severely criticised, sometimes. But there are certain facts of which we must not lose sight. When it is said, for example, that the "Church having failed, outside agencies have arisen and today they are taking the place of the Church," it should not be forgotten that the religious institutions which are supposed to rival the Church are all of them supported by the Church.

The Young Men's Christian Association, for example, is the Church at work among men. The rescue mission, or the Salvation Army, is the Church specializing upon certain classes of people. Whatever one may think of the value of these agencies and of their effectiveness, they are not really rivals of the Church in the sense that they have been organized because the Church has failed to make good.

Not every church can be run as the Salvation Army is being conducted, for instance. In ministering to the spiritual needs of the world, the Church has simply learned to adapt itself to various classes. And the workingman, who, for social reasons which are perfectly legitimate, does not care to go to the rich man's church for fear of being patronized—and I don't blame him much for this—greatly prefers a church made up of his own class, where he can hold his own with the rest of the people.

There is such a thing as "class democracy" and the Church, in its dealings with men, has learned to recognize this very human fact. We may theorize about it as we please and wish that conditions were otherwise, but we must take people as we find them.

When it is asserted that the churches are doing nothing in the work of caring for the unfortunate in our great cities who are outside of the Church, I recall a very extensive study which was recently made among the social workers in the United States. This study revealed the fact that while the church membership in this country is only about one-third of the entire population, it furnishes 75 per cent of the social workers.—Charles Stelze in *Herald and Presbyter*.

LAYMEN'S MISSIONARY CONFERENCE.

On my way to Lake Junaluska I had the pleasure of hearing Brother J. R. Pepper, at First Methodist Church in Memphis, on Food Conservation; a full account well worth reading was in Monday morning's Memphis paper. Monday night Revs. H. E. Wheeler of Conway and W. A. Steele of Benton, Mr. J. R. Pepper and I were in the through sleeper to Lake Junaluska, where we arrived Tuesday afternoon in time for supper, finding the beautiful Junaluska Inn completed and full of guests. The Inn has cost over \$100,000 and looks as if it were

worth more. A fine Christian atmosphere everywhere in the grounds, an ideal place to have an outing and absorb some missionary zeal and knowledge—if one does not care to study. Brother Wheeler was studying and promises a letter to you a little later.

Rev. F. S. Onderdonk on "The Immigration in the South" was the first lecture we heard and it gave us a new viewpoint on the Mexican work in Texas. The next day we spent at work in executive committee, but adjourned in time to hear Dr. J. M. Moore, Dr. Christian and Dr. John F. Goucher tell of the progress made by the Unification Commission. They gave us to understand that 75 per cent of the work was done and they hoped it would be completed at their next session of two weeks.

Dr. Clarence D. Ursher, medical missionary to Turkish Armenia, stationed at Van, delivered two lectures, "Through War and Massacre in Turkey," and "My Talk With the Moslem Governor," that were well worth the trip to hear. The barbarities of the Turks under their German officers are unprintable and the sustaining power of our Lord marvelous, as witnessed by Dr. Ursher.

On Thursday Col. J. E. Edgerton, a layman, captain of Vanderbilt's football team for five years, opened the Laymen's meeting with an address on "The Message of Christ to Men of Today." Mr. J. R. Pepper, after receiving an ovation, gave a resume of the "Layman's Movement From Abraham To Date." Our new secretary, Dr. W. B. Beauchamp followed with "An Adequate Program for New



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

NOT EQUIPMENT BUT THE MAN MAKES THE DIFFERENCE IN SCHOOLS.

A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tennessee.

During the past twenty-five years, Mr. Morgan has built up this training school for boys, around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

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

World Conditions." Dr. Jas. Cannon Jr. gave a history of the assembly grounds in which nearly one-half million dollars have been wisely expended. The speech of the morning was delivered by Gen. Julian S. Carr of Durham, N. C., who was in the Confederate trenches when a boy, and who loves the old soldiers so well that he sometimes charts a train and says, "Come on boys, be my guests at the Reunion." He spoke for one and one-half hours and had the audience alternately laughing or crying as he spoke on "A Layman's View of the Foreign Field," from personal observation in China.

"The Organization of the Annual Conferences in the Laymen's Work" by Thomas S. Southgate, who has organized his Conference in Virginia, the best of all, was strongly put.

The present policy of the Laymen's Missionary Movement as set forth in a series of resolutions read and adopted calls attention to paragraph No. 425 in the Discipline and to the Missionary, the Evangelistic and the Social Service Committees, showing adjustment of these committees to all the Conferences, urges the need of larger and more efficient evangelism through personal work, disclaims any idea of taking a pastor's prerogative, but urges that they so use the laymen as to have services in every church on every Sunday; hails with delight the action of Hon. Herbert Hoover, food administrator of the United States, inviting the churches to meet him in conference, and to plan for food conservation in their several connections, and in deciding the Laymen's Missionary Movement of our Church the best channel through which Southern Methodism could express herself. (Gen. Julian C. Carr, at his own expense, will represent us in Washington). Urges closer Conference organization and the holding of institutes or conferences made up of the Conference leader, the District lay leaders, the presiding elder and such pastors and other laymen as shall be able to attend.

THE PEACE OF OBEDIENCE.

One of the great preachers of the last generation magnified and glorified what he called the peace of obedience. His idea was that when a man had his mind made up and his destiny before him, and was in the place that God had appointed to him, willingly and joyfully accepting the duties and obligations that came, he might expect a great joy and rest and quietness of spirit. It didn't make any difference whether life was hard or easy, if it carried with it that feeling and sense of obedience to duty and destiny, it had in it the elements of real joy and satisfaction. But if, on the other hand, it wanted that feeling and conviction it wanted something that nothing else could atone for. And what man is there among us who has lived at all who cannot gladly testify to the soundness of such philosophy. The things in life that have brought us real happiness and satisfaction have not been pleasant or profitable things, but rather the things that lay right along the pathway of duty and the will of God.—Christian Guardian.

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

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

FEDERATED WAR COMMITTEES.

At the first session of the Woman's Committee of the Council of National Defense, which was held in Washington City on June 19, ninety-one woman's national associations in the United States were represented by their presidents. The Woman's Missionary Council was represented by Mrs. T. J. Copeland of Baltimore, at the request of our president, Miss Bennett, who was unable to be present. Mrs. Copeland reports: "I was so glad that we were represented. The Methodist Episcopal, Presbyterian, Jew, Catholic, and Unitarian were all represented, and no group of church women had so definite a policy as we."

Our plan has been adopted; federated committees are getting to work; definite service is being inaugurated. Do not forget to follow all of this work with earnest prayer.

LITTLE ROCK CONFERENCE.

Dear Friends—It is my pleasure to announce that our first vice president, Mrs. Elza, is enjoying the good things at Lake Junaluska as a delegate from our Conference. We need the instruction of that week on "Missions and the War," and Mrs. Elza will be a fine representative, and at the same time enjoy a reward of merit for faithful service in this "Land of the Sky."—Sincerely, Mrs. F. M. Williams.

FROM CAMDEN, ARK.

I am sending you a little item from our local paper. Our society has one meeting a month during the heated term. Of course we have a longer session, sometimes as long as an hour and three-quarters. If you think this of enough interest, you can publish it in the Methodist. Just use your own judgment. We will go back to regular work in October.—Mrs. Verley O. Buck.

W. M. S. Holds an Excellent Meeting.

The Woman's Missionary Society of the Methodist Church held a very interesting meeting in the church parlors Monday, August 13, at 4:30. The president, Mrs. S. B. Proctor, called the meeting to order. Mesdames John Stinson and E. H. Carson were devotional and program leaders for the afternoon. A devotional service of song, prayer and Scripture reading opened the meeting.

Regular routine business was discussed and dispensed. After the report of officers the society was found to be doing splendid work.

Subject for the afternoon's study, "Brazil" and "Our Schools at Home." Leaflet: "Educational Evangelism in Brazil," Miss Lalla Thornton.

Vocal duet, "Does God Need Me?"—Mesdames H. B. Lide and G. Strickland.

"Brevard Institute," Brevard, N. C.—Mrs. John Lide.

"Holding Institute," Laredo, Texas—Mrs. John Blake.

"Oriental School of San Francisco"—Mrs. H. B. Lide.

"Sue Bennett School," London, Ky.—Mrs. M. S. Monk.

"Ruth Hargrove Institute," Key

West, Fla.—Mrs. Ed' Harper.

"Virginia K. Johnson Home, Dallas, Texas"—Mrs. George Brown.

"Vashti Industrial School," Thomasville, Ga.—Mrs. E. C. Holmes.

"Paine Annex," Augusta, Ga.—Mrs. Hanson.

Hostess for the afternoon, Mrs. G. D. Eldridge.

On Sunday night, August 5, it was the pleasure and privilege of our women to hear one of our deaconesses, Miss Florence Whitesides. Preparatory for leaving for her new appointment in San Francisco, she is spending her vacation with her parents, Mr. and Mrs. J. A. Sage.

It was truly a blessing and privilege to hear her tell of the great work of the deaconess and the missionary work of the women of the Methodist Church, South.

After repeating the society's motto in concert, we adjourned to meet Monday, September 3.

Mrs. W. H. Davis sends us the following good news from DeWitt:

Just a few words in regard to our wide-awake adult auxiliary here in DeWitt. We are rather proud of our report for the quarter ending June 30, which follows:

Membership dues	\$23.50
Conference pledge (half of it)....	30.00
Conference expense	5.80
Adult total	59.30
Junior pledge	2.68
Adult and Junior, second quarter	62.98
Local work	4.00

Grand quarterly total, Adult and Junior

We have three meetings each month, one for Bible study, one for Missionary Voice programs, and one in which we combine business, social and mission study. We have just completed "The South Today," and have found it very interesting, instructive, and helpful. We shall begin, at our next meeting, "World Missions and World Peace."

We are hoping to accomplish more in our work this year than we have ever done.

Extracts from the Bulletin of the Helena District, North Arkansas Conference:

To the Auxiliaries—As we post our books at the close of the second quarter, it is with a feeling of gratitude that we note advancement in our work. We are now in the third, which is the critical quarter of the year. Some go away for the summer and thoughtlessly forget to see the treasurer before leaving home.

Women of Helena District, our missionaries are suffering. Can we enjoy a happy summer vacation and forget them? I beg of you to make your offerings larger this quarter than last, even if it takes a great sacrifice to do so. "To stop advancing is not to stand still, but to retreat."

Presidents: Did you hear the "Bugle Call" and respond by organizing for war service? Are you following faithfully the light of the "Five Pointed Star?"

Every society in the district reported this quarter. Holly Grove Juniors, McCrory Adult and Forrest City Young People were first.

The following societies showed a marked advancement in their work: Helena gained nine new members, Brinkley organized a mission study class with 21 members, and also a prayer circle; Holly Grove made the greatest advance in offerings; Wheatley, Marvell, Cotton Plant, Brinkley and Hunter showed fine advance in finances. Marianna reported \$435 local work.

Eleven superintendents of study and publicity reported. Four societies, Wynne, Hunter, Forrest City and Cotton Plant, reported both quarters to the Social Service superintendent.

Helena was the first district in the Conference to pay the assessment for refurnishing Scarritt rooms.

Helena, Marvell and Wynne are the only auxiliaries that have paid the amount asked for "Scarritt Scholarship Loan Fund;" \$4 is the amount assessed.

We are glad to welcome two new adult societies, which is the result of the earnest efforts of Mrs. M. L. Mack. Haynes has 19 members and Palestine seven.

Eleven adult societies sent delegates to the district meeting; there were present 75 delegates and visitors. The presence of our Conference president, Mrs. F. M. Tolleson, and Conference superintendent of study, Mrs. A. B. Haltom, was very helpful and much appreciated.

Financial Report for Second Quarter, 1917.

Dues	\$ 203.90
Pledge	219.95
Conference expense	11.48
Relief and retirement	5.74
Scarritt Fund	7.50
Local	845.59
Total	\$1,297.16

"If the Christian soldier measures up at all to the soldier of the state,

CALOMEL ROBBED OF NAUSEATING QUALITIES

Medicinal Virtues Retained and Improved—Unpleasant and Dangerous Qualities Removed—New Tablet Now on Market Under the Name of "Calotabs."

The latest triumph of modern pharmacy is a "de-nauseated" calomel tablet known to the drug trade as "Calotabs." Calomel, the most generally useful of all medicines, thus enters upon a wider field of popularity—purified and refined from those objectionable qualities which have heretofore limited its use.

In biliousness, constipation and indigestion, and in a great variety of liver, stomach and kidney troubles, calomel was the only successful remedy, but its use was often neglected on account of its sickening qualities. Now it is the easiest and most pleasant of all medicines to take. One tablet on the tongue at bedtime, a swallow of water, that's all. No taste, no griping, no nausea, no danger. A good night's sleep, and the next morning you are feeling fine, with a clean liver and a big appetite. Eat what you please.

Calotabs are sold only in original, sealed packages of twenty doses for thirty-five cents. Your druggist offers to refund the price as a guarantee that you will be thoroughly delighted with Calotabs.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

he will respond to the church's demand in the same spirit that the citizen of the republic answers the call of the nation."

Mrs. A. B. Haltom sends us this hymn:

Not Half Have Ever Been Told.
Tune—"Not Half Has Even Been Told."

We have heard of a Father in heaven,
Who tenderly cares for each one,
Who in infinite goodness and mercy
Unto us gave his only Son.
His care day by day doth enfold us;
His goodness we ever behold,
But not half of the earth's needy mil-
lions
Of that Father have ever been told.

Refrain:

Not half have ever been told,
Not half have ever been told,
Not half of the earth's needy mil-
lions
Of that Father have ever been told.
us.

We have heard of a Savior who loves
Who for sinners his life freely gave.
Oh, the wonderful, blessed assurance
That he from our sins doth us save.
We know of his love and his mercy
To those who have entered his fold,
But not half of the earth's waiting
millions
Of that Savior have ever been told.

Refrain:

Not half have ever been told,
Not half have ever been told,
Not half of the earth's waiting mil-
lions
Of that Savior have ever been told.

—From "Missionary Review of the World."

WHY WOMEN WRITE LETTERS

To Lydia E. Pinkham Medi-
cine Co.

Women who are well often ask "Are the letters which the Lydia E. Pinkham Medicine Co. are continually publishing, genuine?" "Are they truthful?" "Why do women write such letters?"

In answer we say that never have we published a fictitious letter or name. Never, knowingly, have we published an untruthful letter, or one without the full and written consent of the woman who wrote it.

The reason that thousands of women from all parts of the country write such grateful letters to the Lydia E. Pinkham Medicine Co. is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives, once burdened with pain and suffering.

It has relieved women from some of the worst forms of female ills, from displacements, inflammation, ulceration, irregularities, nervousness, weakness, stomach troubles and from the blues.

It is impossible for any woman who is well and who has never suffered to realize how these poor, suffering women feel when restored to health; their keen desire to help other women who are suffering as they did.



LYDIA E. PINKHAM
JOHN P. ALMAND
Architect

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

Sunday School Department

CONTRIBUTORS:

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207 Masonic Temple, Little Rock, Ark.

SUNDAY SCHOOL LESSON FOR SEPTEMBER 2.

By B. S. Foster.

Subject: Shepherd of Captive Is-
rael. Ezekiel 34:11-16, 23-27.

I. Setting of the Lesson.

(a) Historical.—The people of Ju-
dah had suffered a long and bitter
experience under selfish, weak, and
inefficient kings, and when Jehoia-
chim came to the throne Jerusalem
was quite defenseless and fell an easy
prey to the well-trained army of Neb-
uchadnezzar. In a very short time Je-
hoiachim, the queen-mother, and all
the servants, captains, and officers
came out, surrendered themselves to
Nebuchadnezzar and were carried in
captivity to Babylon, where Jehoia-
chim languished in prison for thirty-
six years, the people being scattered
through the empire.

The Kabaru Canal (the River Chi-
lar of Ezekiel) ran from Babylon to
Nippur through a rich plain, and upon
its banks lived a dense agricultural
population. On hills or artificial
mounds made by the ruins of ancient
cities were built the villages of the
peasants. Ezekiel speaks of preaching
to the colony of Tel-Abib (Corn-hill),
and among those who later returned
to Jerusalem were those from Tel-
Melah (Salt-hill), and Tel-Harsha
(Farm-hill).

So long as the people paid the im-
perial tax and refrained from violence
they were allowed to rule themselves
in accordance with their own laws.
Thus for a long time "Little Judah"
was maintained in the heart of the
empire, but the allurements of the far-
reaching traffic which passed up and
down the great rivers were too strong
for the Jews, and they gradually be-
came a nation of traders. Many fa-
miliar Jewish names are found among
the records of Babylonian banking
houses. Amid this material prosperity
and overshadowed by the imposing re-
ligion of the Babylonians it was quite
natural that the Jews should forget
the religion of their fathers. There
were no ancient festivals and sacri-
fices to keep alive this national faith.
They came to believe that Jehovah
had forsaken them and retired to his
mount in the "utmost north," and
there grew up in their minds a doubt
whether Jehovah was able to fulfill
his promise. Fake prophets were
present to mislead and deceive them.
But amid this almost universal for-
getting of God there were some who
remained true to the faith of their
fathers and the worship of their di-
vine king. Prayers and fastings and
Sabbath observance took the place of
sacrificial rites. From the Babylo-
nian exile probably dates the custom
of assembling on the Sabbath day to
read the Scriptures, a custom which
characterized the service of the syna-
gogue in the time of Christ.

(b) The Prophet.—Ezekiel was
carried away captive to Babylon, B. C.
597, and the parable contained in
the lesson was given the Jews after
the destruction of Jerusalem, B. C.
586. He was the interpreter, pastor,
and guide of the Babylonian exiles. A
son of the priest Buzi, he is classed as
one of the four greatest prophets.
He was distinguished for an inflex-

ible strength of will and character and
a devoted adherence to his national
religion. Among his prophecies are
found messages of comfort and prom-
ise to his fellow-exiles.

II. Teachings of the Lesson.

Ezekiel dealt with the problems of
his fellow-exiles earnestly and in a
way that they could understand. He
fully realized that if the people were
to be saved and restored to their
national faith, a definite hope must
be presented to them. Hence the
familiar figure of the shepherd seek-
ing the lost sheep and bringing them
back to the fold.

Under the figure of the unfaithful
shepherd he made them realize to
what extent their former rulers had
been unfaithful to them. Believing
as he evidently did that the tribes
would all be reunited, he represents
a scion of the Davidic house as ruling
over them as Jehovah's representa-
tive. By the vision of the valley of
dry bones he vividly portrays the re-
stored national life and revises in
their hearts an almost dead faith and
enkindles a new and living hope.

Out of all this wonderfully interest-
ing history and experience of the Jews
may come to us this lesson: The re-
sponsibility resting upon those placed
in the relation of shepherds to the
people. And no matter how far we
may have wandered from God nor how
completely we may have forgotten him
in our absorption in the material
things about us, He, like the good
shepherd, is always seeking his sheep
and anxious to bring them back to
the fold.

TRAINING SCHOOL A SUCCESS.

The first session of the Junaluska
Training School for Sunday School
Leaders closed August 5. It was de-
clared a marked success by both fac-
ulty and students. Nearly four hun-
dred pupils were enrolled and they
came from all parts of the South
from Virginia to California.

Courses were offered in Bible, "The
Pupil", "The School", Adolescent Life,
Story Telling, Study of the Beginner
Child, Study of the Primary Child,
Study of the Junior Child, Beginners'
Methods, Primary Methods, Junior
Methods, and Wesley Bible Class
Work.

These were real study classes.
Many pupils who were graduates of
Eastern colleges were heard to com-
pare favorably the courses offered at
Junaluska and the general method of
conducting classes with those they
had observed in college.

The student body was marked by
intelligence and seriousness of pur-
pose. Frequent discussions arose
among the instructors as to which
the most intelligent class, each
teacher declaring that, surely, he
had in his class, the intelligence of
the school. Dr. Sledd announced pub-
licly that he had never, in all his col-
lege work, seen better note books
than those sent in by his Junaluska
pupils.

On the closing day of the school
ninety-four pupils were awarded Lake
Junaluska Certificates of Honor show-
ing that they had satisfactorily com-
pleted three courses of study in that
school. Others received credits for

completing one or two courses. One
gold seal diploma was awarded for
the completion of a course of study
started by correspondence.

That it may be clear that this is
not the opinion of one person, Ark-
ansas people who did credit work in
Junaluska were asked to write their
opinion of the school. Those replies
that have been received follow:

I am glad to have an opportunity
to tell you just how much I enjoyed
the Junaluska Training School. I
have never attended a summer school
(and I have been to three of the lar-
gest) where the instruction was any
better than in the elementary depart-
ment. The lecture work I did I con-
sider the best.

Mabel Ethridge, Hope, Ark.

As a Junior Superintendent, I think
Miss Kennedy's class on the "Junior
Child" and Mrs. Smith's class on "Ju-
nior Methods" will be most helpful to
me. As a Junior teacher, I think the
course in story telling will be more
helpful.

Mamie Briant, Hope, Ark.

I think the school at Lake Juna-
luska is the answer of some good men
in Southern Methodism to a clear call
from God. God designed the place
and gave it a natural beauty that en-
ables one to work as he could work
nowhere else. Men have built splen-
did hotels and boarding houses and
placed them in charge of capable per-
sons who enjoy taking care of the
physical needs of those who attend
the school.

The program is worked out by di-
vinely led men and women. No criti-
cism was heard of the program. No
criticism could be justly made. It
was everything we could wish for
and more than we had expected.

Those who attended the school were
from the elect of the South. This
made the fellowship ideal. I never
met more lovely people in my life
anywhere—a program to fill the long-
ings of mind and soul, a fellowship of
the choicest of God's children.

Majestic mountains lifted their
heads above us and challenged us for
a climb. The lake, with its silvery
ripple and beautiful grassy banks
beckoned to us to go in swimming.
Beautiful Waynesville lay just behind
the mountain, holding out its arms to
us, and received many of us tired
and warm from a four miles' walk.
What more could a person want?

Rev. R. L. Duckworth.

I have never been more impressed
in my life regarding the seriousness
with which the Sunday school work-

HAIR NEEDS FOOD

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

ers are taking the School of Methods put on by the General Board at Lake Junaluska.

I am of the opinion the attendance was all the General Board could have hoped for. In fact if we were not in the midst of great national difficulties the attendance would have been more than could have been accommodated on the grounds at Lake Junaluska.

It impressed me very greatly to see the number of business and professional men and women who regarded the Sunday school seriously enough to take two or three weeks of their time and put in systematic study in order to become more efficient in Sunday school work.

There were about fifteen states represented in this student body, and it was very plain to see that the student there meant business.

The most striking feature about the whole school was the splendid faculty which Dr. Shackford got together for that occasion. Ninety-five per cent of our troubles would be eliminated in our Sunday school work if a great body of our workers would assemble at that place next summer when the school opens.

Little Rock Conference was very well represented indeed, considering the distance I think the best represented Conference in attendance. However, I hope next year we can have as many as one hundred of our superintendents and workers to attend this school.—C. E. Hayes.

It is to be regretted that more answers were not received in time to be sent to the paper. The opinion of the Conference Field Secretary will be particularly missed. Mr. Baker has been too busy doing work in the field to write anything. However, he was at Junaluska and won considerable recognition from members of the General Board.—Una R. Smith.

SOME TEACHER-TRAINING STATISTICS.

From the annual report of Rev. John W. Shackford, superintendent of the Department of Teacher-Training of our Church, made to the General Sunday School Board at its meeting at Lake Junaluska last month, I glean the following statistics relative to the work in the seven Conferences composing the Gulf Division (the report covering the period from July 1, 1916, to June 30, 1917):

Number of classes and students enrolled:

Conference.	Classes.	Stud'ts.
Alabama	38	506
North Alabama	68	1,047
Mississippi	32	351
North Mississippi	28	236
Louisiana	20	267
Little Rock	31	276
North Arkansas	9	91

Totals 226 2,774

Percentage of whole church 35% 35%
In whole church 634 7,978

Examinations have been given as follows on papers covering Units 1 to 5 of the Standard Course:

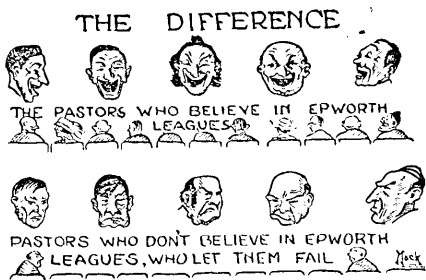
Conference.	Units.	1.	2.	3.	4.	5.
Alabama	47	57	39	20	24	
N. Alabama	29	10	18	10	10	
Mississippi	78	35	47	36	33	
N. Mississippi	31	24	24	9	10	
Louisiana	25	9	9			
Little Rock	50	28	19	3	3	
N. Arkansas						

Totals 260 163 156 78 80

Percentage of

EPWORTH LEAGUE DEPARTMENT

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LESSON FOR SEPTEMBER 2.
"How We Should Work Together."—
John 17:20-26.

Organization.

Organization means working together. It means working according to plans. It means system. The wonderful achievements of our age are the results of organization and working together. The towering skyscrapers, the momentous business enterprises, the world-startling productions in mechanism could never have been accomplished but for unity of purpose and unswerving loyalty in toil and persistent endeavor. The Russian army is a concrete illustration of not working together and the disastrous results. The German army shows the power of working together, even when the motive may be impure. There are some as loyal and courageous soldiers in the Russian

whole 27% 25% 32% 55% 42%
In whole church962 654 488 141 191

Examinations have been given as shown below on papers from colleges in the Gulf Division, the total number of units being given for each college instead of number of individual students and the units for each, which would take up more space than the items would warrant:

Units.

Women's College of Alabama, Montgomery, Ala.	179
Henderson-Brown College, Arkadelphia, Ark.	27
Whitworth College, Brookhaven, Miss.	6
Meridian College, Meridian, Miss.	139
Pt. Gibson Female College, Port Gibson, Miss.	6
Ensley Bible School, Ensley, Ala.	5

Total 362
Per centage of whole church, 65%.
In whole church, 589 units.

Diplomas have been granted to students in the Gulf Division by Conferences as follows:

Courses.

Conferences.	Old	New
Alabama	6	1
N. Alabama	1	9
Mississippi		3
N. Mississippi	4	8
Louisiana	11	
Little Rock		3
N. Arkansas	1	3
Totals	19	8

Percentage of whole church... 21% 14% 44%
In whole church... 91 57 97

Considering the fact that it is only one and two-thirds years since the new Standard Training Course was introduced into our church, this is a splendid showing, and augurs well for the future of the church.—A. L. Dietrich.

army as in any army in the world. Those women who went to the front certainly have few, if any, equals for bravery and valor, but because the whole or a majority has not worked together, bitter defeat has marked their progress.

There are scores of Leagues and churches that fail because they do not work together. All these may work, but without method and organization. They may even work hard and be honest in their motives, but if there is not unity, failure is inevitable. This is true in hundreds of households. It is true of individuals. No one ever succeeded with his forces divided. Wherever we are, we must be all there. Whatever we undertake demands all one's energies, his every ability, or worthy accomplishment can never be attained.

Team Work.

In athletics, football, baseball, it is working together that counts. On a football eleven one player can thwart the purpose and determination of the whole team. This player may be an open enemy or he may be an ardent supporter, a well wisher for the success of the team. In the former relation he uses every ability to defeat the efforts of his colleagues; in the latter he pours out his energy to the last ounce; he exhausts himself completely to have his team win, yet because of his inefficiency, his lack of knowledge of football, his not seeing the need of hours and days of hard practice, makes his strenuous sacrifice in the match game the prime cause of defeat. We can't work together on dress parade if we have not worked together in the practice hour. Sometimes a League program is marred in the same way, by one not feeling the obligation of previous preparation.

Then the idea of team work should teach us to develop our abilities of leadership. "It is better to put ten Leaguers to work than to do the work of ten Leaguers." We must learn how to command the energies of others if we are to have team work. We must have team work if we are to succeed. Instead of two or three doing all the talking at the devotional services, the whole chapter should be used in the course of a few weeks or months. Instead of the heads of the various departments doing all the work, each head should have a team of which he or she is captain. The results will surprise you and the character and permanency of your work will be enhanced a hundred fold.

Everybody With a Job.

Go to the great mercantile industries, to the banking institutions, to the army or navy, to the farms, and there are no loafers; everybody has a job. In the economy of business there is no place for the drone. You never saw a planter use about half his employes to make his cotton crop and let the rest sit on the fence or gad about over the neighborhood. When we learn to conduct our Leagues and other departments of the church on the same basis of efficiency we will see the same startling achievements as we see in the business world. We are not measuring up to God's expectations of us so long as we permit the departments of the

church to lag behind the business progress of the world.

The Disaster of Not Working

Together.

The old story of bashful John and his new pants is familiar. John, just a good-natured, hard working, high class young farmer of one of the best families in Georgia, married a beautiful young lady with considerable taste for dress. They lived for a time with his people. It soon came time for him, at least according to the notion of his wife, to get some new clothes. He purchased a pair of pants for a special occasion one Sunday, brought them home without trying them on the Saturday night before, when they were found to be several inches too long. His wife was horrified at his stupidity, as she judged it, and refused to go with him next day or to make any attempt at altering the pants. His mother said that he could wear them as they were; his sister said she was tired, and that he should have tried them on at the store. So all refused to heed his appeals to cut off the pants. In this disturbed condition all retired. During the night the mother worried over her son's distress, awoke, arose, and cut off the pants and hemmed the bottoms, making a perfectly neat job. Later the wife, unconscious of anyone having worked on the pants, got up, and she cut them off; later the sister, taking pity on the brother, arose and cut them off. Sunday morning when the young groom put on his pants they were six inches too short. Each of the women worked hard, made a sacrifice, lost sleep, and thought they were doing a great kindness.

Our Deadliest Foe.

The greatest enemy is not the one that works against us. We are prepared to meet the assaults and deceptions of one outspoken against us. Such a one is frequently the means of generating greater determination on our part and sharpening our wits. In fact, a real earnest opposer is usually a greater benefit than the average friend. The deadliest foe we have to combat is not the one that works

STOP THAT PAIN!

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

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

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

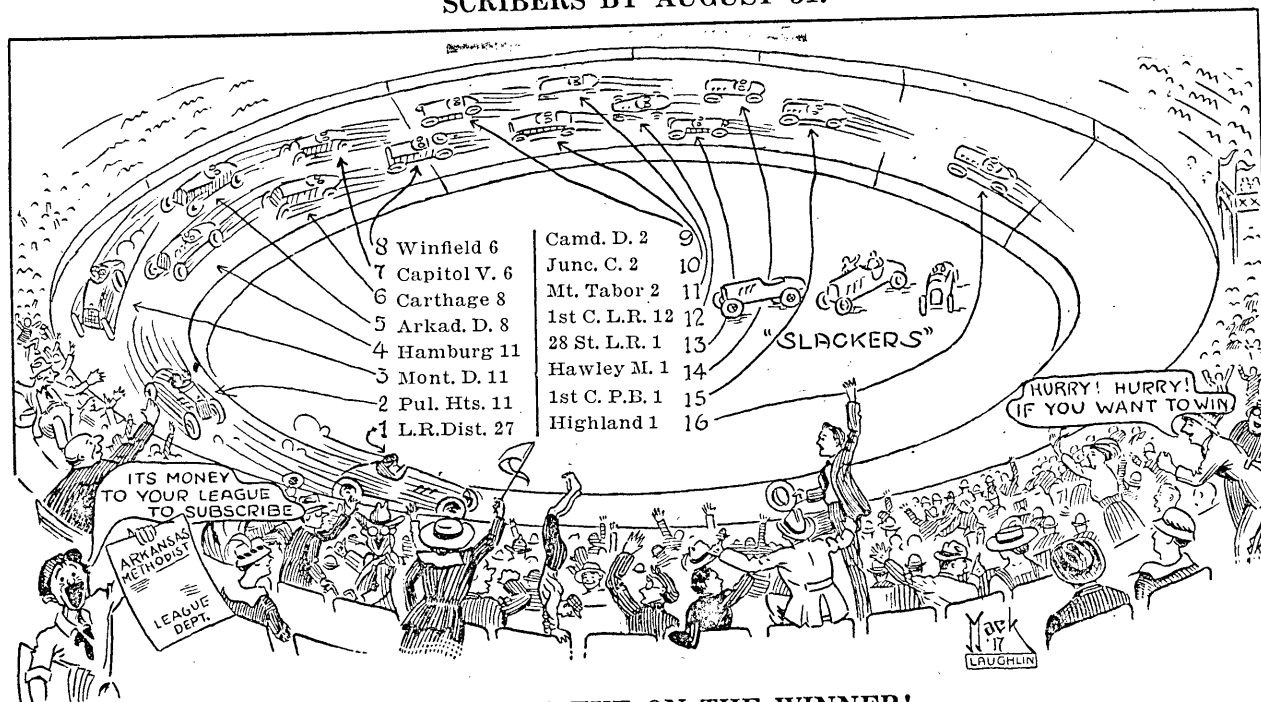
But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

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

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

MILES MEDICAL CO., Elkhart, Ind.

CAMPAIGN OF LITTLE ROCK CONFERENCE LEAGUERS FOR 1,000 NEW CASH SUBSCRIBERS BY AUGUST 31.



KEEP YOUR EYE ON THE WINNER!

Hurrah for the Little Rock District! Monticello District is a close second. Watch Arkadelphia! She wasn't in the race last week, and now she's third. Look out for little Carthage—she's coming. Watch for surprises next week. Several chapters will crowd the half-hundred mark.

against us, but the large mass that does not work at all. There is a class that expects to, intends to, and hopes to, and frequently says "We are going to," but never does. It is this class that gives the greatest concern in operating our plan of working together. Laziness Has Buried Many a Genius.

Show me a man who has benefited the world by his wisdom, or his country by his patriotism, or his neighborhood by his philanthropy, and you show me a man who has made the best of every minute.

Genius, inoperative, is no more a genius than a bushel of acorns is a forest of oaks.

Should you be so unfortunate as to suppose that you are a genius, and that "things will come your way," it

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 perfectly safe and reliable medicine, and by all the leading physicians as a person 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.

would be well to undeceive yourself as soon as possible. Make up your mind that industry must be the price of all you obtain, and at once begin to pay it down.

"Labor is the parent of all the lasting monuments of this world, whether in verse, or in stone, in poetry, or in pyramids."

Even in our sleep the heart throbs on. The efforts of nature are ceaseless.

"Labor is life; 'tis the still water that faileth;

Idleness ever despaireth, bewaileth; Keep the watch wound, or the dark rust assaileth."

The Solution of It All.

The supreme method to be followed in securing co-operation, in getting the whole to work together, is to get one's own life in harmony with God. Our oneness with Him will give us the greatest power in the world in the life working together with Christ.

Boost.

Boost for every forward movement, Boost for every new improvement, Boost the man for whom you labor, Boost the stranger and the neighbor. Cease to be a chronic knocker. Cease to be a progress blocker. If you'd make your League better Boost it to the final letter.

Suggestions To Leaders.

Begin on the dot. Close on the dot. Appoint a committee of five a week ahead to report at this service some ways in which our chapter can better work together; have the suggestion in writing and take them to the next business meeting; put time in on them and study so that the report will really mean something.

Plan for Rally Day, September 16. Advertise it. Use your phone. Put up placards in the church, post office, etc. Get every Leaguer out and have a number to join. If you have not made a pledge to Missions make one. Send the pledge to Miss Marcie Coltart, State House, Little Rock. I mean just write her the amount of the pledge.

Never give up a League service. Have it at the appointed time each week. If you always have it, rain or shine, cold or hot, picnic or singing, you will not want for a crowd and you will develop efficient leaders.

Program.

Ask all who made special sacrifice



Miss Harvey Haley,

Who is the efficient Conference agent for the Methodist. She has written every League in the Conference about three times, and several times to the district agents. This has been no little task for her and no little expense. I am sure that when you stop to consider what some are doing to make this campaign a success that you will quit making excuses and turn in about fifty subscriptions to the Methodist for your chapter. It may be hard to do, but it is hard to whip the Germans, too, and the slackers have the hardest time of all. Let us do it because we ought to, because we can, because it will make the Leagues more efficient; it will bring us closer to God for attempting something worth while and doing it.

to be present at the opening to stand. Ask how many Sundays have you been on time at the League?

Song—"Work For the Night Is Coming."

Prayer—(Several sentence prayers on subject).

Scripture Reading—(Six boys who have been previously notified—read from memory).

Special Music.

Talk on one of the above subjects by a young man—do not read the Methodist, but say it in own words.

Talk on another of the subjects by a young lady.

ONE MORE WEEK OF THE CAMPAIGN.

That is time enough to get 1,000 subscribers if every League gets busy. There is no time to waste. Waterloo was won in the last hour. You can if you quit "go in" to and do it. There is not a chapter in the Conference that cannot get from ten to thirty subscribers in one day's time. Get five of your best workers and try putting in one day for God with the same earnestness and zeal that you put into work for yourself. We are not asking you to work for nothing. It is the best chance to make money for your League treasury that you will have this year. An easy way to make enough to pay some obligations of your chapter; maybe your mission pledge. Then, too, there is the prize of a League library and a gold watch—the former for the chapter securing the largest number of subscriptions and the latter for the district or district agent. Please state what League is to have credit for subscriptions as you send them in.

Song—"Loyalty To Christ."

Talk on one of topics discussed above by a girl.

Recitation, "Boost."

Talk on another topic mentioned above by a boy.

Song—"Take the Name of Jesus With You."

Report of committee on ways of working together.

Benediction.

Camden District Conference September 1 and 2.

The Epworth Leagues of the Camden District will hold a District Conference at Camden Saturday and Sunday, September 1 and 2. Please see that your chapter sends at least two delegates and as many more as possible. Write Miss Pattie White, Camden, that you will send delegates and the number. Don't wait to elect them, just use your phone and get at least two to promise to attend then write her at once.

There is to be a fine program beginning Saturday morning at ten o'clock and closing Sunday night. Some of the most prominent speakers of the state will be there and efficient League workers. Pray for the success of the conference.

If you have no League at your church send some delegates and then go back home and organize. Mr. Cleveland Cabler of Fordyce a most aggressive young business man and a wide-awake Leaguer has been appointed district secretary and will be in charge of the conference. Come and learn how to make your League more efficient. See that your neighboring Leagues send delegates.

Blevins Has Live Chapter.

The League at Blevins is one of the best for the size town in the state. The young people all take part. Many are college students. There is evidence of much enthusiasm. The older people stand by and help. In this capacity Mr. H. M. Stephens is a man of wide influence and the young people all believe in him. Mr. William O. Bean is the president. Miss Kella Stone is the agent for the Arkansas Methodist. Rev. J. D. Dunn is the pastor, who is held in high esteem by the Leaguers and who is a believer in the future of League work.

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

Magnolia Exceptional League.

Every member in the new League of some forty members will take part on the program, most of them will lead the devotional service, and not one has failed to appear and do his or her part when called on since the beginning of the year when the chapter was organized. This is not often the case that such absolute loyalty and obedience is displayed. Mrs. M. K. Irvin, the efficient pastor's wife, is the inspiration that produces such activity in this League. They are to be heard from in a large way in the Methodist contest next week.

Carthage Doing Fine Work.

With forty-five members in the League and a choir that can and does make music Carthage is in the forefront in the Leagues of the Conference. Rev. B. F. Fitzhugh is the aggressive pastor. He has two Leagues on his work. Miss Julia Wylie is the Methodist agent and is also acting in this capacity to get other Leagues busy in the district. Carthage is in the auto race.

Atlanta Progressive.

The League at Atlanta is made up largely of young ladies and there is a fine opportunity for some young men. Several are college students. The chapter is doing excellent work. Rev. B. F. Roebuck is the affable and striving pastor. Miss Vera Jean is the agent for the Methodist.

Texas Christian Advocate.

The Epworth League Department in the Texas Christian Advocate has secured the efficient services of Mr. Gilbert P. Robertson as editor.

Jonesboro District Epworth League.

On Tuesday afternoon, October 4, at Jonesboro, will convene for a conference, representatives of the different pastoral charges and Epworth Leagues of the Jonesboro District. A splendid program has been planned for the occasion. One delegate from every ten members of the Epworth Leagues and two from each pastoral charge having no League will be expected.

The program will begin October 4 and continue till 12 noon of the 6th. The program will consist of prayer services, addresses, institute drills, and inspirational services. The officers for the following year will also be elected.

Every pastor in the district is cordially asked to be present. It is for the young life of the district and we need the influence of every pastor. Brother pastors be sure to be on hand. Tolleson, leader in the work.—J. J. Tolleson, leaders in the work.—J. J. Galloway.

DISTRICT AGENTS.

Little Rock District—Rev. W. S. Butts, Des Arc, and Miss Murdis Isgrig, Little Rock.

Camden District—Miss Iva Sharp, Junction City.

Arkadelphia District—George Taylor, Pine Grove; Miss Julia Wylie, Carthage.

Prescott District—Fred Holt, Gurdon.

Monticello District—Miss Bessie Terry, Hamburg.

Pine Bluff District—Miss Rozelle Lemons, 1116 West Sixth Street, Pine Bluff.

Texarkana District—Miss L. Moore, Texarkana; Rev. A. L. Miller, Dierks.

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.

CHILDREN'S DEPARTMENT.**GRUMPS.**

I wouldn't like to be a grump,
I don't like grumps, do you?
I'd rather be most anything
Than be a grump, it's true!
I'd rather be a fiddle-bug,
'N' fiddle all day long;
A grump's the wustest thing there is;
Don't be a grump, it's wrong.

I like them little fiddle-bugs,
A-playin' in the fall,
A-praisin' all the harvest fields,
I don't like the grump at all;
I'd rather be a hoppy-toad,
'N' live on worms, 'n' jump,
'N' keep the insect's off o' flowers;
I wouldn't be a grump.

I'd rather be a yaller-tail,
'N' set 'n' drum 'n' drum,
On one them little catnip twigs,
Than be so awful glum.
A grump's contrivin' all the time
For makin' people sad;
I'd rather be a fuzzy-wuz
Than be a grump, I had!
—Herbert Randall, in The Boston Transcript.

TWO "TIN CLOCKS."

Grandfather and Arnold were sitting on the veranda of Arnold's home waiting for the rest of the family to get ready for church. Grandfather was enjoying his visit, for he and Arnold were the best of chums.

"What time is your Sunday school held?" asked grandfather.

"At twelve o'clock, right after preaching service," answered Arnold, "but I'm not going to stay today."

Grandfather looked at him in surprise. "Aren't you well?" he asked.

"Oh, yes, but I don't feel like it. It's too pleasant out of doors."

"I thought from your letters last winter that it took something pretty serious to keep you away from Sunday school," said grandfather. "You wrote how you waded through the drifts during a regular blizzard one Sunday; and another time, when you had to stay at home on account of the grippe, you seemed nearly heart-broken."

"Oh, there was a contest on then—the Reds and the Blues! I was on the Blue side and we won—true Blues, you know! I didn't miss but one Sunday for five months, and I got six new scholars!"

"Good!" exclaimed grandfather. "How many have you got since?"

"I haven't tried since," replied Arnold. "When the contest was on every new scholar counted ten points, and I did some hustling, I tell you—asked all the scholars in my school if they went to Sunday school anywhere, and, if they didn't, I got them to come to ours. It was against the rules to get them away from another Sunday school."

"I suppose you don't miss a Sunday very often," remarked grandfather.

Arnold looked a little embarrassed, and he felt relieved when grandfather went on without waiting for an answer. "Ever notice the little old clock on grandmother's kitchen shelf—the one she cooks by?"

"Without any glass over its face?" asked Arnold.

"Yes, that's the one," laughed grandfather. "Hard-looking ticket, isn't it? Your Uncle Bob bought it when he went away to school. He needed an alarm clock to get him up in the morning when he didn't have mother to call him. His 'little tin clock' he always called it. It went through the

academy with him, and when the four years were over it bore the marks of many a scuffle. Its glass was gone, its sides were dented, and the end was broken from one of the hands. Bob thought it was too shabby to keep, so he threw it into the waste basket with some paper, old shoes, and other rubbish. When his trunk had gone and he was ready to leave for home, he sat down a minute to take a last look at his room. It was very quiet, and in the stillness he heard the little tin clock ticking faithfully on in the waste basket. He dug it out, put it into his coat pocket, and brought it home still ticking.

"Mother laughed when he set it on the kitchen shelf by the side of a new 'tin clock' which I had purchased for her a few days before. The new clock was what Bob's had been when he bought it—bright and shining. Beside it Bob's looked worse than ever; but his ticked just as merrily as the new one. Did you ever think how much company a clock is, and how quickly you notice when it stops? Nothing will make a fellow feel more homesick. 'When I heard that little tin clock of mine ticking in the waste basket,' Bob said, 'I couldn't bear to leave it. It seemed like throwing over a good old friend. It keeps dandy time!'

"We'll put it up in the back chamber," said mother.

"Well, the new clock worked fine all summer, but in the fall when the nights were cool we often found it stopped in the morning, though it had been wound the night before. We would set the hands along to the proper hour and shake it to start it going. For half a minute, perhaps, it would tick, then stop and refuse to go until it had been put on the stove and thoroughly warmed up.

"Then it began to get contrary if it didn't rest just so on the shelf, and we had to prop it up a little in front. We oiled it. Then we had it cleaned. Whenever anything was done to it, it would go better for a time, then bother again. Finally we got tired of so much warming and coaxing. When mother wanted it to tell her if the eggs had boiled long enough, or if the cake was about done, just as likely as not it would be off duty.

"One day when she was cleaning house, she brushed the dust from the 'little tin clock' in the back chamber, and, for the fun of it, wound it up. She thought no more about it until she was getting breakfast next morning, with the kitchen clock warming on the stove, as usual. Then overhead we heard the 'little tin clock' sound its alarm. It was seven o'clock, and it was telling Bob to get up, just

as he had set it to do, though he was a hundred miles away. In less than two minutes that little old clock was on the kitchen shelf, and it has been there ever since—battered and scarred, but dependable. Whenever Bob comes home for a visit, he looks at it and says, 'Little tin clock, you're all right!' What became of the other clock I don't know. We didn't consider it worthy even a place in the back chamber."

As grandfather finished his story, Arnold's father and mother came out on the veranda, ready for church, and no more was said about either clocks or Sunday school until preaching service was over. Then Arnold said, "I'm going to stay to Sunday school, grandpa. I've been thinking about those 'tin clocks,' and I'm going to be like Uncle Bob's."—Iba B. Tibbetts, in Zion's Herald.

POLLY'S MISSIONARY SOCIETY.

There wasn't any missionary society at all at Stubbs Corner. There wasn't anybody who cared about little heathen children except Polly Griggs. She had been visiting Aunt Lorena in the city and heard a real, live missionary talk, and she cared. But Polly was only a little girl. What could she do?

"Never mind, Polly, dear," Aunt Lorena said. "Couldn't you start a little girl society of your own?"

"I'll try, anyway," said Polly.

When she returned home, Polly asked the girls to come and talk it over, so they met in the front yard.

"You see," began Polly, "there are lots of little heathen children who haven't ever heard about Jesus. Isn't that dreadful?"

"Yes, it is," the girls said. "But how are we going to help it, Polly Griggs?"

"Send someone to tell them," said Polly promptly. "I am going myself as soon as I am big enough, but I can't wait for that. There are other people who will go now if we save up money to send them."

"O, Polly," said Sue, "we don't have enough."

Polly counted upon her fingers: "There are peanuts and candy and chewing gum we needn't buy. O, we can save a lot if we try."

After that seven little red-apple banks began to get the pennies instead of the corner grocery store man.

"Where are we going to send our missionary?" Susie asked one day as she and Polly sat in the back garden.

Polly brought out some papers. "Here are some stories about children that need them. We can read up and see who needs ours the most. Couldn't we have a society and read them out loud?"

Do You Dread Hot Weather?

Does it cut your energy, disturb your stomach or bring you near prostration? The well man isn't afraid of heat. But it is trying on the weakened body.

BUILD UP YOUR STRENGTH

Get your digestion in order, remove all irritation, dispel all stagnation. Put yourself in shape to enjoy the summer with a good tonic.

PERUNA INVIGORATES

It restores the perfection of digestion and removes the inflamed conditions (catarrh) that make you weak. It freshens the blood, steadies the nerves, and supplies just what you need to enter the hot season with confidence.

Peruna is a real tonic, with especial efficacy in catarrhal conditions. Liquid or tablet form—whichever is most convenient—will safeguard your health.

The Poruna Company, Columbus, Ohio

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over \$175,000 paid to widows, orphans, and disabled. Over \$60,000 reserve fund. Specially desirable for the young. Write J. M. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.

Pretty soon Stubbs Corner had a missionary society, just a little girl one; but they read so much and saved so many pennies that the big folks began to read and save, too, till pretty soon Stubbs Corners' big folks and little folks really sent a missionary way off to Africa.

"And it was all because you cared, Polly Griggs," said Aunt Lorena.

"And tried," said Polly. "But it was because everybody helped, so that our society has been a success."—Michigan Christian Advocate.

LUCK.

"Some people are born lucky, that's all!" grumbled Dick. "Look at Tommy Andrews' new bicycle. I've been wanting one for a whole year, too. It's nice to be lucky."

Ruth looked up from her paper dolls, and added a sigh to Dick's grumble.

"Alice Matthews is lucky, too. She's head of the class again, and I'm sixth. It is nice to be lucky."

Little Polly sighed now, thinking of her chum, Patty.

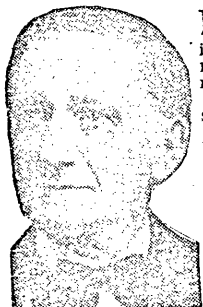
"Patty found a quarter in the gutter," said Polly: "she could not find the owner, so she kept it, and now she has the best rubber ball of any of us."

"The rest of you needn't talk about luck," cried Robert, looking from one to the other with scowl on his face. "Look at Max Webster if you want to see luck! He's been asked to recite for the school club this month, and every boy knows I can recite better than he can."

Robert's books went down on the table with a loud bang, and mother put down her pen, and pushed aside the letter she was trying to write:

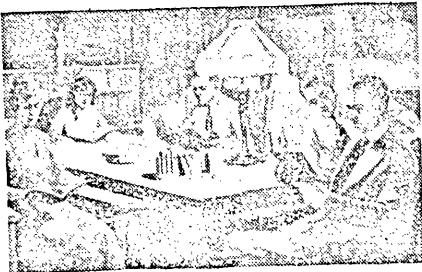
"Well! well!" she said. "My four-leaf clover is certainly in trouble. Surely a four-leaf clover ought to be lucky. Let's talk over this wonderful

Don't Wear a Truss



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

BROOKS' APPLIANCE. the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No ties. Durable, cheap. **Send name and address today.**



"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15

Correspondence Bible Study

This year The Moody Bible Institute offers eight strong courses for systematic Bible study by correspondence. For all unable to attend a Bible Institute, correspondence study is a practical, efficient and economical method of securing a deeper, clearer knowledge of the Bible. Our courses are thoroughly tested and popular. We have a course for everyone, young or old, beginner, student or instructor.

The Moody Bible Institute

has a fully equipped department, exclusively devoted to teaching by correspondence. You will be instructed by competent, practical Christian teachers. Over 5000 students in all parts of the world last year studied one or more of our courses. Now is the time to write for further particulars. Our courses will satisfy your needs.

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luck which seems to come to Tommy and Alice and Patty and Max. Tommy's bicycle is a beauty, Dick. I do not wonder that you want one like it. Do you remember how hot it was last summer?"

"Yes," answered Dick, gloomily, "but that has nothing to do with Tommy's bicycle."

"Hasn't it?" said mother. "It was very hot, yet Tommy worked all summer long selling papers. He earned that bicycle himself. This spring he is enjoying his wheel—he is also selling more papers, for now he is working for a football. He told me so yesterday. L-U-C-K spells—?"

"Luck!" said all the children, except Dick. He was silent save a long-drawn-out "O-oo!"

"Now, it's Ruth's turn," said mother, picking up one of the pretty paper dolls which Ruth delighted in dressing. "Ruth stood sixth in her class, and Alice stood first, yet one little girl is just as bright as the other."

"See—it's luck!" cried Ruth.

"That's what I said."

"Wait a minute," advised mother.

"Does Alice like paper dolls, too?"

"She loves them!" answered Ruth.

"Don't you remember what beautiful dresses she made when she was over here last Saturday?"

"When?" asked mother.

"On Saturday!" repeated Ruth, looking puzzled.

"Oh, she plays with paper dolls on Saturday, does she?"

"Yes; on Saturday and on Friday night. The rest of the time she is too busy with her—"

Ruth stopped suddenly, and mother smiled.

"L-U-C-K spells—?"

"Luck" said Polly and Robert, but Ruth and Dick were silent.

"Robert is next," continued mother.

"Mother, you know I can recite better than Max," urged Robert, eagerly.

"I stood head in my class, and they ought to have let me recite this month. I deserved it."

Mother had hard work to keep from smiling as she asked:

"How often does the School Club meet?"

"Every week."

"How often did you go last month?"

"I didn't go at all, but I was too—"

"Wait a minute," said mother. "How often did Max go?"

"Every time," answered Robert, slowly.

"The teacher depends on Max. He never seems to fail her. What did Max say to you the last time you recited?"

"He said I did 'dandy good work,'" Robert said, more slowly still.

"What did you say to Max when you heard he was going to recite?"

"I didn't say anything. I was too mad."

"Max has improved wonderfully lately," mother continued. "Every one is noticing that. And, Robert, I am sorry to tell you, but you didn't recite as well last time as you did—"

Mother did not finish her sentence. Instead she asked:

"L-U-C-K spells—?"

There was a dead silence in the room, and after a few moments mother said:

"Does Polly want her turn?"

"No, no, mother!" cried Polly. "I was worst of all. I spent two hours hunting a quarter in the gutter, after Patty found hers, and I could have earned one easily, for father said he'd give me a quarter if I picked the weeds out of the path this week."

NEWS OF THE CHURCHES.

THE COUNTRY CHURCH PROBLEM.

We hear so much these days about the "Country Church Problem." We hear of the many churches dying out and have wondered what could be done about the matter. We think that one church in Washington county has solved the problem. It is the Walnut Grove Presbyterian (U. S. A.) four miles northeast of Prairie Grove. E. M. Freyschlag is the pastor. This church has only 40 members. Five years ago the members of this church decided to buy 25 acres of land near the church and secure a pastor for full time, who could work the land to help pay expenses. A 25 acre piece of land was secured about 100 yards from the church. The church bought this land at \$100 per acre, borrowing \$400 to make the first payment. The members of the church contributed most of the work to get the land started as a producing piece of property. They set out strawberries. The first year, the income was \$300, the second year, the income from the land was only \$100, the third year, the income was \$800, the fourth year the income was \$1,600, and this year, which is the fifth year, the income was \$1,800. The land is paid for and the church has \$1,400 on hand toward a manse for the pastor.—S. S. Herald.

Don't say anything about me, please!"

"All right," laughed mother, "but I'd like to ask my four-leaf clover once again:

"L-U-C-K spells—?"

"Work!" shouted the children, all except Robert, for Robert had disappeared. The front door slammed, and mother picked up her pen smiling. She knew, and the rest knew also, that Robert was running down the street at full speed toward the house where Max lived. She knew, and they knew, that "lucky" days were beginning for the four-leaf clover.—Exchange.

THE ORPHANAGE.

I am sorry to have to say that the funds provided by the Conferences for the running expenses of the Orphanage have been exhausted and we must borrow for the expenses from now until the Conference sessions. Already Brother Thomas and I have borrowed four hundred dollars upon our personal endorsement, and we will probably have to borrow twelve hundred more between now and December 1. Owing to the advanced price of everything, the present income from the Conferences is not sufficient. More funds must be provided, and I am sure the Conferences will cheerfully see that it is done.

Caring for orphan children is peculiarly the work of the church. It is too sacred a duty to be neglected or shifted to other agencies. The blessed influence of Jesus Christ has brought into existence every orphanage in the world, and the church is His representative to carry on the good work. In the plastic period of childhood distinctively Christian influences should surround the child. I do not oppose the founding of orphanages by the Masons, Odd Fellows, and other fraternal organizations. The Masons in Arkansas, with one-fourth the membership of our church, are contributing five times as much for their orphanage as we are for ours. The Odd Fellows are perhaps doing as well. I rejoice at their successful benevolence, but I would emphasize the obligation and the privilege of the church to do this work.

Money is not all the Orphanage asks. It needs the sympathy and prayers of Christian people. None but God will ever know how I have been blessed and strengthened in this work by the good letters from earnest Christians saying they were praying for the Orphanage and for me. This is the pay I covet, and money has no value comparable to it.

The old idea of the Orphanage was that of a poor house rather than of a

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J. M. WILLIAMS, President.

happy home. The public mind was prejudiced against it. It was thought sad that orphans should have to go to an Orphans' Home. This prejudice lingers yet in some quarters. We had an application for a child in which the applicant said he would not adopt the child as his own, but would give it a better home than it could have in an orphanage. We differed with his statement and doubted his motive for wanting the child, and he did not get it.

Higher ideals prevail now. We are not moved by pity, but by love. Our effort is not merely to meet the necessities of the child's animal life, but to rear and educate it for God, the church, and usefulness. The ideal orphanage is a home, a Christian family. Humanity can ask no more; the church must give no less. And it should do it liberally and lovingly.

I confidently believe that when our people know the needs of our Orphanage they will promptly meet them.—Geo. Thornburgh, President.

PEACH ORCHARD CIRCUIT.

We are in our protracted meetings. Just held one at Scatter Creek, assisted by Rev. J. L. Batten of Naylor, Mo., who preached to the delight of all the people. We had 23 conversions, 18 of whom were men and one a mother. We are now in a meeting at Knobel, and Brother Batten is with us here, doing good preaching, and the interest seems to be good. The finances are in fairly good condition at Peach Orchard; the women of the church pay my salary monthly. We would like to have a visit from the editor some time this fall. We have had 26 accessions to date.—Swift Anderson, P. C.

CENTRAL AVE. AND BETHESDA.

No report has gone from this charge this year as yet. We have not been idle, and yet so little has been done. We found the work well organized under the pastorate of Brother F. L. Glisson. We found crowded quarters at Central Avenue, and have built an

annex to the church. We had one week's preaching at Central Avenue in the spring, and the church life was greatly revived. We expect to have another meeting with this church in September, with Brother J. E. Snell helping.

Our greatest victory for the year was at Bethesda. The meeting began the third Sunday in July and continued for two weeks with increasing interest in the services. The third Sunday night of the meeting was a night that will be dear to many. We had, in all, 22 conversions, with seven additions and more to follow. We are expecting greater things yet from Central Avenue and Bethesda. Sunday schools are both in good condition. Leagues are going good work. Prayer meetings well attended and enthusiasm shown.—W. W. Allbright, Pastor.

DODDRIDGE.

We have had a great meeting at Doddridge, on the Bright Star Circuit. Brother Holland, pastor of the Fairview Church in Texarkana, did the preaching. We had good preaching; everybody enjoyed the meeting. Brother Holland did some great preaching along the lines of education. We received six into the church and baptized seven infants. It was a great meeting. Everybody fell in love with Brother Holland. The people of Fairview Church should be glad to have a pastor and preacher like Brother Holland. Brother McKelvy of Princeton preached two great sermons during the meeting. His visit was appreciated by all the people. Thank God for good preachers, and may the blessings of our Heavenly Father be upon these men. Please note the fact that we are building a nice church at the Canal, in Lafayette County, so this is going to be one of the best circuits in Little Rock Conference. Brethren, pray for us and our success.—S. B. Mann, P. C.

TIGERT MEMORIAL.

Under the leadership of Rev. L. C. Byers, Tigert Memorial, Hot Springs, is taking on new life. Brother Byers was placed here as supply in June. The church was then quite scattered. He has collected a membership of thirty-five. The Sunday school now numbers about fifty, with many live, enthusiastic workers and good attendance. A splendid League of seventeen members has recently been organized.—Reporter.

FOUKE CIRCUIT.

Brother L. C. Gatlin has been doing some strenuous work this year, and it is bringing results. We have, I suppose, the largest circuit in the district. Ten appointments in all. I can't see how a young man, with his Conference course to get up, can fill so many appointments in one month, to say nothing of holding eight revivals. But he already as his course off of his hands, and is starting in on his fifth revival. His success has been remarkable. He gets hold of the people and draws them together, and has all denominations pulling together and working for the salvation of souls. He has no help in his revivals but his faithful wife and the Christian people of the communities in which he works. Up to the first of August he had received 79 into the church, with five meetings still to hold.

Our parsonage was badly in debt, so

sold it. The old debt is wiped out now and over \$500 on hand to build a new parsonage, besides quite a lot of labor and material donated. So you see, under Brother Gatlin's leadership Fouke Circuit is coming to the front, and if we can keep him the full four years we will have a circuit that the Little Rock Conference will be proud of. God bless Brother Gatlin and all such preachers who are not afraid to stand up before any congregation and denounce sin in all its forms.—D. R. Akin, Lay Leader.

HELPING THE BRETHREN.

It has been my pleasant privilege to assist three of the brethren this summer in revival meetings. It was very poor help, but it was rendered in the spirit of Christ. It is a great joy to this pastor to assist in any way that he can in the work of the kingdom of God.

The first pastor that I helped was Brother Menefee at Sardis church. This is the church that I joined when a boy, and attended until I went to Hendrix College. It is a great place to me. Many pleasant memories were brought before me while there. I greatly missed seeing the church and school buildings which had recently been destroyed by fire. This was a great loss to the community. They are preparing to build a modern school building just north of my old home place, on a beautiful site. As to the church building, they were not decided as to what was the best course to pursue. Most everybody in the community is a member, either of the Methodist or the Baptist Church, so I directed my preaching to church members. It was the first time for me to preach in my home community. It meant no little joy and encouragement to this preacher for those who heard me preach to come and say to me, "Frank, I enjoyed your sermon so much, because I knew you meant it, for you preach just the way you lived

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Preparation is patriotism. Rally to the call of your country by enlisting for college at once. The supreme need of America is to fill up the ranks of college-trained men thinned by the world war.

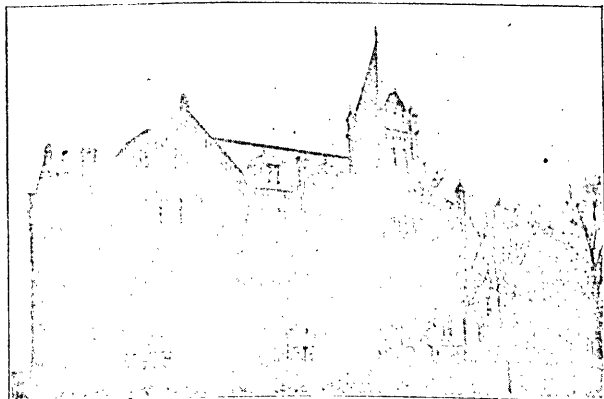
Your country calls. July 20 President Wilson sent out to American youth this patriotic appeal:

"Those who fall below the age of selective conscription and who do not enlist may feel that by pursuing their courses with earnestness and diligence they also are preparing themselves for valuable service to the nation. I would particularly urge upon the young people who are leaving our high schools that as many of them as can do so avail themselves this year of the opportunities offered by the colleges and technical schools, to the end that the country may not lack an adequate supply of trained men and women."

Gen. Leonard Wood says: "The war promises to be long. Urge young men to finish their education."

Not only Uncle Sam, but the world, wants men who CAN. Prepare now for your OPPORTUNITY, the greatest that can come to the young people of any age. The war in killing off so many educated people, has trebled the demand for college-trained men. College men will be at the highest premium in history after the war. Get ready to supply the need. Where?

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when a boy." The meeting closed on a rainy Friday night, with one addition and the church greatly strengthened. Brother Menefee is laboring under the sadness of the loss of his wife last year. He is doing good work.

The next week I went to help Brother Herrington at Wesley's Chapel, on the Rowell charge. This place also is precious to me. It was at this church that I preached my first sermon as a preacher with a charge, and the second sermon in my life. This was the fourth Sunday in June, 1912. I supplied this charge from this time until Conference. Brother Herrington is well pleased with his work and the people are delighted with their pastor. The church is in good working condition, save the Sunday school, and they assured their pastor that this very important part of the church would soon be greatly improved. The ladies of the church are looking after the church building as well as the parsonage. There were five conversions and three additions to the church.

I spent the next week at home, and then went to help Brother Cabe at Camp Springs, on the Kingsland charge. This is Brother Cabe's third year on this work. He is one preacher that his people find no fault with. He is always on his job. I enjoyed the week very much, because I found many people that I knew. While there I baptized Cecil Edward Smiley, the infant son of Brother and Sister Joe Smiley, who were the first couple that I had the privilege to marry in my life. I also baptized the baby of Brother Tate Mitchell, with whom I went to school at Hendrix College. The meeting closed Sunday night with sixteen additions to the church. This church has a cradle roll department and an organized Wesley Bible Class. The good women are seriously talking of organizing a missionary society soon. Brother Cabe is doing great things for his people.

For the remainder of the Conference year I expect to be hard at work in my own charge. I serve a fine charge in many respects. We are trying to strengthen the weak places. The people are lovely to the preacher and his family.—J. F. Simmons.

PEARCY CIRCUIT.

Camp meeting at Jones Springs began Saturday night, August 4, with Ray Jordan doing the preaching. He preached as one having authority. Souls were stirred, and on Wednesday night five were converted. Brother Jordan stayed with us till Friday morning. The interest still continued. Brother T. F. Hughes preached for us Friday night. He preached an inspiring sermon, and I preached Saturday night with great interest. A number came for prayer—some twenty-five or thirty—and one was converted.

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ARKANSAS SONG LEAFLET.

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ed, making a total of six conversions and three additions to the church. The meeting closed Sunday night with fine interest.

I must recommend Brother Roy Jordan as a soul-stirring preacher, and I must mention those two little boys, Roy Rowark and Glenn Bridges. They always went with Brother Jordan and me, and I pray to God that he will bring them into his field of labor as co-workers with us.—G. W. Van Horn, Assistant P. C.

WELDON.

It was my pleasure to assist the pastor, Rev. M. C. Bevens, in a meeting at Weldon, beginning July 22. I found the church well organized for the work, and the people in hearty cooperation with the pastor in his plans.

The preaching was done by the pastor and was gladly received and appreciated by the people of this cultured charge. No evangelist is needed on this charge. In his sermon texts and subjects he held closely to the fundamental themes championed by great preachers of early Methodism, and upon which the fathers founded our church.

This is indeed a happy charge. I have never become acquainted with a community whose plane of culture and intellectuality was higher. Situated in one of the richest farming belts of the State, these homes afford a hospitality and cordiality that one seldom finds. They appreciate as they should Brother Bevens' standard, Methodist way of doing things. Brother Bevens, being a Hendrix graduate, is representing our college well and is sending many of these fine young people to Methodist schools.—Byron Harwell.

REVIVAL AT CLEAR LAKE.

We had a great meeting at Clear Lake. The church was revived and we had 41 conversions and 20 additions. Most of the converts were fathers and mothers, and some old people. Rev. Norris Greer of Luxora was with us and did the preaching. He did good work. Our people were very much pleased with his preaching and long to have him with them again. We have finished our new church at Clear Lake, and everything is moving along nicely.—H. K. Stewart, P. C.

HARMONY GROVE REVIVAL.

Our revival at Harmony Grove, on this charge, came to an end at the morning service Sunday, August 19. Brother B. F. Scott of Waldo did almost all the preaching. Brother M. S. Monk of Camden preached one night. These brethren did some good, earnest preaching, which my people and I appreciate very much. We had four accessions, one by vows and baptism, one from the Cumberland Presbyterian Church and two from the Methodist Protestants. Our church was greatly revived.—W. H. Hansford, P. C.

RICHMOND AND WILTON.

We have just closed a fifteen days' meeting at Richmond. It was a good meeting, moving steadily forward from the first service to the last. We had 21 accessions.

The League has been reorganized and has increased in membership from ten to forty. They lighted the church beautifully some time ago, and through recent activities they have a nice little sum in the treasury. Our Sunday schools are doing fine. We

OBITUARY.

SPENCE.—Rev. James Allen Spence was born June 18, 1855; departed this life June 26, 1917, aged 62 years and eight days. For more than two years Brother Spence had been afflicted. He was converted when young and joined the Methodist Episcopal Church, South, and was ever a faithful and loyal member of the same. He was licensed to preach nearly forty years ago by Bishop Granbery. While he never preached very much, he was a friend to the preacher and especially to his pastor. His home was the preacher's home, as many would be willing to testify. He was studious and understood the distinctive doctrines of his loved church, and was a preacher of more than ordinary ability among the local brethren. He was a successful business man and a friend to the people. He never oppressed the people, and he seldom ever lost an account. The church missed him, and his going is a great loss to the community. He was ever ready to stand for the right, morally, educationally, and for all things that tended to the uplift of humanity. In his extreme suffering he would exclaim, "May my suffering be to the glory of God." He leaves a widow and one son, besides many relatives and friends to mourn his going.—S. L. Johnston.

LLOYD.—Othel Anna, daughter of John Robert and Sallie Lloyd, was born at Hot Springs, April 4, 1898, and died after a lingering illness of about a year, on June 4, 1917. She was buried from Third Street Methodist Church, June 5, by Rev. W. A. Steel, Rev. W. R. Harrison and the writer, former pastors of the family. Othel was brought up in the Sunday school, and early gave her heart and life to Jesus Christ and joined the church of God under the ministry of Rev. J. H. Cummins. She loved children and delighted to serve in the primary department of the Sunday school. Young and full of hope, she approached the end with a desire to live, but when it was known that she must go she was resigned and expressed to one of her old pastors the joy of salvation and the perfect resignation to the will of her heavenly Father. Her passing marked the good night to a frail sufferer, but to her, the good morning of redemption. To her family, of which she was next to the youngest and the first to go, may her good life be as a beacon light to point all to the way of life which grows more and more into the perfect day.—Her Former Pastor.

SMITH.—Miss Anna Smith was born October 11, 1881, near Blevins, Ark., and her life was spent in the same community. She was converted at the age of seventeen, joined the M. E. Church, South, in which she was a faithful and active worker as long as her physical strength permitted. After a long and tedious illness

have a large Children's Day offering. We have recently organized the Cradle Roll at Richmond, with 18 or 20 babies. Our two missionary societies are at work, and everything looks hopeful. Crops are fine and we expect full reports. At Richmond our finances are all provided for by the duplex envelope system. Wilton pays up the salary in full each quarterly conference. We begin our revival meeting at Wilton August 19. We expect a good meeting.—J. J. Mellard.

she died, May 18, 1917. She is survived by a mother, two sisters, four brothers, and a host of relatives and friends. In spite of her suffering, both physical and mental, of which she seemed to have more than her share, Miss Anna's patience and fortitude did not waver for a moment. The harp of her life was so delicately attuned to the Father's will that when the rough fingers of sorrow and misfortune smote upon it, there was given out, not the hollow, discordant clang of impatient complaint that is so often heard, but rather the low, sweet music of humility and submission to God's decrees. As she went about the duties of home life, of comforting a widowed mother and of doing her work as a Sunday school teacher and member of the Woman's Society in the church, there was such a calm serenity about her movements that it seemed to those about her that though her feet were on the ground of uncertainty and disappointment, surely her head was above the clouds of gloom and despondency. Those who visited her, even in her darkest hours, felt themselves receiving rather than giving cheer, such was the unflinching constancy of her cheerfulness. Nor did this peace of mind that God alone can give fail her in the end, but in the last hour, which is so often dark and cloudy, she said to one who was near that it was to her an hour of sunshine and joy.—W. C. M.

WILSON.—The death of this good woman, Mrs. F. A. Wilson, which occurred at the home of her son, Mr. N. T. Richmond, in Fort Smith, Ark., August 3, 1917, has brought sadness to the hearts of many of her old friends in this section of the State, where she had spent the greater portion of her life. She was born in Virginia in 1832, and came to Camden, Ark., about 1846, where in 1848 she was married to Mr. N. W. Richmond, and where she lived until 1879, when she was married to Mr. R. M. Wilson, Mr. Richmond having died some years before this time, and moved to Columbus, Ark., where she lived until some twelve years ago, when she went to live with her son in Fort Smith, Mr. Wilson having died some time before this. Mrs. Wilson was a splendid specimen of the best type of Southern womanhood—modest, cultured, beautiful in person and character, and deeply consecrated to God. She had been a member of the Methodist Church for sixty-seven years. She knew its doctrines and discipline; kept in touch with its activities and life, and took an active part in its work. It was my good fortune to be her pastor during the first two years



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of my ministry. I think I can safely say that I never had a wiser counselor or a more sympathetic and helpful friend. My somewhat frequent visits to her beautiful country home are among the most delightful memories of my early ministry. She and her good Presbyterian husband gave me much wise counsel and needed encouragement. A rarely beautiful life has closed on earth to unfold in heaven. In grateful memory of her kindness to me in the years which are gone, and as, in some sense, a representative of her many friends in this section of our State, I lay this modest flower upon her new-made grave, and assure her sorrowing loved ones that her memory is still fragrant among those who knew her and loved her in other days.—J. A. Sage.

ROBERTSON.—Mrs. Fannie Willia Robertson was born near Nashville, Tenn., January 6, 1852, died at the home of her daughter, Mrs. R. L. Broach, Hope, Ark., August 1, 1917. Her father, W. A. Williams, came to Arkansas in 1857 and settled a few miles from where the town of Leola now stands, in the neighborhood of Hunter's Chapel. Here she grew to womanhood, was converted at the age of fourteen or fifteen and joined the Methodist Church. In January, 1871, she was married to O. C. Robertson, who afterwards became a Methodist preacher and a member of the Little Rock Conference. He was admitted on trial in 1876 and served six years, the first three at Amity, the next two at Social Hill and one year on the Camden Circuit, where he died in December, 1885, while our Annual Conference was in session at Arkadelphia. Left alone with her only child, Clara, with all her life plans so sadly changed she faced the future in the calm strength of the Christian faith. She soon found her place, a place to which she seemed to be especially called and where God needed her most. For twenty-six years she was connected with the Arkansas School for the Blind. As house mother and head matron her life was a benediction to those boys and girls whom circumstances had forced from the loving oversight of home and mother. She was perhaps more widely known and loved than any woman in our state. The hundreds whom she so tenderly mothered during their training at the school, remember her fondly. I was near Amity when called to her funeral. When it was learn-

ed whose funeral I was called for the faces of some of the older people lighted up with interest. They remembered her as the wife of their pastor over thirty-five years ago, and spoke tenderly of her beautiful life. In the cemetery, near old Hunter's Chapel, in Dallas county, the church where Brother Robertson preached his first sermon, in the country of her childhood and early womanhood, she and her husband sleep side by side, two sainted ones of sacred, sweet memory.—T. D. Scott.

DOREMUS.—On July 31, 1917, Mrs. Maggie J. Doremus went to her reward. No one was more ready to be translated than she. For 56 years she was a faithful follower of her Lord and murmured not when the summons came to the celestial world.

She was born June 17, 1845. Was married to Peter J. Doremus August 16, 1866. To this union were born nine children. Three died in infancy. Six are alive to mourn her going, Mrs. W. B. Pate, Fred Doremus, Mrs. J. T. Evans, Will Doremus, Mrs. Ed. Reed and Mrs. John Hallmark.

It was our privilege to conduct her funeral in the home of her daughter, Mrs. James T. Evans. "She hath done what she could" as a friend, as a mother, as a Christian and she now enjoys the reward of the "faithful in Christ." A goodly company of relatives and friends followed her remains to the New Hope Cemetery, placing them by the side of her departed husband, under the impressive burial ceremony of the Rebekah's.—W. W. Allbright.

THE NEW SOUTH.

In fourteen states south of the Ohio River, and from Texas to the Atlantic, there are 30,000,000 people, of whom 9,000,000 are negroes. The distance from New Port, Ky., to New Orleans is a little over 800 miles, and from El Paso to Savannah the distance is about 1,700 miles, making in all nearly 900,000 square miles, which is about one-third of the whole United States. If you leave out Russia, the South is about as large as all the European nations now engaged in the war. This will give some idea as to the size of the South.

It is a New South. During the forty years from 1860 to 1900 the South had only gained back what it lost in the four years of the Civil War. To put it in another way, in 1900 the value of the Southern farm lands was just about what it was when the war started in 1861. But from 1900 to 1910 the values had increased from \$2,135,000,000 to \$4,318,000,000, a net gain of 102 per cent in ten years. The net gain since 1900 has been even greater. This may well be regarded as the economic miracle of the world.

Ten years ago the Southern farms were producing scarcely nothing but cotton. For the past seven or eight years practically every state has carried on a "Feed Ourselves" campaign, and last year the South, with one-third of the people, on one-third of the area, harvested one-third of the corn crop of the United States. The total value of the farm products amounted to \$4,650,000,000. Her corn, oats and wheat crop alone was worth \$1,200,000,000; her rice crop, \$40,000,000; her live stock, \$1,000,000,000; her fruit, \$900,000,000. One sugar refinery near New Orleans furnishes over fifty pounds of sugar every year to every family in the United States, and the state of Louisiana furnishes us

with practically all the cane sugar we consume.

In 1916 the factories of the South turned out \$4,000,000,000 of goods, which was \$500 for every family south of the Mason and Dixon line. She furnishes more coal each year than France, Great Britain, Germany, Austria and Russia combined and her supply has hardly been touched. At the present rate of consumption Kentucky has enough coal to furnish the world in fuel for generations to come. The greatest oil fields and the greatest phosphate and sulphur mines of the world are found in Louisiana, Texas and Oklahoma.

Two counties in Arkansas produce 90 per cent of the world's supply of aluminum annually. Yellow pine is a Southern monopoly. Georgia marble is known everywhere.

And the South continues to clothe the world, as she must always do.

These amazing figures show the wonderful recent development and growth of the New South, and is a prophecy of what we may expect in the future.—G. W. Gasque in The Advance.

"A COMMON COMPLAINT."

Under this caption The Pentecostal Herald says:

"It is a well-known fact that a very large per cent of our Methodist preachers have repudiated the doctrine of natural depravity; that they have also given up the doctrine of regeneration so far as children are concerned, and substituted in its place moral training and education. Such men will naturally ease up on preaching on sin, in its turpitude, corrupting and destructive influence. They will not insist on the new birth. It is also a well-known fact that along with surrendering the doctrine of depravity or indwelling sin, they have also given up the doctrine of sanctification, hence, cannot preach and urge the people to seek after the cleansing power of Jesus' blood.

"Not a few of the preachers of the day have practically given up the doctrine of future punishment. Some believe in a second probation; such men can not, with zeal and earnestness, warn sinners to flee from the wrath to come. When a man is uncertain in his own mind and heart about great fundamental teachings of the Bible, you may be sure he will give an uncertain sound. One of the greatest needs of the times in which we are living is a ministry with unshaken faith in the Scriptures; a ministry believing firmly in the awful fact of sin—the absolute need of an Atonement, the fullness of the Atonement provided in Christ, the necessity of the new birth, the fact of depravity, or indwelling sin, remaining in the regenerated to be cleansed away through the merit of Jesus' Blood.

"An earnest ministry must believe in future punishment, in coming Judgment, in the fearful condition of those who are in their sin and subject to the wrath of God. Men who steadfastly believe these great Bible truths can preach the same with power and zeal. The people who hear them will feel the earnestness of their words; sinners will be rebuked and saints will be fed. No great calamity can befall the land in these days of distress than that the pulpits of the country should give an uncertain sound."

We endorse the statement in the above editorial in so far as it relates to the need of a gospel ministry that believes fully in the fundamental doctrines of the Bible as held by our

Church. The Herald is correct when it says that no "greater calamity can befall the land" now than that which will inevitably follow a ministry shaken adrift from the basic truths of the revealed word of God.

But is it true that a "very large per cent of our Methodist preachers have repudiated the doctrine of natural depravity?" There should be unquestioned facts on which to base such a charge if it is made. And if it is made somewhere there rests a very serious responsibility for holding in our ministry men who deny so palpable a doctrine as that of human depravity, and one that is supported by so many facts every day placed before the eyes of all the people.—Wesleyan Christian Advocate.

DO YOU KNOW YOUR SON?

Do you know your own son? "What a foolish question!" you reply. "Of course I know my son."

Yes, every mother knows the physical appearance of her son, but few know the real boy—the mind and soul which constitute your actual son, says Edwin Puller in The Mother's Magazine for September. You know his looks, his habits, his likes and dis-

WOMEN SUFFER

MOST OF ALL

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

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

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.

PEARS! PEARS!

Preserving pears in two bushel lots or more. Express paid within 50 miles of Little Rock, \$150 per bushel, cash with order. Over 50 to 100 miles, \$1.75. Over 100 to 200 miles, \$2.00. Any late order received after pears are gone we will cheerfull refund amount. We also grow for sale a general line of fruit and ornamental trees and plants. Reference, Bank of Cabot, any merchant of Cabot.

GREGORY NURSERY, CO.,
Cabot, Ark.

WARNING ORDER.

State of Arkansas, County

of Pulaski—ss.

Chas. M. Sisk, Plaintiff,

vs. No. 21729.

Minnie Sisk, Defendant.

The defendant, Minnie Sisk, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Chas. M. Sisk.

August 17, 1917.

W. S. BOONE, Clerk.

J. A. GIBSON, D. C.

A. J. Newman, Solicitor for Plaintiff.

John W. Wade, Attorney Ad Litem.

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.

SCIENTIFIC TREATMENT FOR RHEUMATISM.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpasses my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists. Price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

YOUR SCHOOL NEEDS

The State School Song

"MY OWN LOVED ARKANSAS"

25c a Dozen; \$1.25 per Hundred

Arkansas Methodist, Little Rock, Ark.

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.

likes, but do you know his psychology, his mental processes and the viewpoints which determine his every act? The average parent is as ignorant of this subject as the laborer is of logarithms—and what is more, the same average parent thinks he knows all about boy training from the mere fact that he is bringing up a son.

Other parents may make manifest mistakes in raising their sons, but the average parent believes that his superior intuition qualifies him for the responsible task of training his son, even though he has never devoted a day to the study of his complex subject nor evolved a definite system of procedure for boy training. Fathers, actuated by masculine egotism, err more frequently and more deeply than mothers. It is characteristic of the psychology of woman that the mother is more willing to learn at least the rudiments of a subject so vital to the family life as the correct training of her son.

The basis of all boy training is parent training. The average parent is either untrained or undertrained in raising a son. First of all, one must understand the mental processes of the boy at the several periods of his life. The boy at six, ten, fourteen and eighteen years is four different individuals as widely and as markedly different as any four persons of your acquaintance. He leads a Dr. Jekyll and Mr. Hyde life during the four periods of his development, but fortunately for the boy, these characteristics are successive and not concurrent.

PRESIDENT WILSON COMMENDS THE BIBLE TO THE TROOPS.

Out of the rush of his war driven life President Woodrow Wilson has taken the time to write a personal message to the soldiers and sailors of the American Army and Navy, commending to them the daily reading of the Bible. The message, given below will appear on the front fly leaf of an edition of 75,000 copies of the New Testament, beautifully illustrated in colors, and especially prepared for the men of the American Army and Navy.

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty.

(Signed) "Woodrow Wilson."

CHRISTIAN EDUCATION.

To teach how to render service to mankind and the world, if we mistake not, is the true purpose of Christian education, and judged by the life and words of Jesus Christ, service should

be the true object in life. It is only by wise and thorough preparation that successful and beneficial service is attained. As a rule, and in the majority of instances, the prepared or educated persons outstrip all others in the race of life in bringing about results. This is true of every avenue in life—material and religious. The outstanding purpose of an education is to assist in the fullest development of the life and character. And the true educator is one who gives his time, thought and experience in unstinted measure in aiding his pupils to reach the position where they are able to discriminate between the "value of different truths of life—love, service, destiny." The true educational institution is a "place where students enlarge and intensify the power of discrimination," and the truly educated persons are those who have the power of discrimination and make a right use of it. It is to the glory of our Church schools that they are committed to the work of equipping the young men and young women who go to them to get a larger vision of this present life and to make a wise use of their talents as well as the knowledge they receive.—Central Christian Advocate.

QUARTERLY CONFERENCES

BATESVILLE DISTRICT. (Third Round.)

ViolaSept. 25-26
CotterSept. 3
Mt. Home and Wesley's Chapel.....Sept. 4
Mt. Home Ct., at Rockdale.....Sept. 5
Yellville, Ware's ChapelSept. 6-7
Lead Hill, ZincSept. 8-9
Calico Rock, MacedoniaSept. 22-23
Mountain ViewSept. 24-25
Salado and Oil Trough, RosieSept. 26-27
Desha, DeshaSept. 28
Floral, at Oak Grove.....Sept. 29-30
B. L. WILFORD, P. E.

BOONEVILLE DISTRICT. (Third Round.)

Danville Sta.Aug. 19-20
Waldron Sta.Aug. 26-27
Cauthron Ct.Aug. 27-28
Belleville Ct., at Cedar Creek.....Sept. 1-2
J. H. O'BRYAN, P. E.

CAMDEN DISTRICT. (Third Round.)

Chidester Ct., at Carolina.....Aug. 25-26
Eagle Mills Ct., at Lakeside.....Aug. 28-29
StephensSept. 2-3
Buena Vista Ct., at Two Bayou.....Sept. 8-9
CamdenSept. 16-17
J. A. SAGE, P. E.

FAYETTEVILLE DISTRICT. (Third Round.)

OsageAug. 25-26
HuntsvilleAug. 26-27
Eureka SpringsSept. 1-2
Green ForestSept. 8-9
Berryville Sta.Sept. 9
Berryville Ct.Sept. 9-10
G. G. DAVIDSON, P. E.

HELENA DISTRICT. (Fourth Round.)

Marianna, 11 a. m.Aug. 26
West Helena, 8 p. m.Aug. 26
Helena, First Church, 8 p. m.Aug. 27
Hulbert, at Hulbert, 10 a. m.Sept. 1-2
Widener, at Madison, 8 p. m.Sept. 2
Clarendon, 8 p. m.Sept. 3-4
Holly Grove, at Holly Grove, 11 a. m.Sept. 8-9
Keville, at Shiloh, 3 p. m.Sept. 9
Aubrey, at RondoSept. 15-16
Brinkley, 11 a. m.Sept. 23
Cotton Plant, 8 p. m.Sept. 23-24
Turner, at TurnerSept. 29-30
Helena, 8 p. m.Sept. 30
Haynes, at Haynes, 11 a. m.Oct. 6-7
Council, at Hughes, 8 p. m.Oct. 7-8
Hickory Ridge, at Tilton, 11 a. m.Oct. 13-14
Colt, at Smith's Chapel, 11 a. m.Oct. 20-21
Wynne, 11 a. m.Oct. 27-28
Parkin, 3 and 8 p. m.Oct. 28
LaGrange, at Bartow, 11 a. m.Nov. 3-4
Mellwood, at Elams, 3 and 8 p. m.Nov. 4
DeView, at DeView, 11 a. m.Nov. 10-12
McCrory, 11 a. m.Nov. 17-18
Howell, at Jelks, 3 and 8 p. m.Nov. 18
Wheatley, at Hunter, 11 a. m.Nov. 24-25
W. F. EVANS, P. E.

JONESBORO DISTRICT. (Fourth Round—In Part.)

Trinity Ct., Bono, Conf. 2:30 Sat.Sept. 8-9
Brookland Ct., Pine Log, Conf. 2:30 Sat.Sept. 15-16
Lake City Ct., Lake City, Sat. 2:30.Sept. 22-23
Monette Ct., MaceySept. 23-24
Jonesboro Ct., Mt. Carmel, Sat. 2:30.Sept. 29-30
Manila and Dell, DellSept. 30-Oct. 1
Barfield Ct., Clear Lake.....Oct. 6-7
Luxora and Roz., LuxoraOct. 13-14

WilsonOct. 15-16
Nettleton and Bay, Net.Oct. 20-21
Gilmore and Joiner, Whitton.....Oct. 21-22
Marked Tree and Lepanto, L.Oct. 27-28
MarionOct. 28-29
Crawfordsville and Bethany, C.Oct. 30-31
EarleNov. 1-2
Vandale Ct., Cherry V.Nov. 3-4
Harrisburg Ct., Farm Hill, Conf. 2:30 Sat.Nov. 10-11
HarrisburgNov. 11-12
Brethren, by way of better preparation, I suggest that you take your Discipline right now, read carefully and fix in your minds the ten questions bracketed under four. With faith in our people, ourselves and our God, and by self-sacrifice and team work, let's close with full reports.
F. M. TOLLESON, P. E.

MONTICELLO DISTRICT. (Third Round.)

Mt. Pleasant, at Camp Grd.Aug. 25-26
MonticelloAug. 26-27
Portland and Blissville.....Sept. 1-2
HamburgSept. 2-3
Eudora, at Chicot.....Sept. 8-9
W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT. (Fourth Round.)

Piggott and Rector, RectorSept. 2-3
Pollard, CummingsSept. 8-9
Hoxie and Portia, Hoxie.....Sept. 15-16
Black Rock and Powhatan, Black RockSept. 16
Old Walnut Ridge, Joblin.....Sept. 22-23
Walnut Ridge, 8 p. m.Sept. 23
Marmaduke, HurricaneSept. 29-30
Paragould Ct., ShilohOct. 6-7
Pocahontas Sta.Oct. 13-14
Maynard Ct., SiloamOct. 14-15
Reyno and Success, Biggers.....Oct. 16-17
CorningOct. 18-21
Gainesville, GainesvilleOct. 21-22
Peach Orchard, Scatter Creek.....Oct. 27-28
Paragould, East Side.....Nov. 1
SalemNov. 3-4
Mammouth S. and Hardy, Hardy, Conference 3 p. m. Monday.....Nov. 4-5
Ash Flat, Ash FlatNov. 6-7
Ravenden Springs, Hopewell.....Nov. 8-9
SmithvilleNov. 10-11
Imboden, 1 p. m.Nov. 12
New Liberty, 11 a. m.Nov. 14
Lorado, 11 a. m.Nov. 16
St. Francis, AustinNov. 17-18
Paragould Station, 8 p. m.Nov. 26
Let all reports be ready. Let all finances be up. Let all officials be present. Matters of great importance will come up.
J. M. HUGHEY, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

Center Point, at Camp Ground.....Sept. 1-2
Amity and Glenwood.....Sept. 8-9
Whelen Springs, at Biene.....Sept. 15-16
Prescott Ct., at Rocky Mound.....

.....Sept. 22-23
Mt. Ida, at Butram's Chapel.....Sept. 29-30
Okolona, at Center Grove.....Oct. 6-7
GurdonOct. 7-8
Womble, at Caddo Gap.....Oct. 13-14
Alpine, at Pleasant Hill.....Oct. 20-21
Mineral SpringsOct. 27-28
NashvilleOct. 28-29
Delight, at SalineNov. 3
Little MissouriNov. 4
MurfreesboroNov. 10-11
ColumbusNov. 11-12
WashingtonNov. 16
Orchard ViewNov. 17-18
BingenNov. 21
BlevinsNov. 24
Pleasant GroveNov. 25
FultonNov. 25-26
HopeDec. 1-2
EmmetDec. 1-2
PrescottDec. 2-3
J. A. HENDERSON, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

DierksSept. 1-2
LocksburgSept. 2-3
De QueenSept. 8-9
Vandervoort, at V.Sept. 9-10
Hatfield, at H.Sept. 15-16
Winthrop, at Oak HillSept. 22-23
Richmond and Wilton, at W.Sept. 23
LewisvilleSept. 29-30
Stamps, at nightSept. 30
Bradley and Taylor, at B.Oct. 6-7
Patmos, at Mt. Ida.....Oct. 13-14
Horatio, at Walnut Springs.....Oct. 20-21
Ashdown, at nightOct. 21
Bright Star, at Doddridge.....Oct. 27-28
College Hill (Conference at 2 p. m.)Nov. 4
Fairview, at nightNov. 4
Paraloma, at Wright's Ch.Nov. 10-11
Cherry HillNov. 17-18
Mena, at nightNov. 18
Umpire (Conference 21st, at 2 p. m.)Nov. 20-21
Foreman (preaching at night, Nov. 28; Conf. 29th, 2 p. m.)Nov. 28-29
First Church, Texarkana (Conference 2 p. m.)Dec. 2
My dear brethren, with the good crops, good prices, I can see no reason why we should not have full collections on everything. Pull for a clean sheet.
J. A. BIGGS, P. E.

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