

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVII.

LITTLE ROCK, ARK., THURSDAY, JULY 18, 1918.

NO. 29

BEHOLD, THE LORD'S HAND IS NOT SHORTENED, THAT IT CANNOT SAVE; NEITHER HIS EAR HEAVY, THAT IT CANNOT HEAR; BUT YOUR INIQUITIES HAVE SEPARATED BETWEEN YOU AND YOUR GOD, AND YOUR SINS HAVE HID HIS FACE FROM YOU, THAT HE WILL NOT HEAR.—Isaiah 59:1-2.

## "THE CHALLENGE OF THE PRESENT CRISIS."

In "The Challenge of the Present Crisis" the author, Dr. Harry Emerson Fosdick, expresses the thought of Christian men seeking to adjust life to the strange and horrible events of these tragic days.

Is this crisis to become for each one of us a challenge to strength or an occasion for despair? Many view the catastrophe in dire dismay. They consider as failures the ideal agencies on which men had relied to improve the world. If it is charged that Christianity is a failure, it must also be admitted that education and commerce and social idealism and international law have failed. Are they therefore utterly discredited so that they can no longer render service to humanity? They have not prevented war, therefore they must be improved, not discarded.

In considering this war it should be remembered that the worst of all quarrels is a family quarrel. The relation which offers opportunities for satisfaction and proper development, also affords the possibility for misunderstanding and discord. The fundamental reason for the wide range and unprecedented character of this war is that it is waged in a world with the most intimate and extensive relations. By his inventions man has almost annihilated distances and has created new and complex points of contact. It is not surprising that in a world bound up in multiplied commercial enterprises, bombs and bullets touch more interests than ever before. Even the neutral nations, because of these permeating intricacies, are affected almost as much as the belligerents. How could the meaning of the war in the new world-neighborhood be understood without testing? The conditions which make mistakes so terrible are after all those on which our hopes of racial unity are founded. Who, on account of the perils, would surrender the chance of internationalism and world federation involved in the intimacies which have precipitated the war? May not the war be the price mankind is forced to pay for its upward climb toward solidarity? Weak men are dismayed at the difficulties; while strong men see the opportunities in the perverted relationships.

Another element in the challenge is that this is the first war that has caused men to say that Christianity is a failure. Hitherto Christendom has not appreciated the incongruity between war and the Gospel. If now some pronounce Christianity a failure for not preventing this war, it is largely because Christianity has gradually given the world a higher standard, so that now war is abhorred instead of being approved. Christianity would have failed if it had not at last created this truer standard. Statesmen and publicists who hitherto have argued that Christianity must be kept out of politics, now ask why Christianity did not prevent this war, and are admitting the need of the Gospel in national life. Here is confession that Christianity has something to say on social questions. If through the experience of war humanity discovers its futility, the issue may be a victory for Christian ideals.

History should strengthen our faith. Again and again in the past great wars seemed on the point of stopping progress. Civilizations have been overthrown; but humanity has pressed on, and, after

temporary depression or even regression, progress has gained new heights. Good men in the past have at times lost hope, but the world has moved on. This war is greater than her wars simply because of the better means of communication. Steamships and railroads have related all nations, therefore all are affected. In 3,000 years of recorded history there have been less than three hundred years of peace. The new thing in this war is our conception of it. In the light of history there is no occasion for despair.

Whatever may have been the theories, the war is now ours. To what does it summon us? While we must recognize the necessity of meeting force with force, we as Christians, in spite of the obsession of war, must remember that force has its limitations in human life. Force and love may at times be opposed, but there is no necessary antithesis. Love is not soft and yielding. Both in family and in commonwealth love may use force for disciplinary ends. Jesus in his earthly career did not directly confront the issue of war, but he knew that a good shepherd must at times use force to protect his sheep. The advance of society is signalized by the progressive substitution of moral suasion for brute force, but we have not yet reached a condition which makes it safe under all circumstances to dispense with force, whatever may be true when mankind shall have climbed still higher.

Regard for personality causes some to hesitate to take human life; but we should recognize the fact that personality is not identical with physical existence. One should not be willing to gain the world at the expense of the soul; but he may lose his body and thereby save his soul; hence we must be ready to surrender mere physical existence for ideals. If then the body may be imperiled on the battle field for an ideal, may there not be economic and other civil contests in which we must risk our physical existence rather than compromise principles? War brutalizes, but so may an unethical economic system. There is scarcely a barbarity in war that may not be paralleled in our own economic struggle. Because there are defects in our economic system shall we withdraw from it? Rather should we not undertake to correct it? War is hideously unchristian, but if moral values are at stake, can we avoid the issues which are thrust upon us? To do nothing in this crisis is to evade clear duty. If a man has conscientious scruples which will not permit him to fight, nevertheless, when humanity is suffering, he should make every possible sacrifice to relieve that suffering, and thus avoid the shameful sin of shirking. To the man who recognizes the Christian necessity of using force to protect society from submitting to fiendish brutality, the call comes for large and willing service. It is cowardly to thrust others forward and seek to escape. Each must bear his part in this awful struggle to save humanity from things that are inhuman.

After recognizing the need of guns and battleships, we should not consider them the ultimate forces. Surgery is necessary, but without the constructive forces of health surgery is a failure. War, like surgery, can remove some external evil, but its work is negative. War alone cures nothing. It may even increase the trouble by breeding hate and revenge. In this crisis, while we must fight, for our own sakes and for the sake of humanity we must not hate, for we are Christians. We must win, but we must restrain bitterness. We must pray even for our enemies—not for their success, but for their spiritual transformation.

Then, if our past international relations have not saved the world from war, we are challenged to improve those relations, to eliminate secret diplomacy, suspicion, envy, and latent hostility.

War must not be longer eulogized, but the heroism which is revealed in war should be directed to higher ends. Our noblest powers and impulses must no longer be prostituted. Men are heroes in war. Let them become heroes for uplift and improvement. Nations, as well as individuals, must have high and holy aims so that the very thought of aggressive war may be abhorrent. Men must learn to love and trust so that the fear which prepares armaments may be cast out. A Christian internationalism must be created. Men with true international minds are needed. The true Christian is preparing the way in himself. He cannot be narrow, local, self-centered. He must save the last man. His patriotism thus becomes world-wide in its reach.

The world has had three scourges—famine, pestilence, and war. Commerce destroyed famine. Science is overcoming pestilence. Christianity alone can conquer war, because the spirit of Christ alone can make new hearts. Without Christ there is no hope for this world.

The Churches are supposed to represent Christ. They are challenged to meet the present crisis. They are to be the channels through which this spiritual life is to be brought to the suffering world. The Young Men's and Young Women's Christian Associations, the Red Cross, the Federal Council of the Churches, are joint instrumentalities through which the Churches are largely ministering in this time of strife. It will not be sufficient to let these alone represent the spirit of Christ when the war ends. There is need for better understanding among those who profess to follow Christ. They should mobilize and consolidate against the common enemy of mankind. There must be larger activities and more definite purposes. The technicalities of sectarianism must not be permitted to prevent a fuller confidence and livelier co-operation. The unchurched at home and the unevangelized abroad are in great spiritual destitution. The Churches out of their abundance must supply this lack. The missionary enterprise is the campaign of genuine Christianity for internationalism. What the nations, through war and diplomacy, have been reluctant to learn, they can, through an awakened and self-denying Christianity, be made to realize. Instead of an invasion of armies there should be a peaceful penetration of the nations by all Christian agencies. Thus the peace league of the world will be formed. Not at The Hague, but at the Cross, will the peoples of the earth find peace. Do we accept the challenge?

## PROGRESS IN MISSION LANDS AND ITS REFLEX AT HOME.

Recently seventy leading Confucian editors, government officials, business men and educators of China conferred at dinner in Canton with Dr. Sherwood Eddy on the future of China. One of these was the leader of the Southern factions, the former head of the Chinese navy. Dr. Sun Yat Sen, the first provisional president of the Republic, was present, and invited Dr. Eddy to address one hundred of his officials on Christianity. The Christians present began personal work among the non-Christians, and several, including a member of Parliament, professed faith in Christ.

Dr. Eddy's campaign this year aims to vitalize and organize the Chinese church members so that they may be able to win their friends. The pastors teach Bible classes for instructing their members and then go forth with these instructed native members to win their friends and neighbors.

In India there is a strong and growing sentiment in favor of uniting those denominations most nearly allied. In January the General Assembly of the

(Continued on Page 3, Column 2.)

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## METHODIST CALENDAR.

Little Rock District, at Mt. Tabor, Austin Ct., July 25.

## PERSONAL AND OTHER ITEMS.

It is estimated that in the American State universities there are about 25,000 Methodist students.

Governor Brough and Dr. J. H. Reynolds made patriotic addresses to officers at Camp Pike one night last week.

Educational journals report that there is an increasing demand that our public schools should run forty-eight weeks in the year.

By the will of the late John W. Sterling of New York Yale University will receive \$20,000,000. He was a graduate of the class of '1864.

The packers have been charged with profiteering in the handling of meats, but they are making a fair defense in their published statements.

A diligent effort is being made by the different branches of Methodism in England to unite. The prospect is good, but they have no race problem.

Rev. R. M. Hawkins, our pastor at Warrensburg, Mo., has been called to the chair of Philosophy and Biblical Literature in Birmingham-Southern College.

By inadvertance it was stated last week that Prof. Roger Stevenson would have charge of the school at Augusta, when it should have been Cotton Plant.

The Centenary Commission has arranged to hold a conference of presiding elders at St. Louis, July 30-August 1. It will be similar to the Junaluska conference just closed.

Mrs. Burton, wife of Dr. L. S. Burton, our pastor at Boston Avenue Church, Tulsa, Okla., recently died at a sanitarium in Kansas City where she had undergone an operation.

It is announced that a missionary meeting similar to the one just held at Junaluska will be held in Dallas in September. As many of our people as can should arrange to go.

Rev. S. H. Babcock, presiding elder of Durant District, East Oklahoma Conference, has been commissioned a chaplain in the U. S. army and will report for field service August 10.

Two very destructive fires recently occurred in Nashville, Ark. A large box factory and saw mill plant were destroyed, with loss of much material. This hurts at home and helps the Hun.

The accidental death of ex-Mayor John P. Mitchel of New York, which occurred at an aviation field in Louisiana last week, is greatly to be deplored, as he was a national character of great worth.

While at the parsonage at Kingsland the editor had the pleasure of reading letters from Brother Mills' son, Olin, who is now at Newport News, Va., in the Signal Corps, awaiting orders to go across.

For some unaccountable reason, probably a miscarriage in the mail, the Epworth League Lesson Notes have not been received this week, and we are forced to go to press without the usual Lesson Notes.

It will be noted that the presiding elder has changed the dates for holding the quarterly conference on the Tigert-Lonsdale Circuit from July 30-31 to July 27-28, at Davis Chapel, and that of Benton Station to July 28-29.

It is announced that the place left vacant at First Church, Fort Smith, by the Rev. H. B. Trimble's acceptance of an army chaplaincy has been filled by Bishop Mouzon's appointment of Rev. J. T. McClure of Abilene, Texas.

Bishop Kilgo, who was reported dangerously sick, is now better, and writes to the New Orleans Christian Advocate that he has been advised to give care to the recovery of his health and must cancel his engagements for July and August.

Dr. B. A. Few, presiding elder of Arkadelphia District, called Monday as he was returning from Harrisburg, where he visited his son, Rev. B. C. Few. He was much pleased with the promising conditions in Northeast Arkansas.

The secular press reports the recent death of the aged mother of Rev. J. A. Henderson, presiding elder of Prescott District, at her home in Montgomery County. He has the full sympathy of his many friends in this hour of sorrow.

Rev. S. M. Yancey reports that his work at Rogers is moving on well. He has had a great revival, conducted by Evangelists Hart and Magann, with about one hundred and sixty conversions. Everything will come up in full this fall.

The Christian Advocate (New York) takes the position that, owing to the scarcity of preachers and the fact that the work is really laymen's work, ministers should not often give up their strictly ministerial duties for Y. M. C. A. war work.

Last week's Christian Advocate (Nashville) had the following strong articles by Arkansas men: "A New Plan for the Church Paper," by W. P. Whaley; "The Apostles' Creed," by J. Frank Simmons, and "A Great Opportunity for City Churches," by O. E. Goddard.

Bishop J. M. Moore sailed for Rio de Janeiro July 13. After holding the Brazil Conferences he expects to travel extensively in South America and study the missionary situation, returning home about the first of next March to aid in the Centenary Campaign.

As an instance of the direct practical value of education it is interesting to know that the State Agricultural College of Iowa introduced in that State an improved variety of oats, yielding five bushels to the acre more than the ordinary varieties, and the gain this year on the oat crop is fourteen million dollars. Agricultural education pays. Let us strengthen our agricultural schools.

If when this war is over the so-called Christian nations shall be fully convinced that Jesus Christ must reign if righteousness reigns, and that a world peace can be made secure only under the Prince of Peace, and shall organize their forces and expend their treasures under his leadership, the promise of peace on earth and good will among men will be fulfilled.—St. Louis Christian Advocate.

Last week just after our forms had closed a telegram came announcing that the Junaluska Inn, at Lake Junaluska, had burned. No one was injured. The summer conference will not be affected. Five other hotels will provide accommodations for delegates to Sunday School and Bible Conferences. Persons who have made reservations at the Inn should notify J. D. Stentz to arrange for other accommodations.

President Reynolds of Hendrix College has appointed the following to go into training at Fort Sheridan in preparation for military instruction at Hendrix College: G. H. Lackey, Mt. View; I. P. Daniel, Conway; C. A. Stuck, Jonesboro; C. E. Nisbett, Calico Dock; Caruth Owen, Fordyce; Autrey Young, Nashville; W. H. Holmes, Ashdown; Marvin Graham, Fordyce; Clyde McDonald, Weldon, and E. W. Martin, Texarkana. They are to be there from July 18 to September 16.

It is of much interest to note that the Washington family, that gave to the country its first President, is represented in the war for world freedom. Two sons of Lawrence Washington, the great-grandson of Col. John Augustine Washington, older brother of George Washington, have already gone to

France, Wilson Selden with the coast artillery and Preston Chew with the heavy artillery. Three other sons, Willis Lackland, Julian Howard, and Francis Ryland, are reported as soon to go.—Ex.

In 1912 the General Conference of the Northern Methodist Church resolved to raise an educational fund to celebrate the fiftieth anniversary of their Board of Education. It was called an educational jubilee. It has been pressed with vigor and the \$27,000,000 called for has just been secured. Over one million was raised for the University of Southern California and almost that sum for Ohio Wesleyan. It was a great campaign, and has placed the schools of that Church on a solid basis.

At the convention of the International Federation of Christian Workers to be held at Siloam Springs, July 28-August 4, some strong speakers are on the program, such as Bishop E. D. Monzon, Dr. O. E. Goddard, Rev. C. R. Scoville, and Evangelist Bob Johnson. Many pastors, evangelists, and other Christian workers will be in attendance. The cost is moderate. The place is pleasant. It is a fine opportunity to take a religious outing. For information address Rev. John E. Brown or Rev. Lovick P. Law, Siloam Springs, Ark.

Rev. H. H. Griffin has tendered his resignation as Commissioner for Galloway College, to take effect August 1. The resignation was accepted and Rev. J. H. O'Bryant, presiding elder of the Searcy District, was elected to the commissionership. Bishop Mouzon has agreed to the appointment of Brother O'Bryant as commissioner for the college, but insists that he remain on the Searcy District until Conference. The bishop has asked Brother Griffin to remain in the college work until Conference and assist Brother O'Bryant in organizing the campaign.

Rev. Dr. Cortland Myers, pastor of the Tremont Temple Baptist Church, Boston, is quoted as saying in a recent address in New York City: "The Kaiser's God is the same as the God of Mohammed. He never uses the name of Christ. Martin Luther gave Germany an open Bible. It was the source and fountainhead of the marvelous growth and prosperity of Germany. But for the last forty years Germany has been faithless to this guide. There is authority for the statement that not more than two per cent of the population of Berlin ever enter a church."

The Pittsburg Christian Advocate, after reviewing the actions of the Joint Commission on Unification of the Methodist Churches, says: "When all the facts of the situation are taken into account it is quite plain that at this stage of the negotiations neither Commission can be held accountable for the failure to perfect the plan, that no proposal based on consistent principles which in an equitable and satisfactory way solves the Negro problem has yet been made and that a continuation of the negotiations in the spirit which has characterized them up to this hour is the imperative duty of both churches."

A branch Bureau of the War Risk Insurance has been established in Dallas. This branch bureau will cover Arkansas, Oklahoma, and Texas. It will be known as the Fourteenth District of the Bureau of War Risk Insurance, and Royall R. Watkins, of Dallas, has been named by Secretary McAdoo as the superintendent of this district. The main office will be in Dallas; branch offices will be established in Oklahoma City, Little Rock, and San Antonio, with several field men throughout the district. This bureau will not write insurance, as this is handled by the insurance officers in the army, but the purpose of its work is to look after the just and equitable distribution of the soldiers' allotments to their dependents, and the Government's allowances due them, and the Government's compensations for the wounded and disabled soldiers, and to adjust claims and recover moneys that are being illegally collected from the Government by those who are misrepresenting themselves as dependents.—Ex.

The sad report has come of the death, by blood-poisoning, at Camp Perry, Ohio, of Captain J. Watson Reynolds of the 153d Infantry. He is the son of Brother A. Reynolds of El Dorado, and was a Hendrix College man. He taught school at Dermott and had been principal of the DeWitt High School. He had served as a newspaper reporter

and had been connected with the Union Trust Co. in Little Rock. He organized a company at DeWitt and served in the First Arkansas Regiment on the Mexican border, where he became regimental adjutant. He was very popular and was in line for promotion. His wife and one child survive him. The body was buried at DeWitt. Of high character and genuine devotion to the cause he had entered on what seemed a brilliant and useful military career, only to fall of disease before the battlefield could be reached. He will be remembered as one who was first to respond to his country's call and who was ready for heroic service. The editor mourns him as one of his student boys and extends heartfelt sympathy to all members of the bereaved family. The Arkansas Gazette says editorially: "The State has suffered a real loss in the death of this young soldier."

Much of our self-satisfaction grows out of the fact that we judge ourselves in the light of the world's ideals. If we judge ourselves in the light of God's ideals and measure ourselves by the divine standard, we will be dissatisfied with our own attainments. Such dissatisfaction of the soul will lead us to a more earnest and humble effort to obey the divine command, "As He which hath called you is holy, so be ye holy."—Christian Observer.

A wise and devoted Methodist steward is worth much to the Church in many ways. We heard one talking recently of how a certain church trained a young man who had been elected a steward. A leader cautioned the board that much depended upon how this young man got a start in his work. To allow him to meet with rebuffs at the beginning might be injurious. So they gave him members to look after who were prompt payers. Some of these caught the idea and graciously raised their assessments. The young man came to his first official meeting in a glow of enthusiasm. Let other wise men go and do something like that.—Midland Methodist.

Expecting the Camden District Conference to continue to Friday, the editor reached Kingsland Thursday just after noon and found that the session would shortly close. Opportunity was given to present the interests of the paper. Rev. J. A. Sage, the painstaking presiding elder, had so facilitated business that there was ample time for everything to be properly represented. The attendance was good, and reports indicate that conditions are generally favorable throughout the district. There is an air of confidence and hopefulness that augurs well. No one was licensed or recommended for admission, but this is a situation incident to the war and must be expected and met. Rev. W. C. Watson, presiding elder of Pine Bluff District, preached a strong gospel sermon Thursday night. There were echoes of other good sermons by Brothers Owen and Cannon. The weather was pleasant and the entertainment by Kingsland was superb. There were not enough preachers and delegates to go around. Brother W. W. Mills and his people took delight in caring for the conference, and succeeded in pleasing all. The editor remained over and preached Friday night and enjoyed the fellowship of the parsonage. Kingsland is a substantial town and shows marks of progress.

Returning from Camp Pike, where he went to bid his son farewell on the eve of departure, Rev. A. G. Cason took the editor last Saturday to the parsonage at New Edinburg, ten miles south of Kingsland. On Sunday in an auto pastor and editor reached Goodhope Church, about ten miles further south, and had an excellent congregation. After a fine dinner the journey was continued eight miles west to Wagon Church, where a small congregation came in late. Then return was made to New Edinburg for the night service, where a moderate audience assembled so late that it was not dismissed until almost midnight. Next morning, behind the good circuit horse, the trip of twelve miles to Fordyce was made in time to catch an early train. New Edinburg has developed into an attractive country village where we have a good church building and excellent parsonage. It is surrounded by a fine country. As the mill companies have cut most of the merchantable timber there is much unoccupied cut-over land in the bounds of the circuit, but there are some up-to-date farmers and good people. Brother Cason is, as always, working faithfully, and after his meet-

ings hopes for greater progress. The weather was ideal, but rain was badly needed for the corn crop.

#### STATISTICAL BLANKS.

The Commission on Statistical Blanks appointed by the General Conference met in the Publishing House at Nashville on July 3, 1918, and arranged blanks for Annual, District, Quarterly and Church Conference Reports. The secretary was directed to give notice through the Church papers that the old forms for statistical reports would be used during the present Conference year, as collections made under the old form of assessments cannot be reported on blanks prepared in accordance with the financial plan adopted by the General Conference of 1918.—J. R. Countiss, Secretary.

#### ARKANSAS AND PROHIBITION.

Our State Democratic Convention adopted the following resolution: "We endorse the proposed prohibition amendment to the Constitution of the United States, and urge that the Forty-second General Assembly, which meets in January, do immediately ratify the same. And in the interest of sobriety and food conservation, we urge Congress to prohibit by law the manufacture and sale of intoxicating liquors during the war."

It is highly gratifying that this Convention, which represents not merely the regnant political party, but, in this particular, practically all parties in our State, should speak out in unmistakable terms on this subject. Our Senators and Congressmen will surely accept this resolution as sufficient authority to warrant their support of the war prohibition measure which is to come up immediately on the reassembling of Congress. Our people are thoroughly in favor of national prohibition during the war, and expect their representatives to reflect their opinion.

#### PUSH THE CAMPAIGN.

Our circulation gradually increases, but not as rapidly as is desirable. In order that the Centenary Campaign ordered by General Conference may succeed, it will be necessary to reach each Methodist home with the Church paper. As every issue of the Arkansas Methodist contains campaign material, it ought to be going now to each Methodist home in Arkansas. Pastors will find it greatly to their advantage to get the Methodist started this summer so that all of their people may be ready when the Centenary Drive comes.

#### ARKANSAS METHODIST COLLECTIONS.

Little Rock Conference.

Since last report:

July 12—Cherry Hill Circuit.....\$4.00  
North Arkansas Conference.

Since last report:

July 15—Clarendon.....\$9.05  
—James Thomas, Treasurer.

#### PROGRESS IN MISSION LANDS AND ITS REFLEX AT HOME.

(Continued from Page 1.)

Presbyterian Church in India with much enthusiasm adopted the following: "That in view of the universal readiness on the part of the Presbyterian Church in India for organic union with other Christian bodies and in view of the present opportunities in different parts of India for re-opening this question, the Committee on Union be instructed, in connection with the Synod of Bombay, to open negotiations with the Churches of the American Matathi Mission, also with the Welsh Calvinistic Methodist Presbytery of Assam, and, as opportunity offers, with other Churches, and that the Committee be further instructed to approach the South India United Church as to the possibility of forming a United Church for all India."

The General Assembly of the Congregational Churches of Western India joyfully responded with favorable action, and the Welsh Calvinistic Methodist Assembly passed the following resolution: "Believing that it is the will of our Lord and Master Jesus Christ, we resolve to unite; believing also that such union will meet the approval of the General Assembly in Wales, we seek its sanction and ask for its blessing on our decision."

It is freely asserted that Protestant Christians on the mission fields generally are becoming more

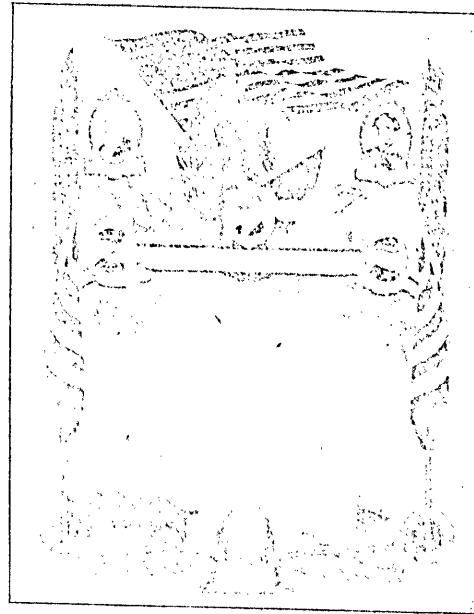
and more dissatisfied with attempts to accentuate and perpetuate denominational differences in Europe and America. They earnestly desire to emphasize loyalty to Jesus Christ and concerted efforts to promote his ideals and advance his kingdom.

In harmony with this sentiment the Home Mission Council, representing all Protestant denominational home mission and church extension societies in the United States, appeals for support and co-operation thus: "We must economize in money and in men for the sake of that spiritual integrity without which the nation must stand impotent before its great task. Nothing must be permitted to reduce the spiritual efficiency of the national life. The task committed to the Churches must be prosecuted with a vigor and intelligence not hitherto known. Their work must become more extensive and intensive everywhere. For this reason the reproach of overlapping and duplication of money and leadership must be removed. Our efforts of recent years to achieve this must be redoubled and all remaining instances of waste resolutely eliminated. We therefore appeal to the people in all home mission charges to practice those economies in their religious organization which are required of our society in every other department, to merge their groups in worship and community work, to save fuel when it may be possible by uniting congregations, to release for other forms of national and community service one or more ministers in overlapping parishes, to utilize emergency inter-church committees for the regular ministry of the churches and to project new plans of inter-church community service, to release unused church property by sale or for temporary employment as may be required, to utilize all church buildings as far as practicable for continuous week-through service in temporary or permanent community enterprises, and in every other manner to conserve church resources and strengthen by co-operation the churches' programs."

The influence of foreign missions and the emergencies of the war crisis are undoubtedly bringing believers into greater harmony of effort and unity of purpose.

#### GIVE HONORABLE RECOGNITION TO THE DEFENDERS OF HUMANITY

By Using the New



#### PATRIOT'S HONOR ROLL.

The cut does not adequately represent this artistic Roll, because it is in twelve colors and the size is 18x22 inches. It portrays the Infantry, Cavalry, Artillery, Navy, Aviation, and Hospital Service. There are pictures of Washington, Lincoln, Woodrow Wilson, and Generals Pershing and Scott, and combinations of our National Flags with those of England and France.

This Roll is a Service Record to show date and place of enlistment, organization, assignments, promotions, and other data, and has space for photograph. The Honor Roll, properly filled, becomes a priceless record and treasure. It may be used in the home or by Churches and Sunday Schools. It may be used for one name or many.

The Roll and Frame will be sent, postage prepaid, for \$1.25.

This beautiful Record Roll will be given as a premium to any paid-up subscriber who sends \$1.50 for a new subscriber. By paying arrears and advancing his subscription, any subscriber may get this premium by remitting \$1.50 additional for a new subscriber.

Churches, Sunday Schools and homes should use this Honor Roll to preserve the records of our defenders.

Send all orders to

ARKANSAS METHODIST,  
Little Rock, Arkansas.



## CONTRIBUTIONS.

## ATTIC SALT.

(By Marion Nelson Waldrup.)

We must not sing Hymns of Hate. If we adopt German hatred and cruelty, the war will result in a German victory. Better to have Germany conquer our bodies than our spirits.

Love lifts. Hate hurts.

Conservation and consecration will win the war.

Use your sense and save your cents. Buy stamps and stamp the kaiser to the ground.

Prohibition and Persistence will paralyze the Prussian.

The Missionary Centennial of Methodism will be a great factor in the convalescence of the world.

Renaissance and reconstruction rest as a burden, glorious to bear upon all "Over Here and Over There."

A Hun in the hand is better than two in the trench.

When we get a Hun in hand let us treat him as a soldier of a Christian nation should treat him, and not as he, a soldier of a pagan people, treats us.

## FIXING THE CREED AGAIN.

By order of the General Conference of the M. E. Church, South, the Annual Conference of that Church is again called upon to do a little "fixing" on its creed. Being a member of this Church, I am interested.

I gather that certain of the General Conference resent the fact that our Bishops insisted on carrying the matter of change in our creed back to the people of the church. At that point I have this to say: Whenever a General Conference undertakes to run in changes in the creed of my Church without the consent of the Annual Conference, or a majority of them, I shall look around for a more democratic church. But what is it we are asked to change in the wording of our creed? We are asked to repudiate the words "Holy Catholic," and substitute therefore "Christ's Holy." We are told that certain of the General Conference wanted to write it "Church of God," etc.

Now why is this change thought to be necessary? Would the change clear up our meaning? Would it overthrow error and bring in the truth? Let him who thinks so come forth and show it. For my part, the Holy Catholic Church is very clear, and very full of wholesome meaning. Would any Methodist be willing to stand for a church that does not believe in holiness? Is it proposed to so change the creed as that a man who is opposed to holiness can get into the Methodist Church without the necessity of lying? Fortunately this is not quite true. For it is insisted that even Christ's Church must be holy. The trouble comes, then, on the word "Catholic." But is it proposed to make Christ's Church less than catholic? If so, I want out of it right now. I have no time, or effort, or money for any church that is less than catholic. The biggest trouble at all with the Church has arisen at this point. Too many of its members have been anti-catholic in word and practice. But now, just when we are launching the biggest missionary program in the history of Methodism, it is proposed to take out

of our creed the only word which says we believe in it. Down with the proposition! Whenever the church loses its catholic spirit, we may as well get ready to bury the thing. Is it proposed to make the Church more than catholic? Then, why change the creed, if it expresses exactly what we mean, and nothing else does?

"Oh," they tell us, "the word catholic has been abused by bad association with Romanism." So have "Christ's" and "Holiness." What one has suffered, the other has, and it requires the same dictionary to get at the true meaning of any one of them. Not only so, but if we are to reject the word "catholic" because of its association with Romanism, then in order to make a show of consistency, we will be obliged to reject "Church of Christ," "Christ's Church," the "Christian Church," and the like by reason of their association with "Christian Science" and Campbellism as well as Romanism. Then, how much better off are we? This thing looks silly to me. But if we are to stick to the truth, not only are we going to find it difficult to get a creed that will please everybody, but we are going to find it difficult to preach the gospel at all.

Just a few days ago I was in a meeting in a certain community where the evangelist of one of our best known churches preached a week or ten days, and reviled the doctrine of holiness at every service, almost. No; he was no Roman Catholic. He got a larger hearing for that reason. He represents over 100,000 professing Christians in Arkansas. Now suppose we try to get a creed that will suit him and his crowd in order to make it easier for him or some of them to get into our church, what must we do? Why drop all reference to holiness, both in our creed and doctrinal standards.

If we are to reject all words that can be shown to have ever had associations we will have to find a substitute for "love." For it is mixed with money, and some of the vilest lusts known to the race. Yet we go right on using it and do not even regard it necessary to refer people to the dictionary for our meaning of the word.

The conviction deepens in my mind that lack of this proposition to change and mutilate our creed is a prejudice against the catholicity of our church, on the part of some one already in it, rather than some one on the outside wanting in. For my part, let anybody who can not accept the catholicity of Methodism in order to get in, stay out; and let those in, who repudiate our doctrine of holiness and catholicity, get out and stay out, till converted.

Just a few days ago, there was a man prominent enough to be in Woodrow Wilson's cabinet who insisted that prohibition was anti-democratic. It is a fact that democracy has been associated with whiskey for years. But now we are shedding torrents of blood to save democracy. We all go right on using the word "democracy" and do not even stop to correct its abuse. We can rely on the spelling books to do that in spite of any man who makes whiskey and democracy synonymous terms.

So with this word "catholic" in our creed. Let it stay there, and trust to the Church paper, the pulpit, the Sunday-school, and the spelling book to remove its reproach.—J. L. Cannon.

## MELCHISEDEC AND HEB. 7:15.

The leading object in the mind of the writer of the Epistle to the Hebrews was the High Priesthood—with special reference to its application to Jesus Christ—the shedding and application of his own blood, as compared with Aaron. The author is discussing the office and not a man. The person is considered only as one filling an office. Melchisedec is an official title, much as the modern justice of the peace. (King of righteousness and peace.) Of course, he lived at Salem, the county seat. And as to the person referred to here, it is almost universally believed by authorities to have been Shem, Noah's eldest son, who then was yet living, and who lived many years after this incident with Abraham; and who lived at or about Salem (the present Jerusalem). To my mind it is very clear that he was the Melchisedec under discussion. But the Apostle is concerned only about the official idea, with its relation to Jesus Christ, as the High Priest of all ages and peoples.

The object of this writer is not to discuss any particular question, but to clear up the statement, "without father, without mother, without descent, having neither beginning of days nor end of life."

Keep in mind that it is the office and not a man being discussed. The law required that both parents of the man to be ordained to the priesthood must be of untainted, unmixed blood, a full Jew and Jewess, and must be thirty years of age—"the beginning of days"—and were retired at fifty years of age, "end of life," the office. Were superannuated as it is nowadays. His official or pastoral life ceased; "end of life" in the pastorate. They served only twenty years.

That was the law for the priesthood. So they had a father, and a mother, beginning of days, and an "end of life"—officially.

But the Melchisedec order was not so. He is the head over all, the only mediator between God and man in all the ages, the Melchisedec of all rights and privileges, the king of righteousness and peace, and unto whom the kings of the earth shall bring their gifts and glory—"glory and honor."

The Aaronic priesthood had its descent from the enactment of the law: Christ is from Him who said, "This is my beloved Son; hear him." This day have I begotten thee, the Son and Lamb of God.—Jerome Haralson.

## SOUTHERN METHODIST UNIVERSITY—SCHOOL OF THEOLOGY.

With gratitude to God we record the fact that the session of 1917-18 has been a profitable one, as is shown by the following exhibit of instructors and students in attendance: Robert Stewart Hyer, LL.D., President; Hoyt M. Dobbs, M. A., B. D., D. D., Dean, Professor Christian Doctrine; Ivan Lee Holt, Ph. D., D. D., Professor of Hebrew and Old Testament Interpretation; Paul B. Kern, M. A., D. D., Professor of Homiletics and Church Efficiency; James Kilgore, M. A., D. D., Professor of Psychology and Philosophy of Religion; Frank Seay, M. A., B. D., Professor of New Testament and Interpretation; Horace Morland Whaling, B. A., B. D., Professor of Church History and Missions; Jesse L. Cunningham, B. A., B. D., Professor of Sunday-school Pedagogy; Comer Woodward, M. A., B. D., Professor of Sociology; Frank

Reedy, B. A., Instructor in Church Efficiency.

## Summary of Enrolment 1917-18.

Candidates for the A. B. Degree..16  
Candidates for the B. D. Degree.. 2  
Candidates for the M. A. Degree.. 1  
Other graduate students .....16  
Candidates for certificates, 1918.. 1  
Candidates for certificates after 1918 ..... 1  
Theological Academic (junior)....13  
Students below junior year .....23  
Extension students .....10

Total .....98

New emphasis in all lines of endeavor has been laid during the past year upon the importance of producing trained workers for the tasks made necessary by the righteous action of the President of the United States in espousing the cause of democracy and of the allied nations of the world. The soul of democracy is the spirit of Christ. The aims of the President and of the American people are one in the great struggle to make the world safe for democracy and democracy safe for the world.

No discerning mind underestimates the significance of these days in the history of the world. The Church, naturally, has felt the stress of the time as has every other institution, religious and educational, social, industrial and political. This was to be expected. It is in keeping with Apostolic Christianity and its purposes from the beginning.

On all sides it is very generally agreed that in the rebuilding of the world, the principles of Christianity and institutions will have even a larger place. Thoughtful men now recognize the fact that the forces of human progress include both spiritual and material factors. Heredity and environment are influential ones, but personal initiative and divine grace are now also included as worthy and well qualified in shaping the destiny of the individual and of the group.

This is therefore the hour of a great opportunity for the church and its institutions. Fortunately the opportunity is realized. No longer is it necessary to argue the importance of the demand for trained workmen in the ministry. The Chautauqua, the Institute, the Summer School, the Schools of Correspondence, and the training camps throughout our country render the question of ministerial training no longer debatable.

The School of Theology of Southern Methodist University enjoys the two-fold advantage of being situated in a city dominated by the forces of righteousness, and of being an integral part of an institution of higher learning where Christian ideals and spiritual values have first place. The recent action of the General Conference in bringing the whole church into vital relation not only to the School of Theology, but to the entire university, is indicative of the attitude of our people throughout the connection.

The aims of the University in maintaining a School of Theology are both historical and practical. On the one hand it is thought desirable to relate the work in a proper manner to all that has gone before; and on the other hand to keep constantly in mind the needs and opportunities of the present time. The religion of the age must also be the religion of the

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ages, and, we build in the present on the past, and for the future. The spirit and the method, therefore, which will yield the largest results will have neither stupid adherence to antiquity nor profane appetite for novelty. Christianity is a certain wonderful way of living, and the institutional forms which have housed it, may change and be changed in many ways, but its energies will be continually operating more and more toward individual and social redemption. It is the conviction of all representative educators today that it is easily possible for men to be morally certain and intellectually respectable at one and at the same time. It is now considered a reasonable thing to "think in believing" and to "believe in thinking."

The leadership of the Church of Tomorrow, if it is to prove equal to the tasks committed to it by worthy predecessors, must continue to be a leadership of apostolic character, trained mind, and forward-looking vision.

The call to the colors has taken from the ranks of the University a large number of the strongest men. The School of Theology has been pleased to make its contribution. A number equal to 37 per cent of last years enrollment of those studying for the ministry, has gone into that form of service for the government. President Wilson has urged us to keep the home-fires burning in the churches and to sustain the morale of our people at home. It is gratifying to note, therefore, that both the faculty and the student body have officially expressed their willingness to serve either at home or abroad as the government and the church may see fit to indicate. Judged by character, influence and ability, the ministerial students compare favorably with other groups in the life of the university. There are no artificial lines of division or separation either in the dormitory life or the work of the class-room. It has been thought profitable for them to preserve this solidarity for the religious leadership of the church of the future in and with the normal life of the church, class room and campus; and it has been likewise thought profitable for the lay-leadership of the church of the future to feel the influence of the young men preparing for the ministry.

Another settled conviction in the work of the University and the School of Theology has been and is that the standards of scholarship must not be sacrificed to the more practical demands of the hour. We have been fortunate in being so situated as to be able to combine the theory and the practice of the work of the ministry. Twenty-six of the students have had pastorates in and near the city of Dallas. Twelve of these student-pastorates have been in the Dallas district. It is a time-honored criticism of theological seminaries that they have sometimes yielded to the inclination to become detached from the main currents about them and that in some instances they have not been only inhospitable to new truth, but also indifferent to the great zones of neglected life around them.

We have been able to guard against both of these tendencies by virtue of the fact that the university as a

whole embodies Christian ideals, and that in a center of civic righteousness, like the city of Dallas, large opportunities are given the students for observing at first hand the significant movements of the religious world. In addition to all of this, it is fitting that attention should be called to the type of men in the faculties of the University. Thus it will be seen that the motive, the method and the surroundings combine to create the type of men in the ministry demanded by the age. The attainments of our students have been recognized the past year at Drew Theological Seminary, at Yale, and at the University of Chicago. In the pastorates their work has been recognized favorably by those in authority.

The students have usually made no requests for help. They have sought and obtained many opportunities for helping themselves, and even those who have accepted scholarships amounting to \$125 a year have felt constrained in a majority of instances to make some reciprocation in the form of definite service in and around the University. Religion, patriotism and democracy have been exemplified in a satisfactory manner in many instances. Devotion to Christ, self-sacrifice, and heroism have not been lacking.

During the year quite a number of the most distinguished men in both church and State have addressed the student body. We deem it essential that the leadership of our own time be known and appreciated as well as that of other generations.

Attention is called to the fact also that two new members have been added to the faculty—Dr. Jesse L. Cuninggim, Professor of Sunday School Pedagogy, and Dr. Comer Woodward, Professor of Sociology.

The School of Theology will conduct the usual summer term from June 12 to July 25, 1917. The work of the summer term is of university grade, and is addressed to the problems and needs of the pastorate at a time when many of the pastors can get away from their charges and combine a term of University study with a summer vacation.

Additional features in connection with the constructive work of the school for the ensuing year will be the organization of classes in Christian Sociology for the purpose of broadening the contact of the student with the religious, economic, educational and social life of the community; and the organization of classes interested in the modern church and its management.

By action of the General Conference the School of Theology has been authorized to conduct a Correspondence School for all our undergraduate preachers west of the Mississippi river. This action of the Conference, under the Board of Education of the Methodist Episcopal Church, South, brings more than 400 young ministers into official relation to the University. The law becomes operative after the next sessions of the Annual Conferences.

The faculty of the School of Theology have rendered most efficient co-operation not only in the class-room, but also have traveled extensively throughout the West and in other parts of the Church, preaching, holding meetings, lecturing and delivering addresses in behalf of the government and the Church.

Mention must also be made here of the splendid service rendered the School of Theology by Bishop Edwin

D. Mouzon and President Robert S. Hyer; and Mr. Frank Reed's management of affairs as secretary and treasurer have made possible the work of the School of Theology.

This briefly outlines the work of the past twelve months. We are profoundly grateful for whatever measure of success has been achieved. The University, after three years, has today accredited representatives in two hemispheres engaged in the service of humanity. Its history is the basis for the belief and its future has boundless possibilities for humanity and the Kingdom of God.—H. M. Dobbs.

#### HENDRIX COLLEGE CAMPAIGN.

We are getting some good reports from the Sunday schools on the endowment of the Chair of Bible and Religious Education in Hendrix.

The Batesville and Fayetteville Districts have a good per cent of their allotments already secured. The Helena District has now in hand at least 50 per cent. Good reports have come from all the districts. At least four schools will pay \$1,000 each. Several have reported \$500. Two or three circuits have reported as much as \$300.

Our people are much interested in this particular Chair and with careful work we can secure the full \$50,000 through the Sunday schools. We will press the matter right along and hope to round it out as rapidly as possible.

Let it be remembered that we accept cash, Liberty Bonds, or notes payable in installments.

I trust every school in the North Arkansas Conference will be represented in this great enterprise.—F. S. H. Johnston.

#### THE DENOMINATIONAL PAPER.

Our religious papers are now passing through the hardest period of the year. In spite of diminished receipts, the expense account continues with alarming regularity. The ever-increasing cost of materials used in the make-up of the paper renders the problem more difficult.

Unlike other interests, the religious paper has not shared in the financial prosperity incident to the war. Not an item of additional revenue has come in connection with the increased cost of publication. As a matter of fact, with most religious journals, the revenues have been decreased. This is especially true in regard to advertising, the amount of which has, in most cases, diminished. The demand for many articles has been greater than the supply without the necessity of advertising. More, war conditions have tended to take from rather than add to the subscription list. Save in exceptional cases where extra efforts have been made to secure new subscribers, the papers will show an actual loss in the number of subscribers.

The further fact that transportation contracts have been canceled since the government has assumed charge of the railroads has likewise served to complicate the situation. Some idea of the increased expense of publication may be gained from the statement that the paper on which the Recorder is printed cost during the past year \$3,000 more than the same amount and quality three years ago.

In spite of all this, the subscription price of practically all our papers has remained the same. To meet expenditures, a large number have reduced the size of the paper,

while others are using a cheaper quality of paper. They have been driven to this, or the alternative of facing a financial deficit.

While matters with the denominational paper are bad enough at best, they could be materially helped by the prompt payment of all subscriptions. The expense of collecting subscriptions is much larger than is generally supposed, and if it could be saved, would help much in meeting a growing expense account. We trust our valued subscribers will govern themselves accordingly.—Western Recorder.

#### "THE CHURCH MUST RETURN."

An article by Rev. James F. Jernigan appeared in the July 11 edition of the Arkansas Methodist, under the foregoing heading. Brother Jernigan writes often. He writes in short, pithy sentences, and when he is done he quits. I like his writings.

In the paper referred to, Brother Jernigan contends that the church must return to the old standards of doctrine, etc. He challenges our bishops, our presiding elders, our preachers, our laymen, in fact, all our people, to either lead us back to the old standards or to produce a leader. His one question is, "Who will lead us back?"

I have always been a disciple of the "old standards." I was not born a Methodist. I came to the Methodists from another church. I am a "converted Methodist." I do not think this makes against me, for a convert may be as true and as firm as one born in the faith. It was the "old standards" that converted me. After reading the Articles of Faith, the doctrines of John Wesley, and some of the history of Methodism, I decided that I was a Methodist. Nor should I be considered an egoist if I say that I received no doctrines or ideas new to me from Methodism. Rather, I found that I was in agreement with the "standards" of Methodism more than with the standards of any other church. And it was the "old standards" of Methodism—the "old ideas and doctrines" of Methodism—that appealed to me.

The writer believes in sin (that sin is a reality); he believes in depravity, in repentance, in regeneration, in sanctification, in final glorification; he believes in the vicarious atonement of Jesus Christ, in the realities of God, the Father, and of God the Holy Ghost. He believes in the divinity of Jesus Christ, that he was indeed born of the Virgin Mary. He believes the New Testament record of Jesus just as it is given. He believes that an actual devil does actually exist, and

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that with him are associated, in all his work, numberless hosts of demons, who are fallen angels (spirits) indeed. He believes in the eternal punishment of the wicked, as the Scripture does teach. He believes that human bodies may be dwelling places of demons. (In fact, he is "fool enough" to believe the Bible just as represented, and in God and all contained therein, just as it is recorded in the Bible. He believes the Bible is the word of God; and that it was, and is, given in divine inspiration. He believes in special Providence. He believes that God moves in power in and among his people, whenever and wherever his conditions are met.

In other words, the writer has repudiated, and does repudiate, much that is taught and practiced in "modern theology" and "modern philosophy" falsely so called. The writer believes in the Christian college, in civic righteousness, and in every private and public good and private and public enterprise. But he believes that the world needs God as He is revealed in the Scripture and just as He is represented there; and he believes that with the fulfillment of that need, that all else needed shall most certainly be added. Philosophy has changed its course with the ages; but the word of God standeth sure forever. It has not changed; but men have sought to change it. Regardless of the trend of knowledge and education, the word of the Lord is the one thing the world needs—the one thing all men must have. If they have it, then all else is very valuable indeed; but without it nothing that men may obtain is worth the keeping.

But are not all these things taught and practiced by the church today? Brother Jernigan's answer is a negative one. And the same negative answer is heard from many quarters. A most splendid article in the Nashville Advocate by one of our bishops, while clothed in most sane and brotherly words, was an almost complete repudiation of the doctrines and practices of the Church today. Only last week another article by a noted evangelist appeared in the same paper, in character and content not unlike that of the bishop. In fact, many are now beginning to bewail the prodigality of the Church. Many are sighing for the "old Gospel" for the old religion, for the "return of the mourner's bench," for the return of the Holy Spirit like a flame of fire as in former times.

Though not selfishly expressed, yet it is some relief to the writer to hear these "voices." The writer has always contended for these things. In all the sixteen years of his ministry he has contended, in the pulpit and out of it, in private and in public, for these very things. But he has accomplished but little (so far as he knows) to realize his ideals. The Church has been against him; the world has been against him; the devil has been against him. He has suffered because he believed in these things, and, for conscience sake, refused to compromise with any. He has been called, to his face, a "disciple of the old theology," a "polemic," a "crank,"

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and a "fanatic." And he has been "let down" by his own people, at times, and by his own brethren. Indeed, the writer has suffered for conscience sake. But to this good day he has remained true to God and to the Bible. Nor should I be counted as an egoist, or be classed as "insane," if I say that I have had the witness of God's Spirit all these years that my ideas in general have met with His approval. I have had manifestations of His presence so real that I cannot express them. God has manifested Himself to me. Nor is that all. He has often informed me, in visions or dreams (I cannot say which) of the tide of affairs in my church. I have had persons pointed out in my church with warnings and predictions about their actions which were true, or which came to pass, although I had not the faintest personal surmise of their intentions at the time. I even have had forecasts concerning my appointments which came true, and sometimes these forecasts were given months or weeks in advance. I am not ashamed of these things. Indeed, such an experience is not out of harmony with the history and teaching of the Scripture. Yes, the "voices" already mentioned (in our Church papers) afford me some relief. Hitherto I have had no encouragement—except from the Heavenly Father. At times I have felt like giving up in despair.

But souls have been converted—really converted (though few in number), under my ministry. Some time since I related an incident to one of the leading ministers, a doctor of divinity, well known in this section of the Church. A young business man, a man of affairs, fell under deep conviction under my preaching. He came to the "mourner's bench." He prayed and I prayed, but he did not "get through" at the church. I could have given him a nominal conversion; but I do not believe in such. I canceled an engagement and went home with him for the night. I told him, as best I could, what to do. I told him that the Lord would "let him know" when his sins were forgiven. I was very tired and went to my room, and soon fell into a sound sleep. About an hour afterward I was awakened by a mingling of laughter and weeping. About the time I raised up in bed the young man came to my room and informed me that all was well with his soul. He said he felt exceedingly sinful, and, believing that Jesus died for him, he called out from his heart two or three times, "God, be merciful to me, a sinner." Then all of a sudden the burden rolled away, and "Oh, such peace; such sweet peace." It seemed to flow like a river. He was not a "theologian" by any means; but he talked so much like Paul that I told him then and there that their testimony was alike, almost word for word. But when I finished my story, my doctor of divinity simply smiled a smile of pity toward me and said, "Hysteria, hysteria." My heart dropped. I could not but say aloud to myself, "Alas for the Church! What may we expect when its masters are heretics?" But it was "pot calling kettle black," for I was also called a heretic.

Must the Church return? Brother Jernigan and others think so. All the people do not want the old gospel—nor will all the people receive it. Not by any means. Have I not tried

it? Yet some of them want it, and some of our ministers want it. Let's give it to them. God helping us—here goes.—Frank Hopkins.

#### A BOOK ON PREMILLENIALISM.

The Millennial Hope; by Shirley Jackson Case; University of Chicago Press; price \$1.25 net.

The catastrophe of a vast war—"signs in the heavens above and in the earth beneath"—brings forward again age-old speculations concerning "the end of the world." The persistent sameness of these speculations, in spite of the discrediting administered to them over and over by the facts, is well brought out in "The Millennial Hope," a recent book by Prof. Shirley Jackson Case of the University of Chicago. Whoever would know how venerable (in time) some of his superstitions are should read this narrative of the beliefs of the ages. Most of us heard in childhood the nursery rhyme of the little chicken that thought the sky was falling. It is a parable of humanity. Whenever a roof has tumbled about men's ears or a smoke shut out the sun, they have cried out "End of the world!"

So long as millennial notions remain in the realm of extravagant pictures of the land of the blest (and of the woes of the lost), they do no great harm. But when as a motive for missions or a basis for evangelization we are urged on because the world is growing worse and worse, and must go on so—that, to the plain man, is crass pessimism. Optimism is sometimes foolish, but pessimism is both foolish and destructive. Prof. Case traces the story of millennial notions, not merely among the Jews, with the consequent effect on their sacred literature, but among other ancient nations as well. He lists and analyzes also the repeated outbreaks of this class of theories during the Christian era. A few pungent comments form a closing chapter. It is a clarifying book that ought to be widely read.—G. B. Winton.

#### BEFORE GOING TO WASHINGTON.

Doubtless in the past year many readers of The Companion decided that they could best serve their country by joining the army of workers that the government is calling to Washington. It is not unlikely that at least a few of the young women who so decided have found life there very different from what they expected, and have returned home. But many more will go, and to them we wish to give a word of warning.

In the first place, Washington is at present the most overcrowded city in the country. For a leisurely city that has never known the push and stress of big industries to find its population increased almost overnight by 50,000 or, as some say, 100,000, of course means many problems and much discomfort. Rooms, apartments, houses in certain parts of the city, are almost impossible to get. So pressing is the matter of housing that scores of civic and religious organizations are all working on it, and the government itself has taken it up. In the winter girls by the hundred who went to Washington expecting to find boarding places had to walk the streets for hours and sometimes to turn round and go straight home again. Lodging places can be had in time; but let no girl go to Washington without first making sure of

a room. She can do it through the Department of Labor (Women and Girls' Division), or the Young Women's Christian Association, or the Congressional Club.

Second, the work is often monotonous. Girls who went with the idea that they were to do something unusual and thrilling sometimes found that their work was merely addressing envelopes. Of course envelopes have to be addressed, and addressing them is just as truly patriotic work as selling war-saving stamps. But let the girl be sure before she starts that her patriotism is of the warranted-to-wear kind that can stand the strain of monotonous work.

Third, in some of the departments girls have to work in night shifts, and of course have to go to work or to return at midnight. A girl and her family should know about that before she makes her plans.

In the fourth place, a girl may be desperately lonely. Perhaps never before were there so many lonely girls in Washington. But that problem is easy if the girl will only open her eyes. Every church is an open door of opportunity, with its club, its suppers, its social evenings and its Red Cross work. At the Young Women's Christian Association something is going on every evening. Many of the State associations are eager to help the daughters of their States to get acquainted with one another. The girl who in Washington can think of herself and of herself alone must have wonderful powers of resistance.

There are great opportunities in Washington today, but there are also difficult problems. Let every girl understand the situation before she leaves home. Above all, let her make sure of a room.—Youth's Companion.

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 Communications should reach us Friday for publication next week.

### STEWARDSHIP.

It has been said that stewardship must be considered in the light of the three "A's" apprehend, acknowledge, administer—the meaning to be Apprehended, the obligation to be Acknowledged, the extent to be Administered.

There are some "A" Christians, some "AA", but comparatively few "AAA" Christians. To which class do you belong today? Shall not tomorrow find us in triple "A" class for our work's sake?

### MINUTES OF THE CHINA MISSION MEETING.

It is always interesting to know what is transpiring on the other side of the globe, and especially do we enjoy hearing what members of our "household of faith" are doing over there.

A pleasing glimpse of our Methodist co-laborers in China comes to us through the Minutes, recently received, of their Mission meeting held at Soochow in February, with Rev. J. C. Hawk as chairman.

There were sectional meetings and then joint meetings in which the men and women discussed problems and planned work together. Naturally there were some differences in opinion as to methods, but both branches were thoroughly agreed as to an onward march towards the Kingdom.

The women were inclined to ask that homes for superannuated missionaries be provided on the field, thereby expressing very deep and tender love for China. But the men recommended that the support and residence of these retiring missionaries be left wholly with the Board of Missions of M. E. Church, South.

In a sectional meeting the men voted that "the wives of members of this section be henceforth considered full members of this body." But the women recommended that "the policy of the Board of Missions be so changed that a missionary's wife who wishes an appointment by the Board of Missions and who will qualify by passing the annual examination on the course of study, may be regularly appointed by the Board and that so long as she is under such appointment and is engaged in and responsible for definite work, she shall be an

active, voting member of the Mission Body." Having long believed in suffrage with qualification, we think this resolution reflects credit upon our women in China, who would grant such privilege with care. Needless to say, the differing view points of the men and women modified the opinions of both sections. The conquest of China for Christ was hastened by this meeting at Soochow.

As in Conferences on this side the time limit was fixed for fluent speakers, though the women managed to give such interesting reports from their schools we hope to quote at length from them later.

The women, too, sang more than the men and we seem to see their faces glow as they united in singing that fervent hymn by Isaac Watts: "The Lord of Glory is my light, And my salvation too; God is my strength; nor will I fear What all my foes can do."

It was determined that in their celebration of the Centenary of Methodist Missions special stress be laid on (1) the deepening of the spiritual life of the Church, and (2) on the matter of self-support.

These missionaries are seeing miracles every day in lives transformed through the acceptance of Christianity, and in the growing desire of the Chinese gently to better the condition of their fellow men helping to establish Christian schools and hospitals.

In this Conference were J. C. Hawk, R. D. Smart, N. Gist Gee, T. A. Hearn, Jno. W. Cline, S. R. Anderson, Geo. R. Looche and Misses Mary Cullen White, Virginia Atkinson, Nettie Peacock, Olive Lipscomb, M. L. White, Sallie Lou McKinnon and other heroic men and women who are our honored and beloved representatives in China today. Other names less familiar, but highly honored in our church, were those of our brethren: Tsa Suh Ten, Rev. Yoen S. Oen, Rev. Sz Nich Kaung, Rev. Yang Kwe Tsang, Rev. Kaung Tang Tse and Rev. Tsang Ih Liang, who had done faithful work during the past year.

I have heard the Chinese have, so to speak, the longest alphabet in the world, but in their names they surely ring the changes on a few favorite letters in remarkable, not to say jaw-breaking, combinations which we slowly learn to pronounce.

One far-reaching result of Miss Belle H. Bennett's visitation of our women's work in the Orient, in 1916, was the organization of the China Conference Woman's Foreign Missionary which now adds lustre to the reports in these Minutes of the China Mission meeting. We may get acquainted now with these Conference officers:

President—Mrs. Yang Kwe-tsang (Wushih). Vice President, Miss Teang Kyungngoo (McTyre School). Corresponding Secretary, Miss Sze Vongpan (McTyre School). Recording Secretary, Mrs. Woo Kyi-lan (Sungkiang). Treasurer, Mrs. Tsiang (Davidson School). Superintendent Study and Publicity, Mrs. Woo-Yoch-ngoo (Y. W. C. A.). Superintendent Social Service, Mrs. Yang Vi-ur (Sungkiang). Shanghai District Secretary, Miss

Wang Foh-lan. Soochow District Secretary, Miss Wang-Fohlan; Soochow District Secretary, Miss Mo.; Hon-chow District Secretary, Wrs. Waung. Think of it, these Chinese women are banded together to do foreign mission work.

On organization they formed a Memorial Roll, in honor of living workers and received gifts, all to the amount of two hundred and one dollars and ten coppers. They immediately decided to take up work for the tribes people in Yunnan, sending their money through the China Inland Mission. They have sent \$20.00 (Mex.) to our Woman's Missionary Council for work in Africa, and are paying for missionary literature.

The Minutes of the China Mission meeting show us the missionaries are cheerful and hopeful in spite of depreciation of money, increased cost of living, etc., caused by the world war. In her report for Mary Black Hospital, Miss Lela M. Bliler says: "For every \$2.00 contributed from the Home Base, the Chinese have put in \$3.00, otherwise we should have had to close our work."

Shall not we of the Home Base, fortunate women of our U. S. A. be more liberal in the support of missions, more loyal in our thoughts, and more prayerful in our lives that our missionaries and workers may go forward in their work for our Lord and Savior?

### NORTH ARKANSAS CONFERENCE.

Report of Superintendent of Study and Publicity for second quarter:

Number reporting this quarter, 41.  
 New Adult Mission Study Classes, 3.  
 Number of members, 54.  
 New Young Peoples Mission Study Classes, 2.  
 Number of members, 7.  
 New Junior Mission Study Classes, 10.  
 Number of members, 221.  
 Number of Reading Circle, 1.  
 Adult Bible Study Classes, 10.  
 Members reported, 170.  
 Number using bulletins, 30.  
 Number of Prayer Circles, 8.  
 Number using daily or weekly papers, 5.

I am ashamed to send in such a poor report for this quarter.

Batesville District sent three adult and one Young People's reports.

Booneville District—Sent two Adult reports.

Conway District—Sent three Adult, one Young People's and two Juniors.

Fayetteville District—Sent one Young People's and one Junior.

Ft. Smith—Sent three Adult, one Young People's, and one Junior.

Helena District—Sent three Adult, one Young People's and one Junior.

Jonesboro District—Sent one Adult and two Juniors.

Paragould District—Sent three Adult, two Young People's and three Juniors.

Searcy District—Sent four Adult, one Young People's and one Junior.

Please report to me what you are doing in this department. Send accounts of your meetings for "our page" in the Methodist. Let us work together for a better report next quarter.

Yours sincerely,  
 Mrs. A. B. Hattom.

### ITEMS FROM AUXILIARIES.

Wilmar.

An interesting program was given Sunday, July 7, by the Wilmar Auxiliary W. M. Society at the 11 o'clock preaching hour in the absence of our pastor, Rev. T. P. Clark, who is away conducting a revival meeting.

The program was conducted by Mrs. T. P. Clark, assisted by Mrs. W. S. Anderson, Monticello district secretary.

The quarterly Social Service topic as provided in the study blank and leaflet was presented and discussed.

A short and pointed talk on "What Is the State Law Regarding Hours of Labor Each Day?" by Judge I. A. Bird, was listened to attentively and information was gained by his audience. In the course of his address he spoke of the famous Women Bible characters, Ruth in the wheat fields, Rebekah at the Well, and of their exemplary lives.

Mr. T. A. Wise spoke interestingly on "The Influence of Commercialized Recreations" and remarks on the Christian's use of Sunday by Mr. J. D. C. McClure, were suggestive and helpful.

Mrs. A. L. Heflin's paper, "How Gasoline Lizzie Was Made To Observe Sunday Religiously" brought out some good points, and how "She" is capable of serving God, or Satan, according to that will which directs her. The program was interspersed with songs and readings by the Young People and the Junior Society members.

Gertrude Heflin recited the poem, "The Missionary Voice", and a plea was made by Mrs. W. S. Anderson for a greater number of subscribers to this official organ of the Missionary Council. The reading by Miss Amy Sims and the recital by Evelyn Hoke and another by Kathleen Johnson were thoroughly enjoyed.

Mr. Evans from Little Rock was presented and spoke encouragingly of our work, closing with a spiritual talk.

Our soldier boys of Army and Navy were remembered with a patriotic song and in the prayer service.

The program was inspirational, and the occasion instructive and profitable.—Mrs. A. L. Heflin, Social Service Superintendent, Wilmar Auxiliary.

### Texarkana District.

A fine report in local work for second quarter from auxiliaries in Texarkana District:

Ashdown .....	\$ 94.00
College Hill .....	37.75
Stamps .....	35.60
Lewisville .....	185.00
First Church, Texarkana .....	546.90
Fairview .....	74.00
Young People—	
King's Daughters .....	4.00
Stamps .....	10.00

Total .....\$987.25

—Mrs. A. B. Ross, District Secretary.

### Arkadelphia District.

In the district annual meeting at Hot Springs Central Church representatives from eight of the auxiliaries in the district and several visitors from other districts were in attendance. Next year we hope and earnestly pray that our twenty-two stations and circuits in this district will

### The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS CHILL TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its strengthening, invigorating effect. 60c.

### POSITIONS FREE.

If you take our course consisting of BOOKKEEPING, BANKING, GROSS SOUTHERN and TOUCH TYPEWRITING, you can get in the best Cotton School in the world. Bookkeeping and Gross Southern taught by mail. Write at once for catalog and information.

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J. T. Thomas, Prin.

## FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

### WHO DOES YOUR PRINTING?

Is it always delivered on time at a price that pleases you? We print Association Minutes, Pamphlets, Sermons, Books, Church Papers and Church Advertising Campaign Literature for Pastors and Duplex Envelopes any style, at reasonable prices.

We Rebind Old Books, make them look as good as new. Get our quotation on that job now.

**MAYES PRINTING CO.**  
 411 S. Third St. Louisville, Ky.

be represented in our important meeting. These meetings are important, for it is here we take stock and "cash in." This meeting was unusually interesting as practical questions were discussed by practical women and practical plans laid for the purpose of making this district missionary, in spirit and action. Our presiding elder, Brother Few, is anxious and willing to co-operate with us in this undertaking, and the women of this district, after taking a survey of our assets feel that we have a mighty force to back us in the pastors of our district.

The plans outlined make it possible and necessary for each auxiliary to be responsible for her next door neighbor; that the neighbor may be made to feel the need of a live, working auxiliary in her church; that we may all work in love, harmony and prayer to the accomplishment of the purpose for which we are organized. To make our district livable for our boys and girls coming on by putting first things first.

Our Goal—A Missionary Society in every church in Arkadelphia District.

Our Time—Now—for tomorrow we may not be here.

Our Duty—Each doing her best.—Mrs. R. W. Huie, Jr., District Secretary.

#### Camden District.

Mrs. B. M. Bowe, secretary, sends a good report of local work done by

### EVER SALIVATED BY CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like Dynamite On Your Liver.

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

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

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

### MARTIN COLLEGE

For Girls and Young Women, Pulaski, Tennessee.

A junior college with preparatory department. Attractive rates. Modern buildings and equipment. In the Blue Grass hills of sunny Tennessee. Careful supervision. W. T. Wynn, President, Box J, Pulaski, Tenn.

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

#### 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.

#### HELP IN MEETINGS.

Having been granted vacation I am ready to help in several meetings. P. Q. Rorie, 801 Welch street, Little Rock, Ark.

auxiliaries in the Camden District and adds a postscript to say the W. M. district meeting recently held in Magnolia was enjoyable and profitable. She was assisted by Mesdames C. F. Elza, vice president; T. P. Gantt, conference superintendent supplies; the pastor-host, Rev. M. K. Irwin, and Mesdames Capp, Morgan, Irwin, J. A. Sage, Geo. Pope, S. O. Couch, J. L. Culpepper, H. B. Gatlin, Louis Rogers, Seth McNulty and J. E. Sewell, representatives from various auxiliaries of the district, who gave addresses and helpful talks. The attendance was good and everyone present manifested an interest in the work. Mrs. Bowe's report follows:

Local work reported for second quarter:

Bearden Adult, expended on local work .....	\$ 21.73
Camden Adults, on parsonage .....	42.70
Camden Adults, on Specials .....	11.00
Camden Adults, for Belgian orphans .....	36.50
Camden Young People spent in local work .....	2.20
El Dorado Adults for local work .....	12.07
El Dorado Adults, for a Liberty Bond .....	100.00
El Dorado Adults, on parsonage .....	1.95
Fordyce Junior expended in local work .....	9.30
Huttig Adult raised, for local work .....	26.45
Grand total .....	\$313.90

### LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Report of corresponding secretary for quarter ending June 30:

Adult Auxiliaries—103, with 2,300 members.

Young People Auxiliaries—35, with 652 members.

Junior Division—56, with 1,200 members.

Baby Divisions — 26, with 250 members.

Subscribers to Missionary Voice, 875, and to Young Christian Worker, 293.

Number of Auxiliaries Presenting Stewardship—45.

Two scholarships in China, one in Japan.

Bible Women—Two in China and one in Japan and two schools assisted in the Orient.

#### Honor Roll For Quarter.

Adults—Winfield and First Church, Little Rock; Lonoke, Texarkana, First Church Adults, Delta Alpha, Methodist Maids and Willing Workers.

Adults—Warren and Arkadelphia; Juniors of Central Church, Hot Springs.—Mrs. W. H. Pemberton, Conference Corresponding Secretary.

#### CHRISTIAN STEWARDSHIP.

Horace Bushnell said: "One more revival, only one more, is needed—the revival of Christian stewardship. When that revival comes, the Kingdom of God will come in a day."

Have you subscribed for "Men and Money," 740 Rush street, Chicago, Ill.? If you have not, send your name and money (only 60 cents a year) now and ask to begin with the number of last May, that you may read "A New Edge on an Old Tool," which grips attention with logic, and ending in these words: "To stewardship is power. Power by prayer, power by personality, power by life, power by possessions. It is power given, not power self-created. All things come of thee, O Lord." Every one of us needs inspiration to be gained through reading "Men and Money."

## Sunday School Department

### CONTRIBUTORS:

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

### LESSON FOR JULY 28.

By Rev. Ashley Chappell.

Subject—Obeying God.

Golden Text—If ye love me ye will keep my commandments.—John 14:15.

Therefore doth Heaven divide

The estate of man in divers functions,

Setting endeavor in continual motion;

To which is fixed, as an aim or butt,

Obedience; for so work the honey

bees. — Shakespeare's Henry

5th.

Obedience is fundamental whether in nations or churches. "Obedience is the initial virtue." It lies at the very heart of all national progress. It is the very soul of Christian conduct. It begins in the home with the children. An outlaw is the bane of society in all times and places. The child that is an outlaw at home is more than apt to be one when he or she gets away from home. Those who have not learned to obey at home will hardly obey the laws of heaven and earth away from home. Too many of our children today are like Arkansas oats in dry weather, they head out too soon. Spurgeon tells a story of the Duke of Wellington, who said to a soldier: "I did not ask your opinion. I gave you my orders, and I expect them to be obeyed." Obedience is one of the universal principles upon which the whole universe is ordered.

And there is nothing that can possibly take its place. It is better than singing, better than going to church, better than teaching a Sunday school class, better than taking the communion, better than paying, better than any of the outward parade of mere numbers. But this real obedience means all these things in their proper places. Without obedience they mean nothing. We are to do the will of God. "Obedience," says Schiller, "is the Christian's crown." There can be no truer Gospel than this. "My God commands, whose power no power resists." Let it be kept in mind that he who wears the cross that the first great law is to obey. Obedience is a divine command. Milton sings with true understanding:

Son of heav'n and earth,  
Attend: That thou art happy, owe to thy God;

That thou continuest such, owe to thyself,

That is, to thy obedience; therein stand.

Obedience is not a blind endeavor, a mere plunge, to do God's will. Back of our obedience lie the great laws of reason and of love. If we love Him we will keep His commandments, will obey Him.

The promise is that if we obey we shall abide forever. "He that doeth the will of God abides forever." This gives permanence to life. Disobedience is disintegrating. Disobedience is destruction. Saul disobeyed God and lost a crown and a kingdom. Yes, more, he lost his God. A man can stand the loss of crowns and kingdoms, but to lose God is to be destroyed, ruined, lost. Disobedience breaks down every law of life in the universe. It has in its very heart the seed of death. Disobedience is hell in the beginning. It is lost force.

To obey is to abide. The other day there sat a box car on the siding. It had written on it: "Perishable, hurry through." But these same words might be said of every star and every granite rock. This is a world of change. Only the eternal is real. When latitude and longitude are lost on the shoreless sea of eternity, those of us who did the will of the Father shall abide.

I said, "Let me walk in the field."

He said, "No, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I pleaded for time to be given.

He said, "Is it hard to decide?"

It will not seem hard in heaven

To have followed the steps of your

Guide.

### REPORT OF TREASURER, LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD.

#### Children's Day Receipts.

Previously reported .....	\$1,368.81
Arkadelphia .....	25.55
Biggs Chapel, Highland .....	5.19
Washington .....	4.78
Mabelvale .....	10.00
Nashville .....	16.20
Spring Valley, Bland .....	4.83
Egger, Cherry Hill Ct. ....	21.00
Asbury .....	20.00
Lonsdale .....	2.00
Tomberlin Ct. ....	14.27
Ozan .....	6.40
Silver Springs .....	7.25
Emmet .....	9.30
Bingen .....	2.70
Bradley .....	3.25
De Queen .....	11.00
DeWitt .....	26.00

Total .....	\$1,558.53
Little Rock District .....	\$371.52
Camden .....	268.36
Prescott .....	238.40
Texarkana .....	200.00
Pine Bluff .....	198.98
Arkadelphia .....	139.17
Monticello .....	103.54

I wish to correct a report in the Methodist a few weeks ago, crediting Nashville Sunday School with \$7.00 which should have been Sardis Sunday School, Washington Circuit. See report for Nashville in this week's list of receipts. In sending in your offering, be sure to state what Sunday school it is for, as we desire to give credit to each school individually, as well as the charge or circuit.

Collections have been fine from all the schools this year, and we want

#### A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write W. F. Gray & Co., 857 Gray Bldg., Nashville, Tenn., for sample.



to reach our goal, \$2,000, by Conference, and if possible "go over the top." Let us all work together.—R. E. Overman, Treasurer, 910 Boyle Building.

#### OFF FOR JUNALUSKA.

The Field Secretary left Monday morning, July 15, for a three weeks' stay at Junaluska. The first week will be spent in conference with other field workers and the General Sunday School Board. The last two weeks will be spent attending the "Junaluska Training School for Sunday School Workers." My only regret is that I cannot be accompanied by a great host of Sunday school workers from the Little Rock Conference. But perhaps this will have its recompense in that I will have something new to say to my audiences when I get home. A great membership and teacher training drive is being planned for our Conference this fall. Brethren, pray for me and our great work. The Little Rock Conference has the truest set of pastors and Sunday school workers in the whole Connection. We can be the leaders of the whole Connection in Sunday school work. Let us rise in our might and do it. Pray for me that this Junaluska trip, which you are giving me, may help to prepare me for the responsible work which you have placed upon me.—Clem Baker.

#### THE CAMDEN DISTRICT CONFERENCE.

The Camden District Conference convened at Kingsland last week and was great in every respect. The opening address by the presiding elder on "Christian Fellowship" was as appropriate as anything I have heard in many years. The opening sermon by Rev. J. L. Cannon of Camden on "The Kind of Faith that Builds Character" would have done credit to a General Conference.

As usual, Presiding Elder Sage placed great emphasis upon the Sunday school work in his district. The entire morning session of the first day of the Conference was devoted to Sunday school interests. Those taking part on the program were Rev. W. C. Hilliard, Rev. A. C. Rogers, Rev. J. A. Sage, the Field Secretary and others. I was forced to leave before the Sunday school reports were tabulated, but I am sure that they will indicate a healthy condition. We could expect nothing else with such leadership. This makes five district conferences that the Field Secretary has attended this summer, and at no place has less than a half-day been devoted to Sunday school interests. At two places a full day was given to this interest. May God bless the presiding elders of the Little Rock Conference.—Clem Baker.

#### FIRST CHURCH, PINE BLUFF, SUNDAY SCHOOL SETS WORTHY EXAMPLE.

In a great speech delivered during the recent session of the Pine Bluff

#### BOILS MADE PAINLESS

The action of Carbol is wonderful in the treatment of boils, carbuncles, felonies. It stops the pain, draws the inflammation to a head and heals the wound. Large 25c boxes at good drug stores. Write Spurlock-Neal Co., Nashville, Tenn., for free sample.

#### SAMPLE CATECHISMS.

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

District Conference, Brother J. R. Sanders, Jr., who is superintendent of the Sunday school at First Church, said: "Our Sunday school has learned that the secret of success is to live for others." These simple words are well worth careful consideration by every superintendent in the Conference. The Sunday school that shuts itself in from the world and spends all of its income on itself can never expect to prosper, and the children trained in such a school can never be expected to have a vision commensurate with Christ's Ideal Kingdom.

As an illustration of how his school is "living for others," Brother Sanders reports that it is supporting a missionary at a cost of \$600, caring for 15 Assyrian and Armenian orphans, and paying \$500 on the Henderson-Brown debt. In addition to this, it may be added that his school always reports a good Children's Day offering and always pays its apportionment for our Conference Sunday school work in full. This school has recently organized a "Tithers' League" with eighteen members. With such a training school as this, First Church, Pine Bluff, will surely develop a membership that in future years will insure her greatness. Rev. E. R. Steel is the happy pastor of this church, and no one will doubt that he is responsible for much of the inspiration that his school manifests.—Clem Baker.

#### SOME MORE CHEERING REPORTS.

**New Sunday School at Prairie Grove.**—A new Sunday school has recently been organized at Prairie Grove, on the Snyder Circuit, with Brother Curtis McDuffie superintendent and Rev. W. H. Thompson pastor. Rev. W. C. Davidson, the presiding elder, had much to do with its organization, and is energetically pushing Sunday school work throughout his entire district.

**Another School for Mt. Pleasant Circuit.**—Pushing his Sunday school work with an energy that has no let-up, Rev. A. C. Rogers reports another school on the Mt. Pleasant Circuit and orders literature for same. Brother Rogers was recently elected secretary for the Monticello District Sunday School Organization and promises us a good report for his district at Conference.

**Five Sunday Schools; Eight Children's Day Offerings.**—In his report to the Camden District Conference, Rev. C. F. Messer, pastor on the Buena Vista Circuit, reported five Sunday schools, but eight Children's Day collections. Is there another charge in the State that can equal this record?

**Presiding Elder Takes Children's Day Offerings.**—In their reports at the recent session of the Camden District Conference several pastors reported that their presiding elder, Rev. J. A. Sage, had taken the Children's Day offering at places where it was impossible to observe the program. This is in keeping with paragraph 273 of the Discipline. With such presiding elders as we have, the Little Rock Conference is rapidly becoming the envy of all Sunday school field workers.

**Good Offering From Arkadelphia.**—The best Children's Day report this week comes from Arkadelphia, with an offering of \$25.55. From the very first this great church has stood by our Conference Sunday school work with its money and influence. It is no surprise when we remember that Bob

## EPWORTH LEAGUE DEPARTMENT

REV. J. Q. SCHISLER, Editor.

MISS MARCIE COLTART, Secy.—Treas. Little Rock Conference... 2318 West Third Street, Little Rock  
HOWARD JOHNSTON, Treas. N. Arkansas Conference... Conway, Ark.

#### A GOOD PROGRAM.

The following program, used by the League at Tyronza, may profitably be used July 28.

Ten minutes Song Service.

Prayer.

Scripture Lesson.

Talks by six Leaguers who attended the Conference.

First, "The Work of Young People's Organizations in Time of War," by Mary Sanders of Tyronza.

Second, "Getting a Sense of Our Responsibility," by Fulton Want of Tyronza.

Third, "Evangelism in the League" by Miss Clara Burt of Whitton.

Special Song, "Was That Somebody You", by Mrs. Wallace and Miss Mook of Helena.

Fourth, "The Budget System", by Mrs. Virginia Mooring of Whitton.

Fifth, "Missions—The African Special", by Miss Lena Ryalls of Whitton.

Sixth, "Hospitality Shown in Earle", by Oliver Weaver of Tyronza.

Piano Solo by Miss Elizabeth Mook of Helena.

League Offering.

Talk by Mrs. W. H. Wallace of Helena on Departmental Work in the Epworth League.

The talk was instructive and inspiring to the young people. The League at Tyronza heartily recommends Mrs. Wallace and her team to any other League which can secure their services.

#### LARGEST ANNIVERSARY DAY OFFERING IN HISTORY OF EPWORTH LEAGUE MOVEMENT.

Miss Marcie Coltart, Little Rock, Ark.

Dear Miss Coltart: Your letter of July 2nd, addressed to Dr. Parker, has been referred to me for attention, as Dr. Parker is in California at this time.

I congratulate you and the Leaguers of the Little Rock Conference Epworth Leagues upon the generous offering on Anniversary Day. As far as I know, this is the largest contribution from any League Conference on this Fund in the history of the Epworth League movement.

Huie is the superintendent and Dr. W. R. Richardson is the pastor.

**\$21 From Cherry Hill Circuit.**—One of the most creditable reports of the whole year comes from Rev. C. V. Kelley, who sends in \$21 from the Cherry Hill Circuit. This is a mountain charge, but its pastor and people are loyal to the core. Their report this year shows a splendid increase over last year.

**Asbury Doubles the Offerings of Last Year.**—In sending \$20 Children's Day offering Asbury, with Rev. W. P. Whaley, pastor, and Brother S. T. Poe superintendent, doubles last year's offering. You never hear much about them, but a visit will convince you that this is one of the liveliest Sunday school teams in Little Rock.

**The Outlook.**—We are now within \$200 of last year's total, and within \$500 of our \$2,000 goal. Shall we reach it? It will take careful gleaning. But from all the reports, I believe we will. All together, brethren. Let us "go over the top."—Clem Baker, Sec.

We deeply appreciate all that you are doing for the Little Rock Conference and for us. As you have opportunity, kindly express to the Leaguers our deep appreciation of their interest in the League Extension work.

Yours truly,  
Ralph E. Nollner.

#### TREASURER'S REPORT SHOWS LARGE INCREASE.

A marked increase is shown in the report of the Treasurer of the Little Rock Epworth League Conference. The following figures will show the increase made.

	1916-17.	1917-1918.
Chapter Membership Fees..	\$ 187.00	\$ 285.00
Anniversary Day Offerings .....	160.42	379.63
Mission Pledges.	1,089.59	2,100.00

#### MINUTES OF THE LITTLE ROCK CONFERENCE EPWORTH LEAGUE CONFERENCE.

The Little Rock Epworth League Conference opened its Thirteenth Annual Session at 8:30 p. m. at Fordyce, on July 4, with Vice President Roy G. Custer presiding. After the meeting was called to order the congregation joined in singing "God Bless Our Men", after which the Apostles Creed was repeated and Rev. J. S. Sage prayed.

Rev. T. O. Owen delivered a most pleasing address of welcome to the Leaguers present.

Rev. W. H. Hansford, musical director for the Conference, delighted the audience with a solo.

Mr. James Workman of Arkadelphia responded to the welcome address in his own humorous way. Mr. Workman asked all delegates to stand and to the great surprise of the conference officers more than one hundred Leaguers stood.

Dr. Philip Cone Fletcher, in his original and pleasing way, delivered the opening sermon, his subject being "Your Responsibility in Making Democracy Safe Through the Epworth League."

The presiding officer made necessary announcements and the audience repeated the League benediction.

The regular session opened Friday morning at 8:30 with song and devotional service.

Presiding Elder J. A. Biggs was

#### 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 \$1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—(Advt.)

then introduced and delivered a most instructive address on "The Epworth League in My District."

Rev. H. H. Johnson of St. Louis gave a most interesting Bible study period, after which the congregation sang "We Shall See the King Some Day."

Departmental problems were discussed in a most enthusiastic manner by the following Leaguers:

First Department—Dr. J. H. Crume; Miss Estelle Lewis.

Second Department—Miss Hope Tabor, Miss Harvey Haley and Miss Ruth Price.

Third Department—Miss Gussie Gardner.

Open Discussion—Led by Mr. Roy G. Custer, and entered into by all representatives present.

"The League in the Country" was discussed in a most able way by two wide-awake pastors in the persons of Rev. J. W. Nethercutt and Rev. B. F. Fitzhugh.

In the business session that followed the presiding officer read the names of those composing the different committees. It was also decided that the hour for the afternoon session would be 3:15 instead of 2:15.

Rev. J. H. Glass, the "Epworth League Pastor" at Holly Springs told the Conference of his work accomplished and gave definite plans for future work.

#### Friday Afternoon, July 5.

The session opened with song service after which Dr. James Thomas prayed.

Dr. B. A. Few was then introduced and delivered an instructive address on "Putting a League in Every Charge."

Miss Bess McKay, district secretary

## IMPORTANT TO GINNERS

The ginning season is rapidly approaching. War conditions are affecting manufacturing and delivery as never before.

Desiring to serve and protect you, we urge you not to delay placing your orders for whatever ginning machinery you need, whether it be a complete MUNGER SYSTEM outfit or improvements on your old outfit.

Write your needs today to Continental sales office nearest you.

## CONTINENTAL GIN COMPANY

SALES OFFICES:  
Atlanta, Ga., Birmingham, Ala., Charlotte  
N. C., Dallas, Tex., Memphis, Tenn.

of the Prescott District, gave a splendid talk on "Keeping Records."

Rev. W. W. Nelson, because of the necessity of his returning to his charge for Sunday, was given an opportunity at this period to tell the Leaguers of the work at Dierks, Arkansas.

Dr. H. H. Johnson, of St. Louis, explained the value and purpose of the literature which he had for distribution.

Dr. James Thomas, who needed no introduction to the Leaguers of our Conference, was called to the platform. Dr. Thomas asked the congregation to enter into silent prayer for our boys in khaki, closing with one verse of "Nearer My God To Thee" softly.

The Friday afternoon session closed after singing "Precious Name" and repeating the League benediction.

#### Friday Evening.

At this hour the Leaguers were tendered a rare treat when Mrs. T. O. Owen with her assistants so beautifully demonstrated the Epworth League work in a pageant.

The regular program opened by singing our Epworth League Song: "Onward Epworth Leaguers", after which Rev. W. T. Menard led the prayer.

Mr. Custer asked the district secretaries to come to the platform and each was introduced.

The Conference learned with regret of the illness of Dr. A. Monk, but was pleased that a very able man in the person of Pres. J. M. Williams of Galloway College was present to take Dr. Monk's place. President Williams' address on "The Investment of a Human Life" was one of interest and instruction.

Rev. W. C. Watson in his unique way urged the Leaguers to display more enthusiasm in their work in connection with his address on "Forward Along the Lines."

#### Saturday Morning.

Rev. Walter Scott of Pine Bluff conducted the sunrise prayer service, in which he brought a most beautiful message on "The Value of Prayer."

The meeting opened at 8:30 with song service and prayer.

Rev. J. A. Sage, presiding elder of the Camden District, spoke at length on "The Epworth League, a Spoke in the Methodist Wheel."

Mrs. A. Dobbins and Miss Juanita Barnes gave some valuable points to the Conference on the problems of the Fourth Department. Dr. S. H. Shull of Texarkana, Dr. H. E. Martin of Pine Bluff, and Mr. Leslie Smith of Little Rock discussed the problems of the Financial Department.

The secretary urged all Leaguers to be more prompt in conducting the administrative affairs of the League. Rev. T. O. Owen "with his smile" conducted the open discussion.

#### Friday Afternoon.

Meeting opened with song and praise and prayers by Rev. T. O. Owen and Dr. H. E. Martin.

Rev. Walter Scott discussed "The Value of the Hand-Book."

The hour for the business session having arrived the Conference went into the earnest consideration of business affairs.

Reports from the following committees were read:

Nominating Committee which resulted in the election of the following officers for 1918-1919:

President, Roy G. Custer, Pine Bluff; vice president, Dr. J. H. Crume, Hamburg; secretary, Miss Maud Simpson, Pine Bluff; treasurer, Miss

Marcie Coltart, Little Rock; Era Agent, Miss Ruth Price, Nashville; junior superintendent, Miss Juanita Barnes, Hot Springs.

The Committee on Prizes made the following awards:

Anniversary Day Prize (\$10.00) Hawley Memorial, Pine Bluff. Honorable mention to Pulaski Heights, Little Rock.

Prize for largest Mission Pledge, paid on time, Lakeside, Pine Bluff. Honorable mention to Pulaski Heights, Little Rock.

Prize to first League paying Mission Pledge in full, Malvern.

Prize to District making the best showing: Prescott, District, with the following standing of Districts: Prescott 78 per cent, Little Rock 75 per cent; Pine Bluff 72 per cent; Texarkana 66 per cent; Arkadelphia 63 per cent; Camden 61 per cent, Monticello 60 per cent.

The following Leagues were graded by the Standard of Efficiency, and obtained the following diplomas: Fordyce, Gold Seal; Arkadelphia, First Church, Pine Bluff; Hawley Memorial, Pine Bluff; Lakeside, Pine Bluff; Capitol View, Little Rock; First Church, Texarkana, Blue Seal; Nashville, Hunter Memorial, Little Rock, Green Seal; Hamburg, Pulaski Heights, Little Rock, Richmond, Red Seal.

The secretary of the Finance Committee read the recommendations, which were adopted by the Conference and which will appear in the Conference publication.

The report of the Committee on Resolutions was read and adopted and will appear in the Conference publication.

The Conference decided that the next session of the Epworth League Conference would be held at Prescott, Arkansas.

A motion was made and unanimously adopted that our Conference give full support to demands made by the Central Office for assistance in the Centenary Movement.

The League benediction was repeated and the Conference formed a line for the parade which terminated in a picnic never to be forgotten by the visiting Leaguers.

At 8 p. m. on Saturday the Conference assembled for the regular session. The meeting was opened with song and prayer service. The audience enjoyed several selections by the male quartette composed of Rev. W. H. Hansford, Rev. Walter Scott, James Workman and Caruth Owen.

Dr. H. H. Johnson in his address that followed, stated plainly the League's part in obtaining: One hundred volunteers for the Mission Field and one hundred thousand dollars for missions. Mr. James Workman told of the very great need of Africa.

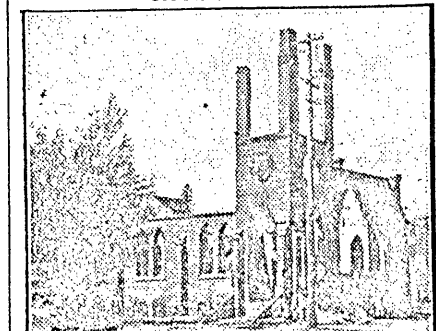
Dr. H. H. Johnson in his enthusiastic and humorous manner solicited pledges for missions. Following is a list of the pledges made:

Lakeside, Pine Bluff.....	\$150.00
First Church, Texarkana.....	100.00
Hunter Memorial, Little Rock	150.00
Pulaski Heights, Little Rock..	150.00
First Church, Pine Bluff.....	100.00
Malvern, (paid in full when made) .....	100.00
Hop ..... ..	75.00
Hawley Memorial, Pine Bluff.	35.00
Central, Hot Springs .....	50.00
Highland, Little Rock .....	50.00
Prescott .....	50.00
Capitol View, Senior .....	30.00
Capitol View, Junior .....	20.00
Hamburg .....	50.00
Asbury, Little Rock .....	50.00
Winfield, Little Rock.....	50.00

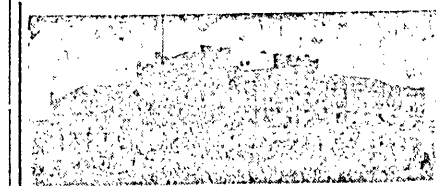
Fordyce .....	50.00
El Dorado .....	50.00
Mt. Tabor .....	25.00
Gurdon .....	35.00
Nashville .....	25.00
Dermott .....	25.00
DeWitt .....	35.00
Camden .....	50.00
Stephens .....	35.00
Richmond, Junior and Senior..	25.00
Kingsland, Junior .....	10.00
Thornton .....	15.00
Ashdown .....	10.00
Blevins .....	20.00
Holly Springs .....	10.99
Sardis .....	19.00
Traskwood .....	15.00
Carlisle .....	20.00
Amity .....	15.00
Third Street, Hot Springs....	20.00
Horatio .....	10.00
College Hill .....	25.00
Antoine .....	10.00
Bingen .....	20.00
Primrose .....	10.00
Mabelvale .....	20.00
Magnolia .....	40.00
First Church, Pine Bluff, Jr..	10.00
Lockesburg .....	15.00
Pulaski Heights, Junior.....	15.00
Jacinto .....	10.00
Tillar .....	25.00
Junction City .....	15.00
Rocky Mound .....	10.00
28th St., Little Rock .....	10.00
Emmet .....	10.00
Zion .....	5.00
Concord .....	5.00
South Bend .....	5.00
Smyrna .....	5.00
Atlanta .....	10.00
Bearden .....	15.00
Stamps .....	20.00
Glenwood .....	15.00

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## CHILDREN'S DEPARTMENT.

## GOD WANTS THE CHILDREN.

God wants the merry, merry boys,  
The noisy boys,  
The funny boys,  
The thoughtless boys—  
God wants the boys, with all their joys.

That He as gold may make them pure,  
And teach them hardness to endure;  
His heroes brave, He'll have them be,  
Fighting for truth and purity.  
God wants the boys.

God wants the merry, merry girls,  
The happy girls,  
The lovely girls,  
The laughing girls—  
God wants the girls to be His pearls.

He wants the girls to always be  
Gentle and kind and pure; that He  
May know they'll love Him every day,  
And follow truth and right away.  
God wants the girls.

—Lutheran Boys and Girls.

## THE OLD LADY'S ROOM.

In a little city out West there is an old antique house. In the upstairs there is an old room everyone calls "The Old Lady's Room." The house used to be the most beautiful residence in that part of the city, and anyone would have loved to live there, but now no one likes to live in the house for anyone who knows anything about the place says that the old lady's room is haunted.

Ned Lane, a bright and prosperous young man about 24 years of age, had built this home some seventy years ago for his bride.

He had met, on one of his Eastern trips, Ruth Henderson, a very beautiful 19-year-old girl with deep blue eyes and light curly hair. He was a very handsome man with real black hair and bright brown eyes. They fell very much in love with each other and she promised to marry him, but he would not bring her so far from

her loved ones and friends until he had a place all prepared for her. So after he had the house built exactly as she wanted it and brought her to live in it, they were very happy. Everyone could tell that they were by looking at their faces. They never went to any of the attractions at night or any other time if they could be together. They would sit by their fire and read together and talk of their bright future. After a year had passed, on the first anniversary of their wedding, the first day of May, God sent them a wonderful gift for them to have for a little while to make their lives sweeter, brighter and happier. They often asked themselves which one was the more fond of Ned Junior. He was a fine healthy baby boy. He had his father's bright eyes and his mother's light wavy hair. Everyone thought he had such a sweet disposition. His parents worshipped him. You never saw one without the other if they could possibly be together. His father and mother lived only for him. By the time he was 21 he was through college and had a very bright future before him, because his father became very wealthy and he was going to start him out on whatever profession he wanted.

But one day God took him to live with Himself, and left his broken-hearted father and mother to live alone.

The day after the boy was buried his father met a man that had been his friend since boyhood days.

"Ned, old boy, I certainly sympathize with you, but as I have never had a boy of my own, I guess I don't know how deep your sorrow is. I wish I could help you some way, and I think I can if you will only do what I want you to do, that is to go around to the saloon with me."

"Why, Bill Bowers! what are you talking about? I have never been in a saloon in my life, and I didn't think you had either."

"Oh, I never had until about a month ago. I got discouraged about a business deal and a fellow begged me to go and take a drink, so I took one and it helped me much. I have taken one every day since. It won't hurt you at all; it will help you a hundred per cent. O man, you don't know what you have been missing. Some people say when you do drink you can't get enough; but that is not so. I drink once each day and that is all I want."

"Bill, you don't know who you are talking to. You are crazy! What do you mean by asking me to go to a place that would drag me down to ruin and destruction. The idea of it makes me raving mad."

They parted, but the next week they met again. "Well, Ned, you look like you had lost ten pounds since I saw you last. I declare you look bad. I feel so well and strong, and you would, too, if you would do what I begged you to do last week."

"Bill, I wish you would not talk about that. I need something to make me feel better, but I can't afford to ever think about taking a drink of whiskey. What would my wife think and my boy if he were here? No, indeed; I won't ever touch a drop."

"Well, it won't hurt anyone. I know by experience, but it will help you very much. I am sure, for look at me. Of course, I don't make a pig of myself and I know you won't either, because you have too much will power."

For about a month after that they

did not meet. Then one morning Ned got up looking wretched. At the breakfast table his wife looked at him with sorrowful eyes. "Ned, darling, you are looking worse all the time. You did not sleep at all last night, did you?"

"No, dearie," he said. "I did not close my eyes. I just must do something for myself. I am simply dying."

"Ned, I am suffering very much, too," Ruth said, "but we must trust God; we know His will is best."

"Yes, Ruth, but I am not as strong as you are in some ways, and I am afraid I will do something desperate if I don't find some remedy. I will grab at the last straw now."

"Oh no, dearie; don't talk that way. Go and see the doctor this morning and maybe he can give you something to help you."

So he started for the doctor's office right after breakfast, but he met Bill Bowers on the street.

"Ned, you look like a dead man, and you are going to be one if you don't watch out."

"I know it. I am going to the doctor to see if he can help me."

"Now listen, old boy," Bill said. "I can help you ten times more than any doctor. I can't possibly tell you how much whiskey has helped me. I feel better every day. I could undertake anything now. You just try it. I will guarantee it will help you more than anything you could do."

"Well, I am about ready to do anything, Bill. You do look better than you have for a long time. I believe I will try it, for I don't think it will hurt me to take just one drink a day."

"No siree, it won't," rejoined Bill. "Come on, I will treat you to the first drink."

After Ned had entered the saloon for the first time in his life and had taken a drink, he thought he felt better. He kept it up for about five years, only taking one drink a day. His wife was so glad he was better, but he would never tell her what it was that strengthened him.

Then one night about 12 o'clock he came home very drunk. His wife had sat up for him, because she knew something was wrong, as he never was out late at night, and she was at the door with a very troubled face when he came in.

"Ned, what on earth is the matter? Why, you can't stand up. Are you hurt? Oh! it can't be that you are drunk? But the scent of whiskey is on your breath and clothes. Come into the house and lie down and I will call the doctor."

"No, no, Ruth; I am drunk. I don't need a doctor, for I will be over this in the morning. I have been drinking for a long time, but I never thought I would come to this. It has such a hold on me now that I am afraid I can't ever give it up."

"O, Ned, why did you start it? I don't think I can stand it. You are all I have left."

He kept getting worse all the time until the influence of the awful drink had him so that he could not do without it at all. Finally he became like a wild man. Everyone was afraid of him, except his wife. She could always manage him until one night he came home at midnight, frantic. His wife was waiting as usual for him. When he opened the door she could tell that he was worse than he had ever been before. He went up to her and grabbed her by the arm and demanded that she go upstairs

with him. She knew then that she had lost her influence over him, so she was afraid not to do what he wanted her to do.

One of the neighbors heard a pistol shot and as he was sure that Ned was trying to kill himself, or his wife, he ran into the house and started up the stairway when he met Ned with a very white face.

"Ned, what have you been doing?" "I have killed my wife, and I will also end my own life."

Ned pulled the pistol out of his pocket and put it to his temple. In a minute he was dead at his neighbor's feet.

The neighbor went upstairs and on opening the bedroom door found Ruth lying asleep on the bed, a sleep from which she would never awake in this world.

This is the reason everyone calls that room the "Old Lady's Room," and they say her spirit comes at night to haunt the house.—Mattie Craig Holloway.

## ORPHANAGE NOTES.

Lots of things have happened since you heard from us last—as usual some good and some bad. I'll tell the good this time and say nothing about any other sort.

Brother Howard, the wonderful Salvation Army leader, came out one

DOCTOR URGED  
AN OPERATION

Instead I took Lydia E. Pinkham's Vegetable Compound and Was Cured.

Baltimore, Md.—"Nearly four years I suffered from organic troubles, nervousness and headaches and every month would have to stay in bed most of the time. Treatments would relieve me for a time but my doctor was always urging me to have an operation. My sister asked me to try Lydia E. Pinkham's Vegetable Compound before consenting to an operation. I took five bottles of it and it has completely cured me and my work is a pleasure. I tell all my friends who have any trouble of this kind what Lydia E. Pinkham's Vegetable Compound has done for me."—NELLIE B. BRITTINGHAM, 699 Calverton Rd., Baltimore, Md.

It is only natural for any woman to dread the thought of an operation. So many women have been restored to health by this famous remedy, Lydia E. Pinkham's Vegetable Compound, after an operation has been advised that it will pay any woman who suffers from such ailments to consider trying it before submitting to such a trying ordeal.

work is a pleasure. I tell all my friends who have any trouble of this kind what Lydia E. Pinkham's Vegetable Compound has done for me."—NELLIE B. BRITTINGHAM, 699 Calverton Rd., Baltimore, Md.

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SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.



afternoon with his splendid workers and singers and gave us a service. He taught the children some motion songs and after we had enjoyed the fine music of his workers he whispered that he had brought some ice cream which he had left in his car, so the boys made a rush to bring it in. My! but it was fine! That's one of the fine things of these people—they feed both soul and body.

Bess has gone away—but I promised not to tell the sad things this time. Well, anyway she got to be eighteen and secured a good position in an office down town. We miss her, but she is happier since she is earning her own living.

The splendid bunch of young people at Clarksville, under the wise leadership of Mrs. Pinckard, asked to clothe a girl, and when I sent a list of the children they chose Alma, not because she was pretty, for she is not; not because she is "cute" for she is not; but because I wrote that she was not strong like the other children. This was certainly a sweet act on their part. But, as the newspapers say, "just as we go to press," a kind lady came for Alma and now she has a good home with a "mamma", so the box of clothing from the Clarksville girls will go to Grace, the girl who had scarlet fever and who was so kind and sweet as to never complain all the weeks she had to stay shut up.

After dear Mrs. Tillar died her daughters sent us a splendid suit of furniture which had belonged to their mother, for she was such a true friend to our Home and loved to do big things for it. We lost one of our best friends when she went away.

Mrs. Martha King of Jamestown made us that beautiful Red Cross quilt and it is so pretty and bright we are saving it to use in the hospital when the children get sick. They love the Red Cross work and are glad to give their pennies at school to help out.

Ollie and Pearl have not returned from a visit to relatives in McCrory, but will come back in August.

The three little girls who were sent to us from the Detention Home have been taken by a relative, so have Blythe and Harrell.

Cordelia has come back to us after staying several months with a family who decided they did not want her. Isn't it a good thing there is a splendid place for poor little children when nobody wants them?

Three weeks ago little Jack was brought to us by his mother, who was sick and who has since died, so we are trying to locate relatives to see if they want the baby. I know of three parties who would be glad to take him if he is not claimed soon.

We have only twenty-five children now and it seems so lonesome. One long table in the dining room has nobody at it. I wish we had the money to feed a hundred children so we could take all who come to us. It makes me sad to have the Board turn down a single application, but when groceries are so high we can't see our way through. Why don't more people do like dear Brother Jenkins of Emmet—he sent us two bushels of potatoes with other vegetables. It helps us so much.

We have so many empty fruit jars which we would be so glad to send to any Society or church that would kindly fill them for us. We hoped to can for ourselves, but it takes all the vegetables we raise for daily use

## NEWS OF THE CHURCHES.

### PINAR DEL RIO, CUBA.

I have just read in the 'Arkansas Methodist' that Bishop Mouzon wants "one hundred per cent charges," and the conditions; and since I am a member of the North Arkansas Conference, I would like for you to place my charge upon the list. Not only all my officers, but the Sunday school teachers have the Conference paper go to their homes. For 58 active members we have 51 paid-up subscribers to the Conference paper. We have just had our first quarterly conference and we have collected for all objects \$238.22, and received 19 members into the church. We have a number of candidates to receive soon. The Sunday school and League are doing excellent work. We have a Sunday school and Epworth League library with 952 volumes. The church members are reading an average of 119 books per month. Our people are growing spiritually and are hopeful for the future.—Henry Smith.

### MONTICELLO DISTRICT NOTES.

Our District Conference convened at Dumas, June 28, Rev. W. C. Davidson presiding. Brother M. J. Rhodes preached the introductory sermon to a fine congregation Thursday night. The sermon was logical, edifying, and spiritual. Brother Rhodes is one of

and we haven't a bit of fruit on the place except a few grapes which we make into pies on Sunday—Ruth Carr.

our best pastors and a consecrated young preacher.

Friday was largely devoted to Sunday school work. Most of the pastors took part in the discussions of the work. Rev. C. N. Baker was with us, well equipped with books, charts, and Sunday school supplies. His talks were interesting, edifying, and hopeful. We enjoyed Brother Baker's stay with us. He seems to be the right man in the place he loves.

All the pastors were present except four. Their reports of work were hopeful on financial lines. There were few conversions reported. A few places have held revival meetings with good results.

Brother Colquette was with us and preached to our delight Friday morning. Revs. A. C. Rogers and T. P. Clark preached interesting sermons. Sunday was a good day for us. Brother McKay preached at 11 o'clock to a great congregation. His sermon was timely and on subjects of vital interest to all of us. It was good to be there and hear that great sermon. The evening hour was given to mis-

sions. Bros. J. C. Williams, R. McKay, John Hoover and J. W. Loughby led in the discussion.

Resolutions were passed endorsing Rev. Davidson's course as a presiding elder. He will soon finish his term. He has been loyal to the church and kind and firm with preachers. The interests of the church are safe in his care. The vitality of Dumas was all a liberal wealthy people could give. It was one of the best District Conferences we have ever enjoyed. The memory of it will linger for years.

Brother S. R. Twitty has returned from Mayo Brothers' Infirmary, where he had been operated on. We were truly glad to see him so much improved.—A. Spann.

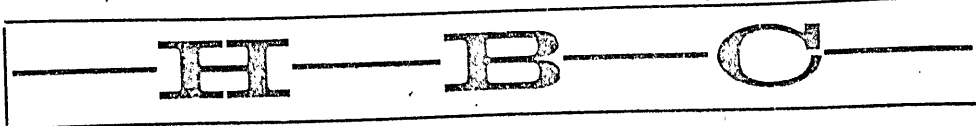
### FAYETTEVILLE DISTRICT CONFERENCE.

The Fayetteville District Conference met at Lincoln, July 9, with F. G. Davidson presiding. After an inspiring talk by our presiding officer on the great responsibility of

## Randolph-Macon Woman's College

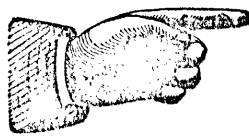
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ship, the business of the session was taken up, the roll was called, and a goodly number answered to the first roll call. S. M. Yancey of Rogers was elected secretary. At the suggestion of our presiding elder the business of the Conference was done by committees, and in this way it moved off quickly and successfully. During the conference every pastor in the district was present, and the most of them remained throughout the session. All the reports from the pastors were encouraging and the prospects are good for Fayetteville District to go over the top this fall.

Some young men were up before the license committee and were accepted, and others for admission into the Annual Conference this fall.

Rev. H. E. Wheeler and Dr. F. S. H. Johnston of Conway and Rev. H. H. Griffin of Searcy were all present, and each gave a real good talk in behalf of their work. Brother J. F. Jernigan, Ashley C. Chappell and C. N. Guice preached during the conference, and their sermons were appreciated by all who heard them.

W. A. Downum, J. H. Zellner, E. D. Hellerten, A. F. Stewart, C. G. Dodson, E. C. King, G. W. Droke and J. H. Gregory were elected delegates to the Annual Conference, and C. L. Cardwell and A. C. Withrow as alternates.

The conference extended a vote of thanks to the pastor and the good people of Lincoln for their kindness to us while there. No better people can be found in the State of Arkansas. Most of us were too full for utterance while there, and many chickens were seen to enter the ministry.

The following resolution was adopted by the conference: "Dr. Davidson, our presiding elder, is finishing up his four years on this district, and he has won the love and fellowship of the laymen, of the pastors, and of our loved ones in our home. While upholding the dignity of his great office he has been a big brother to every pastor, a brother in Christ to whom we felt free to go at any time and return with the realization that we had talked to a man of God chosen for this great office. His business methods and far-reaching visions have drawn many of our laymen to the cause and have given to the Fayetteville District visions, many of which have already matured, that we believe will stand as monuments. His godly life and splendid example we feel can

best be expressed in these words: He has kept us at the foot of the Cross, ever humbling ourselves for our Lord and Savior, Jesus Christ, and caused us to desire to stay there until we die. The sincere regret of every one is that he is not to be with us another year. We love him, too, because he has stood by his men and ever showed his love for us. We cannot express our real appreciation in words, but by the help of our Lord and Savior and with your leadership we are determined to go over the top with 1,500 conversions and all finance in full this conference year. May God's richest blessings be with our good elder and his family. We love them all."

Our conference adjourned on Wednesday to meet next year at Springdale.—S. M. Yancey.

#### FAYETTEVILLE DISTRICT CONFERENCE.

Will you please give me a little extra "elbow room" in reporting this remarkable meeting? I was not the secretary, but I was there. Rev. Sam M. Yancey was the efficient secretary, and, by the way, he will be good for any conference.

We met at Lincoln (an immortal name) on July 9. All the pastors in the district were present and a goodly number of strong, active laymen and local preachers. Reports indicated that church affairs were going over the top. Many conversions and additions were reported, and in some charges the finances were over the top of the top. A fine revival spirit was manifested all the way through. Our painstaking, careful and popular presiding elder, with the genial pastor, Brother Ruble, had planned for a revival, using Brother Davidson's big tent as a place of meeting. A. C. Chappell of Fayetteville did the preaching. He got behind on his sleeping and a little ahead on his eating, and had to be substituted for two preaching hours.

Evangelist Guice of Siloam Springs gave us a good sermon, and the other substitute was ——. But he took two big texts, so that if he got off of one he would light on the other. The meeting was continued by Brother Chappell and Brother Ruble with good promise of a great meeting. To me, if the indications are at all favorable, it is what should follow our district conferences. A great soul-winning campaign. This was one modern district conference that was not programmed, dressed and addressed to death. Some great man said, not long ago, that the church must come back to its "ancient performances." Amen.

Three men were licensed to preach and two or three passed up for admission into our Conference. This is Brother Davidson's fourth year, and many regret that he cannot stay any longer. It will take a full man for the place next year.

Lincoln gave us beautiful and unstinted hospitality. Just think of old red ham, speckled brown gravy and eggs, and you have got a part of the menu. No wonder some of the preachers got a little ahead with their eating. My home was with Dr. P. L. Hathcock, a son of my old friend, Dr. A. M. Hathcock, of Harrison. The young Doctor is a gem, a fine fellow, and has a fine family. His wife is the daughter of John Kelton, whom I knew at Fayetteville forty years ago. No

better or nobler man ever lived or died in Fayetteville than John Kelton. It was indeed a great pleasure to be with such good, true friends. May their tribe be multiplied to bless the world and work for God and his church.

The next conference goes to Springdale. The Methodist went bounding over the top. Drs. Wheeler, Johnston and Griffin were with us and did us all good.—James F. Jernigan.

#### LITTLE ROCK AND GILLETTE.

Leaving Pine Bluff June 25 I went to Little Rock to hear Bishop Mouzon. Knowing that time and tide wait for no man, I had taken time by the forelock, but the angry tide which fell from murky clouds precluded attendance at church so that I and many others were greatly disappointed. The occasion of the episcopal visit was a meeting with the presiding elders of the two Arkansas Conferences to formulate plans for the present quadrennium. The bishop declared that no man ought to hold official position in our church who does not read at least one church paper. If every official in Southern Methodism could be induced to read the Nashville Christian Advocate and his Conference Organ, it would mean that the splendid program outlined by our General Conference will in due time be fully realized. Bishop Mouzon impressed the brethren as being ready to discharge faithfully all the duties of his responsible office. Not content to simply follow the letter of the discipline, he brings with him the spirit and prestige of a great and wise and efficient leader, and we expect Methodism in Arkansas and Oklahoma to keep step with the movements of these progressive times.

In company with Rev. W. C. Watson, the Presiding Elder of the Pine Bluff district, I went, on June 26, to Gillette to attend our District Conference. This is an ideal community for holding such a gathering. The sympathetic spirit of the people, their lively interest in the church, and their unbounded hospitality, added much to the enjoyment of the occasion. The presence of the Holy Spirit was manifest from the beginning. Brother Watson, our efficient leader, held the reins of the Conference with marked ease and ability. The preachers and laymen of the District love and trust him. He is an excellent preacher and fully measures up to the work of a faithful Methodist itinerant. From every part of the district come cheering reports as to the spiritual and financial condition of the church. It was gratifying to learn that the Epworth Leagues and Sunday-schools are growing in interest and usefulness as from these sources the church of the future will derive its strength and opportunity for Christian service.

The spirit of missions is taking a deeper hold on our entire membership and we are beginning to realize that the chief business of the church is to give the gospel to the whole world in this generation.

The meditations given by Rev. E. R. Steel were inspiring and helpful. Brother Steel is doing a great work at our First Church, this city. At 11 o'clock Thursday morning Rev. J. D. Rodgers preached an excellent sermon. Friday morning at 11 o'clock Dr. James Thomas preached a soul-stirring sermon. We were highly gratified to learn that he has succeeded in raising \$500,000 for Hen-

## WHILE AT WAR

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WOODFORD, TENN.—"This is to certify that I have used Dr. Pierce's Favorite Prescription also the Golden Medical Discovery and find them to be as represented. When suffering with nervous prostration 'Favorite Prescription' cured me when other medicines failed. I think it is a grand medicine and never fail to recommend it to suffering women."—Mrs. ROSA LEE HOGAN, Route 1.

SYLACAUGA, ALA.—"I have used Dr. Pierce's Remedies and they are fine. I used the Cough Remedy myself and my wife has used Dr. Pierce's Favorite Prescription with good results. More than once she used this medicine when in a delicate condition."—W. B. GRANT.

"Favorite Prescription," the ever-famous friend to ailing women, and "Golden Medical Discovery," the greatest general tonic, are both put up in liquid and tablets, and are to be found in nearly all drug stores. They have enjoyed an immense sale for nearly 50 years, which proves their merits as well as the statements made by users. If not obtainable at your dealer's send 10 cents to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail trial package of either tablets.

Grix College. The sermon preached Friday night by Bro. S. C. Raney was well received. Bro. W. F. Rogers, our Conference host, did his part admirably, giving to each of us the best home in town. My home was with Dr. and Mrs. A. M. Lowe. I shall never forget my stay with these excellent people. From the first sermon by Bro. Walter Scott to the close of the Conference, the addresses and papers reached a high-water mark.

Having such a noble leader as Bishop Mouzon, with his zeal, ability, consecration and lofty purpose, confronted by a vast harvest field, ready as never before for the reaper's gathering hand, challenged by the highest incentives that ever stirred the chords of the human heart, and hearing once more the echo of the great commission, coupled with the

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VIM, VIGOR—"PEP"—the great needs of today, when men and women should have strength, fortitude and cheerfulness—these are denied the poor sufferer from kidney and bladder trouble.

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There are 10 lots, upon which is a nice 6-room bungalow, facing east, in which are all modern conveniences; also a nice young orchard, good growing truck patch and three out-buildings affording room for chickens, horse, cow and auto. Price for entire place \$3,200. GEO. GREEN-HAW, Tuckerman, Ark. For information in Conway see G. A. Gumpert, just across the street from property.

gracious promise, "Lo, I am with you always," we shall address ourselves to the tasks before us, determined by the grace of God to make the present quadrennium the brightest chapter in the history of Southern Methodism.—Theodore Copeland.

#### EVANS-CUMMINGS DEBATE.

Evangelist William H. Evans reports that a minister of the "Church of Christ", R. D. Henley, came into his meeting at Reyno, Ark., and made to him a challenge to compare churches and doctrine as to which was the most scriptural and agreed with him to make the date to begin June 9.

Evans followed up the date a week, but the challenging party nor any excuse for failure ever materialized.

At the same place and meeting a Baptist preacher, the principal of the Baptist School at Maynard, Ark., Prof. W. A. Cummings challenged him to debate, and if he would not, he challenged the Church to furnish a man that would.

Evans and Cummings agreed upon a date and terms, and the first of July they began, and continued for six days, closing out Saturday night. Often there was a packed house with as many outside, and people came many miles in automobiles.

The seventh man on the jury dropped out some days before the close, and there was a hung jury.

To give the readers some estimate of the debate, the following was given out by the officials of the church from a Methodist viewpoint: "We, the undersigned, consisting of officials of the Methodist Church, et al., attended the Cummings-Evans debate, and we are more than satisfied with our defense as made by Evangelist Evans against those who made attacks upon us right in our church.

"We fully indorse his Christian spirit all through the debate, and his clear scholarly and Biblical defenses of the Methodist Episcopal Church, South, in its origin, faith, membership and practice.

"We recommend him as easily able to defend properly the Church of God, both visible and invisible, as taught by the Methodist Standards in the face of the strongest opposition.

"He came to our call for help, most promptly and cheerfully at his own expense, and charged not a penny for his services so effectively rendered, and we hereby gratefully acknowledge our lasting obligations to him both in the revival and in this debate. Signed without his solicitation in the Christian's faith and hope of eternal life and the love of Bible truth."



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#### ARKANSAS SONG LEAFLET.

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

For further particulars about a new book to come out of the debate, and for the expense of which Prof. Cummings put into the "Joint Stock Company" the first money, address Evangelist Evans, Dallas, Texas, City Hall.

#### REPORT OF COMMITTEE ON WAR WORK.

##### Camden District Conference.

Everyone knows today that the whole world is in a state of mad flux. One hundred and forty-eight million human individuals have hurled themselves with grim cruelty upon an unsuspecting world. No department of our modern civilization has escaped the shock of its murderous energy. It is indeed gratifying to note how during the past four years the liberty-loving nations of the world have shifted themselves into one equilibrium after another until today they present a solid defiant front to the enemy, begetting a strong world confidence that civil and religious liberty shall continue to have a square deal in this world. We rejoice that the spirit of the divine Man of Galilee had so permeated the hearts of humanity as to not only make possible, but actual and mobile such colossal institutions as the Red Cross and the Y. M. C. A., and the tender, yea, pathetic appeal of our own General Pershing for an increase of chaplains, to look after the moral and religious interests of our boys as they hurl themselves like heroes and martyrs into that bloody maelstrom. We rejoice, moreover, that the churches of our country are not disinterested spectators, but loyal participants in this sacrificial labor of love. About 12 per cent of the total membership of our own beloved Southern Methodism is now clad in khaki, which serves as a very beautiful background to reflect the wisdom of our General Conference in appointing Bishop Lambuth to take charge of the entire war activities of our church and likewise an ample incentive for an immediate response to the action of our last Annual Conference creating an emergency fund for this purpose. The amounts apportioned by the district stewards of the Camden District we recommend be given immediate attention.

Respectfully submitted,  
J. L. Carman, Chairman.  
M. K. Irvin, Secretary.

(The following letter was received by Camden District Conference.)

"Somewhere in France,"  
May 27, 1918.

To the Camden District Conference:

"Dear Brethren—Perhaps the Conference has lost track of me, but in my heart there is a warm place for my church and her work. When America came to the point where the liberty of her people was at stake, I became, as all normal young men, eager to offer my humble services. I can do but very little, but I can do my best—my duty. I am among "the thousands," but am striving to let my light shine to all within the radius of my life. I am striving to become stronger in the faith each day. Time for and material to study is limited, but the opportunity to study human souls is very rich and abundant.

I am praying that we go far above the high water mark of old Camden District. I am living close to God and abiding by His law. I am anxious to see the day when we can come to the old States, mother and home (and

sweetheart, too), victoriously feeling that the Prince of Peace shall reign supremely. Then we can resume our preparation for life. I see the golden grain awaiting the reapers. I am a soldier of Jesus Christ and having an excellent training for service; am willing to serve anywhere I am sent. I am happy that I have this mission and that Jesus will go with me all the way.

Brethren, I am praying for each one of you, and that this may be the most successful season of the district's history. Pray for us, boys who are so far away, for we do love home. I send my love to all the brethren and a double portion to Brother Raiford, for he knows how I love him.—Fraternally, A. J. Christie.

#### OBITUARY.

**MOORE.**—Early Monday morning, after a busy Sunday, when every service of the church had been attended and his many duties had been faithfully performed, Robert Caswell Moore passed peacefully and triumphantly over to the otherside to join his loved ones and receive his rich reward.

He was a princely man. Not only did nature give him long life, but she endowed him with rare and noble gifts. Physically, he was a natural soldier, tall and strong. His intellect was of a high order. In his soul life he was one of God's noblemen, a man far above the crowd.

For more than forty years he had

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Bond's Pills are mild, do not gripe, yet are effective. If not at your drug-gist send direct. It's Bond's you want—take no substitute.

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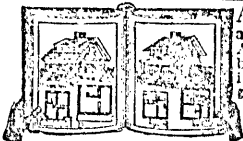
been active and loyal in his work for the church. For more than thirty-eight years he had been a faithful chairman of the Board of Stewards. In every good work of the church, "Uncle Bob," as he was affectionately called by those who loved him best, was in the lead with his money and his influence.

Brother Moore was born April 1, 1840, near Helena. He was the sixth child of a family of ten children. His father was William F. Moore of Charlottesville, Va. Soon after his twentieth birthday young Robert heard the call of the South and enlisted in Company A, Thirteenth Regiment, Tappan's Division. He fought valiantly through the four long years and was paroled at Greensboro, N. C., April 26, 1865. In all the after years his heart beat with love for his fellows in arms and the remaining thin line of gray veterans with sad hearts followed his body to its last resting place.

### Renwar Relieves Rheumatism.

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

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### 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.

### FOR SALE.

A good home in Conway, the town of colleges. Close in, at a fair price. Situated in one of the best sections. Address Arkansas Methodist, Little Rock.

On February 20, 1873, he married Miss Midian E. Hopkins at Helena. His home was blessed with four children, two of whom are still alive, Mrs. John Sidney Horner and O. F. Moore, both members of our church.

During a revival in 1873, under the preaching of Brother Denton, Brother Moore was converted, and in the words of one of his loved ones, "He never turned back again." Through all these years he has remained "steadfast, unmovable, always abounding in the work of the Lord." In all my years of service I have never met a more lovable, sweet-spirited, or more faithful worker in the church. The funeral services were at the church which he loved so long and devotedly, and for which he and his good wife had done so much. Two of his former pastors and the presiding elder assisted the pastor, Brother J. D. Hammons, who, a few years before, buried his good wife, paid a most beautiful tribute to him before an audience which taxed the capacity of the large building. Brother C. M. Reeves read the Scripture lesson from the Bible given the young soldier by his mother as she bade him good-bye, and which he carried though those long four years. Our presiding elder led the prayer and spoke of the many sterling qualities of our brother. He was laid away in the old family burial ground at Helena beneath great banks of flowers amid a throng of sympathizing loved ones. His face and figure are withdrawn from our eyes, but his life and his influence journey forward forever. We miss him. Our church is in sorrow because he is gone away, but we were blessed because we were able to have him so long.—Frank E. Singleton.

**MORRIS.**—Mrs. Kate Hinnant Morris was born August 30, 1844, near Sardis, Miss., and moved with her parents in 1860 to St. Charles, Ark. Her parents were H. H. and Sallie Hinnant, two saintly people, who brought their children up in the most beautiful Christian faith. After her mother's death the family moved to Old Austin, Ark., then a prosperous town. She was married to Mr. James Morris in December, 1889, and moved to his plantation near England, where she lived until his death, when she moved to England, and later to Bogalusa, La., where she was operated on May 6, 1918. While being carried into the hospital Sunday morning she heard the church bell ringing, and spoke of her Sunday-school and church at England, Ark. Her passing away was happy. She had lived a consecrated Christian life and never lost the opportunity of asking others to become Christians. The pastor of the Methodist Church at Bogalusa went with her into the operating room and held prayer service, and she asked the surgeon to become a Christian. The superintendent, Mr. Winters, said that she talked in a most beautiful way all through the operation. She had been a subscriber to the Nashville Christian Advocate thirty-seven years, and to the Arkansas Methodist since girlhood.

Aunt Kate was a typical product of the old regime, before the war, and cherished all the fine traditions of that day. She was a woman of marked mental activity, possessing a most wonderful memory, which retained its precision to the very last.

Transparent sincerity and absolute loyalty to her family and friends were the two primal cardinal virtues of her

character. She defended a friend from the slightest phase of animadversion. Her body was sent back to England for burial and the funeral was conducted at the church she loved so well.—Her Niece, Sallie Owen Ross.

### WHEN PEACE WILL COME.

Peace will come when the world is ready for it. And the world will not be ready for peace until the German military autocracy is crushed to death, and the world can make a lasting peace with a self-governed German people.

Many times we have heard that the present offensive is the Germans' last desperate effort, and if it fails they will be ready for peace. Possibly this is so. The Germans have been ready for peace ever since they began the war, and are ready for peace today—on German terms.

Anyone who believes that the war will end when the German offensive is stopped is going to be disappointed. The Germans would be glad to have the Allies believe they are near exhaustion. They have spread this tale many times before to find that it pays unusually well.

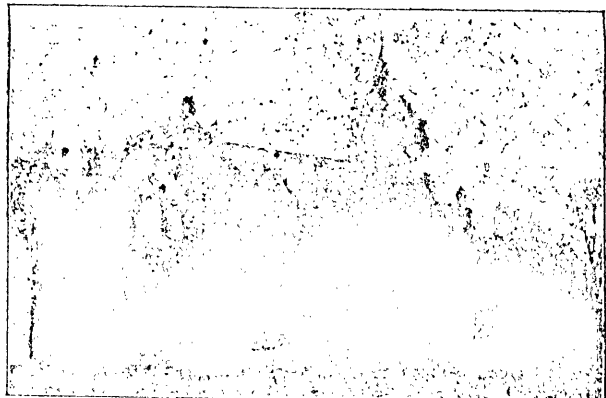
Nothing would suit the Germans better than to have us believe our work is done after the present German drive is stopped. The Germans themselves have no such belief. If the present drive fails, the Kaiser, Hindenburg and Ludendorff will be busy shaping German public opinion and getting ready for the next one.

Peace will come not by stopping a German drive, but by the Germans failing to stop an allied drive. The less we talk about getting peace by stopping the Germans fifty miles from Paris the better prepared we shall be for the big job ahead after they are stopped. There will be no peace un-

## Students! Parents!

"You may fire when you are ready, Gridley," was Admiral Dewey's order at Manila. Gridley was ready, and the brilliant victory at Manila Bay quickly followed. Are you ready, young man, for the battle of life? Not unless you have a college education. Preparation is patriotism. If you respond to the call of your country and of your President, you will enlist in college this fall. Your supreme duty is to help fill up the ranks of college trained men, thinned by the war. College men will be at the highest premium in history after the war.

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Write for information. College opens September 11. Address

**THE PRESIDENT'S OFFICE,**  
Conway, Arkansas.

## Galloway College

A school of honest work, where a girl is taught to keep her body strong, her heart clean, her mind open to the truth; a democratic institution which is bidding for the girl of purpose, the girl who has been carefully reared, the select girl, who regards no aristocracy except that which arises from character; a school with a home atmosphere, with a home heart; for the growing, earnest girl seeking to find her place of service in the big world; a school that provides plenty of fun to make life free and natural; a school where sacred things are given first place and where the best can have a chance for the largest growth.

Last year all places were engaged by August 15. An early application will be necessary to get a room.

**J. M. WILLIAMS, President,**  
Searcy, Arkansas.

til the Germans have been driven out of France and Belgium and back of the Rhine, and kept there.

Peace will come when the world is ready for it. And the world will not be ready for it until the German military autocracy is crushed to death, and a lasting peace can be made with a self-governed German people.—Farm and Fireside.

#### QUARTERLY CONFERENCES

##### ARKADELPHIA DISTRICT.

(Third Round.)

Arkadelphia Station, July 21-22.  
Dalark Ct., at Bethlehem, July 23-24.  
Tigert and Lonsdale, July 27-28.  
Benton Station, July 29.  
Hot Springs Ct., at Bethlehem, Aug. 3-4.  
Park Avenue, Hot Springs—Aug. 17-18.  
Cedar Glades, at Plummer's Chapel, Aug. 31-Sept. 1.  
Beaudry and Jesseville Mission, at Antioch, Sept. 4-5.

B. A. FEW, P. E.

##### BATESVILLE DISTRICT.

(Third Round, in Part.)

Calico Rock Ct., at Macedonia, July 13.  
Central Ave. and Bethesda, at Central Ave., July 16.  
Batesville, First Church, July 17.  
Newport Ct., at Jacksonport, July 17-18.  
Desha and St. James, at McHue, July 20.  
Cave City, at Cushman, July 24-25.  
Kenyon Ct., July 27.  
Tuckerman Station, Aug. 1.  
Swift and Alicia, at Alicia, Aug. 2.  
Newport Station, Aug. 5.  
Alicia Ct., at Hopewell, Aug. 10-11.  
Charlotte, at Walnut Grove, Aug. 15.  
Floral, at Oak Grove, Aug. 17-18.  
Melbourne, at Newberg, Aug. 17-18.  
Bexar, at Newhope, Aug. 18-19.  
Viola, at Vidette, Aug. 20.  
Salado, at Salado, Aug. 24-25.

B. L. WILFORD, P. E.

##### BOONEVILLE DISTRICT.

(Third Round.)

Delaware and B., July 20-21.  
Waldron Ct., July 27-28.  
Waldron, July 28-29.  
Cauthron, July 30-31.  
Belleville, Aug. 4-5.  
Magazine, Aug. 5-6.

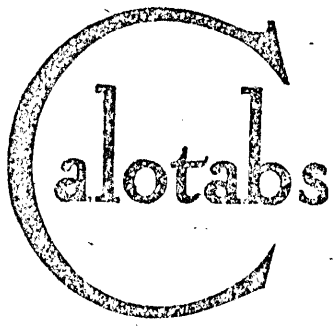
JAS. A. ANDERSON, P. E.

##### CAMDEN DISTRICT.

(Third Round.)

Huttig, July 21.  
Wesson, at Pleasant Hill, July 27-28.  
Atlanta Ct., at Lisbon, Aug. 3-4.  
El Dorado Ct., at Smackover, Aug. 4-5.  
Junction City, Aug. 11.  
Strong Ct., at Bolding, Aug. 13.  
El Dorado Station, Aug. 18.  
Eagle Mills Ct., at Lakeside, Aug. 24-25.  
Camden, Aug. 25-26.  
Magnolia Ct., at Emerson, Aug. 31-Sept. 1.  
Waldo Ct., at McNeil, Sept. 1-2.  
Buena Vista Ct., at Two Bayou, Sept. 7-8.

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Magnolia Station, Sept. 15.  
Stephens, Sept. 15-16.  
Chidester Ct., at Carolina, Sept. 21-22.  
J. A. SAGE, P. E.

##### CONWAY DISTRICT.

(Third Round.)

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, Aug. 11-12.  
Appleton, at Zion's Hill, Aug. 11-12.  
Conway Ct., at Round Mt., Aug. 11-12.

R. C. MOREHEAD, P. E.

##### FAYETTEVILLE DISTRICT.

(Third Round.)

Elm Springs, July 20-21.  
Gravette, July 21-22.  
Zion and Goshen, July 27-28.  
Springdale, July 28-29.  
Berryville Ct., Aug. 3.  
Berryville Station, Aug. 3-4.  
Eureka Springs, Aug. 4-5.  
Fayetteville, Aug. 11.  
Prairie Grove, Aug. 11-12.  
Siloam Springs, Aug. 17-18.  
Gentry, Aug. 18-19.  
Bentonville, Aug. 21.  
Lincoln, Aug. 27.  
Weddington, Sept. 1-2.  
Viney Grove, Sept. 3-4.  
Farmington, Sept. 5.  
Green Forest, Sept. 7-8.  
Osage, Sept. 8-9.  
War Eagle, Sept. 10-11.  
Springtown, Sept. 21-22.

G. G. DAVIDSON, P. E.

##### FORT SMITH DISTRICT.

(Third Round.)

Ozark Ct., at Bethlehem, July 20-21.  
Mulberry and Dyer, at Shiloh, July 27-28.  
Ozark Station, July 28, 8 p. m.  
Charleston, at G. Prairie Aug. 3-4.  
Huntington and Mansfield, at Abbott, Aug. 10-11.  
Hartford and Midland, at M., Aug. 18.

J. K. FARRIS, P. E.

##### HELENA DISTRICT.

(Third Round.)

Parkin, July 20-21.  
Turner, at Valley Grove, July 27-28.  
Holly Grove and Marvell, at Marvell, July 28-29.  
Elaine, at Knowlton, Aug. 3-4.  
Wheatley and Hunter, at Hunter, Aug. 10-11.  
McClellan and Surrounded Hill, at McClellan, Aug. 16.  
Cotton Plant, at Ebenezer, Aug. 17-18.  
Howell and Jelks, at Gray's, Aug. 18-19.  
Colt, at Smith's Chapel, Aug. 24-25.  
Aubrey, at Oak Forest, Aug. 25-26.

W. F. EVANS, P. E.

##### JONESBORO DISTRICT.

(Third Round.)

Blytheville, First Church, July 21-22.  
Blytheville Ct., Promised Land, July 27-28.  
Lake St. and Dell, Clear Lake, July 28-29.  
Luxora, August 3-4.  
Osceola, August 4-5.  
Wilson, August 5-6.  
Brethren will give special attention to Questions 9, 10, and 11. Note that I have not fixed the hour for Conference. I shall expect you to fix it for the most convenient hour and let it be well known.

FRANK M. TOLLSEON, P. E.

##### LITTLE ROCK DISTRICT.

(Third Round—in Part.)

England, 11 a. m., July 20.  
Keo Ct., at Witherspoon, 2 a. m., July 20.  
Austin Ct., at Mt. Tabor, 11 a. m. and 2 p. m., July 24.  
Bryant Ct., at Salem, Aug. 3-4.  
Carlisle, Aug. 11.  
Lonoke, Aug. 18.  
Maumelle Ct., at Taylor's Chapel, 11 a. m. and 2 p. m., Aug. 21.  
Oak Hill Ct., at Wesley's Chapel, Aug. 24-25.

District Conference will meet at Mt. Tabor Church, on the Austin Circuit, July 25 at 11 a. m. Opening sermon July 25 at 11 a. m. by Dr. P. C. Fletcher. Committees and program to be announced later.

ALONZO MONK, P. E.

##### MONTICELLO DISTRICT.

(Third Round.)

Watson Ct., July 20-21.  
Dermott, July 21-22.  
Portland, July 27-28.  
McGehee, July 28-29.  
Arkansas City, July 29-30.  
Parkdale and Wilmot, Aug. 3-4.  
Tillar and Dumas, July 5.  
Eudora Ct., Aug. 10-11.  
Lake Village, Aug. 11-12.  
Hamburg Ct., Aug. 17-18.  
Crossett, Aug. 18-19.  
Mt. Pleasant, at Camp Ground, Aug. 24-25.

Monticello, Aug. 25-26.  
Wilmar, Sept. 1.  
Warren, Sept. 1-2.

W. C. DAVIDSON, P. E.

##### PARAGOULD DISTRICT.

(Third Round.)

Piggott, July 21.  
Rector, 9 a. m., July 22.  
Mammoth Spring July 28.  
Salem, 8 p. m., July 29.  
Ash Flat, Corinth, July 31.  
Ravenden Springs, Ravenden Springs, August 2.  
Imboden, Fairview, August 3-4.  
Lorado, Hunt's Chapel, August 24-25.

J. M. HUGHEY, P. E.

##### PINE BLUFF DISTRICT.

(Third Round.)

Grady Ct., at Bethel, July 20-21, a. m.

Carr Memorial and Redfield, at Carr, July 21, p. m.  
Rowell Ct., at Union, July 27-28.  
Roe Ct., at Bethel, Aug. 24-25.  
Rison Ct., at Mt. Carmel, Aug. 3-4.  
New Edinburg Ct., at Good Hope, Aug. 10-11.

Humphrey Ct., at Sunshine, Aug. 17-18, a. m.  
Stuttgart Station, Aug. 18, p. m.  
St. Charles Ct., place to be indicated, Aug. 24-25, a. m.  
DeWitt Station, Aug. 25, p. m.  
Gillett Ct., place to be indicated, Sept. 1.

Star City Ct., at Cornersville, Sept. 14-15.  
Pastors on this round please be prepared to answer Questions 9, 10 and 11.

##### PRESCOTT DISTRICT.

(Third Round.)

Nashville, July 20-21.  
Emmet, at Holly Grove, July 24.  
Columbus, at Blackland, July 27-28.  
Washington, at Sardis, July 29.  
Highland, at Bethel, Aug. 3-4.  
Bingen, at Bethel, Aug. 3-4.  
Murfreesboro, Aug. 4-5.  
Center Point, at Trinity, Aug. 8.  
Mineral Springs, at Wakefield, Aug. 11.  
Whelen Springs, Aug. 17-18.  
Gurdon, Aug. 18-19.

Hope Mission, Aug. 21.  
Hope, Aug. 24-25.  
Murfreesboro Mission, Aug. 28.  
J. A. HENDERSON, P. E.

##### SEARCY DISTRICT.

(Third Round.)

Clinton Ct., July 20-21.  
Cato Ct., July 27-28.  
Cabot and Jacksonville, July 28-29.  
McRae Ct., Aug. 3-4.  
Beebe, Aug. 4-5.

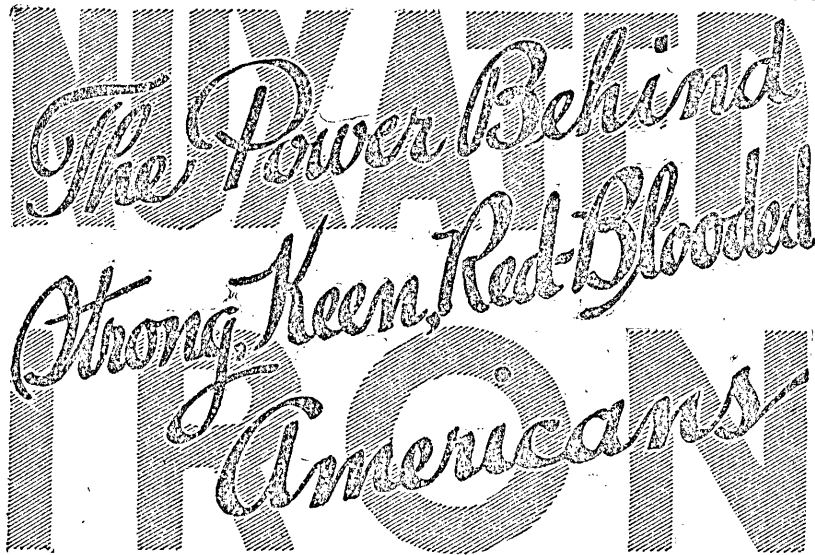
J. H. O'BRYANT, P. E.

##### TEXARKANA DISTRICT.

(Third Round.)

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.



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