

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVI.

LITTLE ROCK, ARK., THURSDAY, OCTOBER 4, 1917.

NO. 40

IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. THE SAME WAS IN THE BEGINNING WITH GOD. ALL THINGS WERE MADE BY HIM; AND WITHOUT HIM WAS NOT ANYTHING MADE THAT WAS MADE. IN HIM WAS LIFE; AND THE LIFE WAS THE LIGHT OF MEN.—John 1:1-4.

AN EPOCH-MAKING BOOK.

In his latest book, "The Consciousness of Jesus," Dr. Horace M. DuBose, our erudite and versatile book and review editor, has made a substantial contribution to philosophic theology. His thesis is that the personality of Jesus, the Son of Man, interprets all the vital phenomena of religion, and that the divine human mind, through coalescence into the Galilean Consciousness, is the sufficient and supreme expression of that personality. Then it is argued that, as Jesus revealed the divine Consciousness, so by faith men explicate the Galilean Consciousness and are perfected in Him. The purpose of the discussion is not to propound a new doctrine, but to expound an old one, and amplify the range of the study of the consciousness of Jesus. With admirable clarity of expression and profundity of insight this purpose is accomplished. The product is a wonderful blending of logical analysis and poetic synthesis. The Scripture narrative is made to yield a divine character naturally developed in human form and normally functioning in perfect conduct. As the union of the human body and the human mind is still a mystery to philosophers, so the union of the human and divine in one perfect personality as found in Jesus is theoretically inexplicable. It is not difficult to realize that a remarkable personality is developing in a human body with human modes of expression, and that finally this personality transcends ordinary humanity in claims and experiences. The problem that always perplexes is what had become of divinity during the earlier processes. Had divinity temporarily lost consciousness of his attributes, or does he merely hold them subject to the limitations voluntarily assumed? Does the veil of flesh obscure omniscience? Is omnipotence reduced by working through a human form? In other words, what has happened to the attributes of divinity during the days of his flesh? These questions, perhaps, are purely academic, as the primary question, the vital question, is concerning the real manifestation of divinity in humanity, but they constantly recur to the inquiring mind. However, the chief value of Dr. DuBose's discussion is in helping us to realize the meaning of the cosmic Christ, who, ascending with the body of his humiliation, ever lives in the consciousness both of his humanity and his divinity and manifests himself spiritually in the lives of those who admit him by faith. He says: "The Galilean vision of the Christ, wholesome, amazing, divine, is not the completed ideal of the First-born. He grew above the Galilean skyline, overtopped the dreams of prophecy, and whelmed in wonder the minds of those appointed to interpret the letter of his ascension. He is not only the Son of man making an oblation of his own body, he is the enthroned and glorified Consciousness, the cosmic King. But whether Galilean Peasant or King Eternal, he is Savior, Lord of life and Giver of immortality. And this the Pauline discourse affirms: 'If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.' That the future life of man is to be one of cosmic experience and enlargement, is plainly intimated in Scripture. It is the divine corollary of the identification of the race with the cosmic Christ. The cosmic consciousness of Jesus is the plane upon which the whole moral government of

the universe is pitched, the substance out of which all its laws are shaped, out of which the frame and vision of its triumphs are built." "The link of humanity was the process of reconciliation, and completed the conscious relationships of the universe. This leads to the thought that the cosmic consciousness of Jesus is the medium of the eternal attainment of the Church of the redeemed. This Church shall go on into the possibilities of that attainment, following, to what tremendous realization faith can now only imagine, the Forerunner, Christ, made after the power of an endless life." The discussion closes with a statement of the channels of Christ's manifestation, namely: "(1) The proper divine Messianic personality which defines the complete and perfect being of the Son of man; (2) The spoken words of Jesus and those which he communicated through the lips of inspired disciples; and (3) The life and fellowship of the spiritual Church, which is his body." In these days of darkness and doubt, when destructive criticism is bearing its fruit in the awful struggle for world dominion, it is fortunate that our thoughts are through this constructive argument turned to the possibilities of the pervasive power of the ascended and everliving Christ. This recall to fundamentals is the needed tonic to our faith. At the moderate price of seventy-five cents this epoch-making book is offered by Smith & Lamar, Nashville and Dallas, and by The Methodist Book Concern, New York and Cincinnati. For its intrinsic worth and timeliness the book deserves wide distribution and careful reading.

EVANGELISM.

Without using quotation marks to distinguish his language from our interpolations we condense a strong article on Evangelism by Dr. G. B. Dean in Zion's Herald.

Evangelism is the earnest attempt of the followers of Jesus Christ to establish and maintain the kingdom of God. Evangelism should function within us in the growth of the graces of the Spirit and also outside of us in the development of the Christ life among others. It should permeate and vitalize all the activities of the Church and include all the relationships of life. While every pastor should have the evangelistic spirit and thus vitalize every department of church work, the special evangelist may be needed and profitably used in certain situations. Yet, unless great care is exercised, the local church may suffer because of too great dependence on unusual and special agencies. Disuse of powers makes one powerless. The faithful pastor knows his field and people, understands his constituency better than any one else, and this intimate knowledge should give him superior power and insure success in his evangelistic efforts. Every Sunday school officer and teacher should be an evangelist. The Sunday school is not simply for instruction, it is for the larger task—evangelism. Its success should be measured, not by collections and programs, but by its product in discipleship. Every disciple should be himself an evangelist. Saved for service is the salvation taught by Christ. Saved merely for self is too narrow to be Christian and ought not to be appropriated by true followers of Christ. The test of our love of Christ is our service for Him, even sacrificial, self-denying service. Every Christian home should be an evangelist. The responsibility of Christian parents may not safely be delegated to pastor or Sunday school teachers. If a child is lost through the neglect of parents, God will not hold them guiltless. There is urgent need for rebuilding the family altar and the use of normal agencies for the promotion of religious life in the home. Revival fires should start in the Christian home. Every church should be an evangelist. The Church has

only one task, and should have but one program. Failure here means utter failure. Whatever helps to execute the program is legitimate, whatever hinders is foreign and should not be tolerated. Every Methodist church ought to center its activities about evangelism, which, if scriptural, will function in missions, education, and every social service which tends to promote the kingdom of God. We should engage in evangelism because it alone can actualize God's purposes in this world. The need for sane evangelism is imperative. With all the great union meetings the growth of our country in recent years has been more rapid than the growth of the Church. It seems to require the efforts of thirty or forty members to secure the net gain of one person a year. The methods suggested by Bishop Henderson, the episcopal evangelist of Northern Methodism, are summarized as follows: A complete constituency roll, time legion enrolment, a definite task for every personal worker, a definite program, a definite goal, every-day evangelism, Sunday evening evangelistic service, Easter campaigns, decision days, conservation or results through training for membership and service. To have an evangelistic church the pastor himself must be a leader in personal evangelism. Purposeful, Spirit-directed pastoral visitation will win many for Christ, and the pastor should train his members in this work so that the whole membership may actively engage in this fruitful service. Think what it would mean if every pastor should win one a month and every member should bring in one each year. While the Church should be evangelistic all the time, still there will be special seasons of revival when with redoubled zeal and fully correlated activities outsiders may be reached. A revival is evangelism temporarily intensified. Successful evangelism compels special services. When and how these special services should be held may best be decided by those on the several fields. The Easter season is now quite generally used. Other occasions in certain places may be more appropriate. The exact time is not the principal thing. The fixed purpose to have a revival is vastly more important. The pastor with a trained membership is the best possible evangelistic agency; yet there are conditions which suggest the utilization of the special evangelist who may help to hasten the coming of the kingdom. Then only properly accredited men, known to be personally clean and safe, should be employed. Irresponsible, self-centered sensationalists may create confusion and limit later efforts. After all the supreme help must come from above. No man should enter the pulpit without the full assurance that he is accompanied by the One who is to "reprove the world of sin, of righteousness, and of judgment." This assurance will determine the content of his message and his bearing in the sacred place. His all-consuming purpose will be to persuade men to love and serve his Christ. If necessary, a vow to do this may be renewed as a spur to immediate performance of duty. Let pastors and evangelists move among the people and know their soul problems. Let them read books that feed and stimulate, and meditate on the great themes of the Gospel as they are related to human life. Let them be surcharged through prayer with spiritual power until they are under an irresistible compulsion to effect the answer. Then the Church will witness a day greater than Pentecost, for a new Pentecost will usher in the kingdom of God, the all-consuming passion of our Lord.

It may be found that some of the notables in heaven were very humble on earth.

Righteousness exalts both the individual and the nation.

Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

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

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

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897.

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

1. All subscribers are counted as permanent unless notice is given to the contrary.

2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.

3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

Our Advertising Department is in charge of
JACOBS & CO., CLINTON, S. C.

Soliciting Offices:

New York, 118 E. Twenty-eighth St.....E. L. Gould
St. Louis, 4123 Westminster Ave.....W. H. Valentine
Atlanta, Forsyth Building.....W. F. Hightower
Chicago, 1548 Tribune Building.....J. H. Rigour
Asheville, N. C., 421 Biltmore Ave.....G. H. Ligon

PERSONAL AND OTHER ITEMS.

Central College, Fayette, Mo., opened with more than 200 students.

Dr. T. C. Hiff of the Methodist Episcopal Church has dedicated 600 churches.

Evangelist J. A. May is conducting a meeting for our church at Lake Village.

Rev. R. L. Jackson writes that he is in the midst of a good meeting at Gravette.

A grandson of Bishop J. H. Vincent is in an officers' training camp at Plattsburg, N. Y.

Seven of the churches at Stuttgart united in a "Go-to-Church" campaign for attendance last Sunday.

Dr. J. M. Workman and Rev. J. A. Sage were in our city Tuesday on business connected with Henderson-Brown College.

The Luray (Va.) paper publishes a very full synopsis of a strong sermon recently preached by Rev. J. C. Hooks, formerly of Little Rock Conference.

Rev. J. W. Johnston of Bexar Circuit writes that he has had a good year with some fifty professions, and the prospects are hopeful for a full financial report.

Prof. B. P. Clayton, a Hendrix College graduate, later a professor in Central Baptist College, has been awarded a fellowship in the University of Chicago.

Married—At the home of the bride's parents, Mr. and Mrs. R. E. Barto, September 16, Mr. Jesse McClure and Miss Lura Barto, Rev. L. C. Gatlin of Fouke, Ark., officiating.

Rev. John B. Andrews, general evangelist of our Church and vice president of the Methodist Preachers' Association of Arkansas, will begin a protracted meeting in a tent at Arkadelphia.

Anent his pergrination on Magnolia Circuit the editor has a good joke on the pastor, Brother A. G. Cason, but will relate it only on personal application under ample bond for protection.

Rev. R. C. Morehead, the presiding elder of the Searcy District, will preach at Gardner Memorial Church Monday night and hold the third quarterly conference in connection with the evening service.

Representatives of Louisville (Ky.) Methodism have organized to arrange for meeting the obligations devolving on the churches as a result of the location of an army cantonment in the vicinity.

Our readers will regret to learn that our representatives who were at Dallas last week report that Mrs. Mouzon, wife of our Bishop Mouzon, is still critically ill, with little prospect of recovery.

Dr. James Thomas, Dr. J. H. Reynolds, Dr. J. M. Workman, and Rev. J. L. Cannon represented Arkansas Methodism at the educational meeting at Dallas last week, and they report a profitable occasion.

As the editor was passing through McNeil Monday he had the pleasure of a brief chat with Brother and Sister B. F. Scott, who are in fine health and spirits. Their son Frank is now in the army.

At Magnolia last Sunday night, as the editor preached, that sturdy superannuate, Rev. R. J. Ralford, occupied a front seat and helped by his hearty responses. He is unusually well and looks happy.

His son is with the Third Arkansas, now at Alexandria.

Ordering his paper changed from Humphrey, Rev. F. G. Roebuck writes that he has entered Southern Methodist University and is favorably impressed. He and Mrs. Roebuck are doing light housekeeping.

President Williams of Galloway College writes that he is delighted with the year's beginning. It is the best since his connection with the college. The student body is fine, and the senior class will be unusually large.

Dr. James Thomas, Commissioner for Hendrix College, has been asked by the Administration to make addresses in behalf of the new Liberty Loan, and is authorized to appoint others to co-operate with him in this work.

Just as the paper went to press news came that the heating plant of Hendrix College was burning. The extent of the damage is not known. The fire is the result of spontaneous combustion originating in the hundred tons of stored coal.

Prof. Roger B. Weems, son of Rev. D. J. Weems and graduate of Hendrix College, who has been professor of Modern Languages at Central College, Fayette, Mo., is now in the faculty of the Missouri State Normal at Cape Girardeau.

The report comes that a great meeting has been held at our church in Nashville, Ark., by Evangelist A. C. Holder and his singer, Brother J. E. Cooper. There were about one hundred conversions. Rev. Z. D. Lindsey is the faithful pastor.

The enrolment of students at Blackstone (Va.) College for Women was unusually large. An increase of fifty per cent in the enrolment in the college department is expected. Dr. James Cannon, Jr., is president of this flourishing institution.

Tuesday night Dr. J. H. Reynolds, who is a member of our Commission on Unification, met at Bethel A. M. E. Church in informal conference representatives of several colored churches of our city to discuss the possibilities of unification among them.

The World Outlook for September contains a beautiful story, "Miss Allen, Honorable Missionary," by Adachi Kinnosuke, who was known while a student at Hendrix College as C. K. Adachi. He is now one of the leading Japanese writers of America.

Returning on the Cotton Belt Monday, the editor had the pleasure of the company of Brother G. N. Cannon and daughter of Stephens, and a few pleasant words with Rev. D. C. Holman at Stephens, and Presiding Elder Sage and Brother J. L. Dedman at Camden.

Rev. J. G. McCollum of North Arkansas Conference, who was in Southern Methodist University last year, is now at Camp Gordon, near Atlanta, Ga., and is doing Y. M. C. A. work under the direction of the War Work Council. He writes that he is happily situated and enjoys his work.

Rev. J. P. Caldwell, a superannuate of the Southwest Missouri Conference, has published two excellent pamphlets. One, "God's Love for Mankind, and Other Sermons," sells for 35 cents; the other, "Jesus' Resurrection Evidence of Divinity," for 20 cents. They may be ordered of the author at Pineville, Mo.

When Rev. Edward Robie of Greenland, N. H., died recently at the age of ninety-six, New England lost its oldest Congregational minister. He had served the same church sixty-four years, and it was his only pastorate. He kept himself intellectually vigorous and was considered the most fraternal of men in his relation to other ministers.

Rev. W. H. Hansford writes that he is directing the song service in a meeting at Stamps, where Rev. P. Q. Rorie is doing the preaching and Mrs. Rorie is the soloist, and that Brother Rorie is doing strong, plain preaching and his wife is a splendid soloist. The prospects are good for a real revival in this, Brother W. W. Nelson's charge.

The Hebrew Christian Association, 118 Fifteenth Avenue, North Nashville, Tenn., publishes a remarkable pamphlet, "Startling Fulfillment of Prophecies concerning the Jews in the Last Days," which sells at 10 cents a copy or 60 cents a dozen. It is good reading and should be in the hands of those who are interested in the salvation of the Jews.

The four educational institutions of the North-

ern Methodist Church in Ohio have begun a concerted drive for endowment, and the Western Christian Advocate, Cincinnati, printed 100,000 copies of its educational issue in behalf of this campaign. Nearly three millions endowment is the aim. Dr. J. W. Hancher, the endowment specialist, is in charge.

On Sunday and Monday, October 7-8, the ceremonies connected with the placing of the corner stone of our representative church building in Washington, D. C., will be held. The building is about half completed. Bishop Candler will lay the corner stone and Senator Robinson of Arkansas and Dr. T. N. Ivey of the Christian Advocate will deliver the addresses. The enterprise is under the management of Dr. George S. Sexton.

Last Saturday Judge Frank Youmans of the Federal Court, who is a devout and efficient member of our church at Fort Smith, caught the ear of the nation when, issuing injunction orders restraining striking telephone operators, he rebuked Fort Smith city officials for failure to enforce the law protecting citizens, saying: "You are carrying out German doctrine on American soil, and deserve to be decorated with the iron cross by the German emperor."

At the opening of Randolph-Macon Woman's College, 600 students were enrolled, representing thirty-one States. The boarding students number 562, of whom sixty-two had to be assigned rooms off the campus on account of limited space in the dormitories. By denominations they registered as follows: Methodist 247, Presbyterian 120, Episcopalian 77, Baptist 77, Christian 27, Lutheran 12, Congregational 8, Catholic 8, Jewish 5, others 19.

Rev. H. H. Watson of Morrilton writes that his meeting began September 9, and Dr. O. E. Goddard of Galveston, Texas, came on the 11th and remained ten days, preaching with great clearness and power. Brother Watson adds: "He is a great preacher and full of the Holy Ghost. Fortunately are the pastor and church who can secure his services." Much good was done. Some twenty were to be received into the church last Sunday.

November 13-15, Rural Educational and Rural Life Conferences under the direction of the United States Department of Education will be held at Hot Springs. Leading educators of the nation and governors of several States will be in attendance. This national gathering of educators was secured for Hot Springs by Superintendent O. L. Dunaway, one of the most aggressive of the educational leaders of Arkansas, who himself is attracting national attention.

Dr. R. P. Wilson has requested Rev. D. J. Weems to handle the books of the Methodist Publishing House at the North Arkansas Conference that meets in Helena, November 27. Dr. Wilson writes that they were well pleased with the business at last Conference and desire Brother Weems to serve again this year, as he must attend another Conference. There will be a nice line of Bibles, Sunday school notes, story books, and the books in the Course of Study.

The World Outlook devotes its September issue to Japan. It contains the wonderful story of Madam Hirooka, a daughter of the famous Mitsui family, who braved the conventions to become the first modern banker of Japan. Later she astonished her business associates by making a success of coal mining. She organized the pioneer life insurance company of Japan. In later years she began to study philosophy and became an earnest Christian and enthusiastic social reformer.

At Niagara Falls a few days ago, under the chairmanship of Dr. John R. Mott, a hundred leading ministers and laymen of the Northern Methodist Church were planning for the celebration of the hundredth anniversary of the founding of Methodist missions. Every field was carefully studied and it was decided to raise forty millions, or eight millions a year for five years, to carry out the plans. This is a stupendous enterprise, but in view of the world crisis it should be successfully executed. Our own Church should not be idle in the face of acute need and marvelous opportunity.

Last Friday our office enjoyed a call by Rev. R. L. Glasgow, pastor of Maumelle Circuit, who is having a remarkably successful year. There have been 107 members received and finances will be in full. The church buildings at Roland, Shady Grove,

and Taylor's Chapel have been improved and organs installed at Taylor's Chapel and Shady Grove, and pews at Martindale. Plans are in execution for a new building at Pinnacle, and it may be that preparation for a parsonage will be made.

This is the very time for pressing all forms of religious work. Our nation is in need of all possible spiritual influences. We need to keep a strong hold on vital truth and on the grace of God. If we allow material things to absorb all our interest, we will become material and worldly in our whole life. Let there be incessant prayer by all God's people that God will keep us under the power of his abiding presence.—Herald and Presbyterian.

While itinerating in Columbia County the editor was impressed with its remarkable fecundity in Scripture names. Representing various denominations are the following churches bearing Scripture, or near-Scripture, names: Antioch, Bethel, New Bethel, Bethlehem, Damascus, Friendship, Hephzibah, Harmony, Little Flock, Hopewell, Free Hope, New Hope, Macedonia, Nebo, Philadelphia, Pisgah, Providence, Salem, Shiloh, Smyrna, St. John, St. Matthew, St. Paul, Zion, New Zion, Mt. Zion, and Mt. Israel. Is it any wonder that such preachers as "Tom" Owen and Walter Christie started there, and George Sexton learned to preach there, and "Uncle Bob" Raiford wants to live there till he goes to heaven?

Because of its frank, fearless, capable discussions of unification, Zion's Herald, published at Boston, Mass., with the veteran Dr. Charles Parkhurst as editor, is probably now more widely read in the South than is any other Northern Methodist periodical. While it is prepared valiantly to defend its own Church and section, still its liberal and generous spirit has won our admiration. While it is not a General Conference organ, we believe that it more truly represents the present temper of Northern Methodism than does any other journal. When great issues are being fought out, the value of such a paper, absolutely true to its denomination, but ready to view questions from every standpoint, is patently apparent.

The transformation of the government of Great Britain by the spirit of democracy is one of the most remarkable results of the war. One hundred years ago England was in a war in which her three leaders were Pitt, Wellington, and Nelson—three Englishmen. Today Great Britain is in a war in which her three leaders are Lloyd George, a Welshman; Haig, a Scotchman; and Beatty, an Irishman. Her destinies are now being directed by a war cabinet composed of representatives from the provinces with equal standing with those of the mother country. Slowly, but surely, this war will make of the British Empire a union of states encompassing the world, in which England shall not hold primacy but supremacy among her equals.—Western Christian Advocate.

Dr. J. H. Potts, who recently retired from the editorship of the Michigan Christian Advocate, had a remarkable editorial career. Born in 1848, the son of a minister, when a mere boy he enlisted in the Sixth Michigan Cavalry. At the war's close he taught school three years, and then entered the itinerant ministry. Eight years later he was made associate editor of the Michigan Advocate, and in 1884, thirty-three years ago, he became editor-in-chief, which position he has held continuously. Although his paper was only a Conference organ, he won connectional recognition because of its spirituality and the scope of its discussions. While we believe in the value of the great connectional papers, still fearlessly edited quasi-independent journals like the Michigan are necessary to check the tendency toward officialism. The quantity and quality of Dr. Potts' pungent paragraphs are the despair and admiration of his confreres.

Having by a train's delay missed Saturday's breakfast, having had four meals each assembled around fat chicken, having had liberty Saturday night, Sunday at twelve (meridian) and four (post meridian), having circled a thirty-mile circuit where all the ground was sand, having arrived in Magnolia just in time to brush off the dust and step into Brother Irvin's pulpit, the editor was in his best fighting trim as he Sunday night faced a patient and peaceable congregation in a packed house, and delivered the message of the hour. When the bellicose nature of the subject is con-

sidered the conduct of the crowd was commendable. Brother Irvin and his people are to be congratulated on the fine attendance and beautiful auditorium. It is an inspiration to preach in such surroundings. Pastor and flock seem to mutually love and admire, and the prospect is for an excellent report from that delightful charge. Brother and Sister Irvin have been touring the county in behalf of the Red Cross. Magnolia, surrounded by a well developed agricultural country, is one of the best and most substantial country seats in the State. Cotton was in evidence everywhere, and there are many marks of prosperity.

On his recent visit to Magnolia Circuit, which lies around the goodly town of that name, the editor had opportunity to become intensively acquainted with Columbia County, of which he had previously a favorable report. The trip was peculiarly intensive inasmuch as the roads, being of unadulterated sand, are in dry weather traveled some six inches below the surface level, and some of them, being impalpable, are inhaled. A traveler may have been a coward, but he becomes gradually gritty, his system being full of sand. Indeed, the simple monosyllable "sand" is too small adequately to convey the idea involved. Really, to be confidential, the superficial substance enveloping that portion of this sphere is a conglomeration of innumerable particles of arenaceous matter. The scientific soil survey reveals twenty-four (possibly Heinz's fifty-seven) varieties, among which may be specified—sand, fine sand, loamy sand, sandy loam, fine sandy clay, loamy fine sand, fine sandy loam, very fine sandy loam, et cetera, ad nauseam, ad infinitum. It would be impossible for the roads to have more sand unless they were wider and longer and the fences higher. In spite of this similarity to Sahara the country is remarkably fertile, abounds in springs (almost one to every farm), and originally bore tall timber. It is thickly populated and the farm houses, big barns, terraced fields, diversified crops (corn, peas, potatoes, peanuts, cane, and cotton), and good stock are outstanding tributes to the industry and intelligence of the farmers. There are many excellent country churches and school houses. The one thing lacking is graveled or macadamized roads, so that the hungry and curious stranger may safely undertake the adventure.

Last Sunday the editor's long cherished ambition to visit the famous Magnolia Circuit was realized. Often invited, he had been let hitherto. The weather was really ideal. (Pardon the paradox.) Possibly it was ideally real. Words are inadequate to symbolize a perfect September-October Sunday in Arkansas! Sun, moon, clouds, sky, fields, and forests are on their good behaviour; hence "every prospect pleases" and only sand is vile. And at \$50 or \$100 an acre its vileness becomes venial, if not a virtue. Behind his fat, but fiery steed, Brother A. G. Cason and the editor, by the light of the silver moon, traveled Saturday night six miles east to Logan's Chapel (named after the sainted Rev. George W. Logan), and found a fine congregation who seemed to appreciate the educational address. Sunday morning, in a Ford driven by good-natured and capable "Bob" Elmore, Brother and Sister Cason and the visitor early reached Philadelphia Church, about eight miles southwest of Magnolia, and by patiently waiting till the meridian hour were favored with a capacity crowd whose thoughtful attention encouraged the preacher to make a big noise and say some solemn things. There is magnificent material for a great rural church at this community of "Brotherly-love." At this old church an innovation was discovered. To keep the mice out of it the organ is rolled into a closet, a sort of garage or organage. After a bountiful dinner at Brother Kirkpatrick's the pastoral party speeded to Harmony, four miles further toward Texas, and discovered another interesting congregation, where a less labored discourse was delivered. The return by another route was in channels of variegated and shifting sand, and arrival was almost prevented by a petty puncture, which necessitated running one wheel on its rims, but, being a Ford, the plucky machine ploughed through and finally arrived. Brother Cason, with his characteristic zeal and energy, is throwing himself into the work of this strong old circuit. It is no secret that he is loved and respected by his people. With such a pastor and such people

in a land of plenty, if salary and collections are not overflowing it will be because stewards and members forget their blessings and opportunities.

THE CONFERENCE OF COLLEGES.

At Dallas, Texas, last week, was held a conference of the representatives of our colleges west of the Mississippi River. The following institutions were represented: Southern Methodist University, Southwestern, Texas Woman's College, North Texas Woman's College, Meridian, and Stamford, all of Texas, and Central College, Mo., Centenary College, La., and Hendrix and Henderson-Brown, Arkansas. Bishop Mouzon, Judge J. E. Cockrell, and Dr. Stonewall Anderson delivered the principal addresses. It was agreed that S. M. University should encourage students of other institutions to graduate in their respective institutions and that all our colleges west of the Mississippi should encourage their graduate students, particularly candidates for the ministry, to attend S. M. University. Steps were taken looking to a permanent organization of our colleges west of the Mississippi to maintain co-operation among themselves and with S. M. University. The General Conference was memorialized to assess the whole Church \$40,000 for the School of Theology until \$500,000 endowment is secured. By unanimous vote the following was adopted: "Resolved that this conference hereby memorializes the General Conference to make a deliverance on the specific needs of the educational institutions of the whole Church; that the General Conference authorize a Church-wide campaign for the raising of this sum within the next quadrennium and put behind it all the connectional forces of the Church; that the General Conference be asked to authorize the organization of such educational agencies as will lend aid and direction to this campaign throughout the connection." This significant and wise action ought to bring large results.

SUPERANNUATE SUNDAY.

It is the purpose of Rev. T. F. Hughes, agent for our Little Rock Conference Superannuate Homes, to co-operate with the editor in making our issue of November 8 of special value to the cause of the superannuates. He desires that the second Sunday in November be observed by the pastors of Little Rock Conference as Superannuate Sunday. The interests of the superannuates of both Conferences will be represented in the Methodist of November 8. Brethren are asked to contribute short articles for publication in that issue.

HENDRIX ENDOWMENT.

The Hendrix team spent the two weeks embracing the second and third Sundays of September in the Fayetteville District. The presiding elder and pastors, without exception, were enthusiastic in support of our cause.

The State University is located in this district, but our people responded well, even in Fayetteville, to our appeals. I devoutly thank God for the victory, and now we press on to final victory.

Pray for us, brethren, and give us all the aid the great cause demands. Success depends upon our efforts, our vision.

On to \$500,000!—James Thomas, Agent.

ARKANSAS METHODIST PURCHASE FUND.

Since last report there has been received \$7.00 from the North Arkansas Conference, but nothing has been received from the Little Rock.—James Thomas.

BOOK REVIEWS.

A Concise History of the Presbyterian Church in the United States of America; by Rev. William Henry Roberts, D. D., LL. D., Stated Clerk of the General Assembly; published by the Presbyterian Board of Publication and Sabbath School Work, Philadelphia.

It is remarkable that an excellent outline of the history of a great church could be compressed into eighty-five pages, and that has been done in this little volume. As the Presbyterian Church has been one of the great moral forces in American life, it will be profitable for Methodists to familiarize themselves with the facts contained in this book.

CONTRIBUTIONS.

AN OFFICIAL PROCLAMATION.

"Mobilizing for Service" is a phrase that is upon every lip today. The resources of the nation are being laid upon the altar of humanity's welfare. Nothing is to be withheld which is needed to "make the world safe for democracy." Believing in the righteousness of our cause every American citizen stands ready to do his or her part in America's sacrificial struggle.

If this national purpose is to be kept lofty and unselfish it must be linked up with the religious motive. The term "Big Drive" is not merely a catchy name. It stands for the fundamental principle that patriotism must have underneath it a religious enthusiasm. If the Methodist Episcopal Church, South, can mobilize into the ranks of the Epworth League 100,000 more young men and women during the next five months, we shall be performing a service not only to Christ, but to the nation in this supreme hour of her testing.

Therefore, we, the members of the General Epworth League Board of the Methodist Episcopal Church, South, call upon our pastors and young people to enter with enthusiasm and determination into this church-wide campaign for recruits for Christ and the Epworth League. The League has won its place. Its contribution to church leaders, missionary recruits, cultural development, and Christian experience unite in a mighty appeal for a "Big Drive" that shall win thousands for the army of the Lord. Forward march!

The Epworth League Board: J. H. McCoy, President; Paul B. Kern, Vice President; Fitzgerald S. Parker, General Secretary; Ralph E. Nollner, Assistant Secretary; Phala Hawkins, Junior Secretary; John W. Shackelford; Ivan Lee Holt; Gus W. Thomasson; E. O. Harbin; Reuben M. Roddie; Mrs. H. R. Steel; C. G. Hounshell.

AN APPEAL TO SOUTHERN METHODISTS.

To the Membership of the Southern Methodist Church.

Brethren: As your representative I am stationed in Washington, assisting in the great work of conserving the food products of the nation. Without the united support of the great Southern Methodist Church my work will prove a failure.

All the other denominations have their representatives here, and these representatives enjoy the support and encouragement of their various church bodies. Of myself I can do nothing, all my help must come from the Southern Methodist Church. Therefore, I am appealing to my Southern Methodist brethren, one and all to rally as one man to my help and, as Aaron and Hur at Rephidim upheld the hands of Moses, I beg the Church will hold up my hands and give me their prayers and encouragement in the successful accomplishment of the great and important work that has been laid at the door of the Church.

The great Southern Methodist Church can not, nay, I am sure will not prove a "Slacker" in the great crisis in the life of the Nation. I am here to lead, it is the bounden duty of the Church having placed me here to guarantee to me a loyal, undivided following. I pray that I am not to be disappointed. The Southern Methodists are a patriotic, liberty-loving people, and now that the United

States is at war, an opportunity is presented to give to the world in loyal acts a token of our love and attachment for the welfare of this grand and glorious Union of States.

I trust that the Southern Methodist Church will realize the alarming situation that confronts the Nation in the important matter of food conservation and right nobly will rise to meet the issue, and prove to the world our great love for the welfare of our country, and when her interests require it, we are ready not only to dedicate the lives of our sons, but will practice in our daily living such food conservation and waste prevention as will insure not only the proper feeding of our "Sons of War", but of our Allies as well. Food in the haversacks of our brave sons who have joined in the defense of our country is as necessary as cartridges in their cartridge belts.

Believe me, brethren, when I declare, that if the war is to be won, it must be largely won through the observance of the Rules and Regulations laid down by the United States Food Administration.

Bulletins embodying these regulations will be placed in the hands of every member of all the churches if the plans of the Food Administration can be carried out.

Will the great Southern Methodist Church "do its bit?" I believe it will.

Brethren—Bear this in mind. I am your servant. I am here to be of service to the Church. Write me freely at any time, and above all lend me your help and prayers in season and out of season, and may the God whom we serve give victory to our righteous cause.

In bonds of Christian fellowship,
Yours truly,
U. S. Food Administration,
By Julian S. Carr,
Section of Co-operation Organization.

JUNALUSKA.

In the western part of North Carolina, in the Blue Ridge Mountains, the committee of the Laymen's Missionary Movement of the M. E. Church, South, have planted a city for the sole purpose of ministering to the physical, mental and moral elevation of all who come within its bounds.

They built an immense concrete dam across Richland Creek and made one of the most beautiful lakes imaginable, seven miles in length, and reflecting and magnifying the mountains that rise on every side. These mountains have eighty peaks 5,000 feet above the level of the sea within a radius of fifty miles of the lake, which is called Junaluska for an Indian chief who once lived in that section.

They have constructed miles and miles of driveways and concrete walks, installing a sewerage system and a water supply, the water, clear and cold, being piped from the mountain.

A large steel auditorium was built with a seating capacity of 5,000, and a public service building to supply the requirements of the resident and visiting population.

They have already expended \$300,000 in improvements and expect to have an additional \$200,000 by September 1 for further buildings, one of which is to be an ideal Sunday school building which they hope to have completed by next year.

There are numerous lodges and hotels for the visitors at very reasona-

ble charge, with good accommodations and courteous treatment.

The management is inviting those interested to buy shares of \$100 each, which entitles them to double the amount in lots, and then to build cottages that may be used by owners or be leased by them to others during the summer season. This time is spent in conferences, Sunday school conventions, Epworth League meetings, teacher training, etc. It was my great pleasure to attend during the two weeks given to the Teacher Training Work, and I am sure it was a great inspiration to all present.

The many good lectures on "The Church and Its Present Day Task" gave one a vision of the wonderful work that lies out before us and the teachers gave us plans and methods for going about this work so that we may do our share and fill our place more intelligently.

The beauties that surround the place and the association of so many good, Christian people and excellent teachers all combine in an impression that is not soon forgotten.

I hope all churches of the South will begin planning now to send at least one delegate to Junaluska next year. We have plenty of workers. All they need is the vision of what is required and instruction in Christian service, and it is for the church to supply this demand. I know of no better way than to attend the Teacher Training School at Junaluska.—Mrs. B. B. Biffle.

THE CIRCUIT RIDER.

Brethren, I have never felt humiliated on account of being in the circuit rider class, for we are serving the best people in this world and most of our best men in the stations went from the circuits.

But, brethren, we do the circuit rider a very great injustice sometimes and leave an impression on the mind of his people that they are being served by an inferior class of preachers, which is calculated to hurt him and the cause generally, when in fact the greatest harm that occurs is done by the Conference (or presiding elder) when they supply a circuit with a man whose moral character is such that we will not admit him into the Conference, but will use him sometimes as a supply on a circuit—or mission. I have registered and now register my protest, as a circuit preacher against such, for it is, or ought to be, an insult to the circuit rider, or the people on the circuit, and an insult to the great Head of the church.

I noticed an article in the Methodist some time ago that mentioned the class of preachers who served circuits: First, young men just out of college without experience; second, men who were uneducated; third, local preachers used as supplies. Now, this is true in part, and it may be the rule, but there are exceptions to the rule, for we have several men who are educated, on circuits, while we have several who are not educated in charge of stations. Now, brethren, let us be honest and put the thing just as it is, or ought to be, and for the sake of men's feelings, but above all for the sake of the church; don't draw a line between the preachers on account of the positions they hold, or between the people on account of the part of the territory they occupy, "for we be or ought to be one."

If all men should be placed according to their adaptability to the work, some highly educated men would do no good spiritually and would starve

to death physically, where many uneducated men, who have an abundance of common sense, would do well in every way. So when you speak of the great demand for strong men, tell us what you mean by strong men. I write this in behalf of the circuit rider.—J. H. McKelvy.

WILL WE HAVE AMICABLE ADJUSTMENT OR DISINTEGRATION?

Some well meaning men (this writer among them) read much, and think, and pray more, but seldom write for our church papers, not for lack of interest in the church or her organs of communication, but because when they are ripely informed and have thought matters out in the light of history and of present events and conditions, they are liable to be frank and say something contrary to the spirit of the times, which is evidently toward the suppression of frankness in every channel of church and other public life. Now, to be frank and candid does not require one to disregard the rights of others, nor to ruthlessly insult others, unless frankness and unvarnished truth uncover the questionable conduct of those who are offended thereby. Full half the troubles in church and state, as well as in society and in home life, could be avoided or cured by the use of simple, honest candor and truth. Under the spirit of our times no editor of our church papers, nor any preacher in his pulpit nor in his official administration, is expected to deal candidly with even vital truths or conditions. So when one appears on the scene who dares to deal candidly and openly and truthfully, he is laughed to scorn, or the force of his utterances is sought to be killed by such comments as, "He takes himself too seriously," "He is a pessimist."

With the above preamble this writer wishes to say, in as little space as possible, some things concerning Methodism.

Some years ago one of our Bishops coined the expression, "Southern Methodism at the forks of the road," and events since that time have fully vindicated his prophecy. Methodism needs to be honest and brave and con-

WORLD MOVES FORWARD WITH LONG STRIDES

Peace Has Its Victories No Less Than War—Science Robs Calomel of Its Nauseating and Dangerous Qualities—Calotabs the New Name.

Here is good news for the sixteen hundred millions of people in the world who have livers to be cleansed, systems to be purified, and biliousness, constipation and indigestion to be corrected. Calomel, the only successful liver medicine, has been robbed of its gripping, nauseating and dangerous effects. Calotabs, the new name, makes calomel taking a real pleasure.

In future ask your druggist for Calotabs, the de-nauseated calomel tablet. He is authorized to refund the price if you are not "perfectly delighted" with Calotabs. One tablet on the tongue at bedtime, a swallow of water—that's all. No taste nor unpleasantness of any kind. You wake up in the morning feeling fine, with a hearty appetite. Eat what you please and go about your work.

The genuine Calotabs are sold only in original, sealed packages—never in bulk. Price thirty-five cents for twenty doses. Your money back if you are not thoroughly delighted.

separated enough with herself to look some very vital facts squarely in the face today.

The spirit of belligerent unrest that is tearing the nations today by war is an incarnation of evil, the very breath of which is poisoning individuals, society, and ecclesiasticisms as well. The passing of the old order into the new and untried and the tendency to prematurely combine all things into one, under the delusion that the "organic bigness" of the institution thus formed will insure the institution to run without any power from above, or aside from itself, are but some of the manifestations of this incarnate spirit of evil.

Now, candidly, Methodism faces two problems today, either of which if not handled carefully and candidly may cause her serious trouble and loss.

First. The proposed unification of Methodism, North and South. Manifestly the time is not ripe for this proposed unification, and if it should be consummated by the unanimous elective representatives of Methodism in the General Conferences, it could not bring forth the much desired unification. The matter cannot be settled so that it would remain settled without a Democratic "free vote and fair count" of all Methodist people. To force the issue in any other way will most certainly leave a million Methodists unchurched, and yet dispossessed of all property rights. They would find a champion of their revolt, and, instead of unification, there would be endless disunion. This is not an opportune time to rush to a premature conclusion, even a "consummation so devoutly to be wished."

Second. "The Address," signed by two hundred of the laymen of Southern Methodism, as published in your issue of September 13, is no "will-o-the-wisp" that can be laughed off the stage, nor silenced by any autocratic power. In a very brief time the two hundred who signed that address will augment their numbers by thousands, and Southern Methodism will have to comply with their demands, even if it becomes necessary to amend, or even abrogate, the "restrictive rules" of her constitution.

The demands made are reasonable in a democratic age and country. An ecclesiastical government evolved from the autocratic world thought of three hundred years ago is entirely out of place in America today.

The limitation of episcopal authority and tenure of office demanded is in accord with the spirit of this age, and it must come sooner or later,

LUX, IRON, PEPSIN AND SARSAPARILLA

The combination of two great medicines, Hood's Sarsaparilla and Pepton, by taking them in conjunction, one before eating and the other after, brings into co-operation the above-named substances, best for the blood, nerves and digestive organs.

This combination is especially recommended in cases that are scrofulous, or rheumatic, anemic and nervous, or where the blood is both impure and pale, deficient in iron—one of the most common disease conditions of the present day.

In cases where a laxative is needed, Hood's Pills should be taken. They work in perfect harmony with Hood's Sarsaparilla and Pepton, and are mild and efficient.

the integrity of the membership of the church is demanding it.

These things our Methodism must face bravely and candidly, and amicably adjust them, or she must disintegrate or fall into particles.

Now, neighbor, you may hiss "Pessimist" at me if you will, but I love you and our great Methodism better than any man who covers up the candid truth is capable of loving you or Methodism.—B. B. Thomas.

A TIMELY BOOK.

Just now, while Methodist relations are being discussed in their most recently developed shape—Unification—and while its distinguished author is suffering confinement at his home on account of his wife's sore-illness and his own long indisposition, is the time for the Church to circulate and read Bishop Hoss' book, "Methodist Fraternity and Federation." This neatly printed and attractively bound volume contains the fraternal addresses delivered by Bishop Hoss before the General Conferences of the Canadian Methodist Church, the Methodist Episcopal Church in the United States of America, and the British Wesleyan Connection in England. It also contains addresses delivered at the World's Methodist Conference and at the meeting of the Joint Commission on Federation, the last named setting forth the conditions of the organic union of general Methodism. The Church knows the vigor and effectiveness of Bishop Hoss' style. These addresses were delivered when his powers were at the period of their fullness, when he was the "Foreign Minister" of our connection, and when, more than any other man, he was in the eye of the world's Methodism. For much of the past year, the Bishop has been kept from contact with that vast circle of Methodists accustomed to see his face and hear his words. This volume will bring back to such as read it the force and inspiration of his great personality, and will help to shape the thought needed for these times of high demand. The price of "Methodist Fraternity and Federation" is \$1.00, postpaid. Order from Smith & Lamar, Nashville, Richmond and Dallas.—H. M. DuBose, Book Editor.

GALLOWAY COLLEGE.

We do not claim that Galloway College is the only institution of Methodism in Arkansas that needs assistance, to make such a claim would brand us as being narrow and unworthy of leadership in a movement whose aim is to broaden and enlarge man's vision, neither do we claim that other interests should be sidetracked until we have secured funds sufficient to meet the needs of Galloway, for to make such a claim would be to admit that the sin of selfishness had gotten a grip on us, and all men who think, know when a man is clothed with the sin of selfishness, he becomes self-centered and lives in his own backyard, and is out of touch with the heart of the world and world movements.

There are other claims before Methodism in Arkansas that are worthy and should receive serious consideration at the hands of the Church. However, we do not hesitate to say that there is no other claim before the church that stands ahead of Galloway College's, and no other institution is more worthy. The young women do not ask to be put first, but just to be treated as sisters and daughters, that they may share equally in our affec-

tions and our offerings. Therefore they claim that the only woman's college that Methodism owns in Arkansas should be enlarged and endowed to the extent that all who want training there may be accommodated. Last year a large number were turned away from this splendid institution because it was full. This year every place was taken six weeks before school opened, and we have been compelled to turn girls away nearly every day since. I fully believe we could have placed a hundred more girls in Galloway this year if we had only had the room and a larger endowment.

I do not believe there is a school in America more favorably known and doing more completely the work of a Christian college than Galloway. Wherever you go and discuss Galloway College and President Williams, it is understood you are discussing scholarship and Christian character.

I have been closely associated with President Williams for the past year, and I am free to say that no man in Arkansas is giving himself more completely to his work and rendering Arkansas and Methodism a greater service than is he. Men whose daughters have been trained there are free to say: "He is the greatest character builder that they have ever known." Closely associated with him in his work is Mrs. Williams, whom the girls honor, and whom their mothers love. Mothers from the best homes in the state tell me that Mr. and Mrs. Williams give their daughters closer attention than they receive in their own homes. When the marble shafts which have been erected to the memory of the world's heroes fade under the searching rays of another generation's sun, Christian character will then stand with new plumage and thank God for the contribution of Galloway College under the present administration.

Most of the laymen and preachers of the state are enthusiastic over what they have at Searcy, and are agreed on meeting the needs of this institution, so it may serve the world in a larger way. Therefore our campaign goes forward with assurance of success.—H. H. Griffin, Commissioner.

LAYMEN MAKE SUPPLEMENTARY STATEMENT TO THE CHURCH.

At a called meeting of the signers of the Lay Address to the Church, held at Hotel Patten, Chattanooga, on September 27, the following supplementary statement was authorized with regard to the Movement for Methodist Revision.

Reaffirming our loyalty to the Church and our wholehearted desire to promote its best interests, we commit ourselves again to the spirit and purpose of the Address and commend it to the thoughtful consideration of all our preachers and laymen. We believe that in general the suggestions of legislation therein made are practical and timely, and that they will commend themselves favorably to the vast majority of our people, both clerical and lay.

Limitation of the episcopal term of office, the introduction of some degree of democratic government in the local Church, larger lay representation in the Annual Conference, some modification on the appointing power, the creation of episcopal areas and the appointment of the Bishop by a committee of the General Conference, the creation by the General Conference of a supreme judicial body—these are suggestions so reasonable and so

widely accepted that we feel it needless to argue them here. It remains only for preachers and laymen to crystallize in legislation what they already believe about these matters. We confidently hope that some considerable part of this program may be carried out by the next General Conference and that the rest will come along in due time.

We deplore as unfair and unbrotherly the attitude of certain of the Conference organs toward this movement and its promoters—impugning their motives, questioning their loyalty, misrepresenting facts, introducing wholly extraneous issues with which the movement has nothing to do, and in general seeking to defeat it, not by brotherly and fair discussion, but by personal attacks and appeals to prejudice.

We denounce as particularly flagrant and unfair the effort on the part of some to raise the Vanderbilt issue in connection with this movement. We take this opportunity to state positively and categorically that the two are in no slightest degree related. The Vanderbilt issue is closed. If it is reopened, it will not be by us. We are constrained to believe that it is now being raised for the sole purpose of bringing under suspicion a movement that cannot be successfully attacked on its merits. Such tactics are common enough among politicians of a certain type, but one may seriously ask if they are not wholly unworthy the press of a great Church. We do not believe the Church will approve of a course so utterly unfair and misrepresentative. We appreciate fully on the other hand the fair attitude of the General Organ and certain of the Conference papers.

We appeal to the Church at large only for a fair hearing and for consideration of this movement on its merits. We shall cheerfully abide by the results of such considerations on the part of the loyal hosts of Southern Methodism.—Signed, J. B. Wadsworth, Gadsden, Ala.; Thos. H. Tutum, Bishopville, S. C.; R. P. Garrett, St. Louis, Mo.; B. F. Fritts, Chattanooga, Tenn.

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.

THOSE EPWORTH LEAGUE CARTOONS AGAIN.

I have just read Brother Buhler's reply to my criticism of those Epworth League Cartoons. I am in perfect agreement with him in much that he says, but a few points seem to demand a brief rejoinder.

He seems to think that I am inconsistent in admitting that the pastor is the "key man" in his charge and then objecting to others blaming him for failure in his work. I would only remind him that to be the "key man" does not imply that he can accomplish the impossible. In all the range of my acquaintance I have never known a Methodist preacher who could come nearer to this than does Brother Buhler, but I am not yet prepared to believe that even he could succeed in organizing and maintaining successful Leagues on circuits of six, eight and even ten appointments, scattered over a large section of country. But admitting that he might accomplish this remarkable feat, it is hardly charitable to judge all other men by his measure. We have a great host of men who love the Church and the Epworth League just as sincerely as does Brother Buhler who do not possess his unusual powers of organization and achievement, but that is no reason why they should be held up to ridicule in the columns of the church paper.

Again, he thinks it very amusing that I should have omitted the presiding elder in my paraphrase. If Brother Buhler will take the pains to read that innocent little paraphrase again he will find it set in quotation marks. It is not mine, but another's. As a matter of fact I picked it up in an address from one of the distinguished Bishops of the M. E. Church, but even there it was set in quotation marks. I hope Brother Buhler may be able to find the author and remind him of his very grave offense in omitting the presiding elders from that classic little skit.

But the crux of the whole matter at issue between us is found in the following sentence in Brother Buhler's paper: "He mentions 'painful tendencies,' I know of none at least more consistently practiced than the tendency on the part of certain presiding elders and pastors to discount and belittle the Epworth League work." There it is in cold type just as Brother Buhler wrote it. Now is it true that "certain presiding elders and pastors discount and belittle" the Epworth League? Perhaps so, but I

THE CAUSE OF GREY HAIR.

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

must say that after thirty-two years spent in the Little Rock Conference, nine years of which have been spent on Districts, I have not found such presiding elders or pastors.

In conclusion, if I may be pardoned for a personal word, I will add that I have not served a charge in twenty-five years where we did not have a working Epworth League, and that no pastor who has ever served in a District over which I have presided will say that I have been indifferent to the League work. We have organized at least six new Leagues in the Camden District this year and reorganized several others. While I do not presume to take the credit for this increase, yet it is a fact that each of these Leagues was organized after very earnest exhortation and encouragement had been given by the presiding elder. My protest was not the "howl of a hit dog", nor the criticism of an unfriendly outsider, but the admonition of a co-worker.

I did not intimate that Brother Buhler, or anyone else, was prompted by "malice, envy, jealousy or hatred."

I only sought to remind our League leaders that they were by indiscriminate criticism injuring the cause which we all love, and this admonition was given not alone because of the League cartoons which appeared in the Methodist, but because those cartoons were expressive of a spirit which has been frequently manifested in our League Conferences and among some of our League leaders. I trust that this communication has made my purpose and motive plain and that it will not be necessary for me to have anything further to say concerning this matter.—J. A. Sage.

THE OPEN CABINET.

The open cabinet which has called out so much discussion and theorizing as to its possibility or advisability has become a happy reality in the Conferences of Missouri in the quadrennium now closing.

If the opinions of some who have held prominent places in the councils of our church in the past should have been credited fully this more democratic way of appointing our ministers to their work would seem a doubtful if not a dangerous procedure. But the same actual practice of this method has proven the contrary. Many of the good results of the plan have appeared and none of the adverse consequences.

In making the appointments in the Missouri Conferences the preachers have not been kept in the dark as to the places to which they and their families would be asked to go to serve the church.

On the other hand these matters have been considered in the most open and frank way with each preacher through his mediator, the presiding elder. In this way misunderstanding has been removed, all prejudicing conditions clearly revealed and an agreement based on full knowledge has resulted.

Such a process of placing the members of the Conference banishes any tendency to resentment, while on the other hand it makes the preacher feel that he is having some consideration in this, the most serious matter in his life and the life of his family.

Again this process of open deliberation always results in placing the men where each man can render the special kind of service required in the church to which he may go. But the most commendable feature about this better way is that the men them-

selves are receiving a consideration and a regard, as men which is more and beyond any ecclesiastical rule of procedure.

When the brethren realize that they have been treated as brethren in these matters they will go to their appointments with glad and brave hearts.—St. Louis Christian Advocate.

THE R. C. R. C.

The Rural Church Reading Club movement is gaining in momentum. Professor Bricker reports that twenty-seven periodicals, representing eight denominations, are now backing the movement. This means that the R. C. R. C. movement is really moving.

Brother rural worker, it behooves you to get into the current of this rural movement. Don't let this opportunity slip. Without price and without the usual red tape, you may join this brotherly league of rural workers and help yourself, your church, and your community.

Full information about this movement has appeared in these columns. We heartily approve the work. Those rural ministers and other workers who do not know the details should write to Professor Garland Bricker of Syracuse University, Syracuse, N. Y., for full details. It is only by rural leadership's endeavor to persuade country people to get a better understanding of the problems and the opportunities of the rural church that this institution may become a really effective force for God and righteousness in rural America. All ready, all together, push!

WANTED BY THE SOLDIERS OF FREEDOM.

Red Cross Chapters, branches and auxiliaries in every city, county, town and township. If you can't go with us, send us hospital supplies, bandages, garments, knitted socks, wristlets, mufflers, etc. Every woman can do her part by joining the American Red Cross. No community is too small to contain a branch of auxiliary of the Red Cross. Write for details of organization to the editor of this paper, or to L. R. Morgan, Bureau of Development, Southwestern Division, A. R. C., Railway Exchange Building, St. Louis, Mo.

THE CHURCH PAPER ON THE FARM.

A manufacturer of agricultural implements in Wisconsin advertised in the church papers of a certain South-eastern state, using large copy through a single season. At the end of the season the manufacturer wrote of this advertising campaign that it had been astonishingly successful, that his business had increased in that state by over \$50,000 in a single season. He was advertising a transplanter machine. Another manufacturer in Baltimore, Md., put on a campaign through the church papers to advertise a machine having to do with cotton culture. He was overwhelmed with inquiries, and made sales in excess of his ability to produce the machine.

A Charleston, S. C., house dealing in fertilizers announced a selling expense of much less than 6 per cent on sales made direct to the consumers from advertising in church papers, and the calculation was made before the full returns from the church paper advertising had had time to come in. These illustrations might be multiplied many times. It shows that some church papers are highly regarded on the farm, and constitute

most effective media for pushing business in substantial farm homes.—J. F. Jacobs.

THE EXPLOITATION OF NUDITY.

Just how much further must this prevalent exploitation of nudity go before the wholesome-minded citizen rises up in righteous protest? Our film shows, our beaches, our ballrooms, nay, our very streets are fast becoming a vulgar exhibition of ostentatious nakedness—sensual, bizarre, designedly indecent.

The cult of nakedness has grown apace until it has reached a revolting and disgusting shamelessness. The beaches are a scandal, many of the motion pictures prurient and insidious, and many wives and daughters, and mothers, slavishly following the cult of fashion, appear in public places exposing as much of their persons as they dare. The fashionable evening dress is the epitome of naked indecency; no woman of the underworld goes further in shameless exposure of her person than young debutantes in the ballroom.

It is not a case of "Evil be to him that evil thinks," or "To the pure all things are pure." There is none of the nakedness of innocence, or the artistic nudity of art about the prevailing licentiousness—it is sheer vulgarity, common, insinuating indecency.

Yet the majority, the vast majority of people, are inherently wholesome. Nay, every one, everywhere loves the wholesome and the pure. It is an affront to any community for the motion-picture people to suppose that they must exploit nudity and indecency to find favor. Yet every week some more daring and sensual picture is offered for the public taste in which nakedness, brazen, shameless, revolting, is the main feature, the great "draw." But those companies who do essay to produce pleasant pictures never fail to win public appreciation and profitable support. It is a modern outrage that a few prurient-minded directors should be so allowed to deprave the public taste, and the necessity for a wise censorship was never so apparent as it is today, when the lewd-minded are at such pains to prove how little their judgment and decency is to be trusted.

But the films are not alone in this regrettable and unwholesome trend. The beaches offer daily exhibitions of wanton shamelessness. Bathing "costumes" have reached the irreducible minimum long since. They are not a mere minimum of covering to make swimming pleasant, but are designedly rank, raw, ostentatious nudity, for the purpose of attracting attention and creating sensation. There is no "simple child of nature" business about it, and the increasing number of women disporting in these licentious bathing suits are not under any misapprehension about it, either. To the pure all things may be pure, but human nature is never so immaculately pure that it can remain unaffected by the indecency of designed exposure and lewd deportment.

The ballroom has even less excuse to offer than the beaches. The fashionable evening dresses favored by many women today leave nothing to

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless Chill Tonic is equally valuable as a General Tonic because it contains the wellknown tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

the imagination. Young girls wearing such inadequate and revealing gowns can not retain that sweet innocence we like to associate them with. Women today are wearing gowns in which a hardened demimondaine would have hesitated to parade her professional charms even a couple of years ago. But wives and young daughters are wearing them now. For the sake of a pitiful slavishness to fashion they are jeopardizing their self-respect, their innocence, their very souls.

Every one is agreed upon the psychological effect of dress, both upon the wearer and the onlooker. We do judge people by their clothes, the outward and visible expression of character. It is the chief indication of taste and personal standing—and one can not but be impressed with the fact that modesty is at a pitiable discount in these days of designed exposure.

It is curious and unpleasant that these conditions of exploited nudity should go hand in hand with the feminist movement, with the age in which women are enjoying the freedom they have so long claimed. In this city and vicinity we have nearly 1,200 women's clubs, ostensibly interested in intellectual and reformatory pursuits. Yet at the same time there has never been more brazen and outrageous exposure of the female person, such an ostentatious catering to the lower instincts of man; that very side of masculine character which they are at this juncture so loudly anxious to "protect" and reform.

Even on the streets women of apparently respectable standing are wearing the most revealing and diaphanous and suggestive clothes they can cull, mothers of families having no hesitation in exposing all their underwear to view.

We protest that the time has come to call a halt on this exposure of nakedness, this exploitation of nudity. The thing has already exceeded all limits of common decency. We are no longer under obligation to accept the fashions for our women from the Parisienne demimondaine. We are loudly bragging that our fashions are now American designed. Let them take a more creditable form to American womanhood, let them preserve some semblance of the charm of mystery, let them at least make a pretense of modesty. In our hearts we all prefer wholesome sweetness, modest decency, veiled charms. Why, therefore, deliberately cultivate a taste for the unpalatable, the unwholesome, the prurient? The feminists are ever deploring that women's bodies are exploited rather than their intellects or their souls; but at present it is chiefly the former that are exhibited for dubious admiration.—Los Angeles Daily Times.

COMMENDED TO OUR SUBSCRIBERS.

A subscriber writes: "By the label I notice that my subscription expires this month. Enclosed find check for renewal." We wish that all of our subscribers would watch their labels and act as this man did. It seems strange that, when every week the label shows how his subscription stands, a subscriber should wait until a special

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

bill is sent him before he sends a check for payment. It is more strange still that a subscriber will sometimes wait until a second bill is sent, and passing strange that some will wait until a third statement is sent. What shall be said of those who wait longer still? In these days when every effort is being made to conserve resources and efforts we would like very much for our subscribers to help us to save the labor and postage necessary to send out bills. Of course we know that there are some who have difficulty in meeting obligations promptly. If this is the case with any of our subscribers, we are entirely willing to wait for their payments. It will be a great favor to us, if they will notify us of this fact, and tell us when they think they will probably be able to send us a check. If they will do this, we will not send them any bills until that time has passed. We need the help of our subscribers in these matters and feel sure they will give it.—Exchange.

PATRIOTISM OR PARSIMONY.

Every newspaper, every magazine, every public speaker, is urging American housewives to save, save, save!

There is no doubt that an army fights on its stomach and that this war must be won in the kitchens of the United States as well as in the trenches.

But there is such a thing as saving too well. Economy is never economy when it is carried to the last degree of parsimoniousness.

Do not starve yourself nor your family. Substitute more plentiful foods for those that are scarce; save the fats, but keep up a balanced menu; eat less, but not too little; keep a wasteless garbage pail, but above all:

Save wisely, but not too well!

—The Mother's Magazine for October.

THE SELECTIVE DRAFT IN FOOD.

Everyone is familiar with the process by which men have been drafted for service in the war. The principal of universal liability to service for all who can be spared to go to the front has been accepted heartily, and before many months a million soldiers from America will be fighting the battles of democracy.

Now these soldiers must be fed, and food must be provided also for our Allies, to eke out their shortened supplies.

Food is short in France, because Germany is cultivating a portion of the territory of France, and because those taking the place of farmers who are fighting are unable to maintain production at the former standard. England is short for the latter reason, and also because her usual supplies of grain from the vast fields of Australia and Argentina are now largely cut off. Italy is short because her men are fighting Austria.

In short, Western Europe needs at least half a million bushels of wheat from this year's harvest. Where is it to come from?

There is only one place from which it can come—North America. It will not be easy to spare the grain, but we have no choice and we shall succeed. Go into the campaign of food conservation in the spirit in which the French General Petain carried through the heroic Verdun campaign. When the enemy was launching its first attack, the word came to the General from those who were directing the campaign, "They must not pass." The veteran General replied, "They shall

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

WHAT AN AMERICAN SAW IN ASIA.

Willard Price, in World Outlook.

I saw hundreds of villages in which modern sanitation was absolutely unknown.

I saw glittering Oriental cities, the pride of the East; and under the shining lacquer and gold paint I saw suffering and filth and want that no man can describe.

I saw rotting bodies, empty minds, naked souls.

I saw Disease, stalking up alleys, wading ankle deep through garbage to enter the doors of the people.

I saw in one land the stains of parental vice on the skin of two out of five of the children.

I saw a mother selling her babies that their older brothers might not die of starvation.

I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient."

I saw things which I have not the heart to set down, and you would not have the heart to read.

I saw life in its lowest terms.

And Yet—

I saw love in its highest terms.

I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of thousands a week.

I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, and have brought six thousand of China's strongest leaders to accept Christ.

I saw a 300-year-old statue of Buddha, and almost in its lap an impertinent three-year-old telephone booth. The ancient religions of the East are being found wanting and cast aside.

I saw the mission schools from which the Chinese government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best equipped ten that could be found in China. All were graduates of mission schools; all were Christians.

I saw hundreds of closed shops on Sunday. Neighboring them I saw hun-

not pass." The world knows something of the tremendous cost of keeping that pledge, but it has been kept; the enemy did not pass.

So the call comes to the loyal people of America to "Save the wheat." From all over the country the reply is coming, "The wheat shall be saved." The United States Food Administration is depending on each man, woman and child doing his or her part to make good its pledge.

Everybody is put on his honor as to the form and measure of the part he takes. But does anyone dare do less than he is asked to do in this vitally necessary work of co-operation with our enlisted men? Food Administration Bulletin.

dreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.

I saw a beaten medical missionary board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia, sore, ragged, and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing a lump in their throats for pity of the ragged child in the play—while Asia waits.

Imagine a rose that would say to itself, "I cannot afford to give away all my beauty and sweetness; I must keep it for myself. I will roll up my petals and withhold my fragrance."

But, behold, the moment the rose tries to store up its colors and treasures of fragrance, to withhold them from others, they vanish. The colors and fragrance do not exist in the unopened bud. It is only when the rose begins to open itself, to give out its sweetness, its life, to others, that its beauty and fragrance are developed.

So human selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his charity and withholds the fragrance of his sympathy and love, finds that he loses the very thing that he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of his fellow men for help. Tears that never are shed for others' woes sour to stinging acids in his own heart.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to give, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affections, and you become a moral paralytic. But the moment you open wider the door of your life, and, like the rose, send out without stint your fragrance and beauty, you let the sunshine of life into your own soul.—Selected.

THE HONOR SYSTEM IN PRISONS.

Men may honestly differ as to the methods used by Thomas Mott Osborne while in the control of Sing Sing prison, but the trend toward a more humane system in the treatment

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 508 Main St., St. Joseph, Mo., has published a booklet showing the deadly effect on tobacco habit, and how it can be stopped in three to five days at home.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

of prisoners is one of the facts of the times. In Sing Sing the prisoners have self-government, no guards or rifles being necessary. They are permitted to be at ease and converse while at meals, to have more freedom in the open air, to play games and to have social and literary gatherings. They know these privileges depend upon good behavior, so when one transgresses he is taken in hand by fellow prisoners, not by prison authorities. The men are made to feel that they still possess manhood, that they did not leave hope behind on entering prison walls, that incarceration is not to be a perpetual badge of shame and outlawry.

The St. Louis Star declares that the reformatory effects of such management are marvelous—"Sing Sing graduates actually stay out of jail, while the output of the old-fashioned prisons get back into jail quickly in large numbers." The old school reader's homely maxim that kindness is never thrown away, even on a dog, is based on the experience of the ages. We have a little instance in Tennessee. In one of the eastern counties all the county prisoners are made "trusties." It is of record that for years only one ever betrayed the trust reposed in him.

The warden of the Missouri State prison is credited with an intention to introduce the Osborne system. The Star says that if he will "introduce even a partial honor system of a genuine character which will be the beginning of prison reform, forward-looking men and women of Missouri, students of reform methods in the handling of criminals, will rejoice. It will give an initial impulse to the great work they have so long endeavored to get started, but whose inertia they have thus far been unable to overcome. As one of the first fruits of Governor Gardner's administration it is most auspicious."—Nashville Tennessean.

MISSIONARY WORK AMONG THE MINERS.

There are more than 6,000 coal mines in the United States. The majority of the miners are foreign-born, speaking but little English, living in crudest shacks and so segregated as to know but little of the good things of this great country. It is reported that two thousand miners are killed annually by accidents, some of which might have been avoided had the miners understood English. So great has been the suffering in Illinois that a law was passed at the instance of the labor unions prohibiting the mines from employing men who speak no English.

There are a great many women and children about the mines, and through these the deaconesses of our church have found in different fields an open door. Friendly visiting soon results in the establishment of the kindergarten. The wives of the miners are glad to have some one care for their children, especially at the time they are cooking for their boarders, for every miner's wife is expected to make a place in her home for unmarried miners. The "boarders" constitute a big factor in the miner's living, supplementing his meager earnings. The kindergarten introduces the deaconesses to the mothers, and before long mothers' clubs are organized.

A great feature of the work are the English classes which the men attend. In such classes the deaconesses

Sunday School Department

CONTRIBUTORS:

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

SUNDAY SCHOOL LESSON FOR OCTOBER 14.

B. S. Foster.

Returning from captivity. Ezra 1:1-11.

For many years "The Chosen" had lived side by side as two kingdoms, but one people. Finally, however, the northern kingdom, Israel, had demonstrated its unfitness as a medium through which God might teach the truth. So, in 722-718 B. C., Samaria, its capital city, was captured and all the better class Samaritan Hebrews were carried away into exile, Israel never again to become a separate nation.

Some four or five generations later, Jerusalem, the capital of Judea, the southern kingdom, was captured for the third and last time by the Babylonians who already were holding the captive Israelites.

The first captivity of the Judeans occurred about 606 B. C., under the leadership of Nebuchadnezzar, during the last year before he became king. Daniel was among the strong and promising youths of Judah carried away at that time, which is the beginning of the 70 years foretold by Jeremiah.

The city again was captured by Nebuchadnezzar eight years later. At that second time, the treasures of the palace and of the temple were carried to Babylon, together with some ten thousand of the foremost citizens of Judea.

In 586 B. C., a third time the city was captured by the same king, Nebuchadnezzar, who then utterly destroyed both temple and city. From time to time, throughout their history, prophets had spoken and the Hebrews had been warned against all this, every effort having been made to hold them steadfast to the God of their fathers and to the life of duty, but in vain.

A disposition to lapse into idolatry and its attendant crimes seemed to be ingrained in their very nature and needs must be burned out by the fires of a long and bitter and weary experience. It is a significant fact that idolatry never reappeared among the Hebrews as a race after their return from the last captivity.

Jeremiah had foretold the ultimate return, not of the individuals taken

have prepared a number of men to stand examinations for citizenship.

Should you visit Thurber, Tex., Welch, W. Va., Hartshorne, Okla., Jennings, Ky., or Flat River, Mo., you would find in each place a Wesley House, with at least two resident deaconesses. These centers stand as interpreters of our best civilization and for the molding of character by giving education and religion to the people to whom they minister.—Missionary Voice.

"How much owest thou to my Lord?" The tragedy of money-making is that it becomes an end in itself instead of a means to an end. "When a man begins to amass wealth," says J. Campbell White, "it is a question as to whether God is going to gain a fortune or lose a man."—Missionary Voice.

captive, but of their descendants, after a lapse of 70 years, and that they were not to spend in idleness these years of two or three generations, but were to build houses, plant gardens and rear families of their own blood, thus to preserve their racial identity against the day of renewed opportunity.

It is to be borne in mind that, in the first place, only the choice ones of the two kingdoms had been carried into captivity—a selective draft—resulting in the important fact that such as should later return to Jerusalem to reestablish the Judean state should represent the best blood of the Jewish people as a race, the Israelites and Judeans being the common ancestors of the new and united Hebrews of the Return. The men of this Judah, by inheritance and by training, were of superior quality as to intellect, as to religious conviction and purpose, and as to experience in the important avocations of life such as the crafts and arts and even in statecraft and executive activities.

See Ezra 2 and note the exactness with which their family records had been kept, and how the Hebrews chosen or permitted to return for the task of re-establishing the nation in Palestine were those of proved lineage only and thus of assured eligibility. Another noteworthy fact is that the return was voluntary, not compulsory, and hence those only were "chosen" who had been purged thoroughly of their idolatry and were prompted by a patriotic spirit together with a sincere desire to resume the unembarrassed worship of God under their own vine and fig tree in their fatherland.

It is estimated that only one in six was "chosen." But again—the "chosen of God" were volunteers. They chose themselves. It would seem clear that God's mode was what we today term democratic. The God of all men and of the universe fixes the laws of development, but only such as co-operate with Him are His chosen instruments to execute or fulfill them.

We might digress here to speak of the lesson of family and racial responsibility, which rests upon families throughout the generations and upon races throughout the ages to keep themselves intact and in readiness for the time of supreme opportunity and achievement. In the long selective process the choice seeds of Israel and of Judah were blended. This reunion is represented, in Ezekiel 37:15-28, by two sticks, on one of which was written Judah and on the other The House of Israel.

Some one says that in selecting seed for the planting of New England, the Lord "sifted two kingdoms of the best they had," and so it was, ages before, with the new kingdom to be established at Jerusalem. The people had been winnowed and those who returned were freed of the taint of idolatry. They went with a new reverence for the Sabbath, a greater zeal for the Scriptures and with enlarged views, having lost much of their race narrowness and race prejudice.

The Return did not come about till the day of Cyrus and so far as he

was concerned it was a natural and normal carrying out of his general policy with respect to the various peoples whom he held in captivity. In the case of the Hebrews it is readily seen to have been a great strategic movement. A well fortified city in Palestine, held by a friendly and versatile people, was a strong check upon the Egyptians, whose movements already were threatening.

Strategic move or what not, the hand of God was in it, as it is in all acts of men whose spirits are "stirred up" of God, as we distinctly are told the spirit of Cyrus was. God's people were ready; they had passed through the fires and were fitted to fulfill their mission.

Let us get for ourselves the practical lesson. God takes no pleasure in the suffering of his children. For their misdeeds He does not of his own will arbitrarily send us pain. We, as individuals, as families, as nations, bring it upon ourselves and unhappily not upon ourselves alone, but upon mankind with whom our lives are bound up. That is the law of life which we can not change, but to which we sooner or later must conform. It is true that only the bitter experience brings out the highest and noblest elements of human nature.

May it not prove true that the agony mankind is suffering today is, but the refining fire and that when our dross shall have been burned out, the nations will find themselves nearer to God and better fitted for the fulfilling of His will upon earth?

The individual, the family, the nation, the world is in travail. The Kingdom of God is emerging.

RESOLUTIONS AT JUNALUSKA.

The following are the resolutions that were adopted by the Eighth Annual Conference of Chairmen of Sunday School Boards and Field Workers, in session at Lake Junaluska, N. C., July 20 to 23, 1917:

(1) That the Sunday School Editor be requested to have prepared and issued a leaflet on the first half of the tenth point of the Standard; and another leaflet containing suggestive plans for increasing the amount raised by our Sunday schools on Children's Day.

(2) That our Committee on Legislation be requested to take into consideration the matter of legislation

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

requiring that the Teacher-Training Course of our Church be made a part of the prescribed course of study for preachers entering the Conference.

(3) That we recommend to the Conference Boards the issuing each year of pennants to all schools and districts that reach the requirements of the Standard, the pennants bearing the inscription, "Standard School (or District), 191...", in large type, and "M. E. Church, South," in small type underneath. And we request the Department of Sunday School Supplies to prepare pennants and be ready to supply them to the Conference Boards at a nominal price.

(4) That the Committee of the General Board which has in hand the matter of Standards be requested to prepare Graded Standards for both schools and districts, to be correlated with the Standards of our general departments.

(5) That the General Sunday School Board be requested to arrange a plan of sub-district organization for the use of such districts as may find the present district plan insufficient. (This Board is asked to do this in order that a uniform plan may be followed throughout the Church wherever such sub-district organizing is done).

(6) That we commend the plan for an annual meeting in each Annual Conference of the district officers with the members of the Conference Sunday School Board, and request the General Sunday School Board to formulate an authoritative plan therefor, including a simple system of reports, and suggestions as to the financial support for our district organization.

(7) That in order to encourage departmentalizing the Sunday schools, we interpret the latter part of point five of the Standard to mean a school the departments of which meet at least the lowest rank established by the Departments of the General Sunday School Board.

(8) That, until the General Sunday School Board interprets or changes the Standard of Efficiency, and in order that our application of that Standard may be uniform, as well as serve to bring every school to the highest possible degree of completeness, we believe point three of the Standard should be interpreted to mean that all classes composed of pupils twelve years old and over shall be organized and enrolled as Wesley Classes before the school be graded as "standard" on that point.

(9) That we request the Superintendents of Wesley Bible Class, and Teacher-Training, to take steps necessary to the issuance of their certificates and diplomas and all other special recognition only in the name and under the authority of our own Church, or as may be correlated to any action that may be taken by the Sunday School Council of Evangelical Denominations.

(10) That we gratefully appreciate the development of Junaluska and take pride in it as a great meeting place for the workers of our Church. In order to meet a tremendous need in bringing the mass of our workers here, most of them of moderate means, we respectfully ask the management to take steps at once, if possible, to provide accommodations where board can be secured for an average of from \$1 to \$1.50 per day, such as is furnished at Ovoca, Blue Ridge, and elsewhere.

(11) That, as our periodical, the "Workers' Council," is of first importance as a means of increasing the

efficiency of our schools, and the field man has a splendid opportunity of increasing its circulation, we set 7,000 new subscriptions as a goal for the next Conference year.

(12) That we recommend to the various Conference Sunday School Boards the use of a strictly Methodist program on "Go-To-Sunday-School-Day," and that the offering on that day be applied to Conference Sunday school work.

(13) That we recommend to our Sunday schools that they observe only such general "special days" as may be endorsed by the General Board or its Executive Committee, or by the Conference Board.

(14) That, because of the absolute necessity that in our work in the field we shall do all in our power to increase the circulation of our literature, and because there has arisen considerable confusion incident to the fact that the Graded Lessons are in one Department, while the Uniform Lessons, song books, and general Sunday school books are in another, and because we need to have all these supplies in the hands of trained Sunday schools workers who can understand and assist our workers in their orders and in suggesting books and helps for them, and because we believe this will greatly increase the efficiency of the work and prove a successful business proposition, we earnestly request Smith & Lamar, agents, to combine all Sunday school literature, books, and supplies, into one department and place trained Sunday school workers in charge.

(15) That we request our representatives in the Sunday School Council to endeavor to bring about the formation of State Councils as auxiliaries to the main Council.

(16) That we are in hearty sympathy with the policy of the General Sunday School Board in its enlarged plans of work and increased support, and pledge our co-operation.

(17) That we request the publication of these resolutions and such other acts or conclusions as this body may decide upon.—A. L. Dietrich.

BROTHER GLASS MAKES A SPLENDID SUGGESTION ABOUT "GO-TO-S-S-DAY."

The secretary spent last Saturday and Sunday in a splendid circuit-wide institute at Sardis on the Holly Springs work. Dinner on the ground both days, large crowds of Sunday School folks, all the superintendents and most of the teachers from the four Sunday schools of the charge were features of the Institute. This is perhaps the best country church building in the Conference and Brother Glass gives evidence of being one of the most progressive Sunday school pastors. A Cradle Roll, a Home Department, a Teacher Training Class, and two organized Wesley Classes are some of the visible results of the meeting.

Referring to our "Go-To-Sunday-School-Day" October 28, Brother Glass said, "To be sure all of my schools will observe it. We hope to make it the red letter day of the year all over our charge." And then he made this following valuable suggestion, that all pastors would do well to follow: "I have already instructed all my superintendents to phone me or mail me a card Sunday night giving the results of the day that I may compile the results and send it immediately to the office of the field secretary."

EPWORTH LEAGUE DEPARTMENT

H. F. BUIHLER, Editor.....Y. M. C. A., Little Rock
J. H. PIERCE, Treasurer, Little Rock Conference...Box 529, Little Rock
HOWARD JOHNSTON, Treas. N. Arkansas Conference....Conway, Ark.

LESSON FOR OCTOBER 14.

"Putting Religion Into Politics." (Good Citizenship Day.) Isa. 1:10-17.

The Political Program of Jesus.—The eternal law said, "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself." Jesus filled that law with a deeper meaning and gave it a broader range. "A new commandment give I unto you, that ye love one another." That is the basis of Christian Sociology. That love makes aristocratic injustice and unfair business impossible.

Jesus said: "If any would be great among you, let him be servant;" and he set that greatness of service over against the Gentile greatness of "lording it" over one another. Service is the Christian standard.

Jesus said: "As the Father sent me into the world, even so send I you." That commission of all who love in the service, of all who suffer, is the note and mark without which there is no Christianity.

I know that some will say, and I say with the accent of finality, that Christ's ideal cannot be realized in business and politics, because human nature does not change. But Christ said human nature can be changed or civilization is doomed. "Ye must be born again." The absolute imperativeness of that new birth, the birth out of selfishness into love, out of social strife into social service, is the only hope for the new democracy. Privileged classes will never be willing to get off the backs of the people until they learn the lesson of love for humanity which Jesus sent to Calvary bearing the people's cross. That new birth of love will solve our age-long problem. Nothing else will solve it, not all the wars and all the victories of the world.

A Nation's Greatest Asset.—The greatest asset any nation can have is not its fertile soil, though that is a great blessing. It is not in great rivers and oceans and harbors, though these are of inestimable value. It is not in mines of coal and iron, of silver and gold, precious as these are; it is not in manufacturing and transportation and commerce, much as these minister to wealth and comfort. The greatest asset that any nation can have is a robust, intelligent, self-respecting, law-abiding, high-minded Christian citizenship. Without such qualities no nation can be either prosperous or happy, nor can she long endure.

The Reason for Incapable and Corrupt Officials.—All over the continent men worship the great god, Things! Big things, not great men! We are indifferent to our obligations, as citizens; in our selfishness we are not concerned about who is elected, just so we ourselves happen to be getting on all right. Our interest in the public welfare of a community is reckoned by our profit or loss in business; but seldom from a moral or spiritual standpoint. Our neglect of our common duty lets in the demagogue and corrupt office-seeker. We forget that it is as much our duty to vote as to pray. The people determine and are responsible for the government of a town, county, State or nation.

What Makes the City Strong?

"What makes the city great and strong?"

Not architecture's graceful strength,
Nor factories' extended length,
But men who see the civic wrong
And give their lives to make it right,
And turn its darkness into light.

What makes a city full of power?

Not wealth's display, nor titled fame,
Not fashion's loudly boasted claim,
But women, rich in virtue's dower,
Whose homes, though humble, still are great,
Because of service to the State.

What makes a city men can love?

Not things that charm the outward sense,
Not gross display of opulence,
But right, that wrong cannot remove,
And truth, that faces civic fraud,
And smites it in the name of God.

This is a city that shall stand,
A light upon the nation's hill,
A voice that evil cannot still,
A source of blessing to the land;
Its strength not brick, nor stone,
Nor wood,
But justice, love, and brotherhood."
—Charles M. Sheldon.

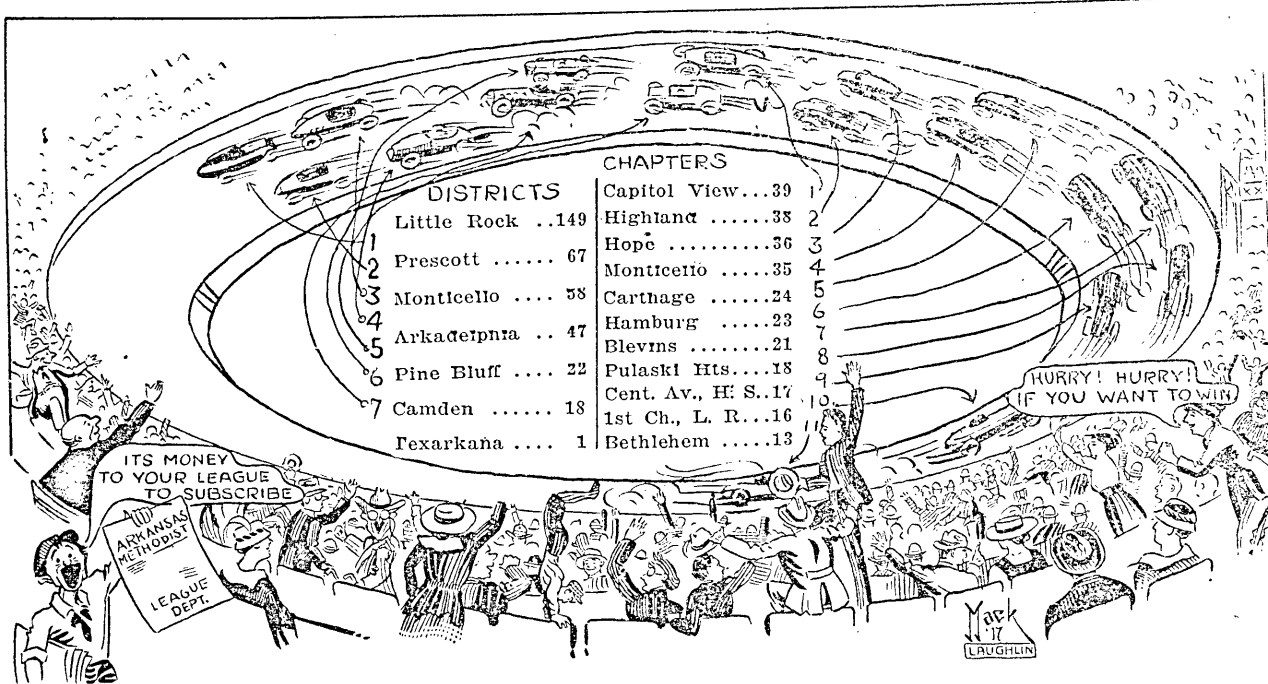
Appreciation Produces Greater Efficiency.—When the mayor, chief of police, constable, sheriff, or whatever his office be, is commended for the good he is doing (and there is always something worth complimenting), then he is encouraged to undertake more reforms and to be true to the oath of his office. We must be constructive in our criticisms. The official whose every act is criticized or whose career goes unnoticed, becomes reckless or careless. Mention in the open meeting or in church bulletins of the official's deserving endeavors will interest him in the League and the League in him.

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, smoothen 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.

CAMPAIGN OF LITTLE ROCK CONFERENCE LEAGUERS FOR 1,000 CASH SUBSCRIBERS.



KEEP YOUR EYE ON THE WINNER!

Little Rock District says, "Hurry up, fellows! We're bound to reach the 1,000 mark. Who can catch me?" Prescott District is tugging bravely along and stands a good chance to answer that question by pulling in ahead of Little Rock. Monticello District is resting after her lively spurt of last week. She is just getting a good breath before making another sensational run. Arkadelphia Station says she wants to try her hand at running one of the cars. Several of the cars need a driver. Don't be scared to try. Come on and hop in. You have a chance to win yet.

Our Duty to Our Town or Community.—Every League should have a jealous pride in the high-toned welfare of its town or community. Cleanliness and attractiveness should be carefully guarded. The condition of the poor, of the laboring girls and children, the manner in which these are paid by the employers; if the wage is insufficient, the League should be the first to discover this fact and make intercession in their behalf. You may rest assured that the demands of an organized band of young people consecrated to God will be heard with effect.

Cigarette smoking should be a matter of grave concern. It certainly detracts from the appearance of your young men. It weakens the character of the coming citizens and saps the vitality and destroys the finest sense of intellect and of integrity. What is the use of Leaguers studying from week to week the lessons on the essentially important issues of life and then never put the learning to practical use, never be interested in solving the problems of every-day suffering or unequal toil? We need to be aggressive, to be constantly on the lookout for opportunities to put in practice any knowledge or learning acquired, otherwise it will prove a calamity. "He that knoweth to do well and doeth it not, to him it is sin."

To Think About.—What can we do to better our city?

How do "Clean-up" days benefit the people?

How can ordinary citizens influence politics?

What is the first step in putting religion into politics?

Program.

Song—"My Country 'Tis of Thee."
Prayer—Several sentence prayers on subject.

Scripture—Seven Leaguers, each a verse from Bible already in hand.

Special Music—Solo, "Columbia the Gem of the Ocean."

Recitation—"Declaration of Independence."

Talk—Three minutes on one of the topics discussed above.

Song—"Star Spangled Banner."

Talk—"Citizenship and War," by a

HOW THE CHAPTERS STAND.

Capitol View	39
Highland	38
Hope	36
Monticello	35
Carthage	24
Hamburg	23
Blevins	21
Pul. Hghts, L. R.	18
Central Ave.	17
First Church, L. R.	16
Bethlehem	13
Lakeside, P. B.	13
Winfield	11
El Dorado	9
Prescott	9
Mt. Zion	8
Fordyce	7
Hawley Memorial	6
Arkadelphia	6
Mt. Tabor	3
First Church, P. B.	3
Junction City	2
Des Arc	2
28th St., L. R.	1
Lewisville	1
Nashville	1

volunteer in the Army.

Recitation—"Patriotism."

Song—"Dixie Land."

Talk—"My Religion in Politics," by a prominent officeholder.

Recitation—"What Makes the City Strong?"

Open Discussion—"What Are We as Leaguers Going To Do About Conditions in Our Community?"

Benediction.

SEND NAMES OF NEW OFFICERS.

Please send names of new officers of your League to editor of League page for publication. It will enable the various Conference officers to keep in touch with the officials of your chapter. Then it will give prominence to your leaders and your aggressiveness will inspire others.

DELIGHT ORGANIZES BOTH JUNIORS AND SENIORS.

Delight has just organized a Junior and a Senior League. The latter has about fifty members and there are about twenty in the former. The outlook for both is very flattering. Rev. G. M. Yearwood is the enthusiastic

and achieving pastor. The following officers were elected: Senior League, Jewell Clevenger, president; Miss Bess Covington, chairman First Department; Fletcher Covington, chairman Second Department; Miss Lois Wood, chairman Third Department; Mrs. R. B. Covington, chairman Fourth Department; Miss Musie Wood, secretary and treasurer. Junior League, Thelma Stell, president; Valmeta McKinney, vice president; Marie Hemby, secretary-treasurer; Marie Morris, corresponding secretary; Mildred McKinney organist.

HALF YOUR PLEDGE TO MISSIONS DUE BY NOVEMBER 1.

Please do not lose any time in securing and sending the half of your mission pledge to Mr. J. H. Pierce, Box 529, Little Rock. Only three weeks remain for you to do this work. Please do not delay a moment. This money is needed and must be in the treasury by November 1st so that we may make and carry out the plans in getting the right men for the work in the mission stations of the League for the year beginning in November. One way to get the money is to get subscriptions to the Methodist and get 50 cents in cash on each subscription. Several chapters have arranged to pay their's in this way.

WHAT IS YOUR LEAGUE DOING?

This is a most excellent time to get out and organize a new chapter near you, and then see that the new organization keeps going. Are you interested in your district winning the loving cup? Then get busy and start a number of new Leagues. It will help your own chapter to do something tangible for others. Do not delay; act now! We want a League in every charge by Conference. Use that auto of yours or your neighbors, and go out some distance to work for the Master.

ON TO ONE THOUSAND.

The surprise that Monticello Chapter gave us last week when in six days she secured and sent in 35 cash subscribers is but another evidence of

the fact that the Leagues are not willing for the campaign to be a failure. Others are working and determined to reach the goal of 1,000. There is no time for delay. Every moment counts, as the campaign can not continue long. There is not a League in the Conference but could send in ten cash subscribers this next week. Won't you make the sacrifice of effort to do it, thereby making \$5.00 for your own League treasury? If each League will do that at once in the next four days, we will have the thousand. Can we count on you? Sure! I believe you will do it.

BRYANT LEAGUE.

The Epworth League at Bryant is doing the young people of our little town much good, although only organized since May of this year.

We have thirty-four members on roll. Almost all members take part in the services. Have good attendance, about seventy or seventy-five persons present almost every Sunday evening. Of course, our church being on a Circuit, we do not have preaching at the evening hour as do the churches in the cities. Therefore having the entire church hour for our League service we usually make our program rather lengthy. We had a beautiful program last Sunday evening of which Miss Faye Rowland was leader.

The Army has taken several of our young men from our League whom we greatly miss in our services.

A "farewell party" was given on Monday evening of September 17 at the home of the Misses Melvin and Willie Prickette in honor of the boys of Bryant who were called to the camps on Wednesday. We were sad indeed to see them leave, but our kindest thoughts and our daily prayers follow them. We also extend best wishes that they may do all in their power to help win the victory in the great crisis.

Our League program for Sunday evening, September 30, was as follows:

Missionary Lesson—"Home Mission Work Among Immigrants."

Opening Song—"Come Thou Almighty King."

Silent prayer.

Scripture Reading.

Song.

Sentence prayers.

"How Shall We Americanize the Foreigner?" by Miss Nell Elliott.

Song.

"Shall America Restrict the Entry of Foreigners Into This Country?" by Miss Ethel Mobbs.

Leader asked question.

Response by Eugene Prickette.

Song.

Leader asked question.

Response by Bernice Martin.

Talk—"Treat Them Like Folks," by Miss Minnie Elliott.

Song.

Talk—"The Preaching That Counts," by Miss Willie Prickette.

Story of "Chinese Boy," by Miss Faye Rowland.

Quartet—"Lead Me Gently Home," by the Misses Prickette and their brother.

Open discussion of what the League can do for the immigrants?

Benediction.

Leader, Miss Winnie Elliott.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

CHILDREN'S DEPARTMENT.

MISS FRET AND MISS LAUGH.

Cries little Miss Fret,
In a very great pet,
"I hate this warm weather; it's horrid
to tan;
It scorches my nose
And it blisters my toes,
And where I go I must carry a fan."

Chirps little Miss Laugh,
"Why, I couldn't tell half
The fun I am having this bright summer
day.
I sing through the hours,
I cull pretty flowers,
And ride like a queen on the sweet-smelling hay." —Ex.

JIM'S AIRSHIP.

Jim Podlop went with his father to Chicago for a week. While there they went out to the aviation field, and saw many kinds of airships flying around.

Jim liked best one that had a wing on each side and a long tail.

When he got home he talked and talked to the other fellows about the things he had seen.

"When I get big," he told Spider Wiggins, "I'm goin' to be a bird-man."

"Aw, what's the use a-waitin'?" asked Spider. "Why don't you build yourself an airship right now?"

That put the idea into Jim's head.

So every morning before school and every evening he worked hard in the loft of his father's garage. His father had told him that he might use the loft for a workroom, so nobody bothered him.

Thursday morning he printed some handbills on wrapping paper.

Friday morning he handed them around among his friends at school.

This is what he had printed:
GRATE FLITE OF JIM PODLOP
THE BIRD-MAN

IN HIS BIG AIRSHIP

SAT. A. M.

ADMISHUN, ONE POTATOE.

The boys and girls were greatly excited and asked Jim all sorts of questions, but all he would say was, "Come and see tomorrow morning at

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parimint (double strength), and add to it 1 pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial.

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 East Sixth St., Little Rock, Ark.

THE ARMY TESTAMENT.

Made especially for the soldier Bound in khaki; good paper and clear print. We sell at cost of manufacture, which is 30 cents each. Have just received a new shipment. Order of the American Bible Society, D. H. Colquette, Field Agent, Little Rock, Ark.

YOUR SCHOOL NEEDS

The State School Song

"MY OWN LOVED ARKANSAS"

25c a Dozen; \$1.25 per Hundred.

Arkansas Methodist, Little Rock, Ark.

ten o'clock."

Everybody came early and sat in a big circle around the garage.

Jim came around and gathered up the potatoes. Some had forgotten theirs, so they were "let in" free.

"Better hunt an easy spot to come down on," said Tom Bigbee.

All the boys wanted to go up in the loft to help, but Jim wouldn't allow it.

Presently the trap door on the roof was lifted, and Jim poked his head out.

Everybody cheered.

Then Jim dragged something out on the flat roof.

The children danced with excitement, for there was the airship!

It was built of a long plank, painted blue. The front end had been shaped like a bird's beak. On the back was tied a bunch of palm-leaf fans. On each side Jim had fastened a big umbrella, which he now opened.

He dragged the machine to the edge of the roof, and sat down on the plank between the umbrellas. He held on tight with both hands, and gave a shove with his feet.

Off the roof he went!

The airship fell one way and Jim the other. He found himself sitting in his mother's pansy bed.

The children came running.

"Did you hurt yourself?" they asked.

"No, but I've ruined mother's pansy bed," said Jim.

"No, you haven't," said Lucy Dubbins. "We girls will straighten it all up again."

The boys helped Jim pick up his airship.

"When you goin' to fly again?" asked Spider Wiggins.

"I guess I'll leave that to the birds," said Jim good-naturedly, "and I'll stay on the ground."—Pearl Eberle, in "The Junior Herald."

BOARDING SHEPPIE OUT.

"Marmie, the stable is done; and you know you promised me that when we had a stable for Black Dan we could have a dog to stay with him. Can we, marmie? Say, can we?"

"Do you know where to find a dog, dear?"

"I think so, marmie. May I bring him home today?"

A mother's promise must be kept. I was not used to dogs, had never made acquaintance with one. He was to stay in the stable, however, so there was no fear for my immaculate new house to add dread to the coming of this prospective new member of our family. Therefore I gave gracious answer to the request of my twelve-year-old boy and wished him success.

The day was young, not yet school time, when he made his appearance with a wee doggie hardly able to stand on his little wobbly legs. We had wished for a shepherd dog to go with the team, and so the slight traces of shepherd blood in the new pet encouraged us to choose for him the name of Shepherd—"Shep" for short.

"See, marmie, his mother and his brother and sister were all frozen to death that fearful cold night, and the man wanted me to carry him right away. So may I leave him in the house while I go to school?"

It was the entering wedge. The doggie was in to remain. Jennie and I could not forget the hard experience of the poor little creature. We made him the softest bed in the warmest corner, and fed him with warm milk and every known dainty relished by puppies. Both our hearts had opened

wide to the little motherless tot.

How the little thing did grow! Such a little while before he was running all about the house, growing in strength, and, alas! in tendency to mischief of every variety.

We had planned that a soft bed in the stable should receive him at night; but his pitiful yelps and whines were enough to keep the entire neighborhood awake; and after hours of effort to pacify him I brought him into the house. He never slept in the stable. The bed designed was not good enough for him. The softest upholstered chair, the favorite seat of the master of the house for his resting place, set apart for his reading and napping when at home, was the chosen sleeping place for the "monarch of all he surveyed." The small creature had to be provided with a footstool to enable him to climb into his bed. Once cuddled down in it he was still, and our sleep was unbroken.

Daytime was a scene of constant watching. Shep barked at every comer to the house. The more dignified and timid the person the more energetic his greeting, and I was kept apologizing from morning till night.

Our puppy chewed up white kid gloves, made rags of shawls, pulled the cover off the dining-room table, and ruined the heavy silver ice pitcher that was thrown to the floor at the same time. But, worst of all, shut into one of our new rooms by the wind closing the doors, he chewed the new doors as far up as he could reach, persistent little scamp. He wanted to get out. We could not complain, only blamed ourselves, and redoubled our watchfulness.

One forenoon an acquaintance came in. It seemed that she had brought up dogs galore. We had said over and over that if we could find a place we would send Shep away till he could be taught to behave like a steady old dog. Our caller had a puppy of her own and would gladly take him till we wanted him at home again.

So Jennie took him under her shawl, and we carried him to his boarding place. We bade him good-bye, though he did not want to be left, and it was not very easy for us to leave him.

Jennie had errands, and I went home. Oh, the lonesomeness of it when I came in! How could the little fellow have so taken a place in my love, for it was love, in spite of all his endless mischief? Tears in my eyes greeted Jennie on her return, and her eyes were not dry when she had been a few minutes in the silent rooms. Such a quiet meal as our luncheon was, in spite of our efforts to make it gay with jokes and laughter!

As soon as we were alone we spent no time in words. We were of one mind, and we were soon on our way to the house where we had left Shep. I quickly paid for a week's board and took our trouble into our own hands again.

That night at tea-time the master of the house was late; so was the son. When they came in separately we found that each one of them had gone alone to see if he could hear anything of Sheppie by listening in the darkness outside the house where we had left our doggie. Their efforts were vain, but doubly glad was the welcome home! Boarding Sheppie out was never attempted again.

He grew to be our companion in walks and rides, lived to be seventeen years old, and was ever our faithful friend in joy and grief.—Mrs. John E. Dinniah, in "Our Dumb Animals."

NEWS OF THE CHURCHES.

TO THE METHODISTS OF NORTH ARKANSAS CONFERENCE.

Dear Brethren: Our nation and its allies we trust under God will win the war they are now waging for free humanity. Food is absolutely necessary for the fighting men. We at home should do our share to furnish food for the armies.

In order for them to have enough it is necessary for us to save all that is possible and use only that which is necessary.

Our watchword should be "waste nothing, save everything," and so conserve our resources that our soldiers may not want.

General Julian S. Carr, representing our Church in the U. S. Food Administration Commission, has designated me as "associate of the Food Administration Section of Co-operative Organizations."

The Government desires to enroll every family in America in this case and we are expected to enroll the Methodists.

This campaign runs only one week, October 21 to 28. On October 21, if possible, let every Methodist preacher present both the need and plan of food conservation. On October 28 the report card campaign of ten weeks begins and cards will be furnished the churches.

Let every church leader, every district leader, every preacher help the Government in this campaign and so help our armies win, for we know that food will win the war. Anyone desiring literature can obtain same by sending their name on postal card to me or to General Julian S. Carr, Washington, D. C. May our Lord guide us and use us for His glory in winning this war for humanity.—Your brother, F. M. Daniel.

BOONEVILLE STATION.

As we come near the close of this conference year things are not materially different from last year in this pastoral charge. The Sunday school has held its own; the prayer meeting has fallen off some, the Missionary Society has gone on with its work and study, twelve children have been baptized, twenty members have been received into the church, and the finances are just a little behind the same date last year. There are other children to be baptized and others who ought to join the church. The cotton season is considerably later than it was last year, and this partly accounts for the shortage in the finances. We expect to pay out in full.

This church has lost some of its best members this year by death, and this cripples the work some. While the statements already made do not indicate much permanent work, there is another thing yet to be told. Of those who are members of this Sunday school, of this church, or of a Methodist family affiliated with this church, eighteen are in the army and navy, eleven are away attending school, and seventeen are teaching. Of those who are away at school two are in business school and nine in college, four of them being at Gallo-way and two at Hendrix. Of those



Use DICKEY'S

OLD RELIABLE EYE WATER
for sore or weak eyes or
granulated lids. Don't
burn or hurt when ap-
plied. Feels good. Relieves promptly. Get
genuine in RED FOLDING BOX. All stores
or mail 25 cts.

DICKEY DRUG CO. Bristol, Va.

teaching four are in the Booneville schools while thirteen are teaching at other points. As far as I know all but three of the forty-six mentioned above are professing Christians, while the most of them are active in some form of church work. As pastor of this church I have a Christian pride in this contribution that the church is making to our country in this time of stress. Practically all the young men and women of this church who are at home are in high school preparing as best they can to take their places in the world. I have never felt as strongly or preached as earnestly and as often on education as I have this year. World reconstruction is ahead of us and trained Christian men and women will be needed. This I have done my best to impress on all who have attended my ministry this year.—W. T. Martin.

OAK HILL CHARGE.

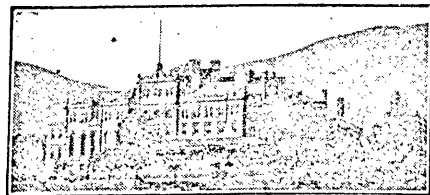
We have just returned from Wesley's Chapel on the Oak Hill charge; where we had a great meeting.

Brother Ault, the pastor, is a live, energetic and consecrated young preacher. We ran a meeting at the chapel for eight days. There were five additions to our church from this meeting and two to the Baptist. After the meeting at the Methodist Church had closed the people were not satisfied with the good work, so we were implored to continue the battle at the Baptist Church at Mt. Nebo. The Baptist brethren held a church conference and called Brother Ault and myself to come over and help them as their pastor was unable, on account of bad health, to hold their meeting. We began there Sunday night and I did the preaching until Thursday evening. Result, 17 additions to the Baptist Church and two to the Methodist. I left Brother Ault in charge and he writes me that the two meetings totaled ten members for the Methodists and twenty for the Baptists, at Nebo, and two for the Baptists at Antioch.

The pastor of the Methodist Church, Brother H. A. F. Ault, is loved and respected by all the people of all denominations. Praise God for the old-time religion which makes us love everybody.—A. E. Jacobs.

SOMETHING ABOUT THE REVIVALS ON THE OAK HILL CIRCUIT.

We have just closed a union meeting at Wesley's Chapel, M. E. Church, and Nebo, the Missionary Baptist Church. The Baptists, both preacher and laymen, seem to appreciate very much the secured help of our good, young and yet great preacher, Brother A. E. Jacobs, from Humphrey, Ark. He stayed with us about eight days and preached hard, prayed hard, and



RANDOLPH-MACON ACADEMY

For Boys Bedford City, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon system, of which this school is a branch, permits of unusually low terms. \$300 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past twenty years. For catalogue and further information, address

E. SUMTER SMITH, Principal

walked hard, but the Lord gave us the victory for landing 40 conversions and thirty of them went into the two churches. We started in to double our membership at the chapel and prayed that way and the Lord gave the victory.

The people of both churches are nearer the Lord and as pastors we feel that they will be nearer us from this time on. They desire to have Brother Jacobs come again.

We have had good help and good meetings almost every place and some additions at every church, but one, and have two meetings yet to hold. As to our collections, we are expecting to report everything in full at the Conference. Pray for us brethren, that we may not be shorter than the full amount. Will all the officials please be present on the first Saturday and Sunday in November at the last quarterly conference while I am here to make out your report on church property. When passing do not forget to get your trustees' report blank. This Conference will meet at Paron. Bring your families and stay until it closes. Get this spirit, brethren, and make your motto, "Everything in full and every church and official represented in a business manner," and we will not be blank.

Do not forget that our meeting at Paron will begin on Tuesday night after the second Sunday in October with the great speaker, Rev. R. L. Glasgow. Come and help us! And if you can't come pray for us.

If we can we will begin on a meeting at Oak Hill with that godly character, Rev. J. F. Taylor, to assist in the services.

We will begin on Tuesday after the third Sunday in October, so let every one be with us from all points so we can have an old-time meeting, if possible. Brothers H. H. McGuyre and C. N. Baker have helped to cut down some bushes, so we invite them again to see us. Keep on your knees, brethren until victory comes. God will reward you in the end.—H. A. F. Ault, Pastor.

REVIVAL AT EUDORA.

We began our revival on September 9. All things had been made ready for the revival. The ladies had gone into every home in town with prayer and exhortations for the revival. Evangelist John A. May, of Gadsdon, Ala., did the preaching, and Prof. M. L. Lifsey, of Barksville, Ga., led the choir. The services were held under Brother May's big tent. We had Brother Delaney, pastor of the Presbyterian Church, with us all during the meeting, and Brother Sims, pastor of the Baptist Church, and Brother Davidson, our presiding elder, with us a part of the time. The meeting closed on the night of September 23. This was the greatest revival ever held in this section. The preaching was to the point, and had the power to draw the people.

There were about 100 conversions and reclamations, 62 joined the different churches here by profession, and more will join later, besides a great many trunk Christians, who brought out their letters and affiliated with the churches.

The cause of Christ and his church has been greatly helped by this revival. Brother May is a forceful preacher, and Brother Lifsey is a splendid choir director. Eternity alone will tell the results of our revival here. Our section is in the bottoms, where the white population is not as great as in the hill country,

and where the tendency of the people is not as much for the Church as it is in the hill country. God blessed the work of his servants here in this revival. One young man answered the call to the ministry.—W. C. Lewis, Pastor.

WATSON CIRCUIT.

After having been a continuous subscriber to the Methodist for thirty years, I can truthfully say it is growing old gracefully. I see no wrinkles, and the smiles get broader and the counsels wiser as the years go by.

Well, the last gun has been fired in our revivals on Watson Circuit and when the smoke has cleared away we note the following results: Fifty received into church, mostly on profession, and baptized twenty-four babies and little children. Have organized a woman's society at Watson with about twenty members.

Have built a real nice little parsonage this year, and do not owe very much on it. We are asking a little help from the Board of Church Extension and believe we will get it. This is destined to be a great county at no distant day. I am under many obligations to Brothers Roy Farr, J. L. Hoover and J. L. Cannon for valuable assistance in meetings.

This is a big-hearted people and they are beginning to turn their faces Godward as never before. "So mote it be."

Some preacher is going to covet Watson Circuit ere long. Everything looks good for a successful rounding out of the year's work. To God be all the glory.—J. C. McElhenney.

REPORT OF CONFERENCE EVANGELIST.

Without solicitation, or intimation, I was appointed Conference Evangelist at our last conference. My work opened up with Brother Fry and his people at Mountain Home. Attendance and interest grew all the way through until the last two days when the most severe snow storm I ever saw swept over the country. Much good was accomplished and new life came into the membership.

My next trip out was to assist Brother Hall at Viola. Without any preparation, or evidence of promised victory we began in March and ran for one week. The results in conversions and additions were even beyond our best hopes. It was a fine meeting.

A call to come to Forrester, Texas, was accepted and I ran down there in April for a two weeks' meeting with Rev. Z. L. Howell. I found Jno. E. Brown holding forth in Waxahachie, only eight miles away, but he closed at the end of my first week and many of his people fell into our meeting. We had a great meeting from many standpoints. I see now why a man wants to do church work in Texas.

Brother A. F. Skinner was kind enough to issue an invitation to assist him at Corning and I spent two weeks with him the last of April. I have never worked with a more heroic spirit. Rain interfered with attendance and interest, but we had results that were well worth all efforts put forth. I shall always be glad of my visit there.

The famous Dr. Hankins came next at Yellville, first in Yellville for two weeks, then out at Pleasant Ridge near by for one week. We had a grand good time together. A fine lot of conversions and additions, and at times shouting that rang through the

valleys far beyond. In all I have preached above two hundred times and had as many conversions. Results are less this year than I have seen for the effort put forth, perhaps due to the spirit created by the war. I consented to accept a position with the U. S. Agriculture Department effective September 1st, and am now Emergency Agent for Baxter and Marion counties, with headquarters at Cotter.—W. B. Wolf.

HATFIELD CHARGE.

We began our first meeting at Hatfield on May 27 with Brother Stanley Baugh to do the preaching. I don't think I ever saw more hindrances in a meeting than we had at this place. First we had registration day June 5. Then at the night there was a lady who dropped dead just as she had given a glowing testimony for her Lord. Then rain and other things that we will not mention. Nevertheless we had good congregations at most all services. Brother Baugh did some fine preaching, showing himself a man approved of God. He will be long remembered by my people.

Our next meeting was at Rocky. There we had Brother J. B. Williams with us and he did the preaching to the delight of the people of that place.

At Potter and Piney Grove I did the preaching as best I could, but I was not able to do the work as I would have liked to owing to the fact that I had not entirely recovered from the measles.

Next we went to Cove. There we had our presiding elder, Dr. J. A. Biggs, and Brother P. A. Flower and wife with us. We had a good meeting there. At the close we organized a class with twelve members. Taking everything into consideration we have had a good year so far. Had a good day Sunday, it being the fifth Sunday, I went to West Valley in the afternoon. Preached at three and at seven-thirty. At the close of the night service we organized a class with fifteen members and more to join later. During the year we have had 38 conversions and 45 additions to the church, and baptized eighteen babies. However, there has only been an increase of about twenty-five in membership.—W. B. Arnold, P. C.

LITTLE ROCK PREACHERS' MEETING.

Present: Monk, Hammons, Hutchinson, Hively, Whaley, Harrison and Graham. Visitors: Rev. J. A. Sage of the Camden District, Dr. J. M. Workman of Henderson-Brown College, and T. P. Clark, Conference Evangelist. All the pastors reported increasing interest in their Sunday schools since the close of summer. Preaching congregations are gratifying. All our churches are continuously receiving members, especially by letter. The presiding elder, Dr. Monk, reported that there had been a num-



You Can Do as Well as This Man
This is H. A. Neumann the Lange man for Dodge Co., Wis. His sales for one month were \$931.50, average per week \$192.68. He is 27 years old; started two years ago, both he and his goods strangers in the territory, and has built up this splendid business of his own, selling Lange's Extracts, Spices, Teas, Coffees, Household Specialties and Veterinary Remedies direct from wagon to home. You can do as well. Let us give you actual figures of their sales. We will instruct you on every point, teach you how to sell and give you exclusive territory near your home. Our contract beats all others. If you're not making \$200 a month, write us at once about our plan.
The Lange Co., Dept. K. DeFore, Wis.

ber of very gracious and fruitful meetings in the District. Dr. Hutchinson will begin a two weeks' meeting at First Church next Sunday with E. R. Steel of Pine Bluff preaching the first week and O. E. Goddard of Texas the second week. Most of our churches are planning to take part in the union revival services to begin the 28th of October under the leadership of Dr. I. E. Honeywell, who has been with Billy Sunday in a number of meetings—being his first assistant in the New York meeting.

Several preachers were absent from the meeting. Musser was attending the Sunday school meeting in Hot Springs, Rorie is holding a meeting at Stamps, Hundley is sick. Dr. Christian preached for our Pulaski Heights people Sunday, and Brother Graham preached for the Hunter Memorial congregation.

Our Conference Evangelist, Brother Clark, reported that he had been busy in good meetings this summer, and that he has calls for more time between this and conference than he can give.

Rev. J. A. Sage said the work on the Camden District has moved smoothly all the year. No revivals of large proportions, but many good small meetings. Nearly all the churches will have a net increase in members, and the financial report will be good.

Dr. Workman reported that Henderson-Brown had had a good opening, enrolling to the present about 205. He says the faculty is the best Henderson-Brown has ever had. He and some other brethren were in Little Rock in conference about some interests of the school.—W. P. W.

SULPHUR ROCK AND MOORE-FIELD.

We have just closed our revivals for the season.

We were assisted at Sulphur Rock by our presiding elder, Rev. B. L. Wilford. His methods are such as the Lord blesses and people are saved. Twenty-three professed faith in Christ and seventeen united with our church.

At Moorefield Brother Thos. B. King of Memphis was with us and did a splendid work. Our people fell in love with him, and his message from the Book led to a greater conception of God and his work. The church was established in a greater faith.

Mountain Gap is another appointment on White River. Here I was assisted by Rev. Porter Weaver, student in Hendrix College. Great crowds attended the meeting; 250 to 300 people could not get in the building. They came from four to twelve miles. God's people were much in prayer. The

RENWAR RELIEVES RHEUMATISM.

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

power came down. The crowd and interest outgrew the house and a brush arbor was made. One hundred and twelve professed faith in Christ by the mourner's bench route. Seventy-eight united with the Church, with eight others to be received next Sunday. Brother Wilford was with us in the last Sunday night service and Monday night, rendering fine help. He is a soul-winner.

We have organized during the year a fine working League at Moorefield, three prayer meetings and two Sunday schools.

We give God the praise and press on to rounding out a pleasant year with these good people of God.—Fizer M. Noe, P. C.

OBITUARY.

McLAUGHLIN. — Brother George W. McLaughlin was born in Tennessee February 20, 1852, moved with his parents to Arkansas when six years of age, and settled in Lawrence County. He professed faith in Christ in 1874, and joined the Methodist Episcopal Church, South, and lived a devoted and active member of the same until his departure. Brother McLaughlin was married to Miss Mary M. Moon January 14, 1875. This union was blessed with six children, five girls and one boy. One daughter died in infancy. This scribe was Brother McLaughlin's pastor four years. A truer, better friend I never had. I loved him as a brother and sorrow filled my heart when I heard of his death. He was an official member of the church all of his Christian life and was faithful in all departments of the church. He was very able in prayer and a great worker in revival meetings. Many will rise up in that great day and call him blessed who have been swept into the kingdom by his songs and prayers. Brother McLaughlin departed this life September 5, 1917, at his home near Imboden, Ark., leaving wife, four daughters and one son, other relatives, and a large circle of friends to mourn his departure.—T. A. Bowen.

SEXTON.—Brother B. T. Sexton was born in Spartanburg County, South Carolina, June 28, 1849. Was converted and joined the Methodist Church, South, in 1864. Moved to Arkansas in December, 1869. Married to Miss Salley Rodgers in 1870. Brother Sexton was a good man, he was a man that everybody loved and had confidence in. For fifty-three years he was a member of the Church. He loved his Church, he loved all men, and did his very best to make men happy. For thirty-five years he was superintendent of Olive Branch Sunday school. He and Sister Sexton did not have any children of their own, but they reared seven orphans, and all of these children loved Brother and Sister Sexton as if they had been their own father and mother. Sister Sexton died October 29, 1916. Brother Sexton died August 31, 1917. These leave a host of friends and relatives to mourn their loss.—S. B. Mann.

BRYANT.—Ora Belle, only daughter of Mr. and Mrs. W. T. Bryant, born July 13, 1909, died August 1, 1917. Ora was one of the sweetest little girls of my charge and she had entwined herself in the hearts of all who knew her. She was always glad to see her pastor come, usually meeting him at the gate. She never missed Sunday school when she could avoid it.

Though so young she took an interest in her church, and had expressed a desire and was coming into the church at our next service, but God ordained differently and took her into the Church triumphant to be forever with her Lord.—Her Pastor, W. B. Arnold.

MELLARD.—Annie Roberta, daughter of John and Ann McGee, was born near El Dorado, Arkansas, October 3, 1874; was married to B. W. Mellard January 26, 1896, and died at her home near Fordyce, Arkansas, September 25, 1917. When about thirteen years of age she was happily converted under the ministry of Rev. J. H. Gold, by whom she was received into the Methodist Church in which she lived a most devoted member until called to the fellowship of the church triumphant. It was my privilege to be her pastor for six years, and I can bear witness to the steadfastness of her faith and the constancy of her devotion to Christ and to his cause. Wherever she was known people said of her, "She is a good woman." She was the mother of eleven children, eight of whom are still living, and all of them still under the parental roof. She was a model wife and mother. She gave her life in unselfish and unceasing ministry to her husband and children, and to the sick and unfortunate. She will be most sadly missed in her home and in her community and church, but we know where to find her. After a brief funeral service conducted by her presiding elder and pastor, assisted by Rev. A. J. Cheatham of the Presbyterian Church, her body was laid to rest in the beautiful cemetery at Fordyce to await the resurrection of the redeemed. She rests from her labors and her works do follow her.—J. A. Sage.

WILSON.—Mrs. Lou Love Wilson was born in Desha County, Ark., August 28, 1860. Died in her home in Dardanelle, Ark., September 26, 1917, at the age of 57 years. She was the mother of four children. She leaves the husband of her early girlhood choice and three children to mourn their loss. Sister Wilson was possessed of a strong and well trained mind; an unshakable, well defined and abiding faith in the Master and Savior of the world, a hope as an anchor of the soul, which now has entered into that within the veil, and come to fruition. All who knew her will sorely miss her, but to none will sorrow run so deep as to those of the home circle, where wife and mother is bound up in family hearts and can never die. The funeral services were held from the family residence at 2 o'clock September 27 by the pastor, assisted by Rev. S. S. Key, our beloved superannuate, and Rev. O. G. Davis, pastor of the Presbyterian Church.—Eli Myers.

THE MYSTERY OF THE RACES.

White and black, yellow, brown and red—these are the names often given to five great groups of the human family. Within each group are vast diversities. But strange to say, some "yellows" and "browns" and "reds" are whiter than some "whites" and some "whites" are browner than some "browns," yellower than some "yellows," and blacker than some "blacks."

Whence have come all these races and varieties do you ask? Strange again is the answer, yet universally accepted by scientists and Christians

alike—from a single common ancestral stock. Untold milleniums ago that single group divided and redivided, divided again and redivided, again and again, each new fragment pushing farther out into the unexplored beyond—until at last every habitable part of this globe possessed its variety of the species homo.

But this age-long process of division and redivision, of increasing isolation, of closed communications and of close intermarriage, each group developing its own modes of livelihood, methods of thought, variety of language, and forms of political, industrial, and social order, has resulted in making each group more and more distinct. Far-reaching migration of small groups; complete isolation because of the barriers of rivers, mountains, and oceans; diverse climates; differing foods and diverse habits and activities—these are the conditions under which the laws of close breeding and cross-breeding—of homogamy and exogamy—have produced mankind as it exists today. Each principal variety of the human race has proved extremely prolific and each group now constitutes a vast swarm, numbering hundreds of millions of units.

But the era of divergent development has at last come to an end. "The sea is no more." Barriers are vanishing. Space is collapsing. Oceans are lakes. Communication is easy and world-wide. The great races of mankind are now face to face. The barriers remaining between them to-day are chiefly psychological—race feeling, pride, and prejudice—language, history, habits, physiognomy, and skin color.

A new and glorious era of human history is now well started—the era of convergent development. In this era the best attainments of each are more and more to be imported to all, for to each race and variety the Father of all has given its own peculiar gifts and achievements—the points of its own special superiority. The barriers of language are being overcome. Interchange of the products of the soil, of industry, and of thought is proceeding at an ever more rapid rate. Knowledge of Nature's

Try Making Your Own Cough Remedy

You can save about \$2. and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

Get from any druggist 2½ ounces of Pinex (60 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and gives you a full pint of really better cough syrup than you could buy ready-made for \$2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

mysteries and mastery of her forces and resources are becoming general throughout the nations. The thought and the life of educated men in every land is rapidly becoming similar.

But great problems and great tasks now confront us. How shall we conquer race pride, arrogance and selfishness? How make each great branch of the human family accept its kinship to the rest and its responsibility for them? How shall we convince the people of America, for instance, that Chinese and Japanese, South Americans, Mexicans, and Africans are truly our brothers? Can we really make the nations believe that the true road to greatness lies through international unselfish service? Can we persuade our people to do some really fine deeds of helpfulness by which to aid Japanese and Chinese, Africans and South Americans in their problems due to modern world conditions? Can we make our people regard the vast natural resources of our own land as a divine trust to be used for the benefit of the world? Can we convince them that in truth all races are members one of another? That whatever hurts others hurts us? And that without them not only we are incomplete but our own highest welfare is not to be attained?

The mystery of the races! St. Paul declared that this mystery had for ages been hid in God but that in Christ it had been revealed—the mystery that the "Gentiles are fellow heirs, and fellow members with us." This "mystery" is more pressing as a matter of practice than of theory. It is indeed not difficult to prove to any intelligent person the biological kinship of races. But however intelligent a man or a group of men may be, it is not easy to convince him or them that a man of an alien race, of different color or face, deserves the same consideration as one of his own race. Yet this is the practical solution of

AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia E. Pinkham's Vegetable Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 178 pounds I went to



118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Compound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

It pays for women suffering from any female ailments to insist upon having Lydia E. Pinkham's Vegetable Compound.

the "mystery" urged by Paul and practiced by early Christians. For it they were jeered and ridiculed by the high and mighty of these early ages.

A new time of testing has come to the Christian church with this new age in human history. Races powerful and proud, self-reliant and determined, face one another today in a new way. Not only do the nations of Christendom face one another in this new way, but the great races likewise are coming into new relations. East and West, Oriental and Occidental—how are they going to think of each other? What are to be their reciprocal relations? Is not this the great problem of the twentieth century?

Shall the church, weakly yielding to the natural impulses, the race pride and prejudice of the unredeemed human heart, ignore these pressing questions of race relations, race justice, race co-operation, and mutual race completion? Or will it faithfully declare to all nations the mystery of their mutual relations and mutual dependence? Will it teach them to walk together as brethren in mutual consideration, respect, and helpfulness? A new testing-time has come to the church.

Every Christian has his share of responsibility and of duty in these matters. Let no man say with scornful voice, "Am I my brother's keeper?" He who asks this question has not yet understood the "mystery" revealed in Christ. He is still walking in the footsteps of Cain, who slew his brother.

Definite tasks face the churches of America in the realization of this revealed "mystery." A new spirit must be created in millions of our citizens. For this a vast program of education is needed. Laws also must be passed by Congress. We must secure the observance of our treaty obligations with China. We must remove the causes of friction with Japan. We must promote right attitudes toward Mexico and South America. To secure these laws nation-wide education is needed. Methods making possible co-operative action must be devised. Will you help?

The American Branch of the World Alliance for Promoting International Friendship Through the Churches invites you to become a member in order that you may help in this vast and vastly important undertaking.—Dr. Sidney L. Gulick in Zion's Herald.

CHRISTIANITY IN CAMP.

One of the greatest hardships of camp life to many a young soldier will be the impossibility of choosing his associates, the necessity of neighboring more or less intimately with men whose tastes and interests are not his and not such as he will ever care to make his. In private life a man may easily avoid listening to conversation distasteful to him. He may avoid altogether the society of the man violently offensive in speech and behavior. But in camp this may be impossible. The man of higher morals and finer tastes may be elbow neighbor to the man of lower likes, whether he will or not.

This constrained social condition is giving much anxiety to Christian parents of young men who may enter the war. They fear even more the moral than the physical risks their sons may run; the more so in many cases because the young men are not prepared to resist evil.

To the young man who is prepared, this association is an opportunity of high degree, and in no sense a calamity.

Christianity is designed for just such conditions as these. Men who know the spirit of the Gospel are made comrades of men who do not. If Christianity is a conquering force it can be tested here under ideal conditions.

For two years Paul, the prisoner, was chained to a Roman soldier, probably being thus intimately associated during that time, with hundreds of military men of the rank and file of Caesar's army. It is not supposable that Paul's morals were contaminated by this association; but it is a matter of history that soon after Paul, Christianity spread wonderfully throughout the Roman army. Paul never sought to save himself from moral contamination. He sought to save the other man, and "so fulfilled the law of Christ."

A Minneapolis veteran of the Civil War tells that at its organization in his regiment, a Western unit, of proverbially bad moral repute and without a chaplain, three private soldiers pledged themselves to aggressive Christian work among their comrades. Before the regiment was disbanded 168 men of the organization had banded together for such work; and eleven regiments with which they had come into neighborly relations, inspired by their work, formed similar organizations. Not only this, but these men often provided religious services for pastorless churches in villages through which they passed.

Christianity is not in danger in American military camps, unless its followers play the coward. Its power to multiply itself is vastly greater than that of the forces of evil.—From the Minneapolis Journal.

WESLEY'S WORDS AND OUR WEALTH.

John Wesley had a great fear of the dangers of wealth, and his practice squared with his preaching upon the subject.

During all the years of his life, whatever may have been his income, he lived on twenty-eight pounds (less than \$150) a year, and gave away the rest. In his long life of eighty-eight years he gave to benevolent causes more than \$200,000, while he expended upon himself less than \$15,000.

We may well heed one's teaching concerning the perils of riches who lived in such an unselfish manner with regard to his own possessions.

And here is a strong utterance of Wesley's upon the subject of religion and riches: "I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these can not but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches.

"How, then, is it possible that the religion of the heart, though it flourishes now as a green bay tree, should continue in this state?

"Is there no way to prevent this—this continual declension of pure religion? We ought not to forbid people to be diligent and frugal. We must exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich! What way, then (I ask again, can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who 'gain all they can,' and 'save all they can,' will likewise 'give all they can,' then, the more they

gain, the more they will grow in grace, and the more treasure they will lay up in heaven."

That is both sound philosophy and a true interpretation of Christianity. Pure religion by its very nature tends to produce riches, and riches tend to corrupt and destroy pure religion. What then should be the Christian's course with respect to riches? Wesley points out the only answer to this question.

The subject is one for good people in all climes and all times to consider most carefully, and it behooves the Christian people of America specially to ponder the matter.

Ours is the richest nation the world ever saw. The wealth of the ancient world was a mere bagatelle in comparison with the opulence of the United States.

And notwithstanding the war our people are growing richer. To many of them even the war itself has brought a vast increase of worldly goods. Will this increased wealth of our country doom us and damn us? Most certainly, unless our people become as pious as they are prosperous and as benevolent as they are opulent.

In the South especially there must be increased benevolence. The high price of cotton, the demand for the coal and iron of Southern mines, and enhanced incomes from many other sources, have brought to the Southern people unprecedented wealth. They are now far richer than were their fathers before the Civil War. But are they as religious? It is to be feared that they are not. Certainly they are not as generous as they are prosperous. They have learned how to make money much more rapidly than they have learned how to use it wisely and religiously.

If the gifts of Southern men and women to educational institutions may be taken as an index to their benevolence generally, they can not be regarded as using their money very well.

During the year 1916 gifts to higher education in the United States exceeded \$35,000,000, but Southern institutions received not quite \$2,500,000. New England, with a population of only about 7,000,000 souls, gave to its educational institutions above \$8,000,000, while gifts to colleges and universities in the South, which has a population of 28,000,000, aggregated no more than \$2,178,493—and of this amount \$370,000 was given by North-

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

ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the State. All schools should have it. Price, 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

SAMPLE CATECHISMS.

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

A GOOD BOOK.

Dr. J. E. Godbey will send his book, "Lights and Shadows of Seventy Years," to any one who sends him an order for it accompanied with \$1.00. J. E. Godbey, Kirkwood, Mo.

The Threshing Problem Solved

Threshes cowpeas and soybeans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The machine I have been looking for for 20 years." W. F. Massey. "It will meet every demand." H. A. Morgan, Director Tenn. Exp. Station. Booklet 27 free. Koger Pea & Bean Thresher Co., Box 302, Morristown, Tenn.

ern philanthropists to colleges for Negroes.

One institution in Massachusetts received more than was given to all the Southern colleges and universities combined, including the \$370,000 for the Negro institutions.

Our section was at the beginning of the year 1916 far behind the North in the matter of money invested in educational institutions, and at the close of the year, it was even further behind. As the year 1917 has progressed, our case has not improved. By January, 1918, we shall be still further behind both the North and the West.

But have many of our Southern men the disposition to use their money for the public good? Do they see the dangers of hoarded wealth as Mr. Wesley pointed out? Do they perceive the vast means of grace found in the religious use of money?

Well, if men and women will not heed the words of such preachers as John Wesley, perhaps they will listen to what was said by a great merchant like the late Marshall Field.

Just before he died Mr. Field said: "A man should interest himself in public affairs. There is no happiness in mere dollars. After they are acquired one can use but a moderate amount. It is given man to eat so much, to wear so much, and to have so much shelter, and more he can not use. When money has supplied these, its mission, so far as the individual is concerned, is fulfilled, and man must look further and higher. It is only in wide public affairs, where money is a moving force toward the general welfare, that the possessor of it can possibly find pleasure, and that only in constantly doing more. The greatest good a man can do is to cultivate himself, develop his powers, in order that he may be of greater service to humanity."

In such use of money, as that which Mr. Field commended, is found the highest pleasure and the truest profit in wealth. All other use of earthly treasure is selfish and sinful—and it is also "vanity and vexation of spirit."

Such use of money by a comparatively few Southern men would give the South a really great university in Emory. Already much has been done, and perfect success is in easy reach.

Why should not the year 1917 record gifts sufficient to assure to the South a really great university?

The man whose gift is associated with this institution makes an imperishable investment in an institution which is destined to become historic. It is not an ephemeral and experimental enterprise; it is permanent.

The building of Emory University marks a new era in the South, and the men who make it will occupy a high place in Southern history.—Emory University Bulletin.

URUGUAY'S FINE SCHOOL SYSTEM.

During my interview with Dr. Viera, Uruguay's president, I learned of a unique arrangement in this country by which a student can pass from

the kindergarten stage to the last moment of graduate work in the best technical school or university, without paying one penny for his tuition, text-books even being provided by the state. On this question of education President Viera revealed much enthusiasm, being justly proud of the nation's schools for adults founded in 1907, and placed under the public school administration, also gratuitous. These adult schools are open both day and night. There is also the school for backward children and the school for the professional training of working girls, directed by teachers educated for the purpose in Europe and North America. A national school of arts and trades is carried on directly in line with the national industries; and there is a department of secondary and preparatory instruction exclusively for women, the dean of which department is a woman, and all of the professors are likewise women. There is a departmental lyceum in each of the eighteen departments of the republic, and the special public lecturer, whose post resembles that of the public lecturer in connection with the public schools in the United States. In addition to the regular educational features my attention was also called to the national orchestra, consisting of sixty musicians, who, during the months of April and May, give daily concerts in one of the principal theaters of the capital and also visit cities of the interior for concert work. The original idea of this orchestra is aimed at the development of creative activity on the part of national composers, whose works are especially used by these musicians.—The Christian Herald.

HOOVER HAS SIX RULES FOR ECONOMY.

In an article in the September Woman's Home Companion, a writer gives Herbert Hoover's six rules for food economy. They are:

"First—To save the wheat. If we eat as usual from our harvest this year we shall have little more than enough for our own supply, but we can divide with our allies if each individual makes some sacrifice by eating at least one wheatless meal a day.

"Second—We want to save the meat, for our cattle and hogs are decreasing, and we must send meat to our allies.

"Third—We wish to save the fats. We wish no butter used in cooking, less served on the table; we want less lard, bacon and other pork products used.

"Fourth—Deficiencies in food supply can be amply covered by increasing the use of fish, potatoes, beans, turnips, corn, buckwheat, rye and rice, which we will have in abundance this harvest.

"Fifth—We want to save transportation. To meet the war pressure for munitions, men and coal, everyone should consume products of local origin so far as possible.

"Sixth—We want all to preach the 'gospel of the clean plate'; to see that nothing of value goes into the garbage can.

"Aside from eating an increased proportion of these commodities in order to save on the staples, it is extremely important that any surplus of these commodities shall be preserved or well stored for winter use."

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

TOO BIG.

During a recent revival in a Western city one of the prominent business men was converted, and in the first rush of his new enthusiasm he went to his minister and offered his services to do church work.

"Put me to work at something big," he said. "Here I have been all my life engaged in big enterprises in the money world. I want to do some big things in the religious world. So far I have used my time and energy in looking after my own affairs. Now I would like to do something big for the Lord."

"How big?" his minister asked. "I do not care; the bigger, the better."

"How would taking a class of ten-year-old boys in Sunday school strike you?"

"What! Ten-year-old boys in Sunday school! But that is not a man's job."

"Perhaps you will find it is if you try. You said you wanted to do something big."

"I do—but teach a class of ten-year-old boys in Sunday school. You do not mean it!"

"Yes, I do. I do not know of anything bigger right now anywhere in the church, and you said you wanted a big thing to do."

The new convert felt discouraged. He answered, "I cannot do that. It is out of the question. I want something bigger."

The minister laid a hand on his arm. "My brother, are you sure you are big enough to do this? Do you think you know enough to teach a class of ten-year-old boys?"

"Know enough! I will take the class and show you!"

He began the next Sunday. The minister and the Sunday school superintendent quietly watched him.

His class was in a constant uproar. The boys paid no attention to him. He had no control over them. The sweat stood out on his forehead and he passed three wretched Sundays. On the fourth he came into the minister's study just before the Sunday school hour and broke down.

"I cannot do it; I do not know enough. It is too big a job for me. Give me something smaller until I have learned humility and the Christ spirit. I did not realize how big a thing it is to teach. I thought it was child's work. It is man's work. Pray with me, minister, to make me humble enough to learn, for I am only a child in discipleship."—Charles M. Sheldon, in The Advance.

God bless the girl who works! She is not too proud to earn her own living, not ashamed to be caught at her daily task. She smiles at you from behind the counter or desk or printer's case. There is a sweet memory in everything she touches. She is like the brave mountaineer, already far up the precipice—climbing, struggling, rejoicing. The very sight is an inspiration. It is an honor to know this girl and to be worthy of her esteem. Lift your hat to her, young man, as she passes by. She's a queen in the realm of womanhood. She's a princess among the toilers. Her hand may be stained by dishwashing, factory grease or printer's ink, but it is an honest hand. It stays misfortune from the home; it supports an invalid loved one, maybe; it is a moving, potent shield that protects many a family from the poorhouse. All honor to the brave toiler! God bless the girl who works!—Pittsburgh Christian Advocate.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT. (Fourth Round.)

FriendshipOct. 6-7
Cedar GladesOct. 13-14
Third StreetOct. 14-15
WillowOct. 20-21
Malvern Sta.Oct. 21-22
Dalark Ct.Oct. 28-29
Arkadelphia Ct.Nov. 3-4
BentonNov. 4-5
Holly Springs Ct.Nov. 10-11
PrincetonNov. 17-18
Hot Springs Ct.Nov. 24-25
Central, Hot SpringsNov. 25-26
Arkadelphia Sta.Dec. 1-2
B. A. Few, P. E.

BATESVILLE DISTRICT. (Fourth Round.)

Cave City, at Cave CreekOct. 6-7
Newark StationOct. 7-8
Sulphur Rock, at S. R.Oct. 8-9
Newport Ct., at ParoquetOct. 11-12
Kenyon, at Bandy's ChapelOct. 13-14
Tuckerman Sta.Oct. 14-15
Swift and Alicia, at A.Oct. 16-17
Minturn, at BoslerOct. 17-18
Evening Shade, at B. CreekOct. 20-21
Melbourne, at PhiladelphiaOct. 21-22
Bexar, at Mt. PleasantOct. 23-24
Viola, at ViolaOct. 24-25
Norfolk, at IukaOct. 27-28
Calico Rock and Macedonia, at C. R.Oct. 28-29
Cotter, at CotterOct. 30-31
Mountain HomeOct. 31-Nov. 1
Mountain Home Ct.Nov. 1-2
Lead Hill, at Lead HillNov. 3-4
Yellville, at YellvilleNov. 4-5
Mountain ViewNov. 5-6
Charlotte, at Walnut GroveNov. 7-8
FloralNov. 10-11
Salado and Oil TroughNov. 11-12
Desha, at DeshaNov. 12-13
Newport StationNov. 17-18
Batesville, First ChurchNov. 19
Let the trustees have their reports in hand. We should have the best reports that have ever gone up from this district.
B. L. WILFORD, P. E.

BOONEVILLE DISTRICT. (Fourth Round.)

Dardanelle, at PisgahOct. 6-7
Ola, at OlaOct. 7
Dardanelle Sta.Oct. 8
Branch Ct., at CaulksvilleOct. 13-14
Paris Sta.Oct. 14-15
Prairie View and ScrantonOct. 20-21
Walnut Tree, at EgyptOct. 27-28
Danville Sta.Oct. 28-29
Waldron Ct., at Mt. PleasantNov. 3-4
Waldron Sta.Nov. 4-5
CauthronNov. 5-6
Belleville Ct.Nov. 10-11
J. H. O'BRYAN, P. E.

CAMDEN DISTRICT. (Fourth Round.)

Hampton Ct., at Woodberry, Oct. 6 and 7; preaching at Hampton Oct. 7, at 7 p. m.
Strong Ct., at Rhodes Chapel, Oct. 13-14; preaching at Strong, Oct. 12, 7 p. m., and Bolding Oct. 15, 7 p. m.
Huttig, Oct. 14, 7 p. m., preaching only; quarterly conference November 14, at 7 p. m.
Junction City, Oct. 21; preaching morning and evening; quarterly conference Nov. 13 at 2 p. m.
El Dorado Ct., at Parker's Chapel, Oct. 27-28.

CALOMEL MAKES YOU SICK UGH!

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

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

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

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

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Wesson, October 28, 7 p. m., preaching, quarterly conference Nov. 13, 7 p. m.
Magnolia Ct., at Christie's Chapel, Nov. 3-4.
Magnolia Sta., Nov. 4, 7 p. m.; quarterly conference Nov. 5, 7 p. m.
Waldo Ct., at Waldo, Nov. 7; preaching at McNeil Nov. 2, 7 p. m., and at Buckner, Nov. 6, 7 p. m.
Atlanta Ct., at Fredonia, Nov. 10-11; preaching at Atlanta Nov. 9, 7 p. m.
El Dorado Sta., Nov. 11-12, at 7 p. m.
Eagle Mills Ct., at Eagle Mills, Nov. 18, 11 a. m. and 2 p. m.
Bearden and Millville, at Bearden, Nov. 18-19, 7 p. m.
Chidester Ct., at Chidester, Nov. 21.
Buena Vista Ct., at Union Church, Nov. 24-25.
Stephens, Nov. 25-26, 7 p. m.
Fordyce Sta., quarterly conference Nov. 29, 7 p. m.; preaching Dec. 2 at 7 p. m.
Thornton, special quarterly conference, Nov. 28, 2 p. m.
Hampton, special quarterly conference, Nov. 29, 10 a. m.
Kingsland, special quarterly conference, Nov. 30, 2 p. m.
J. A. SAGE, P. E.

CONWAY DISTRICT. (Fourth Round.)

ClarksvilleOct. 6-7
MorriltonOct. 7-8
SpringfieldOct. 13-14
PlumervilleOct. 14-15
HartmanOct. 20-21
AltusOct. 21-22
AppletonOct. 27-28
AtkinsOct. 28-29
LondonNov. 3-4
PottsvilleNov. 10-11
LamarNov. 17-18

The week next following will be occupied with adjourned sessions, dates of which will be given in due time. Pastors are requested to see that trustees and Woman's Missionary Societies have ready reports. It is most earnestly requested that all officers be present at quarterly conference. A vast amount of earnest work is to be done in order to take care of the indigent in our hands. Let no man fail.

JAMES A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT. (Fourth Round.)

WinslowOct. 6-7
RogersOct. 7-8
Elm SpringsOct. 13-14
Viney GroveOct. 14-15
Prairie GroveOct. 20-21
LincolnOct. 21-22
FarmingtonOct. 27-28
CentertonOct. 28-29
War EagleNov. 3-4
HuntsvilleNov. 10-11
Eureka SpringsNov. 17-18
Berryville Sta.Nov. 4-5
Berryville Ct.Nov. 10-11
SpringtownNov. 11-12
GentryNov. 17-18
OsageNov. 18-19
Green ForestNov. 25-26
FayettevilleNov. 26-27
BentonvilleNov. 26-27
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT. (Fourth Round.)

E. Van Buren, at BethelOct. 6-7
Van Buren Sta., 7:30 p. m.Oct. 7
Ozark Ct., at BethlehemOct. 13-14
Kibler Ct., at KiblerOct. 20-21
Alma Sta., 7:30 p. m.Oct. 21
Cass Ct., at Hickory GroveOct. 27-28
Ozark Sta., 7:30 p. m.Oct. 28
Charleston Ct., at WeaverNov. 3-4
Mulberry and Dyer, at D.Nov. 10-11
Hartford and Midland, at H.Nov. 17-18
Huntington and MansfieldNov. 18-19
J. K. FARRIS, P. E.

HELENA DISTRICT.

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
Coit, 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.)

Manila and Dell, DellSept. 30-Oct. 1
Barfield Ct., Clear LakeOct. 6-7
Luxora and Roz., LuxoraOct. 13-14
WilsonOct. 15-16
Nettleton and Bay, Net.Oct. 20-21
Gilmore and Joiner, WhittonOct. 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

RAT CURE. Destroys Rats and Mice Without Odor

Attracts them to its poison—they love it. Chickens, cats and dogs won't eat it. A trial will convince you of RAT CURE. 100 tablets in can, 25c postpaid. Order a supply today.

HAYES-THOMAS GRAIN CO.
Little Rock, Ark.

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.

LITTLE ROCK DISTRICT. (Fourth Round.)

Benton Ct., at SardisOct. 6-7
Hickory Plains, at Johnson's, a. m. and p. m.Oct. 10
First Church, a. m.Oct. 14
Winfield Memorial, p. m.Oct. 14
Keo Ct., at Keo, a. m. and 2:30 p. m.Oct. 21
Twenty-eighth St., p. m.Oct. 21
Pulaski Heights, a. m.Oct. 28
Forest Park, 3 p. m.Oct. 28
Hunter Memorial, p. m.Oct. 28
Oak Hill Ct., at ParonNov. 3-4
England, p. m.Nov. 7
Mauville Ct., at RolandNov. 10-11
DeValls Bluff and Hazen, at H. a. m.Nov. 14
Des Arc, p. m.Nov. 14
Tomberlin Ct., at TomberlinNov. 17-18
Asbury, a. m.Nov. 25
Carlisle, p. m.Nov. 25
Bryant Ct., at BryantDec. 1-2
Brethren, this is the FOURTH round. Let the pastors see to it that the trustees have their reports on church property ready and in good shape. Also, press the connectional collections. Let the stewards look well after the "amount raised for the support of the ministry." My dear brethren, see to it that your faithful and hard working pastors are paid in full. The assessed salaries were put in small figures, the cost of living has greatly increased since the salaries were fixed. Don't wait to see what cotton is going to bring, but remember what it did bring. Be honest with God and Zion will flourish.
ALONZO MONK, P. E.

MONTICELLO DISTRICT. (Fourth Round.)

Snyder and Montrose, at Prairie GroveOct. 6-7
Palestine, at VickOct. 13-14
DermottOct. 20-21
McGeheeOct. 21-22
Ark. City and Lake Village, at L. V.Oct. 26-28
Tillar and Dumas, at D.Oct. 28-29
Hamburg Ct., at ExtraNov. 3-4
Hamburg Sta.Nov. 4-5
Lacy, at ZionNov. 10-11
CrossettNov. 11-12
EudoraNov. 17-18
WilmarNov. 18-19
Parkdale and Wilmot, at W.Nov. 23-25
Portland and BlissvilleNov. 25-26
Mt. Pleasant, at Rock SpringsDec. 1-2
MonticelloDec. 2-3
W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT. (Fourth Round.)

Paragould Ct., ShilohOct. 6-7
Pocahontas Sta.Oct. 13-14
Pocahontas Ct., Oak GroveOct. 14-15
Maynard Ct., SiloamOct. 16-17
Reyno and Success, BiggersOct. 18-21
CorningOct. 21-22
Gainesville, GainesvilleOct. 27-28
Peach Orchard, Scatter CreekOct. 28-29
Paragould, East SideNov. 1
SalemNov. 3-4
Mammoth S. and Hardy, Hardy, Conference 3 p. m. MondayNov. 4-5
Ash Flat, Ash FlatNov. 6-7
Ravenden Springs, HopewellNov. 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.

PINE BLUFF DISTRICT. (Fourth Round.)

Sheridan Ct., at New Hope, a. m.Oct. 6-7
Sheridan Sta.p. m., Oct. 7, Oct. 8
Roe Ct., at Elm, a. m.Oct. 13-14
Stuttgart Sta., p. m.Oct. 14
New Edinburg Ct., at Wheeler Spgs.Oct. 20-21
Altheimer and Wabbaseka, at A. a. m.Oct. 27-28
Sheriff and Tucker, at T.Oct. 28, p. m., Oct. 29
Humphrey Ct., at H.Nov. 3-4
Pine Bluff Ct., at Good Faith, a. m.Nov. 10-11
Hawley Memorial, p. m.Nov. 11
Rowell Ct., at Mt. Olivet, a. m.Nov. 17-18
Rison Ct.p. m. Nov. 18, Nov. 19
Swan Lake Ct., at RedfieldNov. 24-25
Carr Memorial and Redfield, p. m.Sept. 30
First Church, p. m.Nov. 28
Star City Ct., a. m.Dec. 1-2
Lake Side, p. m.Dec. 3
W. C. WATSON, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

Okolona, at Center GroveOct. 6-7
GurdonOct. 7-8
Womble, at Caddo GapOct. 13-14
Alpine, at Pleasant HillOct. 20-21
Mineral SpringsOct. 27-28
NashvilleOct. 28-29
Delight, at SalineNov. 3
Orchard ViewNov. 16
Little MissouriNov. 4
MurfreesboroNov. 4
ColumbusNov. 10-11
WashingtonNov. 11-12

BingenNov. 17-18
BlevinsNov. 21
Pleasant GroveNov. 24
FultonNov. 25
HopeNov. 25-26
EmmetDec. 1-2
PrescottDec. 2-3
J. A. HENDERSON, P. E.

SEARCY DISTRICT. (Fourth Round.)

HarrisonSept. 30-Oct. 1
Cato Ct., at BethelOct. 6-7
Argenta, First ChurchOct. 7
Argenta, GardnerOct. 7
Cabot and Jacksonville, at J.Oct. 7-8
Bradford and Bald Knob, at B. K.Oct. 13-14
Judsonia and Kensett, at J.Oct. 14
Vilonia Ct.Oct. 20-21
Beebe Ct., at BeebeOct. 21
Higden and Shirley, at Mt. ZionOct. 27-28
Heber SpringsOct. 28
LeslieOct. 28
MarshallOct. 28
Searcy, First ChurchNov. 4
Searcy Ct., at SmyrnaNov. 4
(Conference at Haygood, Nov. 1, at 10 a. m.)
McRae Ct., at Mt. OliveNov. 3-4
Griffithville Ct., at G.Nov. 4

(Conference Nov. 7, 10 a. m., at G.)
Auvergne and Weldon, at W.Nov. 10-11
Augusta Ct.Nov. 11
Augusta Sta.Nov. 11
Pangburn Ct., at PangburnNov. 17-18
Clinton Ct.Nov. 17-18
R. C. MOREHEAD, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

Bradley and Taylor, at B.Oct. 6-7
Patmos, at Mt. IdaOct. 13-14
Horatio, at Walnut SpringsOct. 20-21
Ashdown, at nightOct. 21
Bright Star, at DoddridgeOct. 27-28
First ChurchNov. 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
ForemanNov. 25
FoukeNov. 28
College HillDec. 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.

Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 100 per cent. in two weeks' time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 20 he was in bad health; at 45 he was careworn and nearly all in. Now at 50 after taking Nuxated Iron a miracle of vitality and his face beaming with the buoyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or run down, instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their diseases was nothing more or less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You cannot get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: How long can you work or how far can you walk without becoming tired. Next take two or three grain tablets of ordinary nuxated iron

three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prizefighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M. D.

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

\$5,000 NATIONAL CANNING PRIZES \$5,000

OFFERED BY THE
NATIONAL EMERGENCY FOOD GARDEN COMMISSION

MARYLAND BUILDING, WASHINGTON, D. C.

For the Best Canned Vegetables Grown in a War Garden

This newspaper has arranged with the Commission to send its readers all particulars about the contest for prizes and also free publications on canning, drying and storing of vegetables and fruits.

Enclose two cent stamp and check off publications desired.

Canning ☐ Drying ☐ Storing ☐

Name _____
Street _____
City _____ State _____

WINTERSMITH'S CHILL TONIC

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

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. J. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.