

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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NO. 31

BUT THERE WERE FALSE PROPHETS ALSO AMONG THE PEOPLE, EVEN AS THERE SHALL BE FALSE TEACHERS AMONG YOU, WHO PRIVILY SHALL BRING IN DAMNABLE HERESIES, EVEN DENYING THE LORD THAT BOUGHT THEM, AND BRING UPON THEMSELVES SWIFT DESTRUCTION.—2 Peter 2:1.

HEROES AND SAINTS.

It is no time for hysterics nor for stage heroics, but the world today needs real heroes. We have discovered that multitudes of men can and will die for home and native land. Patriotism and pride push even weaklings to the front. The world is amazed that millions of men are found who dare to die for a cause which they love. We all instinctively shrink from pain and sorrow and untimely death, and yet when the hour of real danger comes few are lacking in the intrinsic courage which saves from dishonor. Is it not strange that men who will die for their native land so often are unwilling to live the self-denying life for Jesus Christ? If Christianity is to prevail we must have more real heroes of the Cross, more men and women who daily die to the flesh that Christ may live in them. If Mars makes brave men, Christ can make saints of those who are ready to be crucified with Him and for Him.

WHAT TRUE DEMOCRACY REQUIRES.

Labor in its struggle for fair conditions is entitled to full sympathy and support. Its organs and spokesmen, however, often misrepresent it and make its success more difficult. This is illustrated in a recent editorial in the *Union Labor Bulletin*. It is headed "While Our Young Men Are Fighting for Democracy Abroad Our Old Men Are Voting for Autocracy at Home." The editorial says: "The Constitutional Convention now in session at Little Rock has shown a striking disregard of the spirit of freedom. . . . Its action on the Initiative and Referendum is the essence of autocracy. Not but what there are many brave, true, loyal men among the delegates to the Convention, but the vote on the substitute for the legislative committee's report on the Initiative and Referendum shows that they are in the minority. Probably many who voted for this substitute believed they were right, but some there were undoubtedly who knew that the substitute adopted rings the death knell of the Initiative and Referendum in Arkansas. The measure adopted is as far from what the people voted for in 1910, by a vote of nearly three to one, as heaven is from hades."

This intemperate and utterly misleading language was provoked by the fact that the I. & R. measure adopted by the Convention requires a slightly larger number of signatures to petitions, and signatures of five per cent of the voters in thirty counties, and a majority of all votes cast to ratify a constitutional amendment.

This will permit 15,000 or 20,000 voters to introduce any measure, and half that number to arrest an act of the Legislature, a mere plurality to enact a law, and a bare majority to amend the Constitution. What is autocratic about that? The whole body of the people of Arkansas have some rights, and when a mere handful of agitators may constantly pester and worry the whole people by forcing issues that is making an autocracy of the handful. It is this which the people, through their representatives, oppose. No one objects to the settlement of questions by the people, but the people themselves are tired of the tyranny of the 10,000 or 15,000 who can be secured to initiate or refer almost anything. The kind of I. & R. which for more than two years has been advocated by certain men in Arkansas embodies almost everything which the Socialists demand. After seeing the

wrecking of Russia by Socialists and realizing the disloyalty of Socialism in America, the people of Arkansas do not propose to incorporate the demands of Socialism in their Constitution.

We heartily approve of the fundamental principles of the I. & R., but we know that the people of Arkansas are not Socialists and do not intend for Socialism to write their Constitution. They want the I. & R., but with safeguards so that any little body of theorists or objectors may not bankrupt the State to pay for their experiments. When conditions require the initiation or reference of a law it can easily be done under the proposed measure. If the small number cannot be secured, it is practically certain that the measure lacks merit and should not be permitted to tax and annoy the people.

We approve the proposed measure because we believe in the rule of the people, and not in the rule of insignificant fractions. The rule of the people is democracy, but the rule of little fractions is oligarchy, and there is no principle of true democracy which requires it.

THE VALUE OF A NATIONAL IDEAL.

We Americans take particular pride in our practicality. We scorn mere sentiment and assume to be ruled by sense, which is usually spelled "cents." We have been proud of our "bread-and-butter" philosophy, and, prior to 1914, we undervalued French education and were beginning to worship the idol of German efficiency. We considered the French visionary idealists and the Germans practical realists. We were not merely using toys and dyes and china-ware "made in Germany," but we had adopted their profoundly superficial research methods and were applying them to our philosophy and theology.

Germany had impatiently waited forty years for "the day," the beginning of "Deutschland ueber Alles," but with all their waiting the inauguration was for Teutonia premature. Had the Kaiser withheld "the mailed hand" another quarter century, he had won the world through the impregnating power of ideals. Thus all Germania had been Prussianized. So, too, our humanity was being peacefully and persistently penetrated with German ideas and ideals. Veiled with pseudo-scholarship and veneered with rationalistic religion, the germ of German philosophy was infecting all Christian civilization.

Bloody was the day, and yet it was fortunate that the military invasion of 1914 revealed the true nature and the menace of the German philosophic germ. The German methods were so insinuating and their physical results so imposing and impressive that the next generation in England and America and France and Japan would have joyously and thankfully capitulated and Prussianism would have prevailed in the earth. Again is exemplified the principle of the proverb, "Whom the gods would destroy, they first make mad." Obsessed to the point of moral blindness, the Kaiser and the Junkers, believing that "the day" long desired had come, precipitated the crisis, and by hurling the Kultur horde upon the surprised and almost unprepared barbarians (in the German mind), the hideousness of the Hunnish ideal was revealed, and Germany by her military menace saved the world from the pernicious effects of her Kultur conquest. So subtle, so morally paralyzing, so pervasive had been the Prussian propaganda of ideals, that it is with extreme difficulty that we resist their thrall and break the bonds of philosophical and theological servitude.

Calvin and Knox and Wesley were intrinsically superior to Luther, and, without Luther, would have effected the Protestant Reformation, but Luther has historically been so magnified that he and his

Germany have bulked relatively too large on our religious horizon. The appeal of pompous *Lehrfreiheit* in German universities caught student imagination and magnified German learning to the relative obscurity of the intrinsically more valuable scholarship of French and English savants. The youth of this generation has been permitted to look at everything German through a magnifying glass, which has been reversed when directed toward England and France and America. Our philosophers and theologians and scientists, without the brand of a German doctorate, were prophets without honor in their own country.

Our awakening was sudden and rude, as disagreeable and shocking as that of the Pullman passenger in a midnight wreck. It reverses our habitual trains of thinking and shatters idolized conceptions of culture when we discover the content and purpose of German Kultur. We had flattered ourselves that, in following German ideals, we were actually by the evolutionary process "going on to perfection," but we now recognize the easy path as the artfully concealed approach to Avernus.

Little as we acknowledge it, all men are philosophers, and each unconsciously creates a body of verbally unexpressed principles which give the trend to his life. The Germans had been fed on philosophy until their systems had become accustomed to it and were ready to respond to mental suggestions in philosophic form. The Hohenzollerns, like nearly all born to the purple, ever grasped after more power, and, knowing the susceptibility of their people to philosophic ideals, they used the philosophers and the schools to "leaven the whole lump" of German life. The English Stuarts had Hohenzollern obsessions, but were met with John Milton in intellectual life and Oliver Cromwell in civil life, and England was saved from skepticism and autocracy. The Prussian princes, on the contrary, found a Bismarck, a Von Moltke, a Nietzsche, a Treitschke, and a Bernhardt, to formulate and apply a philosophy which furthered their nefarious purpose by force to dominate the globe, and they had in universities and lower schools absolutely controlled by the state instruments for speedy and effective propaganda. We have generously tried to acquit the German people of the crime of war, but while we properly fix the guilt of instigation upon the Hohenzollerns and the Junkers, the people themselves by accepting the philosophy of their leaders had become willing and responsible accomplices and are justly subject to indictment as participes criminis. It is repugnant to our finer feelings and our prepossessions to convict the German people along with their rulers, but the evidence before the world jury demands it. After conviction the chief criminals should suffer the capital penalties, while the duped accomplices may escape more lightly and on evidence of penitence and reformation may be pardoned and restored to citizenship in the world community. But what is the Prussian philosophic pestilence from which the world, now forewarned, will providentially escape? Let the German leaders, philosophers, and historians declare it.

Hegel taught (and Dr. W. T. Harris, long our educational leader was a disciple and interpreter of Hegel) that history is a perpetual struggle between states, and history records the evolution of ruling races, and the victorious state is nearer the ideal than is the vanquished. Triumph is vindication, defeat is condemnation. This is thought by some to be the application of Darwinism to nations, but it antedated Darwin, and would be, in some respects, a perversion of Darwin's theory, which involves physical processes and not necessarily moral ends.

(Continued on Page 3, Column 1.)

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PERSONAL AND OTHER ITEMS.

Rev. Gay Morrison of Malvern is now in the Main Laboratory of the Old Hickory Works (ammunition factory) at Jacksonville, Tenn.

EVERY READER IS INVITED TO CO-OPERATE IN INCREASING OUR CIRCULATION. SEE PREMIUM OFFER ON THIRD PAGE.

All preachers should read the article in another column by Dr. R. H. Bennett on "General Conference Action on the Correspondence School."

Rev. J. H. Bradford, one of the veterans of Little Rock Conference, is making his plans to become a candidate for the chaplaincy of our Senate next winter.

OUR SUBSCRIBERS WILL SAVE US MUCH EXPENSE AND TROUBLE IF THEY WILL EXAMINE THEIR ADDRESS LABELS AND REMIT PROMPTLY.

Rev. J. C. Gibbons writes that a great meeting at Centerton has just closed with 44 conversions and 37 accessions, Rev. S. M. Yancey of Rogers doing the preaching.

July 18 Bishop Hiraiwa of the United Japan Methodist Church opened the Senate of the United States with prayer, the first instance of a Japanese opening the Senate with prayer.

Prof. G. L. Harrell and five students of Millsaps College are in military training at Fort Sheridan, Ill. Prof. Harrell is remembered as the professor of science at Hendrix College some years ago.

Rev. J. W. Campbell writes that his work at Atkins has been moving along well. He has had 42 additions and expects to hold special services in September. The finances are in good condition.

Monday Brother C. A. Payne, who lives south of Bauxite, called on business with the paper and reported that the drouth had almost spoiled the crop prospects in the country south of him in the last few days.

A card has been received from our good friends, Rev. and Mrs. W. D. Matthews, of Oklahoma City, announcing that August 4 is their golden wedding anniversary. Their many Arkansas friends wish them joy and long life.

In requesting the return of Dr. T. C. Ragsdale, the quarterly conference of McKendree Church, Nashville, Tenn., is believed to be the first church to avail itself of the new law permitting an extension of time beyond the fourth year.

EVERYONE WHO HAS A SON IN THE ARMY NEEDS THE PATRIOT'S HONOR ROLL OFFERED AS A PREMIUM ON THIRD PAGE. IF YOU DO NOT WANT IT FOR YOURSELF, CALL YOUR FRIEND'S ATTENTION TO IT.

Dr. Jerome Haralson's friends were disappointed at not meeting him at District Conference at Mt. Tabor. He writes that he was detained on account of a recurrence of rheumatism over which he regrets that he has no control. He is still at Gray's, Ark.

A note from Rev. J. M. England of Richmond, Mo., indicates that he is doing well and is pleased with his charge. He is recovering from an operation for appendicitis, having been in the hospital at Kansas City. He has a son in the Officers' Training Camp at Camp Pike.

A letter from our friend Mason E. Mitchell, who is in the U. S. navy on the Delaware, reports a fine message on shipboard from General Pershing by Bishop Brent of the Philippines. His son Armistead has entered the Naval Academy at Annapolis and is in a class of more than 1,000.

Graduates of the University of Arkansas will be entitled to teach in the State of Oregon without examination, according to a letter from the Oregon State Superintendent of Public Instruction, which has just been received by James R. Jewell, dean of the College of Education, University of Arkansas.

Through Rev. J. A. Biggs, presiding elder of Texarkana District, comes the sad news of the death, July 23, of J. J. Rowland, son of Rev. R. G. Rowland, our pastor at Foreman, where the funeral was held July 24. An obituary will follow. Brother Rowland has the tender sympathy of his brethren and friends.

Henderson-Brown College is represented by W. B. Baker, professor of science; James Workman, Paul Russell, Webster Turner, and George Taylor, at Camp Sheridan, eighty miles north of Chicago. They are being trained at the expense of the government, and will return to college in September to assist in military training.

Rev. B. E. Robertson of Conway, who is in a meeting at Wesley's Chapel, near Mt. Home, writes that, after more than a week without apparent results, the preaching was followed by 24 conversions one night and eighteen more the next night. Some whole families were saved. Twenty-four have applied for membership and there will be yet others.

Rev. J. R. Cason, formerly of Little Rock Conference, who is now stationed at Orlando, Fla., writes that he has a delightful charge and is happy in his work. His oldest son, Dr. J. R. Cason, a Hendrix College student, has been accepted for foreign Red Cross service and sails this month. Two other sons, who are first lieutenants, are already in France.

Rev. Dr. Ed F. Cook, former Foreign Missionary Secretary of the Methodist Episcopal Church, South, has been elected president of the Searritt Bible and Training School on a reorganized and enlarged basis. He has accepted and will enter on his new field on August 10, by which time full announcement will be made of other additions to the staff of teachers. Miss M. L. Gibson, principal, will continue her relations to the school as for the past twenty-six years.

Following the return of President J. C. Futrell from a conference called by the Federal Board for Vocational Education, the University of Arkansas is preparing to start two new important lines of war service. It is proposed to establish night schools of wireless telegraphy in a number of towns in various parts of the State where there seems to be a demand for the work. The expenses will be shared by the federal government, the University of Arkansas, and the town where the school is held. In addition, the University is planning to aid the government in the re-education of the wounded. Colleges and universities in England, Canada and France are now devoting a large part of their time to this work. President Futrell will recommend to the trustees of the University that the next University appropriation bill be so framed that a part of the money can be used for this purpose.

Last Sunday the editor enjoyed the fellowship of Rev. F. E. Dodson and his good people, preaching to a fine congregation at Cabot at eleven and to a fair congregation of young people at Jacksonville at night. The Cabot Sunday school was visited. It is so large that two classes must meet at the parsonage. More room is needed, and plans have been made for enlargement. Cabot, with its splendid school building and great interest in church and school, is one of the finest towns in the State. Jacksonville is smaller, but is also a good community. As ours is now the only church with regular services, it is prospering. There are good Epworth Leagues at both places. The salary has been raised each year since Brother Dodson has been there. He appreciates his noble people and they reciprocate, consequently the affairs of the church are in good condition. A meeting, with Brothers H. Hanesworth and J. D. Hammons doing the preaching, had

just closed at Cabot, leaving our church spiritually much strengthened. The trip of ten miles between Cabot and Jacksonville was made in Brother Dodson's car. Some fine farms were seen, but they cannot be observed from the railroad, hence that country is not generally appreciated properly.

The Little Rock District Conference, which met at Mt. Tabor, on Austin Circuit, last week, was unique and satisfactory. Mt. Tabor Church, five miles southeast of Cabot, was reached over good roads in automobiles. Being a thickly settled community, it cared for the delegates without difficulty, and with lavish hospitality. Friday the Young Women's Missionary Society served watermelons, and it is doubtful whether anyone ever saw so many fine melons cut at one time. The young people of Mt. Zion furnished the music one day and the young people of Smyrna another day. The attendance was unusually good. All the pastors were present and a large per cent. of the laymen and local preachers, while the congregations were always large. Strong sermons were preached by Brothers Fletcher, Hammons, Whaley, and others; and appropriate addresses were delivered by Brothers H. H. Griffin, J. M. Workman, James Thomas, D. H. Colquette, George Thornburgh, Mrs. Thornburgh, and C. E. Hayes, representing various interests. The editor spoke at intervals during the election of lay delegates, four of whom were elected on the first ballot, four on the second, and the reserves on the third ballot. The reports of the pastors showed progress and prosperity on all lines. Not a pessimistic note was heard. Dr. Monk's presidency was highly satisfactory, and strong resolutions of commendation were passed. He is closing his quadrennium with its best year. With an interim of two years, one at Central Church, Hot Springs, the other on Arkadelphia District, Dr. Monk is really closing his seventh year on the District. Rev. J. W. Nethercutt, the pastor host, seemed to have everything in hand and cared for the Conference with ease. He and his people enjoyed the Conference, which closed with old-fashioned shouting. The Mt. Tabor neighborhood has produced many preachers and is one of our best communities. There are two country schools with modern houses and three or four teachers each, doing high school work. The farming is scientific. There have been great changes since the editor attended a District Conference there twenty-one years ago in company with Dr. J. W. Cline just before his departure for China.

FAYETTEVILLE DISTRICT "GOES OVER THE TOP."

Last year the Fayetteville District, under the leadership of Presiding Elder G. G. Davidson, secured more new subscribers than did any other District. This made its apportionment a little less this year, and Brother Davidson, with his characteristic zeal and energy, undertook to secure his whole quota. That has been done, and his District also reports its assessment for the Arkansas Methodist paid in full. This is a fine record. Which District will be next to "go over the top?" At an early day a report of work done in all the Districts will be made. It is a good time to push the circulation campaign.

ARKANSAS METHODIST COLLECTIONS.

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Since last report.....\$0.00

North Arkansas Conference.

Since last report:

Fayetteville District.....\$156.00

James Thomas, Treasurer.

The Millennial Hope: A Phase of War-Time Thinking; by Shirley Jackson Case, Professor of Early Church History and New Testament Interpretation in the University of Chicago; published by The University of Chicago Press, Chicago; price \$1.25.

The author says: "The primary purpose of this book is to answer a single question: Are the ills of society to be righted by an early and sudden destruction of the present world, or is permanent relief to be secured only by a gradual process of strenuous endeavor covering a long period of years?" * * * The following pages are designed to exhibit the fallacious and harmful character of present-day teaching regarding the imminent end of the world.

The method of treatment is historical. Different beliefs of this general type current among the ancients are examined in order to discover the specific circumstances which called them into being and their utter futility as shown by subsequent events. When viewed in this historical setting, the absurdity of attempting to solve modern problems in a similarly fanciful way is readily perceived." As a review of the history of abortive interpretation and application of prophecy to world catastrophes the book is highly valuable and should be read by those who are willing to test the present day efforts in the light of past failures. However, one needs to guard against the danger of discounting the value of all prophecy, which runs unconsciously through the whole treatise. The author concludes: "The pessimistic philosophy of life which underlies all premillennial teaching is especially to be deplored at this time. It is always a sad day for humanity when any group of religious people spurns, as premillennialists are in principle compelled to do, all serious effort to secure the betterment of the world by means of popular education, social reforms, remedial legislation, or other agencies for improving undesirable conditions of life and attaining higher ideals of social righteousness. But this negative attitude becomes peculiarly vicious in the present hour of the world's need, when the call to duty is no longer merely local, but nation-wide and international."

THE VALUE OF A NATIONAL IDEAL.

(Continued from Page 1.)

The mad philosopher Nietzsche, whose proverbs were for a time Prussian vogue, expounded a gospel of mere power. "This universe is a monster of energy." Life is a will to power without moral character. Its end is the production of supermen, which is accomplished, not by elevating the mass of the people, but by a select caste of natural leaders. "The state," he argues, "is simply nature's roundabout way of making a few great individuals." The need of this world is not to protect the weak against the strong, but the strong from being overcome by a mob of the weak. This moral pervert hated Christ. He said: "I call Christianity the one great curse, the one great intrinsic depravity. Christian morality is the most malignant form of all falsehoods; it is that which has corrupted mankind." "The Golden Rule is the maxim of slaves." According to Nietzsche the will to power uses all common men as mere instruments. He dishonors even the law if the jungle by forcing into it implications which are not deducible; and yet upon such devilish diet has the Prussian mind been fed.

The Prussian theory of the state was popularized by Professor Treitschke, who from 1875 to 1895 lectured on the philosophy of history in Berlin, with Hohenzollern approval and patronage. His students are now Germany's civil and military leaders. His treatise on Politics is the textbook of German publicists. His primary principle is "Der Staat ist Macht," the state is power, and with the state might makes right. Weakness is the greatest evil, and weak states must and ought to fall. Germany ran true to Treitschke when she ran over Belgium. The state is beyond morality and is in itself the supreme end. The Machiavellian political philosophy of the corrupt Sixteenth Century found renaissance in Treitschke's puissant Prussia of 1914. Said he: "The art of politics demands an iron character." The statesman must dominate foreign states and his own people as well. Politics requires harshness, hence women cannot participate. The ruler must not be moved by moral, philanthropic, or humane considerations. Treaties may be repudiated whenever national interests seem to require. Thus the treaty guaranteeing Belgium's neutrality and integrity was simply a "scrap of paper." "It is ridiculous to advise a state which is in competition with other states, to start by taking the catechism in its hands."

Bernhardi, the exponent of militarism, asserts that there is no such thing as universal international law, and the German government adopts and applies this theory by disregarding all established conventions. He had written "Might is at once the supreme right and the dispute as to what is right is decided by the arbitrament of arms," and "War is the biological law of humanity, and war must be offensive—for colonies," that is, predatory.

Herr Von Jagow, German Foreign Secretary, is

reported to have said: "In the transformation, which is now taking place in Europe in favor of the stronger nationalities, the small states will no longer be able to enjoy the independence hitherto permitted to them; they are destined to disappear, or to gravitate into the orbit of the great powers."

Germany's military creed requires and applauds atrocities. Terrorism, frightfulness (Schrecklichkeit) is the philosophy of the superinduced superman. Barbarities are not incidents and accidents of the Prussian plan, but essential elements. The General War Book specifies: "It is permissible for the belligerent state to have recourse to all means which enable it to attain the object of the war." The infamous exhortation of the Kaiser to his soldiers debarking for China in 1900, is an example. "As the Huns," said the imperial degenerate, "under Attila gained a reputation that still lives, so may the name of Germany become known in China in such a manner that no Chinaman will ever dare again to look askance at a German." Out of the mouth of his semi-satanic majesty comes the appellation "Huns." He invited it; he and his people must ever wear it; for he is a Hun forever after the order of Attila. A recent writer has aptly said: "This Prussian terroristic spirit is rooted in the old Teutonic joy in battle incited by the religion of Thor. Christianity had checked it, but the last fifty years have revived it, brutal as ever, clothed in the Darwinian doctrine of the survival of the fittest and panoplied with technical science as an instrument of destruction."

It must not be thought that the creation of a military machine is the primary object of the German state. This martial instrument is to be used in fulfilling Germany's mission to bear her boasted Kultur to the rest of the world. This was the presumption of Romanism when it controlled civil power. Romish Christianity, being the sublimation of religion, must be forced by fire and rack upon the unwilling Jews and Gentiles. So the Kaiser's Kultur must be forced upon the benighted of alien lands at the expense of the harried people. German virtue is superior; German efficiency is unequalled; German organization is unexcelled; therefore German Kultur, involving and supplying these superlative excellencies, must be administered by Doctor Kaiser as a specific remedy to the lesser and feeble folk so that they too may assist in feeding the favored supermen. For a generation the beautiful, refined, quasi-spiritual term "Kultur" has been the sugar-coat of the poisonous pill of militarism which German youth have eagerly swallowed. Thus fighting for Germanism is fighting for Kultur, and excites the fervor and enthusiasm of a holy crusade. The German patriot does not know the call to freedom. He is devoted to Teutonic institutions, efficiency, and imperialism as the hegemon of the Kultur which culminates in his superman.

German editors have been prime propagandists of this apotheosis of egoism. They declare: "This right of the Germans (to possess the earth) grows out of civilization, the best on earth."

Their poets sing: "We are the race of the Thunderer; we will the earth possess."

Their Professors write: "It seems to us who are filled with the spirit of militarism, that war is a holy thing, the holiest thing on earth;" and they ask, "Must Kultur rear its domes over mountains of corpses, oceans of tears, and the death rattle of the conquered," and they answer, "Yes."

Thus are the boys in every school by wall inscriptions addressed: "Honor and duty teach even us Germans and Christians that the souls of the dead and the living are without rest until a contest has ended with the victory and triumph of our arms. . . . Therefore war is the sublimest and most sacred expression of human action. . . . Deep and still in the German heart there must live joy in war and a longing for war, because we have enemies enough, and victory comes only to a nation that with music and song goes to war as to a festival. . . . When a battle is fought on the earth with German weapons, and the faithful slain mount to heaven, a lance-corporal from Potsdam calls out the guard. Old Fritz leaps from his golden chair, gives the order to present arms, and in imperious tones harangues the kings and heroes: 'Attention, gentlemen. Heroes too are they whom I now introduce, and at their head the King's Grenadiers.'

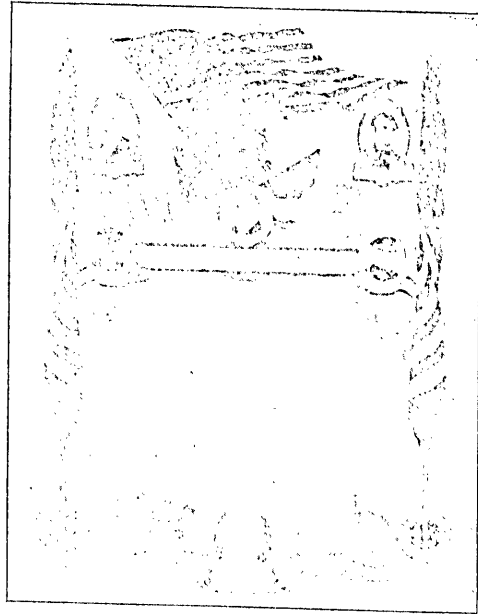
Such be Young Germany's Kingdom of Heaven. Thus let it yearn to knock at our Lord God's door."

Before 1914 we might laugh at this arrogant bombast and blasphemous patriotism; but we know now that this false ideal possesses the German mind which has not as yet had opportunity to learn the true motives of their opponents and to take the antidote of a nobler ideal. This egoistic idealism, reinforced by the products of organization and efficiency and directed by a single mind, doubles the strength of the German people and army.

We must realize that we are not merely fighting a mighty foe, but a tremendous idea which has become a national ideal. To meet and overcome this potent ideal (though it be fundamentally false) we must oppose not merely bigger and better armies and navies and a unified command, but a bigger and better idea and holier ideal. Actually we (including our Allies) have these resources, both material and spiritual. We have more men, more munitions, more food, more money. Our command and organization are now unified. Our idea, democracy, is superior; but our ideal, spiritual service to all men, self-abnegation instead of self-exaltation, has not yet seized our imagination. It is not enough to fight for democracy, which, like militarism, is, or should be, merely a means and not an end. Men must have something holier to fight for than a form of organization. Grant that democracy connotes more than a form, still we must apprehend at least the value of the content to be nerved for the struggle. Our ideal is really the value of the human soul as expressed by the Lover of Souls. That weighs a single soul against a whole material world and all the kingdoms of men. That, instead of proposing to develop an oligarchy of supermen at the expense of humanity, purposes a whole race of spiritually free men who are to be known as sons of God at the cost of the blood of God's Supreme Son. Shall we become filled with this transcendent constructive ideal and set it against the imperial destructive ideal? The Culture of Christ can conquer the Kultur of the Kaiser, when our imagination realizes for us the true ideal. Let us as a people be influenced by this saner and holier ideal.

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,
Little Rock, Arkansas.

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2. Fifty per cent membership enrolled in the Fellowship of Intercession.
3. Centenary Prayer Meeting one Wednesday night a month.
4. Twenty per cent membership subscribers to Conference Organ and Christian Advocate.
5. Twenty per cent subscribers to Missionary Voice.
6. At least one person preparing for ministry or missionary.
7. Twenty per cent membership tithing.
8. Centenary speakers' program carried out in full.
9. Observers of ten days' Centenary Drive.
10. Woman's Missionary Auxiliary. (a) 7 per cent enrolled in Fellowship of Intercession, (b) 50 per cent subscribers to Missionary Voice, (c) 25 per cent of members tithing.
11. Epworth League. (a) 25 per cent membership subscribers to Epworth Era, (b) 30 per cent members tithing. (c) minimum monthly missionary offering 5 cents per capita.
12. Sunday School. (a) monthly missionary program, (b) one or more classes studying Graded Missionary Lessons, (c) minimum monthly Centenary offering 5 cents per capita.

WHY THE WAR WORK EMERGENCY FUND?

The War Work Commission, acting under authority of the General Conference and endorsed by our Bishops, after full conference with representatives of other great interests, is calling for voluntary offerings from each congregation, suggesting a minimum needful to reach the needed sum of \$300,000 for emergency war work.

There is immediate and urgent need for prompt and liberal response to this call that our church may loyally do her part by the two hundred and fifty thousand of our sons in the service.

A full outline of needs and our plans to meet them cannot now be published. We hope soon to issue such. We make here the briefest statement possible as to the needs and direction to be given the funds called for.

Chaplains.—Looking all the way, the chaplain is possibly the most vital factor in creating and preserving the morale that will win the war. More and more the power of this ministry is being recognized. The chaplain should not be handicapped. It is not proposed to help him in the matter of personal equipment, though many of our best men can ill afford the \$300 to \$500 for necessary personal equipment. We do propose though to give him the proper tools to make his ministry most effective. He should have every time-saver and helper to put his whole strength in to the best advantage. He needs a portable typewriter for his large volume of correspondence, a portable communion service, a motor-cycle, song books, testaments, a supply of stationery, and good literature for the men. Our great church should say to the chaplains we have put forward, "Call on us for all you need and can effectively use. We will furnish it." Other churches are striving to do this. Shall we lag or fail?

Camp Pastors.—Second only to the work of the chaplain, and here in the home camps, hardly second to that, is the oppor-

tunity for service afforded a camp pastor. All denominations have recognized this, some much more aggressively than others. Unquestionably our church should arouse to her full responsibility here. More men are needed, more adequate provisions in or adjacent to all camps should be made. The call is imperative. The opportunity is simply wonderful. Unlimited amounts could be wisely invested without wasting a dollar or overlapping the work of other agencies.

Red Cross Chaplains.—The Red Cross has made a call for chaplains whose duty it shall be to minister to the sick and wounded in emergency and base hospitals. The Red Cross only proposes to pay the personal expenses of men in this work. Often the best man for it has a family to provide for. We, as a church, must bear our part in meeting this need, and should be able to say to the right man, "Go, we will take care of your family."

A LETTER FROM BISHOP MOUZON TO MONK.

Rev. Alonzo Monk, D. D.,
Little Rock, Ark.

My Dear Doctor:

Letters over my signature have recently been sent to all the men in my Episcopal District requesting a certain amount to be raised for war work during this year and to be sent to headquarters in Washington City.

You, I believe, were chosen as chairman of the special War Work Commission for Arkansas which we appointed a while back. It does not seem necessary nor wise to take two collections, one to go to your Commission and another to the General War Work Commission. I suggest that you inform the preachers that this entire war work has now been unified and that all moneys are to be sent to Washington and that whatever work your Commission has done is now to be merged with the work of the larger Commission. Doubtless this matter has already occurred to you.

Faternally,
Edwin D. Mouzon.

GENERAL CONFERENCE ACTION ON THE CORRESPONDENCE SCHOOL.

Methodism was born in a university and has always put high emphasis on education. In the extent of its holdings and the number of its students it is probably the leading denomination in our country. At the same time our church has known how to make use of the unlearned man with a sound religious experience and a genuine call to preach. More and more our church is emphasizing college and seminary training for our ministry. For those who cannot take their studies in residence no better method of mastering the four years' conference course of study than the Correspondence School has been advised. The great majority of our preachers have enjoyed its benefits. Its methods of study are vastly superior to the necessarily hasty and superficial work of examination at the annual conference. Hundreds of unsolicited testimonials from our preachers certify to their profit under its instruction. Our recent General Conference, following the recommendation of a number of Annual Conferences, was so impressed with these facts that it very wisely made compulsory attendance on the Correspondence School for all undergraduate preachers. The Conference

also ordered that the work of the school hereafter should be done at two different points, namely, at the Southern University at Dallas, Texas, and at Emory University at Atlanta, Georgia. Those students west of the Mississippi are to do their work through the school at Dallas and those east of the Mississippi through the school at Atlanta. This new arrangement will become operative on the first of September. On and after that date students west of the river will address all their communications to Correspondence School, Southern Methodist University, Dallas, Texas, and those east of the river will send theirs to Correspondence School Emory University, Georgia, (leaving off in the address Atlanta. This will insure quicker delivery of mail).

The work of instruction will be done by the full professors of the theological faculties of the two universities. Our students will thus receive the highest official instruction in our church. There will also be great benefits to the universities from this regular articulation between them and every undergraduate parsonage in our connection.

I am glad to be able to announce also that Prof. J. L. Cunningham has been elected director of the Correspondence School at Southern Methodist University and that Dr. C. C. Jarrell has been elected director of the Correspondence School at Emory University. Prof. Cunningham is well known to the Church, having been the founder and for a number of years the director of the Correspondence School when it was located at Vanderbilt University, for which service he deserves the thanks of the Church. He is now an esteemed member of the faculty of the Southern Methodist University. Dr. Jarrell is a prominent and honored member of the North Georgia Conference and is known to the Church for his past work as pastor and author. He has been for several years the Commissioner of Emory University. Dr. Jarrell is a prominent and honored member of the North Georgia Conference and is known to the Church for his past work as pastor and author. He has been for several years the Commissioner of Emory University for the North Georgia Conference.

By direction of the General Conference the undersigned will have general oversight of the two Correspondence Schools, though the majority of his time is to be devoted to ministerial supply and religious education.

Will not our presiding elders, our conference committees, and other friends interested notify expected candidates for admission on trial and other undergraduates of these new regulations so that they may enroll promptly and complete their course of study in time? These new regulations are to take effect in each Annual Conference with the beginning of the new conference year.

Some of the brethren have asked if all undergraduates are now to take their studies through the Correspondence School, what is there left for the Annual Conference committees to do. The answer is that the Discipline still leaves the Annual Conference Committee supreme. They are the judges of each student's work and if they consider that a student is not qualified to advance, they can refuse to advance him although he may have a certificate from the Correspondence School. The law of the church still requires full undergraduates to ap-

pear before their Annual Conference committees for examination. The committees can make this examination as brief or as extensive as they think wise. It seems to me that the purport of the legislation is for the Conference committees, unless they think advisable to make exceptions in special cases, to accept the work of the Correspondence School as showing the technical knowledge of the subject by the student. And the committees can examine and advise the brethren as to their ideals of the ministry, their methods of work, their habits of study, and their general personality; that is to say, to continue the same investigation of a man during his four years of study that the Committee on Admissions exercises when he applies for admission on trial. There is a wide field just here for usefulness both to our young brethren and to the church.—R. H. Bennett, Secretary of Ministerial Supply and Training and of Religious Education.

THE EDUCATIONAL CONFERENCE AT LAKE JUNALUSKA.

The various conferences which the educational forces of our church have held within the last four or five years have done much to unify and harmonize and encourage all our educational agencies. These conferences have usually been made up of representatives of the schools, colleges and universities of the church and delegates from the Annual Conference Boards of Education. Occasionally, however, the membership has been more restricted, as when the presidents of our women's colleges met at Nashville, in August, 1913.

The 1913 Conference was held at Lake Junaluska, July 9-12, and was attended by fifty educators and Annual Conference representatives, twenty-eight of these being representatives of our schools, and twenty-two being from Annual Conference Boards of Education. With the exception of the three evening addresses the program consisted entirely of informal and general discussions. There were four main topics upon which discussion centered: (7) The World War and Christian Institutions of Learning; (2) Religious Education; (3) Recommendations to the Commission on Education; (4) The Educational Forward Movement. The discussions were spirited and at times waxed warm. Among fifty men and women from all sections of our church complete unanimity of thought could not be expected. The question upon which the Conference seemed most divided was the proper status of the junior college in our system of correlated schools. Since six of the ten members of the Commission on Education were present at the Conference they doubtless got enough light from the illuminating discussions of this subject to enable them to work out a satisfactory solution to this perplexing problem when the Commission meets for its quadrennial session this month. Upon the whole the discussions and debates were all in a brotherly and Christian spirit. Each man recognized the fact that this was a body of sincere and earnest men whose sole desire was to serve the church by promoting Christian education.

The evening addresses were all of

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high order and were most timely and appropriate. The first evening Dr. W. Asbury Christian, president-elect of Blackstone College for Girls, Blackstone, Virginia, gave a very thoughtful address upon "The Supply and Training of the Ministry as emphasized by World Conditions." The second evening Dr. Plato Durham, dean of the Candler School of Theology of Emory University, delivered an eloquent address upon "The Place of Universities in the Educational System of Our Church." The Conference was very fortunate in having present for an entire day Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education, whose masterful address on "The War and the Christian College" on the last evening of the Conference was a very strong presentation of the service rendered the world by Christian colleges.

Acting upon the recommendation of the General Conference and the General Conference Board of Education there was organized at this educational Conference the "Educational Association of the Methodist Episcopal Church, South." The educational institutions of our church and the boards of education of the various Annual Conferences shall be eligible to membership in this association whose object shall be "to cultivate acquaintance, to strengthen the bands of unity between Methodist institutions of learning, to consider matters of common interest and to promote the work of Christian education." A tentative constitution was adopted and the following officers elected: President, C. M. Bishop, of Southwestern University; first vice president, H. N. Snyder of Wofford College; second vice president, W. T. Wynn of Martin College; secretary-treasurer, W. E. Hogan, assistant secretary of education, Nashville, Tenn. The first meeting of this association will likely be early in 1919 and it is confidently believed that this organization can and will render valuable service to the Educational Forward Movement to be inaugurated and carried out during this quadrennium.

A Committee on Resolutions, composed of Drs. A. F. Watkins, R. E. Blackwell and G. W. Read was appointed at the first session of the conference, and at the closing session this committee's report was adopted as follows:

Your Committee on Resolutions herewith presents the following informal suggestions:

Military Instruction.—Your committee is of the opinion that all colleges for men should heartily co-operate with the United States Government in its plans for providing for military instruction in our institutions of learning of college grade.

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Religious Instruction.—We contemplate with most cordial sympathy the advocacy of an adequate course of religious education in our institutions, believing that such a course is needed in consideration of the three-fold advantage of a knowledge of the history of the Hebrew people and the fundamental principles of our holy faith, the moulding of the religious life of the students, and the preparation of the students in the various forms of Christian service.

Relation of Junior and A-Grade College.—Upon the delicate question of the relation of the Junior College to the standard A-Grade College, it is the sense of your committee that such requirements as to the equipment of the instructors and of instruction should be imposed upon the junior colleges as will render the work done by these institutions approved by the higher institutions, and that unless this is shown by some method of official inspection to have been accomplished the duty and right of the higher institution to insist upon entrance examinations should not be questioned.

Religious Instruction in Public Schools.—Your committee is very much impressed with the possibilities for good contained in the plans for the co-operation of pastors and colleges with the public school authorities for the religious instruction of the pupils of these schools, and we commend to our pastors and school men that the fullest advantage be taken of the opportunities given for entering into this important field of usefulness.

We would also call to the attention of our Annual Conference Boards of Education the new paragraph added to the Discipline by the General Conference at Atlanta relative to the creation of a Commission on Religious Education in State Institutions. We believe that such commission can do much towards providing for the religious education of Methodist students at state universities and we recommend their creation by Annual Conference Boards of Education.

Pastors' Co-operation in Behalf of the Colleges.—In view of the conditions which call for unusual efforts upon the part of our institutions of learning to meet the demand for trained leadership, we most earnestly appeal to our preachers and people to co-operate in the fullest degree with our school men in their efforts to fill our institutions with pupils, to secure the needed equipment of the institutions, and to secure in full the Annual Conference assessments for education.

Three Years' College Course.—Your committee would also call your attention to the question so admirably discussed by Dr. Wilson, viz.: the question of shortening the college course to three years, a change that might be accomplished by the annual session or by the adoption of a session of four quarters including the so-called Summer School.

Educational Centenary Movement.—We earnestly recommend that this Conference, through our connectional department of education, sound out our heartiest endorsement of the action of our recent General Conference in emphasizing the necessity for a forward movement in education and especially the Centenary campaign for the strengthening of our church educational institutions and we desire to pledge to our educational leaders our most enthusiastic co-operation in this great campaign.

OUR BOYS AT THE FRONT.

The War Work Commission of the Methodist Episcopal Church, South, Bishop W. R. Lambuth, President, has sent out a letter to all our pastors and presiding elders, asking for a special offering of \$300,000 to be used by the Commission in the interest of our soldiers and sailors. This was done under the instruction of the Commission.

The request is modest. The need is urgent. The full amount asked should reach the treasurer, Mr. John Victor, president of the Peoples National Bank, Lynchburg, Va., at an early date—within 30 days.

There will be no trouble about it if every congregation is given an opportunity to make an offering. Our people are patriotic. There is scarcely a congregation in all our borders that has not been called on to give one or more of its young men. These congregations are following their boys with their prayers, and are ready to give of their substance to carry out the program adopted by the General Conference in their interest. The opportunity should not be denied them.

A failure to do our full duty as a Church in this time of our country's peril would mark us as unworthy the confidence and support of the people after the victory is won. Never in the history of the world has a Government turned to the Church of Jesus Christ as has our Government in this crisis. We must not fail. We will not fail. No congregation, large or small, should be denied the privilege of participating. Let the people have the facts and an opportunity to contribute, and this small job will be behind us.—W. F. McMurry.

THE CAMPAIGN FOR GALLOWAY COLLEGE.

In the providence of God it has fallen to my lot, as Commissioner for Galloway College, to take charge of the campaign to raise \$500,000 for buildings, endowment and equipment of this great institution. I feel very keenly the tremendous responsibility which this undertaking imposes, and only a sense of duty impels me to undertake it at all. I crave the sympathetic co-operation of the Methodists throughout the State. We shall expect you to give of your money as well as your prayers to this great campaign. It will be encouraging to you to know that we have already begun the erection of a new dormitory to cost \$100,000, and this building will be pushed to completion with all possible speed.

It is our desire that every Methodist in Arkansas make some sort of a contribution to this magnificent institution. It means everything to our girls, and the future womanhood of our church in this State. Any Methodist should feel proud of the opportunity to take part in so great a work.

From now until our Conference meets I shall give as much of my time as possible to the campaign in connection with my work as presiding elder of the Searcy District. During this time Bro. H. H. Griffin, who, for a year and a half past, has done such faithful service for the College, will continue with the College and give all possible assistance in organizing and carrying on the campaign. Remember that you can make your contribution in any way that suits you best. You can give your note, send us your check or turn over to us Liberty Bonds. One man turned in a \$1,000 Liberty Bond

a few days ago. Yours for a larger Galloway—J. H. O'Bryant.

THE MINISTRY TODAY.

At the recent session of the General Conference, in an address which profoundly impressed all, Major Gordon stated that, after two years of service on the western front, in his judgment one of the most important agencies in winning the war, and in the work of rebuilding the world, is and will be the Christian ministry. He gave as his reason the fact that "the Christian ministry holds the heart of the nation in its hands." Religion is emerging as one of the central realities of life. War conditions are proving favorable to the preaching of the Gospel. Ours is no longer an age of doubt, if it ever was. The world has entered upon a new era in its history and everywhere men seem agreed that Christianity is to have a larger application to the whole life of the world than it has had heretofore.

In view of the changed world conditions in both thought and life what shall be said regarding the Christian ministry and its part in rebuilding the world tomorrow? In what spirit and by what method will the Church do its largest work? These questions are uppermost in the minds of thoughtful men today, and upon our answer to them will depend, in large measure the success of the vital interests committed to our care. No discerning man underestimates the significance of these days in the world's history.

The Church, naturally, has felt the stress of the time as has every other institution, educational, social and economic. This was to be expected. It is in keeping with the history of Apostolic Christianity and its purposes from the beginning. It is now generally admitted that the forces of human progress include both spiritual and material factors. There came at first the great temptation to yield to doubt and despair. Old and established methods and customs disappeared. The suggestion was made by hostile forces that Christianity itself had failed. But even this was but for a brief period. We have made conquest of our own faith and religion, as every age must do, and the expression of this experience is beginning to be seen in the form and in the content of that which men live by today. This is therefore the hour of a great opportunity for the Church and for all its institutional activities, and fortunately this fact is recognized.

A careful study of the forces which brought about the world war reveals the fact that it has all come out of conflicting views about life and the world. Heretofore we have heard it said by some that the principles of Christianity were impracticable if not chimerical, and that however successful the application of these principles to the life of the individuals might be, they were not and could not be expected to be applicable in the realm of international relationships. But the correct interpretation of history shows clearly the existence of a moral order, and that history is ethical and spiritual in its movement and in its significance. It has taken the nations of the earth a long time to come to this point of view, but an enlightened public opinion among the civilized peoples of the world seems now focalized upon the opinion so admirably stated recently by President Woodrow Wilson, that it is a perilous thing to determine the policy of a na-

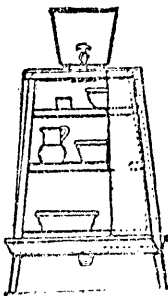
tion in the terms of material interest. Nationality is a sacred thing because it is the instrument of labor for the good and progress of all mankind. The non-Christian view of life and of the world which must be held responsible for the world-tragedy emphasizes the fact that it furnishes no sort of foundation for international relationships present or future.

The proportions of the present struggle make it necessary for us to form a true estimate of the task before the churches of Christ. The cost of all the wars of the past 125 years is estimated at twenty-two billion dollars. The cost of the present war to June 1st is estimated to be one hundred and fifty-five billion dollars and England alone has spent one-half of her national wealth. The cost of administering the United States Government from Washington's election to the inauguration of President Wilson was 19 billion dollars. But during the past year the United States has authorized the expenditure of twenty-one billion dollars in the cause of human freedom. Twenty-four countries are involved, and four-fifths of the world's total population are directly related to the struggle. The present population of the world aggregates one billion six hundred and ninety-one million. Of this number, one billion three hundred and eighty-eight million are at war. Eight million three hundred thousand have been slain. Seven million have been taken prisoners. More than three million are in the hospitals. Two million and five hundred thousand are disabled for life. To replace in wealth alone all that has been destroyed would require a tax of five hundred million dollars a year upon the population of the whole world for one hundred years.

The significance of these figures indicates that, upon a merely quantitative estimate, the non-Christian view of the world is inadequate to meet the needs of mankind either individually or collectively. No more will it be said that it matters not what a man believes. What a man believes ultimately issues in thought and conduct, and makes all the difference in the world.

The "super-man" of Nietzsche has hereafter no claim upon any man. "Enlightened self-interest" as a practicable basis for international life is no longer seriously considered by the representative peoples of the earth. On the other hand the principles of Christianity have been found adequate to the needs of every zone of humanity. An abuse once removed never reappears in history and there is not a wrong lifting its head anywhere in the world today against which there is not some man or group of men protesting. We fight on the way up and not down. The true insight of genius is to be able to discern the movements of divine government in the world. That declaration

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of principles which will stand the ultimate test is the one which stands closest to the future. Thus far in our history Christian principles have been always closest to the only possible future of mankind. The representatives of these principles have made practical the ideals of the age. They have moralized methods, and emphasized spiritual values. For the first time this is now being done in full view of the whole world with the conviction that the world itself is the subject of redemption. For Christianity and the churches this constitutes an unprecedented opportunity.

In the other ages the golden rule was preached to individuals and the principles of Machiavelli to nations. But we have at last reached the stage in the development of the race when national morality must conform to the same standards which have been set for the moral and religious life of the individual. The nation which wishes to be broadly influential will be very slow to insult any nation or group of nations. The international mind must have a religious education.

The motive necessary to the accomplishment of such a task is the Christian motive. Jesus Christ is the upbuilding, regenerating, vitalizing dynamic of human society, and He functions through His followers. The struggle now is to know what world view is to have supremacy. The various substitutes for Christianity are now appraised at their proper value. Spiritual values must have a larger place and influence than they have ever had before and the structural life of the world must be so built as to house these spiritual values. Every religious organization and institution will be expected to answer the question—what kind of men does it produce? The Christian character is human nature organized around the central figure of Jesus Christ, and in the union of vital piety and sound learning will be found men who can be trusted to their own hurt, and upon such men great enterprises can be safely built. Education is at its best only when it is directed toward the creation of character. The standards of scholarship must not and will not be lowered in a clearer understanding of the moral ends of education.

Knowledge is not virtue. "Knowledge will not keep people from sin", said a prominent physician the other day as he observed a number of spectators around the operating table. It is safe to say that two-thirds of the bulk and body of the world's knowledge has been acquired during the past century, and yet during this enlightened period the greatest and most cruel war of all history has been evolved. Culture, with all of its many refining influences, is at the present time quite universally acknowledged to be inadequate and is largely held to be in disrepute.

The "economic man" of whom we once heard so much has almost disappeared even from the more recent treatises on political science, and the nation among the nations which had put into effect the largest number of "reform measures" has been unable to escape the scourge of war.

An open mind and a devout spirit compel us today to look more carefully for the springs of action in mankind. Denunciation, ridicule, sarcasm, buffoonery—none of these will suffice. The heart of the world is heavy, and many of our thoughts lie too deep for tears, and we refuse to yield to pessimism and despair.

For such a time as this the Christian ministry is commissioned to deliver its great message to humanity. The methods by which Christianity will continue to impress itself upon the people will be in keeping with the social conscience. Before the social order can be Christianized two things must be done—(1) the units composing the social order must be Christianized and (2) there must be a larger application of Christian principles to every department of life. The combined engine of both church and state will be necessary to create outward conditions in which spiritual values may have some chance for survival. We shall have the courage to combine the mystic's hunger for God and the moralist's passion for men and interpret redemption in both individual and social terms. Men must be saved—men must be saved to serve.

The control of public opinion is going to be a new and mighty agency. Conquest by force has seldom if ever been either permanent or satisfactory. The very soul of all true democracy is the spirit of Christ. The only force equal to the task of holding men's passions in leash is a deeper and more powerful one than can be imposed upon them from without. The judgment values of Christianity enable us to place a new estimate upon the souls of men. The attitude of the Master to the so-called "threatening classes" was not one of distrust and aloofness. He taught that it is the duty of society to strive to do something for those submerged areas of humanity rather than to segregate them and exploit them. The response with which his teachings have been met suggests that in the intricate and complex relationships of world-life tomorrow His attitude must more and more become our own. The solidarity of the race is rapidly coming to be so complete that it may have the power to wreck the world if it is not governed by the principles of the moral order. Other men have labored and we have entered into their labors. The world can not be saved half-rotten and half-sound. We are bound up together for weal or for woe, and will rise or fall together.

Our age has a passion for reality. A young officer said to me the other day, "my experience in the trenches has taught me that religion is reality."

This is not the first generation whose faith has been tried as by fire. War, in its attack on faith, has thus far been rather the usual order than the exceptional one. The longest period of peace of which the world has any record is about three years. Other good men and true have met these issues squarely as we must meet them today.

Our attitude toward the past should be one of respect and gratitude rather than one of arrogance and detachment. "They without us can not be more perfect"—and we without them could not have come to this great hour. The largest opportunity, possibly, which thus far has been presented to the church is now before it. It is cause for gratification that there are so many indications of willingness and power. A gentleman who writes his cheque in seven figures said the other day that it would cost him more than half of all he had, but calmly added that it was gladly given. Religion is being reduced to its lowest and simplest terms and its simplicity corresponds to its power. The demands of the race upon the

Gospel will be met, and met by men of apostolic character, trained minds, and forward-looking vision. The days ahead of us will continue to be weighted with large tasks. "The curfew is going to ring later in these coming nights and the days of leisure will be few." Through the Gethsemane of renunciation men come to self-realization which is always for service.

The ministry now has perhaps its largest task since the days of the Apostolic age. To such a task, under present world-conditions, with a Gospel which is adequate, and to humanity hungry for God, we are called today. An exhortation to preparation is unnecessary. These facts make their own appeal. Christianity's history is the basis for our belief that its future has boundless possibilities. —Hoyt M. Dobbs.

AN EDUCATIONAL CRISIS.

To those directly engaged in teaching in our colleges and high schools I am sure that the indications are plain as to our educational dangers. I confess that I was not aware of the critical educational conditions until right recently. Recently I have visited about ten towns in Arkansas in the interest of Hendrix College and talked to a number of high school graduates and learned what many others were now doing or were planning on doing this fall. I found that most of the boys who are high school graduates (and they are few) were either in the army or going to some military school or were going to some business college. Most of the girls are even now in some business college or are planning to go soon. There is, it seems to me from my limited observation, a decrease in the number of girls who expect to make a specialty of music and kindred subjects, and perhaps a little increase in the number of girls who want a straight literary course. These are not many however.

As it appears to me now it seems that if the present conditions continue with increasing momentum that in the course of a few years we will have a generation of boys and girls with no college education. There are many high school graduates in the army now, and many of these will never go to college even if the war should close this year, which is not likely. A very large per cent of the high school graduates of 1918 will not attend any literary school this fall, and the indications are that still fewer of the 1919 graduates will do so. A few years like this and you see what would happen.

If there ever was a time when a boy or girl ought to go to school it is now. It is the college trained men who are leading in the affairs of the world today. Perhaps eighty-five per cent of the officers of our army have spent one or more years in college.

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and a very large per cent are college graduates. The same is true in respect to the governors of our states and representatives in Congress. Young man or lady, do not let some attractive salary for the present, deprive you of your education which will be a blessing to you and to those whom you serve all your life.—J. Frank Simmons.

IF I WERE A BISHOP.

Yes, if I were a bishop (now laugh) I would do some things like these: First, I would get out among the circuit preachers, get out in the country—the good old pure, clean, healthy country—with the song birds, the cool shady vales and hills, beside the limpid springs, eat good, old, red country ham, and immerse my biscuit or muffin in good, old, brown-speckled ham gravy, and get acquainted with the good, plain, common people like my Lord did, and would preach the top out of the timber and call mourners, and God would give me an old-fashioned, sin-killing and soul-saving revival. I would, men, I would. Why, when I was no bigger thing than a P. E. I had this experience. I went into a community away back in the woods. A P. E. had not been there since "Heck was a pup," and it was something to be talked about and looked at for me to go there. There was a good, sane, sound, sincere, religious, and reliable man on the work, an Englishman, a real good fellow—Geo. Wilkison. He had looked for my coming with an earnest solicitude. Some had said, "He won't come to us away back out here." But Wilkison said, "Yes, 'e will come, hand you will like 'im, too!" I did go, and on Sunday at 11 we had a fine crowd of receptive, eager people. The Lord blessed us. Sinners came for prayer and were converted. Christians shouted, but Brother Wilkison, in his ecstatic delight, took the floor and said, "Now, wat do you think of hour presiding helder, 'e 'as coom, 'e 'as preached hand God 'as blessed 'im hand us, hand we 're all 'appy in Jesus." Suppose I had been a bishop? My! my!

Second, Another thing I would do. At our annual conferences on Sunday at 11 o'clock I would not ordain the deacons, but do that on a week day, for it is regular minute business, and hold a half hour campaign of revival work, for there are always some unsaved men or women who go out to hear the bishop, who do not go to hear any other preacher. I have seen opportunities of this kind more than I can number.

Third, And if I were a bishop I would take time to get hold of the hand of every preacher and layman

Ambition

TIRE MEN and WOMEN who "feel old before their time," who are languid, have no energy and lack ambition—these are often sufferers from kidney trouble.

Weak, overworked or diseased kidneys are indicated by ambitionless, always tired, nervous condition, by sallowness of skin and puffiness under eyes, backache, stiff joints, sore muscles, or rheumatic pains.

Foley Kidney Pills

Get right at the cause of suffering and misery, regulate the kidneys and bladder and restore to sound and healthy condition.

N. R. Reese, Dublin, Ga., writes: "I want to say I am better. Before I started to take Foley Kidney Pills I could not turn over in the bed I had such severe pain in my back and hips. I was so stiff I could not bend over and I had to get up at night five to six times. By taking Foley Kidney Pills I am up and able to go to work. 50c and \$1.00 sizes."

Sold Everywhere

at the first meeting of the conference. There are timid young men who would be glad indeed to get hold of the hand of every preacher and layman at the first meeting of the conference. There are timid young men who would be glad indeed to get hold of the bishop's hand. It is a fine way for the bishop to get into every man's heart in the conference. And as he does this he magnifies himself and his office and the humblest preacher in the conference feels the bishop is his brother and co-laborer. Aloofness helps nothing, but on the other hand it hurts. May God bless our bishops, especially the ones retired.—Jas. F. Jernigan.

A PAPER ON CHURCH ATTENDANCE.

(Read at Helena District Conference)

Brother Evans has asked me to address you at this time, and while I am no orator, nor do I claim to be a model saint, yet I want to give you a few thoughts from my experience as a church man relative to church attendance. Since I joined the church I have made it the rule of my life to be present at all the services of my church, Sunday school each Sunday, preaching both morning and evening each Sabbath day, prayer meeting each Wednesday evening, and in addition to this I make it just as strictly a part of my duty to attend each board meeting and quarterly conference. This I consider to be my duty and the duty of every church member, in living up to the obligations we take when joining the church. I have sought no place of responsible honor neither have I refused to accept the responsibility placed upon me by my church. With meekness and humility I have accepted everything offered me in my church, and when accepted I have tried to meet the responsibility of the office or work placed upon me. In this I am more than rejoiced in the returns I have received as a direct influence on my life. It has been a saving clause in my own life. It has been development. So my weak effort to do the work assigned me has been my strength in weakness.

In realizing the good I have received from the Christian efforts I have made, though feeble they may have been, I want to commend the same with increased zeal to the laymen of the Helena district and to all others, as for that matter. I want to give you some of my observations as usher and official of the church. I mark every official that comes into our church services each Sunday and have observed that those who are dependable at church services are also dependable in all other work of the church. I count the congregation at each service from a habit formed several years ago, and find that it helps me to know just those who are willing to back up our pastor, as the vacant seat, the absent layman lends no inspiration to the pastor, but detracts from the delivery of a well-prepared discourse and causes a dearth of spiritual power that might be had were the layman as regular in his place as the pastor in his place. I have never yet believed that attending service one time on Sunday was a good reason or excuse for my staying away at the other services of the day, and this is easy for you to figure as I do, if you will only suppose for a minute that every other church member would do the same thing, what kind of service or congregation would we have? We must not be slackers in church work nor

Woman's Missionary Department

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Communications should reach us Friday for publication next week.

THE HOLY SABBATH AND THE HOLY TITHE.

"The Sabbath day scrupulously observed for rest of mind and body and for the worship of Almighty God, introduces Him into our daily life and gives emphasis and worth to our six days' work. And the tithe law cheerfully acknowledged and faithfully kept repeats the miracle of the oil and meal and gives multiplied value to what is left, because God is in it all and has promised His help and blessing."—Bishop Joseph Key.

GOODBYE!

Whether or not we deserve a vacation, we are to have one very soon, and, barring the regret on leaving the "better half" at home, a fine one it will be. Our first stop will be at Lake Junaluska, N. C., where, despite attractions offered by the Workers' Conference, in the good company of Mrs. R. W. McDonell and Mrs. Hume Steele of the Woman's Missionary Council, we shall rest and revel in the beauties of the mountains and the glories of the skies.

However, the privileges and delights of the Land of the Sky, with ever-changing pageantry of cloud-mist and sunshine, will not lessen interest in what is going on in the hills and valleys of Arkansas. From week to week we shall scan the pages of the Arkansas Methodist, hoping to find news of steady progress towards the ten per cent increase in membership and finances, the goal of our Woman's Missionary Society for 1918.

LET YOUR LIGHT SHINE.

Until further notice all communications for the Missionary Department should be sent to Mrs. W. P. McDermott, 2403 Louisiana Street, Little Rock, by Friday of the week before publication.

In this time of stress, when there are many, many calls to work for fel-

low-men, it is necessary for members of the Missionary Society to stand fast in efforts for upbuilding the kingdom. To hear from one another gives encouragement and strength to the weaker auxiliaries and inspires all to renewed effort. Let your light shine through these columns.

in any way if we want to do our best for the cause we represent. I find also that by my regular attendance upon the services of the church, I am more in sympathy with my pastor and find much less criticism deserving than the irregular attendant often expresses.

I find too, that the general demands of the church grow to be a pleasure rather than a burden to me. I become more familiar with the general machinery of the church and find that every department is of vital importance to the Kingdom of God, and as a loyal servant I am glad to aid in the work of whatsoever kind it may be.

My final point in all this is to bring home to the laymen present the great necessity and bounden duty of every one to lend their personal influence to all the services of the church, by lending your presence, and, if you cannot sing, pray or talk. You can lend a silent influence that speaks seven days each week. Let us all go home from this meeting with our minds made up to be no more numbered among the absentees of our church members.—M. E. Newburn.

NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Report of Corresponding Secretary for second quarter:

Adult auxiliaries, 115, with 2,657 members.

Young People's auxiliaries, 23, with 407 members.

Junior Divisions, 47, with 1,120 members.

Baby Divisions, 30, with 226 members.

Subscribers to Missionary Voice, 990.

Subscribers to Young Christian Worker, 280.

Number of auxiliaries presenting Christian Stewardship, 86.

Active Social Service Committees, 96.

Number of Bible and Mission Study classes, 57, with 962 members.

One scholarship in Songdo, Korea.

Three Bible women in China, two in Korea, and one in Japan. One school supported in China.

Honor Roll.

Booneville Juniors, Booneville District.

Clarksville Adult, Conway District.

Fayetteville Adult, Fayetteville District.

Greenwood Adult, Fort Smith District.

Blytheville, First Church, Crawfordville, Earle, Jonesboro, Fisher St., and Osceola Adult, Nettleton Young People and Osceola Juniors, Jonesboro District.—Mrs. Preston Hatcher, Conference Corresponding Secretary.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Report of Conference Second Vice President for quarter ending June 31:

Baby Divisions in Conference, 28.

Added during quarter, 2.

Members in Baby Division, about 300.

Added during quarter, 34.

Number promoted to Junior Division, 10.

Junior Divisions in Conference, 50.

Members in the Junior Division, about 1,200.

Added during quarter, 94.

Subscribers to the Young Christian Worker, 418.

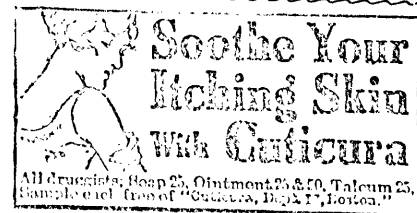
Junior Mission Study classes in the Conference, 8.

Members in classes, 222.

Junior Divisions presenting Christian Stewardship, 9.

Studying Social Service, 16.

Having committees for local work, 5.



Junior Divisions on Roll of Honor, 5: Monticello, Central, Magnolia, Ashdown, Texarkana.

I am keeping the work of the Children's Auxiliary before Adult Auxiliary Second Vice Presidents, and I write a quarterly letter to Vice Presidents and Junior Presidents of auxiliaries.

Financial report sent me:

Total sent to Conference Treasurer, \$203.51.

Total amount expended for local work, \$16.70.

—Mrs. Moffett-Rhodes, Second Vice President, Crossett, Ark.

ITEMS FROM AUXILIARIES.

Benton Young People.

Miss Elizabeth Honeman, auxiliary corresponding secretary, reports 20 members, three added during the past quarter. These young girls use the missionary leaflets and bulletins. Membership dues paid, \$1.40, and to pledge for Korea and Sue Bennett School, \$1.25 during past quarter. Sungkiang, China, Young Ladies' Missionary Society.

Miss Sze and Miss Tsang recently organized a Young Ladies' Missionary Society in our Susan Bond Wilson School in Sungkiang, Shanghai District, with Miss Daung as president. Miss Peacock, our beloved missionary teacher in this school, is lady manager of the society, which she says is in a most flourishing condition. The girls decided to give seven-tenths of the money they raise to the general work.

This is good news from afar to encourage us here at home. Let us remember these co-workers in our prayers.

HIGH COST OF LIVING IN CHINA.

The Woman's Missionary Council adopted the following report from the Committee on Foreign Work and Educational Institutions, with recommendations as to Bible Women and Scholarships:

Whereas, the handling of Bible women and scholarship funds is a source of confusion in Conference Societies; therefore be it

Resolved, That in the future Bible women and scholarships be placed on the same basis as native teachers. In order to meet this change, that Conference pledges of 1919, when taken, shall include an amount sufficient to cover existing specials supported by them.

Whereas, the increased cost of living and high rate of exchange make it impossible for Bible women to live on a salary of sixty dollars (gold) a year, therefore be it

Resolved: 1. That the salary of Bible women on all our fields be \$120 a year.

2. That individuals or auxiliaries may unite in the support of a Bible woman.

THE MONEY MILLENNIUM.

"Never forget: Our relation to God's tithe is that of distributor or bank cashier. We are acting for Him. What does He wish done with His tithe? What would He do if in your place? This calls for prayerful investigation and promotes growth in grace. With the obligation acknowledged and the practical observance by

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla, the best of all tonics.

the faithful there will be abundant means in the Lord's treasury for every need of His church, and the money millennium will dawn on the church." —Bishop Joseph S. Key, D. D.

PROGRAM FOR AUGUST.

An Open-Air Meeting.

Bible Lesson: "The Challenge at a Time of Great Crisis and Perplexity." (John xiv. 12-14; xvi. 23, 24.)

Hymn 139.

Prayer.

Reports of officers.

Reports of committees.

Impersonation of Missionaries and Deaconesses.

Missionary Picnic. (Voice.)

Prayer: For our work and workers; for new missionaries going to their fields of service and for those returning from furlough.

OUR WORK FOR NEGROES.

Paine College, in Augusta, Ga., illustrates Christian Brotherhood. It was founded in 1882 by the M. E. Church, South, named for the late Bishop Robert Paine of Georgia, who was presiding over the General Conference of the Methodist Episcopal Church, South, when the organization of the Colored Methodist Episcopal Church was authorized.

The primary purpose of Southern white Methodists in founding and maintaining this institution is to assist the Colored Methodist Church in training preachers and teachers for the colored race. With keen insight into the real needs of our brothers in black they saw that Christian intellectual and spiritual leaders would be of greatest value in race development.

The present campus has seventeen and one-half acres, and lies between Fifteenth Street and Druid Park Avenue, in the city of Augusta, Ga. The Monte Sano car line passes but a few yards away. Visitors are always welcome.

Haygood Hall is the Administration building, and is four stories in height. Bennett Hall is our girls' dormitory, and is a part of Paine Annex. Besides these two brick buildings there are twelve frame buildings on the campus. We have a small farm of ten acres. The total value of the property is about \$125,000, besides endowment already mentioned.

Our Southern Methodist women became much interested in the welfare of the negro women and girls. In 1902 the Woman's Home Mission Society secured three acres adjacent to the Paine College Campus and established what is known as Paine Annex. This is now controlled by the Woman's Missionary Council. The Annex at first contained only two frame buildings, but a few years ago an excellent brick dormitory was erected. This is known as "Bennett Hall," named for Miss Belle H. Bennett, president of the Missionary Council.

Dr. Betts says in the session of 1917-18 there were enrolled 291 students in all departments. Two-thirds of these were boarders, representing practically every State in the South. If we had the room we could easily get twice the number of students, for we have turned scores away this session for lack of room.

Over fifty young men preparing for the ministry of the Colored Methodist Episcopal Church are here. Many others are preparing to be teachers, and we cannot graduate them fast enough to supply the enormous demand for teachers in the colored schools. There

is no better opportunity for Southern people to bless the Negro than through Paine College.

Dr. John W. Gilbert, dean of our Theological Department, went with Bishop Lambuth to Africa to establish the Congo Mission, which is now maintained by the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church in co-operation. It is here at Paine College that the missionaries of the C. M. E. Church are to be trained. We have a missionary training course and a missionary society looking toward the training of missionaries for both home and Africa work.

Nearly five hundred have graduated from the various departments of this institution. They have gone out with a correct view of the real attitude of the best Southern white people toward them. They are proving an untold blessing to their people wherever they go. Two of them are missionaries in South Africa. Some of them have developed into mighty leaders, such as Dr. J. W. Gilbert, dean of the School of Theology here at Paine; Dr. C. H. Tobias, International Secretary of the Y. M. C. A.; Bishop R. A. Carter of the Colored Methodist Episcopal Church, and others.

When young colored women are through with their training here they are in great demand as teachers. Our Southern people can greatly aid the cause by seeing that proper equipment is furnished the colored public schools for teaching these domestic arts. Then our Paine College graduates will have a fine chance to train thousands in these most necessary things.

The atmosphere here is distinctly Christian. A revival meeting just closed with no outside help has resulted in many conversions, and twenty have joined the church.

Of the nineteen members of the Paine faculty, five are Southern white people. These are Rev. R. L. Campbell, D. D., an honored member of the North Georgia Conference and a Confederate veteran; Miss Mary C. de Bardeleben of Alabama; Miss Elizabeth Lamb, president of the North Carolina Conference Woman's Missionary Society, and Miss Mae Owings of South Carolina. The presidents of the college have been white men. This is a striking illustration of how Southern white people and the negro can co-operate for mutual advantage and in the true spirit of Christian brotherhood. The president is Rev. Albert D. Betts, and he is encouraged by progress in every line.

On July 1, 1917, the Paine College was in debt \$15,000. Thanks to the cordial co-operation of several of the trustees and the generous contributions of many kind friends of the work, we are happy to report that \$10,000 is in sight and most of this in cash. At this writing (February) \$5,000 more is needed to finish the task in order that the new plans for larger growth may be started. Anyone who will favor us with a contribution will earn our everlasting gratitude. Make out checks in favor of "Paine College" and mail same to Augusta, Ga. And kindly remember to pray for us.

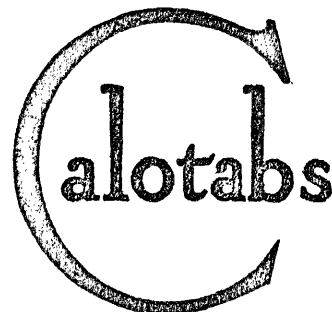
Why not buy a Liberty Bond for Paine College, and so aid two great causes at one stroke?

Plans for Growth.

Our most urgent needs are as follows:

1. Men's dormitory, to cost \$30,000.

The next time
you buy calomel
ask for



The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

2. Industrial Building, to cost \$10,000.
3. Library, to cost \$15,000.
4. Auditorium, to cost \$20,000.
5. Gymnasium, to cost \$10,000.

Our ultimate plans call for still more buildings and equipment, which will be set forth at some future time. In the case of scholarships and endowments we need:

1. One hundred scholarships endowed at \$1,000 each.
2. Ten chairs endowed at \$20,000 each.

Any of the foregoing buildings or scholarships or chairs may bear the name of the donor or any name the donor may designate and approved by the trustees. Correspondence is invited.

Extensive plans for the development of Paine Annex have been formulated, but these will be presented through the Woman's Missionary Council when finally approved. For further information, address Albert D. Betts, President, Augusta, Ga.

CALOMEL SALIVATES AND MAKES YOU SICK

Acts Like Dynamite On a Sluggish Liver and You Lose a Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

FOR SALE.

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

Sunday School Department

CONTRIBUTORS:

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LESSON FOR AUGUST 11.

By Rev. Ashley Chappell.

Subject: "Helping Others."

Golden Text: Bear ye one another's burdens, and so fulfill the law of Christ.—Galatians, 6:2.

"And ye shall succor men;
'Tis nobleness to serve;
Help them who can not help again;
Beware from right to swerve."—Emerson.

There is not a dollar mark upon the tombs of the world's great as a sign of greatness. It is said that there is not a single really rich man buried in Westminster Abbey. The world's great men are and have been the world's helpers. All the heroes of all the Wall Streets of human history are poor compared to the humblest sons of men who pass the cup of cold water to the struggling sons of sorrow and degradation. The man who blesses society is the one who helps. The world needs helping. It must have help. Look at a poor blood-stained world, and ask what it wants. It stops for a moment, and mops its brow and says: "I need help, just help." The names of men who really adorn history are the men who have been the world's helpers. Who are the Wesleys, Knoxes, Nightingales, Pauls and all those who are like them but just helpers. Thank God for those whose business in life is daily helpfulness. Listen to and heed Whittier:

"Follow with reverent steps the great example

Of Him whose holy work was doing good;

So shall the wide earth seem our Father's temple,

Each living life a psalm of gratitude."

We have had much to say of the miser. But there are more misers than those who love and try to hoard money. In fact, these are not the worst kind of misers. The man or woman who has strength and ability and does not expend them in helping and blessing the world is the most hurtful miser in all our social order. Money may be wealth, but one's ability to help is greater wealth. Unbroken alabaster boxes are society's shame today. How sweet with perfume would become the world if all its alabaster boxes were broken! He that saves his life shall lose it, is life's true philosophy. A grain of wheat in a golden case is a tragedy. When a hand does the despotic act of casting it out into the muddy earth, it makes it possible for its dream of empire to come true. Nothing will save by the process of saving. Our powers become vital and useful as we put them to work in

helping human lives. The church's latent powers must be coined and put into circulation.

The law of love must be the motive. Love will help. Love will find some way to help when everything else fails. Love builds a garden, and love plants its flowers. However hard the task, love will find some way. Love breaks alabaster boxes even when the throngs are crying, "waste, waste, waste!" Judas was a saver, and when he died he only filled a grave. Mary was a helper, and when she died she filled the world. The perfume of the help she gave still sweetens and refreshes a world. This is what strength is for. Strength can not justify its own existence only by helping. The only argument necessary for strength is weakness. Weakness is reason enough for helping. Our Master went about helping. That was His business. No poor old blistered leper ever came and bathed his sores in the sunshine of His presence that did not go away whole. The eternal damnation of Dives was that helplessness lay at his very door and he did not help. The merit of those who are weak is that they are weak, and that is enough. Our obligation is that we are strong. Whether our strength be great or small, all the odds of evil will yield if we keep up the lick.

"But Hercules himself must yield to odds;

And many strokes, though with a little axe,

Hew down and fell the hardest-timbered oak."

TEACHER-TRAINING ENROLLMENT.

The enrollment of classes in the Standard Training Course for the period from May 20 to June 20 was as follows in the Conferences of the Gulf Division:

Alabama Conference—Two classes, with fifteen students and one individual student, at Montgomery, Pensacola and West Blocton.

Little Rock Conference—One class, with nine students, and one individual student, at Little Rock.

Louisiana Conference—Two classes, with fourteen students, at Bossier City and Mer Rouge.

Mississippi Conference—One class, with seven students, and one individual student, at Sanford, and Seminary.

North Alabama Conference—One class, with ten students, at Altoona.

North Mississippi Conference—Five classes, with forty-four students, and four individual students, at Como, Fearn Springs, Horn Lake, Moorhead, Poplar Corner, Sardis, Sunflower and Winona.

Total enrollment from the division, twelve classes, 106 students.

Aggregate enrollment from the whole church for the same period, twenty-eight classes, 297 students.

Diplomas were granted to Gulf Division students during the month as follows: Alabama Conference—One incomplete diploma, at Montgomery; Mississippi Conference—Eleven incomplete and one gold seal diplomas, at Meridian, Homewood, Lorena and Shubuta. A. L. Dietrich.

EPWORTH LEAGUE DEPARTMENT

REV. J. Q. SCHISLER, Editor.

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

LESSON NOTES FOR AUGUST 11.

Lessons in Nature's School.

Scriptures: Prov. 6:6-8 and John 12:24-25.

A Lesson in Thrift.—Prov. 6:6-8. (Written by Rev. Ira Brumley, Blytheville, Ark.)

God has not placed man in this world for the purpose of ease. God requires that each take part in the activities of life. In the beginning, God commanded man to subdue the earth and to have dominion over the fish of the sea, over the fowl of the air, and over every living thing that moved upon the earth. After man fell, God said to man: "In the sweat of thy face shalt thou eat bread." When God gave Moses the law on Mt. Sinai, he commanded man to work. He not only commanded man to remember the Sabbath to keep it holy, but to work six days in each week. Life is short and man can do very little at the most, if he uses every day and every hour.

But we must not lay too much emphasis on material work and leave out the highest of all work, that of the development of our talents in God's kingdom. We have each received our talents from the powerful hand of God. Some day He shall demand that we give an account of our stewardship. Are we, as young people, using our talent or talents as did the five and two talent men, or are we hiding our talent away and losing all? Shall the Lord in that day say, "Thou good and faithful servant," or "Thou wicked and slothful servant?" God does not want an idler in His kingdom, for an idle brain is the workshop for the devil. James says, "Be ye doers of the word and not hearers only." Solomon said that man could learn a great lesson of thrift from the ant. The ant prepares for the day when the food cannot be secured, while the grasshopper takes life easy. The world is filled with these two classes; one which wills to do, while the other says, "I will not work." To which class do you belong?

Hating Your Own Life and Saving It.—John 12:24-25. (Written by Miss Eugenia Martin, Osceola, Ark.)

One grain of wheat is a small thing within itself, and might be considered worthless by one who did not know its latent possibilities. When it is planted it dies, and from it a new plant springs up which will produce many times the value of the original grain. Christ gave himself as a living sacrifice for us. If he had loved his life enough to save it for himself, he would not know the joy of living with Christ; for we live only through his death.

The church is the greatest force for good in the world today, but the greatness of the church rests on the greatness of the men and women who have carried on its work. The apostles and early disciples of Christ cared so much for carrying on his work that they were willing and eager to give their lives that others might learn the truth. St. Paul had no regret for a life spent in the service of his Master, and his life work was crowned with the victorious cry, "I have fought a good fight; I have finished my course; I have kept the

faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

There is a call for each one of us to bear his part of the world's burden today. For many of us there is work at home, and those of us who fail to uphold the spiritual and moral standard of our nation, or who refuse to give of our time and money to help our allies, are slackers in as true a sense as are the men who refuse to fight. Can we love our own lives more than we love our boys who are fighting and dying for us?

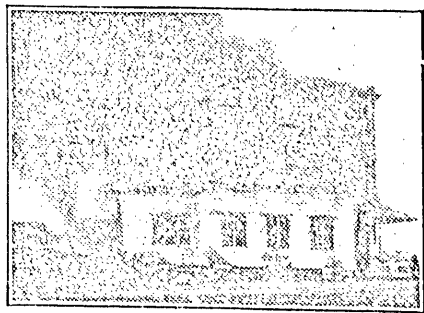
In some instances men are using force to keep from taking their places in the army. They love their own lives better than home and country; but in return they lose all that is true and noble in themselves. Others are willing to give their lives, if necessary, in order to make the world safe for all that is good, for they consider their own lives of small value when compared with the greatness of the task to which they have set themselves. They have gained a conception of the brotherhood of man and the greatness of God, and can say, "Amid the clash of arms I am at peace."

Lesson on the Importance of Sacrifice Making.—"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:25. The element of sacrifice is found in everything that God has made. Illustrations of this truth are found everywhere in the animal kingdom and in the vegetable kingdom and in the realm of human life. It is found even in the heavenly bodies. The sun in the skies in giving life and heat to the world is slowly dying. It is giving of that which makes it a sun. The grain of wheat dies in the soil that it may bring forth more wheat. The mother bird works from early till late to feed her young that will soon fly away from her forever. And in our own realm of life we see the element of sacrifice everywhere. There is no blessing that we enjoy today that has not come to us by the sac-

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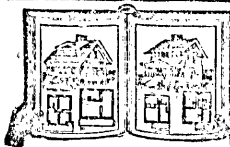


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rifice of some one. Our liberty was purchased by the blood of brave men. The ballot which we have is the gift of every man who has ever raised his voice against tyranny. The advances which have been made in medicine and surgery, have come after years of toil on the part of physicians and surgeons and intense suffering on the part of patients. The debt of the scholar to the past is very great. We have the thoughts of master minds only, because they labored to give them to us. The Book of Books is ours through the toil of faithful scholars who have translated it for us. The path of its transition from the sacred writers to us winds by the tombs of many martyrs. And our faith! Think of the price that has been paid for it! In the beginning of the spread of Christianity men, women and children were burned at the stake and were torn from limb in the Roman arena rather than deny their faith in God. They were buying for the human race exemption from such persecutions. And there is that supreme sacrifice of them all—the gift of God, Jesus, our Savior. He was lonely in life, misunderstood, rejected, persecuted, betrayed by a companion, arrested by a howling mob, tried in a court where both the mandates of the law and justice were disregarded, mocked, spit upon, beaten with whips, crowned with thorns, forced to carry a roughly hewn tree to the top of Calvary, and there he

nailed upon it, thus giving his life for our salvation.

Since God has done so much for us through those that have lived in the past, and through His Son, our Lord, surely gratitude alone would prompt us to make all the return it is in our power to make to Him. We should want to "hate our lives in this world" for his sake. But it does not end there. In answering or refusing to answer God's call to service, we are not deciding the question of gratitude only; we are deciding whether or not we will be strong spiritual characters. For we cannot possess spiritual power without paying the price. "If any man will come after me, let him deny himself and take up his cross daily and follow me." This is a condition which, if met, will transform many of our lives, but there is no discipleship upon any other terms. And the following of Jesus is a life-transforming business, anyway.

In the parallel readings in Matthew, Luke and John, the Master gives us reasons for obeying this law of discipleship:

First, the saving of life depends upon it. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." (Luke 9:23.) The word "life" here has a double meaning. In the first clause, according to Dr. Bruce, it means the natural life, with all its enjoyments. In the second clause it means the spiritual life of a renewed soul. If we make it our chief business to save this natural life, we shall lose the higher; but if we lose this natural life in his service we shall gain the life eternal.

Second, the soul is worth more than all that can be gained by losing it. "For what is a man profited if he gain the world and lose his own soul?" The soul is too great price to pay for the whole world, to say nothing of the very small portion of the world which even the richest may obtain. "Or what shall he give in exchange for his soul?" Not even the whole world is adequate to ransom the soul, once lost.

Third, discipleship carries with it the most abundant reward. "For the son of man shall come in the glory of His Father and of His angels, and then shall he reward every one according to his works." What is that reward? It is the honor and esteem of one's fellow men. Jesus humbled

himself to the position of a menial servant, "wherefore God has highly exalted him and given him a name which is above every name." (Phil. 2:9.) What is that reward? It is the peace that passeth understanding. "Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you." What is that reward? It is an eternal life in harmony with the will and the purpose of God. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there you may be also."

When we consider these three reasons which the Master gives for this law of discipleship, we are made to think that it is not a burden to obey it, but it is the greatest privilege which we have in this life.

A Suggested Program.

Song.

Prayer by the leader.

Song.

Scripture reading by Leaguers, as follows:

First, Prov. 6:6-8.

Second, John 12:24-25.

Third, Luke 9:23-26.

Fourth, Matt. 10:37-39.

Several prayers.

Talk by a Leaguer on "Lesson in Thrift."

Talk by a Leaguer on "Hating Your Own Life and Saving It."

Song.

Talk on "Lesson on the Importance of Sacrifice Making."

Here let the League become an open meeting and let those present tell of some seeming sacrifice they have been called upon to make and of the blessings that have come to them by having made it.

Song, League benediction.

A Look Ahead.—The lesson subject for August 18 is "Using Our Pens for Christ." The Scripture lessons are Luke 1:1-4 and John 3:1-4. We have requested persons who are eminently fitted to write on the following themes in the outline for this lesson: Luke's Method in Writing His Gospel, "Luke's Purpose in Writing His Gospel," and "How Many Leaguers Use Their Pens for Christ?" Assign today at least one lesson topic under this general subject for discussion next Sunday. Let all the Leaguers learn to be original in their work. The League Page in the Methodist and the Lesson Comments in the Era are not to be slavishly imitated. They are intended to be helps and stimulants to thinking and planning. The success of any program will be greater if thinking and planning and praying have been done beforehand.

STOP! LOOK! LISTEN!

Beginning in the September Epworth Era Dr. S. A. Steel, the first editor of the Epworth Era and the first general secretary of the Epworth League, tells in a very fascinating way the story of a young preacher, college bred, and a bunch of young people in a rural community in the South, and the story is a good one. That young preacher did some wonderful things. He gathered together the boys and young men from all over the community, and he got the girls and young women together. What did he do for them? Read for yourself. That young preacher fell in love, as all young preachers do. He—but never mind; read it for yourself. Get the September issue, begin at

the beginning, and you will not be satisfied until you have read every word of the story.

FAYETTEVILLE DISTRICT

LEAGUE INSTITUTE.

The tenth annual meeting of the Fayetteville District Leagues was held in the Methodist Church at Fayetteville, Ark., June 26-27, 1918.

Delegates were in attendance from all parts of the district. Their reports showed that the League work was being carried forward with earnestness. Several of the chapters have made remarkable showings. We are counting on a great success in the district this year, and to that end the district is sending the junior and intermediate superintendent, Miss Minnie M. Webb of Prairie Grove, over the territory as booster and organizer.

Gravette was the very place for the institute. The host, Rev. R. L. Jackson, proved his efficiency by having everything planned and by being on the job at all times. The delegates were all pleased with the reception tendered them by the people of Gravette. Their hospitality was royal.

The following officers were selected for the ensuing year: President, J. M. Henderson, Rogers; vice-president, R. L. Jackson, Gravette; secretary, Margaret Spencer, Bentonville; treasurer, Sarah May Funk, Springdale; Era agent, Jeanette Harrington, Fayetteville; first department superintendent, Lois Jackson, Berryville; second department superintendent, Laurel Parks, Rogers; third department superintendent, Ruth Greene, Centerton; fourth department superintendent, Olive Withrow, Bentonville; junior and intermediate superintendent, Minnie M. Webb, Prairie Grove.

The District Institute goes to Eureka Springs next year.

The chapter pledges for missions and district work this year should be paid as promptly as possible. Send accounts to district treasurer, Miss Sarah May Funk, Springdale, Ark.

We wish to thank everyone who helped to make the institute a suc-

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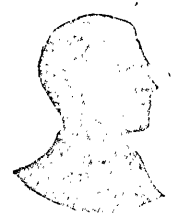
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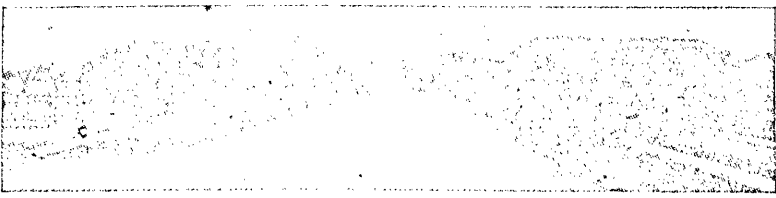


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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

cess.—J. M. Henderson, President Fayetteville District League.

EARLE EPWORTH LEAGUE "OVER THE TOP."

The Earle Epworth League, with the large membership of fifty-five, has gone "over the top" with their African pledge of \$125, having already collected the amount pledged and sent to the treasurer.

It will be remembered by those present at the Annual League Conference, which met in Earle the latter part of June, that there was quite a deal of interest over the honor of the highest pledge made. The closest bid to the Earle League was \$101. When this was made the worthy president of the Earle League raised his pledge to \$125.

The Earle Epworth League is just one and a half years old and, with a hustling president in the person of Mr. Irwin Kennedy, backed by the splendid pastor, Rev. J. J. Galloway, the League has been a growing success from its beginning. This is demonstrated by the fact that the pledge above mentioned was raised in one month's time. No trouble was experienced in this task, each member lending his best support. This League is doing excellent work in all its departments.

LETTER FROM AN OLD MEMBER.

To one who has found so much genuine pleasure through associations and service in the Epworth League the report of the Conference at Fordyce is a cause for rejoicing. I am not amazed at the evidence of progress, but very happy over the signs of continued growth in numbers, especially in realization of responsibility and grasp of opportunity. That long list of pledges is very inspiring, especially when I know from what it has grown, and how. And Malvern's pledge of \$100, paid when pledged—I always did think they had the best Chapter in the Conference, and they are building most worthily and surpassing those who laid the foundation.

The Epworth League has furnished my richest friendships, and most beneficial associations, and, thank God, it is most admirably serving its purpose.—Gay Morrison, Main Laboratory, Old Hickory Works, Jacksonville, Tenn.

The September Era! A magazine of big things—one of the biggest, "The Romance of Brightwood."

FRECKLES

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

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

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

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

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CHILDREN'S DEPARTMENT.

THE FOUR-LEAF CLOVER.

The queen of the fairies on a day
Was busy making clover;
And, when the task was done, she found
She had one leaf left over.

At first she did not know what to do,
Indeed, was almost frightened
To waste a whole great clover leaf.
But suddenly she brightened.

Then, calling her assistants, said,
"I find in making clover,
I must have somewhere counted wrong—
Here is a leaf left over."

"So haste and bring me quickly here
A clover from the meadows;
And I will tell it lovely tales
Of sunshine without shadows,

"Of merry hearts and happy days
And hours of rarest pleasure;
Of smiling faces, dancing feet,
And rapture without measure.

"And then I will to it affix
This leaf which is left over;
Good luck will always follow him
Who finds a four-leaf clover."

—The Independent.

ON DADDY CHICK'S HAYRACK.

Daddy Chick's little field bordered his strip of pasture land where the water stood in pools among alder bushes and heaps of brush. Rob and Laurel Gayton waited by the fence while their little sister Berry peered through with eyes as round as buttons.

"Your beautiful bird isn't here, Berry," remarked Laurel. "Didn't we tell you it was a wild goose chase?"

Rob laughed as he picked up his camera. "If this is a wild goose chase," he said, "I wish you'd show me the goose, so I could get a picture of him. Twenty-five snap-shots of water birds wins the prize Dr. Hallam offered, and I've got twenty-four."

Dr. Hallam was the college professor who had taken a cottage nearby for the summer. It was he who had set all the children of the town wild to study birds, so that you might see them at all sorts of hours peering up into trees and creeping through thickets to catch a glimpse of some shy feathered visitor. Rob Gayton had beaten them all in the number of birds he had seen and photographed with that little camera. But where to look for his twenty-fifth water bird was more than he could tell, for he had snapped every one he could find, from a blue heron to a sandpiper.

Berry was not trying for any prizes, but she loved birds, and when little Ruth Seymour declared she had seen a scarlet tanager down in that strip of pasture beyond Daddy Chick's field, nothing would do but they must all three go right down and look for him.

"Only think of seeing a bird bright scarlet all over, just like a flower," said Berry. "I never did in my life! It would be most like seeing a fairy in his best clothes."

She consented to turn away from the pasture fence at last, but she looked so disappointed at not seeing her rare bird that Rob tried to cheer her up a bit by telling here that she could see a scarlet tanager next spring, maybe.

"You see they hardly ever stay here through the summer," he ex-

plained. "They just go through in the spring. It's only once in a while that a pair of them build a nest and settle down to stay. Likely as not, what Ruthie saw was a flower, sure enough—one of these big red lilies. Look how they're growing all around among the brush heaps."

Berry shook her head. "I guess Ruthie Seymour knows a bird from a flower, if she isn't very big. But it's no use to stay here and look any longer. It's going to shower, anyway."

"I believe you." Rob tilted his hat back to look at a great dark cloud rolling up toward the middle of the sky. "And look here, this hay of Daddy Chick's is going to be spoiled if it gets wet. It's his very best clover, too."

There were twelve bunches of hay in the little field and they knew their old neighbor had to go to the village with his cream this afternoon, so he would not be able to get it in. There were hay-caps in the big hayrack which was pushed back under the drooping boughs of a great pine that hung over the pasture fence. Berry called them hay umbrellas because when they were fitted over the tops of the bunches they kept off every drop of rain.

"Here's only three, though," announced Bob as he turned them over. "How's a fellow going to cover twelve bunches of hay with three caps? Say, I know what we'll do. Load it all on the rack and push it back in here again under the tree. The rain won't come through these thick boughs much."

They had no horse to help them, but with a boy to pull and a girl to push they could get the rack alongside the bunches of hay. Berry stood inside the railing, and packed the hay down tight as Rob and Laurel tossed it up to her.

"Makes quite a handsome load," pronounced Bob when the precious clover was all on the rack. "Sit down, Berry, while we push it back under the tree, then we'll come up and keep you company to save getting a ducking."

The big drops were coming down in earnest when they settled themselves, breathless and laughing, on top of the load and tilted the "hay umbrellas" over their heads to keep off what little wet trickled through the boughs above. Berry said the caps made her think of Indian wigwams, only they were different shape. They sat there till the worst of the shower had spent itself and the downpour had turned to a fine light rain that showed signs of stopping presently.

It will be a good while, anyway, before it dries off enough for us to go home without getting soaked through," said Bob lazily. "Besides, it's two hours to supper time. Why isn't this a good place for a nap?"

They were all sleepy, for they had been up since daylight, working and playing out-of-doors. Rob rolled over on the hay and went to sleep like a doormouse, while the two girls sat blinking under their "umbrellas" until their eyes closed in spite of them.

By and by Berry began dreaming that she was being smothered by something that made a queer noise, and she woke to find that her hay-cap had dropped down over her like a tumbler over a bug. She tilted it up and peered out from under the rim. Laurel and Rob were both sound asleep, and the queer noise she had dreamed of was still going on somewhere near-by.

"It's over in the pasture," she said to herself, peering across at the pools of water and the alder bushes and the brush heaps.

Then suddenly she put her hands over her mouth to keep from saying "Oh" out loud, for there, quite near and plain, on the topmost twig of a heap of dry boughs in the pasture was a bird bright scarlet all over like a flower. No "fairy in his best clothes" could have seemed more wonderful to Berry, and she lay still and looked at him with wide, delighted eyes.

"But it isn't the tanager that's making that funny noise," she said after a while. "Such a small pretty bird couldn't make a big gawky kind of racket like that—why—or, oh, oh!"

From the pools of the marshy spot near the alders a big bird had risen up into the air. With his wings spread wide he looked perfectly immense to Berry's startled eyes. And it wasn't a blue heron, either, for the children often saw blue herons along the river and knew how they looked.

She pulled Rob's arm to wake him up and then muffled his head in her apron lest he should speak too loud.

"Sh! Keep still and listen; maybe you'll know him by the noise he makes," she whispered. "I saw him come right up into the air, but he has gone down again, over there by the brush heap at the edge of the water."

Rob looked and listened, and when the big bird appeared again in plain sight on an old log at the edge of the pool the boy reached carefully behind him for the camera he had stowed away in the hay. It clicked once, twice, three times, before the strange bird took alarm and vanished down the long winding run among the alders.

Rob's eyes were snapping with excitement. "It was a marsh hen," he explained. "Bittern, the book calls it, and some say 'stake-driver' because of the noise it makes. It's about the hardest bird of all to get sight of; it's always so wild and shy and just the color of the sticks and stumps. Hurrah, I've won the prize! Say, do you suppose Daddy Chick would be willing to leave this hayrack here all the time for a bird observatory?"

"Maybe," answered Berry. "But I've seen my fairy bird in the scarlet clothes and I know where he stays. So now I'm ready to go home to supper.—Mabel S. Merrill in Zion's Herald.

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

NEWS OF THE CHURCHES.

REPORT OF WAR FUND.

Little Rock Conference.
Amount previously reported. \$3,047.35
Received since then:
DeVall's Bluff and Hazen.... 25.00

Total\$3,072.35
North Arkansas Conference.
Amount previously reported. \$1,647.00
Received since then

Total\$1,647.00
—James Thomas, Treasurer Joint War Commission.

VANNDALE CHARGE.

We have just closed one of the very best revivals at Vanndale of any previous year of our pastorate. Bro. Bowen of Fisher street, Jonesboro, did all the preaching to the great delight of the entire community. Large crowds attended, especially the night services. We also had fine day attendance. Our church is greatly strengthened in its spiritual life. I don't think that I have ever witnessed a greater awakening in the church membership than in our meeting at this place. We had fifteen bright conversions in the altar and at the mourners' bench as of old. We had sixteen accessions, eleven on profession and five by letter, with several to join the Baptist church. Brother Bowen is a gospel preacher in every sense of the word. He presents the truth as it is in Jesus and then drives it home with great spiritual power and invites sinners to receive it, and they do. We are completing our new church building at Cherry Valley, where we are to be assisted by Rev. Norris Greer, beginning the first Sunday in August. We request prayers for a great revival by all who shall read this field note. We are expecting nothing short of a great meeting, with many conversions.—J. H. Barentine, P. C.

OZARK CIRCUIT.

Rev. J. D. Roberts of the Waldron Circuit has been helping in a meeting at Gar Creek, Ozark Circuit, with twenty-four converts and a great uplift in the church. Bro. Oliver M. Campbell applied for license to exhort, which was granted him. During this meeting some very good work was done by the Holy Spirit. One man, about 55 years old, was converted. Bro. Roberts did some very fine preaching which pleased and helped the church very much.—H. M. Lewis, P. C.

EL DORADO CIRCUIT.

Saturday night, July 20, I began a meeting at Quinn with Bro. A. O. Graydon of Wesson doing the preaching. When we reached the church we found that some of the good ladies and brethren of the church had met that afternoon and swept the house, cleaned and filled the lamps and cleaned up generally on the outside, all of which we accepted as an omen of a good meeting. From the first service to the last the congregations were fine and the interest good, both increasing all the time. On Wednesday night I received four into the church on profession of faith, and one from the Baptist Church. Several were reclaimed and others seemed to be under conviction, and the spirit of seriousness seemed to have gotten hold of all and we were having one of the best meetings I have seen in a long time with as few

hindrances. Everything was just lovely until about 6 o'clock Thursday afternoon when a difficulty occurred and a man was shot three times and dangerously wounded. This took place less than a mile from the church and, of course, all was excitement and confusion after that and we didn't hold another service. I have never seen a meeting run so smoothly and end so abruptly and in such confusion as this one did. We intended running until Friday night and had learned that several more were thinking of joining the church, and we are sure the final results would have been very gratifying had we not been disturbed. Brother Graydon did some good preaching and won the love of all. He is a splendid yoke-fellow and it is a pleasure to work with him. We hope to finish our work at Quinn some day.—J. E. Waddell.

REVIVAL AT RISON.

The big religious revival which has been in progress under the large arbor adjoining the Methodist Church for the past ten days will close tonight, Dr. Theodore Copeland finding it impossible to remain with us longer.

This meeting will perhaps go down as the most remarkable and most beneficial revival ever held in Rison. Conversions will probably exceed 100, while every one of the hundreds who filled the large arbor to overflowing every night will be spiritually benefited. Dr. Copeland is a very earnest speaker and a remarkable organizer. He affects no style, but preaches right from the shoulder in a manner that convinces his hearers

that he means exactly what he says. Those who have attended these meetings will never forget Theodore Copeland.

The singing is under the direction of Mr. and Mrs. Rose and has been especially good. Mr. and Mrs. Rose are wonderful singers and choir leaders, and Rison is indeed fortunate in having them locate with us.—Cleveland County Herald.

WESLEY'S CHAPEL NEAR MT. HOME.

We are having a meeting at Wesley's Chapel under the leadership of Rev. B. E. Robertson of Conway. There is great good being done. Some conversions up to date; great conviction upon all the people, both saints and sinners. Bro. Robertson taught school some years back in this part and he was as good a teacher as we had, but it seems that he has succeeded, by the help of the Lord, in making a stronger preacher than he was a teacher. His sermons are strong and of a nature that show people the danger of living in sin, and also the pleasure there is and will be to accept Christ. We are expecting a great victory before the meeting closes.—A Member.

MARION.

The people of Marion enjoyed the privilege of worship in their new church for the first time Monday, July 21. The formal opening will be later. The building is a handsome brick veneer, consisting of main auditorium, beginners' and primary department, class rooms and pastor's study. It is well adapted to modern

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

Sunday-school work, is beautiful in design and finish, and, when thrown together, will seat practically the entire community. The unanimous verdict of visitors who have seen it, is that it is a credit to the town and community. Cost of the plant complete, \$11,000. Architect, Mr. John Gaisford of Memphis, Tenn.

Sunday was a day of rejoicing with us, for it marked the success of an enterprise designed for the glory of God and the extension of His Kingdom, and has required our best endeavor for many months. Our people have done their part and more for the Red Cross, Liberty Bonds, Y. M. C. A., and other obligations of the war, and, in addition, God has enabled them to build this house to His name.

Sunday-school and preaching services were well attended in spite of rain. Two babies were baptized at the morning hour.—Guy Murphy, Pastor.

PEARCY CIRCUIT.

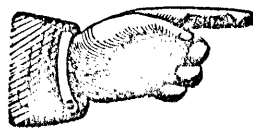
Our third Quarterly Conference has come and gone. Our worthy officials that came for miles over rough roads to attend to the duties of the church with no fee or reward except in the higher life of our Lord, have stirred my gratitude and encouraged my pur-

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GYMNASIUM—NEW APPARATUS BEING INSTALLED
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J. M. WORKMAN, President, Arkadelphia, Ark.

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To quickly relieve boils, carbuncles, felons, use Carboil. It stops the pain, hastens discharge of core and heals. Also fine for sores, abscesses, piles, itch. Large 25c boxes at good drug stores. Write Spurlock-Neal Co., Nashville, Tenn., for sample and literature.

pose to render them the highest service in my power. My praise to God is increased when I think of such faithful, reliable men co-operating with me in the Lord's work. They are God's gift to the preacher who tries to do his duty. My heart turns also in gratitude to God for the gift of scores of true and tried men and women who have labored with me in the work of the Lord during my ministry of over twenty-five years. I wish space permitted the mention of their names, but their names are written on high. I shall ever love and cherish them in grateful memory.

Bro. Few, our presiding elder, was with us. His sermon on Jacob's burying the idols of his household under an oak at Shechem and his returning to worship God at Bethel was very valuable and I wish it could be heard everywhere. His manner of conducting the business sessions of the Quarterly Conference, giving a whole afternoon to the discussion of the vital interests of the church and of the Kingdom of God, is very helpful in strengthening the loyalty of our officials and membership. Urgent duties everywhere, however, prevented his giving the usual time to our recent business session. We are looking

forward to full reports for the Annual Conference. Our worthy membership in this section will stand by the sacred interests of the church. I specialize the benevolent interests.—J. F. Taylor, P. C.

LITTLE ROCK DISTRICT CONFERENCE.

The fiftieth session of the Little Rock District Conference, which met at Mt. Tabor on the Austin Circuit on July 25, was a banner session. Twice during the conference the joy of the Lord so filled all hearts that men and women shouted the praises of God in the good old-fashioned way. Preceding the opening sermon, which was preached by Dr. P. C. Fletcher, the communion was administered to a great congregation.

The business sessions were characterized by smoothness and dispatch, and a feeling of brotherliness pervaded all of its assemblies. Forty-seven lay delegates were in attendance. The reports of the preachers showed that the finances of the district were in good condition, and that the Sunday-school and Epworth League work is as good, if not better, than ever before in the history of the district. Although the revival season has just begun yet there have been 798 accessions up to date. In the twenty-four charges of the district there are forty Senior Epworth Leagues and six Junior Leagues. One hundred and one babies have been baptized.

It has been twenty-one years since

Mt. Tabor entertained the District Conference and the good people of the community and the conference host, Ero. J. W. Nethercutt, made up for lost time. Mt. Tabor church was organized about fifty years ago and its first building was dedicated in 1871. From this historic spot have gone out such men as George S. Sexton, Charlie Adams, Jethro White, Will McKay, Bascom Monk, M. M. Monk, Wayne Mann and L. C. Beasley.

The conference convened at 10 o'clock Thursday, July 25, 1918, with Alonzo Monk, presiding elder, in the chair. Roy Farr was elected secretary and C. D. Meux was appointed special statistical secretary by the chair. The licensing committee for the ensuing year is composed of P. C. Fletcher, J. D. Hammons, W. R. Harrison and W. P. Whaley.

Those elected delegates to the Annual Conference are: George Thornburgh, S. T. Poe, G. M. Mathews, T. L. Adkins, S. B. Laseter, W. H. Keeton, C. R. Mann, and R. H. Hammon. The following alternates were elected: T. P. Atkins, C. C. Rouse, R. A. Patterson and C. E. Hayes.

Under the leadership of the enthusiastic district lay leader, S. T. Poe, the laymen made their presence distinctly felt. Their institute was one of the outstanding features of the conference and the address of the occasion, delivered by Hon. George Thornburgh, was one of the best things of the conference.

Two young men, E. D. Galloway and A. M. Monk, were licensed to preach. A. M. Monk is a nephew of Dr. Monk, and both of these young preachers will enter Henderson-Brown this fall.

A helpful Sunday-school institute was held Saturday morning, at which time C. E. Hayes presided and delivered an address on the work of the Sunday-school.

Sermons were preached by P. C. Fletcher, J. D. Hammons, W. P. Whaley, and J. M. Workman, Dr. Monk, C. D. Meux and Roy Farr.

This district has two young preachers in the army work: B. F. Musser, who is chaplain of a repair shop regiment near Atlanta, Ga., and Jesse Galloway, who is in the United States marines.

The next session of the District Conference will be held at New Bethel on the Hickory Plains charge.

The following resolution was passed:

Whereas, Our highly esteemed presiding elder, Dr. Alonzo Monk, concludes his quadrennium on the Little Rock District this fall; and

Whereas, His administration has been in keeping with his lofty character, marked ability, untiring energy, and commanding leadership, which have crowned his long and distinguished ministry, including many of the leading pulpits of Southern Methodism; therefore, be it

Resolved, That we, the ministers and laymen of the Little Rock District Conference, now assembled at Mt. Tabor Church, unite in expressing to Dr. Monk our hearty appreciation of his seven years of strenuous and successful labors on the district; and, that we assure him of our love, esteem and prayers.

Dr. Monk's father and mother lie buried at Mt. Carmel cemetery, about a mile from Mt. Tabor church, and his three surviving brothers and only sister live in this vicinity. It is peculiarly fitting that the closing District Conference of his four-years' work as presiding elder on the Little

Rock District should be held at old Mt. Tabor where, as a boy preacher, he used to preach some forty years ago.

The Conference closed out with shouting and praising God at noon Saturday, July 27, 1918.—Roy Farr, Secretary.

SELF DEFENSE

DEFEAT BACKACHE AND KIDNEY TROUBLE WITH ANURIC.

Many people in this section, as elsewhere, have suffered from rheumatism and kidney trouble and have found Anuric to be the most successful remedy to overcome these painful and dangerous ailments.

The lucky people are those who have suffered, but who are now well because they heeded Nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pierce's called "Anuric." You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as Bright's disease, diabetes or stone in the bladder.

To overcome these distressing conditions you should take plenty of exercise in the open air, avoid a heavy meat diet, drink freely of water and at each meal take Dr. Pierce's Anuric Tablets (double strength). You will, in a short time, find that you are one of the firm indorsees of Anuric, as are many of your neighbors.

Send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package.

SYLACAUGA, ALA.—"I have used the Anuric Tablets for the kidneys and they surely did give good results. I have also used the 'Pleasant Pellets' for the liver and they have done me a great deal of good. I can recommend Doctor Pierce's medicine as mighty fine."—G. A. RAGSDALE.

ATHENS, GA.—"I had been complaining with my back for 10 years and had tried a great many remedies. Of course, I was not completely down but it was very painful through my spine. I tried Anuric and found complete relief. Now I can lift 100 lbs. and over, where before I could scarcely get up when I stooped to tie my shoe."—J. W. ANDERSON, 347 Augusta Ave.

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. \$385 covers all expenses. Catalog.

Colonel Robert Allen Burton, Supt., Tennessee Military Institute, Sweetwater, Tenn.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh, is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 East Sixth St., Little Rock, Ark.

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

What Nuxated Iron is Made From

Sworn Statement of Composition of its Formula

It increases the strength and endurance of delicate, nervous, run-down folks in two weeks' time in many instances.

The Board of Directors have authorized the broadest publication of the sworn statement of the composition of Nuxated Iron, one of the most widely used tonics, strength and blood builders in the world, so that the public may examine it for themselves and judge as to its merits.

It is conservatively estimated that this remarkable formula is now being used by over 3,000,000 people annually in America alone. Among those who have used and strongly endorse it are many physicians formerly connected with well-known hospitals, former United States Senators, Vice-Presidential Nominee Charles A. Towne, former members of Congress; distinguished U. S. Army Generals (Retired), Judge Atkinson of the United States Court of Claims at Washington and former Health Commissioner Kerr of Chicago.

Now papers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning Nuxated Iron.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, former House Surgeon Jefferson Park Hospital, Chicago, advised to cut cago

it out and keep it. A copy of the actual sworn statement will be sent to any one who desires such. It is as follows: Iron Peptonate (Special specific Standard) Quantity given below. Sodium Glycero-phosphates U. S. P. (Monsanto.) Calcium Glycero-phosphates U. S. P. (Monsanto.) P. E. Nux Vomica U. S. P. Cascaria Bitter. Magnesium Carbonate. Po. Ginger U. S. P. Oil Cassia Cinnamon U. S. P. Calcium Carbonate Precip. U. S. P. Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate of a special specific standard which in our opinion possesses superior qualities to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing

at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficiency. Glycero-phosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycero-phosphates are said to contain phosphorus in a state very similar to that in which it is found in the nerve and brain cells of man.

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycero-phosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Dao Health Laboratories, Paris, London and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you. We guarantee satisfaction to every purchaser or your money will be refunded.

In regard to the value of Nuxated Iron, Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says it has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves and strengthening the muscles. Dr. J. W. Armistead, Grove Hill, Ala., graduate of the University of Alabama School of Medicine, Mobile, 1883, says: "In the cases I used Nuxated Iron I have found more beneficial results than from any preparation I have ever used in 34 years' practice." Dr. R. B. Bangh, Polkville, Miss., graduate of the Memphis Hospital College, Memphis, 1898, says: "I always prescribe Nuxated Iron where a constructive tonic is indicated." Nuxated Iron often increases the strength and endurance of delicate, nervous, rundown folks in two weeks' time.

Manufacturers' Note: Nuxated Iron 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. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic to build up the system. (In case of acute illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists. Dao Health Laboratories, Detroit, Mich.

ONE OF THE FUNDAMENTALS.

The Sabbath day requirement is a fundamental law of God. It inheres in the very marrow of gospel obligation, and no man or church which ignores it or indulges lax views or practices concerning it fails to incur the divine displeasure, and imperil the soul's eternal interests. So transcendent is this duty of giving God one-seventh of our time that He has taken pains to write this necessity on every realm of His creation. No life exists which does not need this reservation of a seventh of time for rest and cessation from ordinary labor. Even on inanimate nature the same necessity is written for absolute rest one-seventh of the time. Ask any intelligent manufacturer who handles machinery and he will tell you that any machinery will last longer which has a cessation of wear one-seventh of the time. Machinery which runs seven days in the week will wear out quicker than that used only the six weeks days, after allowing for the actual saving of a seventh of the time. That is, the wear will exceed that by a larger proportion than the ratio of six to seven.

The same is true of human labor. It does not pay even in dollars and cents in the long run for a man to ignore this divine law of the Sabbath. Of course, the laborer gets pay for seven, instead of six days. But in the run of a lifetime the man will lose more than he gained by seven days' labor, because he will wear out so much sooner and the quality of his labor will deteriorate much more rapidly with age. Then God in other ways will impose loss as a penalty. So that God has not only revealed the duty respecting this day in both the Old and New Testaments; He has likewise written its demands and its penalty for disobedience upon inanimate nature and upon universal animated nature. The whole realm of created nature stands in dire need of this day of rest.

In Exodus 23:10, 11 we find a seventh year set apart by command of God as holy as though the very earth needed the benign effects of the seventh of the time for rest. In the twelfth verse this law of a holy sev-

enth year is enforced by the law of the Sabbath. Thus the very earth was treated as in need of the seventh of the time for rest. We meet with this enactment again in Leviticus 25:2-7, and Deuteronomy 15.

We have often thought that the railroads of the country, the greatest sinners in this matter of Sabbath desecration in the world, make absolutely nothing by their wholesale desecration of this divine law. The truth is, neither individuals nor corporations make anything in the long run by such disobedience to this great fundamental law of God and of our physical and intellectual natures. God will, as sure as heaven is true, require it of us all in one way or another for every disobedience to His laws. No man can with impunity violate the laws of health. God will require it of him in depletion of strength, loss of time, and weakened powers of labor, and in other ways. We may rest assured that it does not, can not, and never will pay to oppose God. We can not repeal His laws or cancel the penalties He has attached to their violation.

The Devil's chief attack in this age is against the Sabbath. He knows that the Christian Sabbath is one of the very mud-sills of our civilization. It lies at the basis of national strength and prosperity. It is pivotal in governmental security and welfare. No nation is strong or has guarantee of perpetuity and blessing to its subjects which ignores or slights this holy day. France tried it and in blood and suffering found to her sorrow that it did not pay to withstand God. England has been the truest nation in this matter of regard for the Sabbath and she has been wonderfully blessed and strengthened in her national affairs.

We are shocked at the disregard of this day as it seems to grow among us. The railroads, the automobiles, the picture shows, and commercialism, and other agencies, seem combined in an unholy warfare against this bulwark of the Church and the state. It is a time for the Church to put on her weapons of defense and offense to make battle for this sacred trust bequeathed us by a merciful God. It is no time for church members to be the least careless, much less guilty, concerning this day of God. It stands us all in hand to gird on our armor and begin a new and more vigorous warfare for the rescue of this day from degradation by the reckless commercialism of the age. Greed will regard nothing that seems to stand in its way of acquisition. It will not take time or pains to study the truths respecting its folly in pursuing a course that in the long run costs it more than it gains.

Our preachers need to bestir themselves on this vital point and declare aloud the whole counsel of God and insist upon a conscientious observance of this day which the Lord has given us to be sacredly given back to Him by careful observance of its sanctity. There must be on the part of every church member the heartiest co-operation with the ministry for the protection of this sacred day from secular labor and pleasure indulgence. We must insist upon confining all labor strictly to works of mercy or necessity. Let our people be careful to repair to the house of God on this holy day and worship God in the beauty of holiness, and get strength for the conflicts and temptations of the week to follow. Of all people in the world our Pentecostal Nazarene peo-

ple must be exemplary in this vital matter, for we stand for the highest and best in all things religious, and on this important matter it would be most shocking if we were found careless in our views or practice.

No individual church member or denomination can be strong or aggressive for God and holiness if on this tremendous question they are lax in view or practice. We must set the world an example in these last days of strict compliance with this obligation of a holy Sabbath day for the world and the Church. The world needs it, and the Church needs it, and God has demanded it of us, and we must heed His voice of command.—Herald of Holiness.

DEMOCRACY AND AUTOCRACY.

A little while ago the American Issue published a few very suggestive figures giving striking comparisons between the United States and Germany. In view of the fact that Germany so lightly entered into war with the United States, the population figures, 102,826,309 for the continental United States and 66,715,000 for European Germany, are enough to suggest that surely Germany must have strangely miscalculated when she reckoned that adding an odd hundred millions to the number of her enemies was a mere trifle and not worth worrying over. And while the average consumption of pure alcohol per capita is 2.23 gallons in the United States, in Germany it is 4.19 gallons, or nearly double that of the United States average. Another item of comparison is wages. The United States, in 1911, paid per week as follows: Bricklayers, \$24 to \$30; carpenters, \$17 to \$22; blacksmiths, \$16 to \$21; laborers, \$9 to \$11; soldiers, per month, \$33. Germany paid her bricklayers, carpenters and blacksmiths \$7 to \$8 per week; laborers, \$4 to \$5; soldiers, per month, \$1.65. In the matter of efficiency we find that while the United States turned out 660 tons of coal per man, Germany turned out only 269 tons per man. The average American eats per annum 120 lbs. of meat, 43 lbs. of sugar and 16 lbs. of butter; the average German is content with 84 lbs. of meat, 21 lbs. of sugar and 8 lbs. of butter. In Germany the number of rooms per family is 2.8; in the United States it is four; while there are 30 women employed in Germany to every 100 men, as against 18 employed in the United States. The birth-rate per 1,000 is 24.9 in the United States and 28.3 in Germany, but the infant mortality per 1,000 babies born is in the United States 100 and in Germany 147; while the rates of illegitimate births per 1,000 babies is 15 in the United States and 154 in Germany. There are \$581,900 families with an average annual income of \$368.60. And this is the "Kultur" which the Kaiser was anxious to spread all over the world; but he took the wrong way to accomplish his self-appointed task when he challenged Britain and America to mortal combat.—Christian Guardian.

GREAT DANGER THREATENING OUR CHRISTIAN SABBATH.

One of the greatest dangers ever threatened the Christian Sabbath in our country is the widespread use now being made of it as a day on which to hold special benefit theatrical performances and other shows in the interest of some worthy war relief work.

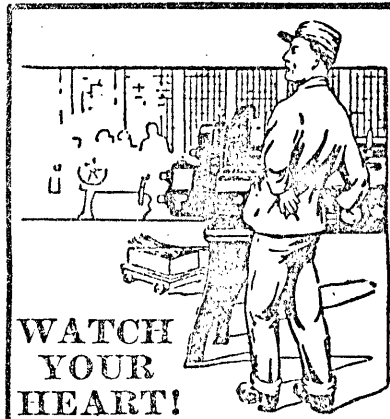
The promoters of public sports and the film people are working hard to have photoplays, theatricals, etc., on

Sunday under the guise of patriotism and the raising of money for war relief work so as to create public sentiment in their favor and enable them to secure legislation this winter to repeal or suspend during the war our present Sunday laws. The Christian people are going to be caught napping unless they get busy right away and endeavor to stop this Sunday desecration.

Many Christian people have been deeply hurt, and felt that the Christian Sabbath which they so highly regard is being unnecessarily and grievously injured by the giving of such entertainments on that day, but they hesitate to protest fearing their motives might be misunderstood. But this matter has become of such serious import that we feel the pastors ought immediately to sound the alarm and cry out against this great danger.

We are all patriotic citizens interested in the successful carrying on of the great war. But we must remember that we shall never win the war without God's help. And if we treat with disrespect and break down the reverence due the Lord's Day, how can we expect the Lord's help in the day of battle?

Shall we break down the moral defenses of the nation? Surely at this



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YOUR
HEART!

Work-shop Strains result
in Heart Trouble when you
least expect it.

**Dr. Miles
Heart
Treatment**

is a Tonic and Regulator
for the Weakened Heart.

SOLD BY ALL DRUGGISTS

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**PARKER'S
HAIR BALSAM**
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray or Faded Hair.
50c. and \$1.00 at Druggists.

HINDER CORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 10c. by mail or 1 Druggist. Hixson Chemical Works, Patchogue, N. Y.

ARKANSAS SONG LEAFLET.

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

SAMPLE CATECHISMS.

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

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. 22932.
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.

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 \$100,000 paid Widows, Orphans, and Disabled. Over \$70,000 in reserve fund.
For full particulars address

J. H. SHUMAKER, Secretary
810 Broadway, Nashville, Tenn.

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.

critical period in our national life, when our State and Nation are straining every nerve to mobilize their entire military and economic forces in the great world war, it is exceedingly important that we do not break down the moral defenses of the nation. No nation is greater than its moral bulwarks. The great moral bulwarks of this nation are Christianity, the Christian Sabbath, the sobriety, honesty and purity of life among its people. In so far as these are broken down the nation itself is threatened with disintegration, not only from the enemy abroad but from the enemy within.

Patriotism is being used as a word to conjure with and a word to hide behind even when trying to pass vicious legislation here at Albany. Let us remember that the true patriots are those who stand for the moral defenses of the nation. What makes a nation great? After all, in the final analysis it is not our big guns or our mighty armies, but the moral character of the people. Let us see to it, then, that our nation's strongest defenses, its moral defenses, are not overthrown in times of war.—Reform Bulletin.

LET GERMANY TEACH US.

Germany has demonstrated in three years and more of war the value of education. The enormous victories in the field—west, east and south—were won in the schools, technical and military, and in the universities. For the generals who led armies to victory were all specifically educated

in the arts of war and in those arts of peace which are contributory to war's conduct or maintenance. The nations allied against her have been compelled to take a leaf from her book and turn in haste to educate young officers. England has, indeed, a small professional army, led by officers, many of whom had seen service, but few of whom could vie in technical education with their German opponents. To retrieve this lack of definite training England for more than two years has been bringing from the field men already tested in the fighting and has quartered them in the secluded quiet of Oxford colleges for education in the art of war and not merely in its practice.

This solemn lesson of war needs much to be taken to heart in the preparation for peace. When the drum beats cease and the flags are furled men will face the problems of a reconstruction such as earth has never known before, either for number or for magnitude. To meet them trained minds will be imperatively needed and these must be trained in schools. Practice can never take the place of the necessary preliminary training which the schools alone can give, and there is no vocation which needs a training more thorough than does the Christian ministry, for none shall have greater demands made upon it when peace comes. Then shall the men who have had a "rendezvous with death" come home with insistent question in their hearts, and who shall meet them to offer an answer save the Christian minister, and how shall he answer at all unless the schools have taught him the Bible and made him sit still and think of the experience of all the past as God has made Himself known? Never was there a greater need for the strengthening of Theological Seminaries, for the call for their best begins already.—Robert W. Rogers in Christian Advocate (N. Y.)

FEEDING THE CHILDREN DURING WAR TIMES.

"A well-balanced ration for a child should contain at least one food every day from each of the following groups," states the Food Administration. They are essential to health.

1. Milk and dishes made chiefly of milk, meat, fish, poultry eggs and meat substitutes. This is the most important group.
2. Cereal foods, and bread.
3. Wholesome fats, of which the most important is butter. Omit fried foods, which are hard to digest.
4. Fruits and vegetables.
5. Simple sweets.

"Some mothers are convinced that their children will not be satisfied with any other breakfast food than their accustomed wheat preparation. If they will serve fine hominy, however, the children will be just as well fed, and will probably never notice the difference.

"Fish, eggs, and poultry are good substitutes for meat in the diet of the child, although very fat fish, such as salmon, mackerel and lake trout should not be given to young children.

"Plenty of fruits and vegetables are absolutely necessary.

"Do not stint the children on wholesome fats. Give them some butter if possible, if not, plenty of whole milk and eggs.

"If candy is permitted only at the end of a meal, there is little danger of the child's eating more sweets than the body demands."—The Mother's Magazine for January.

MAKING SELF-DENIAL OF VALUE.

The nobility of self-denial is not in self-abusement but in rising to one's greatest height and then making use of his powers for the encouragement and uplift of others.

I have just been reading a booklet by the late Rev. Albert J. Lyman, D. D., which is entitled "The Three Greatest Maxims in the World." The three maxims which Dr. Lyman thus emphasizes are "Know Thyself," "Control Thyself," "Deny Thyself." We are reminded that the first of these is Greek associated with the name of Socrates, that the second is Roman from Marcus Aurelius, and that the third is distinctively Christian, breaking forth from the mind and heart of Jesus; and that "they come in the order named—first, self-knowledge, then self-mastery, then self-sacrifice; first, intelligence, then morality, then loving service. The second does not take the place of the first, nor does the third take the place of the second. The second fulfills the first, and the third fulfills the second. And the logic of this order is plain, for we must first know ourselves in order to control ourselves, and we must first control ourselves in order usefully to deny ourselves," or, as Dr. Lyman puts it further on, "We cannot stop with the first maxim for that is culture without character. We cannot stop with the second for that is character without service. No theory of society which disregards this threefold accent upon the individual is wise, and no actual social fabric which excludes it is secure."

Today's lesson brings us face to

face with the third of these great maxims as it fell from the lips of Jesus—"Deny Thyself." "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." But he who follows the Master in self-denial does not find himself moving into an ascetic self-crucifixion, in which all nobility of selfhood vanishes. Rather, self-sacrifice in Jesus' conception of it assumes and presupposes that self-culture and self-control which make the sacrifice of value.

Serving, which is the consummate flower of self-denial suggests Jesus' standard of greatness, his yardstick with which to measure honors. Emmanuel Kant made a great impression in the world of philosophy. His lectures drew thousands of students from all over Europe. But the Kantian philosophy goes nowhere, dries no cheek, softens no pillow, erects no hospitals, carries no cup of cold water. We are told that Kant himself never could bear to visit his sick friends; he never attended an old chum's funeral nor referred to him afterwards. Is not he that is least in the kingdom of God, he who denies himself and takes up his cross and follows after the Kingly One who declared "I am among you as he that serveth"—is not such an one greater than Emmanuel Kant? A surgeon who was operating on a woman when an anaesthetic could not be administered said gruffly to his patient, "Stop screaming or I'll quit." She couldn't, and he did. A judge allowed her two thousand dollars damages for her two hours' anguish, stating that brains and scientific skill could not make up for heart-

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lessness. In contrast comes to mind the Christian surgeon, Dr. Wilfred Greenfell, who, denying himself comforts and easy honor that might be his, goes down among the poor deep-sea fisherfolk of Labrador and uses his skill in medical science for their relief, dwelling among the lonely and helpless as he that serveth. Jesus' self-denial is the denial of the lower self, the selfish self, for the sake of the higher self which takes in all humanity.—W. N. Burr in New Century S. S. Teachers' Monthly.

FARMHANDS \$25 EQUALS CITY MAN'S \$80.

Those who have been thinking the farmhand has been underpaid should compare his wages with what the city man is paid. An editorial in the July Farm and Fireside says:

"The farmhand comes in for considerable discussion nowadays, but he is much better off than most people think. The Ohio State Council of Defense has been making a survey of labor conditions, and reports that a married man working on the farm for \$30 a month is as well off as if

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he were to receive \$105 in a city; that a \$35 a month farm job equals a \$110 city job; that a \$40 farm job equals \$115 city job, and so on. 'Not taking into consideration,' the report adds, 'the possibility of raising some stock or produce on shares, which is usually customary.'

"Nor has the married man on the farm job a monopoly of advantages, for the report further finds that an unmarried farmhand receiving \$25 is as well off as if he were receiving \$80 in the city; that a \$30 job for the bachelor farmhand equals a \$90 city job; and that a \$40 job on the farm is as good as a \$95 job in the city, and so on. The difference in aggregate returns is brought about by house rent, groceries, meat, milk, light, fuel, unnecessary expenses, and luxuries."

TRANSPORTATION AND THE FARMER.

The July Farm and Fireside says: "Transportation by land and sea has become in many respects the most vital problem of the war. And just to the extent the United States can solve this problem, to that extent will this country be influential not only in forcing a just peace according to its desires, but, having accomplished this, it will then be in position to maintain its place commercially the world over through

these same means of transportation on land and water.

"One of the most telling arguments for centralization of transportation control was brought out during the coal famine last winter when it was found that competing railroads were in many places hauling coal in directly opposite directions for long distances when coal consumers or would-be consumers were freezing and had to wait until a competing road could deliver them coal.

"The farmer is among those most interested in the new order of railroading, he having learned to his sorrow long ago how inadequate our transportation was during the stress of moving crops following each season of heavy production. He now understands as few others do that on the ability of the railroads and waterways to move farm products promptly will depend largely his chances for realizing a fair deal for his labor."

THE ANTI-LYNCHING PROTEST.

The shameful, humiliating conditions of which we are reminded by the negroes' memorial to the President and Congress on lynchings could be endured only by a people hardened to them by long tolerance. Our horror of atrocities abroad ought to be supplemented by commensurate horror of our own atrocities at home. If we

are to command the respect of the world, or even of ourselves, we must awaken to the hideous American atrocity that is occurring almost daily and with scarcely any public comment or official check.

In the face of such a humiliating record as 222 lynchings in one year, who can sincerely profess that life is safe and human rights are sacred in this land of ours? The well-behaved negro is no safer than the ruffian, for nearly all the colored victims of 1917 were subsequently proved to have been innocent of wrong-doing. Many of them were women and children.

It is not a sectional shame, but a national one; there is no more safety in the North than in the South, for the most cruel of all massacres have taken place north of the Mason and Dixon line.

Race hatred, unreasoning as that is, is not the only license to lynchings, for whites as well as blacks are victims, on slightest trumped-up charges, and with little if any punishment of the perpetrators.

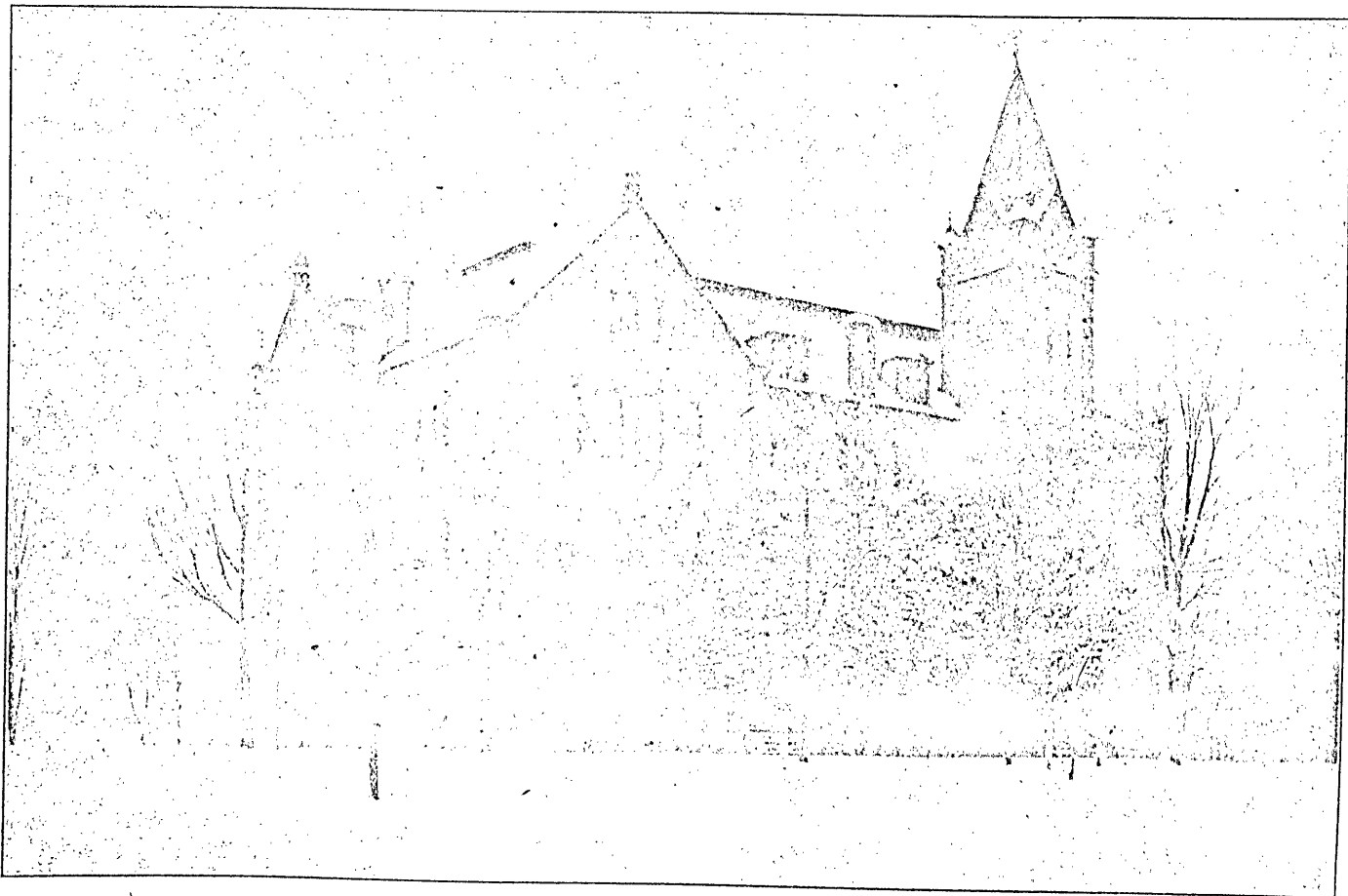
One of the greatest needs of a nation professing to be civilized and Christian is an awakening to this shameful situation.—The Christian Herald.

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