

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

DL. XXXVII.

LITTLE ROCK, ARK., THURSDAY, JUNE 20, 1918.

NO. 25

TEACH ME THY WAY, O LORD, AND LEAD
ME IN A PLAIN PATH, BECAUSE OF MINE EN-
EMIES. DELIVER ME NOT OVER TO THE WILL
OF MINE ENEMIES; FOR FALSE WITNESSES
ARE RISEN UP AGAINST ME, AND SUCH AS
BEATHE CRUELTY. I HAD FAINTED, UNLESS
THOU HAD BELIEVED TO SEE THE GOODNESS OF
THE LORD IN THE LAND OF THE LIVING.
WAIT ON THE LORD; BE OF GOOD COURAGE,
AND HE SHALL STRENGTHEN THINE HEART.
WAIT, I SAY, ON THE LORD.—Psalm 27:11-14.

SEEK DIVINE RE-ENFORCEMENT.

As the contending armies drive and counterdrive
the fields of France, our hopes are buoyed when
the Entente Allies stand or retrieve lost ground, and
depress when the Huns register advance. It
is natural that our hopes and fears should thus ebb
and flow. It is natural that, with rumors of discon-
fession and hunger riots in Austria, visions of a speedy
termination of the bloody struggle should flit before
us. But it is necessary for us to remember that
the Huns have with clock-like regularity over-
come their minor antagonists and at last by
a lunge have put great Russia out of the lists, and
now, with their eastern front largely relieved
of the possibility of transforming the erstwhile
German opposition into co-operation, the Teutonic
forces at the West are greatly strengthened. These
considerations lend no encouragement to the expecta-
tion of early or easy victory for our arms.
The total man power and natural resources of
the Entente are superior to those of the Central
Powers, it should not be overlooked that the latter
are fighting on interior lines and thus have an im-
mense advantage in the quick movement of troops,
that much of the men and munitions of our
allies must be transported over imperiled seas.
We need to take into account not simply the
superiority of the unified German leadership, but the fur-
ther fact that failure to win would destroy the
idea of autocracy, and hence its leaders are not
moved by their ambitions, but goaded to su-
perior efforts by their desperation.

Naturally we prefer temporary victory to tempo-
rary defeat in France; but we might win every-
thing and drive the Hunnish hordes back to their
borders and yet be far from securing a decis-
ive result because by wise retirement to well chosen po-
sitions their lines could be so shortened and their
forces so strengthened that they could hold in-
definitely and meanwhile stabilize and utilize their
gains and create a vast empire while we
are almost vainly pounding upon their next to
impenetrable stronghold in the West. Nothing short
of practical annihilation of the Huns in France
can bring a quick conclusion of the war.

However, instead of Germans retiring to their
borders, they may slowly but surely press
their gallant army back to the English Channel.
From sheer exhaustion may be compelled to
surrender. Italy, hard-pressed and isolated, may
be forced to yield. England and the United States,
beset by Japan and China and Latin America,
are left to wage unequal war on land. With
the combined navies of these countries we can
control the Seven Seas, and by building ships faster
than Germany can build we can indefinitely prolong
the contest. Thus, from a human military view-
point the end is remote.

It is conceivable that Germany now would with-
draw from France and Belgium and Italy, and even
cede Lorraine to France and Italia Irredenta
and her African colonies to Great Britain,
in return that she be left free to annex Western
Russia and divide the Balkans among her allies,
thus achieve her dream of a Mittel-Europa. In-

fluenced by war-weariness and offers of tempo-
rary advantage our European Allies might be led to
accept these terms, and we of the Western world,
apparently outside the realm of present con-
flict, might be constrained to agree. This would un-
doubtedly afford temporary relief. The un-
doubtedly exhausted nations would stop warring
with guns, and, seeking to restore their depopulated
fortunes, would enter the economic arena and continue
the struggle in shops and marts of trade. There
would follow an era of feverish rehabilitation.
Commerce would flourish and invention would
drive material civilization to its limits. In this
race for supremacy in mere things Germany would
have the advantage. With her schools training
each youth for his definite task, with her indus-
tries and commerce, her agriculture and transpor-
tation, all organized and under state control, with
almost unlimited resources to develop, and with a
single purpose and unified control, the Teutonic
Powers, even if ostracized by the other nations,
could in a generation consolidate the most tremen-
dous resources ever gathered under one organized
group of men. With her military ideals regnant
and her fighting forces greatly augmented, Germany
would be able at her pleasure to challenge the
whole world. Meanwhile the other nations, falling
apart when relieved of the pressure of military ne-
cessity, would pursue their several and different
purposes, and, instigated by Teutonic intrigues, might
through jealousies become estranged. Again, after
fifty years of plotting and recuperation, Pan-Ger-
manism, two hundred and fifty million strong, still
hungry for dominion, still harboring hate and
thirsting for revenge, would burst upon the divided
nations and grind them to atoms. Hunnish victory,
whether immediate or long deferred, means ultimate
world domination.

This is the situation. To ignore it were
worse than folly, it were complicity in col-
ossal crime. We of America, having disdained
Machiavellian diplomacy, having faith in our-
selves, having confidence in others, and having come
under the potent spell of German philosophy, were
slow to believe that the German had really become
the dehumanized superman of his materialistic phi-
losophy. Isolated from European politics, recalling
Washington's warning against entangling alliances,
and committed to the somewhat provincial policy
of the Monroe doctrine, we were tardy, despite the
urge of sympathy and the prick of conscience, to
espouse the Entente cause. Few of us even now
realize the tremendous issues at stake. Our keen-
visioned President apprehended one issue when he
led us into the arena "to make the world safe for
democracy," but that is not the sole issue, nor is
it the supreme issue. This is more than a contest
for civil liberty, more than a battle for the rights
of man as a citizen. That was not at first evi-
dent, but with the progress of the struggle elemen-
tal motives and morals reveal themselves, and it
becomes clear that two ideals are contending for
opportunity to form humanity and to rule the world.
By discovery and invention man had indeed made
himself, as compared with primitive men, a verit-
able superman. Christ, clarifying the intellect and
purifying motive, had been the germinal influence.
Where He had touched humanity the earth brought
forth an unparalleled variety and abundance. But
the vain-glorious man, mistaking effect for cause, was
honoring civilization and forgetting Christ, feasting
the body on fat things and threatening to starve
the soul. Dazzled by the splendor of his own
achievements, man in Christian environment was
becoming a worshiper of the work of his own hands.
Such a civilization must fall under its own idol-
atrous weight. Few apprehended the peril. When
the war began, the combatants themselves did not
fully realize their relation to the fundamental is-

ssues. When the United States, after calmly study-
ing the situation, decided that righteousness de-
manded alliance with Great Britain and France
and Italy, we did not comprehend the extent of the
conflict nor all of its implications.

Today the issues are clear. Germany stands self-
revealed the exponent of material force and selfish
domination. With all our faults and sins, we have
espoused the cause of spiritual righteousness. A
righteous cause ultimately prevails; but personal
or national weakness again and again brings tem-
porary defeat. God permits his own sons to be-
come perfect through suffering.

Let us face the situation. To have meddled in
a local European quarrel would have been incon-
sistent for America. To have refrained when world
issues appeared would have been cowardly. To
draw back now, when fundamental spiritual values
are at stake, would be suicidal. England and
France and Italy alone cannot win. These with
America added, from a purely military viewpoint,
may, after a desperate struggle, wrest a doubtful
victory. To win decisively, to win so that victory
may not turn to defeat, we must submit our souls
to divine surgery for the eradication of sin, and
with unselfish motives seek God's help. Our alli-
ance must not assume the arrogant assumption of
the Kaiser's obsession. The best of us must not
presume that God for our goodness will give us
victory; but, convinced of the justice of our cause,
we should approach Him in humility and penitence
and plead for his guidance. To grant us now an
early victory without a change of heart and a re-
formation of national life might confirm us in our
selfish habits and heedless ways. Have we as a
nation reached the point where we are so ready to
honor and obey God that He can afford to open a
Red Sea for us and close it over our enemies? If
God cannot yet use us, may He not let efficiency
and foresight, virtues in themselves, demonstrate
their value while we learn in the painful school of
experience? We are slowly moving in the right
direction. Tens of thousands of our people are
penitently pleading for God's help. Our care for
the bodies and souls of our soldiers is good. Our
liberality to Red Cross and Y. M. C. A. are admir-
able. Our gifts to Belgian and Armenian relief are
Christlike; but as a nation we do not fully realize
our spiritual need nor are we yet ready to pay in
self-sacrificing service the price of moral victory.

It is our duty, by sending a great army and by
helping our faithful confederates, to prove our faith
by our works. The hope of the world is America;
but not simply a mighty and militant America, but
an America chastened by suffering and ready to
lay all her vast possessions at the Master's feet.
When we are willing to die for Christ, to give our
substance for his cause, to undertake his mission,
we may have victories that parallel the fall of
Jericho or the rout of the affrighted Assyrians. If
we fail God in this crisis, let us not reproach Him.

The time has come for our President to take a
yet higher stand, to present the spiritual aspect of
this struggle, and to appeal both to the devout for
greater devotion and to the unspiritual to recog-
nize new values. Like Nineveh of old, our whole
nation, led by its President, may so change that
He may be honored in saving us from destruction.
Patriotism is good; loyalty to democracy is better;
but unswerving allegiance to God is best. Shall
we co-operate with God to bring a peace that will
not merely "make the world safe for democracy,"
but a peace that will establish the Kingdom of
God and forever promote essential righteousness?

In the world struggle we are appealing to God
for help for our cause. How can we approach Him
with assurance of approval while we as a nation
tolerate the soul-destroying liquor traffic?

Arkansas Methodist

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METHODIST CALENDAR.

Pine Bluff District, at Gillett, June 26-30.
Helena District, at McCrory, June 27.
Monticello District, at Dumas, June 27-July 1.
Arkadelphia District, at Carthage, June 27-30.
Texarkana Dist., at Lewisville, June 27-29.
N. Ark. Ep. League Conf., at Earle, June 27-30.
Batesville District, at Tuckerman, June 28-July 1.
L. R. Ep. League Conf., at Fordyce, July 4-7.
Fayetteville Dist., at Lincoln, July 9.
Camden District, at Kingsland, July 9.
Conway District, at Altus, July 10-12.
Little Rock District, at Mt. Tabor, Austin Ct., July 25.

PERSONAL AND OTHER ITEMS.

Rev. W. R. Jordan of Malvern Circuit writes that he is now in a meeting at Walco with Rev. M. S. Monk of Malvern assisting.

Hon. John W. Woods, one of the most prominent and useful lay members of our last General Conference, is a candidate for attorney general of Texas.

Miss Susie McKinnon, daughter of Rev. H. D. McKinnon of Little Rock Conference, is acting superintendent during the summer for the Vashti Industrial School for Girls at Thomasville, Ga.

James Workman of Henderson-Brown College was the guest of his grandfather, Col. George Thornburgh, last Sunday. James will finish at Henderson-Brown next year, and is ready for the army on call.

Miss Mary Workman of Arkadelphia is at St. Luke's Hospital, this city, where she is recovering from an operation for appendicitis. Her father and mother, Rev. and Mrs. J. M. Workman, were with her.

A bequest of \$15,000 by Dr. W. F. Taylor to endow a chair of English in Kentucky Wesleyan College was announced at the recent commencement of that college. Dr. Taylor's library also goes to the college.

At its recent commencement Washington and Lee University conferred the honorary degree of Doctor of Laws upon William Alexander Webb, president of Randolph-Macon Woman's College, Lynchburg, Va.

Henderson-Brown College, through the assistance of friends, will be given the command of a splendid salt-water swimming pool of large dimensions. The water is to be raised from an artesian well in the college pasture.

Rev. W. B. Hubbell of North Arkansas College, who has been business manager of Hendrix College, has been accepted for service in Y. M. C. A. war work, and after a brief training at Princeton University will go to France.

Rev. W. B. Hubbell of North Arkansas Conference, lege, has been selected as acting editor of the New Orleans Christian Advocate to serve until the regular meeting of the publishing committee when a permanent editor will be elected.

While in Conway last week the editor, according to previous arrangement, addressed the Faulkner County Teachers' Institute. The hour was seven-thirty, new time, rather early, but a pleasant hour for a warm day. Prof. A. A. Parsons is the county

examiner and Prof. O. L. Dunaway conducted the Institute. Both are Hendrix College men who are giving themselves to public school work.

Rev. Jack Linn, the evangelist, is to be in Arkansas again this summer. Bro. Linn says that, having found the Lord in this State, it is hard for him to keep away. Those wishing to make arrangements for his services may address him at Oregon, Wis.

Mrs. Maria E. Long of 652 Highland Ave., Atlanta, Ga., announces the marriage of her daughter, Miss Libbie Belding, to Rev. B. F. Musser, chaplain in the United States Army, to be solemnized at her home, Wednesday evening, June 26. Chaplain Musser's many Arkansas friends will wish the couple great joy.

Hon. William Jennings Bryan writes: "I was in Pine Bluff, Ark., recently, and saw Rev. Theodore Copeland's new church—evidence of his zeal and influence there as elsewhere. Whether in a city like St. Louis or in a smaller community, he is always about 'his Master's business.' I was sorry he was out of the city when I visited there."

It is learned that William A. McGuire of Mt. Home, Ark., is among those killed in service overseas. He was a Hendrix College student, a noble Christian character, and is the first Hendrix man to fall on the field of battle. The college has an honor roll of 137, and a service flag in the making on which the first gold star will be for this loyal young man.

Ninety-four degrees, honorary degrees, diplomas, and certificates were awarded at the annual commencement exercises of the University of Arkansas. The honorary degree of LL. D. was conferred on President J. R. Hill of the University of Missouri, who delivered the commencement address, and on William P. McCombs, trustee of New York University and former chairman of the Democratic National Committee, a former resident of Arkansas.

Southern Methodist University has closed a very successful year. The enrolment was 1,021. The attendance of men was 104 less and of women 30 more than last year. The decrease in tuition receipts was about \$5,000. The deficit in salary account was \$10,000. The action of the General Conference will help to finance the School of Theology and secure more endowment. There were 98 theological students, of whom twenty-six have pastorates, twelve in Dallas District.

Rev. R. B. McSwain, formerly a member of Hendrix College faculty, who has been in feeble health for several years, writes informally in the Texas Christian Advocate on "One Preacher and Consumption." He has found the climate of San Angelo, Texas, very beneficial, and has arranged to offer to a few patients accommodations in one-room, open-air bungalows and box tents. His rates are moderate. Write him if you are interested. He says that there is an opening for a Methodist physician.

The editor enjoyed attending the Hendrix College Summer School for Ministers five days. The Sunday services at the Methodist Church were well attended. The Sunday school, although depleted by the departure of teachers and students, was good. It is always a pleasure to look through the admirable church building and discover its complete adaptation to modern needs. It should be studied by building committees. Conway is showing many signs of improvement. Construction work is in progress at the State Normal, at Hendrix College, and on two large business houses.

The synagogue of today shall declare its freedom by putting no uncertain emphasis upon the fact that the foundation of all human intercourse is justice, that the law of modern life shall be not the law of the beast of fang and tooth, not the law of the cave man, of stone and club, not the law of the Middle Ages, of sword and spear, not even the law of the nations that put their trust in armies and navies, but the law of even-handed justice, the recognition of the equality of all men, of the dignity and sanctity of human life and of the ever-present sense of responsibility, one man for his brother.—Jewish Comment.

Practically every county in Arkansas has representatives among the 300 drafted men who have arrived at the University of Arkansas for two

months' intensive training in the shops and laboratories of the University. Capt. J. R. Bluck, a graduate of the University of Missouri and of the First Officers Training Camp, is commanding officer. A medical officer, a supply officer, and several lieutenants will also be assigned. Those who will receive training will be distributed as follows: Radio-wireless operators, 170; automobile trades, 70; carpentry and bench working, 40; concrete working, 20. The men will be housed in the University dormitories.

Rev. J. D. Rogers furnished the following list of those from Little Rock Conference who attended the Hendrix Summer School for Ministers: Pine Bluff District—W. C. Watson, P. E., James Thomas, H. H. Herrington, S. W. Rainey, A. G. Cason, P. S. Herron, M. O. Barnett, L. W. Evans, J. D. Rogers; Camden District—J. A. Sage, P. E., L. T. Rogers, D. C. Holman, W. H. Hansford, T. O. Owen, W. T. Menard, L. J. Ridling, C. F. Messer; Little Rock District—J. D. Hammons, W. P. Whaley, Roy Farr, A. C. Millar, S. Anderson, C. N. Baker, C. D. Meux, J. W. Nethercutt; Prescott District—J. A. Henderson, P. E., F. C. Cannon, R. H. Cannon, A. W. Hamilton, J. A. Ball; Texarkana District—J. F. Simmons, J. T. Rodgers; Monticello District—A. L. Miller, T. P. Clark.

DEATH OF MRS. HOSS.

June 14, at Muskogee, Okla., Mrs. Abby C. Hoss, wife of Bishop E. E. Hoss, died at the age of sixty-five, after a long illness. Bishop Hoss and his children have the sincere sympathy of the Church in their bereavement.

CIRCULATION CAMPAIGN.

We are depending upon our faithful pastors, who always accomplish what they undertake, to complete the campaign for 3,000 new subscribers. Let the good work be pushed during the revival season. The new church member needs his church paper.

HENDRIX ENDOWMENT.

A point of great significance, if it were generally understood, is that every time a Methodist or a citizen puts a dollar in Hendrix College, he has contributed to increasing the man power of the State and nation.

With the new capital thus created there will inevitably be additional money to pay out to the various activities of the world. The progress is automatic, certain, inevitable. If the capital seeking investment could be induced to Hendrix College, the result in dividends could not be computed on any line. I had rather have this investment and thus enjoy my dividends than to clip coupons and selfishly handle money. There is no joy comparable to the joy which comes to one after an investment in the young life of the State.

Brothers and sisters, I appeal to you to invest speedily in the campaign for Hendrix College. We have now only a short time in which to go "over the top."

On to \$500,000!—James Thomas, Agent.

ARKANSAS METHODIST COLLECTIONS.

Little Rock Conference.

June 17—DeWitt, W. A. Steel.....\$10.00
North Arkansas Conference.
June 17—A. E. Hardin, Treasurer.....\$30.00
James Thomas, Treasurer.

THE HENDRIX SUMMER SCHOOL FOR MINISTERS.

The fifth session closed Tuesday, one day earlier than had been planned, on account of the unavoidable absence of Dr. Geo. R. Stuart, who was to have delivered several addresses.

While the attendance was a little below that of last year, when all is considered, the school was highly satisfactory. With the exception of two hot days, the weather was fine. The spirit of the preachers was excellent, and they seemed to enjoy themselves to the utmost.

Dr. W. J. McGlothlin, professor of Church History in the Southern Baptist Theological Seminary, delivered a series of able addresses on New Testament themes. His interpretation was both scholarly and practical and his spirit was reverent.

Dr. Wade Crawford Barelay, associate editor of



OUR NEW BISHOPS.

Sunday School publications of the Methodist Episcopal Church, discussed various elements of modern Sunday School work and methods. An expert on these subjects, he illuminated and inspired by his clear and vigorous presentation.

Dr. George Frederick Wright of Oberlin College, a great Greek and Hebrew scholar, a geologist of world reputation, author of many books, and long editor of *Bibliotheca Sacra*, ably discussed themes involving the relations between Science and Religion. Although eighty years old, this virile defender of the faith is intellectually vigorous. In simple

language he shows how accepted geological facts support the Bible record and reconcile many things formerly baffling both scientists and theologians. As a man whose geological discoveries have been distinct contributions to human knowledge, he carries weight and conviction. He strengthens faith in the Bible and increases respect for genuine science. His presence was an intellectual and spiritual benediction.

Our own unique Dr. James W. Lee of St. Louis delivered a series of his inimitable lectures full of paradoxes and helpful suggestions. He reads a

few paragraphs of philosophy and then breaks out with practical suggestions, pertinent comments, and humorous anecdotes, keeping his auditors alternately speculating as to his meaning and convulsed with laughter. His method is capital for the sleepy hours of a hot day. No one dares drowse in his presence.

Our own Dr. Stonewall Anderson, in his attractive and vigorous manner, discussed certain present-day educational problems. His mental grasp and power of logical analysis are remarkable. The Church needs his viewpoint.

THE CIRCULATION CAMPAIGN FOR

New Subscribers to the Arkansas Methodist

Was Ordered by the Annual Conferences. Pastors, Have Your Charges Secured Their Apportionment of Subscribers? Get Them Now So That Your People May Have the Paper This Year.

Any One Sending Five New Cash Subscribers May Have as a Special Premium

The Biography of Bishop A. W. Wilson

ALL READERS SHOULD CO-OPERATE WITH THEIR PASTORS TO PUT THIS CAMPAIGN THROUGH.

CONTRIBUTIONS.

THE MEETING OF ONE THOUSAND LAYMEN.

A notable meeting of one thousand laymen of the Methodisms of the United States and Canada will be held at Lake Junaluska, N. C., June 26-30, to consider plans for celebrating properly the great Centenary of Missions.

A wonderful program has been arranged, covering prayer services, surveys of the home and foreign fields, addresses, illustrated lectures, and recreational features. Some of the themes to be discussed are "One Hundred Wonderful Years (In Retrospect)", "One Hundred Wonderful Years (In Prospect)", "Africa," "Christian Stewardship," "Eastern Asia," "Latin America," "The Mass Movement in India," and other questions of thrilling interest relating to the Missionary Centenary. Men in prospect to occupy the platform are: Dr. John R. Mott, Mr. Fred B. Fisher, President S. D. Chown, Dr. Frank Mason North, Bishops Hendrix, Lambuth, Candler, Atkins, Denny, Warne, Oldham, Moore and McMurry, Dr. W. B. Beauchamp, Dr. C. L. G. Bates, Dr. W. G. Cram, Dr. W. E. Doughty, and others just as prominent in missionary work. These are leaders in Methodism's great army of advance. One of the rare features of the meeting will be the illustrated lectures by Dr. S. Earl Taylor. Thus it may be seen that one may expect at that meeting to receive the best messages which the best Methodist mind and heart of the United States and Canada are qualified to deliver.

It should not be forgotten that this meeting will be held at a place where nature will be wearing her most attractive smile, where high mountains, placid lake, musical streams, and mountain breezes will join with the almost unparalleled platform attractions in making the occasions one to live in memory.

OUR GREAT MISSIONARY CENTENARY.

By Bishop E. R. Hendrix.

It is high time that we were beginning to plan wisely and energetically for our great Missionary Centenary by which we hope to honor and glorify our risen Lord. The world war with its huge loss of life and treasure and its temptation to despair is really a great challenge to our faith. Now comes Satan with that last desperate effort to defeat our Lord by suggesting that Christianity has failed. Men have abandoned Christian principles of arbitration after two thousand years of Christ's teachings, when about to accept and adopted those teachings and have surrendered themselves to barbarism in their appeals to the sword. In none of the past twenty centuries have the methods of war been so cruel and destructive as the methods of scientific warfare which have been adopted. Whole generations are being swept out of existence and all the means of commerce are either being destroyed or used as means of destruction.

Not since the Reign of Terror in France a century and a quarter ago has Satan been so daring in his assaults on the faith. Then when Satan declared that the faith was nothing, nothing to comfort a despairing world or to reconstruct a ruined world, the response came. We have lost everything but our faith. Faith was to create a new world. Men clung to their faith as the most real and enduring thing in the world and by

which there was to be created a new world wherein dwelleth righteousness. Christ was never so real and present to his Church as when his disciples went forth in faith to sow the seed of life. "The good seed were the children of the kingdom." The modern missionary era which began in the very midst of the Reign of Terror and of the Napoleonic era was the answer of Faith. The hundred years since Waterloo, after England had fought Napoleon for twenty-three years, have been the most fruitful years in the religious life of England and America. All the great missionary societies that have blessed the world had their origin in just a hundred years ago. They did not even wait in many instances for the wars to cease.

Now the great Methodisms of the United States and Canada are planning to celebrate the vigorous and triumphant faith of our fathers which has borne such wonderful fruit in the last hundred years. It is proposed to have representatives of all three churches at Lake Junaluska from June 16 to 30 to consider plans and methods so as to go at this great work in the wisest and best way.

I bespeak the largest possible attendance of our Bishops, our presiding elders, our preachers and our laymen. Let us begin right to plan for the certain realization of the great undertaking of many millions to be laid upon the altar of Christ. Come in the spirit of intercessory prayer and let the place be a very mount of God.

EDUCATIONAL CONFERENCE AT LAKE JUNALUSKA, N. C., JULY 9-12.

The following tentative program has been made out for the Educational Conference at Lake Junaluska. This Conference is to be composed of representatives from all the educational institutions of our Church and from the Annual Conference Boards of Education. At the morning and afternoon sessions there will be general discussions of the subjects indicated, in which all members of the Conference will be expected to participate. Some member of the Conference will be appointed in advance to open each discussion:

Tuesday Evening, July 9.

Address—"The Supply and Training of the Ministry as Emphasized by World Conditions."

Wednesday Morning, July 10.

General Topic—"The World War and Christian Institutions of Learning."

1. What Changes in Curriculum Are Made Necessary by the War?
2. The War and College Attendance.
3. The Problem of Financing the Colleges During the Period of the War.
4. Military Training in Our Church Colleges.
5. The World War and the Opportunities of the Christian College.
6. Will the War Help or Hinder the Church Colleges?

Wednesday Afternoon, July 10.

General Topic—"Religious Education in Our Church Schools."

1. The Work of the Joint Committee on Religious Education.
2. How Can the Conference Secretary of Education Assist in Promoting the Religious Education of Our Young People?
3. What is a Well-Balanced College Course in Religious Education?

Wednesday Evening, July 10.

Address—"The Place of the Universities in the Educational System of Our Church."

Thursday Morning, July 11.

General Topic—"Recommendations to the Commission on Education."

1. What Change, if any, should be made by the Commission on Education for the Classification of Institutions during the period of the war?
2. Should There Be Two Classes of "A" Grade Colleges for Women?
3. On What Conditions Should Standard Colleges Give Recognition to Junior Colleges for Freshman and Sophomore Work?
4. Should the Present Foreign Language Entrance Requirement Be Retained?

5. Should the Commission Fix Maximum Teaching Hours for Each Instructor in Colleges of Liberal Arts and Junior Colleges?
6. Should Provision Be Made for a School Session of Four Quarters of Twelve Weeks Each?

Thursday Afternoon, July 11.

General Topic—"Religious Education at State Institutions."

1. How May the Annual Conference Commission on Religious Education, Authorized by the Recent General Conference, Render the Most Effective Service?
2. How May the Pastors Co-operate With Public Schools in Providing for the Religious Education of Their Pupils?
3. State Institutions of Learning and Recruits for the Ministry and Other Forms of Christian Service.

Thursday Evening, July 11.

Address—"The War and the Christian College."

Friday Morning, July 12.

General Topic—"The Educational Forward Movement."

1. Its Importance.
2. The Forward Movement and a Sound Educational Policy.
3. The Centenary Movement and the Educational Forces of the Church.
4. Organization of the Educational Association of the Methodist Episcopal Church, South, and Report of Committee on Resolutions.

SUGGESTIONS.

To Pastors and Sunday School Superintendents of North Arkansas Conference:

The reports coming in from all parts of the Conference indicate great interest in the proposal to endow a chair of Bible and Religious Education in Hendrix College by the Sunday schools. The movement promises to be a popular one. The response will be liberal if the leaders in each charge organize and direct the work properly. Sound the note of optimism. It is the people's first opportunity to endow a department for the specific purpose of giving their young people in college a distinctively religious education. It means much in the way of increasing the efficiency of all lines of church and religious work.

Let the pastor and superintendent appoint and drill at least two teams, with a strong captain at the head of each. Let them carry out the printed program which I have mailed out for the Sunday on which the campaign is to be launched, which is next Sunday, June 23, unless the presiding elder has fixed a later date for his district. These teams should canvass every member of the Sunday school and all other members of the church. Let the slogan be: A contribution from every member of the church, whether he has contributed to the general campaign or not. In some cases the collection

might be taken up by classes, and through their work members and friends of the church not in the Sunday school could be reached. There is not a rural Sunday school that can not contribute \$25. One adult Bible class proposes to contribute \$1,000. Many schools can raise \$2,000. As soon as the campaign is closed, report to me at Conway. The campaign can usually be completed in one or two days, and in no case should it last longer than one week.—F. S. H. Johnston.

THE CHURCH IN BUSINESS.

The Church is in real business—religious business.

The Church desires to do all the business it can with all the people it can.

The Church cannot be satisfied with a retail business to a purely local clientele.

The Church must do a wholesale business.

The Church, in doing a wholesale business, must extend its business to the largest area possible.

The Church cannot satisfy itself with the business of one continent.

The Church must seek the patronage of the whole world.

The Church must invest enough of its capital and men to do a wholesale business in an enterprising way.

The rim of the earth is the only limit to the business of the Church.

If the Church is to touch the other man, then the Church of necessity must reach the utmost limits of the globe before it ceases its effort.

This is what the Centenary of American Methodist Missions means to the viewpoint of a "Business Man."—J. R. Pepper.

DO NOT SNEEZE, COUGH OR SPIT, IS SURGEON GENERAL'S HEALTH APPEAL.

A nation-wide "anti-cough, -sneeze, -spit" campaign has been inaugurated by Surgeon General Gorgas of the United States Army, and the State and local boards of health have been called upon to intensify this campaign in Arkansas. The slogan of this campaign is "Don't spit, don't cough, don't sneeze." In case it becomes necessary to do either, bow the head and place a handkerchief or the bare hand over the mouth and nose.

The germs of the diseases which have caused most of the sickness and deaths in the army camps are carried in the secretions of the nose and mouth and are transmitted largely in this way. Among the diseases thus communicated are pneumonia, measles, mumps, diphtheria, meningitis, infantile paralysis, influenza, and tuberculosis. These are especially communicable in street cars, railway coaches, theaters, churches, and all other public or private gatherings.

Surgeon General Gorgas makes the following statement:

"Thousands of our soldiers who have been treated in army hospitals for respiratory diseases since we went to war would not have had these diseases communicated to them had they and their fellow soldiers taken proper precautions against promiscuous coughing, sneezing and spitting. I think it is safe to say that a large proportion of the cases of respiratory diseases in the camps would have been prevented had the men been more careful and broken themselves of this disease-carrying habit of unguarded coughing and sneezing."

REPORT OF THE DELIBERATIONS OF THE COLLEGE OF BISHOPS.

The College of Bishops, from April 22 till the close of the General Conference, held numerous meetings. Much of the business transacted by the College was reported to the General Conference and does not need to be repeated in this report.

The Atkinson Fund and the Cole Lectureship.

The Probate Court of Shelby County, Tenn., at the request of the bishops, relieved the College from further responsibility as trustees of the Atkinson Fund.

In the matter of the Cole Lectureship the following resolution was adopted at the meeting held last October:

"Resolved by the College of Bishops, That, in surrendering all connection with the Cole Lectures because of the removal of Vanderbilt University from the control of the Methodist Episcopal Church, South, they deeply appreciate the generosity and the wisdom of the late Col. E. W. Cole in the founding of this course of lectures and of Mrs. Cole in the enlarging of the fund and trust that much good may continue to flow from the literature thus produced.

No publication of this action was made at the time because all the persons in interest were entitled first to be notified.

The Young Women's Christian Association.

In response to communications from officers of the Young Women's Christian Association the following resolution was adopted:

"The College of Bishops of the Methodist Episcopal Church, South, hears with regret of the effort to change the basis of membership of the Young Women's Christian Association. This Association has grown out of the Christian Church, and by no action on the part of its leaders or its members can the Association wisely take any step that will tend to weaken its relation and connection with the Christian Church.

"But more important even than the relation to the church is the loyalty to our Lord and Savior Jesus Christ of the multitudes of Christian women who are connected with the Association. Never before have those who would be true to our divine Lord more needed to stand fast in their faith in our Savior, through whom alone we can hope for salvation, than in this day. It is the earnest hope and prayer of the College of Bishops of the Methodist Episcopal Church, South, that the Association will consent to no compromise of the faith once for all delivered to the saints—no, not at any point. We must with firm determination hold the line at every point."

Decision of Law.

A decision of law given at the last session of the Mexican Border Conference was unanimously affirmed: "The discontinuance by an Annual Conference of an unordained preacher on trial, takes him out of the itinerancy, but according to Paragraph 555 of the Discipline of 1914 his license to preach will continue in force till the meeting of the next District Conference."

Ordination of Y. M. C. A. Secretaries.
To comply with the disciplinary requirement "to provide, as far as possible, a uniform policy of administration,"

Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

tion," "it was unanimously agreed that Paragraphs 155 and 161 do not apply to Young Men's Christian Association secretaries, and that preachers appointed to these secretaryships are not entitled to ordination by the law of our Church."

Fraternal Delegates.

Bishop Lambuth was appointed fraternal delegate to the British Wesleyan Church and Rev. Dr. Frank N. Parker to the Methodist Church of Canada.

Secretary of the College of Bishops.

After the newly elected bishops came into the College, Bishop Denny offered his resignation as secretary and was re-elected to that position.

Committee to Cross Reference the Discipline.

The following committee was appointed to cross reference the Discipline: Bishop Denny, Rev. Dr. Frank M. Thomas, and W. H. Talbot.

Changes in the Wording of Some of the Bishops' Decisions.

In the interest of clearness and brevity the rewording of some of the bishops' decisions was authorized, and the result of this action will be given when the next edition of the Discipline is published.

Collins Denny,
Secretary of the College of Bishops.
Richmond, Va.

SOME EDUCATIONAL LEGISLATION.

Education occupied no mean place in the proceedings of the General Conference at Atlanta. The following are some of the more important educational measures adopted:

1. A Church-wide campaign to raise \$13,000,000 for the schools and colleges of our Church was approved and ordered, the said campaign to be "conducted under the general supervision of the General Conference Board of Education, in co-operation with Annual Conference Boards of Education and college trustees."

2. A campaign for \$10,000,000 for our two universities, \$5,000,000 for Emory University and \$5,000,000 for Southern Methodist University, was indorsed and ordered. The immediate conduct of this campaign was lodged in the board of trustees of the two universities.

3. The organization of an Educational Association among our schools, colleges, and universities was authorized. The purpose of this association will be to foster the cause of Christian education among our people.

4. The discipline was made to provide for a Joint Committee on Religious Education, to be composed of ten members, five each from the Sunday School Board and the Board of Education.

5. A paragraph was added to the Discipline providing for the creation in each Annual Conference of a Commission for the purpose of providing for the religious education of Methodist students in state institutions. Upon the approval of the Annual Conference, this Commission shall have power to employ a Director of Religious Education in those charges in which are located State institutions.

6. Beginning with the next Conference year the Correspondence School is to be carried on in connection with our two Schools of Theology, the Candler School of Theology serving the territory east of the Mississippi River and the School of Theology of the Southern Methodist University serving the territory west of the river. There is to be a Director of the Correspondence School, elected by the

General Conference Board of Education, at each university.

7. The division of the work of the Correspondence School and the election of a director at each university will enable the Secretary of the Department of Ministerial Supply and Training, Dr. R. H. Bennett, to devote practically all of his time to ministerial supply and religious education and only general superintendence to ministerial training.

8. The Discipline was changed so as to require that undergraduate courses hereafter be taken with the Correspondence Schools by all undergraduates in English-speaking Conferences.

9. Among the assessments recommended by the Commission on Finance—a new commission created by the General Conference—and adopted by the Conference are the following three, which relate specifically to educational work: General Conference education, \$93,500; the Schools of Theology of the two universities, \$76,500; Negro work (one-half of which is to be used for education of colored people), \$55,250.

10. The General Conference Board of Education was authorized, if it deems wise, to make provision for a "Commission on Consolidation" "with authority to investigate and advise with reference to the correlation, elimination, or consolidation of any educational institution or institutions of our Church wherever one or more Annual Conferences request the Board of Education for such assistance." This Commission shall have only advisory, and not mandatory powers.—W. E. Hogan in Christian Advocate.

GENERAL CONFERENCE ACTION ON TEMPERANCE AND SOCIAL SERVICE.

By Bishop James Cannon, Jr., Chairman of the Commission on Temperance and Social Service of the Methodist Episcopal Church, South.

The General Conference just closed emphasized its attitude toward temperance and social service, not simply by the adoption of strong and timely resolutions, but also by making provision for the carrying out of an adequate program during the coming quadrennium.

The resolutions adopted concerning the liquor traffic and the social evil summarize the first paragraph the "unparalleled nation-wide victories which have been won during the past quadrennium in the warfare against the liquor traffic and the social evil." The great results which have been achieved simply indicate the power of the Church of God to do even greater things and emphasized the responsibility of the General Conference to declare itself in reference to the immediately pressing problems.

As its first formal action the Conference sent a telegram to President Wilson expressing its profound and whole-hearted appreciation of his wise, heroic leadership and assured him that our Church stands united with him in the invincible determination to secure for humanity the opportunity to reach its full development through liberty. At a later date, on the occasion of the address by Hon. Josephus Daniels, the Conference declared: "We commend with thanksgiving to Almighty God our own beloved government for its declared purpose to protect all our forces from the damning influence of drink and lust, so that our boys, when they return to us, may still be glorious."

Later on, when Food Administrator

Hoover sent to the Conference an appeal for its co-operation in the conservation of food supplies, that co-operation was guaranteed with an enthusiastic rising vote. Having thus declared its desire to support and to co-operate with the President and his cabinet in every possible way, the Conference by a unanimous rising vote sent an appeal to the President and to Congress asking for war time prohibition legislation and the same protection for our soldiers and sailors abroad that is now given to them by law in the United States. Nearly every member of the General Conference has sons or grandsons in the army or navy, and these fathers and grandfathers are intensely solicitous concerning the moral welfare of their own boys and of the boys of their neighbors. The resolutions adopted by the Conference on this subject are as follows:

"This General Conference, representing as it does a great influential body of the citizenship of our nation, most earnestly petitions the President of the United States to exercise forthwith the authority vested in him by Congress to prevent the criminal waste of food stuffs and fuel and manpower by prohibiting the manufacture of any other foodstuffs into intoxicating liquors, and this General Conference most earnestly petitions Congress to pass speedily such legislation as will absolutely prohibit the sale or all kinds of intoxicants for beverage purposes during the period of the war and the demobilization thereafter.

"We rejoice in the patriotic response of the young men of our nation to fight the battle of freedom and righteousness. We believe that these choice young men should receive not only food and clothing and as many comforts as can be afforded them while they are performing their duty to the country and to the world, but that they should be also protected as far as possible from the temptations to dissipation and vice which are so common in camp life.

"We insist, therefore, that the standard adopted by the Congress of the United States in the passage of the protective law prohibiting the sale of intoxicants to soldiers and sailors in uniform and the practice of prostitution in the zone of the military and navy camp be maintained without change for our soldiers and sailors in whatever part of the world they may be. General Pershing's Order No. 77 forbidding the soldiers either to buy or to accept as gifts whisky, brandy, champagne liquors or other alcoholic beverages other than light wines or beer, should be strengthened at once by striking out the exemption as to light wines and beer, thus prohibiting the purchase, possession, or acceptance as a gift of all kinds of intoxicating liquors, and a similar order should be issued for our naval forces. In or-

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bears a name that for ninety-seven years has been on the minds of not the hearts of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits and its constant use for nearly a century has made it a family word in every household. It's instantaneous healing effect and it's soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts and stings. Telephone your druggist for it, or write W. B. Gray & Co., 837 Gray Bldg., Nashville, Tenn., for sample.

der that the law for the army and navy at home and abroad shall rest on the same basis of authority, it is further recommended that this order be embodied in a law to be passed by Congress, either in connection with some appropriate bill pending before Congress or as a separate statute. We insist that there shall be no hesitation or no delay in issuing this order and in passing this legislation, as such action will prevent the formation of European wine-drinking habits by American soldiers and sailors and the purchase of strong liquors under the cloak of the wine bottle and would result in a still greater reduction in sexual vice. We furthermore urge that our government, either through the Department of State or through the military and naval authorities, request the governments of Great Britain and of France to issue an administrative order prohibiting the sale of intoxicants by residents of those countries to American soldiers and sailors in uniform in deference to the standards concerning intoxicants and prostitution which have been established by the United States government for her army and navy.

"We hereby express our high appreciation of the attitude which has been taken by the commanding officers of the army and navy toward the evils of strong drink and prostitution evidenced by the sweeping orders which have been issued to the officers and men of the army and navy against intemperance and licentious living and the advice which has been given that the only absolute safety is sexual abstinence," and the very recent statement made by General Pershing, in which he said: 'From the military point of view we cannot tolerate alcohol among our soldiers. War is merciless. Men must be competent. The drinking man makes a bad soldier. The army will not stand for alcohol, because it must conserve its man power.' Such testimony from such witnesses must hasten the absolute elimination of alcohol not only from the military but from the business and social life of the world."

The Conference also gave a trumpet blast of warning concerning the evils which are common to camp life. All parents, teachers, pastors, and friends are called upon to speak plainly to the girl life of every community, that there may not be any lowering of the standards of morality because of the unusual conditions.

Finally the Conference expressed its hearty appreciation of the great work which has been done by the Anti-Saloon League of America and the Woman's Christian Temperance Union,

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recognizing the able and efficient leadership of these two great national organizations, under which the remarkable series of prohibition victories have been won and, furthermore, pledge to these organizations the hearty support of our Church in their effort to secure the ratification of the Federal prohibition amendment, the passage of war time prohibition, and legislation to secure the same protection for our soldiers and sailors all over the world that they now enjoy in the United States.

Social Service.

The Conference made a strong statement of its social creed; as follows:

"Whereas the Church of God is divinely appointed to interpret Jesus Christ and his gospel to each successive generation and to labor to the end that all things be brought into subjection to him; and whereas the problems of industrial readjustment and social redemption that are forced upon this generation constitute a challenge to the Church to assert the lordship of Jesus Christ in the social as well as in the individual life and to interpret the gospel of this age in social as well as in individual terms—

"Therefore we stand with our brethren represented in the Federal Council of the Churches of Christ in America:

"1. For equal rights and complete justice for all men in all stations of life.

"2. For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"3. For the fullest possible development for every child, especially by the provision of proper education and recreation.

"4. For the abolition of child labor.

"5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"6. For the abatement and prevention of poverty.

"7. For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"8. For the conservation of health.

"9. For the protection of the worker from dangerous machinery.

"10. For the right of all men to the opportunity of self-maintenance, for safeguarding this right from encroachments of every kind, and for the protection of workers from the hardships of enforced employment.

"11. For suitable provision for old age of the workers and for those incapacitated by injury.

"12. For the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.

"13. For a release from employment one day in seven.

"14. For the gradual and reasonable reduction of hours of labor to the lowest practicable point and for that degree of leisure for all which is a condition of the highest human life.

"15. For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

"16. For a new emphasis upon the application of Christian principles to the acquisition and use of property and for the most equitable division of the product of industry that can ultimately be devised.

"Resolved, That the Book Editor be instructed to insert this social creed of the Federal Council of the Churches of Christ in America in our book of Discipline."

The Conference, however, was not satisfied with having adopted a creed, but provided first of all for a Commission of Seven, to be known as the Commission on Temperance and Social Service of the Methodist Episcopal Church, South, to be composed of one bishop, three traveling preachers, and three laymen, to be elected by the General Conference. This Commission was constituted with the following membership: Bishop James Cannon, Jr., Dr. Comer Woodard, Dr. E. B. Chappell, Dr. George R. Stuart, and the following laymen, Mr. Frank Talbott, Dr. Edgar H. Johnson, and Dr. Daniel Morton.

This Commission was instructed to consider the demands of temperance and social service upon our Church and our people, to formulate plans for the correlation of the various agencies of the Church in any way charged with these interests, and to plan for the more thorough instruction of our people in the direction and development of their activities on this subject. The Commission was instructed to assemble within ninety days after the adjournment of the General Conference to organize and to undertake such work as it might deem advisable and to raise such funds by voluntary contributions as it might deem necessary and to formulate a program on social service to be presented, together with the report of its proceedings and work, to the next General Conference.

New paragraphs were ordered also to be inserted in the Discipline as follows:

"Each Annual Conference shall organize a quadrennial Board on Temperance and Social Service, to be composed of one layman from each district and an equal number of traveling preachers."

"Let every Sunday school be organized for a definite program of social service, and let the Sunday school superintendent and advisory committee see that each class in the school is given definite and constant betterment work to do, to the end that our children may be educated and developed in good works."

Following out the instructions of the General Conference, the Commission named above met on Saturday, May 18, and organized by the election of James Cannon, Jr., as chairman and Daniel Morton as secretary. The chairman was instructed to arrange for headquarters for the Commission in Washington, and the headquarters will be located for the present at 39 Bliss Building, which is very convenient to the Capitol and the Senate and House buildings.

The Commission arranged to have a meeting at Lake Junaluska, N. C., on Monday, August 5; and Tuesday, August 6, will be given up entirely to a program to be provided by the Commission.

As Chairman of this Commission of the General Conference, the attention of our pastors and people is called to the action of the General Conference taken above. The social creed adopted will repay careful study and will furnish valuable suggestions to our pastors and Sunday school workers.

More definite information will be given concerning the speakers and topics to be discussed at Lake Junaluska on August 6. In the meanwhile will not our people express their sentiments promptly and emphatically to the President and to Congress concerning the prompt passage of the legislation referred to above?

Washington, D. C.

THE VETO OF THE BISHOPS.

In the St. Louis Christian Advocate of May 29 appears an editorial article with the above title. In it it is said: "The so-called veto of the College of Bishops aroused much feeling in the General Conference, and explains the overwhelming majority by which the Conference reaffirmed its vote on the changes involved."

I do not wish to criticize this or other statements contained in the article, but a few observations, made for the purpose of aiding to a better understanding of the subject, may not be amiss.

The word "veto" is in general use as the proper word to describe the power of the bishops to arrest General Conference legislative action, and is a convenient word by which to designate the power, since it saves a resort to a long phrase; but it is a misnomer, does not accurately define the power, and should not be used, for by its use obstructive powers are attributed to the bishops which do not belong to them. The Advocate designated it as the "so-called veto." The word "so-called" preserves a saving qualification, but even that is not quite enough.

The College of Bishops has no veto. The language of Paragraph 43 of the Discipline is: "When any rule or regulation is adopted by the General Conference, which, in the opinion of the Bishops, is unconstitutional, the Bishops may present to the Conference which passed said rule or regulation their objection thereto, with their reasons, in writing." It is in those words that their "veto" power is supposed to lie; but they do not imply a veto power; it does not give them power to arrest legislation; it simply gives them power to express in writing their opinion that a rule or regulation passed by the Conference "is unconstitutional." For them to say that an act of the General Conference is, in their opinion, unconstitutional, is no more an exercise of the veto power than is the decision of a court that a legislative statute is unconstitutional. Surely, the pronouncement of a court that a statute is unconstitutional is not a veto.

In their written opinion, read to the General Conference, in which they said two measures enacted by the Conference were unconstitutional, the

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bishops themselves specifically disclaimed that they had any veto power. They said: "In the performance of this duty it is our desire to make it perfectly clear that this is not the right to veto legislation—the College of Bishops has no such right."

I do not hesitate to say that if the bishops were of the opinion that the two measures proposed were unconstitutional, it was their duty to say so, and they would have shirked what they pronounce an "exceptional responsibility" had they not done so.

There was one sentence in their opinion that was unfortunate. It was that "the action of the General Conference in passing Report No. 6 from the Committee on Revisals was illegal." The use of the word "illegal" was unhappy. The report had been presented to the General Conference in the usual orderly way; there was nothing illegal in the way it was brought forward, considered or passed.

It is proper again to refer to Paragraph 43. It says: "When any rule or regulation is adopted by the General Conference, which, in the opinion of the bishops, is unconstitutional, the Bishops may present to the Conference their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule," which is that the proposed measure shall be passed down to the Annual Conferences, and if three-fourths of all the members of those Conferences concur in it, it takes effect.

What other course was open to the General Conference, if they wished to enact this Report No. 6 into law, than the course they took? When it came up for consideration it was debated, then voted upon, and passed by a large majority. There could be nothing "illegal" in all that. Unless all that had been done, the bishops would have had no power to consider its constitutionality. Until then the question of constitutionality could not come before them in an orderly and official way. This language from Paragraph 43 makes that much clearer. Why, then, call the report illegal? It was in the exact course that the constitution prescribes for making it legal. What the bishops should have

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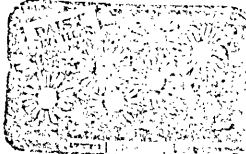
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said was that "the report involved a change in the constitution, and to become valid must again be passed by two-thirds of the General Conference and be referred to the Annual Conferences for their concurrence." That was what they meant. I was not perturbed by the use of the word "illegal," for I thought I understood what they meant by it; but some delegates were troubled by it, and its use aided in the confusion which followed.

But the use of that sentence does not alone "explain the overwhelming majority by which the Conference reaffirmed its vote on the changes involved." I think it had very little to do in increasing that majority; that "overwhelming majority" was already present from the time the question involved—the measure to extend to women equal rights with other lay members—had come up for consideration. But it did have something to do with the announcement from the chair that the "bishops' veto was not debatable." That announcement caused the confusion and the excitement, and even the resentment among some, that followed. The words with which it was made were unfortunate and not diplomatic—they were made without any explanation whatever why the "veto" was not debatable, except the simple statement that such were the "precedents" in prior rulings. There was only one such "precedent," and it, as I shall attempt to show, was no "precedent" at all.

There is reason for saying that the "so-called veto" itself was not debatable; the question of whether the Conference would adhere to its previous action was clearly debatable. But no such distinction was made in the announcement by the chair. If such a distinction had been made, it would have greatly removed the resentment to the announcement.

I say there are reasons why the "so-called veto" itself should not be debated by the General Conference. There are two, and they both have merit. They are reasons of fairness and propriety—not legal or constitutional impediments. The first is that the bishops are not entitled to participate in debate, and it is not quite fair for the Conference to debate their written opinion unless they have the privilege of replying—a privilege they can have only by consent of the Conference itself.

The second and better reason is that the constitution only requires the bishops to be "of the opinion" that the proposed measure "is unconstitutional." That makes the question one of conscience, and it is not usually seemly for a Conference by public debate to investigate the conscience of the bishops, or of any other man. The constitution requires them to give "their reasons" for being "of the opinion" that the measure "is unconstitutional;" but it does not require that "their reasons" be satisfactory to the Conference. They may be very unsatisfactory, but it is still "their opinion," and the Conference cannot reverse or alter their opinion. It must abide by it. The constitution means just that. They are honorable men; their character is such as entitles them to the belief on the part of the Conference that they have acted in good faith in reaching their "opinion." I do not think there is a man among us that would assert to the contrary. So, it seems to me, that since the mere fact that they are "of the opinion" that the proposed measure "is uncon-

stitutional" is not open to challenge, and propriety suggests that "their reasons" for such an opinion are not ordinarily a matter of public debate by the General Conference; and especially do I so think since the constitution itself provides an orderly procedure by which the measure may be made constitutional.

But it is not for the bishops to say that "their reasons" for their "opinion" is not debatable. That is for the General Conference to say. The constitution says that "the General Conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions," and the power of the bishops to say that their "so-called veto" is not debatable is not one of those "restrictions." Nowhere in the constitution is it said that the bishops have power to shut off debate in the General Conference, or to say what is debatable. The General Conference is a legislative body, and has a right to make rules for its government and the conduct of its proceedings, and has done so, and these rules declare that debate may be closed when the Conference itself orders the previous question, or the pending question, or that the measure be laid on the table; but the bishops have no such power. On the contrary, in presiding, they are governed by those rules. They are required, when a question is raised by any delegate that a pending matter is out of order, to rule it in order or out of order, and from either ruling an appeal to the whole Conference may be taken, and the ruling be sustained or overruled. But in no other way, except some one of these, can the presiding officer, of his own motion, ever justly say that a certain matter is not debatable. The General Conference can determine for itself what questions it will debate—whether they be acts of Congress, or a national prohibition law, or unification of the Methodist churches, or a report from one of its committees, or the reasons for the opinion of the bishops that a certain measure enacted by the Conference is unconstitutional.

Nor is there a sound "precedent" to the contrary. This power of the bishops to express their opinion that an act of the General Conference "is unconstitutional" has been exercised four times since that power was given—once at Memphis in 1894, once at Asheville in 1910, and twice at Atlanta in 1918. The "so-called veto" at Asheville was acquiesced in, and no attempt was made to debate it. The opinion of the bishops at Atlanta pertained to two measures, and was expressed in one paper. After that paper was read to the General Conference, some delegates attempted to discuss it, and the chair stated that, upon precedent, "the bishops' veto is not debatable." No precedent was cited; no authority or law making it non-debatable was cited. The only "precedent," therefore, because of the facts just stated, was what occurred at the General Conference at Memphis.

I was a member of that Conference, and the words I put in quotation marks are reproduced from memory. I do not pretend to say, after a lapse of twenty-four years, that I quote them exactly; but they are substantially correct. The Conference had adopted a report creating a commission, to be "chosen by lot," to recast about twenty pages of the Discipline. The bishops presented to the Conference their opinion that the measure was uncon-

stitutional because it provided that the commissioners were to be chosen by lot—a ground of unconstitutionality that was far-fetched, at best, because there is nowhere in the constitution any provision that says the General Conference cannot by lot choose the members of any commission it sees fit to create, however uncouth or archaic or unwise such a method may be. When the "opinion" was read to the General Conference, it created confusion, and Dr. Paul Whitehead, who had been one of the chief movers for the measure, arose and began to use words which indicated a purpose to discuss the "reasons" of the bishops for their opinion. Bishop Keener, then senior bishop, who on behalf of the bishops had presented their opinion, arose and said to Dr. Whitehead: "I submit that the bishops' veto is not debatable." Dr. Whitehead replied: "I admit the veto itself is not debatable, and for two reasons: because the bishops have no privilege of replying to any criticisms that may be made in the course of debate, except by the consent of the Conference, and because the constitution only requires the bishops to be 'of the opinion' that the measure 'is unconstitutional,' and it would be unseemly to question their good faith in arriving at their opinion." With that the matter dropped. No attempt was made to appeal from Bishop Keener's statement; and if what occurred constituted a "precedent," it can be found only in the announcement of Bishop Keener, who, as I remember it, was not at the time in the chair, and whose announcement, therefore, was not a ruling, but a mere matter of opinion, and in the reply of Dr. Whitehead, in which the Conference apparently by its silence acquiesced.

That could scarcely be called a precedent; it was simply the opinion of two men orally expressed. They did not cite any law or authority for their opinions, and the Conference certainly did not affirmatively indorse them. But even if it were a precedent, and one to which the bishop in the chair at Atlanta felt called upon to adhere, it is one that ought to be broken—and it ought to be broken for two reasons: First, it is no more seemly for the bishops to say that “their reasons” are not debatable than it is for the General Conference to debate them; and, second, such a ruling does not pertain to their duties as presiding officers, there is no law to justify such a ruling, and the General Conference should not quietly submit to such a usurpation of authority. It is going too far for men who have exercised such “exceptional responsibility” to officially rule that “their reasons” are not subject to debate. That smacks of arbitrariness; it almost smacks of autocracy. If debate is to be shut off, let it be done by the body to whom the “reasons” are formally presented, and not by those who have made them.

I think that the opinion of the bishops giving their reasons why they consider an act of the General Conference is unconstitutional should not ordinarily be debated by that body, for

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the reasons I have given, and that Dr. Whitehead gave at Memphis, and for the further reason that such debate will ordinarily be entirely futile and unnecessary, and creates confusion and misunderstanding, and even resentment; but for the same reasons I think it is a violation of the proprieties for the bishop in the chair to rule that either their opinion or reasons are not debatable.

If all these things are kept in mind no conflict or resentment or confusion need arise at any time out of the exercise by the College of Bishops of their "exceptional responsibility" and constitutional duty of informing the General Conference that a certain act is, in their opinion, unconstitutional.—Perry S. Rader.

Jefferson City, Mo.

JUNE 5, 1865—1918.

Fifty-three years ago today (June 5, 1865), was a joyful day in my father's home. On September 8, 1861, the oldest son and brother in our Dixie home turned his youthful face to the front line of battle and his back on "home, sweet home," with but little assurance that he would ever return. He was armed with my mother's old, black handled butcher knife, going out to kill "Feds" with this equipment. He enlisted in the company of the gallant Capt. John H. Dye, and for three years and nine months we never saw his face. His soldier life was east of the Mississippi River. We would hear from him once in a while, but not often. We endured it, hoping he would get home again at the end of the war. In our home was a family altar, and day by day a prayer was offered for the boy away at war. I can remember well my father's felicitous "Bless the dear soldier boy. If sick, restore him to health. If wounded, heal his wounds. If in prison, liberate him, and hasten the day when the war shall close and be no more." God must have heard that prayer and answered it as desired.

The blue June day had come. "The boys" on this side of the river were all going to old Jacksonport to be paroled. Our second brother and son had been in the war the last year of it, and he went to Jacksonport June 5 to be set free. Here, or near there, the two soldier brothers met, the old veteran of many battles, but scarless, and with a whole body; the young one of only a little service, but honorably they had stood by till the finish. Nine more miles had to be measured from the meeting of the two, but they were soon passed, and T. M. Jernigan came in sight of the old home he had left in '61. Reader, there was joy in our home that day. I wish you could have seen our dear old mother! She was too fleshy to run, but she did her best trotting, to take her oldest son in her motherly arms once more.

A messmate accompanied my brother home. He lived still four miles away. My, what a "war dinner" my dear old mother got up for these two noble heroes! She laid tribute on everything she could command to feed the dear boys. The war? Yes, the war was over. No more "Feds" to frighten. No more sick soldiers to

care for. No more corn, wheat, meat, and other provisions to be "passed" and taken away! The war cloud had dispersed and peace again was established.

But the war cloud of June 5, 1918, is black and threatening. A million of our dear boys will register today for the front lines in Europe. But we are behind them, and God will go with them. Let us put ten million on the front, and smash the life out of Kaiserism, and so destroy their war machine that they can never go to war again. Poor old Kaiser! Only a man, and a very sorry one at that! May our God teach him a lesson he has never learned, that God never made men to rule over one another, as the Kaiser thinks. May God bless our boys, our bullets, our bombs, bayonets, and all, and hasten the day when it will be over and justice, righteousness and peace shall reign forever.—James F. Jernigan.

HENDRIX COLLEGE COMMENCEMENT.

From June 9 to 12 the annual commencement exercises of Hendrix College were held. This was one of the best and most interesting commencements in the history of the institution, in spite of the fact that the exercises were somewhat shortened and the attendance rather light, owing to war conditions. All the numbers were exceptionally strong, and those who were deprived of the opportunity of attending missed a rare treat indeed.

On Sunday morning at 11 o'clock the baccalaureate sermon was preached at the First Methodist Church by Rev. Dr. T. W. Lewis, pastor of St. John's Methodist Church, of Memphis, Tenn. His subject was "The Greatness and Power of Christ and His Gospel," and his text was Rom. 1:16. He emphasized the need of a great Christian leader to fill the position in the Twentieth Century occupied by St. Paul in the first.

Sunday evening Dr. Lewis delivered the annual sermon to the Y. M. C. A. on the text, "Master, where dwelleth thou?" Both these services were sources of great inspiration to all who attended. Dr. Lewis is a strong and eloquent speaker.

The graduating exercises of the Academy of Hendrix College were held in the college auditorium Monday morning, Prof. M. J. Russell, headmaster of the Academy, presiding. An interesting part of this program was a declamation contest in which Jerry Patterson and Jack Schisler were the participants. Both young men acquitted themselves with great credit. Following this contest, six graduates of the Academy were presented with certificates by Prof. Russell. The following is a list of the graduates: Miss Viola Brady, Miss Louise Anderson, Jerry Patterson, Arthur Oliver, Wharton Mathies, and Raphael Menard.

Tuesday morning the Class Day exercises and the alumni address were given. The class prophecy was read by Harry Little of the junior class, and a piano solo was rendered by Bennett Patterson of the senior class. Both these numbers were excellent and were greatly enjoyed by the audience. Dr. Stonewall Anderson, a graduate and former president of Hendrix College, delivered the alumni address. His subject was "Our Alma Mater and the Great War." It was truly a great address. The only thing to be regretted is that it could not have been

heard by every citizen of Conway and by every student of Hendrix College. Tuesday afternoon a business session of the Alumni Association was held. Officers were elected and other important business was transacted. It is hoped that more interest will be taken by the members of the Association in the future, even though we are at war.

The last feature of the commencement program was the baccalaureate exercises, held in the college auditorium on Wednesday morning. The following account is taken from the Daily Log Cabin-Democrat:

That Hendrix College will soon have not only a new dormitory, but also a new science hall to cost \$50,000 or more, and two other buildings, was the statement of Dr. James Thomas, chairman of the board of trustees of the college, following the baccalaureate address by Dr. W. J. McGlothlin and the presentation of the diplomas. In his announcement Dr. Thomas said that a benefactor of Hendrix College told him a few days ago that if two other men could be secured to put up two buildings, he would put up the science hall. The name of the benefactor would not be revealed yet, it was stated. Dr. Thomas said that he had written the man stating that the two other buildings would be forthcoming.

A procession of the board of trustees, faculty and senior class passed from the president's offices to the chapel platform, and an invocation was offered by Dr. James Thomas.

Following a piano solo by Miss Viola Brady, President J. H. Reynolds introduced Dr. W. J. McGlothlin, professor of Church History in Baptist Theological Seminary, Louisville, Ky., who delivered a most inspiring baccalaureate address. His subject was "Christian Education; Its Place and Purpose in the World."

Of the ten students who received the bachelor of arts degree this morning, only six were present to receive their diplomas. Those present were: Grover Arthur Hulen, Conway; Albert Earl Kirby, Conway; Bennett B. Patterson, Jelks; Henry A. Stroup, Rosebud; Miss Olive Withrow, Bentonville; Miss Mary Louise Simmons, Martin, Tenn. The four who were not present this morning are: William C. Martin, Fort Oglethorpe, Ga.; John Grover Moore, Vilonia; Joe Franklyn Rogers, Broken Bow, Okla.; Sergeant Roy Wilson, Camp Pike.

Miss Karyn Beyette of Roswell, N. M., was the only member of the graduating class to receive the bachelor of science degree.

It was announced following the presentation of the diplomas to those present that two members of the graduating class would receive their diplomas within the next few weeks. George Goodloe Harton, Conway, one of the two, would likely have received his diploma this morning, but due to an automobile accident he was unable to reach Conway in time to hand in his thesis for inspection. The other deferred graduate is Miss Ruth Bassett, Conway, who will receive her diploma in about four weeks. She required only about three weeks' work to complete the course. Miss Bassett, when she receives her diploma, will have completed the four-year course in a little over three years.

Medals and scholarships were awarded the winners in various departments by President H. W. Torreyson of the Normal. Dr. Reynolds an-

nounced that due to the fact that Prof. L. E. Winfrey had been called to the colors and had not as yet returned the grades in his department, the college scholarship prize would be announced later through the press. The following prizes were awarded:

The W. E. Hogan mathematics prize for the best mathematician in freshman and sophomore work, I. P. Daniels, first; Lloyd Garrison, second; Mr. Daniels' average was 90 per cent, while Mr. Garrison's was 88½ per cent.

Academy scholarship prize, T. R. Harp.

Academy declamation prize, Jerry Patterson.

H. W. Robertson athletic prize, James Wahl.

J. Q. Schisler history prize, Miss Karyn Beyette.

Mrs. Jo Frauenthal music prize, Miss Bessie Beauchamp.

AN APPRECIATION.

The details and extent of Rev. O. H. Keadle's lifework have been, or will be given by others who know them better than I. I want simply to lay a flower on his grave—which I ought to have placed in his hand. While he lived nearly twenty years ago I became a member of the Little Rock Conference. I knew the gauntlet every transfer has to run. I appreciated the feeling of the brethren and moved on with my work. Slowly or more rapidly friendships began to be formed. Among those who early and honestly extended the hand of a brother was O. H. Keadle. In his home, on the street, in the church, he was always the same genial, genuine, loving brother. So the years passed on, till I found myself at Hot Springs. I naturally expected to be often with Keadle, but this was denied us. He was kept by business and sickness at home. I was busy. We met only a few times. I had the melancholy pleasure to visit and pray with him once during his long illness. He was a good man, a true friend. We shall meet again.—W. M. Hayes.

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HELP IN MEETINGS.

Having half of my time open I would be glad to help brethren in revival meetings. Write several weeks in advance so that I may arrange dates. Address me at Conway, Ark.—B. E. Robertson.

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. Miller, 200 E. Sixth Street, Little Rock, Ark.

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Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON, 303 East Sixth St., Little Rock, Ark.
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Little Rock Conference, Mrs. W. P. McDermott, 2403 Louisiana St., Little Rock
 Communications should reach us Friday for publication next week.

HOME MISSION SCHOOLS.

In 1917 we conducted twelve schools, with an enrollment of 2,032, at a cost to the Council of \$57,993.56, a trifle more than \$28 per student. We expended \$3,023.41 for repairs and \$867 for the payment of outstanding notes and obligations. Eighty-eight teachers were engaged in these schools.

TIMMY'S PLAYGROUND.

This is the title of a charming little story just from the ready pen of our gifted Mrs. Moffett Rhodes, second vice president of Little Rock Conference W. M. Society. We are almost tempted to lay hold upon the manuscript and give the story to readers of the Arkansas Methodist. Anyhow, we may tell them to look out for it in one of our missionary periodicals, and that we hope they will read it to many little children in Arkansas.

L. R. CONF. W. M. SOCIETY.

A letter from Conference first vice president.

Benton, Ark., June 17, 1918.

My Dear First Vice-President:

Just one week until the Summer Conference at Henderson-Brown, June 24-29. We are expecting you to be there with a number of your best girls.

We have sent you bulletins, giving particulars and we are expecting you to come. Bring just as many girls as you can. Some of our auxiliaries are sending ten. We have been able to add several interesting numbers to our program since getting out the bulletin. The Arkadelphia girls are planning a swimming party and tennis tournament for recreation, so bring your racket and bathing suit. Now, do come, and do bring a number of your girls. If you can't come, send as many as you can. If only one, send her. Call a number of your young people together. Interest them in the delightful Missionary outing of five days, beginning on Monday, the 24th, and ending Saturday, the 29th. This in itself will be a great Missionary work, for at this meeting they may catch a new inspiration to serve. We are working hard and spending money to make this possible for your girls. The least you can do is to persuade your girls to avail themselves of the opportunity. Do it today. Read the program in the Arkansas Methodist of this week.

Registration begins Monday, June 24, at 4 p. m. Plan to reach Henderson-Brown College, Arkadelphia, any time Monday, June 24. You will be met at the station by the reception committee, and taken to the College,

SARSAPARILLA—

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where a cordial welcome awaits you.

Help your girls plan their stunt for auxiliary night, but if you haven't time, we'll do it when we get there. For you are coming. You said you'd be there, and we know you will. Come praying for a great Conference.—Yours, Mrs. C. F. Elza, Conference First Vice President.

LITTLE ROCK CONFERENCE W. M. S. DISTRICT MEETINGS.

From Mrs. F. M. Williams.

Dear Friends: Although the days are warm, we can not afford to lag in the work committed to our care, and the attendance upon the district meetings now being held shows evidence of the loyalty of our secretaries and many of our faithful co-laborers.

It was my happy privilege to attend the Prescott District meeting, in company with Mrs. S. W. C. Smith, who always talks money, you know, but makes a pleasant fellow traveler withal.

Glenwood did herself proud in welcoming and entertaining her guests and if your president can read aright, it was a fine meeting indeed, but nothing less was expected from the splendid leadership of their secretary, Mrs. R. M. Briant. She was well prepared for her meeting and her delegates rallied to her and this concerted action, with the blessing of the Master, made it a helpful and inspiring meeting.

Again we packed our little bag and went to Little Rock in response to a call from Mrs. Goetz, arriving soon after the gavel announced the opening of the meeting at Capitol View Church. While the attendance upon the day sessions was not large we felt the spirit of the Lord Jesus and we know He will bless our coming together. We were encouraged to "keep on keeping on" and were made to feel a new joy in the service of our Lord.

The splendid addresses of the brethren on the "Church in the War," by Rev. Mr. Cannon at Glenwood and Rev. Mr. Paisley, one of the Y. M. C. A. workers at Camp Pike, Little Rock, were of high order, showing why the Church is in the war and what it can do and is doing.

We are asking the Father to bless the work of our hands these trying days of summer heat and that the women will be true messengers in carrying to their auxiliaries the fire and enthusiasm caught at these meetings.

Again we were received as a child of the King in the sweet and hospitable home of Mrs. W. M. Mosely, where new friendships were made, and at Mrs. Pemberton's, where old friendships were renewed. Truly, there is joy in the service of our Lord Jesus Christ.

LITTLE ROCK DISTRICT MEETING.

With Mrs. Joe Goetz, district secretary, presiding, the Little Rock District meeting held in Capitol View Church, Little Rock, Tuesday and Wednesday of last week, was full of interest from the opening hymn, "All Hail the Power of Jesus' Name," to the last hour.

The inspirational addresses of Tuesday evening were especially fine. The devotional and spiritual service was led by Mrs. W. R. Harrison, the gifted and consecrated wife of Bro. Harrison, now pastor of Highland Church.

Mrs. F. M. Williams, president of Little Rock Conference Woman's Missionary Society, delivered a beautiful clear and comprehensive message from the Missionary Council, M. E. Church, South.

Rev. Mr. Paisley, one of the Y. M. C. A. workers at Camp Pike, spoke forcibly and tenderly on the "Relation of the Church to the Soldiers" in this time of anxiety and stress.

Mrs. Robert K. Beal served well as recording secretary, and from her minutes we give the following excerpts:

The devotional service on Tuesday morning was conducted by Rev. Roy Farr, the pastor-host, who gave good words of encouragement with an appeal for more missionary work.

The address of welcome from Mrs. Harris brought happy response from Mrs. Matthews.

There were in attendance representative women from Asbury, Hunter Memorial, Highland, Pulaski Heights, First Church, Winfield Memorial, Twenty-eighth street, Capitol View, Lonoke, Mount Tabor, Carlisle and England.

Rev. Dr. Monk, P. E., Rev. W. R. Harrison, Rev. W. P. Whaley, Dr. P. C. Fletcher, Rev. Roy Farr, Rev. Mr. Neblet, Rev. John Lowry, Rev. Mr. Miller, and Rev. Mr. Fitzhugh were in attendance.

Reports from the delegates were encouraging and they were much interested in the discussions of the work.

With "A Century of Methodist Missions" for her topic, Mrs. Pemberton made a beautiful talk on the progress of our Missions. The book on China and Chinese Missions, which she presented in a brief talk, was especially interesting and made us realize in some degree the tasks before us. After her talk we felt that \$35,000,000 was a very small sum of money in proportion to the need.

Mrs. Goetz added a message given by Christiant Wilson of the importance of Christianity at the present time. She also gave some principles of Christian stewardship and a talk on the importance of Missionary work in relation to Red Cross work.

The quiet talk by Mrs. Williams was beautiful and fine.

Song, "Keep the Home Fires Burning," was followed by "How Firm a Foundation."

In the Bible study Mrs. Williams stressed the importance of keeping to our firm foundation in this hour of trial and sorrow, and that we may have the assurance that God will save His remnant of the Gentiles as he did His remnant of Jews of long ago under the leadership and inspiration of his servant, Nehemiah. This brought to our minds also how much God can accomplish through only one of his servants.

In the afternoon session "Break Thou the Bread of Life" was followed by devotional service by Mrs. Sanders, in which the keynote was "What shall I do to be saved?"

Next we enjoyed an impressive reading, "Rejected," by Mrs. Kinley.

In "Missionary Assets" Mrs. Crow told us of the many important branches of work being carried on by our Missionary Society.

"Opportunity of the Individual" was discussed by Mrs. Carter, who re-

ferred to the part each person has, and the privilege of following the high example set us by Jesus Christ.

Speaking of "Our God," Mrs. Lenhardt said not only the goal of the money is to be raised but also the important goal of higher Christianity with a larger army of Christian workers.

Mrs. Goetz appealed to each of us to secure more workers—conquering ourselves first, for in being more consecrated our help will be more far reaching.

Mrs. Williams brought us the message of sacrifice of the individual. We can not leave all our Missionary work to the officers. The work is divided—each of us having a part that helps to make the whole. God uses the best He has and if we are willing to give Him ourselves He will work miracles through us. After reports were given we sang: "Keep the Home Fire Burning."

Second day's lesson opened with singing "Let the Lower Light Be Burning."

Mrs. James Thomas conducted the devotional and gave us the inspiring thought of the assurance that God will guide and direct us in His work. The person with the least ability and talent can be made a power for good in this band. She gave us the example of Solomon, who asked of God wisdom and understanding and received much in return.

Mrs. Pemberton spoke of the "Scarrett Bible and Training School," telling us how, thirty years ago, Miss Belle H. Bennett urged the importance of a Bible Training School for our Missionaries, and that she received the first money for it here in Little Rock. The school now is a great power for good in the Christian world, having many branches of work, touching every form of life, so that the girls are well prepared to go out as missionaries in the field or deaconesses at home.

"How to Interest Members and Increase Membership in the Society" was presented by Mrs. McDermott.

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The letters from women who have been restored to health by the use of Lydia E. Pinkham's Vegetable Compound which we are continually publishing attest to its virtue.

who gave us many interesting points, as: The attractive program; the articles of the Missionary voice being told instead of read. The inspiration of a good lively hymn, personal experiences and debates brought down to things of daily life. Personal effort was brought out as the best way for securing new members, and the last and most important is the help in prayer to God.

"How to Pay Funds" was presented by Mrs. Leigh, who stressed the importance of the treasurer being always present to receive the money, and also reminding the members of their obligation at least once a quarter.

Mrs. S. G. Smith, district secretary of the Conway District, North Arkansas Conference, gave us a helpful talk, reminding us of the importance of prayer. She said there's danger of getting so busy working that we forget to worship God and to wait for His guidance and help. The world is depending on the Church today. The Church is depending on prayer. Prayer is depending on us.

Rev. W. R. Harrison of Highland Church led in prayer and all united in singing hymn "Close to Thee."

The Quiet Hour was conducted by Mrs. W. P. Whaley, who gave as her subject, "Seek Ye First the Kingdom of God." She told us the necessity of being a living sacrifice and daily being transformed by the renewing of the mind.

The afternoon session opened with song, "Onward (Christian Soldiers.)"

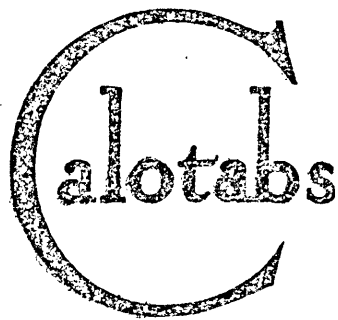
Devotional service was led by Mrs. Hundley, who gave us a beautiful little story bringing out the importance of the co-operation of every member to complete the whole work of the society.

First Church young people gave us two numbers: A reading by Miss Kathleen Kemp, and solo, "The Lord Is Thy Shepherd," by Miss Dorothy Elkins.

We heard some more interesting things about the Y. P. Summer Conference from Mrs. Williams, who also made an appeal to us to study the Conference Annual Report.

"Children's Work," by Miss Angell, was a beautiful and inspiring talk on the importance of training the children in the Missionary work, that they may have something to build on later in life.

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Mrs. Hogg talked on "Woman, the War and Good Cheer." She presented the opportunity of the twentieth century woman and made an appeal to us to be worthy of the call, spiritually, mentally and physically.

Mrs. Murray read the resolution of thanks to Capitol View women for the enjoyable entertainment with beautiful flowers, nice luncheons and social pleasures of the two days.

A few parting words were given by Mesdames F. M. Williams, W. P. McDermott and W. H. Pemberton.

The congregation sang "God Will Take Care of You" and the meeting adjourned.

TEXARKANA DISTRICT MEETING.

A friend writes:

The district meeting of the Woman's Missionary Society at First Church was a decided success.

Mrs. A. B. Ross, district secretary, was assisted by Mrs. Fred Elza, vice president Little Rock Conference Woman's Missionary Society, who gave fine inspirational addresses.

The program on Tuesday night included: Organ recital, by Mrs. Pratt Bacon; address, "The Contenary of Methodist Missions," by Rev. Forney Hutchinson, D. D.; solo, Miss Claire Payne; address, Mrs. Fred Elza; patriotic reading, Miss Sadie Bell, and a beautiful and impressive pageant, "Christ In America," by the young ladies' society of Fairview Methodist Church.

On Wednesday morning Rev. Mr. Brewer of Fairview conducted the devotional. Mrs. Stackhouse of College Hill gave a talk on rural needs. Mrs. Y. E. Montgomery gave an appropriate story. The musical numbers were supplied by Miss Doris Robkin, Miss Gladys Hodges. Mrs. Holmes' Quiet Hour was a beautiful period of the morning.

Wednesday afternoon the Rev. P. T. Ramsay of First (Texas) Methodist Church conducted the devotional; Miss Sadie Bell told a pleasing Missionary story for the especial pleasure of the juniors, after which the little folk gave pleasure to the audience with a song; quartette, Mrs. R. E. Martin, Miss Ellen Bacon, Miss Corinne Williamson, Miss Euda Bettis; address, "Loyalty," Mrs. C. F. Elza, with an appealing presentation of the approaching summer conference for young people at Henderson-Brown; paper, "Good Cheer at Home to Help Abroad," Mrs. B. P. Elliott.

Mrs. A. B. Ross, president of the local society, and district secretary, gave a little farewell talk, after which "Blest Be the Tie That Binds" was sung and the meeting adjourned.

On Wednesday afternoon the Delta Alpha Circle and Methodist Maids gave, in honor of Mrs. Elza, a reception, which was largely attended and much enjoyed.

Of this fine meeting Mrs. A. B. Ross, district secretary, writes:

Excellent reports were given by the delegates and everyone entered into the spirit of the meeting. The institute work was thoroughly discussed by the delegates, and programs and addresses were enjoyed. We had large audiences at every meeting and the spirit of the Master was with us. We had nine adult delegates, four from the young people's societies and four from the juniors, seventeen delegates in all. Fifteen girls came from Stamps, having chopped cotton to get expense money to come on. Oh, how they enjoyed Mrs. Elza, and they took a mes-

sage back with them. Our large auditorium was half full of young people and juniors on Wednesday afternoon. Miss Sadie Bell of Texarkona took Mrs. Rhodes' place on the program and did it well. Some one remarked she has the making of an auxiliary second vice president when she is older.

It was a pleasure to me when the delegates told me they had been benefited by the meeting and were going back to do better work. Several made extra pledges to Lou Hotchkiss' memorial fund, and they hope to go even beyond the goal in finances, membership, etc.

The women at Paraloma, to whom I had written and sent literature, have organized. The auxiliary has a few members, but 'tis a beginning and I'll nurse it along. I hope next time they will have a delegate.

Well, I'm full of the meeting; number of delegates, the work done and the good attendance. Everything. I was a "Doubting Thomas" ten days ago, being afraid I wouldn't have any delegates and a small attendance, but I trusted in God and he brought it through.

Mrs. Ross fails to tell how much work and prayer she herself put in the preparation for this District meeting, which was delightful, a blessing and an inspiration to her and the people who attended it.

BIBLE STUDY.

Van Buren Auxiliary sends the following plan for Bible study given by a Moody Bible Institute graduate:

Several study circles are conducted weekly in various parts of town, the leaders being appointed from week to week, questions to be given in turn. Each person prepares her lesson, writing out, if she desires, her answers. No long discussions are given and a chapter can be well covered in an hour. Each student supplies a somewhat different interpretation of divine truth, just as many varieties of flowers spring from a common soil. Such variety of Christian experience and expression not only proves the richness of the human mind, but also adds to the glory of the Father who, by many divers and yet converging paths, is bringing a multitude unto glory.

Questions suggested are:

Who wrote the Book?

1. The principal subject?

2. Leading lesson?

3. The best verse?

4. Principal persons?

5. Teaching concerning Christ?

Second Part—Application of Truth may be enforced by citing:

1. Examples to follow.

2. Errors to avoid.

3. Duties to perform.

4. Promises to claim; and

5. Prayers to be adopted.

PROGRAM

For Summer Conference of Young Peoples' Missionary Societies, Henderson-Brown College, Arkadelphia, June 24-29:

Monday Afternoon.

4:00—Registration.

5:00—Recreation.

6:30—Dinner.

Monday Evening.

8:30—Music by orchestra; Greetings, Mrs. R. W. Huie Jr., chairman of local committee; Y. P. M. S. song, "Loyalty to Christ"; "The Young Peoples' Conference, a Retrospect and Prophecy," Miss Kathleen Hearin; "Young People and Missions," Dr. W. R. Richardson.

Tuesday Morning.

7:00-7:30—Morning prayer.

7:30-8:00—Breakfast.

8:45-9:00—Assembly. Announcement of Conference schedule.

9:00-9:50—Group A. Bible and Mission Study.

1. Studies in the Old Testament, Mrs. F. M. Williams, Conference president.

2. Mission Study; Latin America, Mrs. C. Travis Drennan.

10:00-10:50—Group B.

1. Bible Studies in the New Testament, Miss Annie Andrews.

2. Studies in Home Missions, Mrs. Moffett Rhodes.

Special Normal Class in Mission Study, Mr. H. C. Rule.

11:00-11:15—Assembly singing, led by Miss Annie Andrews.

11:15-11:30—The American Girl and the World War, Rev. James I. Paisley.

11:30-11:45—The Call of Medical Missions to Young Women, Miss Gilberta Harris, Missionary from Korea.

11:45-12:00—Devotional, Deaconess Edith Fuess.

Tuesday Afternoon.

5:00—Opening reception, by local committee, Mrs. Neil Sloan, chairman.

6:30—Dinner.

Tuesday Evening.

8:30—Assembly singing.

Young People and Rural Leadership, Rev. B. A. Few.

The Challenge, Dr. J. M. Workman, president of Henderson-Brown.

Wednesday Morning.

7:00-7:30—Morning prayer.

7:30-8:00—Breakfast.

9:00-9:50—Group A. Bible and Mission Study.

10:00-10:50—Group B. Bible and Mission Study.

11:00-11:15—Assembly singing.

11:15-11:30—The Call and Qualifications of the Deaconess, Deaconess Edith Fuess.

11:30-11:45—A Message to Young People From Our Conference President, Mrs. F. M. Williams.

11:45-12:00—Devotional, Miss Annie Andrews.

Wednesday Afternoon.

5:00—Recreation; swimming party.

6:00—Open Forum; Y. P. M. S. Methods, conducted by Mrs. C. F. Elza.

Discussion of Problems of Membership, Attendance and Programs.

6:30—Dinner.

Wednesday Evening.

8:30—Auxiliary Night. Concluded by Indian stories, Mrs. Moffett Rhodes. Interspersed with Indian songs, Miss Cannon.

Thursday Morning.

7:00-7:30—Morning prayer.

7:30-8:00—Breakfast.

9:00-9:50—Group A. Bible and Mission Study.

10:00-10:50—Group B. Bible and Mission Study.

11:00-11:10—Assembly singing.

11:10-11:25—The Supreme Sacrifice, Miss Annie Andrews.

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11:25-11:45—The Centenary of Methodist Missions, Dr. A. C. Millar.

11:45-12:00—Devotional, Mrs. J. M. Workman.

Thursday Afternoon.

5:00—Recitation. A Tennis Tournament.

6:00—Open Forum. Y. P. M. S. Methods, Mrs. C. F. Elza conducting; assisted by Mrs. W. H. Pemberton on Publicity, Mesdames Rule and Drennan on Mission Study.

6:30—Dinner.

Thursday Evening.

8:30—Music by orchestra.

Pageant, "The Spirit of Scarritt," by the Y. P. M. S. of Arkadelphia, supervised by Miss Mayone Thomas.

Friday Morning.

7:00-7:30—Morning prayer.

7:30-8:00—Breakfast.

9:00-9:50—Group A. Bible and Mission Study.

10:00-10:50—Group B. Bible and Mission Study.

11:00-11:15—Assembly singing.

11:15-11:35—The Young People's Special, Mrs. Moffett Rhodes.

11:35-11:45—The Abundant Life, Mrs. C. Travis Drennan.

11:45-12:00—Devotional.

Friday Afternoon.

5:00—Recreation. Auto drive over the city.

6:00—Open Forum. Y. P. M. S. Methods, conducted by Mrs. E. F. Elza; assisted in Discussion on Finance by Mrs. S. W. C. Smith, Conference treasurer, and in Discussion on Social Service by Mrs. W. E. Barkman, Conference social service superintendent.

6:30—Dinner.

Friday Evening.

8:30—Making the Most of the Summer Conference, Mrs. C. F. Elza.

Sermon, The Glory of Twentieth Century Young Womanhood, Dr. Philip Cone Fletcher.

Adjournment.

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Sunday School Department

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LESSON FOR JUNE 30.

By Rev. T. O. Owen.

Subject: "Review of the Life of Christ."

Golden Text: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should have everlasting life." John 3:16.

The review questions are taken from Peloubet's Selected Notes on the International Lessons, and cover the whole series of lessons that have been used during the last six months. The attention of the school, or that part studying the International lessons, should be called to these questions two weeks ahead, so that all may be ready for the review.

Questions on the Life of Christ.

1. In what town was Jesus born?
2. What was his mother's name?
3. How long ago was he born?
4. To what race did he belong?
5. What was his native country?
6. Describe how you would reach it from your home.
7. Of what empire was it a province?
8. To what government is it now subject?
9. What two remarkable welcomes to his coming? (Luke 2:8-14; Matt. 2:1-12.)
10. Where did he spend his childhood and youth?
11. What trade did he learn?
12. Tell the story of his first visit to Jerusalem. (Luke 2:41-51.)
13. How old was he when he began to preach? (Luke 3:23.)
14. Who prepared the way for his work?
15. Why was Jesus baptized?
16. Over what three temptations did he gain the victory?
17. What were the themes of his preaching? (Matt. 4:17, 23.)
18. By what kind of deeds did he prove that his mission was from God?
19. Name some of the miracles that he wrought.
20. What was the first one? (John 2:1-11.)
21. What great sermon did he preach?
22. How many apostles did he choose?
23. How many of them can you name? (Matt. 10:1-5.)
24. Name the three great divisions of Palestine west of the Jordan.
25. In which of these did he spend the most of his time?
26. How many years long was his ministry?
27. Name the different kinds of miracles he wrought.
28. Were they all for the good of the people?
29. In what way did Jesus show his real glory? (Matt. 17:1-8.)
30. Name as many of his parables as you can.
31. Why did he speak in parables?
32. What did Jesus do especially for the children? (Matt. 18:1-6; 19:13-15.)
33. Tell the story of the Good Samaritan. (Luke 10:25-37.)
34. What did Jesus teach about riches? (Luke 12:13-34.)

35. What was his teaching about the Sabbath? (Matt. 12:1-8; Luke 6:6-10; 13:14-16.)

36. What did he teach about becoming disciples? (Mark 8:34; John 3:16; 3:31-32.)

37. Tell the story of the lost sheep. (Luke 15:1-7.)

38. Tell the story of the triumphal entry into Jerusalem. (Mark 11:1-11.)

39. What did Jesus teach about the Commandments? (Mark 12:28-34.)

40. Tell about Jesus and the Bethany home. (Mark 14:3-9; Luke 10:38-42; John 12:1-8.)

41. The story of the Last Supper. (Mark 14:12-26.)

42. The story of Jesus in the Garden of Gethsemane. (Mark 14:32-42; Luke 22:39-46.)

43. The story of the betrayal of Jesus. (Matt. 26:47-50; Mark 14:43-52.)

44. Of what did the Jews accuse Jesus? (Mark 14:63, 64.)

45. Of what was he accused in the trial before Pilate? (Luke 23:1-3.)

46. What did Pilate say about him? (Luke 23:13-16.)

47. Where was Jesus crucified?

48. Why was he crucified?

49. Where was he buried?

50. When did he rise from the dead?

51. How many times did he appear to his disciples?

52. Name some of them.

53. What great commission did he give to his disciples?

54. From what place did he ascend to heaven?

55. Where is he now? (Col. 3:1; 1

Pet. 3:22; Rev. 3:21.)

56. Is he your Saviour, Helper, and Leader?

"Who Will Win This Battle?"

Your kidneys are the filters of the body. If they become inactive and fail to eliminate the waste matter, they are apt to throw the whole mechanism of the body out of order, thus toxic poisons can accumulate in the system and be as deadly as snake venom.

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EPWORTH LEAGUE DEPARTMENT

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2318 West Third Street, Little Rock
HOWARD JOHNSTON, Treas. N. Arkansas Conference.... Conway, Ark.

LESSON FOR JUNE 30.

"The Power of the Cross as Seen in Woman's Missionary Operations."

Suggestions: Preserve the June 13th issue of the Arkansas Methodist for the use of the last page on the Missionary Centenary.

Ask your pastor to loan you a copy of the latest Report of the Board of Missions. Then study the reports of the secretaries of the woman's work.

If there is a Woman's Missionary Society in your Church urge the president to be the leader for this service and invite all the members of the auxiliary to be present.

Write to the Board of Missions, Nashville, Tenn., for missionary literature which they will send you for free distribution.

Look ahead. Don't let the time for this program slip up on you. Be prepared.

Note: The lesson treatment given here is intended to supplement that given in the Epworth Era, which should be consulted, and yet this treatment is intended to be full enough for the use of leagues that may not have access to the Era.

Suggested Program:

Hymn: The Morning Light Is Breaking.

Scripture Lesson: Psalm 72. Responsively.

Prayer: Call for prayer and have a child who has memorized the following stanzas repeat them softly:

Saviour, sprinkle many nations;
Fruitful let thy sorrows be;
By thy pains and consolations
Draw the Gentile unto thee!

Of thy cross the wondrous story,
Be it to the nations told;
Let them see thee in thy glory
And thy mercy manifold.

—Arthur Cleveland Cox.

Song: From All the Dark Places.

Scripture reading: Matt. 28:18-20, and prayer by chairman of Fourth Department.

Talks:

"Woman's Work in the Foreign Field."

"Woman's Work in the Home Field."

"The Spirit of the Woman Missionary as Shown in Mary Slessor."

"The Missionary Centenary."

Song: Watchman, Tell Us of the Night.

Announcements and League Benediction.

I. The women of America have taken literally the Great Commission which Jesus gave his disciples and are trying to carry the gospel to all the world. The necessity for this has long been apparent to Christian people. But that necessity has never been quite so great as it is today. A missionary leader said not long ago: "The Church is the only agency in the world today that is doing constructive work." O may we not slacken our efforts for the Church because the great war calls for our time and money.

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The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well-known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

Women have long supplied much of the money and inspiration for missionary work in the foreign lands. And many of them have gone out as missionaries. It should be a matter of deep gratification to every leaguer that he belongs to a church that has sent women workers to carry the gospel into seven foreign lands. There were (Report of Board Missions, 1916) 155 women missionaries representing the Missionary Council of our church on the foreign field distributed as follows: China, 48; Japan, 13; Korea, 23; Brazil, 26; South Brazil, 4; Cuba, 7; Mexico, 22; Africa, 3; and missionary teachers in various mission schools, 9. Of these, four are from the Little Rock Conference, as follows: Miss Katherine Trieschman, Hiroshima, Japan; Miss Gilberta Harris, Songdo, Korea; Miss V. Howell, Americana Piracicabano, Brazil; and Miss Elma Morgan, Porto Alegre, South Brazil. There is one representative from the North Arkansas Conference in the person of Miss Esther Case who was a trusted missionary to Mexico for more than twenty years until the turmoil there made it necessary for the return of all our missionaries from that country.

II. The women of our Church have been very successful in their missionary efforts in the home land. "A great part of the home mission endeavor has been along educational lines. Twelve schools, with an enrollment of 2,120, have been maintained during the year. Listed they are: Two for mountain boys and girls, four for Japanese on the Pacific coast, one for Mexicans on the Texas border, one for dependent girls, one for delinquent girls, and one for the industrial training of negroes." (From report of Mrs. R. W. Macdonell.)

Work in the mining regions is carried on at Welch, W. Va.; Jenkins, Ky., Thurber, Texas, and in the lead belt, Flat River, Mo. The mountain schools are Sue Bennett Memorial School, London Ky., enrolling 435 pupils and Brevard Institute, Brevard, N. C., enrolling 263 pupils. The school for dependent girls is Vashti Industrial School, Thomasville, Ga., which enrolled in 1915, 115 girls. The delinquent girls are cared for in the Virginia K. Johnston Home and School, Dallas, Texas, where 91 were admitted during the year. The women of the City Mission Boards and District Boards have conducted 36 Wesley Houses and Bethlehem Houses and other institutions at a cost of \$76,584. Eighty-five deaconesses have been employed for this work.

III. These women have gone out for the purpose of serving humanity and honoring Christ in the needy places at home and in the foreign field. They must become all things to all men in order that they may win some to Christ. They all do not have the same experiences but they have the same spirit of Mary Slessor of Calabar, from whose life a brief sketch is here given as an indication of the high purposes and the noble sacrifices of these women of God. (The story of her life has been written by W. P. Livingstone and published by George H. Doran & Co., publishers. The following sketch is from Missionary Annunciation.

"Miss Slessor was a factory girl in

Scotland, with little education and practically nothing in the way of social advantage. She went out to Calabar on the Guinea coast under the Society of the United Free Church of Scotland. There she accomplished a work as a missionary pioneer which reads like an unbelievable romance. Almost single-handed she was used of God to civilize and to a considerable extent Christianize three African tribes.

"A few days before Miss Slessor took up her abode among the Okoyongs a native chief of small standing died. With him were buried alive eight slave men, eight slave women, ten girls, ten boys, and four free wives. These were the people among whom she lived and among whom she became the biggest chief of all. The British government gave her a position akin to that of a consular agent, whereby she conducted nearly all the public affairs of the tribe. Here is the way a missionary visitor once described her: 'One never knew what she would be doing. One hour she might be having a political discussion with a district commissioner, the next building a house, and later on judging native palavers. Late one evening I heard a good deal of talking and also the sound of working. I went in to see what was doing, and there was "Ma" making cement and the bairns spreading it on the floor with their hands in the candle light.'

She lived to see the government automobile run along paths where, when she first came, the people fled screaming in terror of a white face. When she passed in January, 1915, the word went out, 'Everybody's mother is dead!' and the natives came from far and near to share with the missionaries, government officials, merchants and pupils of her schools in the funeral exercises."

IV. The Missionary Centenary. (Let this subject be presented by the pastor, or if he is not present, let some member of the League give a brief outline of the article appearing on the last page of the June 13 issue of the Arkansas Methodist.)

The briefest outline of this great task is given here. There are three distinct features of the program as follows:

1. The cultivation of the spiritual resources of the Church, with special emphasis on prayer.
2. The promotion of the recognition and practice of stewardship of life and substance.
3. A definite campaign to raise in the next five years \$25,000,000 in addition to the regular income of ten millions.

Bishop Candler says: "The Centenary Celebration of American Missions is timely and inspiring. Methodism and the foreign mission boards and societies are contemporaneous. Indeed, the influence of Wesleyan revival is the source from which several boards and societies sprang. It is fitting that this Centenary Celebration should be observed; and in view of all that has been done in the past one hundred years and all that ought to be done now, it is to be hoped that hoarded treasures will yield under the inspiration of the celebration. The needs of the heathen world and resources of the Church at home are such that the sum of \$35,000,000 ought to be secured easily."

In helping to accomplish this great task the Woman's Missionary Societies and the Leagues have a great oppor-

tunity to serve the Church and strengthen themselves. And no doubt each of these organizations will be assigned a definite part in this work. The immediate task before us is the first part of the three-fold program, "the cultivation of the spiritual resources of the Church with special emphasis on prayer." The remainder of the program depends upon this. It is, therefore, first in point of time as well as first in importance."

FAYETTEVILLE DISTRICT LEAGUE CONFERENCE.

Gravette looks forward with interest to the League Conference of the Fayetteville District, to be held June 26-28. Note that it will be held a day later than previously announced. This change was made that our presiding elder might have time to return from the meeting of presiding elders at Little Rock, June 25. Let every League send delegates. Not one should fail. Pastors who desire are welcome to attend. Homes are provided for all who will come and we expect this conference to be one of the very best. One feature will be an automobile ride through some beautiful scenery. Every hour of the program will be interesting.—R. L. Jackson, Pastor at Gravette.

TO THE LEAGUERS OF NORTH ARKANSAS CONFERENCE!

Be sure to meet us at Earle next week, June 27-30. We have an excellent program. Brother Galloway and

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WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Sarah Johnson, Plaintiff,
vs.
No. 22797.
Albert Johnson, Defendant.
The defendant, Albert Johnson, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Sarah Johnson.
June 10, 1918.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
A. J. Newman, Solicitor for Plaintiff.
C. T. Coffman, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Mrs. Eva Griffie, Plaintiff,
vs.
No. 22789.
D. D. Griffie, Defendant.
The defendant, D. D. Griffie, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Mrs. Eva Griffie.
June 8, 1918.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Green, Kelley & Burney, Solicitors for Plaintiff.
A. C. Martin, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
W. P. Fleming, Plaintiff,
vs.
No. 22735.
Maggie Fleming, Defendant.
The defendant, Maggie Fleming, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, W. P. Fleming.
May 22, 1918.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Gardner K. Oliphant, Solicitor for Plaintiff.
Tom Helm, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Mrs. Retta Britton, Plaintiff,
vs.
No. 22753.
Chas. L. Britton, Defendant.
The defendant, Chas. L. Britton, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Mrs. Retta Britton.
May 22, 1918.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Green, Kelley & Burney, Solicitors for Plaintiff.
A. C. Martin, Attorney ad Litem.

His people assure us of a hearty welcome. Let us join in making this the greatest League Conference ever held in the state. We can do it and we will!

Remember the date, June 27-30.

PROGRAM NORTH ARKANSAS EPWORTH LEAGUE CONFERENCE, EARLE, JUNE 27-30.

June 27.

Evening—

8:00—Song Service.

8:15—Address by Conference President, "God's Part and Our Part."

8:45—"The Pageant of Progress", by Earle Epworth League.

9:30—Get Acquainted.

June 28.

Morning—

6:30—Sunrise Prayer Service, led by Rev. W. H. Wallace of Helena.

9:00—Song Service.

9:15—The Gospel by John (Based on Robert E. Speer's book), Rev. F. A. Lark, North Little Rock.

9:45—Departmental Problems.

11:00—Business, Appointment or Committees, etc.

11:30—Address by Rev. W. P. Whaley of Little Rock, on "The Personal Factor; or, The Leaguer Himself and His Work."

Afternoon—

3:00—Junior Work in Charge or Miss Phala Hawkins of Nashville, Tenn.

Evening—

8:00—Prayer and Praise.

8:15—Address by Rev. W. P. Hamilton, "Great Workers in the Kingdom of God."

June 29.

Morning—

6:30—Sunrise Prayer Service.

9:00—Song Service.

9:15—Bible Hour, Rev. F. A. Lark.

9:45—Administration Problems.

11:00—Business meeting. Reports of District Secretaries.

11:30—Address by Rev. H. H. Johnson, of St. Louis, on "The Place of Organization in the Work of the Kingdom—the Epworth League."

Afternoon—

3:00—Business meeting. Reports of committees, election of officers, place for holding 1919 Conference, policy, following up Big Drive.

Evening—

Prayer and Praise.

8:15—Address, "The Present Responsibilities of the Epworth League," Rev. H. H. Johnson.

8:45—Prayer and Praise.

9:00—Taking Africa Special Pledges.

June 30.

Morning—

6:30—Sunrise Session: "God's

Health

THE MAN WHO SUSPECTS that he has kidney trouble and neglects to take measures promptly for his relief is taking a dangerously unwise risk. If the kidneys are not properly performing their function of purifying the blood stream, waste products and poisonous acids remain in the system and cause nervousness, rheumatic pains, backache, languidness, sore muscles, swollen joints, stiffness, puffiness under eyes and other weakening symptoms.

Foley Kidney Pills

restore and regulate the healthy and normal action of kidneys and bladder, bringing clean blood, sound nerves, clear head, good digestion, active brain, and all 'round vigorous health.

M. W. Taylor, Calvert, Ala., writes: "My ailment is kidney trouble. I tried three different remedies, but none gave me such relief as Foley Kidney Pills." 50c and \$1.00 sizes.

Sold Everywhere

CHILDREN'S DEPARTMENT.

THE UNDERFOOT FOLK.

Be careful, don't trample the Underfoot Folk!

Miss Spider's so proud of that web nearly spun

From flower to flower. If a beam of it broke

Her heart would break, too, e'er the weaving was done.

Mr. Grasshopper knows he can hop if he must,

But he's traveled all day, and he's tired and small,

While your heel on that ant-hill, reared proudly of dust,

Means panic of thousands in no time at all.

Be gentle, don't worry the Underfoot Folk!

Mrs. Ladybug hurries in frightened return

To her far-away house, for she's smelling the smoke—

"Your house is afire! Your children will burn!"

That snail you were prodding needs all of his strength

With his house for a burden, so leave him alone;

And the granddaddy-longlegs you're holding at length

Values each of his legs as you value your own.

Look sharp how you deal with the poor, tiny things,

For if tables should turn 'twouldn't be such a joke

To watch them swell out with their wings and their stings

While you shrink to the size of the Underfoot Folk!

—The Mayflower.

THE QUARREL.

It was a beautiful day in June. Birds, flowers, bees and everything else seemed happy except little Dorothy Ellen Babcock. She sat on the doorstep and pouted. Dorothy was very pretty when she was not cross. She had short yellow curls, big blue eyes and a rosy mouth. But her mouth was now drooping at the corners, and big tears fell from her blue eyes.

Uncle Jack, coming around the corner suddenly, picked up the little girl, and tossing her in his arms, asked her what was the matter. He was surprised, for she was usually light-hearted.

Promises and How They Have Been Fulfilled."

11:00—Sermon by Rev. F. M. Tolleson.

Evening—

7:00—Epworth League Service.

8:00—Song and Praise Service.

8:15—Consecration Sermon, Rev. R. E. L. Bearden.

"ON TO FORDYCE."

We are expecting all the Epworth Leagues of the Little Rock Conference to have representatives in Fordyce, July 4-7, and are busy getting ready to have the very best and most helpful conference we have had to date. Our local chapter told me to say to the Leaguers to come, and we offer a genuine Fordyce welcome to them. Send names of delegates some days ahead to the undersigned, and when it is found any of those whose names had been sent can not attend, notify me by July 1 of any changes. We would like to make the assignments beforehand if possible.—T. O. Owen.

"Oh, Uncle Jack," she sobbed. "I'm never going to school any more—never!"

"Come, come, Dolly; show me your dimples," her uncle answered. "I have my car right around the corner and I know a little girl who likes chocolate sundae and moving pictures. Tell your Uncle Jack why you're not going to school any more."

"If I tell you will you beg mother to let me stay home from school?" said Dorothy, coaxingly. "Dear me," said Uncle Jack, "is this the little girl who was saying last week how she loved to go to school?"

"But that was before Mary and I quarreled," Dorothy said in a low tone.

"You're not mad with Mary, are you, Dolly? Well, tell me everything about it, and I will try and fix it right."

"It was on Thursday," began Dorothy. "Mary went to school and left me. I—I guess I was pretty late, 'cause I couldn't find my hat and slate, and then when I'd gone three blocks I found I had forgotten my pencil case and had to come back after it. Anyway, Mary was gone and Mrs. Graham told me Mary didn't think I was coming or she would have waited, but I didn't believe it. Uncle Jack, I suppose I was pretty mean to Mary after that. At recess, when she smiled and asked me what made me so late, I told her it was none of her business and that she needn't wait for me any more, and she got mad and said she wouldn't. Then I made a face at her and she made one at me, and afterward she went marching around with Elsie and Susie. Susie said, 'Come on, Dorothy,' but I wouldn't, 'cause she was with Mary. Ever since that they've all let me alone. I'm glad today is Saturday, and I don't want to go to school any more. Uncle Jack—I wish—I wish we hadn't quarreled."

Dorothy was almost in tears again by this time, but Uncle Jack only smiled and said, "Run in the house and get your hat, and we'll go for a spin."

Soon they were gliding smoothly down the avenue—not downtown where they usually went, but up in the other direction.

"Where are we going, Uncle Jack?" asked Dorothy in surprise.

"Wait and see," he answered, laughing.

As they drove slowly past a certain side street Uncle Jack said, "What's that place?"

Dorothy gasped as she saw a pretty little playhouse with a flower pot in the window.

"Why, that's where Mary and I play house."

"What a pity," mused Uncle Jack, "that you and Mary have quarreled. I was thinking of taking her along—you know she usually goes. I was going to take you two to see 'Rebecca of Sunnybrook Farm' at the movies to-night. By the way, didn't I hear you and Mary saying how much you wanted to see that particular play?"

But Dorothy didn't answer. She was staring very hard at a brick house they were nearing; a little girl about her own age came walking slowly around the house. How Dorothy wished they were good friends again! She seized her uncle's arm tightly and said, "There she is, Uncle Jack; there's Mary! Oh, do stop the car!"

But the car was already stopped.

"Hello, Mary!" Uncle Jack called to the sober-faced little girl with black

eyes. "Hop in; we are on our way to see 'Rebecca of Sunnybrook Farm!'"

"Did I say sober-faced little girl? If I did you must excuse me, for next to Dorothy, Mary was the brightest-faced little girl in town when she heard that."

No word of forgiveness was said, for none was necessary—just a squeeze of the hand.

"I'm wild to see Rebecca, ain't you, Dolly?" Mary said. "And won't some ice cream taste good?"

"Not as good as it seems to be friends once more," whispered Dorothy. "And don't you wish it was Monday, so we could go to school again?"—Hazel B. Jocelyn in Southern Churchman.

A GARDEN HELPER.

"I wish I could kill them all dead—every one in all the world!" cried Trot.

"Whew-ee!" said Uncle Jimmy. "That's a large order. What is it that you want to kill off?"

"Them," exclaimed Trot, pointing a fat finger at a long pink worm on the wet sidewalk. "There was more, but Billy took them. He says it rained them last night."

"It didn't rain worms any more than it rained dogs and cats," said Uncle Jimmy. "Earthworms like the damp and they come out to enjoy it. That's the reason there are so many out this morning, just as there are more little boys and girls out on a sunny day than on a rainy one. Do you like potatoes, Trot?"

Trot's face brightened as she nodded her head.

"And carrots?"

"'Course," said Trot, beaming.

"And strawberries?" went on Uncle Jimmy, picking his small niece up.

"Oh, my!" gurgled Trot. "Is it going to be a party?"

"It is not! You had a party yesterday. That ought to do a small girl for one while. But I was going to say

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If Tongue Is Coated, Cleanse Little Bowels With "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

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.

HELP US AND YOURSELF.

You will want the Biography of Bishop A. W. Wilson, just off the press. We want new subscribers. Send five new cash subscribers to the Arkansas Methodist before June 1, and we will send you this great book. Help the Arkansas Methodist and Yourself at the same time.

if you should go and kill all of those nice worms—"

"Nice! Uncle Jimmy, they're horrid!"

"If every single one of them should be killed off, by and by there wouldn't be any more potatoes, nor carrots, nor strawberries growing out of the ground for little girls and their uncles to eat."

"What have worms got to do with what we eat?" asked Trot.

"They have a lot to do with it. Aside from all the little fishes that are caught by means of angle worms—"

"Like Billy does," put in Trot.

"Not counting them, Trot, earthworms are great big helpers when it comes to food for us. They are forever busy burrowing and burrowing under the ground. This opens up passages for the water and air, and loosens the ground so that the tiny rootlets of plants can easily push through it to suck up nourishment. The worms eat the earth, too—"

"Eat it!" repeated Trot.

"Yes, they take the soil into their systems and probably get some food from it. Then they throw it out again in a richer form and this makes the soil much richer, so that plants will grow better."

"I 'spect they help father in the garden more than I do," said Trot.

"They always help and they never do any harm."

Trot hung her head.

"I only pulled up plants' stead of weeds once," she said.

"Well, anyway, if all the earthworms disappeared, in time the soil would become so dry and hard and so poor that none of the vegetables and fruits you are so fond of could grow. Where now?" as Trot slipped off his knee.

"I'm going to put him on a stick and carry him to the strawberry bed," replied Trot. "He might as well be working."—Janet Thomas Van Osdel, in Southern Churchman.

YOUR DUTY TO BE ATTRACTIVE

Have Pretty Dark Hair

"La Creole" Hair Dressing is the original hair color restorer, and not a dye. Applying it to your hair and scalp revives the color glands of nature. It is the only hair color restorer that will gradually darken all your gray or faded hair in this way. No matter how gray, prematurely gray, faded or lusterless your hair might be, "La Creole" Hair Dressing will make it beautifully dark, soft and lustrous. Easily applied by simply combing or brushing through the hair. Don't be misled into buying some cheap preparation.

USE

"LA CREOLE" HAIR DRESSING for gray or faded hair. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.29 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—(Advt.)

YOUR SCHOOL NEEDS

The State School Song

"MY OWN LOVED ARKANSAS"

25c a Dozen; \$1.25 per Hundred. Arkansas Methodist, Little Rock, Ark.

BIG BOOK BARGAIN.

If you send five new cash subscribers to Arkansas Methodist before June 1, we will send you as a premium the wonderful Biography of Bishop A. W. Wilson, which is just off the press. Send five new subscribers at \$1.50 each, and receive this great book. This is a big book bargain.

NEWS OF THE CHURCHES.

TEXARKANA DISTRICT CONFERENCE NOTICE.

Those coming to District Conference at Lewisville by way of Stamps will find cars there to bring them to Lewisville Thursday afternoon.—J. A. Biggs, P. E.

COLLECTIONS ON WAR FUND.

Little Rock Conference.
Amount previously reported...\$3,020.35
Received since then 000.00

Total\$3,020.35

North Arkansas Conference.
Amount previously reported...\$1,522.00
Received since then:

June 17, A. E. Hardin, Treas.. 125.00

Total\$1,647.00

—James Thomas, Treasurer Joint War Commission.

HOT SPRINGS METHODISM.

Present: Hayes, Steele, Cleveland, Duckworth, Dickerson.

Hayes (Third Street)—Very fine prayer meeting. We are studying the book of Joshua. Two very fine services yesterday. Preached at Gardner schoolhouse in the afternoon. Very fine service.

Cleveland (Park Avenue)—Have been away for two weeks on my vacation. Got in Thursday and preached twice yesterday to good congregations. Very fine League service. Have completed new Sunday-school rooms and League room. Pews of church varnished and the entire church remodeled.

Vaughan (Oaklawn)—Good services. Two additions. Sunday-school largely attended. Good prayer meeting.

Steele (Superannate)—Have been visiting in Missouri. Preached for the people every Sunday. My son reached Europe today to do Y. M. C. A. work.

Duckworth (Central)—Had two very fine services yesterday. Dr. Waldrip preached two very fine sermons. Sunday-school largely attended. Good prayer meeting. Church debt has been raised and will be all paid in by July 1. Everything in fine condition.

Dickerson (Hot Springs Circuit)—Had great day yesterday. Children's Day service was one of the best I ever saw. More than 500 people attended. \$8.00 collection. Everything in fine shape.—R. L. Duckworth, Secretary.

MARKED TREE AND LEPANTO.

We have just closed a ten days' meeting at Lepanto with Brother R. E. L. Bearden of Blytheville doing the preaching. Brother Bearden did some splendid preaching and won the hearts of all who heard him. I like to work with him.

The meeting was a success in every way. A great number were converted, 23 added to the church, with more to follow, and the church was awakened. The people have decided to put the church and righteousness first in the town.

We have a remarkable Sunday school at Lepanto. It was organized in early spring and has had a steady growth ever since. They now have an enrollment of about 160, with new scholars every Sunday. The Bible class especially deserves mention. This class has an enrollment of about 70 and is growing rapidly. Their goal is 100. This is destined to be one of the best and largest Bible classes in the Conference.

I am closing out my fourth year and

will have to be assigned to some new place at Conference. But in the meantime we shall try to shape up matters so that some preacher will be glad to get our place for another year.—J. W. Thomas, Pastor.

THE ORPHANAGE.

Since my last report in the Methodist I have received special contributions for the Orphanage as follows: From Mrs. O. E. Jones, Newport, \$10; from the Primary Class of Camden Sunday school by Miss Lizzie Stinson, \$5; from a member of our church at Wynne through Brother Sewell, preacher in charge \$25, to go to the credit of that church, but as a special offering in addition to the assessment which has already been paid. We have also received a quilt from Mrs. W. W. Stepp, Danville. She is the teacher of eight little girls, all about the age of ten years. They pieced, tacked and quilted it themselves. They pray for the orphans every day. They belong to the church and Junior League. Their names are as follows: Lorene Priddy, Helen Keathley, Daisy Nellie Speaker, Marine Gatlin, Elizabeth Latton, Lois Cheyne, Selma Chambers and Laverne Stepp.—Geo. Thornburgh.

RECTOR.

I don't believe that I have written the paper since soon after we reached Rector, during the siege of ice and snow last winter. We had made up our minds then that we were very pleasantly located and we are more in love with our work now than ever. We had the Paragould District Conference with us on May 1-2, which was a great help to our church and community. We were fortunate at this time in getting a promise from Bro. Hughey, our presiding elder, to come and help us in a meeting. He came on June 2 and stayed over June 9. We were rained out two nights during the week, but the interest was very good anyway. Bro. Hughey preached some strong and helpful sermons. We have received thirteen into the church this year and baptized five infants.—J. M. Harrison.

PROGRAM OF MONTICELLO DISTRICT CONFERENCE, DUMAS, JUNE 27-JULY 1.

Thursday.

8:30 p. m.—Opening Sermon, followed by Lord's Supper, M. J. Rhodes.

Friday Morning.

8:30 a. m.—Devotional.
8:50 a. m.—Organization of Conference.

Special Sunday School Program.

Subject—Sunday School Work in the Monticello District—What Is Needed, and How To Supply It.

9:30 a. m.—A Correct Conception of the Supreme Aim of Sunday School Work, Carl Hollis.

9:45 a. m.—A Standard Sunday School, A. L. Dietrich.

10:00 a. m.—The Workers' Council, R. M. Holland.

10:15 a. m.—Teacher-Training Classes, Clem Baker.

10:30 a. m.—The Organized Bible Class, W. L. Wozenkraft.

11 a. m.—Address, A. L. Dietrich.

Friday Afternoon.

2:30 p. m.—Devotional, A. L. Miller.

2:45 p. m.—Cradle Roll and Home Department, Clem Baker.

3 p. m.—Elementary Work, Mrs. W. H. Davidson.

3:15 p. m.—Missions in the Sunday School, J. H. Cummins.

3:30 p. m.—An Effective Superin-

tendency in the Rural School, Dr. A. C. Williams.

3:45 p. m.—Pastoral Efficiency in the Sunday School, A. C. Rogers.

4:00 p. m.—Decline in Sunday School Attendance—Its Cause and Cure, S. R. Twitty.

4:15 p. m.—Round Table, A. L. Dietrich.

4:30 p. m.—District Organization, Clem Baker.

4:45 p. m.—Election of officers.

8:30 p. m.—Preaching.

Saturday.

8:30 a. m.—Regular Business of the District Conference.

Sunday.

9:45 a. m.—Sunday School.

11 a. m.—Preaching.

3 p. m.—Special Program—Centenary Anniversary of Missions.

8:30 p. m.—Preaching.

Monday Morning.

8:30 a. m.—Regular business of the District Conference.

Note.—I desire to call special attention to the program for Friday, and also for Sunday. Every preacher in the District is urged to see that his full quota of delegates attends the session of Friday if possible, and that as many of his Sunday school workers as possible be in the delegation.

The Centenary of Missions will be featured in all the Sunday services and a special and inspiring program is being prepared for the afternoon service. In view of this fact and that we are to have a session of the Conference Monday morning, and also of the fact that this is a fifth Sunday, all preachers and delegates will be expected to remain over Sunday. Let us make this the best District Conference of the quadrennium.—W. C. Davidson, P. E.

GILLETT.

For some time a lingering desire has been conspicuous in my mind to write, not about angels nor "Angel Bands"; but about real people and a real place. Gillett is a real place and real people live here. In the first place, I will say that Gillett is a church town. We have a church here that will get almost any kind or class who may chance to come this way.

We have the German Lutheran, Catholic, Baptist, and both the North and South Methodist. All have good houses of worship. For three years my lot has fallen in the pleasant path—pastor of the M. E. Church, South. These years have been marked with a degree of success, but nothing to boast of.

We have 90 members in our church here and as a rule as fine a class as you will find in any town. We are going to prove that to you when the District Conference comes and you are here to receive the evidence. Of course you have been notified that it meets the night of June 26 and runs over the fifth Sunday. We also have a real railroad, and they pull sure enough cars, too; but you will have to be content to reach this city in the twilight and leave before the break of day. I mean when you leave.

Gillett is located in the heart of the rice belt and is one of the greatest automobile centers in the world, "to its size." Most everybody owns an auto and those who have not have a Ford.

We have one of the best of bands and you will have the pleasure of hearing it while here. Our High School building is a credit to any little town and our school faculty, well, we are proud of them.

Well, yes, we have dust in abund-

ance; but we are looking for the oil every day to oil the streets and then how pleasant it will be!

In conclusion, will say the Conference is provided for and we are looking for you. Come and partake of our hospitality.—W. F. Rogers, P. C.

MONTICELLO DISTRICT NOTES.

Ours is largely an agricultural country, embracing some of the finest farming lands in the South. We have a few good towns, some of the largest saw mills in America, and one cotton factory. Otherwise, with few exceptions, our people are farmers and stockraisers. Our church reaches nearly every community in the territory, some wholly missionary appointments. The time is now here when the city pastors have appointments in school-houses adjacent to their pastorates. The circuit preachers go to the unoccupied communities and have preaching services. Ours is a missionary message of salvation.

Brother "Cyclone" Williams is in demand for evangelistic labors. He has held two meetings recently with encouraging results. He is serving his fourth year on the Hermitage Circuit.

Brother McElhaney, our camp preacher, is acceptable with his people and things move with even pace on his delightful charge.

Brother Bede Pickering of Lacey Circuit is an untiring worker. His labors are acceptable and results are visible. May his kind multiply.

Brother J. E. Thompson of Snyder brings varied experience into his labors. He is true and tried. We expect to see Snyder Circuit come up with full reports.

Brother Lewis of Eudora is a leader among the people. He has bought a school house and converted it into a nice church. It was dedicated recently by Brother Davidson. He has added another appointment to the circuit, making his salary equal to the average station preacher. The writer has been invited to ride in his new Ford, a gift of his people.

Brother Rogers of Mt. Pleasant Circuit has a large field of labor. With his Ford he can reach the appointments far better than his predecessors with horse and buggy. His labors are telling for God and good. He has placed a new organ and fifty hymn books at Mt. Pleasant Church, fifty at Selma and Mt. Tabor each. Three of his Sunday schools have observed

Children's Day with a collection of \$65. His Sunday school work is organized a live pastor puts life in the old circuits. Mount Pleasant Circuit embraces some of the oldest appointments in Southeast Arkansas.

Beautiful Palestine moves with even tenor—good Sunday-schools, increased attendance at church. We are hopeful of a great year.

Our District Conference will convene at Dumas June 27. It is easy of access, being on the Iron Mountain. It is a town of wealth and culture. It has the characteristics of all valley towns. In hospitality and liberality it is unstinted. Let all of us go to Dumas, enjoy the material things, show our appreciation of their invitation to be their guests, and do the work of the District. Our P. E. needs us. May the Guiding Hand be in all that we do.—R. Spann.

OBITUARY.

LILES.—Zechariah Liles was born December 13, 1842. Departed this life April 15, 1918. Was converted in 1870 and joined the Methodist Episcopal Church, South, at Macedonia, in Cleburne County. He leaves a wife, four children and one brother to mourn his loss. The last thing that he read was the Bible, the morning he died. He softly sang, "I Am Bound for the Promised Land." His last words were, "Jesus, sweet Jesus." The funeral was conducted by the writer in the presence of a large congregation in the home church. He leaves a host of friends.—His Pastor, J. B. Finlay.

HOUSE.—Mrs. Essie House (nee Nichlos) was born at Cross, Ark., January 9, 1902, and lived a true life. She was often at her place in Sunday school and church. Two years ago when her pastor and Rev. J. L. Shelby were engaged in a meeting at her home town Essie with a number of others gave her heart to God and was baptized by her pastor along with a young man who later won her heart and became her husband—M. John House. She was married the spring of 1917. She and her husband lived clean, Christian lives. She leaves a two months' old baby and a heart-broken husband and father and mother and a host of friends. She was laid to rest in the Cass Cemetery, surrounded by a host of sorrowing friends. Essie is not dead, but changed from earth to heaven.—H. M. Lewis.

LEE.—Sarah Ann Lee, nee Hileman, was born December 25, 1844, in Bedford County, Tenn.; came with her parents to Arkansas in 1855. She was "born again" in August, 1858, and joined the M. E. Church, South. She was married to W. A. Lee in 1860. Seven children came to bless their home. They are all grown and married, are all religious, and their companions are all religious. Roy, one of Sister Lee's sons, is our Sunday school superintendent, and James, Jr., is one of the stewards in the church at Pea Ridge. Albert Martin, our pastor at Gravelly, Ark., is a grandson. A great, good woman has gone from us, but her influence remains. Sister Lee answered the summons to "Come up higher" March 21, 1918. The funeral was held the following day at the Methodist Church at Pea Ridge, conducted by the writer. Though our church at Pea Ridge is a large one, all the people who attended the funeral could not find standing room, but

stood on the church lawn with bowed heads and hearts. Everybody who knew "Aunt Sarah," as she was universally called, knows where to find her. The whole neighborhood here is decidedly poorer since Sister Lee passed to the realms of the blessed.—Her Pastor, F. H. Champlon.

DEDMAN.—Mrs. Elizabeth A. Dedman (nee) Sanderson, was born in Madison County, Alabama, June 19, 1838; died in Dallas County, Arkansas, January 18, 1918. She was married to Samuel H. Dedman in the year 1856. There were born unto them eleven children. Her husband and all the children, excepting three sons—Phillip C., John W., and Leigh—preceded her to the other side.

Sister Dedman united with the Methodist Episcopal Church, South, in 1880. Our great church never received a better member. She was possessed with all the elements of a real woman. Nothing more can be said of any woman than might be said of Grandma Dedman. I knew her for four years—long enough to see and learn some of her good qualities. I learned to love her and have faith in her from our first acquaintance. She impressed me, as she did all others who met her, with her Christ-like spirit. It may be truthfully said of her as it was said of the Apostle Paul: "I bear in my body the marks of the Lord Jesus." Whenever and wherever you saw dear Grandma Dedman you saw about her the marks of a true follower of Jesus Christ. I feel confident that she is at rest, for our Hebrew writer said, "There remaineth therefore a rest to the people of God." I feel that her children and all relatives together with her host of friends, know where she has gone, and if they live as true to God as she did, beyond a doubt, they shall all see her again.—Her Former Pastor, T. F. Hughes.

ANDERSON.—C. Anderson was born September 1, 1847, at Christiania, Norway, and died at the family residence, 910 Welch street, Little Rock, Ark., April 28, 1918. He came to America when 12 years of age and was married to Miss Todd at Hensley, Ark., March 3, 1874. He is survived by his wife, one son, Dr. Charles Anderson of Little Rock, and two daughters, Mrs. A. E. Sparling of Little Rock and Mrs. Forney Hutchinson of Texarkana, Ark. He was a faithful and devoted member of Hunter Memorial Church and was always present at its services until recent months, when failing health prevented his regular attendance. He was for many years the church treasurer, and a more faithful and accurate one this writer has never known. His citadel was his home. They who have come from that home tell how well he wrought there. His last thought was of his dear wife. May the blessings of God rest upon her and the two daughters and son.—J. D. Hammons.

LABKINS.—Mrs. Sophronia Labkins, born May 18, 1867, died on May 20, 1918. She leaves a husband and one son and one sister and a mother and a host of friends to mourn her death. She had been a member of the Methodist Church 23 years. She was laid to rest by Pastor C. R. Mann.

HENSON.—James, the infant son of J. T. and Lillie Henson, was born November 20, 1917, and died February 10, 1918, being only two months and 20 days old. God gave this little flower just long enough for it to become the center of attraction and object of

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles' Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

unstinted love in the home, then took it to Himself, where it blooms in all the fullness and beauty of immortal life.—J. E. Waddell.

A SHORTAGE OF MINISTERS.

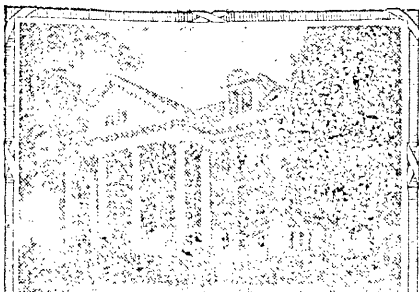
An article in the Springfield Republican, on "The Shortage of Ministers," presents in substance these facts: "The situation threatens to become so serious that the heads of several theological seminaries have issued appeals to prospective students not to enlist in war work unless convinced that there is an actual need for their services. Notwithstanding these appeals the returns from the seminaries for the opening classes show that instead of the approximately 4,500 young men who usually begin their studies as freshmen each autumn, the number of

**LISTEN TO THIS!
SAYS CORNS LIFT
RIGHT OUT NOW**

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved, and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied, and simply shrivels the corn without inflaming or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of every hard or soft corn or callosus.

You are further warned that cutting at a corn is a suicidal habit.



ASBURY COLLEGE

FOR YOUNG MEN AND WOMEN

Located in the heart of beautiful, beautiful Kentucky. For three decades a leader in careful Christian Education. Four year Academy Course. Four year College Course leading to degrees. Schools of Theology, Expression and Music. Excellent equipment. Beautiful campus. Expenses very reasonable. For literature address

REV. H. C. MORRISON, D. D., Pres.
WILMORE, KY.

entrants this year may fall below 2,500. Genuine alarm for the future of the Christian ministry has resulted, and the Southern Seminary at Louisville, famous as a retaining center for Baptist clergymen, has issued a statement to Baptist churches calling attention to the situation. The reports from the seminaries in New York city show that they also have been greatly affected by the war. The General Seminary, opening last Wednesday and representing the Episcopal Church, will have an entering class of 35 as compared with 55 in normal years. It will have a study body of not more than 80, as against 125 usually. Union Theological Seminary began with a freshman class of 28, a loss of 50 per cent as compared with previous years. McCormack Seminary of Chicago, a leading Presbyterian institution, will have an enrollment of 40, or perhaps 45, instead of its normal 65. Princeton Seminary and the Yale School of Religion report a somewhat better showing than some, but will have 30 per cent fewer students than formerly. Catholic churches also have been hit, and Catholic bishops in the Eastern states have issued statements to their students, exhorting patriotism, but at the same time calling their attention to the need of keeping up the ranks of the clergy. In spite of these appeals the three great religious orders with novitiates on the Hudson river—the Jesuits, the Redemptorists and the Sisters of Charity—as well as the houses of study surrounding the Catholic university at Washington, have reported reductions of from 20 to 30 per cent in their enrollments."

"THE KEY IN THE POCKET."

Did you ever hear a man remind the Lord of His promise in Malachi 3:10? I have, many a time. I have heard men call on the Lord to open those windows of heaven and pour out the blessing. It would seem as if they would break the glass out of the windows or have the Lord tear the frames to pieces, they were so anxious for the blessing. But the windows didn't open, the blessing didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets and didn't use it.

How does that passage read? Look sharp: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

You can't keep the key in your pocket and get the blessing. How much noise is wasted over this text! And it is called prayer. Fulfill the condition, and God will fulfill the promise. —Evangelical.

WHAT DOES IT COST TO SEND A DOLLAR.

No other business of similar proportions and complexity is administered so economically as that of the church. Even the great insurance companies of the country spend from thirteen to seventeen per cent of their vast incomes in expense accounts. Let any one take the trouble to look into the expense of the other boards of our church, and he will find that the Board of Missions, in proportion to its responsibilities, sets a good example of economy. Compared with Mission Boards of North America, the showing is by no means discreditable to ours, as the following will indicate:

Foreign Board, Northern Presbyterian Church—Income, \$2,287,398; per cent of expense, 7.

American Board of Commissioners for Foreign Missions—Income, \$1,101,570; per cent of expense, 9.

Southern Baptist Foreign Mission Board—Income, \$498,772; per cent of expense, 10.

Northern Baptist Home Mission Society—Income, \$589,243; per cent of expense, 12.

Foreign Board, Methodist Church of Canada—Income, \$26,908; per cent of expense, 9.5

Foreign Mission Board, M. E. Church—Income, \$1,700,573; per cent of expense, 8.2.

Home Mission and Church Extension Board, M. E. Church—Income, \$945,407; per cent of expense, 8.3.

Southern Presbyterian Foreign Mission Committee—Income, \$527,411; per cent of expense, 6.7.

Protestant Episcopal Church, Foreign Mission Board—Income, \$987,736; per cent of expense, 7.7.

Foreign Christian Missionary Society, \$425,137; per cent of expense, 14.

Board of Missions, M. E. Church, South—Income, \$742,770; per cent of expense, 7.5.

SOME RESULTS OF SABBATH DESECRATION.

A few years before the breaking out of the present great European war an investigation made by German authorities respecting the observance of the Sabbath in Prussia showed that in that country 57 per cent of all the factories, and 77 per cent of all the establishments devoted to trade and transportation were in open operation on the so-called holiday Sunday. The downward steps of the continental Sunday, the effects of which we suffer wonderfully in California, are: Holy day, holiday, work day, devils' day, despots' day. This is fully demonstrated to us in the present German situation. Let us take warning and restore a Christian Sabbath, a day of rest, recreation and worship before we reap the same consequences. —C. P. Moore, in Pacific Methodist Advocate.

QUARTERLY CONFERENCES

CONWAY DISTRICT.

(Third Round.)

Rosebud Ct., at Floyd, June 1-2.
Quitman Ct., at Mt. Pleasant, June 8-9.
North Quitman Ct., at Goodloe, June 7-9.
Atkins, June —
Morrilton, June 16.

Clarksville, June 22-23.
Naylor Ct., at Oakland, June 29-30.
Vilonia Ct., at Mt. Olive, June 29-30.
Plumerville, July 7, 11 a. m.
Springfield Ct., at Hill Creek, July 6-7.
Altus and Denning, at Altus, July 12 (night).
Hartman and Spadra, at Hayes Chapel, July 13-14.
London Ct., at Knoxville, July 14 (at night).
Lamar Ct., at Belle Grove, July 20-21.
Greenbrier, July 21 (at night).
Conway, July 28 (11 a. m.).
Russellville, July 28 (at night).
Dover Ct., Aug. 4-11.
Pottsville, at Pleasant Grove, —
Appleton, at Zion's Hill, —
Conway Ct., at Round Mt., —
R. C. MOREHEAD, P. E.

TEXARKANA DISTRICT.

(Third Round.)

College Hill, July 2, at night.
Fairview, July 3, at night.
De Queen, July 7, Conference at 3 p. m.
Ashdown, July 7, at night.
Bradley, July 9, at night.
Lewisville, July 10, at night.
Patmos, July 13-14, at Bethlehem.
Stamps, July 14, at night.
Lockesburg, July 16-17, at Bellville.
Paraloma, July 20-21.
Winthrop, July 24-25.
Richmond, July 25-26.
Bright Star, July 27-28.
Foreman, July 30-31.
Umpire, August 3-4.
Dierks, August 6-7.
Cherry Hill, August 10-11.
Mena, August 11, at night.
Fouke, August 14, Conference 2 p. m.
Horatio, August 15-16, Conference 16th at 2 p. m.
Vandervoort, August 17-18.
Hatfield, August 18, Conference at 2:30 p. m.
Bussey and Taylor, August 24-25.
First Church, Texarkana, Sept. 1.
J. A. BIGGS, P. E.

These City Physicians Explain Why They Prescribe Nuxated Iron To Make Healthier Women and Stronger, Sturdier Men NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY

By enriching the blood and creating thousands of new red blood cells, it often quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anaemic men and women into a glow of health. Increases the strength of delicate, nervous, run-down folks in two weeks' time in many instances.

It is conservatively estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Excerpts from some of the letters received are given below.

Dr. Ferdinand King, a New York Physician and Medical Author, says: "There can be no vigorous iron men without iron. Pallor means anaemia."

"Anaemia means iron deficiency. The skin of anaemic men and women is pale; the flesh flabby; the muscles lack tone; the hair falls out; the memory fails and they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks.

"In the most common foods of America, the cereals, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn-meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and the methods of home cooking, by throwing down the waste-pipe the water in which our vegetables are cooked, is responsible for another grave iron deficiency.

"Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

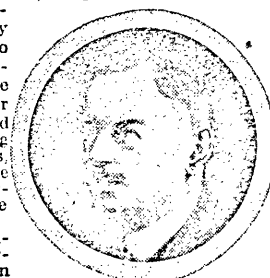
Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, in commenting on Nuxated Iron, says: "It has been my particular duty during the past six years to assist in keeping Chicago's five thousand blue-coats in good health and perfect fighting trim so that they would be physically equipped to withstand all manner of storms and the ravages of nature's elements."

"Recently I was prompted through an endorsement of Nuxated Iron by Dr. Schuyler C. Jaques, formerly Visiting Surgeon of St. Elizabeth's Hospital, New York, to give it a trial. This remedy has proven through my own tests of it to excel any preparation I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders."

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), N. Y., and Formerly Physician of Bellevue Hospital (Outdoor Dept.), the Westchester County Hospital, New York, and the Westchester County Hospital, New York, said: "I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles, without ever realizing the real and true cause of their trouble. Without iron in your blood your food merely passes through the body, somewhat like corn through an old mill with rollers so wide apart that the mill can't grind."

"But in my opinion you can't make strong, vigorous, successful, sturdy iron men by feeding them on metallic iron. The old forms of metallic iron must go through a semi-digestive process to transform them into organic iron—Nuxated Iron—before they are so ready to be taken up and assimilated by the human system."

"Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases, to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package. If you have taken preparations such as Nux and Iron and other similar iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron."



Dr. Ferdinand King, New York Physician and Medical Author.



Dr. Schuyler C. Jaques Formerly Visiting Surgeon, St. Elizabeth's Hospital, New York.

Dr. Schuyler C. Jaques, formerly Visiting Surgeon of St. Elizabeth's Hospital, of New York City, said: "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Dr. T. Alphonsus Wallace, a physician of many years' experience in this country and abroad, says: "I do not make a practice of recommending advertised medicinal products, but I have found Nuxated Iron so potent in nervous, run-down conditions, that I believe all should know of it. The men and women of today need more iron in their blood than was the case twenty or thirty years ago. This is because of the demineralized diet which now is served daily in thousands of homes and also because of the demand for greater resistance necessary to offset the greater number of health hazards, to be met at every turn."

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, there are probably thousands who might readily build up their red blood corpuscles, increase their physical energy and get themselves into a condition to ward off the millions of disease germs that are almost continually around us. It is surprising how many people suffer from iron deficiency and do not know it.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything. Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood; while many another has gone down in inglorious defeat simply for lack of iron.

Manufacturers Note: Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund your money. It is dispensed by all good druggists and general stores.