

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVII.

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NO. 30

AND MOSES SAID UNTO THE PEOPLE, FEAR YE NOT, STAND STILL, AND SEE THE SALVATION OF THE LORD, WHICH HE WILL SHOW YOU THIS DAY; FOR THE EGYPTIANS WHOM YE HAVE SEEN TODAY, YE SHALL SEE THEM AGAIN NO MORE FOREVER. THE LORD SHALL FIGHT FOR YOU, AND YE SHALL HOLD YOUR PEACE. AND THE LORD SAID UNTO MOSES, WHEREFORE CRIEST THOU UNTO ME? SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD.—Exodus 14:13-15.

## HAS THE METHODIST EPISCOPAL CHURCH ANY LEGAL OR MORAL RIGHT TO BE IN THE SOUTH?

Our editorial pages for many years testify to our belief in the desirability and feasibility of "Methodist Unification." We have tried to avoid offensive terms in the discussion, and still desire to be void of offense, but the discussions in the Northern Methodist press are such that we feel constrained to say certain very plain things, and it is almost certain that some of our Northern brethren will find fault with our attitude.

The cordial relations of the leaders of the two Methodisms as they come together in Centenary celebrations and the applause given to every reference to unification are highly gratifying, but the editorial tone of the Northern Methodist press, with a few notable exceptions, and the character of the contributions now appearing are not calculated to promote enthusiasm.

An article on "The Methodist Episcopal Church, Limited," which appeared simultaneously in several of their papers recently, is an appeal for the strengthening of their work in the South. The writer says: "Thousands of loyal members of the Methodist Episcopal Church have sought for years to maintain our border work, while the framework and the very foundations were being pulled out of it piece by piece. The very existence of scores of our churches was endangered, many have been crippled, and the future of all of them rendered uncertain. . . . While the negotiations for organic union were in progress our people were subjected to a vigorous propaganda by the Church, South, based upon the assumption that there were no longer any differences between the two Methodisms and therefore no reason for local separation of the churches. During the period our Church came dangerously near surrendering her charter as a world Church and becoming sectionalized, by her apparent approval of Regional Conferences. . . . While endeavoring to maintain the best fraternal relationship with the Church, South, we should realize that we are two separate Churches, and that the Church, South, is, as she should be, looking after her own interests and not ours. The Church, South, should be in all our contact with it exactly as any other Church. They claim all Southern territory. We do not admit that claim."

The crux of the situation appears in that last sentence. Of course, we "claim all Southern territory." The General Conference of 1844 (a Conference of the whole Church) gave us that territory. The Federal Courts sustained the action of that General Conference. After the War between the States Bishop Ames took possession of some of our churches without his Church ever having put a dollar into those buildings; but the Courts dispossessed him, and gave them back to their rightful owners.

The Methodist Episcopal Church has held that the agreement of 1844, approved by the Federal Courts, is "merely a scrap of paper," and now some of its leaders, after having invaded the South, just as illegally as Germany invaded Belgium, want to

deal with the Southern Church in the South just as if the Northern Church had the same right in the South as has our own Church.

Would Northern Methodists coming into the South have any respect for us if they saw us withdrawing at any point simply because the Northern Church with money from its Boards had set up a church near one of ours?

There are as many Southern Methodists in New York and Chicago as there are Northern Methodists in any Southern city, and there is just as much spiritual destitution in those two cities as in any Southern city, yet what would be thought of our Church if it should build churches within a few blocks of strong Northern Methodist churches in those Northern cities? The presence of Southern Methodist churches in New York and Chicago would be properly regarded as an expression of our opinion that the Northern Church is so different or so inadequate that our Church had become a necessity.

We ask Northern Methodists who clamor for the strengthening of their Church in the South the following questions: (1) Is there any difference in the doctrines of the two Churches? (2) Is there any material difference in the polity of the two Churches? (3) Is there any difference in the religion of the members of the two Churches? (4) Is there any difference in the attitude of white Methodists of the two Churches in the South toward the negro in the South? (5) Is not the Southern Church reaching as nearly all the people of the South as the Northern Church is reaching all the people of the North? (6) Can not sections of the North be found which are as destitute of Methodist preaching as are any sections of the South? (7) Is there any section of the South, large or small, which is now occupied by the Northern Church which the Southern Church would refuse to occupy if the Northern Church should withdraw? (8) After these questions are frankly answered, can any good reason be given for the expenditure of Northern men and money in the South? (9) If these questions cannot be answered so that there is no reflection on Southern Methodism, is not the effort of Northern Methodism in the South a reflection on Southern Methodism? There are no more loyal Southern Methodists than those who are in so-called Northern territory, but if the Northern Church will stop the rivalry in the South, we are confident that the rivalry elsewhere will cease.

Will the *Central Christian Advocate* kindly answer the above questions, which are asked to clarify the issues?

## THE CONSTITUTIONAL CONVENTION.

Our Constitutional Convention, which has been in session almost four weeks, is a body of highly intelligent and patriotic men who are seriously endeavoring to prepare an adequate fundamental document to be submitted to the people. The results of their deliberations have been as satisfactory as might be expected, and yet they are and probably will be, when completed, somewhat disappointing. The best students of constitutions almost universally argue in favor of a very brief constitution. It should merely provide for the organization of the different departments of government, adopt reasonable limitations and safeguards against abuse, and leave the adjustment needed from time to time to the good sense of the Legislature and people. There should be provision for amendment, but it should not be too easy. The people as a whole certainly have a right to amend, but an insignificant minority should not have the right to pester the whole people with all sorts of propositions and force the whole State to pay the expense of airing the proposed innovations. It should be understood that it is best to let some things be considered settled

for a reasonable time. A weakness of the American people is to believe that a new law will relieve all their difficulties. Often it is best to try to adjust our laws to the present laws, and not escape responsibility by shifting.

The proposition for quadrennial elections is good. Our people are thoroughly tired of the frequent elections now made necessary by the many primaries. They do not want the recall, but want their officers to have time enough to become acquainted with their duties and then give themselves to these duties without the distraction of another election. Instead of the recall we need a better judicial process for reaching dishonest or inefficient officers. Our impeachment provision amounts to little because most officers begin to serve as the Legislature sits and it would be absurd to impeach in less than sixty days. It would be better to authorize a grand jury to investigate complaints and bring charges against State officials, so that they could be brought to a speedy trial before a competent court.

It is not likely that a satisfactory provision for taxing will be offered. Few men understand the intricacies of just taxation, and most of them are not brave enough to stand for a thoroughly scientific and equitable system, because they would be misunderstood and discredited before their system could be tried. A scientific system will provide for raising taxes for State, county, municipal, and school purposes from different sources and thus avoid the practical difficulty of assessing equitably property which superficially seems alike, but owing to local differences, varies greatly in value. The principle of a graduated land tax is correct, but to fix an arbitrary maximum in a State where some land is worth \$250 an acre for agriculture and other land is not worth \$1 an acre for that purpose is absurd. It is highly desirable that there should be as many individual farm owners as possible, but it is equally desirable that all the land of the State should be utilized to the best advantage. There are thousands of acres which are worthless for small farms that are of immense value to the whole people if used for forestry or pasture, and, unless the State itself undertakes these enterprises, they must be carried on by corporations or larger owners. What is needed more than a provision for maximum holdings is a plan by which all of the lands of the State might be classified and a system of taxation adopted which would encourage the proper use of each acre and prevent speculation. With the eradication of the tick Arkansas might become a great stock-growing State, but limiting the citizen to 160 acres will not promote stock-raising on the poor lands.

As we are discovering that the peace of the world depends on education, the most liberal provisions should be made for an educational system. There need be no limits of any kind to the amount which a community may use for education. The Legislature and the people themselves may be depended upon to keep such expenditures within bounds, as history probably has never recorded real extravagance for education.

Expenditures for public improvements should be safeguarded so that one generation may not enjoy the benefits while another generation pays the bills.

It should be remembered in all governmental affairs that, while in a democracy the electors must ultimately settle all issues, still only a small portion of the whole population ever votes at one time, and for the protection of the ignorant and the rising generation and to make possible the execution of large plans, quick and radical changes by bare pluralities should be impossible. Stability is as im-

(Continued on Page 3, Column 3.)

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## PERSONAL AND OTHER ITEMS.

SEE THE REMARKABLE PREMIUM OFFER ON THIRD PAGE.

Dr. P. C. Fletcher of First Church last Friday night preached to a great congregation at Camp Pike.

Rev. Geo. L. McNeece of Springtown and Rev. F. H. Champion of Pea Ridge are in a great meeting at Highfill.

It is announced that Bishop Atkins is writing a book on "Jesus, Financier," for use in the Centenary Campaign.

On a recent trip among his brethren Dr. W. C. Kirkland, editor of the Southern Christian Advocate, secured \$225 on subscriptions.

At a recent District Conference Dr. Branscomb, editor of the Alabama Christian Advocate, secured 155 cash subscriptions to his paper.

Miss Julia Mouzon, daughter of Bishop Mouzon, and Rev. J. R. Spann of Llano, Texas, were married July 16 at University Place, Dallas, Texas.

EVERY SUBSCRIBER IS REQUESTED TO EXAMINE THE LABEL ON HIS PAPER, AND, IF HE IS IN ARREARS, TO REMIT THE AMOUNT DUE.

Dr. Theodore Copeland of Lakeside Church, Pine Bluff, is assisting in a meeting at Rison, which has begun well and shows unusual interest among the people.

Be sure to read Bishop Lambuth's communication in this issue. He is now on his way to England and France to represent our Church in its war work at the front.

Mrs. R. A. Young, widow of the late Dr. R. A. Young, Missionary Secretary, died July 13 at Nashville, Tenn. She was the daughter of the great pioneer Methodist preacher, Rev. A. L. P. Green.

In mentioning the meeting at Rogers we did not make it clear that it was a union meeting of four churches in which there were 150 converts. The pastor, Rev. S. M. Yancey, calls attention to our error.

It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous ruffians in our large cities are beer drinkers.—Scientific American.

If any of our readers are contemplating going to the Mayo Brothers, Rochester, Minn., at an early date, Dr. James A. Anderson of Conway would like to be informed. He wishes to send his son along. Write Dr. Anderson at Conway.

Rev. C. D. Harris, editor of the Baltimore Southern Methodist, after a period of internment in a Washington City hospital, where he submitted to a delicate and successful operation upon his eye, is out and writes interestingly of his experience.

Loyalty demands that Uncle Sam be the great spender during the war. He knows what is needed to win. And do not forget that every time you buy anything you reduce by that much the supply of labor and materials which he needs for victory.—Ex.

Rev. Thomas A. Harkins, a Henderson-Brown graduate, who is a member of East Oklahoma Con-

ference, is now chaplain of Third U. S. Engineers at Schofield Barracks, Hawaiian Islands, and is acting also as post librarian. He asks for donations of books.

In a personal note Rev. A. H. Williams says that, although by action of General Conference his town, Cochrane, Ala., will go to North Alabama Conference, he expects to remain in North Mississippi Conference. He reports that all things look right well thereabouts.

We regret to learn that Rev. Eli Myers of Dardanelle was painfully injured by the falling of a scaffold in the auditorium of the new building. For a time he was unconscious, but his wound is not serious and he hopes soon to be out again. He had a very narrow escape from fatal injury.

President Hibben of Princeton University says: "A world in need has sent forth across the waters its cry to us for help. We cannot respond and at the same time continue our comfortable, easy-going mode of existence. The times demand sacrifice, and sacrifice can no longer be free from suffering."—Ex.

Rev. F. L. Glisson, formerly of Arkansas, now of Safford, Arizona, writes that his membership has doubled twice since he went there and his collections were paid in full early in the year. He is scoutmaster, and, being the only preacher in his county for fourteen months, has been crowded with work.

Announcement is made that the contract has been awarded to T. T. Reddick, a Fort Smith contractor, to build a \$100,000 fire-proof dormitory for our Galloway College. This is a much needed addition, and will greatly increase the capacity and efficiency of our great college for women at Searcy.

It is announced that by order of State Food Administrator Hamp Williams for five minutes at noon three days each week the forty persons comprising the Food Administration at Little Rock will engage in prayer for the success of our army and cause. County food administrators have been asked to co-operate in this service.

We acknowledge receipt of the catalog of Columbia College and Conservatory of Music, Milton, Oregon. This is the only school of our Church on the Pacific Coast. It has been running eighteen years, and is improving every year. Rev. H. S. Shangle, who has long had charge of its financial management, is now the president.

Sin carries in itself the elements of retributive justice, and, constituted as we are with memories, with consciences and with reasoning powers, we would suffer as a result of sin so long as these faculties live if there were no hell. We are so constituted that we can not be happy with the guilt of sin upon us.—Western Recorder.

LET EVERY SUBSCRIBER SECURE A NEW SUBSCRIBER UNDER THE LIBERAL OFFER ON THIRD PAGE. THUS HE HELPS THREE—HIMSELF BY SECURING THE PREMIUM, THE NEW SUBSCRIBER BY PUTTING GOOD LITERATURE INTO HIS HOME, AND THE PAPER BY INCREASING ITS INCOME AND INFLUENCE.

A certain delegate to the Democratic State Convention, writing to his home paper, says: "Four years ago at the Democratic State Convention at Pine Bluff we had whiskey, a big fist fight in the hall, and no women. This year we have prohibition, lady delegates at the Convention, and as quiet a time, and as moral, as a protracted meeting."

Patriotism is a good thing in its place, but no amount of patriotism can become a substitute for regeneration. The soldier who dies on the battlefield in unbelief is lost, just as the civilian who dies in unbelief is lost. The Scriptures do not say that he that believeth not shall be damned, unless he should happen to die on the battlefield.—Western Recorder.

In the death of Mrs. Elizabeth B. Steele, aged eighty-three, at her home at Scott's, July 18, one of the oldest and truest of our Methodists has passed to her reward. She had been a liberal contributor to the building of Hunter Memorial Church, and gave it the fine parsonage which it has. The funeral services were conducted by Drs. Forney Hutchinson and James Thomas.

Bishop Edwin D. Mouzon has recently added an-

other valuable collection of books to the library of Southern Methodist University. One among a number of rare books is a copy of the Hebrew Grammar used by Dr. Martin Ruter in 1835. These books will be added to the large and growing collection now in possession of the University. The collection includes also bound copies of the Christian Advocate.

Rev. H. E. Wheeler is in the midst of a meeting at Conway, with Rev. J. O. Hanes, evangelist, and Rev. A. J. Notestine, singer, helping. The meeting began well and there are indications of a great awakening. Brother Wheeler, who as Conference missionary secretary has traveled through Fayetteville and Conway Districts, finds deep interest everywhere and a disposition to meet the obligations of the Church.

The Arkansas Constitutional Convention has not only drafted a very strong prohibition section, but has adopted a resolution asking the next Legislature to ratify the prohibition amendment to the national constitution. This resolution was adopted by the affirmative vote of every member except one. This is another instance of a State indorsing prohibition after it has tried it out and found for itself that it is good.—The American Issue.

Tuesday Rev. H. H. Watson of Morrilton and his daughter, Mrs. Leiper, called. His congregation had given Brother Watson a well earned vacation and he was on his way to Texarkana, where he will spend some time with his son and later go on into Texas. His wife and the younger children have gone to her former home in Oklahoma for a few weeks. Brother Watson regards the condition of Morrilton church good and the outlook hopeful.

We can better appreciate why we should now buy only the things we need when we stop to think that in the past the supply of labor and materials has been chiefly consumed by ordinary civilian needs, while now a large proportion of it must be devoted to the needs of the Army and Navy. It is self-evident that the labor and materials, the supply of which is limited, now used by the Government can not be used also for unnecessary civilian wants.—Ex.

Meanwhile, waiting, watchfully, Germany fastens deeper and deeper its grip upon the Russian people, buying up the Russian banks, buying up the factories now closed, buying everything in sight, believing that no power can dissociate it from its spoils, and that when the visionaries and mercenaries of the Bolsheviki have completed their fell work it will be able to step in and assume control and be welcomed by a despairing, exhausted and starving people!—New York Tribune.

The Kaiser does not mention Christ or quote from the New Testament. His code of morals is a Christless creed. A triumph for his scheme of government by force would be a return to the dark ages. Such a thing is inconceivable! It has taken centuries to overthrow the feudal barons and predatory families—the world will not pass under the yoke again. This is the dying gasp of autocracy—the bloody end of a gory system that has given all the world a sanguine hue.—W. J. Bryan.

The Biblical Review, published quarterly at 541 Lexington Avenue, New York, at \$1 a year, is one of the sanest and most helpful reviews. The July number is unusually rich and satisfying. It contains the following strong articles: "German Philosophy and the War," "The Jehovah of Israel," "The Relation of the Church to Industrial and Financial Enterprises," "The Pentateuch in the Hands of Christ," and "Exegetical Outlines." Every preacher should have this number, which may be had for thirty cents.

Christ was never so necessary, never more so; never more unique and never more sufficient. It is a great thing by the infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the Unchangeable One, the One who is the same yesterday, today and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back into our colleges and into our homes and into non-Christian nations and fix attention on the Only One that has not slipped and fallen.—John R. Mott.

Rev. O. E. Goddard, D. D., newly elected Home Mission Secretary, spent last Sunday in our city.

preaching a great sermon in the morning at Winfield Memorial and delivering a strong address at night on the Centenary of Methodist Missions at First Church. His many friends appreciated the opportunity of meeting him again and are profoundly interested in the great work in which he is engaged. Dr. Goddard went from here to Morrilton and will then go to Muskogee, Okla., to visit his family, who are spending the summer there. He will then attend the Centenary meeting in St. Louis.

All Europe is in the melting pot! and if somebody had said to me twelve months ago, even, after my visits to Europe every year now for over twenty-five years, if somebody had said to me a year ago, "Name the country that will be least plastic at the end of this war of the countries now in the war," the country I would have named is the country that I will now say is the most plastic. That is Russia! The distressing events, from one point of view, that we have been observing in these recent days prove as nothing else could have proved, my view that it is the most plastic.—John R. Mott.

Dr. B. A. Few, presiding elder of Arkadelphia District, announces the following changes: William Roy Jordan of the Malvern Circuit and Rev. Charles D. Cade of the Friendship Circuit have surrendered their charges and gone into the army, and Rev. J. E. Cooper of Malvern and Rev. W. B. Plummer of Gladstone have taken their places, respectively. Because of ill health, Rev. J. F. Townsend of Benton has surrendered the Donaldson Circuit and Rev. R. K. Bass of Arkadelphia has taken his place. Rev. W. A. Pittman of Blocher has taken the place of Rev. W. B. Plummer on the Jesseville Mission.

Rev. F. A. Lark and wife were called last week to the bedside of Mrs. Lark's mother, who was critically ill at her home in Rogers. The editor was invited to fill Brother Lark's pulpit at First Church, North Little Rock, last Sunday morning, and had the pleasure of preaching to a fair congregation. The Sunday school is large and seems to be doing good work. Brother Lark is making a fine start in his new charge and is much appreciated by his people. The latest report indicates that Mrs. Lark's mother is improving. Brother Lark will remain at Rogers another week, and President J. M. Williams will occupy the pulpit next Sunday.

The range of our influence and leadership in the world of reconstruction will be determined by the genuineness and the fullness with which we enter into fellowship with the sufferings now. In vain is it for the student of Canada and the United States to put their lives over there in Flanders and down there between Verdun and Switzerland unless we have Christian men that will build on these foundations. Shall these sacrifices, these unparalleled sacrifices, be in vain? Shall the foundations have been laid for a new world, and we be found unworthy or unwilling to build the structure? Certainly not. We will enter into fellowship.—John R. Mott.

The coming of prohibition will be a real blessing to the Americans of German birth and descent—it will bridge the gulf that has separated them from the rest of the people. German brewers have used the German-American Alliance to make a language barrier between the German-Americans and their neighbors. The liquor interests have tried to keep their countrymen in beer gardens talking about the fatherland and denouncing the so-called "temperance fanatics" when they should have been mingling with their fellow-citizens and co-operating in improving social conditions. The end has come; with the exit of this sordid and conscienceless group that grew rich by poisoning the minds as well as the bodies of their brothers, the men and women of Teutonic stock can become a part of living, aspiring, progressive America.—W. J. Bryan, in The Commoner.

#### WAR EMERGENCY PROHIBITION.

After a series of skirmishes between wets and dries in the United States Senate on the war emergency prohibition bill, the friends of the measure have cause for rejoicing. It has been agreed that the prohibition question shall have right of way immediately on reconvening of Congress after the

short recess. Let every one write to his Senators and Congressmen urging their support of this war prohibition measure. It is possible now to have national prohibition by the first of next year. Let us work and pray to that end.

#### SUPERANNUATE HOMES.

In another column may be seen the announcement, by Rev. J. A. Sage, of the final payment on the Riggin Home. Thus the Little Rock Conference has come into possession of one good home for superannuates, and Bros. Sage and Hughes are entitled to much credit for securing it.

This good work should go on until not only the Little Rock but the North Arkansas Conference shall have a score or more of these Homes. In every town where possible let a movement be made to locate a Superannuate Home. In many places some one would donate the larger part of the cost if others would contribute. Let those who are interested communicate with Rev. T. F. Hughes, Agent of Superannuate Homes, Sheridan, Ark.

#### THE CONGRESSIONAL RESOLUTION FOR "THE ANGELUS."

We heartily commend the suggestion of President Wilson that our people should stop at the noon hour and engage in prayer for the success of our cause; but we solemnly and vigorously protest against the wording of the Congressional resolution which refers to it as "the angelus," because that connects the observance with Roman Catholicism. The terms should be so broad that Jew and Catholic and Protestant may all engage in prayer without any one feeling that he is observing a distinctly denominational practice.

That this is a denominational term is clear when a Roman Catholic paper says: "Observant Catholics have not failed to notice the tendency on the part of Government authorities to take on Catholic ways. . . . Now comes this joint resolution of Congress requesting the President to commend by proclamation to the people of the United States observance of the practice of prayer at noon each day for victory in the war. . . . Whereas what is called the angelus, etc."

Let Congress amend the resolution so that it will not smack of Romanism, and then all of our people may heartily respond.

#### THE CENTENARY CELEBRATION AND THE CHURCH PAPER.

At a recent meeting of the Centenary Commission resolutions were adopted expressing appreciation of the aid rendered by the Methodist papers and the purpose to increase the circulation of the Church papers as a means for strengthening the Church for this great Centenary task. In this campaign it is intended to reach every Methodist home with the message of the Church. As this cannot be adequately done without the Church paper, it behooves our pastors and other leaders who have the honor and success of the Church at heart to direct their efforts first to putting the papers in every Methodist home. Action of the last General Conference really contemplates this.

As it will require almost double our present circulation to reach every Methodist home in Arkansas, is it not tremendously important that our campaign for 3,000 new subscribers this year be pressed to completion? If pastors wait till next year, when the Centenary campaign is in full swing, to get new subscribers, many of their people will not be ready for the celebration. May we not expect the quota from every charge during the next sixty days? If the editor can assist in any way, let him be used, but he can reach only a limited number of places, hence others must push the circulation if the campaign succeeds.

This is a great Centenary Movement. It must not fail. Arkansas Methodism is expected to do its full share. Let us get ready to do all that can be done.

#### BOOK REVIEWS.

The Challenge of the Present Crisis; by Harry Emerson Fosdick, author of "The Manhood of the Master," published by the Association Press, 124 East 28th St., New York; price 50 cents.

The author disclaims any purpose to write an essay on the war, but undertakes to appraise the

situation from the viewpoint of Christianity, and thereby finds ground for faith and hope. The book is a message from a courageous soul, and is calculated to vertebrate those who are weak and doubtful. It should be read by good men so that they may have the necessary arguments to help others in this crisis of humanity.

#### THE CONSTITUTIONAL CONVENTION.

(Continued from Page 1.)

portant as progress, and true progress is impossible without some degree of permanency.

The prohibition clause proposed is unsafe. It were better to leave the question out of the Constitution than to secure a misleading provision which would make possible a perversion of the people's purpose.

It should never be forgotten that the change of a single word or punctuation mark in a clause will require the interpretation of the Supreme Court to determine its meaning; hence when any principle is satisfactory, the language of the present Constitution should stand. The people have never authorized the Constitutional Convention, and they will never adopt an instrument that has in it any suspicious elements. If the Convention desires its work to be approved, let the body of the proposed instrument be brief and simple, and let doubtful experiments be separately submitted. A single questionable proposition in the body of the Constitution will imperil the whole and the labor of the Convention will have been useless.

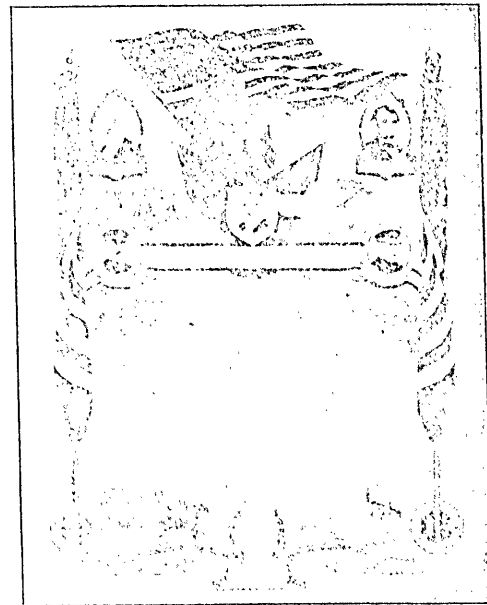
Since the above was written the Convention has adopted a clause providing for a Legislature of only one House. This is an innovation, but it looks in the right direction, as it will simplify our governmental machinery and concentrate responsibility. The plan is worthy of careful consideration.

There be three who serve God—one fears and shirks as a slave, one worries and works for wages as an hireling, one loves and labors as a son.

It is easy to berate a bad foreigner and to underrate a good neighbor.

#### 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.

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

Send all orders to

ARKANSAS METHODIST,  
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## CONTRIBUTIONS.

## "NOT ONE OF US WILL HESITATE."

The war is on. We must win or face disaster. The morale of our boys in this struggle means everything. General Pershing has said it in no uncertain terms. That morale depends in large measure upon the ministry of the chaplains overseas and the camp pastor at home. We need \$300,000 to meet the expense of our war activities. A large part of that amount is for the equipment of chaplains and other workers. The Commission has asked this of the Church as a War Emergency Work.

Will the Church respond? Give our people a trial and see the result. I have received many letters, and feel profoundly thankful for the spirit of our preachers. We will, without doubt, get the men for the chaplaincy and the money for the Church for their equipment. Our Methodist parsonages foster the spirit of patriotism. Hundreds of our boys have gone out of them. Now our preachers are ready to give themselves. A leading pastor on the Pacific Coast writes:

"I surely cannot believe you will deny me the privilege of service. \* \* \* As you well know I have never been choice in my place of work. Now, I have no son to represent me at the front. My family is grown, and I am not needed in the home land. Let others take my place who cannot undergo the hardships of my contemplated work."

Thank God the spirit of heroism in Methodism is not dead. It burns like a fire in the bones. It is fed upon the conviction that this is a righteous war. It is one which exalts principle, emphasizes clean strong living, ennobles womanhood and compels us to take sides, for every great issue is at last a moral issue. Concerning our place in this conflict there can be no question.

Another brother writing from Texas says:

"The matter of the call for chaplains has been discussed with a number of the eligible men in this Conference. All agree that they prefer that the Church will signify her wishes. We are all anxious to take our appointments from the Church." Here is loyalty to the Church as well as devotion to one's Country. They go hand in hand. How can we have a great Church without a great constitutional government back of it. And how can there be a great country without a church with sacrificial altars that worship God in spirit and in truth? Our brother concludes his letter in these words: "Not one of us, I assure you, will hesitate when called on for this service by our Church."

## A Clarion Call.

The men are offering. What about the money? The responses are coming in. An alert and active presiding elder in Kentucky sends a letter to his preachers. He reminds them of the religious well-being of our soldier boys and says:

"I do not feel that any more worthy or worth-while call has been made upon us than this, or one that will meet with a more ready response. I, also, feel that the amount that is asked of our district is most reasonable. I am certain that you and your people will accept your apportionment gladly. Let us show our readiness to assist in this worthy work by a prompt and generous re-

sponse. Yours, for the salvation and spiritual welfare of our soldier boys.

## The Check Tomorrow.

The cause will not wait. The war is on. Our boys are at the front. Our chaplains are going overseas rapidly. They need equipment. Here is the sort of response from Newton, N. C., if we would win out, and we are going to win.

"My dear Bishop: I received your letter Saturday afternoon. I was glad to hear from you. I read your letter to my congregation yesterday morning. We secured the amount you suggested, \$60.00, and will send the check tomorrow.—Walter R. Lambuth, President of War Work Commission.

## OUR CHANGING ATTITUDE TOWARD THE FOREIGNERS IN THE UNITED STATES.

There was a time, and that time is not in the remote past, when the average American, even the average church member, had but little concern about the foreigners who chanced to live in his vicinity. In many cases it was worse than apathy—it was antipathy and contempt. Now that these belated and handicapped races are showing such loyalty, such devotion to our country, we are becoming ashamed that we ever maintained such an undemocratic, unbrotherly and unchristian attitude toward them. They are proving to be a powerful asset in this world war for democracy. Many good people are beginning to ask "What can we do to show our friendly attitude toward these races?" Anything and everything that we can do to Americanize and Christianize them will be helpful to them and self-protection to the government. The easiest, the most helpful and the least expensive thing that churches can do along this line is to open night schools for adult foreigners. It is a monumental blunder to allow these peoples to settle in great aggregations, speak their own languages, sing their own songs, publish their own papers, and reproduce here the life they lived across the seas. Under such conditions the process of assimilation will be slow and ineffectual. But if these peoples will acquire our language, sing our patriotic songs, read our history, imbibe our patriotic atmosphere, the process of assimilation will be accelerated immensely.

This is the time of times for our churches to show themselves friendly to these foreigners. The church in which many of them were reared exploited them, charged them exorbitant prices for funerals, marriages, etc. Many of them feel that the church is a mercenary institution, watching for an opportunity to filch more money from them. If the pastor can go to them and offer to open a night school in which they may be taught to speak, read and write the English language without one penny of expense to them, it will be a demonstration to them that the church doing that has no mercenary motive. Every church ought to have in it some men and women who would gladly render services as teachers gratuitously. It would be a labor of love, the influence of which is incommensurable. Surely no church would object to setting apart a room to be used four nights in the week for this night school. The school need not run on Wednesday and Saturday nights.

If 100 of our churches will open such schools, say in October, and run

them until March, it will make a new era in our Methodism.

Thousands of foreigners will change their attitude toward the churches. I do not entertain the hope that thousands will attend these night schools. But all who do attend will spread the news that there is an institution that loves them well enough to render a valuable service to them without pay. It will be known not only throughout this country, but many letters will go across the seas telling of what the church is doing for them over here. One night school can set in motion influences that will pervade the two continents. Many of our churches in direct contact with foreigners are suffering because of an unchristian attitude toward foreigners. How can a church prosper which has no concern for these weaker races for whom Christ died? They must have the Christ attitude toward these peoples if they would be the recipients of Christ's saving power.

I am asking 100 of our pastors to try out this experiment in their churches this winter. I trust when the pastor proposes this that he shall have the hearty cooperation of his officials—indeed of his whole church.—O. E. Goddard.

## CENTENARY IS OPPORTUNE.

(Bishop James Atkins, in his opening address at the Junaluska meeting, sets forth his reasons for believing so.)

Calling it the greatest meeting which has ever been held at Lake Junaluska Bishop Atkins made the opening speech of the conference. As a preface to his address on the opportunities of the centenary, he told of the first meeting held in the tabernacle, a missionary meeting at which a small group of laymen pledged \$152,000. "Since then other great meetings have been held here," he said, "but none in the class of this meeting tonight."

Answering the question as to the opportunities of the centenary celebration, Bishop Atkins said: "This opportuneness manifests itself from a number of considerations. One of these is that the church now, as never before, regards its obligations to the races of the world. All lines have been wiped out, political, civil and social lines, as the needs of humanity have become one. The needs of the world, without regard to other conditions, have become the objective of the Church of Christ."

The second reason was given in the fact that the church is in the eyes of the world as it has never been before. Men are recognizing, according to the speaker, that the church is proving itself alive to every interest of mankind.

Again, the opportunities of the missionary movement appears in the fact that the church is united and that every branch of the Church of Christ falls into line to do the patriotic act and to do the religious thing that we are called upon to do for our Lord and Master.

The opportunity of this centenary is also seen in the deepening religious sense of the times. This is true not of the church alone, although the church itself is on its knees more than at any period of its history, but it is also true of the world on the outside. It is this deepening sense of the religious things in the world that constitutes a responsibility to us. If Methodism should flinch in the face of such a time it would everlastingly disgrace the name of Methodism.

The needs after the world war are such that the bishop urged upon his hearers that we must find ourselves and let the world find us in a state of preparedness for meeting this issue. The commercial side of the world must meet its issues; politicians and statesmen will take care of theirs, but you are charged with the responsibility for meeting the highest issues of the Church of Christ. All this constitutes a reason for the opportuneness of the centenary movement.

## WE MUST DO OR DIE.

The Centenary Celebration of Missions is the unmistakable call of God to our church. The time has come for us to give ourselves to the task assigned us. While we have an honorable record in missionary endeavor, yet we have by no means measured up to our ability. In this celebration we have an opportunity such as we have never had to fix the heart and thought of the church upon the world's need of Christ.

The doors of the world are open to us and the needs are much greater than we are able to conceive. Our possession and the world's need makes the obligation a binding one. The suffering world needs our Christ, and we have the means to meet those needs. What will become of us if we do not discharge our obligation?

The time has come for us to do or die.—U. V. W. Darlington.

## CENTENARY MEETING AT ST. LOUIS, JULY 30-AUG. 1.

Letters and telegrams received at the central office in Nashville, Tenn., indicate that the meeting of the presiding elders, ministers, lay and district lay leaders of the Methodist Episcopal Church, South, to be held July 30-August 1, in Centenary Methodist Episcopal Church, South, St. Louis, Mo., will be the largest conference of its kind ever held west of the Mississippi river. Every session will be in the interest of the Centenary of Missions Movement.

Plans are now being formulated to bring fifty of the leading laymen of each Methodist Church in St. Louis to the night sessions to take part in the inspirational program which will be of the highest order. Each pastor will be furnished with cards of admission for his laymen ten days before the conference begins.

Bishop W. B. Murrah of Tennessee, who has charge of the three Missouri conferences and the Denver conference, has issued a call to every presiding elder in his area to be present. The bishop has been assigned an important place on the program. The presiding elders and lay leaders of the Kentucky and Louisville Conferences have also been invited to be present.

On Sunday, July 23, at 11 o'clock service, every pastor of the Southern Methodist Churches in St. Louis will present the prayer and intercession program and an effort will be made to enroll every member in the fellowship of intercessory prayer.

A prominent district lay leader has telegraphed that he will bring every pastor in his district to the St. Louis meeting.

At the opening session Tuesday night, July 30, an address on "The Centenary, a Providential Movement," will be delivered and an illustrated stereopticon lecture will be given by either Rev. S. Earl Taylor or Rev. R. A. Ward, both of St. Louis.

Headquarters will be established in the Warwick Hotel, St. Louis.

#### FINAL PAYMENTS MADE ON RIGGIN HOME AT ARKADELPHIA.

The many kind friends who have been generous enough to contribute, some of them several times, to the payment of the purchase price of the home which was bought several years ago for the lamented Dr. J. H. Riggins and his family will be pleased to know that we have finally made the last payment on this property, and that the Board of Trustees of the Little Rock Conference now holds the deed to said property in fee simple, free of all incumbrances of any kind.

We were enabled to make this final payment by selling the south half of the lot. This sale leaves us a lot 135x200 feet on which there is a good five or six room residence. This residence is now occupied, as it has been since January, 1910, by the family of Dr. Riggins. Whenever it shall be vacated by Sister Riggins the Board of Trustees will assign it to the use and occupancy of the widow and children of some other itinerant preacher, or to some superannuated preacher and his family.

The Little Rock Conference now owns one home for superannuates. We need at least twenty-five or thirty more. What community, or individual, will furnish another and thus help to keep the well begun work moving?

The Board of Trustees are indebted to Rev. T. F. Hughes whose faithful work during 1916-17 made the final payment on this property possible. In making this final announcement I wish to thank the many friends who have contributed to this worthy cause. For reasons not necessary to explain here, the work of collecting the money with which to pay for this home has largely rested on my shoulders. The task has not been an easy one, but it has been a labor of love and I am glad that I have had some humble part in securing this the first home which the Little Rock Conference has owned as a Home for Superannuates or the widow and orphan children of some one of our preachers. May the Lord bless each and every one who has helped to bring this enterprise to completion.—J. A. Sage.

#### CHURCH EXTENSION NOTES.

Dr. H. A. Boaz, Secretary of the Board of Church Extension, will dedicate our new Epworth League at Lexington, Ky., on Sunday, August 4, and will perform a like service at Dalton, Mo., Sunday, September 1.

The new Secretary of the Board of Church Extension visited Florence, S. C., last Sunday to assist in raising the church debt. A goal of \$13,000 was set for the day's work. Dr. Boaz preached morning and evening, and assisted in a personal campaign during the afternoon. At the close of the night service, instead of securing the \$13,000, as was expected, the total sum of \$21,300 had been pledged, to be paid on or before August 15, 1918. This is the "Texas way." The Florence people are charming and liberal.

The Board of Church Extension, in connection with the Centenary Movement, is planning a unique program to help interest our people. Six booklets, fresh, crisp, new and sparkling, are now in preparation, to be mailed to our people, one each month for the next six months. These booklets are

**Loss of Vitality** is loss of the principle of life, and is early indicated by falling appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.

of unusual interest covering the story of Church Extension from a new view point. Should any reader of these lines desire these booklets, let him address the Secretary of the Board of Church Extension, 1115 Fourth Ave., Louisville, Ky.

A check for \$468.76, covering a bequest from Mrs. M. R. Gerald, of Thomson, Ga., to the Board of Church Extension, has just been received from the executor, Mr. P. B. Johnson. This establishes a Memorial Loan Fund in the name of Mrs. Gerald, which will continue to do good throughout all time.

A good brother in the Tennessee Conference has recently contributed \$1,600 to the Loan Fund Capital of the Board of Church Extension, on the annuity plan. Concerning this item, he writes, "I have made provision in my will for the Church Extension Board to receive a small sum. If you care to have it now, and will pay me an annuity, I will mail you check." How much better for this money to be put to work building churches? This sum will bear an annuity at the rate of nine per cent during the lifetime of the donor and his wife.

We are glad to announce the receipt of a draft for \$5,000 from Mr. W. W. Ball, executor of the estate of Rev. W. F. Taylor, D. D., long a member of the Kentucky Conference. Brother Taylor provided in his will for \$5,000 to be paid to the Board of Church Extension. This establishes a Loan Fund to be known as the W. F. and Mary Taylor Loan Fund. This money will be loaned perpetually, at four per cent, to be used in building churches and parsonages. Because of the compound interest feature, it will grow continually by an ever-increasing progression. At the end of fifty years, should there be no loss sustained, this fund will aggregate \$355,365.

#### THE HOLY CATHOLIC CHURCH.

It may interest the readers of the Advocate to know of one who in the Annual Conference will vote to sustain the so-called veto of the bishops in the matter of the change proposed in the time-honored "Apostles Creed." The version as we now have it in our ritual may be called the Catholic version; all Christian bodies (who use it at all) use it in the version till now in vogue among us; it is proposed to have what might be called a Methodist version; the reason for the change is the honor and advantage the Roman Catholic Church is supposed to derive from its recital in our service of worship; but the recital of that creed with those very words in the assemblies of Protestantism is of very great disadvantage to the Church of Rome; I will long remember when (a very young man) I strayed into a Methodist Church, on an afternoon, where they were celebrating the Lord's Supper. I heard the congregation begin, "I believe in God the Father Almighty," etc.; there it was just as my Catholic mother had taught me. "But wait," I said to myself, "wait till they get into that second paragraph and see what they will say about the church," and I waited. They went on: "I believe in the Holy Ghost, the Holy Catholic Church;" and I from that moment (and because of that recital) underwent a change in my conception of the Church of Christ. It certainly did not reflect advantage or prestige on the Roman Church in my heart and thought at that moment, and I doubt if it ever does in the mind and heart

of a thoughtful Romanist hearer; I venture to say that it has broken the bond between the believer and the Romanist church many more times than it has cemented or strengthened it.

I must be allowed to weigh this argument of mine with another statement of fact purely personal. Since I threw off the spell of the Most Ancient Church I have been in favor of every change almost that I have heard of. There is seldom a change demanded by the mind and conscience of thousands of Christians that is not for the advantage of the Church of Christ. At least, that kind of thinking has become habitual with me. We need to get farther from Rome than most Protestants have thought as yet. I happen to be one of those who have found out that the scientific inquiry into the origin of the books of the Bible is altogether to the advantage of the Bible. We have at once a more human and a diviner book. I also wait for the morning when it will be seen that no ultra-democratic program has yet matched the democracy of Moses and the Prophets. I therefore find myself on strange and unaccustomed ground in opposing a change. That Irishman must have been a relative of mine who said on landing on these shores, "Is there a government in this country? If there is I'm agin it." Whenever a change is proposed I am not only for it, but as a rule have been waiting something like a thousand years for it. But the advantage to the Roman Church of our recital of the creed, if there be any, is outweighed, in my opinion, many times over by the sentiment for unity which takes furtherance from the recital before all Christian altars, without regard to their history or the animus which drove them to a separate and detached activity, of the great words: "I believe in the Holy Ghost and the Holy Catholic Church." A change will be divisive; it will work a separation of Christians from each other who have received the offices of the same Holy Ghost. It will do its unchristianlike work in those hidden and subtle but decisive undercurrents in the secret places of consciousness. Let us fear not to be Catholic. I believe in the Holy Catholic Church; the (to be) undivided fruit of an undivided spirit, the spirit of the Most High God, the Holy Ghost.—John McCarthy in St. Louis Christian Advocate.

#### THE METHODIST BISHOP.

The office of a bishop is a "good work," said St. Paul. A good position, of course, with good salary and something of honor and prominence, but a good "work" is the supreme feature of the important office.

A great opportunity for useful service, not simply in stationing the preachers and in the presidency of conferences, but principally service in preaching.

"All his studies," as at the beginning, are to be turned in that direction. The bishop himself, being principally a minister, is at home, if apostolic, at the revival meeting, just the same as at the college commencement or conference occasion.

Pastors preside at church conferences, when they hold them, nominate the stewards, and many times manipulate church enterprises and take collections, but preaching is first. A prominent layman said: "If we had a preacher we could pay our church debt."

He meant to say that proper ser-

mons would help the people and make it less difficult for the leaders to secure contributions.

The bishops, as a rule, are good preachers, even great preachers, many of them, and withal ardent workers, and are selected by an equal number of ministers and laymen because of known competency for the responsible business of preaching, and for the fact of being reliable in service.

Bossing the bishops and plotting upon the pastors is popular, at long intervals, in some few directions, and such independent thinkers are by no means without a mission and are much needed at times in the ranks of God's Israel, but the church movement survives amazingly well, even after they have served their generation and have departed to the great reward.

The President himself must have instruction. He is chief of the nation, and the American citizen may speak his mind in the public prints, and even to the occupant of the "White House," but the principal executive is supposed to be in position to dispose of advice and counsel which he can not conveniently use. Even then he must be hated by some and spoken lightly of by others.

The angel Gabriel could scarcely fly through the heavens, or trumpet the notes of the gospel, to please all observers whatsoever, and of the Christ it was said: they hated him without a cause," but Gabriel is not gravely disturbed and holds an important position all the same and fills a purpose in the plans of the great Father of the universe and the Divine Savior on one occasion said: "Forgive them, they know not what they do," and proceeded to place his sympathetic arms beneath a rebellious and fallen world and produced the plan of redemption so complete and broad as to take within its ample scope every class and condition of human kind and to make possible for any penitent individual to find favor with God and to honor Him in service here, and to live again in the mansion city and royal household of the Eternal King.

The bishops, and other enlightened Christian workers, like the Christ, and the true people of all the ages, have learned to "do service unto God and not unto men."

What bishop would cross the ocean, or busy himself in India, or lay out his life much of the time from home, but for the fact that he "fears God rather than men," and is living simply to carry out the purposes to which assigned of heaven?

An Irishman once said that if he wanted a "nice decent job" he would like to be a bishop, but Pat only saw the neat apparel, the much travel and the money for expenses. He did not know of the long route over which the man had come to reach the office of a bishop, and that this same individual was led of God and directed in some special sense by the church, and endeavoring simply, as the days passed, to harmonize with the will of God and to do the things approved by the great Ruler of all.

The man of the ditch can fill his place and carry out the mission of his life as sublimely as can the bishop

#### No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the child will be in perfect health. Pleasant to take. 60c per bottle.

himself, if, in fact, an earnest Christian and a worker for God.

The president is needed in his place, so also is the picket on the "firing line."

The heart of each alike is ablaze with reverence for God, and with patriotism for the country and at the final day the honor shall come to him who "acted well his part."

God is conversant with each, and with all, and "he that overcometh shall inherit all things."—A. H. Williams, Cochrane, Ala.

**OUR FOOD ADMINISTRATION AND PRAYER.**

A movement has been inaugurated by the State Food Administration, which if followed up by other federal and state organizations, as well as by business interests generally, would soon bring a wonderful change in the social life of Arkansas. Not that Arkansas needs prayer more than any other state should the movement in question be encouraged, but for the reason that it is the right and proper thing to do.

At noon three days of the week, Monday, Wednesday and Friday, the force of the State Food Administration meet in the private office of Federal Food Administrator Hamp Williams, where for five minutes or more prayer is offered for the success of the men in the American Army and Navy, for the President of the United States, and for the nation in this great war for humanity.

It was at the request of President Wilson—for the movement originated in Washington—that heads of all government departments encourage and participate in this sacred feature. There, however, the prayers are daily offered. The State Food Administration was the first to initiate this feature in Arkansas.

There are forty persons employed in this organization in Little Rock. When the suggestion was put to them it met with immediate approbation. Since that time local pastors have taken genuine pleasure in participating in these services, which always open with the singing of "America."

There is a well known religious axiom that claims "Prayer Changes Things." Certainly, as Mr. Williams pointed out to his staff on the day he inaugurated this feature, this service is something that will mean much to all who participate in it. Like all worthy movements, it is bound to succeed. The people over the state, because the County Food Administrators were told of the suggestion and asked to initiate it in their respective districts, are endorsing the movement. Washington county, for instance, has arranged prayers daily at noon. That includes the entire county, too. But Washington County is not the only one. Reports from Conway, Wynne, Arkadelphia, Imboden

**MANY PRESCRIPTIONS AT THIS SEASON**

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

- R Hood's Sarsaparilla—11 oz.
- Peptiron—150 pills
- Sig: One teaspoonful Hood's Sarsaparilla before meals
- Two Peptiron after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a new lease of life.

**LADY STENOGRAPHER:** Can pay board and music lessons by services. For particulars write Meridian College, Meridian, Mississippi.

and Searcy ring with genuine enthusiasm for the movement.

It happens that in Searcy Rev. William Cooksey is County Food Administrator, and, naturally, a movement of this nature, if a suggestion of the vernacular is permissible, "set him on fire." In his letter to Mr. Williams he states that "the shortest way to victory is by way of Heaven." Searcy, therefore, has joined the ranks of the "noon-day praying towns."

Federal food administrators, colleagues of Mr. Williams in Herbert C. Hoover's great organization, have also been acquainted with the movement, and the suggestion made to them that perhaps they would like to be the first to inaugurate this movement in their states. The Arkansas State Council of Defense and the United States Department of Agriculture in this state, together with the many agents of the latter organization, have all received the announcement that went to all County Food Administrators.

Mr. Williams acquainted President Wilson of what had been undertaken in Arkansas in the following telegram:

"Permit me to thank you for suggestion of 'Moment of Prayer.' We desire to report that at the noon-hour of Monday, Wednesday and Friday the entire force of the State Food Administration, numbering forty persons, meet in my office for brief devotional exercises, when we render thanks to God for giving us as President a fearless, cultured Christian, and pray His blessing for your continued health, asking divine power for our men in the army and navy and success for our beloved nation in this war for humanity. Our organization is first to adopt this very important feature in Arkansas. We feel your wishes in this matter will be promptly complied with by all federal and state bodies."

To the foregoing President Wilson by his secretary, sent Mr. Williams the following:

"The President asked me to thank you warmly for your kind telegram of July 18th, and to tell you and all those concerned that he greatly appreciates your generous sentiments. He is grateful for your prayers."

Is prayer necessary? In connection with that foregoing interrogation it might be well to recall the words of Sir David Beatty, rear admiral of the English navy, as recorded by the Washington Post in an interview in its issue of November 30, 1916, when he said:

"England still remains to be taken out of the stupor of self-satisfaction and complacency in which her flourishing condition has steeped her. Until she can be stirred out of that condition, UNTIL A RELIGIOUS REVIVAL TAKES PLACE, just so long will the war last.

"When she can look on the future with humbler eyes AND A PRAYER ON HER LIPS, then we can begin to count the days before the end."

And that was in 1916, with the war on for over two years!

It has been said that the movement, which is now known as "God's Moment", is not only being recognized in all government departments in Washington, but is also spreading to the heart of the business world in the national capital. It is to be hoped that all who hear of it will give it encouragement. Might we not ask ourselves if we are not, even in that feature, rather mercenary? All that we have, all that we hope to be, comes

from God. And yet we say, practically this: "We will give God a moment!" That moment, however, if undertaken enthusiastically and in Christian spirit will do wonders for Arkansas.

In his circular to County Food Administrators, Mr. Williams says:

"We can very easily set aside a few minutes at the noon hour on Monday, Wednesday and Friday to publicly thank God and ask His blessing on our country in this war, I am not going to make this a ruling if there is any one who objects to such a procedure, but I want you to think seriously of the importance of such a service. It will mean much to us as individuals. It is something we owe to God, and it will please me greatly to know that every one connected with the Food Administration is willing to come into my office at the noon hour on those days for such a purpose.

"I do not know what other departments in Arkansas, state or national, will do regarding this matter, but I would like to see the force of the State Food Administration endorse the movement and comply with Mr. Wilson's request."

**SHALL WE AS A NATION BE ON GOD'S SIDE?**

Our nation is face to face with God. Some do not seem to know it, and go on ignoring or neglecting him. Some walk softly before him. It is a time of great opportunity for seeking and securing his favor. It is a time when we are very greatly needing his grace and help.

The old temptation to trust in horses and chariots is being yielded to by great multitudes. There are many who still seem to think that our entire dependence is to be on material force. More perhaps than we think are positive that God is on the side of the heaviest battalions.

There is something of an awakening to the sense of the importance of having God on our side. This is important, but is not the proper way of looking at it. There are many calls to prayer for God's help. Many cities and communities have their daily times for prayer to which the people are called by the ringing of the bells. On some days the whole nation has already been called to prayer, and the proposition has been made in the United States Senate that the whole nation be asked to pray at some set time each day. This has been characterized by some as "a beautiful thought." But if it is not more than this it is of little importance. If there is to be prayer that shall amount to anything it must be the prayer of power, "the fervent effectual prayer of a righteous man" that "availeth much." Are we prepared to pray in this way?

The Turks, allies of the enemy with which we are at war, pray every day, at the Mohammedan call, wherever they may be, dropping to their knees and faces. The prophets of Baal on Mount Carmel prayed for hours, unitedly, in frenzied excitement. Are we depending on such prayers as those of the Baalites and Turks? If we expect by main force of unregenerate and irreligious petition to compel God to wheel his omnipotence to our side we might as well beat the tomtom of Hindoo priests to bring it about.

What we need is to be on God's side. Elijah on Mount Carmel was only one against four hundred, but God heard and answered his prayer,

for he was on God's side. Hezekiah took the matter of the Assyrian besiegers to God and in answer to his prayer the enemy army was smitten and destroyed, for Hezekiah was on God's side. Our own Abraham Lincoln apprehended this truth exactly when he said that he did not pray that God would be on our side, but that we might be on God's side.

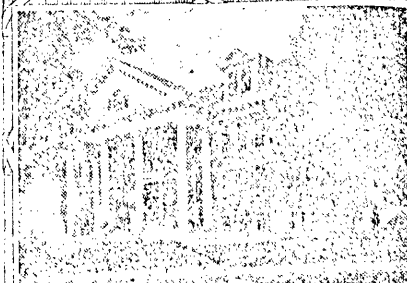
But are we not on God's side in this great war into which we have been driven? We often say that we are, and we believe that, in a large way, we are. We are opposing the most criminal cruelty and atrocity, the most brutal ambition and avariciousness, the most perfidious violation of covenants and treaties, the most colossal theft and violence of which any nation on record has ever been guilty. We are opposing these things to secure protection to the helpless, to guarantee their rightful liberty to the oppressed, and to maintain righteousness among men and nations. We are undoubtedly on the right side in any contrast between us and our iniquitous enemy.

But we have not taken the right side before God so long as there is prayerlessness in the hearts of our people, or lack of faith in the Son of God as Savior and King, or obedience to the holy revelation of God's law in his Word, or desecration of his Sabbath and neglect of his sanctuaries. So long as the drink traffic is permitted we tremble lest God withhold his blessing from a people who know their duty and yet do it not. Mr. Lincoln perceived it to be his duty to destroy slavery and the war was won when he put himself and the nation on God's side. Our nation must abolish the drink traffic. There are many who feel sure that putting ourselves on God's side by such a decision would sound the death knell to the autocracy which is arrayed against us.

God can make use of imperfect instrumentalities to accomplish his will, as he used Samson for defending his people against the Philistines; but it was before David, the man after his own heart, that the Philistines disap-

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peared to maraud the people no longer. God may give our nation the victory over our enemies, soon. But he will give the completer victory, sooner, and so usher in a righteous and abiding and tranquil world-wide peace, if we put ourselves unreservedly on his side in complete and unhesitating obedience to his holy will and law.—Herald and Presbyter.

#### THE CHURCH IN TIME OF WAR.

By Rev. J. H. Jowett, D. D.,  
Pastor of Westminster Chapel, Buckinghamgate, London, England.

"I fill up on my part that which is lacking of the afflictions of Christ." (Col. 1:24).

That is a very startling claim. There is an apparent audacity about it which almost takes away one's breath. "I fill up that which is lacking of the afflictions of Christ." But was there something lacking in Jesus which had to be supplied by Paul? Was there a defect in the sacrificial ministry of our Lord? Was there some fatal gap in the sacred securities of the Cross? Was the green hill outside the city wall the site of an unfinished redemption? Was Paul needed to perfect the efficacy of atoning grace? This was surely not the meaning of the Apostle's claim. More than any other man, he continually gloried in the perfected wonders of the reconciling sacrifice of Christ. Love's redeeming work was done. Paul could add nothing to the Cross.

And yet, here stands the strange assertion: "I fill up on my part that which is lacking of the afflictions of Christ." The Apostle evidently brings some suffering of his own, and adds it to the sufferings of his Lord. For it is possible for us to supplement the miracle we cannot perform. When the Savior has multiplied the loaves, we can distribute the bread. By no manner of possibility can we enrich the Cross of Christ by any treasure of our own; but we can take up our own cross, and we can willingly yield our own strength to the glorifying of His Cross and to proclaiming its virtue throughout the world. We cannot make His sacrifice more effective, but by our sacrifices we can make the unshared sacrifice known to all men. And so our filling up of the sufferings of Christ is not gone on the hill called Calvary; it is done on that long road which begins at the empty tomb and which stretches through Jerusalem and Samaria, and reaches the uttermost parts of the earth. In the Christian redemption our sufferings are not elemental or fundamental; they are supplemental. Sacrificial disciples are needed to proclaim the unique sacrifice of our Lord. "I fill up on my part that which is lacking of the afflictions of Christ."

#### The Crimson Thread.

Now, wherever we touch the life of the Savior we touch the spirit of sacrifice. Nothing is cheap; nothing is done as a mere incident; nothing is a bloodless fragment which has no relationship to the eternal purpose. In

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the life of Jesus everything is the gift of blood. We cannot break into the life anywhere without hiding the crimson thread. Let us try it here and there, and we shall see how, in every place, the sacred passion is revealed.

Open the Word in this place. Here is the Lord beset by vulgar men. A callous crowd, wearing the trappings of religion, has dragged a fallen woman into His holy presence. "Jesus stooped down and with his finger wrote upon the ground." And are we not looking at the crimson thread? That stooping down, that hiding of the face, is the symbol of suffering; it is the sign of exquisite spiritual refinement in contact with the brutal vulgarity of men.

Break into the Life at another point. One day His disciples came to Him and introduced a number of young Greeks, who desired the Lord's acquaintance: "Sir, we would see Jesus!" For one moment His soul is exalted in the vision: "The hour is come that the Son of man shall be glorified." And then we see the crimson strand again and the suffering in which the redemption of Greek and Gentile is to be accomplished: "Now is My soul troubled." It is a glimpse at the afflictions of Christ.

And so it is everywhere in all the varied aspects of His labor. Christ never gave anything that cost Him nothing. Through every deed there ran the current of his holy passion. His whole life was a travail for eternal ends, and therefore everything was the gift of blood.

#### The Apostolic Fellowship of Suffering.

When I turn from the life of the Master to the life of His Apostles I find the fellowship of His sufferings. We can see the crimson line. The Apostles entered the Kingdom of Heaven through tribulation, and they conquered new dominions for their Lord as trenches are taken on the battlefields of Europe, by casting everything into the venture, and by climbing the steep ascent through peril, toil and pain. They filled up on their part that which was lacking of the afflictions of Christ.

And so it has been all through the history of the Christian Church. The Cross has won no victory by the hands of sluggish and unbleeding heralds, and Calvary has never told its convincing story through the ministry of frozen hearts. The blood of the martyrs has been the seed of the Church.

#### Will the Church Do It Now?

Here we are, at the end of the ages, and we are set in a big and momentous time. How is it with us and with all of our fellow-believers in the Church?

In what spirit is the present crisis faced by the Church of God? Is she the kinsman of the Apostolic Church and the kinsman of the Church of the great travails? If we break into the Church's life, any time or anywhere, shall we find the crimson strand? Can she truthfully say with the Apostle Paul: "I fill up on my part that which is lacking of the sufferings of Christ?"

My brethren, it is imperative that we remember that war is not necessarily an ennobling experience, even if it be fought in a sacred cause and for righteous ends. Some men find in the trenches only profanity and obscenity, and they clothe themselves in the immoral mire of their surroundings. Others are like Sherwood Eddy's soldier-friend, who said that

in the direst surroundings he felt as if he were "in some great cathedral with the presence of God all about him." So it is very clear that while one man finds only the devil in warfare, another man may find his Lord.

And as it is with soldiers, so it is with peoples. War will not necessarily crown a people with a diadem of spiritual grace and moral nobility. Great changes will be effected by this War. The transformation is taking place before our eyes. There will be social and economic adjustments of an incredible range and order. There will be changes in literature. There will be changes in the standard of life. And yet, amid all these changes, and in spite of them, there may be among the great masses of the people a deadlier moral apathy and a benumbing of the nerves of spiritual correspondence and a consequent lessening of our communion with God.

#### Mighty Wrestling.

How is this fatal issue to be avoided? I believe it is largely to be avoided by the saving ministry of the Church of Christ, and by her eager willingness to fill up on her part that which is lacking of the afflictions of Christ. For great spiritual births there must be great travail. The Church must be like her Lord and like the Lord's apostles in the early Church—she must agonize for the moral and the spiritual redemption of men. "Agonize"—it is a great New Testament word, and it was borrowed from the mighty wrestlings in the arena. The Church is to agonize in the tremendous exercise of spiritual wrestling. She is to wrestle with God, as the patriarch wrestled with the angel unto the coming of the dawn. She is to wrestle with herself, treading upon the lion and the adder within her own life, and trampling the young lion and the dragon under feet. And she is to wrestle for the redemption of the world, generously and bountifully spending her blood that she might win the world for Christ.

Well, do you see many signs of this wrestling? Would you say that the Church of Christ has intimacy with the apostolic agony, and is entering into the fellowship of her Savior's sufferings? How is it with her men? How is it with her women? Said one soldier in a letter he wrote to a woman from Flanders: "I want to tell you that if you were here you would feel that a woman who frivols has ceased to exist for anybody who is up against the stark facts of death and life. \* \* \* Can you guess how I feel when I see in the papers a picture column advertisement of outlandish hat shapes flanking the very letters describing an army in its agony! It flaunted us, if you please, when we still had in vision the broken but unbandaged heads of glorious men, smashed all about us in a great assault on our line."

#### Wrestle To Keep Spiritually Sensitive.

Well, are we frivolling? What shall we do? What is to be our line of sanity and salvation? How shall the Church agonize and "fill up on her part that which is lacking of the afflictions of Christ"? Well, first of all—The Church of Christ must agonize in the guarding of her own sensitiveness. In times like these the realm of the insensitive is continually enlarging its kingdom. One nerve after another is benumbed, and ceases to have any correspondence with the naked reality of things. Our range of

feeling is reduced. Some of our elemental instincts go to sleep. The fine perception of vital differences is blunted. Love and hatred mingle in strange confusion. We lose the glaring contrast of right and wrong. We are robbed of the Christian sense of sin.

And therefore do I say that the Church must agonize to preserve her own sensitiveness; for if her moral and spiritual intuitions become dull and dim, one of the greatest hopes of the world is gone. The Church must labor to keep her sense of right unaffected by the flag or boundary line. She must be zealous to defend her humanness, her Christianness, her wells and fountains of life, and she must keep them deep and pure and sweet. She must fight against the subtle encroachment of all moral opiates and anaesthetics. The Church must keep herself awake and vigilant, and in this most appalling time she must remain the eye, and the ear, and the mind, and the heart of our Lord.

#### Wrestle in Prayer.

And secondly—The Church must agonize in the labor of intercession. You remember the word of the apostle Paul, "I would have you know how greatly I agonize for you!" It is a glimpse into the strong intercessory wrestlings of the great Apostle. It is a glimpse of the crimson strand. His prayers were like the muscular contention of an athlete in grips with his antagonist. "Agonize" is not a popular word in the modern Church's vocabulary. "Organize" appears to have the supreme place. We organize more than we agonize. We are more intent upon multiplying machinery than we are upon enriching our fundamental power. We are more eager in riveting the organization than in strengthening the organism. We are more concerned to confer with one another than we are to hold great communion with God. But it is in agonizing intercession that the real conflict in our time is to be won. Rivers of vitality have their rise in souls that are on their knees before God. The deep and mighty prayers of the Church are the real birthpangs of the race.

Well, how is it with the intercessions of the Church? If we could look into them, should we find the red strand? Is there anything in our prayers in these momentous days which can in any way be regarded as

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supplemental to the tremendous work of Calvary? Is there anything of wrestling? Is there anything of the athletes agony for the prize? Let me ask a very challenging question, a question which smites me to the very ground as I ask it, and let me ask it in great reverence: If you were God, would you answer prayers such as we toss so lightly and easily into the sacred Presence? \* \* \* How our Master prayed in Gethsemane in the birth-hour and birth-throes of the world's redemption! "And being in agony he prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground." Such was the Savior's suffering intercession. And His own Church is called to supplement those sufferings; she is called to agonize in our own day, and to wrestle with the angel until the break of day. We are to "fill up on our part that which is lacking of the afflictions of Christ."

**Wrestle in Preaching.**

And in the third place, the Church must agonize in the proclamation of the Gospel. Nothing, even in these exciting days, must supplement the preaching of the Gospel—and it must be the Apostolic Gospel, not trimmed to meet the superficial fashion of the passing hour. We must not play with it. We must not toy with it daintily like effeminate loiterers who have no great and immediate business in hand. We must hand it out to the world with the very blood of men and women who have been gloriously redeemed by the precious blood of Christ. There must be blood in the proclamation of the Gospel to all our soldiers, whether they are in the training camp or in the trenches in the actual field of war. Our services among the soldiers are not always impressive. Here are three sentences from the letters of three soldiers at the front: "Army religion is the limit;" "The service is a perfect farce;" "Church parades arouse my worst passions." Our military chaplains must be more than prim and superfine spectators; they must be splendid soldiers of the Lord, and their services must be as real as the most urgent realities on the field; and when men hear them proclaim the Gospel of the Lord Jesus Christ, they must be constrained to worship Him as the supreme Hero of heroes and the Captain of their salvation.

And that, too, must be the primary work of the church at home, to preach the Gospel, to proclaim the marvelous realities of redemption, and to do it with the very blood of lives which are eagerly surrendered to the Lord who bought us.

The world is aching for a Gospel and it is the labor of the church to present a gospel that can reach the world's most awful need, that can get down to its deepest depravity, and bring cordials and balms to its most appalling sorrow. And the old Gospel can do it! Yes, the old Gospel, in working attire, proclaimed by a church which believes it, is gloriously efficient to meet the most tremendous needs of this most tremendous day. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." That Gospel, preached by a church



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**Woman's Missionary Department**

Edited by  
MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.  
PRESS SUPERINTENDENTS:  
North Arkansas Conference.....Mrs. A. B. Haltom, Paragould, Ark.  
Little Rock Conference.....Mrs. W. P. McDermott, 2403 Louisiana St., Little Rock  
.....Mrs. W. P. McDermott, 2403 Louisiana St., Little Rock  
Communications should reach us Friday for publication next week.

**LIGHT AND STRENGTH.**

"The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength."—Robert E. Lee.

**WORK, GIVE, AND GROW.**

In her quarterly bulletin Mrs. W. B. Hays, secretary, Batesville District, says from a loving heart and wise head:

"Do war work, of course, but do not let it interfere with church work. We are still pleading for first things first.

"When are we to quit giving? When the Master quits giving to us.

"What are we to work for this year? Ten per cent increase in money and members."—W. M. S. Batesville Bulletin.

**OUR EDITOR PRO TEM.**

Mrs. W. P. McDermott, Little Rock Conference superintendent of publicity of the Woman's Missionary Society, will serve as editor of the Woman's Missionary Department during August and September. Until further notification, all communications for the department should be sent to her home, 2403 Louisiana street, Little Rock, Ark., on Friday before the week of publication.

**QUESTIONS ANSWERED.**

A district secretary asks: "What can be done with auxiliaries that will not report, and what will we do with the dead ones?"

Our answer is to bombard the non-reporters with letters of inquiry written in love for the work, and those who should be up and doing for the Master.

If the "dead ones" have buried themselves, find out the one live woman left this side of the grave and encourage and help her to resurrect her comrades. The effects of labor coupled with prayer and faith are beyond our understanding. Just go ahead and wake up the sleeping ones.

that believes in it, a church that will give its blood for it, is the sure and certain secret of a comforted, purified, unified, regenerated and transfigured world. In her preaching of an atoning Savior, the church must on her part fill up that which is lacking of the sufferings of Christ.

So must the church supplement the sufferings of Christ in all the ways I have named, by guarding her own moral and spiritual sensitiveness; by the wrestling ministry of intercession; by a lavish proclamation of the Gospel and by every form of holy and sacrificial service. In everything she does the church must reveal the crimson strand. She must shed her blood for her Savior. And she must do it all with sacred joy. She must rejoice that she is counted worthy to suffer for His Name. And indeed we have something and everything to make us sing. We have our risen and present Lord, and we have the boundless resources of redeeming grace. "He loved me, and gave Himself for me."

**OUR MISSIONARY CENTENARY—\$35,000,000 OUR GOAL.**

That the women of the M. E. Church, South, may do the large part expected of them in the great celebration of the centennial of American Methodist Missions in foreign lands, Mrs. Mary L. Hargrove, for years the Bible teacher of Scarritt Bible and Training School, has been appointed by the Woman's Missionary Council associate secretary of the Centenary movement to develop the work among us.

Mrs. Hargrove says we (the women) shall do this work as "lay members" of the church, using our Missionary Society as a basis of operation for working with the Centenary Commission.

In other words, we of the Missionary Society shall not only redouble our energies, but shall awaken the other nine-tenths of our Methodist women (not yet members of this organization) to their duty and responsibility in carrying on this momentous movement.

We are to enlist our women in the work of intercession, first asking every member of the auxiliary to the Missionary Society to pledge herself to pray daily for the success, spiritual and financial, of the Centenary movement.

With instructions, the district secretaries will distribute cards of enrollment in the Fellowship of Intercession, and each auxiliary, with explanation and appeal, must present them to all women of her church.

Why should not every woman of Methodism pledge herself to pray daily for this movement which means the enlargement, with proper equipment, of our missions at home and in foreign lands? The cause is worthy of consecrated service and the \$35,000,000 to be raised in the next seven years.

Then we are to learn the real meaning of Christian Stewardship, that we ourselves, our time, our talents and our money, belong to God.

We need to reach the minimum requirement, one-seventh of our time, with one-tenth of our income, before we can teach Christian Stewardship to our children and our neighbors.

After conscientiously prorating our time and bringing in our tithes for a while, service for our Lord will become joyful and free-will offerings will be poured into His treasury with praise and thanksgiving.

And then we shall have millions of dollars for the Lord's work. No more shall the Church use slipshod methods in business nor be niggardly in appropriations for upbuilding the Kingdom.

The Centenary spirit leads to divine heights in prayer and to liberality hitherto unknown. Shall we catch the spirit and rise in power?

**NORTH ARKANSAS CONFERENCE W. M. SOCIETY.**

Report of Second Vice President, Mrs. W. A. Steele, for quarter ending June 31:

Baby Division:  
Baby Divisions in Conference, 35.

Added during quarter, 2.  
Members in Baby Division, 323.  
Added during quarter, 12.  
Junior Division:  
Junior Divisions in Conference, 70.  
Added during quarter, 2.  
Members in Junior Division, 1,540.  
Added during quarter, 24.  
Subscribers to the Young Christian Worker (81 new), 356.  
Junior Mission Study classes in the Conference, 31.  
Members in classes, 834.  
Junior Divisions presenting Christian Stewardship, 32.  
Junior Divisions studying Social Service, 28.  
Junior Divisions having committees for local work, 17.  
Junior Divisions on Roll of Honor: Imboden, Clarksville, Osceola, Jonesboro (First Church), Searcy, Booneville, Augusta, Wynne, and Greenwood.

**NORTH ARKANSAS CONFERENCE W. M. SOCIETY.**

Dear Second Vice Presidents: The first and second quarter's reports show we are a little behind with our Junior pledge. The end of the third quarter should show an increase in funds, so the end of the year will find us paid in full. Some have paid well; others very little. I must mention the Augusta Juniors, who pledged \$30 for 1918 and have paid \$73.75. I don't believe we have an adult auxiliary which is doing so well with 35 members. We salute them.

In the drive for subscribers to the Young Christian Worker highest honors must go to East Paragould, which reports 45. Others, as you will see, are making substantial increases. Our Council superintendent of Children's Work suggests that we set a definite gain and strive to reach a certain part of the work each quarter, such as increase in members, organizations, funds, subscriptions, mission study classes, etc. This means that each district secretary, second vice president, president, and the Conference second vice president must be busy planning the work and then working the plan. Our Junior organizations must increase.

As we have made our Junior magazine, the Young Christian Worker, a special object of work for this season of the year, the following report will be interesting to many of our workers:

Paragould, East Side, 36 members, with 45 subscribers.

**SHE USED TO BE GRAY**

Society Ladies Everywhere Use "La Creole" Hair Dressing.

The well-known society leader's hair was prematurely gray, perhaps just like yours, but Mrs. J. heard of "La Creole" Hair Dressing—how thousands of people everywhere had used it with perfect satisfaction. It is not a dye, but a preparation designed especially for the purpose of gradually restoring color to gray or faded hair, and which is easily applied by simply combing or brushing through the hair. "La Creole" Hair Dressing positively eradicates dandruff, keeps the scalp in a healthy condition and promotes the growth of new hair; brings back a natural, soft, even, dark shade to gray or faded hair, and makes it lustrous, full of life and beautiful. "La Creole" Hair Dressing is sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—(Adv.)



Osceola, 40, with 23.  
Jonesboro (First Church), 34, with 20.  
Wynne, 22, with 14.  
Greenwood, 18, with 19.  
Brinkley, 38, with 21.  
Paragould (First Church), 24, with 10.  
Haynes, 23, with 8.  
Van Buren (First Church), 22, with 12.  
Imboden, 23, with 7.  
Springdale (new), 12, with 3.  
Fayetteville, 35, with 6.  
Clarksville, 39, with 14.  
Harrison, 29, with 10.  
Searcy, 37, with 8.  
Blytheville, 29, with 3.  
Booneville, 45, with 10.  
Fort Smith (First Church), 14, with 4.  
Cotton Plant, 12, with 6.  
Many others reported, but failed to answer this part of report, so had no record for second quarter concerning their subscriptions.—Sincerely, Mrs. W. A. Steele, Second Vice President.

**LITTLE ROCK CONFERENCE  
W. M. S.**

Report of Conference First Vice President, Mrs. C. F. Elza, for quarter ending June 30:  
Adult auxiliaries in Conference, 102.  
Young people's auxiliaries, 35.  
Reporting this quarter, 19.  
Added during quarter, 1.  
Members in entire Conference, 650.  
Added during quarter, 42.  
Life members, 1.  
Subscribers to Missionary Voice, 47, and to Young Christian Worker, 26.

Number of Mission Study classes this quarter, 7.  
Books used: African Trall, Lure of Africa, Missionary Milestones, Comrades in Service, South American Neighbors.  
Auxiliaries presenting Christian Stewardship, 11.  
Auxiliaries having committee on Social Service, 8.  
Auxiliaries presenting Social Service topic, 12.  
Auxiliaries using press, 9.

Are you keeping the young people's work before adult auxiliary first vice presidents? Yes.  
Do you write a quarterly letter to your young people's auxiliaries? Yes.  
Have you held institutes at district meetings this quarter? Yes. How many? Four, and a Summer Conference.

**Financial Report.**

Membership offering for quarter,

**UGH! CALOMEL MAKES YOU DEATHLY SICK**

Stop using dangerous drug before it salivates you! It's horrible!

You're bilious, sluggish, constipated, and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

\$102.60.  
Relief Fund for quarter, 65c.  
Pledge paid during quarter (Japan and Orientals on Pacific Coast), \$95.46.  
Hotchkiss Scholarship, \$2.25.  
Specials this quarter, \$30.  
Total for missions, \$201.26.  
Conference Expense Fund, \$6.65.  
Total sent to Conference treasurers, \$207.91.  
**Local Work and Social Service.**  
Amount expended on church, \$4.00.  
Delegate's expenses, \$15.10.  
Total, \$19.10.  
Grand total, \$227.01.  
—Mrs. C. F. Elza, Conference First Vice President.

**LITTLE ROCK CONFERENCE  
W. M. SOCIETY.**

Report of treasurer for second quarter, 1918:  
Amount on hand April 18.....\$ 339.07  
Receipts from Adult Dept..... 3,224.85  
Receipts from Y. P..... 202.21  
Receipts from Juniors..... 203.51  
Total amount on hand July 18 4,019.64  
Dues to Council Treas..... 1,336.66  
By pledge ..... 1,645.59  
By Retirement and Relief Treas. .... 32.79  
By Scarritt B. & T. School Treas. .... 297.27  
By amount expended as Conference Fund..... 442.40  
Amount to Ark. Trust—C. D. 75.00  
Total disbursements ..... 3,836.46  
Balance on hand July 18..... 183.18  
Local reported ..... 3,425.52  
Value of supplies distributed 510.70

Grand total for quarter.....\$7,566.79  
The special fund remitted to the Council treasurer was contributed by the following auxiliaries:

Asbury, through Mr. Goetz's Sunday school class for Sunday school work in China, \$30.

Lonoke, by Mrs. Hutchinson, for medical work in China, \$50.

Central, Hot Springs, for kindergarten work in Japan, \$64.27.

First Church, Pine Bluff, by Mrs. Walker, to China on a scholarship, \$20.

Lakeside, Pine Bluff, by Mrs. Donelson, scholarship in Japan, \$50.

Y. W. Bible Class, for a Bible woman in Japan, \$37.50.

Tillar, to be applied on support of a Bible woman in China, \$38.50.

Special Week of Prayer offering, \$2.00.

Memorial Fund (Junior), \$5.00.

We are glad to have a new auxiliary at Altheimer, and from the fine report we are sure they are going to be a live society. This quarter shows an increase over the second quarter in 1917 of \$200. Hotchkiss Scholarship fund secured this quarter, \$98.45.  
—Mrs. S. W. C. Smith, Treas.

**INTERESTING MEETINGS AT  
NORTHFIELD.**

True to her promise, Mrs. Moffett Rhodes sends us an account of some of the meetings she is now enjoying at Moody Bible School, Northfield, Mass. She says there are 900 in attendance and the conference is a great inspiration. We in Arkansas will be refreshed by her interesting letter and inspired by her reproduction of scenes from the Foreign Missionary Conference. She writes:

"Saturday night I went to see a pageant, the name of which I do not know. It was very effective, however, being presented by some 200 or more girls from the camps. No word was

spoken, but by gesture and costume plainly portrayed the meaning of the scenes.

"Singing an appropriate hymn, a procession of women of heathen lands in costume wound across the campus and took its place. From the opposite direction came the women of the warring nations, and then America, bearing a huge flag and led by Liberty and a dainty, white-robed 'Spirit of America.' At Liberty's approach the heathen women fell to their knees in mute appeal. Their prayer was answered by the spirit, who led among them a band of veteran missionaries. "To the appeal of the warring nations came Red Cross nurses, but the spirit was still unsatisfied until there appeared a band of student volunteers to insure the completion of the work. Then the whole procession wound along the campus to the big bonfire which stood ready to be lighted, and the evening closed in a contest of song between the various groups.

"I have been much delighted to hear Mrs. Helen Barrett Montgomery and Mrs. Henry W. Peabody. Mrs. Peabody is the presiding officer of the Conference. Dr. J. Stuart Holden of London conducts the morning Bible hours.

"The news which delighted me most, however, when I read the program was that Miss Jean Kenyon Mackenzie was to speak. All those who studied her charming African books last year will be as curious as I was to know what manner of woman she is, so let me introduce her: That tiny, dainty woman with fair complexion and gray hair that only sets off her youthfulness of face is she. As she rises to speak she is all vivacity. She talks with her whole self, and her smile wins her audience before the applause ceases enough for her to be heard.

"To reproduce Miss Mackenzie's address is as impossible as to reproduce her book. Still, I took copious notes in the hope that even my poor report might be of interest.

"She began by saying that the war has set a new standard of living. Everything for which we give money or service must measure up to the Red Cross or other war activities. From her experience she says mission work does measure up.

"The spirit of loyalty expressed in the desire to go to the front has penetrated even to Africa, and even missionaries are eager to join their friends on the firing line, although they realize they must stay at their posts. A cannibal, in the missionary's absence, ate a boy. The head he defiantly tossed under the eaves of the missionary's house, saying: 'That is his portion.' So Miss Mackenzie says it is their portion to serve in Africa and ours to do our duty at the home base.

"The African has no high moral or ethical appreciation of the war, but he misses the cloth, the iron utensils and other conveniences which were formerly exported from England to them. Now they are obliged to go back to native arts—the making of beaten bark cloth, wooden spoons and clay pots.

"Another result of the war is a new feeling of brotherhood. The beach and bush men have never been neighbors. The beach man, coming in direct contact with the white man, has adopted hats and collars and gorgeous apparel till he is a 'born snob,' and regards the bushman as a 'hayseed.' At the beginning of the war the beach

men favored the allies, but the bushmen were still loyal to the Germans, their former rulers. As a result of constant strife, the allies removed the beachmen to a place of safety, kept them a year, till the French came into power, and then returned them. But they had no food. Then the Christian bushmen came to their old enemies, inviting them to their villages, where food was plentiful. The words of a beachman express the resulting change. 'We thought we had all the best things, but now we know that you have the best of all—goodness of heart.'

"Before leaving Africa Miss Mackenzie attended a conference of 900 evangelists and their wives. These men are the Christian leaders of Africa, but their wives are much their inferiors. It fell to the women missionaries to instruct the women, which they did, not by a set Bible Study course, such as the men pursued, but by talking to them about the things of the home. Especially they plead for the little orphan babies who usually die for lack of proper food. The wife of one evangelist was so touched, that she offered to adopt a little orphan and care for it with her own child. Miss Mackenzie asked her if her husband was willing, to which she replied: 'He says this way: While you hold one baby, I will hold the other.' As a result of the conference one young evangelist said: 'I thought I was doing the Lord's work, but now I see I haven't touched it.'

"Miss Mackenzie's final appeal was prefaced by the story of a submarine attack which she experienced, during which they were under shell fire three-quarters of an hour. She told of a French woman who first made sure that the captain and wireless man were at their posts, and then went on unafraid. She said, in application, that the African is willing to do his part in sacrifice, but he looks up to the white man as captain and Marconi-man, and we cannot afford to fail them."

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### Sunday School Department

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#### LESSON FOR AUGUST 4.

By Rev. Ashley Chappell.

Subject—Growing Stronger.

Golden Text—The path of the righteous is as a dawning light, that shineth more and more unto the perfect day.

“Build thee more stately mansions,  
O my soul,

As the swift seasons roll.

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,  
Leaving thine outgrown shell

By life's unresting sea.”—Holmes.

“The English sparrow has as many wings as the eagle, but it cannot dip them in the same burning glory,” said Joseph Parker. The one is weak the other strong. There is no glory in weakness. Weakness has been a handicap through all the sweep of human history.

“If weakness may excuse,

What murderer, what traitor, parricide,

Incestuous, sacrilegious, but may plead it?

All wickedness is weakness; that plea, therefore,

With God or man will gain thee no remission.”

One may write a whole volume of good things about a man, and add just one last word: “He is weak”, and you have spoiled the whole thing at once. The hurt of the church today is not a lack of more members, but of stronger and more stalwart ones. It is not so much a question of more men and women, but of stronger and more vigorous men and women. A weak Christian does not help carry the church, but the church must carry him.

Now man is characterized by a number of things. He is the animal that laughs, that weeps, that feels,

that wills. But the greatest thing about him is he is the animal that grows. This is the most sublime thing that can be said about him. This is the chief mark of his greatness of the hand that makes it shine. The Venus of Milo is not great. It but reveals the greatness of the hand that wrought it. The ox cannot grow. He can only exist and die. He was not made so that he could wade out into the sea of real living. Growth is the mark of a man. O my soul, comprehend this fact, and go about its accomplishment and life will be as wonderful as the spring time! God placed us here the most helpless of all His creatures. But He gave us the power to grow. Thank God for that wonderful fact.

The law of growth in the kingdom is like God's law of growth everywhere else. Dr. MacArthur tells of the plant in a dark cellar that either must die or live a very meager life.

If we live in the dark cellar of our human nature and selfishness, we must do as the plant. We are to eat of the hidden manna and come out into the bright, warm sunshine. Our spiritual natures must be fed. Weakness comes of lack of exercise and starvation. Feed on God's Word and go about doing good. In this way we will come to be strong, stately sons and daughters of God. The infant stage is greatly prolonged in so many of our lives. It is well to be a baby, but to remain one is a tragedy. Dr. Jowett speaks of how grotesque those appear who grow old in years, but who still wear the spiritual garments of childhood.

“What though time cuts his furrows  
in my face,

My heart may ever add grace unto  
grace,

Graces with added days still keep-  
ing pace.

O that I may grow!”

### EPWORTH LEAGUE DEPARTMENT

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#### LESSON NOTES FOR AUGUST 4.

Consecration Meeting. “All For Christ—Our Ambitions.”

Scripture Lesson: Phil. 3:4-11.

Additional Scripture Readings: Luke 13:23-30; 1 Cor. 9:24-27; Isaiah 6:1-8; Psalm 17:1-14.

#### All For Christ—Our Ambitions.

I. The Need of Ambition.—Ambition implies energy, determination, stamina, faith, courage—qualities of character that contribute so largely to success. The great men have been men with ambitions. Washington, Gladstone, Wesley—each was great in his field of service and each had a great ambition. Life in the more unconventional circle is not successful without ambition. There are two neighboring towns in eastern Arkansas. The one has an ambition to be clean, moral, progressive, hospitable. The other has no such ambition. Visitors can see the striking differences in the two towns even before leaving the railway coach. There are two neighbors. One has an ambition to maintain well-kept yards and clean premises. His place is a source of pride to the town. The other neighbor has no such ambition. Cans, boxes, scattered stove-wood and weeds are all about the place. Attempt is made to steer the town's visitors away from the region of that home. There are two young men. One is ambitious to be manly, clean, Christian. The other has no such ambition. The one succeeds and is happy while the other constantly has “hard luck.” There are two girls. The one is ambitious to be attractive in person, mind, and soul. And she is such. The other goes about with her hair tangled, her dress a misfit, her mind filled with a jumble of nothings, and her soul shriveled from lack of attention. The one is successful in society, in business, at home. The other is shunned, unemployed and usually soured on the church and all its organizations. So in all the round of life, ambition is a very necessary thing.

II. The Determining Factor in Ambition.—“But,” you say, “all persons who are ambitious are not really successful in life.” That is true. But why? Because the ambitious person will not be a successful one unless his ambition is a righteous one. Righteousness and not ambition is the indispensable factor in success in life. So the kind of ambition by which one is dominated will determine his success and happiness. There are evil ambitions. For example, Napoleon's or the Kaiser's or that of the profiteer. These may succeed for a time in their chosen work. They do not succeed in life. There are also good ambitions. And examples of these are found in Woodrow Wilson or in D. L. Moody, or in the devout member of some obscure community and church. These usually succeed in their chosen work. But should they fail in this, they do not fail in life. Therefore, I must turn the searchlight upon my ambition to find out whether or not it is a good one or an evil one. For if it is an evil one, though I gratify it I have failed in life, for “What is a man profited if he gain the whole world and lose his own soul.” But if it is a good one I am more certain of

achieving it and I am absolutely certain of real success in life, for “all things work together for good to them that love God.”

III. Why Ambitions Should Be Consecrated To Christ.—If one's ambitions are consecrated to Christ the element of evil in ambition is eliminated. If the Kaiser were a Christian he would not desire to dominate the earth by force of arms. The man who is a Christian does not desire to get rich by defrauding his fellows. The young lady who is a Christian does not desire social success that must be won by humiliating another.

Again, without being consecrated to Christ one's ambitions may be his master; and an uncontrolled ambition is a hard taskmaster. The ambition to gain wealth may make a man stingy, mean-souled, and bitter; the ambition to gain position in life may make a man dishonest and untruthful; the ambition to enjoy pleasure may make one soft and useless and sinful unless all these ambitions are consecrated to Christ. But if they are so consecrated, they may be adjusted in a man's life plan so that they will promote and not hinder his usefulness.

But how may ambitions be consecrated to Christ? There is a plain formula for this. Jesus gave it to Nicodemus in these words: “Ye must be born again.” All the Leagues, Sunday schools, Y. M. C. A.'s and other organizations in Christendom cannot teach a man how to put ambition into its proper place in life after any other plan. And this means that conversion is an essential in every one's Christian experience.

And is there such a thing as keeping ambition consecrated? There is. One act of consecration is not enough. By Bible study, by attending to the duties of League and Church and home, by communion with God, by heeding the leading of the Holy Spirit and by public acts of rededication do we keep our ambitions in subjection to the will of Jesus. This, in short, is growth in grace, and may the people called Methodists never cease to believe in it and to practice it!

#### A Suggested Program.

Song: No. 361 Methodist Hymnal.  
Prayer: Let some younger mem-

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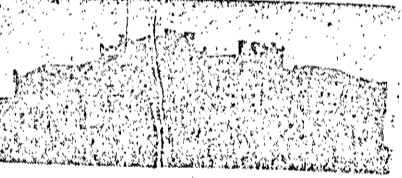
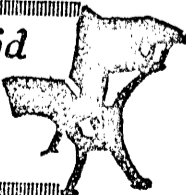
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#### HELP IN MEETINGS.

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

ber of the League be prepared to repeat the following while those present kneel in prayer:

"Lord, in the strength of Grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to thee.

Thy ransomed servant, I  
Restore to thee thine own;  
And, from this moment, live or die  
Will serve my God alone."

—Charles Wesley.

Scripture reading by the leader.  
Phil. 3:4-11.

Song: No. 351 Methodist Hymnal,  
"I Am Coming To the Cross."

Prayer: By Several Leaguers.  
Talk by the leader on "The Need of Ambition."

Talk by helper on "The Determining Factor in Ambition."

Song: "Savior Thy Dying Love,"  
No. 349 Hymnal.

Talk by another helper on "Why Ambition Should Be Consecrated To Christ."

Appeal should be made to every Leaguer present to rededicate his life to Christ and to those who are not Christians to become such in this service. Let this be a time of earnest prayer.

Announcements and League benediction.

#### TYRONZA BREAKS RECORD FOR ATTENDANCE AT NORTH ARKANSAS EPWORTH LEAGUE CONFERENCE.

Rev. Sam Wiggins of Tyronza and Whitton charge, Jonesboro District, has a consecrated Ford. In it he covers all the territory in his charge which embraces the corners of three counties, Mississippi in which is located Whitton, Poinsett, in which is located Tyronza, and Crittenden in which is located Gilmore, these three towns being the locations of the churches to which he ministers.

Before the recent session of the North Arkansas Epworth League Conference, Brother Wiggins began to boast for a good attendance from his two Leagues at Whitton and Tyronza. When the time for the conference arrived, he brought his faithful Ford into action, making two trips from his charge to Earle, the seat of the conference. He also commandeered another car at Tyronza and in all had sixteen delegates in attendance at the conference. This was a record-breaker for attendance from one League with the exception of Earle. On the Sunday night following, the two Leagues put on a big Epworth League rally in Tyronza. Mrs. W. H. Wallace and her fellow delegates from the Helena Epworth League at the conference were invited to go to Tyronza and address the young people at this rally. Those who know Brother Wiggins and Mrs. Wallace may judge for themselves of the success of this rally. The Leagues at Tyronza and Whitton are both only a few months old, but they are alive to their opportunity of reaching the young people of this important charge.

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#### CHILDREN'S DEPARTMENT.

##### MOTHER GOOSE IN ALL LANGUAGES.

###### English.

Little Miss Muffett  
Sat on a tuffet,  
Eating her curds and whey.  
There came a big spider  
And sat down beside her.  
And frightened Miss Muffett away.

###### German.

Little Deutsch Gretchen  
Sat in the kitchen,  
Eating her Sauer Kraut.  
In came dog Snyder  
And sat down beside her,  
An little Deutsch Gretchen went out.

###### French.

Little Miss Tudor  
Sat in her boudoir,  
Eating sardines out of a can.  
In came little Jacques  
With a pan full of cakes,  
And little Miss Tudor got up and ran.

###### Irish.

Little Patrick Flannagan,  
Patched like a Manakin,  
Thrived on potatoes and pork.  
When he got older  
He grew a bit bolder,  
And sailed for the Port of New York.

###### Swedish.

Little Ole Olson  
Sat with his boots on,  
Eating his breakfast of fish.  
In came a rat  
To see what he was at,  
And Ole threw at him the dish.

###### Chinese.

Little Sing Fat  
Sat on a mat,  
Eating Chop Suey with sticks.  
In came Wong Kee  
And tripped on his knee,  
And Sing lost his soup in the mix.

###### Hottentot.

Little Blackie Hottentot  
Sat by the caldron pot,  
Eating the leg of a man.  
Up came another "Hot"  
And beat up little "Tot,"  
Till Blackie got up and ran.

###### Japanese.

Little Maru Matuska,  
Sat in his Gin-rick-sha,  
Eating his jelly and rice.  
In came Dr. Kaneko  
To see the young man-eko.  
And Maru got well "in a trice."

###### Dutch.

Little Jacob Strauss  
Came into the house  
To eat stuffed goose for his dinner.  
When he came out,  
He said with a shout:  
"Das var fiel gut, give me always  
goose dinner."

###### Russian.

Little Ivan Paduski  
Went in a sleigh ski  
To see the Czarovitch pass by  
A gunski that was loaded  
Becameovitch exploded,  
And Ivan got shotski in his eye.  
—F. Ward Brown, in Callorn's  
Christian Advocate.

#### THE "B. TO G." CLUB'S FLAG-RAISING ON SALT ISLAND.

"Oh, Jane, I'm tired of digging in this sand! It's too hot, let's do something else," and Polly threw down her shovel and in a moment completely demolished the fort that had taken her so long to build.

"All right, Polly, but what is there to do?" and Jane went on quietly with the castle she was making.

"I don't know yet but I'll find something," and Polly got up and began looking around her.

"Oh, I have it—just the thing! Let's take off our shoes and stockings and go over to the island. It's low tide and we can walk all the way over. Wouldn't that be fun?"

"Yes, but what can we do after we get over there?"

"Heaps of things. I want to see the lobster-pots and the fishermen's huts and some of the men, if they're at home. Why, ever since I've been here I've wanted to explore the island. Now here's the very chance."

"But father said he'd take us over some day when he had time. I don't know as he'd want us to go alone."

"Oh, I don't believe he'd mind. We needn't stay but a little while. And Jane, wouldn't it be a good idea to have a 'B. to G.' meeting over there? I've just thought of something patriotic we ought to do before the Fourth and we haven't had a meeting for a long while."

"What is it, Polly? You're always thinking up something fine to do. Wish I had such good ideas."

"Well, haven't you noticed there isn't a single flag on Salt Island? There ought to be—even if there isn't anybody living there but fishermen. It's such a high place and so 'spicuous that all the people on the boats and on the beach could see it. Besides, it's helping the fishermen, too. Now I think it's our duty to take one over and put it up—and that will be at least one thing patriotic that the 'B. to G. Club's done for the Fourth."

"But we haven't a flag here, Polly."

"No, but there are plenty up at the house. The big ones your father brought last night are on the piazza. We can take one of those, can't we?"

"Yes, and then we'll tell mother where we're going so she won't worry if she don't see us on the beach."

"Then let's hurry, for we want all the time that we can on the island."

So the little girls ran up the beach until they came to the path that led up the cliff, on the top of which stood the bungalow where the Templeton family were spending the summer. Polly Simonds was with them for a part of the time as her mother was doing some very important work for the soldiers and had left her little daughter in Mrs. Templeton's care.

When they came to the house there was no one at home, not even Martha, the maid, so, after filling their pockets with cookies which they found in the pantry, they each took a flag from the piazza and hurried off again down to the beach.

Once there, they gleefully took off shoes and stockings and hid them safely behind some big rocks, then started across the sand bar. It was great fun skipping along on the hard sand, stopping now and then to dip their toes in the sparkling water that lapped ever so softly on either side of the bar. There wasn't a person in sight and if they hadn't been on a trip of discovery and duty they would have liked to spend the afternoon playing there in the glorious sunshine.

But as they came to the end of the flat sand bar they began to wish they had brought their shoes and stockings, for the shore of the island was very stony and there were sharp shells everywhere. From high-water mark the island rose steeply and was cov-

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Sold Everywhere

ered with projecting rocks and scrubby trees, bushes and prickly black-berry vines. It didn't look at all pleasant for tender bare feet, but there was no time to go back. So, holding their flags high and picking their way along very carefully, they kept to the narrow rocky beach until they came to a path leading up from it to a group of tumble-down huts where the fishermen lived who supplied the summer people with fish and lobsters.

They hadn't as yet really decided just where they were going to raise their flags, and anyway, Polly wanted first to consult with Jerry Stocker over such an important matter.

Jerry Stocker was the best natured of the little colony of fishermen and occasionally let the children along the beach play in his big dory when he left it to peddle his fish along the shore. And he had promised some of them a ride in it some day, way out on the deep blue ocean beyond the island.

Scrambling up the rocky path with many exclamations of "ouch" and "oh dear," they came suddenly upon the huts and then stopped short—shrinking towards each other wide-eyed with amazement.

"Oh, Polly, what are they doing?" asked Jane in a low whisper and she clutched tightly at Polly's dress.

"Fighting—and I guess they're

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drunk, too," and some of the sunshine went out of Polly's face and she stepped quickly back.

"But what shall we do—they'll kill us, if they see us."

"No, they won't, don't be afraid. Follow me as quickly as you can. Don't make a sound until we reach the sand bar. We'll be all right there."

And then Polly turned round and began running as fast as she could with Jane following close behind. The stones and prickles hurt their bare feet, but not once did they stop until Jane stumbled and cut her toe so badly that she cried out with pain. Then they sat down and Polly bound it up with a piece of her handkerchief, and for the first time they looked round to see where they were.

"Oh, Polly, where is the sand bar? I can't see it anywhere."

"Why—I can't either. We must have been going in the wrong direction. I can't see very well from here where we are. You sit down and rest a minute and I'll go a little farther up where I can get a better view of things."

"But, Polly, are we lost? What will happen to us on this island with those dreadful men?"

"We'll be all right as soon as I find the sand bar. I'll be back in just a minute."

But when Polly returned she was frightened, too, although she tried to be very brave.

"I couldn't find the sand bar, Jane, because it's all covered up with water and we're on the other side of the island. We must have been here a long time for the tide's come in again."

"Oh, what shall we do? I never was so frightened in my life. We'll have to stay here all night—and what will mother and father say? I wish you hadn't wanted to raise the old flags."

"Flags! Oh, the very thing! I have an idea! We can go down to the shore with them right now. We must take the red ties off our middie blouses and put them on the sticks below the flags for danger signals. Then we can sit on the big rock and wave them until somebody sees them and comes to rescue us."

"But I'm so tired, Polly, and my feet ache so. It doesn't seem as if I could go a step farther."

"Well, you stay here and I'll go and wave both flags."

"No. I wouldn't stay here alone for anything. I'll go with you. But do you think it's safe?"

"Of course it is. Here, fix your flag and then we'll start. There's bound to be lots of boats going by the island and we'll be home in no time."

For a long time the two little girls sat on the edge of a big rock that projected over the foaming water. Impatiently they waved their flags and scanned the harbor for a sail, but none appeared. The sun went down and it began to grow cool. Jane nestled up close to Polly and presently her head drooped over on Polly's shoulder and she fell asleep. But Polly, although she was cold and tired, too, still kept watch and now waved two flags instead of one.

And when it seemed as if her fingers were too stiff to hold on another minute, her eyes caught sight of something moving in the water. It was very small and gray, but as she watched it came nearer and at last she saw it was a boat, and coming in a course that would take it right past the rock. She shouted loudly,

not realizing that her tiny voice was drowned by the roar of the sea. Then she waved the flags and watched until the little gray boat was close up to the rocks and men shouted to her—then her eyes closed for a moment, too, though not from sleep.

But there was a flag-raising at Salt Island just the same. For the men in the little gray tender were from a warship stationed just outside the harbor and when they heard the little girls' story they couldn't help but admire their patriotic spirit.

So they looked for the straightest tree among the low scrub oaks growing on the knoll above the beach and trimmed off the branches—and there was their flagpole, a rather twisty one, to be sure, but planted as firmly as one could wish. And there they had their flagraising to the singing of "The Star-Spangled Banner."

And when it was over and the tender had landed the little girls on the beach and into the arms of the nearly crazed Templeton family, the sailors said good-bye and gave three rousing cheers for the "B. to G." Club and the U. S. A. and then motored away.

But after Mrs. Templeton had heard the story she said, "It's all right, girls, to be patriotic, but please don't have any more 'B. to G.' meetings on Salt Island or any other place that you don't know anything about. It's too dangerous."

And two little girls nodded assent and walked slowly up the beach in the direction of the bungalow, and on Salt Island two flags waved in the wind.—Gertrude Fisher Scott in Zion's Herald.

ORPHANAGE NOTES.

Nothing special to report this week, but I would like to correct a wrong impression I might have made in last week's issue: "I said, "It makes me sad to have the Board turn down any applications for children to be taken into the Home."

The Board has never turned down a single case when the child was an orphan, but there are many who are not full orphans who would be better here than with a cruel or neglectful parent; it was this class to which I had reference. I wish we might take them all and give them the religious training which many of them will never get at home.

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

**MUSIC STUDENTS WANTED**—In a great Southern Conservatory. Write Meridian College, Meridian, Miss.

I'm afraid we will lose little Jack, our household pet, for relatives want him, but we are looking for five new children this week, so we are hoping there will be a baby in the bunch.—Ruth Carr.

I AM GLAD TO ENDORSE PERUNA

Glad to Try Anything

"Three years ago my system was in a terribly run down condition and I was broken out all over my body. I began to be worried about my condition and I was glad to try anything which would relieve me. Peruna was recommended to me as a fine blood remedy and tonic, and I soon found that it was worthy of praise. A few bottles changed my condition materially and in a short time I was all over my trouble. I owe my restoration to health and strength to Peruna. I am glad to endorse it." Sold Everywhere

Was in a Terribly Run Down Condition

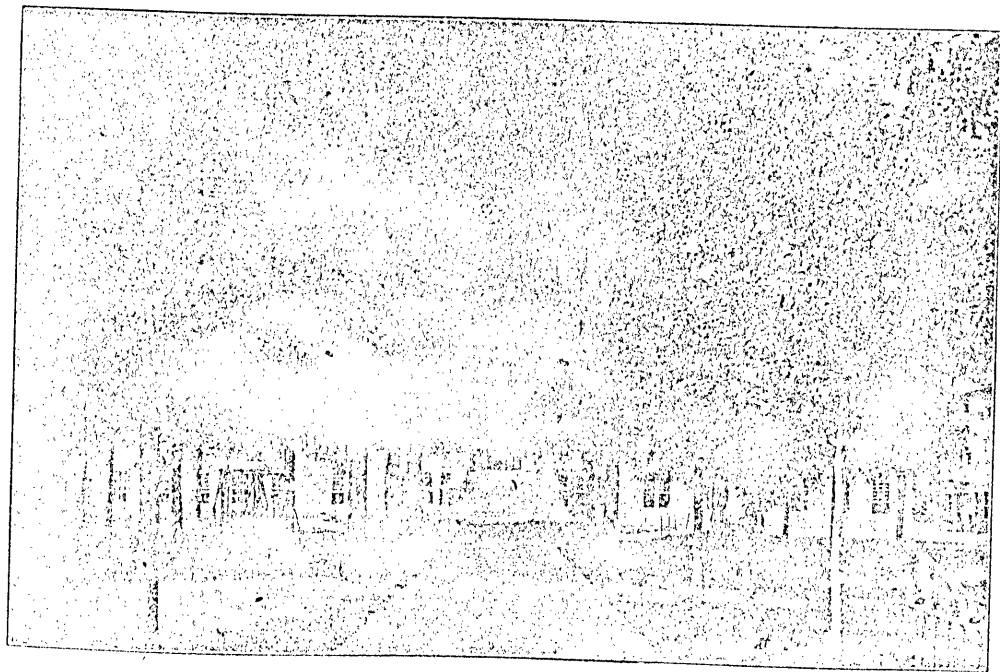
Miss Ricka Leopold, 283 Layco St., Menasha, Wis., Sec'y Liederkranz. Miss Leopold's letter opposite conveys in no uncertain way the gratitude she feels for Peruna.

Liquid and Tablet Form

WINTERSMITH'S CHILL TONIC

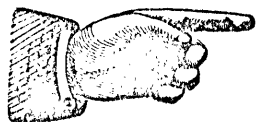
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GYMNASIUM—NEW APPARATUS BEING INSTALLED  
SWIMMING POOL (SALT WATER)  
BUSINESS COURSE UNDER EXPERT TEACHER

Enrollment increased EIGHTY per cent in three years.

Write NOW for ILLUSTRATED Catalog.

J. M. WORKMAN, President, Arkadelphia, Ark.

## NEWS OF THE CHURCHES.

QUARTERLY MEETING NOTICE—  
CHIDESTER CIRCUIT.

The time for the third quarterly meeting on Chidester Circuit has been changed from September 21-22 to August 28. The meeting will be held at Carolina Church as originally announced.—J. A. Sage, P. E.

## ADDENDA TO ARKADELPHIA DISTRICT CONFERENCE REPORT.

In my notice to the Arkansas Methodist of week before last I did not state that the Arkadelphia District Conference, which was in session at Carthage, June 27-30, elected J. Elmo Young of Malvern district lay leader, that William Paul Hughes was granted license to preach, and that Revs. B. A. Few, M. N. Waldrip, Grover Cleveland, W. M. Hayes and Percy Vaughan were elected and constituted the Licensing Committee for the Arkadelphia District.—R. M. Atchley, Secretary.

## CAMP MEETING ANNOUNCEMENTS.

By an understanding with the tent holders services at the the summer encampment for Davidson's Camp Ground will open with evening service Friday, August 9. Rev. John A. May of the North Alabama Conference will do the preaching and Rev. W. S. Butts of Sparkman, Arkansas, will have charge of the music.

The camp meeting at the Ben Few Camp Ground will open Friday evening, August 23. Rev. John A. May and Rev. M. S. Butts will be in charge. These meetings are expected to run ten days each. All Christian workers are cordially invited to be present and take part in the revival campaign at each of these encampments.—B. A. Few, P. E.

## LITTLE ROCK PREACHERS' MEETING.

Present: Dr. Monk, Hammons, Whaley, Lowry, McGuyre, Hundley, Harrison, Farr, Hively.

C. F. Hively—(Gardner Memorial). Services have been good and finances are coming on well.

L. E. N. Hundley — (Pulaski Heights). Good congregations. Sunday school and Epworth League growing. Surprise party Monday evening at the home of Mrs. McDonnell, who has three sons in the service of the United States.

H. H. McGuyre. — (Henderson's Chapel). Have had normal summer congregations. Sunday school and Epworth Leagues doing well.

J. P. Lowry—(Forest Park). Sixteen at prayer meeting. Sunday school off a bit. Missionary Society active. On the whole getting along well.

W. P. Whaley—(Asbury). Good day Sunday.

J. D. Hammons—(Winfield). Prayer meeting attendance off. Dr. O. E. Goddard preached at the morning hour. Several additions since last report.

Farr—(Capitol View). Was with Rev. T. D. Spruce a part of the week helping in a meeting at Douglasville. Sunday school off. Good service at the morning hour. Three additions. Dr. and Sister Monk visited us at the evening hour.

Dr. Monk — (District). Preached Sunday morning at England to a good congregation. Was at Capitol View at night. Held a quarterly conference at England Monday night.

Brother Harrison was compelled to leave just after the opening service to conduct a funeral. He reported four additions last Sunday.

On account of the fact that the revival season has begun and a great number of the preachers will be engaged in this work a motion carried

that the preachers' meeting be discontinued until the Tuesday after the first Sunday in September.

## PROGRESS IN THE HELENA DISTRICT IN THE LAST THREE AND A HALF YEARS.

It might be of interest to the brethren to know some things done during the three and a half years I have served the Helena District.

We began work with eighteen appointments which have been increased to twenty-six, with an increase in the pastors' salaries of about 25 per cent, giving us twelve appointments this year paying from \$1,000 to \$2,400.

All the charges, with three exceptions, have parsonages. Eight parsonages have been provided since we came on the District, and Hunter has bought a parsonage preparatory to being the head of a circuit another year. Ten parsonages have been improved, and the district parsonage has changed its location in Forrest City and is partly furnished at a cost of more than \$1,250. We now have the plans for a \$10,000 new parsonage at our First Church, Helena.

Eight new churches have been built in the bounds of the District and two contracts are now let for new churches. Nine church debts have been paid and eight of the buildings dedicated and the Clarendon church is ready for dedication.

Fifteen churches have been improved by new seats, painting or otherwise.

The membership has grown in proportion to the material advancement of the District, and we feel that there is a deepening of consecration in the people and a more generous spirit is manifested.

The Sunday School, Epworth League and Women's work have also grown with the development on other lines.

## TO RESIST THE ATTACK

of the germs of many diseases such as Grip, Malaria, means for all of us—fight or die. These germs are everywhere in the air we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.

What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on *healthy flesh*, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no "weak spots," or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.

HAMPTON, GA. — "I have used Doctor Pierce's medicines in my home for over 40 years, and can say to those suffering with torpid liver, it will pay you to use Doctor Pierce's Golden Medical Discovery. You will find it all he claims it to be."—THOMAS C. JONES.



WOODFORD, TENN. — "This is to certify that I have used Doctor Pierce's Golden Medical Discovery for my two little boys. One had night sweats, poor appetite, sallow complexion, and had quit growing, but after giving him part of a bottle of the 'Discovery' he again started to grow. He doesn't have the night sweats and looks much better. My other little boy had scrofula and this medicine cured him after the doctor's medicine had failed. I do not hesitate to recommend the 'Discovery' at all times."—MRS. ROSA LEE HOGAN, Route 1.

The presiding elder has traveled more than 30,000 miles at an expense of more than \$1,250.

Four of our leading men are in army work—C. M. Reves, H. C. Hoy, J. N. R. Score and E. K. Sewell. At present we are very much in need of a man for Colt Circuit, which will pay about \$400 for the remainder of the year and furnish a car to travel the circuit. The pastors are all hopeful and harmony prevails.—W. F. Evans, P. E.

## A GREAT MEETING AT BENTON.

On July 7 a union meeting began on the court house lawn in Benton. I preached at the 11 o'clock hour and Brother Congdon at the evening hour. About the close of the evening service Dr. G. A. Klein of Nashville, Tenn., came in and on Monday took charge of the meeting. Mr. Clark, the singer, was already on the ground and had gathered around a large choir and was dispensing sweet music. But Mr. Clark was only allowed to spend one week with us as Uncle Sam called him into service. On Thursday, the 18th, Mr. C. B. Brooks came in and took charge of the choir and the music. Mr. Brooks led the singing during the great Stevens meetings both in Pine Bluff and Hot Springs. He is a fine leader of song.

Up to this time many souls have been saved and much good has been done. We are looking for greater things before we reach the end. Dr. Kline is a deeply religious man and his preaching is of a high order, plain and practical and full of good old-fashioned common horse sense. He has no sort of compromise to offer for sin.

The preacher's sermon on last Monday night on the dance and the social card game was indeed the greatest arraignment of these social vices I have ever heard. Vices! Yes that is

## Tired Nervous Mothers

## Should Profit by the Experience of These Two Women

Buffalo, N. Y.—"I am the mother of four children, and for nearly three years I suffered from a female trouble with pains in my back and side, and a general weakness. I had professional attendance most of that time but did not seem to get well. As a last resort I decided to try Lydia E. Pinkham's Vegetable Compound which I had seen advertised in the newspapers, and in two weeks noticed a marked improvement. I continued its use and am now free from pain and able to do all my housework."—Mrs. B. B. ZIELINSKA, 202 Weiss Street, Buffalo, N. Y.

Portland, Ind.—"I had a displacement and suffered so badly from it at times I could not be on my feet at all. I was all run down and so weak I could not do my housework, was nervous and could not lie down at night. I took treatments from a physician but they did not help me. My Aunt recommended Lydia E. Pinkham's Vegetable Compound. I tried it and now I am strong and well again and do my own work and I give Lydia E. Pinkham's Compound the credit."—Mrs. JOSEPHINE KIMBLE, 935 West Race Street, Portland, Ind.

Every Sick Woman Should Try

LYDIA E. PINKHAM'S  
VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

the name, vices, with the taint and smell of hell upon them.

I have always felt and known that the dance was low-down and degrading, but I did not know that there was so much of hell in it until I heard that sermon.

The infernal dance is Benton's greatest social evil. Many speak of the nice social parlor dance, just a few, you know, of our best young folks coming together for a few hours. But the parlor dance is only the prelude to the public dance and the public dance is but the prelude to the house of prostitution and the house of prostitution is the open gate-way to hell.

"But," says one, "All do not go the way." That is true, but many do. We do know this, a dancing crowd is not a religious crowd, never was and never will be. Dancing people care nothing for the work of the church. They would rather go to the dance any time than to prayer meeting. Yet these very people may be high up in the church. Before these church folks who see no harm in the dance throw open their doors for the dance they should go to their pastor and ask him to take their names off the church roll, yes, just say to him, "I have decided to start a few select souls on their way to hell tonight and would rather sever my relation with the church before doing so." Now everybody who thinks this the right course to pursue say, "Amen!" Ah! I see some did not say it, even some preachers.

On last night (Friday) we had a

#### YOUR SCHOOL NEEDS

The State School Song  
"MY OWN LOVED ARKANSAS"  
25c a Dozen; \$1.25 per Hundred.  
Arkansas Methodist, Little Rock, Ark.

#### SAMPLE CATECHISMS.

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

#### 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 been granted vacation I am ready to help in several meetings. P. Q. Rorie, 901 Welch street, Little Rock, Ark.

#### 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.

#### WARNING ORDER.

State of Arkansas, County of Pulaski—ss.  
In the Pulaski Chancery Court.  
J. E. England, Jr., Tr. for England Loan and Trust Company, Plaintiff,  
vs.  
No. 22939.  
W. A. Gibson et al., Defendants.  
The defendants, W. A. Gibson and Margaret Gibson, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, J. E. England, Jr., Tr. for England Loan and Trust Company.  
July 17, 1918.

W. S. BOONE, Clerk.  
J. A. GIBSON, D. C.  
A. J. Newman, Solicitor for Plaintiff.  
C. T. Coffman, Attorney ad Litem.

great crowd and a great service. Thirty or more people gave their hearts to God. Oh, what a meeting it was! These men go from here to Springdale, Ark., for a meeting and after that meeting they will have an open date for two or three weeks. Any one wanting the very best help I know of could do no better than to secure these godly men.

They will be here in Benton one more week and when the meeting is over I shall let you know the outcome. Benton is going to be a new town after this meeting. We will soon have our new church ready for use. A beauty it will be. Praise God.—J. W. Harrell.

#### MEETING AT WASHITA.

I have closed a very successful meeting at Washita, Ark. It is about 40 miles northwest of Hot Springs, right in the mountains. I was with Rev. T. W. Phillips. We only got to run the meeting about a week on account of the previous announcement of the Baptist meeting, and they claimed that they could not put off their meeting for they could only get the man that they had engaged at this time. We had the greatest prospects there for a sweeping revival the folks said that they had seen in many years. We had six bright conversions and took four of them into our church. After we got the folks interested in the meeting I never saw a more anxious people for the meeting to continue.

The farmers were just finishing up in their crops and had just begun to attend the meeting. They came from four to five miles.

Brother Plummer from Plummer's Chapel came over and was with us the last night in the service, and he persuaded me to go back home with him and hold services at the little church which he almost built himself. I agreed to go and we drove over about as rocky and as rough a road as I have ever seen, a distance of about twenty miles.

We had a nice audience at the 11 o'clock service Sunday and a large attendance at night. I made a call to all who would reconsecrate themselves and take up their duty again, and to my astonishment nearly every professor of Christianity came forward and gave their hand, and many of the sinners joined them and came for prayers.

I preached on prayer, and those who had once known what the results were to try to live the Christian life without prayer began shouting and praising God and we had a regular revival before we left the church, which was about 10 or 11 o'clock. Brother Plummer has one of the noblest families I was ever in. All are religious who are old enough. They live at home and raise wheat to make their bread and have plenty of goats and sheep and hogs. He is one of God's true servants.

The crops are suffering greatly over most of Garland County and Montgomery. Corn is almost ruined, but those who planted wheat and oats are in pretty good shape for feed stuff.

Brother Phillips is a fine young fellow and seems to be in sympathy with his work notwithstanding it does not pay anything like enough for his family to live on.

I ran home for a couple of days, as I would not have another opportunity to come home till fall. I go to Brother Savage at Halley, Ark., to begin a meeting Saturday night.—J. A. Hall.

#### OBITUARY.

**MALLETT.**—Virginia Belle Mallett (nee Cunningham) was born July 11, 1875, and died July 16, 1918. Sister Mallett was married to Elbert Mallett (the son of a Methodist preacher) July 31, 1892, and soon after united with the M. E. Church, South, in which she lived a devoted Christian life, the last days of which were spent on the mountain top. She had eight children, three of whom are married.

I was her pastor for three years and knew of her devotion to the church. The funeral services were conducted by the writer in the presence of a host of friends and relatives.—J. T. Gossett.

**NALLS AND WILSON.**—Louis Seaman Nalls, the only child of L. B. and Jessie Nalls, was born October 21, 1914, and Pearl Wilson, the baby girl of Mr. and Mrs. J. W. Wilson, and half sister of Mrs. Nalls, was born February 2, 1915. They died the same day about 12 hours apart and together were laid to rest in Lakeside Cemetery near Camden, Ark. The funeral services were conducted by Rev. W. M. Wright.

I knew little Seaman quite well. He was a bright child with a religious turn of mind. He always appeared glad to see me. In his last sickness he told his father Brother Cannon was going to baptize him.

But he is gone to be with the Savior, who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

May God bless all the bereaved and may they so live that they can meet the little ones in "a land that is fairer than day!"—F. C. Cannon.

**BERRY.**—James M. Berry was born in Alabama in 1851; was married to Alice Chavis in 1879. To them were born three children. All preceded their father to the Great Beyond.

Brother Berry leaves his faithful companion of thirty-nine years besides many near relatives and personal friends. He died July 2, 1918, at his home near Fountain Hill, in Ashley County, Ark. He was a member of the Church for many years. First joined the Missionary Baptist Church, but became dissatisfied with its teachings and united with the Methodist Episcopal Church, South, of which he was a faithful member when called up higher. Brother Berry was a friend of his pastor at all times. His home was open to God's

children. Many an hour has the tired preacher found rest in his home. He loved to talk of things eternal, was free to talk with his pastor of his varied experiences. The first time his pastor visited him in his last illness he realized the end was near. He said, "I have no fear of death. It's true, I don't want to leave Alice alone, but the Lord is able and will take care of her." He spoke of how it grieved him to give up their children, and added, "The Lord gave and the Lord taketh away."

The last time his pastor visited him before his death his words were, "The Lord's will be done." We will miss his presence in the church militant, but will find him in the Church Triumphant. Many people attended his funeral, conducted by the writer, after which he was buried in Flat Creek Cemetery by his brother Masons. We say to the heart-broken wife and relatives, "Weep not as those who have no hope." He told you where you can find him.—His Pastor, Bede Pickering.

#### FOR SALE.

My home in Conway, Ark. All or any part. Former home of Prof. W. B. Hubbell, business manager of Hendrix College. Built five years ago and is located at 509 N. Davis street. Suitable for either Hendrix, Central or State Normal, but is only three blocks from M. E. and Baptist churches and public school.

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. GREENHAW, Tuckerman, Ark. For information in Conway see G. A. Gumper, just across the street from property.

#### Tennessee Military

**Institute** Here boys from all states are receiving a most thorough preparation to meet the responsibilities of the future. New buildings. Enrollment limited to 300. The T. M. I. faculty is one of the strongest found in any preparatory school. Special preparation for government academies, colleges, universities or business. \$535 covers all expenses. Catalogue.  
Colonel Robert Allen Burton, Supt.,  
Tennessee Military Institute, Sweetwater, Tenn.

#### METHODIST BENEVOLENT ASSOCIATION

Insures the lives of Ministers and Laymen of the Church. Issues Certificates of Insurance at cost as follows: Whole Life, 20 Premium Life, Endowment at 70, Term to 50 or 60 or 70, Disability and Combinations. More than \$190,000 paid Widows, Orphans, and Disabled. Over \$70,000 in reserve fund.  
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J. H. SHUMAKER, Secretary  
810 Broadway, Nashville, Tenn.

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Fall Term Opens Sept. 30  
Prepares for War Service

#### PREPARATION IS PATRIOTISM—

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Military drill offered as an elective, also Red Cross work, in the College of Arts and Science. College students may return to the farm after two terms' work. Professional training in Medicine, Dentistry, Pharmacy, Engineering, Law, and Religion. Write for catalogue, stating department.

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REV. A. SIDNEY VENABLE, President,

Box 26E Lexington, Kentucky

FRESH ATTITUDE ON PRAYER GIVEN IN NEW BOOKLET.

New emphasis upon the value of prayer as related to service is found in a booklet just printed for the Joint Centenary Committee, on "The Place of Prayer in God's Plan of World Conquest," by James M. Campbell. Its prefatory statement sets forth the purpose of the publication, in treating of "What Prayer Means to God."

"That prayer occupies a place of primacy in God's plan of world conquest is one of the most clearly revealed truths of the New Testament. There are many things which are helpful to the winning of the world to God. Prayer is indispensable. Without it everything else may fail. We may dispense with learning, with money and with organization, but we cannot dispense with prayer. Outward things when truly consecrated and rightly used will multiply the power of the Church, but let her depend upon these for success and her power becomes her weakness.

"In the great task of subjugating the world to Himself, to which task God today is calling the Church with peculiar urgency, there are things which he is seeking to accomplish by prayer that can be brought to pass in no other way. Hence, whatever service we may render Him in other directions, if we restrain prayer before Him, we are keeping back an essential condition of success and hindering Him from working out the purposes of His beneficent will.

"It will help us to realize this if we consider what prayer means to God, what He sees in it, and what He is seeking to accomplish by it. Generally the meaning of prayer has been considered from the human standpoint. We have concerned ourselves to know what it means to us. We have asked, 'What profit is there in prayer to ourselves?' Would it not be well to consider prayer from the divine side also and ask, 'What shall it profit God that we pray unto Him? Why is He so anxious to find an interest in our prayers? Of what value are our prayers to Him? Only as we see prayer through God's eyes and think His thoughts after Him regarding it, can we appreciate its true worth, and in our own prayer life come into the highest place of privilege and power."

OUR PHYSICAL SHORTCOMINGS.

If we should lose this war—and may God forbid such an inconceivable catastrophe—one of the mistakes that we will have to reproach ourselves with most bitterly will be our failure to recognize in time the tremendous importance of physical preparedness.

Call it what you may, physical culture, physical training or military training, but let this great man-building influence be introduced without delay into our National life. The difference in the terms is but slight; the results are to a large extent identical, and our citizens of all ages are in need of them.

Words are inadequate. Neither tongue nor pen can do justice to this subject. The average man would puff and blow like a porpoise if he attempted to run a quarter of a mile. He would be stiff and sore for days if he walked five miles at a brisk gait. No one can deny the accuracy of these statements!

REGISTERED DUROC-JERSEYS—Bred gilts and sows, herd boars and pigs. Finest strain, large bone type. Meridian College, Meridian, Miss.

Such a condition is both a National disgrace and a National danger. It is inconceivable in the face of our urgent need for man-power that this softness, this flabbiness, this incompleteness should be any longer tolerated.

Can not something be done to awaken the men of this country to their duty to themselves and to humanity? With only a little properly directed effort we could quickly overcome these perilous conditions. With a few months' training the man who now finds it difficult to run a quarter of a mile could develop his vital organism to such an extent that a mile or a five-mile run would be comparatively easy, and a walk of, say, fifteen to thirty miles, could be accomplished without trouble.

Think of the value to the Nation of such a change in the physical stamina of its manhood.

And yet, such a change is easily within our reach.

Compulsory physical training will quickly bring it about without serious friction and without inconvenience.

May we all pray for official recognition of the value of this means of increasing the man-power of the Nation—Bernarr Macfadden, in July Physical Culture.

GOOD ROADS SAVED FRANCE.

In the July Farm and Fireside an editorial says:

"Good roads have twice saved France in the present war. Had it not been for the radiating road system maintained by the French government, the Germans would have won the battle of the Marne and reached Paris. The Germans had calculated on only three divisions being sent out from Paris to stop the invasion. Instead, the excellent system of highways made it possible for five divisions to be sent to this front.

"Again, shortly after the battle of Verdun started, the French railroad which was to furnish many of the supplies to the troops was destroyed. The French government, however, had a macadam road 32 feet wide on which four lines of traffic, two in either direction, were maintained. Day and night 14,000 motor trucks carried men and equipment.

"The traffic never stopped. When a hole was made in the road, a man with a shovel of rock slipped in between the lines of trucks and threw the rock into the hole, then jumped aside to let the truck roll the rock down."

THE SOLDIER'S CHANCES.

Great as the danger and large as the losses in the aggregate, the individual soldier has plenty of chances of coming out of the war unscathed, or at least not badly injured.

Based on the mortality statistics of the allied armies, a soldier's chances are as follows:

Twenty-nine chances of coming home to one chance of being killed.

Forty-nine chances of recovering from wounds to one chance of dying from them.

One chance in 500 of losing a limb.

Will live five years longer because of physical training, is freer from disease in the Army than in civil life, and has better medical care at the front than at home.

In other wars from 10 to 15 men died from disease to 1 from bullets; in this war 1 man dies from disease to every 10 from bullets.

For those of our fighting men who do not escape scatheless, the Government under the soldier and sailor insurance law gives protection to the wounded and their dependents and to the families and dependents of those who make the supreme sacrifice for their country.—Bureau of Publicity Treasury Department.

NOT CENSORED.

"My mother and sister," a soldier told me, "and, yes, my sweetheart, are real people! They haven't shown the white feather once. I'm the only son. But my mother didn't cry when I left. She said, 'I'll be expecting you to come home at least a general, Jimmy!' And then she kissed me and we all laughed. Maybe our laughing

was a bit shaky. I don't know!

"And ever since I've been at camp all three of them have been writing me the dandiest letters! Mother sends me clippings from the town paper and notes from old school, and sister writes regular novels, and The Girl is going right on buying furniture and linens as if there wasn't a chance of anything happening to me. Why, their letters have put so much grit into me that I'm sure if I were wounded—and badly, too—I'd be able to crawl back with a picture of their smiling faces in my mind. They're real people, they are!"—Margaret E. Sangste, in The Christian Herald.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Nuxated Iron To Help Make Healthier Women and Stronger Sturdier Men

Say These City Physicians—By Enriching the Blood and Creating Thousands of New Red Blood Cells It Increases the Strength and Endurance of Delicate, Nervous, Run-Down Folks in Two Weeks' Time in Many Instances.

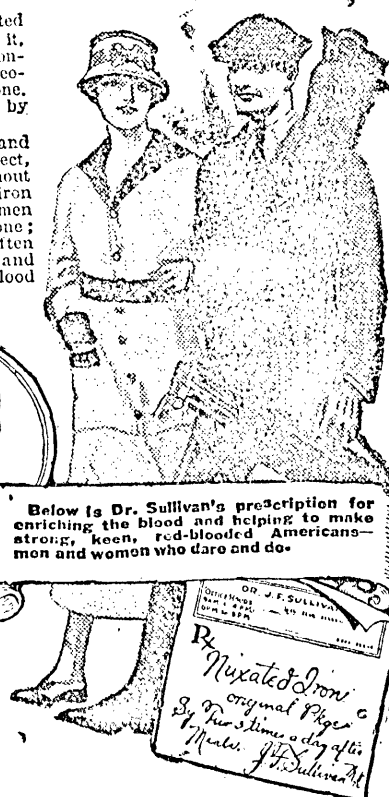
SINCE the discovery of organic iron, Nuxated Iron or "Fer Nuxate," as the French call it, has taken the country by storm, it is conservatively estimated that over three million people annually are taking it in this country alone. Most astonishing results are reported from its use by both physicians and laymen.

Dr. Ferdinand King, a New York Physician and Medical Author, when interviewed on this subject, said: "There can be no sturdy iron men without iron. Pallor means anaemia. Anaemia means iron deficiency. The skin of anaemic men and women is pale; the flesh flabby. The muscles lack tone; the brain fags and the memory fails and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

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

Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Out-Door-Dept.), New York, and the Westchester County Hospital says: "In my talks to physicians I have strongly emphasized the great necessity of their making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on suffering year after year, doctoring themselves for all kinds of ills, when the real and true cause underlying their condition is simply a lack of sufficient iron in the red blood corpuscles to enable nature to transform the food they eat into brawn, muscle tissue and brain. But beware of the old forms of metallic iron which frequently do more harm than good.

"Notwithstanding all that has been said and written on this subject by physicians formerly connected with well known hospitals thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases, to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package." "If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you



Below is Dr. Sullivan's prescription for enriching the blood and helping to make strong, keen, red-blooded Americans—men and women who dare and do—

have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form.

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

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.

**QUARTERLY CONFERENCES**

**ARKADELPHIA DISTRICT.**  
(Third Round.)

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.)

Tuckerman Station, Aug. 1.  
Swifton 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.)

Cauthron, July 30-31.  
Belleville, Aug. 4-5.  
Magazine, Aug. 5-6.  
JAS. A. ANDERSON, P. E.

**CAMDEN DISTRICT.**  
(Third Round.)

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.

**MARY BALDWIN SEMINARY** For Young Ladies. Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog, Staunton, Va.

Waldo Ct., at McNeil, Sept. 1-2.  
Buena Vista Ct., at Two Bayou, Sept. 7-8.  
Magnolia Station, Sept. 15.  
Stephens, Sept. 15-16.  
Chidester Ct., at Carolina, Sept. 21-22.  
J. A. SAGE, P. E.

**CONWAY DISTRICT.**  
(Third Round.)

Dover Ct., Aug. 4-11.  
Pottsville, at Pleasant Grove, \_\_\_\_\_  
Appleton, at Zion's Hill, \_\_\_\_\_  
Conway Ct., at Round Mt., \_\_\_\_\_  
R. C. MOREHEAD, P. E.

**FAYETTEVILLE DISTRICT.**  
(Third Round.)

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 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.)

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 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.)

Bryant Ct., at Salem, Aug. 3-4.  
Carlisle, Aug. 11.  
Lonoke, Aug. 18.  
Maulmelle Ct., at Taylor's Chapel, 11 a. m. and 2 p. m., Aug. 21.  
Oak Hill Ct., at Wesley's Chapel, Aug. 24-25.  
ALONZO MONK, P. E.

**MONTICELLO DISTRICT.**  
(Third Round.)

Portland, July 27-28.  
McGehee, July 28-29.  
Arkansas City, July 29-30.  
Parkdale and Wilmot, Aug. 3-4.  
Fillar and Dumas, July 5.  
Eudora Ct., Aug. 10-12.  
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.)

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.)

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.  
Swan Lake Ct., Sept. 8.  
Star City Ct., at Cornersville, Sept. 14-15.  
Pastors on this round please be prepared to answer Questions 9, 10 and 11.  
W. C. WATSON, P. E.

**PRESCOTT DISTRICT.**  
(Third Round.)

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.)

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.)

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.

# 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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