

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.

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NO. 35

AND I SENT MESSENGERS UNTO THEM, SAYING, I AM DOING A GREAT WORK, SO THAT I CANNOT COME DOWN; WHY SHOULD THE WORK CEASE, WHILST I LEAVE IT, AND COME DOWN TO YOU?—Nehemiah 6:3.

OUR CHURCH AND THE SOCIAL CREED.

The conviction grows that as a result of the war there will be social and economic readjustments. It is admitted that, while relations between employer and employee are tending to improve, nevertheless, a feeling of unrest has existed and there have been numerous occasions when the situation became acute and alarming.

Time was in this country when practically all laborers were first apprentices and learned their trade in intimate association with the employer, and each laborer himself expected to manage his own business and become an employer. Hours were long and the work was hard, but it was endured, because the apprenticeship would soon be ended.

Now, however, all is changed. Laborers have shorter hours, better pay, and more sanitary surroundings, but the personal association with the employer has ceased and few men can hope to become independent producers. This, together with the development of trade unions, has promoted class consciousness. Those who see only one side of an industry and who constantly associate with those of similar occupations naturally learn to think of themselves as differentiated from those who are directing their movements, receiving their remuneration in dividends, and segregated in their activities.

The laboring man's work is largely physical and is exhausting. His movements are often mechanical, and when learned may require little intellectual effort. He has more leisure than formerly, and probably spends much of it in reading the literature prepared for him by his union leaders and by agitators. In his work hours he is dealing with material things and he measures results in definite material products, and has little to do with others except to take orders. Consequently his thinking is circumscribed, and he institutes comparisons between the man who gives orders and himself. He assumes that his own efforts are of vastly greater importance than the apparently easy efforts of the manager, and readily jumps to the conclusion that he alone is entitled to the profit, utterly overlooking the difficulties of accumulating and assembling capital, the discovery of processes, the intricate functions of transportation, commerce and banking, and the possibilities of loss by fire, flood, fluctuations, and deterioration. Failing to recognize these ramifications, and the fact that he himself receives his wage even when his employer makes no profit, the laborer is usually in a state of chronic discontent. He makes demand after demand, sometimes with a real grievance, often without just cause, and as he wins, either through the kindness or the necessity of the employer, he is emboldened to ask for more. There is always a limit to the concessions which the industry can bear and exist. When that is reached, the employer must refuse further grants or suffer disaster. Here trouble comes, because it is not always possible to convince the laborer that the division of profits is just.

Now, when laborer and employer cannot trust each other, when each is seeking to gain at the expense of the other, friction occurs. The laborer strikes, and to win in the strike must prevent others from taking his place. Alone, unaided, he is helpless, but backed by his union he is powerful and can often dictate terms to the employer. Thus the laborer who has made no investment, who can

quit at will and move to another factory, takes to fix not only his own wage, but the profits of his employers.

On the other hand, it is easy and natural for the employer to think only of dividends and profits, and to forget that the laborer has made an essential contribution and is also a man, not a machine, but a living soul entitled to recognition for his contribution of strength, skill, and intelligence. The employer risks his capital, but the laborer is parting with that which is intrinsically more valuable than money. If it were a contest between the capitalist and his machinery, our sympathy must ever be with the employer; but the laborer is a personality worth more than all machines and their products. The problem is not one of labor and capital, but of equitable relations between persons. It is not always possible to determine exactly what each factor in an industrial process actually earns, but it is always possible for both laborer and employer to recognize each the other as a man, a person, a brother, and so to conduct negotiations that approximately just results may be reached.

We boast that we are fighting for democracy, but civil liberty under a democratic form of government may mean little if industrial slavery on the one hand, or the abuse of capital by labor, on the other, is a menace to social welfare. We must cultivate conscience in employer and in laborer, and inculcate the Golden Rule in industrial and commercial relations. It is proper, it is necessary to provide the legal machinery of courts and boards of arbitration for the settlement of all differences and disputes; but it is far more necessary for the perpetuation of our civilization to get Christ into the hearts of men and persuade them to look at one another through His eyes.

The Church cannot undertake to settle all disputes; but it can advocate the principles of righteousness in all relations of life and seek to bring capitalist and laborer, employer and employee into closer harmony.

It is significant of the trend of the times that our last General Conference with practically unanimous vote adopted the Social Creed of the Federal Council of the Churches of Christ in America, and instructed that it be incorporated in our Book of Discipline. It would be eminently appropriate if, on September 1, Labor Sunday, our pastors would read this Social Creed, which may be found in the Arkansas Methodist of June 20. Our Church stands unequivocally for social justice.

THE MENACE OF THE AIRSHIP.

The progress of airflight is unprecedented. It would be necessary to conduct this war quite differently if there were no aeroplanes to do scout duty. If either side could now have a tremendous preponderance in the air, the war might speedily be terminated in its favor.

When this war ends the construction of airships will continue, because they will be used for fast mail and express service. Transatlantic trips will become common, and it will be possible to make long transcontinental flights. As airships will be used in peaceful pursuits, the production may increase indefinitely. Herein lurks a menace. If a great and irresponsible power like Germany, after keeping the peace for a generation, should suddenly declare war, commandeer its airships, and swiftly attack another nation, the results would be terrible to contemplate. Swift destruction might descend upon an unsuspecting nation thousands of miles away. The Atlantic Ocean would be no insuperable barrier. Unless we were thoroughly prepared and on the alert, Germany could surprise and overwhelm us. Armies and navies

would not suffice. Only a preponderating force of airships would avail.

In view of this new means of offense and defense it will be necessary, when peace is made, to consider the menace of the airfleet and adopt conventions which will protect the peace-loving nations against the possibility of attack by a predatory power. This will probably require the organization and maintenance of an international air police. The danger will either make war impossible or greatly increase its horrors. The Kaiser and his kind must be so conquered that this menace may disappear, because German Kultur, backed by unlimited air power, would make life on this planet unendurable. A peace that does not take the fight out of Germany will leave the world at the mercy of her air attacks when she recovers. We must win or become slaves.

A REMARKABLE ACHIEVEMENT.

During the past year the American people, responding to the appeals of the Food Administration, have changed their diet, and in so doing have been able to send to our Allies about 81,000,000 bushels of cereals more than we had furnished the previous year. On July 1, when the new wheat began to come to market, we had only a ten days' supply of wheat. If we had not changed our manner of living not only would our Allies have been without sufficient food, but we ourselves would have been lacking wheat for bread. Failing to secure sufficient food, our Allies might have become discouraged and lost the war.

This tremendous result has been accomplished without any real hardship on our part. We have simply used substitutes for wheat flour and have not suffered. Indeed, many have found the change of diet positively beneficial and are physically improved.

It has been a great lesson. Habit and appetite are imperious. To have mastered them in some degree is a moral victory. The American people are more self-respecting today because they have learned to put appetite under restraint.

Is it not possible now for us to practice even greater economies for a higher patriotism? Can we not live more simply and use the savings to promote the Kingdom of God? If we can cheerfully Hooverize for victory over the Hun, can we not economize to win the world for Christ? Have we this higher patriotism?

THE UNIFICATION OF AMERICAN LUTHERANISM.

Lutheranism in America has been greatly divided by attitude toward the Confession and by differences of language; but, largely as a result of their joint celebration of the quadricentennial of the Reformation of Luther, a movement began for union, which has been already practically consummated. The district Synods of the three principal Lutheran bodies in America, with one exception, have with substantial unanimity, approved the plan of union submitted for ratification, and the final consummation will be effected in New York City the second Thursday in November. The unified Church will have about 760,000 members, 2,800 ministers and 3,700 churches. As in the North and West there was much overlapping, it should be possible to accomplish certain practical economies.

The Constitution which had been rapidly drafted seemed easily to survive the disputes. The Augustana Synod, which did not ratify, was influenced by a desire to unify the Swedish Lutherans, as the Norwegian Lutheran divisions had previously united. It is claimed that the problem of language had always been the most serious, but the process of

(Continued on Page 3, Column 3.)

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PERSONAL AND OTHER ITEMS.

The Florida Christian Advocate will omit its issue this week on account of moving into new quarters.

NOW IS THE TIME FOR PASTORS TO SECURE NEW SUBSCRIBERS AMONG THEIR NEW MEMBERS.

Dr. Theodore Copeland writes that he is in a great meeting at Able's Springs Camp Meeting, Texas, and that large crowds are in attendance.

Rev. C. W. Lester is having great success at Siloam Springs. This year forty-seven have united with the church, fourteen on profession of faith.

IF YOU HAVE A SON OR BROTHER IN THE ARMY YOU NEED THE BEAUTIFUL PATRIOT'S HONOR ROLL DESCRIBED ON THE THIRD PAGE.

Representatives of the Socialist Party recently met in Chicago and, over the protest of a strong minority, decided to adhere to their disloyal St. Louis platform.

Smith & Lamar, our publishing agents, announce that the new Disciplines will be ready by September 15. The price for a single copy, postage prepaid, is 50 cents.

Rev. M. C. Bevins, who has been recently appointed to Heber Springs to take the place of Rev. F. A. Lark, reports a delightful charge and everything moving on well.

The Constitutional Convention paid an unusual compliment to their chaplain, Dr. J. H. Dye, by ordering the printing of his prayers with the draft of the Constitution.

Rev. W. P. Matheny, business manager of the Landmark Sunday School Committee and long one of the recognized leaders of that division of the Missionary Baptists, died at Texarkana recently.

Rev. J. A. Sage, presiding elder of Camden District, writes: Rev. Thornburgh Workman has been appointed pastor of Junction City Station to fill the vacancy caused by the recent death of Rev. W. D. Sharp.

The Baptists of South Carolina, between September 1 and November 1, will conduct an intensive campaign for \$350,000 for their schools and colleges. It is estimated that \$75,000 will be required for expenses.

Rev. S. R. Twitty of Monticello called last week while he was in the city studying the Y. M. C. A. work at Camp Pike. He reports his church in fine condition and unusually large congregations during the summer.

WE ARE COUNTING ON THE PROMPT RENEWAL OF ALL OUR SUBSCRIBERS. MUCH UNNECESSARY EXPENSE WILL BE SAVED IF REMITTANCE IS MADE PROMPTLY ON EXPIRATION DATE.

Going and returning through Kensett on the recent trip, the editor had the privilege of meeting Rev. H. H. Hunt, pastor of Judsonia and Kensett, who was in a protracted meeting at the latter place, assisted by Rev. C. F. Hively of Gardner

Memorial. Only the preliminary preaching had been done. The editor hopes to spend a Sunday later in this twin charge.

As we go to press the fighting on the Western front continues with success for the Allies. The Germans are being slowly but surely driven back to the "Hindenburg line," where it is expected they will endeavor to make a stand.

Since Congress has reconvened after its summer recess, there seems to be an agreement under which it is understood that a nation-wide prohibition law will pass to become effective July 1, 1919, manufacture probably to cease at an earlier date.

July 30, at Monteagle, Tenn., Commissions representing the Northern and the Southern Baptist Conventions met to consider plans for co-operating in helping the negro. They agreed on another and larger conference to look into the matter more completely.

The House man-power bill has passed the Senate with slight modifications. It includes in the draft all between eighteen and forty-five and has a modified work-or-fight clause. It will permit the President to carry out his plan of training boys under twenty-one in the colleges.

The remodeling of our church at Benton is nearing completion. It will represent a value of \$25,000 and be one of our prettiest churches. The opening will probably be the third Sunday of September. Benton may now decide to invite the Conference to meet there a year hence.

On account of the death of Rev. W. D. Sharp the Little Rock Conference Board of Church Extension is left without a secretary. All communications for that Board should be sent to the president, Rev. J. W. Harrell, Benton, who will endeavor to find someone to act as secretary until conference.

The many brethren and friends of Rev. B. M. Burrow will be grieved to know that he is still confined to his bed at Altus, Ark. He has been unable to do any work for four months or more since suffering a second stroke of paralysis. He is with his mother, brother, and sister at their home.

According to the Texas Christian Advocate drouth conditions in West Texas are terrible. It is said that in places the roads are crowded with people escaping from that portion of the State. One presiding elder is said to have released his preachers and advised them to find other support for their families.

Dr. G. H. Crowell, former president of Henderson-Brown College and last year of Logan Female College, who had accepted the management of the endowment campaign of Louisville Conference, has now become president of Howard College at Gallatin, Tenn., as owner of the school property under obligation to double its property assets.

The Texas Christian Advocate announces September 17-19 as the dates for the great Centenary Meeting at Dallas. The presiding elders, pastors, and lay leaders of Texas, Oklahoma, Arkansas, Louisiana, New Mexico and California are expected. The great themes, "Spiritual Resources," "Intercession," "Stewardship," and "Tithing" will be discussed.

Hughes will soon have a church edifice, the only one along the line of the Missouri Pacific Railway between Memphis and Marianna. It is being erected for the Methodists, although public-spirited citizens of other denominations are assisting the Methodists in a financial way. Rev. J. W. Moore, pastor, has been doing some mighty good work there, and is held in high esteem by all the community.—Forrest City Herald.

Last Friday, after being in session seven weeks, the Constitutional Convention adjourned to meet September 18 to receive the report of the Committee on Phraseology and fix the date of the election for ratification. While the results are somewhat disappointing in that many things were inserted in the Constitution which ought to be left to legislation, yet, all things considered, the instrument prepared is worthy of adoption and we trust that the people will consider it carefully and approve it.

Rev. F. B. Meyer tells of one man whose income is \$10,000, who lives on \$1,000 and gives the remaining \$9,000 to foreign missions; another whose income is \$10,000 lives on \$1,200 and gives away the

remainder; a governess earns \$500 and gives \$250; a brother, who has a comfortable competence, remains in business, all the profits of which he gives away. The above reminds us that it is not the amount a man gives which determines his liberality, but what he has left after his giving. Thus a gift of \$1,000 annually by a man with \$50,000 annual income is nothing compared with the contribution of \$100 by a man who has \$1,000 income. The mere sum of money given argues nothing as to the self-denial involved. It is what the man has left which determines his liberality. God looks first at what is left before He pronounces on what is laid on His altar.—Herald of Holiness.

The college student must put forth unusual efforts; he must try at once to get as much as possible of the normal training of a higher education and also acquire the specialized preparation which the crisis demands. Upon the schools, upon the parents, and upon the boys rests the responsibility of seeing that the colleges are kept filled with students in order that their facilities for imparting the finest training may be fully utilized and that the nation shall have at its call the largest possible number of young men schooled in the necessary arts and sciences and inspired with the bravest chivalry and the noblest idealism.—Wesleyan University Bulletin.

Oliver Williams of the Continent has a surprising article about the religious publications of the country, based on the statistics of Ayer's Newspaper Annual for 1915 and 1917. He declares that the religious weeklies have a larger total circulation than the secular weeklies—291,488,000 and 269,532,000 copies, respectively. The classification, "religious weeklies," includes Catholic and Jewish publications as well as Protestant. The total copies issued in the year 1917 of monthly publications, Sunday magazines and mail order publications is 1,248,864,000; of religious publications, 411,806,000. The increase of the religious publications in 1917 over 1915 was 70,492,000 copies. In the same period the secular publications showed a decrease of 98,956,800 copies. The annual aggregate of the Protestant religious press was 234,098,000 copies; of the Catholic, 108,180,000.—Watchman-Examiner.

The journey to Harrison up the scenic M. & N. A. Route along picturesque Little Red River is always a source of pleasure; but last Saturday there was an element of disappointment. The mountains were just as high and rugged as of yore, but the protracted drouth had parched the fields and singed the forests so that the "sere and yellow leaf" had come prematurely and the roaring, dashing river was a purling rivulet, the mere ghost (mixed figure necessary) of its former self. This indicated that the mountain springs, hitherto considered perennial, had practically dried up. At several points it had rained recently, but nothing short of a deluvial deliverance of pluvial potency can restore the equilibrium between aridity and humidity. Fortunately the farmers diversify and good wheat and oats and hay compensate largely for lack of corn and cotton. The North Arkansas Railroad has a convenient day schedule and good connections at Kensett and Wheatley, and the service is far superior to that formerly rendered. The long delay on return trip is not held against the railroad, as accidents will happen, even on the best regulated roads. Patriotic Arkansans should "see Arkansas first" by traveling this way so that, going abroad, they may have a local standard of measurement. When the Eureka Springs-Harrison-Russellville highway is completed, as it will be despite harassing legal delays, it will bring tens of thousands of summer tourists who will enjoy the beauties and herald the virtues of the natural sanatoria of this mid-continent region. As the writer made the first formal good roads speeches twenty-two years ago in Carroll, Boone, Newton, and Madison Counties, and has already had the luxury of automobile travel over sectors of a modern highway, he hopes to have the privilege of celebrating its completion. As one of the explorers he enjoys being propelled by gas over the country which his "gas" exploited.

The editor enjoyed last Sunday at Harrison with the industrious and popular pastor, Rev. A. E. Holloway. The Sunday school, under the efficient superintendency of Prof. Jeter, superintendent of city schools, is thoroughly organized. The Little archi-

tectural gem of a building is admirably adapted to modern Sunday school work. It was a distinct pleasure to address the school in the interpretation of a poem. At the eleven o'clock service the auditorium was comfortably packed and a sympathetic hearing was given to a discussion of denominational literature. At three o'clock, after a pleasant automobile run of four miles, closing in a dash of rain, a good congregation was found at pretty Bellefonte, where Pastor Bevis, assisted by Rev. F. A. Lark, was in a protracted meeting. Close attention was given to a combination of good roads, good literature, patriotic and sermonic deliverance. The opportunity to meet these fine pastors was appreciated. Return to Harrison between showers was followed by a steady downpour which so satisfied the people that few ventured out to the night service. Our church, under the former leadership of Rev. C. W. Lester and the present care of Brother Holloway, has made steady and substantial progress. It is an attractive charge. If the three Methodisms represented there were to unite (the logical thing in these strenuous days), that would become one of the strong churches. Harrison, in Crooked Creek Valley, a little strip of the Edenic preserves, has climbed the surrounding hills and affords glimpses of lovely vales and distant mountains. With its diversified farming environment this city of forty-five hundred possesses scenic, climatic, and agricultural advantages rarely combined in equal degree. Here, if one has latent poetic instincts, they may be stirred to flame. If mere natural environment could produce human perfection it should be discoverable here, and if the treatment of the editor is a sufficient evidence the symptoms were satisfactory. A visit to this scenic section is always, paradoxically, soothing and exhilarating. It may be significant to say that this paragraph was penciled on the train during a ten-hour delay behind a train wreck, and the enchantment still prevails.

BOOK REVIEWS.

Religious Education and American Democracy; by W. S. Athearn, Professor of Religious Education, Boston University; published by The Pilgrim Press, Boston and Chicago; price \$1.50.

This book presents in outline the comprehensive system of public institutions which the state is creating to educate the whole people sufficiently to discharge the duties of citizenship. It then discusses in detail the problems involved in establishing a system of schools for the religious education of the American people. Three definite objects have been sought to elaborate a constructive program of religious education adapted to our conditions and needs, to analyze existing agencies to determine their value in the scheme, and to survey the literature available for the study of the subject. The real problem of the book is the organization of religious education in our American democracy. A good piece of work has been done, and later students will find this treatise of almost incalculable value in pursuing their research and elaborating their theories. The subject is treated under the following heads: "Religious Education and American Democracy," "The Correlation of Church Schools and Public Schools," "A Community System of Education," "The Unification of Educational Agencies," "The College and Religious Education," and "Religious Education in the Graduate School." The author believes that the average citizen of the United States will ultimately have at least high-school education. This will give him unusual intellectual preparation. Our fathers separated church and state because they believed in religious liberty and political freedom. Under this theory school and church will be kept apart, as the teaching of religion is not a function of our state schools. But religion is of supreme importance, and may be neglected only at the peril of the state as well as the individual; hence some means must be provided to give the necessary culture. The churches, with proper understanding and thorough legitimate agencies, may co-operate with the state in supplementing the work of its schools. The various plans that have been tried are presented and their excellencies and defects are impartially pointed out. Then the functions of colleges and universities are explained and their relation to this task set forth. It is shown that few colleges, even the best denominational institu-

tions, meet expectation in the definite religious training of their students. The author says: "Students should live rich, full, religious lives during their college courses, and the college which disturbs the moral and religious moorings of childhood must not laugh in derision at the student's troubles, and talk learnedly of the student's 'finding himself,' of reconstruction, readjustment, etc. It is the faculty's business to supervise the readjustment." He adds: "The first chair established in a church college should be the chair of Biblical history and literature. Until this chair is adequately provided for, a church college has no moral right to use its funds to establish secular courses." Get this book and study it.

First Latin: A Lesson a Day for a Year; by Charles Upson Clark, Ph. D., Director of the American School of Classical Studies, Rome, Italy, and Josiah Bethea Game, Ph. D., Professor of Classics, Florida State College for Women; published by Atkinson, Mentzer & Co., New York, Chicago, Atlanta, Dallas; price \$1.

The authors say: "Our main purpose in preparing this book is to secure for pupils the largest possible returns from the time and effort required during their first year's study of Latin." This object, in our opinion, has been attained. The order is such that the forms are scientifically and progressively presented, and the exercises are both simple, and, because of the subject-matter, more attractive than in other books. The Latin names of familiar objects are given and used in conversations which are based on every-day life, thus relating the subject more intimately to the pupil. Then the incorporation of matter bearing on the life, history, customs, and institutions of the Romans, is calculated to vitalize the language and inform the student. As the creation of interest by relating the study to the life of the student is a valuable pedagogic instrumentality, this book, with that feature emphasized, is of peculiar worth. While it is undoubtedly true that actual use in the class-room is the acid test to which every textbook must be subjected, and its value will depend on the reaction, still we candidly believe that this book will successfully meet the practical demands. We had long supposed that the last word on teaching First Year Latin had already been written, but the examination of this book convinces us that it is yet possible to modernize subjects reputed to have been exhausted. We congratulate Doctors Clark and Game both on their scholarship and their genius in producing this genuinely fresh and stimulating text-book, and we could almost pray for the recurrence of our school days for the joy that might come from the study of Latin with an instrument of this kind. We earnestly recommend that teachers of First Year Latin give this new text a trial. Dr. Game is well known among us as the Principal of Central Academy, Fayette, Mo., and later professor of Latin in the Missouri State Normal at Cape Girardeau, and occupying a similar position in the Alabama State Normal at Florence, Ala. He is one of the most accurate and erudite Latin scholars in the South.

The Pretty Lady; by Arnold Bennett; published by George H. Doran Co., New York; price \$1.50.

This is a novel of London during the war. It may correctly represent a certain class of English people, but we trust they are few. The leading characters are involved in an illicit sex relation in which the woman, a strange combination of passion and religion, is made to appear very attractive and her shame becomes almost a virtue. It is strange how the modern novelist seeks to make sin look innocent and real virtue repulsive! The descriptions are less bold than in certain other sex novels, but there is ample material for exciting the imagination. No doubt there are conditions such as those portrayed; but we capitally doubt the propriety of popularizing them. Only harm can come to the average reader by being made to see the fairly decent side of the underworld. Some weeks ago we criticized Mr. Lawrence Gilman for his tirade against newspaper English, growing out of his review of this novel. We had not then read the book, but, since reading it, we find still less justification of Mr. Gilman's position. If he would have newspaper writers learn the style of Arnold Bennett in this book, we pity them and the public if he

succeeds; because the public prints would become veritable sewers. Ugh! Faugh!

The Christian Man, the Church, and the War; by Robert E. Speer; published by The Macmillan Co., New York; price 60 cents.

The author, the distinguished Missionary Secretary of the Presbyterian Church, U. S. A., says: "There are three different courses open to Christian men today. One is to throw his Christian idealism overboard, and postpone his effort to adjust religion to life until the war is over. A second is to hold fast to his Christian idealism and to repudiate the real world he is living in. The third is to take Paul's counsel and seek to behave as a citizen in a manner worthy of the Gospel, believing that his present duty is to be a Christian not in some other world, but in this one, and that this duty can be done in the highest loyalty to humanity and to Christ. This little book is an attempt at a statement of this third course. If the attempt is not a success, neither is life." The subject is ably treated under three heads, as follows: "The Christian Man and the War," "The Church and the War," and "The World Problem and Christianity." It is shown that, while war is a thing to be abhorred, nevertheless there are times when a nation must wage war for righteousness, and then it is the Christian's duty to stand by his country in defense of right. Then it becomes the duty of the Church to maintain the moral and religious life of the nation and keep elementary principles clear. It is also made clear that there are and will be other problems than the war, and we must not forget them. We must not lose sight of the fact that Jesus Christ is the one solution of the world problem, because He is the one Savior of men.

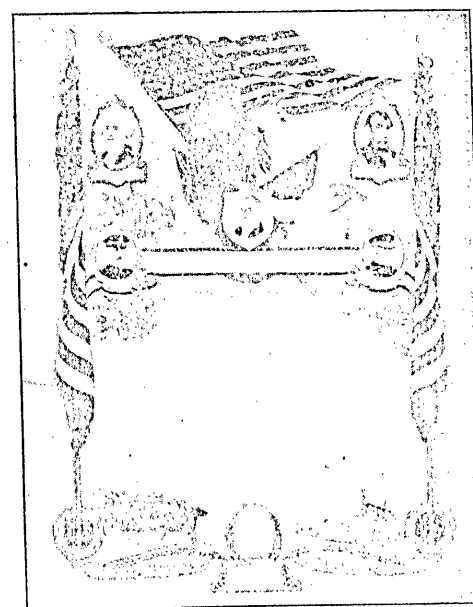
THE UNIFICATION OF AMERICAN LUTHERANISM.

(Continued from Page 1.)

Americanizing has largely solved that for those who speak German. These sturdy Protestants are to be congratulated on overcoming the minor differences which had separated them into small contentious groups.

GIVE HONORABLE RECOGNITION TO THE DEFENDERS OF HUMANITY

By Using the New



PATRIOT'S HONOR ROLL.

The cut does not adequately represent this artistic Roll, because it is in twelve colors and the size is 18x22 inches. It portrays the Infantry, Cavalry, Artillery, Navy, Aviation, and Hospital service.

There are pictures of Washington, Lincoln, Woodrow Wilson, and Generals Pershing and Scott, and combinations of our National Flags with those of England and France.

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

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

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ARKANSAS METHODIST,
Little Rock, Arkansas.

THE MISSIONARY CENTENARY

"THE CHURCH WILL RESPOND."---By C. H. Ireland

"THE CHURCH WILL RESPOND."

It appears to me, as a layman, that it is peculiarly fitting that Southern Methodists should enter into this anniversary of the one hundredth year of Methodist Missions with great zest, feeling sure that no Church has ever been so blessed as have we. God has been our pillar of cloud by day and pillar of fire by night, and He has led us in the most wonderful and marvelous manner. If there is any people on earth that ought to return their grateful appreciation of God's goodness and to express that appreciation in some outward act, it is the Southern Methodist Church; and I am expecting nothing other than that Southern Methodism will respond to this call of the time, and will, with an unbroken front, move upon the world of ignorance and superstition as it exists in the non-Christian world, and accomplish in the next twenty-five years more than we have in the whole hundred that have passed.

Charles H. Ireland,
Layman N. C. Conference.

BISHOP McMURRY VISITS DIGNITARIES.

"I feel greatly honored because of your visit and am delighted to know you will visit China in the next few weeks. The first instruction I received in the English language was at your Methodist School in Shanghai, China. I wish for you a pleasant and profitable visit to my country."

The above statement was made last week to Bishop W. F. McMurry while on official business in Washington, D. C., by the Chinese minister. The same cordial treatment was accorded Bishop McMurry by the Japanese Ambassador. Both gentlemen were familiar with our missionary work in their respective countries.

Let the prayers of the entire Church go up in intercession for Bishop McMurry, who in a few weeks sails for the Orient to plan for larger and better things in China, Japan and Korea.

THE CENTENARY IN A NUT SHELL.

1. A celebration of the one-hundredth anniversary of the organization of the Missionary Society.
2. A world program based on careful surveys of need and opportunity.
3. A campaign to release the prayer power of the Church by enrolling tens of thousands in the Fellowship of Intercession and training them as prayer helpers.
4. A stewardship drive to secure the enrollment of millions of Methodists who will acknowledge their stewardship by the payment of the tithe.
5. An appeal for life service to recruit a large number of new workers for the ministry, home and foreign missions, and for service in the local church.
6. Special Centenary activities in the Epworth League, featuring stewardship prayer, and mission study, with a thorough presentation of the Centenary message and methods at all institutes.
7. A movement to make the Sunday school missionary in spirit, and to insure a very definite expression of this spirit through prayer and offerings of life and money.
8. Unprecedented publicity through the Church papers and the secular press.
9. A Church-wide educational campaign with mission study, missionary instruction in the Sunday school, and the use of lantern slides, charts, and pictorial materials.

10. The enlistment and training of many thousand leaders to carry the Centenary message and methods to the last member and adherent of the Methodist Episcopal Church, South.

11. A nation-wide organization of the country by territorial divisions, conferences, districts, groups and local churches.

12. An allotment of financial goals to be voluntarily accepted by every district and local church in Southern Methodism.

13. A national simultaneous ten-day drive to secure pledges for thirty-five million dollars, to be paid during a period of five years.

14. A series of great meetings throughout the Church to inspire and inform the membership.

15. A central patriotic Centenary celebration at Columbus, O., in June, 1919. The general theme of the program to be: "The Christian Crusade for World Democracy."

16. World-wide extension and conservation to sustain and surpass the

In view of the pre-eminently spiritual Aims of the Centenary Movement, it will be realized how important it is to enlist intercessors at the earliest possible moment. Failure at this point would be a calamity, imperiling the success of the entire Centenary Movement. We ought to have a million enrolled by January 1st. The Department of Spiritual Resource offers to every pastor and others interested, its co-operation and urges that at the earliest possible moment, the enrollment of intercessors in every charge be completed, and that the organization of the League of Intercession be effected.

The Aim of the League of Intercession is to enlist intercessors! to organize them in every congregation for participation by prayer in the Missionary Centenary and for the systematic cultivation of intercession as a permanent part of their Christian life; and to plan and hold meetings of intercessors for united prayer for specific missionary objects. All mem-

where he found his relatives assembled and all arrangements made to celebrate heathen rites."

"No," objected the grief stricken husband, "we will have a Christian ceremony."

"But," they replied, "you have no Christian priest."

"Then," he answered, "I will get one."

Accordingly, he set out on foot and walked seventy-five miles to where he knew a native presiding elder was due to hold a quarterly conference. He laid the matter before the elder, who, when he learned the circumstances, made haste to return with the bereaved husband.

When they reached Zang Ming they found a great throng gathered to see what the strange priest would do.

"Elder, tell them of Christ," pleaded the husband. "Tell them of Christ; they have not heard."

So, for two hours, the presiding elder stood by the body of their dead kinswoman and told these wealthy heathen people of the Christ, on whom if they believed they should never die.

And did they believe? Like the Samaritans of old, they besought the preacher to tarry with them some days, and when he finally took his departure they followed him to the boat, begging him to send some one who would live among them and expound unto them more fully the Gospel which he had preached."

When this story was related to Patterson his first question was, "Has a man been sent?"

"No," was the answer.

"Why?" inquired Patterson.

"Because," came the heart-breaking reply, "we have no man to send."

No man and no money! How often have we had to stand face to face with magnificent opportunities which we may not embrace because the men and the means are lacking!

Brother Patterson with a host of other missionaries on the field are praying that the Centenary Movement will be blessed of God, so that men and money may be furnished that we may take advantage of the wonderful opportunities which are daily presented to give the Gospel story to those who dwell in darkness. If you cannot go will you not help to "send a man."

WHAT PRESIDENT WILSON THINKS OF MISSIONS IN WAR TIMES.

"Do you agree with me that if Missions have justified their existence, this is a time when they should not only be maintained in spite of war, but urged on because of war?"

This question was addressed to President Wilson by a missionary, and he replied as follows, having put his "whole thought into these few sentences:"

"The White House.

"I entirely agree with you in regard to the missionary work. I think it would be a real misfortune of lasting consequence if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises. But that the work undertaken should be continued, as far as possible, at its full force, seems to me of capital necessity, and I, for one, hope that there may be no slackening or recession of any sort.

"I wish that I had time to write you as fully as this great subject demands, but I have put my whole thought into these few sentences, and I hope you will feel at liberty to use this expression of opinion in any way that you think best.

"Cordially and sincerely yours,

"WOODROW WILSON."

[Signed]

standards of devotion and giving set by the Centenary.

TWENTY-THREE THOUSAND PER- SONS ENROLLED.

Rev. S. A. Neblett, Secretary of the Department of Spiritual Resource in the Missionary Centenary plan, says that as a result of the movement inaugurated in April by the Centenary Commission, 23,000 persons have enrolled as members of the "Fellowship of Intercession."

Brother Neblett states that this is indeed very encouraging, even though it represents but little more than one per cent of the entire membership of the Church.

From the records on file in the office of the Department of Spiritual Resource, the department is convinced of three things: Many pastors did not present the matter to their congregations in April. Many others who doubtless made the call for signatures, after distributing the enrollment cards, failed to collect them and send them to this office for file and future follow-up work. It is probable that a number of church members were absent at the time the matter was presented and have not had a subsequent opportunity to sign the card.

bers of the Church are eligible. All who sign the Fellowship of Intercession enrollment card thereby become members. There are no membership dues.

BECAUSE WE HAVE NO MAN TO SEND.

Rev. L. D. Patterson, writing from Sung-kiang-ku, China, says:

"The following story was told me recently and I want to give it to you.

"In the Yangste River lies the fertile island of Zang Ming, the home of a wealthy, but unreached clan. Many years ago one member of the clan lost all of his wealth, and, greatly reduced in circumstances, wandered away from his own land and people. He drifted to Shanghai, where in God's good providence, he fell among Christians, and was happily converted.

"For many years he lived a faithful Christian life, serving as gate-keeper at the Anglo Chinese School. All the while though his heart yearned for the salvation of his wealthy kinsmen in Zang Ming and his prayers for his brethren were unceasing. At last the answer came, as is so often the case, it came through sorrow. Word reached him that his wife was dead in Zang Ming. He hurried home,

SEVEN ANNUAL CONFERENCES TO OBSERVE "CENTENARY DAY."

Centenary Day will be observed in the seven Annual Conferences which meet in September. Teams of Centenary specialists will attend them and present every phase of the Movement.

MOUNTAIN SCHOOLS.

Our Church maintains ten mountain schools. The "efficiency program" calls for a minimum of \$750,000 in five years.

TEAM WORK.

Kipling puts it:
"It ain't the individuals
Nor the army as a whole;
But the everlastin' team work
Of every bloomin' soul."

With the hearty co-operation of bishops, presiding elders, pastors, district lay leaders and the good women of the Church, the Centenary program will prove one of the greatest blessings ever experienced in our Zion. We are all cogs, and bolts and pins in a mighty machine. The prayer of each should be, "Lord, help me to do my bit wholeheartedly and with a full consecration to the cause."

CONTRIBUTIONS.

THE PLAN OF THE GENERAL CONFERENCE FOR CORRELATING THE THREE GREAT CAMPAIGNS.

I have been asked to make a statement of my understanding of the relation of the several great campaigns of the Church to each other. The General Conference authorized three campaigns—for missions, for education, and for the Superannuate Endowment Fund. So the Centenary Movement, the Educational Forward Movement, and the Superannuate Endowment Movement were all launched. The amounts to be secured by the several campaigns are: For missions, \$35,000,000; for education, \$22,000,000 (of which \$10,000,000 is for the universities); and for the Superannuate Endowment Fund, \$10,000,000.

It was foreseen that with these three campaigns in operation during the quadrennium, misunderstandings, confusion, and friction might arise between these great interests. It was thought to be of the greatest importance that the three campaigns be conducted in harmony and so as to be helpful to one another, rather than harmful. Consequently a committee was appointed to work out a general plan by which the several campaigns might be conducted in a harmonious and mutually helpful way. This committee, composed of representatives of the several interests involved, considered thoroughly the whole matter. The plan which the committee submitted to the General Conference was adopted without a dissenting voice.

The method adopted by the General Conference, as I understand it, for conducting the several campaigns harmoniously and helpfully provides for the following:

1. The campaigns for the several schools and colleges of the Church which were in progress at the time of the session of the General Conference were to be completed without prejudice or interference from any other campaign. It was urged that these campaigns be completed as speedily as possible.

2. The Centenary Movement, projected during the General Conference, church-wide and popular in its nature, is to be pressed immediately and with all vigor. It is expressly provided that the Centenary Campaign is to have the right-of-way in the whole Church for the first two years of the quadrennium. So explicit is this provision that to set up a popular general campaign for any other cause during the first two years of the quadrennium would be clearly a violation of the arrangement of the General Conference. Of course the call for \$300,000 for emergency war work by the War Work Commission in no wise opposes the plan of the General Conference. It is in every way right and proper that this call should be made and no doubt there will be an instant and liberal response from our people—as there should be.

3. At the beginning of the third year of the quadrennium it was provided that a general Church-wide, popular, campaign for education shall begin. For the last two years of the quadrennium the course of education

is to have the right-of-way in the entire Church, just as the Centenary Commission has for the first two years. To put on a popular general campaign for any other cause than education during the last two years of the quadrennium would be contrary to the positive provision of the General Conference.

4. With the understanding that the campaigns for the two universities and for the Superannuate Endowment Fund were not to be general or popular campaigns, that is campaigns requiring specific organization, covering the general church and making appeal to the whole membership of the Church, the provision was made for these two campaigns to be carried on through the entire quadrennium. It was contemplated that whatever efforts were put forth by the universities and Superannuate Endowment Movement would be done in such a way as to harmonize, during the first two years of the quadrennium with the Centenary Campaign, and during the second two years of the quadrennium with the general Church-wide, popular, campaign for education. As I understand the action of the General Conference the two universities are not prohibited from sharing in the benefits of the Church-wide campaign for education which is directed to begin with the third year of the quadrennium.

The action of the General Conference in providing a plan by which the three campaigns inaugurated might be harmoniously carried on was undoubtedly wise. I see no reason why those charged with the leadership of the three great interests involved should not carry out the plan of the General Conference in a spirit of mutual helpfulness. If the campaigns are allowed to get in each other's way, doubtful success may be the result. If the forces of the Church representing the three great interests work together as true allies, which they are, I believe that triumphant success will be gloriously achieved. For my part, I stand ready to carry out completely the plan of the General Conference, and am ready to aid the Centenary cause, the Superannuate cause, and the universities, according to the plan of the General Conference, to the fullest extent of my ability. In this matter I feel sure that I express the sentiment and position of the Board of Education, as well as the entire educational forces of the Church.

The action of the General Conference relative to the plan of campaign for the three causes is embodied in the report of the Committee of Conference, which is given below.—Stonewall Anderson.

GENERAL CONFERENCE ACTION.

Your Committee on Conference, appointed to consider the feasibility of correlating the campaigns for missions, education and Superannuate Endowment Fund respectfully report:

The needs of the world call to us as never before, and in the terror and confusion of the present hour it is to the ancient messages of the Church that men are turning for comfort and hope and the power to "carry on." Moreover, as we look toward the future the only world worth fighting for is the world remade by a vital faith in Jesus Christ and rebuilt on the foundations of the principles of his kingdom. The blood sacrifice of our sons on the battle fields of France will, in the end, be futile if the Church

at home does not consecrate itself to the duty of preparing its forces and agencies for a real conquest of the world after the war. Missions, Church extension, education, the care of our ministers in old age—these never meant to us what they all mean now, and not to apply this new understanding acquired in the awful experience through which we are passing would be to miss the very call of God.

Your committee would, therefore, recommend that all of the great campaigns, prepared and projected, be carried forward with a clear vision of their supreme importance and a whole-hearted zeal born of a faith in the ability and intelligence of the Church to meet its duty in this crucial hour of the world's history.

Your committee make this recommendation in the conviction that those to whom are committed the great interests we have in hand—the Centenary Movement for missions, the strengthening of the schools and colleges of the Church, the equipment and endowment of our two universities and a pension for our superannuates—will wisely work and plan in helpful harmony, knowing that the complete success of each depends at last upon the success of all.

Your committee further makes the following definite recommendations:

1. That we find that there is no inherent conflict in interest between these respective calls; that it is not practicable to place the campaigns under the direction of one Board or Committee; that the Centenary Movement is not intended to interfere with the normal work and movement of the Church in other fields.

2. But that, in the interest of efficiency, and in order that there may be carried on but one popular campaign in the Church at the same time, and without prejudice to existing campaigns, we recommend that the right of way be given to the Centenary Movement during the first two years, and to the educational campaign during the second two years of the quadrennium, and that during these two periods, as far as possible, the full power of the Church be delivered in these respective campaigns.

3. That, as the campaigns for the two universities and for the Superannuate Endowment Fund are not, in a sense, general campaigns, they may be carried on throughout the quadrennium without embarrassing other campaigns or being embarrassed by them.

(Signed) H. N. Synder, Ch'm.
L. S. Bailey, Sec.

STUDENTS' ARMY TRAINING CORPS AT HENDRIX COLLEGE.

Hendrix College has been officially designated by the War Department as a Students' Army Training Corps College. An officer of the United States Army will be detailed to take charge of the military training of the students.

The plans of the War Department are rapidly developing. It seems safe to announce the following features of the plan:

1. All men over eighteen physically fit will take military training and all under that age may enroll and receive the training, but will not become members of the U. S. Army until they are eighteen.

2. All men taking training, whether eighteen or not, will receive uniforms from the Government including overcoats, shoes, pants, coats and hats.

3. All men over eighteen and physically fit will receive the pay of a private, \$30 a month.

4. From the members of the Students' Army Training Corps the War Department will select the men who give promise of developing into officers and at intervals will send them off to Central Officers' Training Camps. The Government within twelve months will need 90,000 officers and the colleges must furnish a large per cent of them. The Students' Army Training Corps is a direct road to an officer's commission for the capable, ambitious young man.

More detailed announcements will be made next week.

I am called to Fort Sheridan this week to meet representatives of the War Department to join in a conference to discuss the problems growing out of the introduction of military training into the college, what modification of courses are necessary, the administrative relations of college and military authorities and relative subjects. After that conference I hope to be able to give parents and prospective students definite information. In the meantime the Hendrix authorities are making preparations to accommodate the large attendance of men that are now sure to come.

The draft act including boys of eighteen is now calling boys. All boys of that age or above whether they have hitherto planned to go to college ought to make their plans and arrangements to attend. The Government is taking over the colleges and is going to use them for the training and education of such boys with a view to preparing them for effective service either in the army or in some technical field like medicine, chemistry, engineering or administration. Hendrix, located in the heart of Arkansas, promises to become a great central training college for the state. In the near future the new dormitory in process of construction will be ready and will offer the best accommodations for men in the country. The college is placing the buildings, library, scientific laboratories and faculty at the service of the Government. Already the college has sent many men out as officers and hundreds more will follow.—J. H. Reynolds.

CHURCH EXTENSION NOTES.

Miss Anna Bruce Bowman, of Concho, Okla., has lately contributed \$1,000 to the Loan Fund Capital of the Board of Church Extension, on the annuity plan which amount, added to her former contributions, makes a total of \$4,000.

Dr. H. A. Boaz, Secretary of the Board of Church Extension, visited Lexington, Ky., on Sunday, July 28, to raise an \$8,000 debt and dedicate the new Epworth Church. He preached at 11 a. m. and took a collection of \$9,885, and at the evening hour dedicated the beautiful church in due form.

Meridian, Miss., was visited by the Secretary of the Board of Church Extension on August 11. He preached for Rev. C. E. Gunn, at 11 a. m., delivered an address at the laying of the corner-stone for the new \$75,000 Central Church and preached again at night.

Mrs. J. B. Upshaw, of McDonough, Ga., has placed with the Board of Church Extension \$503 to establish

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write to Murine Eye Remedy Co., Chicago.

a loan fund as a memorial to her mother, Mrs. W. B. Candler. This Fund will be known as the Elizabeth Slaughter Candler Memorial Loan Fund. It is subject to annuity.

The presiding elder, Dr. S. M. Robinson, the pastor, Rev. R. B. Freeman, and the people of Kennett, Mo., deserve unstinted praise. More than two years ago a new church was built, commodious, modern and complete in all its accommodations. It could not be duplicated now for \$40,000. A distressing debt of \$18,000 was left. Recently it was determined to raise this debt. They invited Dr. H. A. Boaz, Secretary of the Board of Church Extension, to come for two days and direct the campaign. He visited Kennett Saturday and Sunday, August 17 and 18, and the debt was raised with a neat margin, and the church dedicated by the presiding elder at the evening service, Dr. Boaz being compelled to leave at 7 p. m. They did not ask the Board of Church Extension for a dollar, not even a loan, and they paid all expenses of the secretary. All honor to all concerned.

Rev. F. G. Hocutt, of Biloxi, Miss., has deeded property to the Board of Church Extension, which he values at \$13,000, and thereby establishes a memorial loan fund in the name of himself and wife. The property bears income. Brother Hocutt receives a small annuity during his life and retains one of the houses for his home. It would be difficult to measure the good this gift will accomplish during the coming generation.

STANDARDS OF LIVING SATISFACTORY TO JESUS.

The Christians of the first century were compelled to live in a world that was organized against them. They were followers of Jesus and the world was in the grip of Caesar. Between Jesus and Caesar there was a great gulf fixed. They were attempting to organize life on totally different principles. The Roman government was not hostile to a new religion, but it was implacably opposed to the teaching of the Gospel and to its results. Religion at Rome had nothing to do with life. It made no moral requirements. But the Christians were following a religion whose watchword was: "By their fruits ye shall know them." They were disciples of a teacher who declared that those who heard his words and did them not

were headed for destruction. They were compelled to attempt to live out his teachings at any cost. They were obligated to stand out against the un-Christian requirements of social customs and even of law. They were marked men and women, refusing to conform to the life around them.

The Christians of the twentieth century live, most of them, in a world that is nominally Christian. Yet it is a world whose organized life has been developed around the same principles that actuated the organized life of ancient Rome. It is a world in which very much of paganism has been perpetuated. It is a world in which Christianity has spent very much more time upon the individual than upon the life of the community, the nation, or the world family. Consequently we have hosts of individual Christians, but as yet no Christian community. We have a number of so-called Christian nations, but no nation whose organized life is yet more than partly Christian. As a great lightning flash the present world war has revealed the fact that the governments of the nations are conducting their affairs on a basis that is contrary to the teachings of the Gospel. Reflecting upon this world horror which threatens to engulf civilization, the men in the trenches and many of those behind the lines have come to see that back of the present conflict is a social system which is organized on a basis altogether different from that proclaimed by Jesus. They have come to know that the reason why they must now do things which all their lives they have been taught were contrary to law and opposed to the Gospel, is because there has been a double standard of morals in the world; one for the individual, and one for the nation. They have come to know that back of the war is a social system which is organized in strife and which has brought forth this death. Therefore it is altogether probable that more people than at any time since the days of the early Christians are considering what standards of living are acceptable to Jesus, both for men and for nations.

The Christians of the twentieth century are in a different position from those of the first. The latter faced only their responsibility for being Christians in an un-Christian world. That is a task difficult enough; it led Jesus to pray for his disciples that they might be kept from evil that is in the world. But for the world themselves, the Christians of the first century for the most part, evaded responsibility. They thought that Jesus very soon was coming to take them out of the world. The modern disciples of Jesus are not waiting for him to show them a way of escape from organized evil, but they are seeking to put him into the world. They are facing the responsibility not only of being Christians themselves, but of making the whole life of the world Christian. Their warfare is not defensive, but aggressive. Their task is to dethrone the power of evil and to put righteousness and justice in its place. They must not only get Christian standards of living for themselves, but they must get these standards of living adopted by the rest of the community and of the world.

When Christians seek to put the teachings of the gospel into the organized life of mankind, they find three groups of association outside of the church. There is the family in which the sex life of mankind is organized. There is business and in-

dustry which organizes the work life of people. There is the state in which their political activities, their governmental duties, are expressed. In each of these relationships the early Christians found themselves compelled to differ from the rest of the world around them. The same call comes to Christians of the twentieth century. Are they to be conformed to the fashion of this world, or are they to be transformed themselves in order that they may transform the rest of the world? Have they the courage and faith for this undertaking? If not, then is their teaching and their preaching vain. A missionary from the near East says that the greatest obstacle to the extension of Christianity is the fact that there is often so little difference between professed Christians and Moslems. The Moslem says, "If the Christian lies and cheats and steals and commits adultery, wherein is his religion any better than mine? Why should I change?" Is the same question ever asked by the non-Christian peoples in our communities?

The early Christians developed new standards of living for the sex life. They were required by their teachers to separate themselves from the impurity and uncleanness of the Roman Empire, which is a matter of record by all the historians of that period. They were called to "come out from among them and be separate" by the cleanness and purity of their lives. They set a new standard which has been steadily advancing in the whole world ever since. Wherever the Christian mission goes, it does the same thing. It purifies and ennobles the sex life. It develops the Christian family with respect for women and freedom and development for children. The reason that the conscience of the world, even of Europe, revolts against the proposal to sanction a form of polygamy in order to meet the losses of population occasioned by the war is because the early Christians first separated themselves from the lusts of the Roman Empire and held up a new standard of morals for the world. The Christians of the twentieth century have a similar duty and opportunity. Our Western civilization has reached a stage of great wealth and luxury—a condition which is always marked by the decay of morals. There is abundant evidence, not only in the license and luxury of our wealthy cities, but in our smaller communities, that there is no such stern and strict standard of moral life as obtained in the earlier, simpler days of this nation. The evidence is not simply in the divorce courts; it is in our popular books, upon our billboards, in our juvenile courts, and most of all in the records of our hospitals and the discussion of our medical associations. Alarmed by the results of immorality as they see it in sex disease, the organized physicians of this country have called upon the American people to help them to fight its deadly consequences. They have organized a campaign against syphilis, knowing that it is one of the three race poisons which has power to impair the vitality of future generations, whose consequences, as the ancient Scripture declared, are passed on from parent to children. With all the strenuous efforts our Government is making both in repressing organized vice and organized evil in and around the training camps, and with all the efforts that near-by communities are also making to aid the Government in providing the soldiers with proper recreation and social activities, for

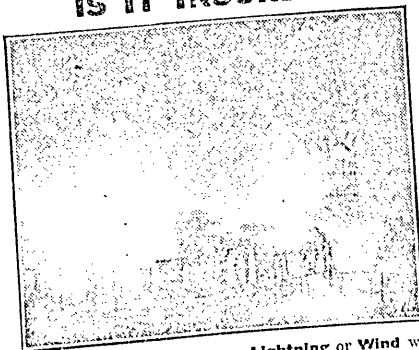
their leisure time, it is nevertheless inevitable that because of the stimulus of war to the emotions, there should be great danger to the moral life of the nation. It is a situation in which citizens are called upon to work for the highest standards of living. This means not only the repression of vice and the education of the people to its dangers; it means the setting of a new standard of morals. No amount of repression and no amount of education will avail to save the world from destruction, unless along with these the single standard of morals is accepted as the absolute rule of life. General Pershing says that all that the authorities can do to protect the boys in the army depends in the last resort upon what has been done by the church and the home in forming their moral life. It is much easier to get people to believe in the Christian religion than to reach absolute purity in sex life. A young man recently told a minister that he had occasionally met Sunday school teachers in places of evil resort. Those who follow Jesus must set new standards in motive; by look or word or thought they must contribute nothing to the impurity that is in the world.

In the business life of the Roman Empire the early Christians were distinguished because they practiced brotherhood. They allowed none to go hungry within the power of their means to help. They disregarded the social distinction of a luxurious civilization. In a day when the slaves and the workers were often treated with great brutality, they called them to sit at the common table and eat the common meal. Their principle was that those who would love God must love their brother also and that they must show this love by being willing to supply whatever they possessed to help the suffering and needy. The Christians of today live in a world in which the class divisions are becoming as sharp as those of the Roman Empire, in which the rich and the poor live far apart. There is brutal luxury at one end of society and ghastly poverty at the other end, and it has become such a commonplace to us that for the most part we pass it without any sense that it is contrary to the teachings of the gospel. To find the way to change this condition of affairs becomes the imperative duty for Christians and to make this change, they must themselves show new standards of living. The war has called many people of means to simple living; Christianity has long called them to the same rigid require-

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

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

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

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

ment, for they are trustees not only of their possession, but also of their abilities. They are required not only to administer their wealth, with a view to relieving human suffering, but they are required in the acquisition of their means, in the use of their talents and capacities, to see to it that none other suffer thereby.

There must be new standards of giving if the want and woe created by the war are to be relieved. This country has given 330 millions in a few months for philanthropic purposes connected with the war, but the excess profits of a group of its great corporations for the last twelve months are over three times that sum. In Europe the working classes are demanding the entire reorganization of life as one result of the war, in order that there shall not be the poverty that has so long oppressed mankind. One sharp demand they are making: it is that there shall be no unearned income. They are willing to reward properly the workers of brain for their services to society. In England they are making a new alliance called the Hand and Brain Movement. It calls upon all producers to join together for the advancement of the common good. Its object is the ideal of the community life of ancient Israel; that every person should be a producer, learning a useful occupation and contributing to society, and that the more able should not be allowed to take more than the equivalent of their services. Until this standard becomes the rule of the community, it is clearly the duty of those who follow Jesus to set the standard by themselves declining to take anything which they have not earned; to see that their income is only the fair reward for the service which they have rendered to the community.

The early Christians found themselves in opposition to the state. It was charged against them that they turned the world upside down, that where they came "our law and order ceases," as one Roman historian put it. This was because the law and order of the Roman Empire was founded on opposition and injustice, whereas Christianity would substitute a law and order that is founded upon justice and brotherhood. The reason for the persecution of the Christians in the Roman Empire was because their teachings set up standards which were contrary to the principles on which the Roman State was organized. The government cared nothing about another new religion; but when Christians refused to obey the state where the state violated their conscience and when their actions and preaching raised questions in the minds of the people concerning the nature of the government it led to their suppression. The same issue is before the Christians of the twentieth century. Shall the state be God? Shall it have absolute power to com-

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

pel the conscience of the individual, whether it be the Kaiser or the majority? Shall the government keep the conscience of the individual and compel him to do things which he believes to be contrary to the teachings of the gospel? Jesus taught his followers to fear not men that destroy the body, but to fear him that could put both body and soul into hell. He gave them a higher authority than the state by which they must constantly measure the state. The men who have led both Christianity and the world forward have been those who have refused to permit kings, emperors, popes or mobs to control their conscience or their voice. Where a practice of democracy obtains, the individual Christian who finds himself a minority, perhaps alone with God, may be expected to refrain from obstructing the will of the majority, but he must never relinquish his duty to try to teach the majority to be right, if he believes it to be wrong. The test of his right to differ from the government is whether he or the government is seeking the common good of all. The highest welfare of all the peoples of the earth is the object of the government of God, and the Christian must require the government to seek this end. Where it does not, then he may properly differ from it. But the test of his difference must be an appeal to the common opinion of mankind; not simply of his nation, but of all the nations. By this it will be determined whether his difference is a mere individual conceit or vagary. The prophets who have dared to stand alone have appealed to the verdict of all mankind. This is the jury which must decide whether a man has been justified in taking the solemn responsibility of refusing to obey his government.—Harry F. Ward in Sunday School Executive.

METHODISM AND PRE-MILLENNIALISM. PART I.

Whenever Methodism is charged with the duty of defending error, and the conscience of her members is bound by any ultimatum in doctrine which cannot be proven by Holy Writ, it is certainly time for utterance.

Some time ago, Rev. C. C. Cary, replying to an article in the Christian Advocate by Rev. C. F. Wimberly (see issues of September 21, 1917, and January 25, 1918) manifested a zeal for his post-millennial convictions much at variance with the history of the doctrine in relation to the early Methodist Church. There would be little occasion to recur to the matter at this time were it not for the fact that the writer seriously objects to the demand made, in the last article referred to alone, for the disciplining of all in our Church who accept the pre-millennial interpretation of Christ's second advent. We do not concur in the view that a pre-millennial Methodist is guilty of any treason to the doctrinal standards of the Church, nor that he is menacing her missionary propaganda.

It is not our purpose here to debate the Scriptural basis for the pre-millennial position. That has been ably done in the works well known to most readers of the Methodist. Our only reason for this reply is to enter protest against the statement that Post-Millennialism is a fundamental position in Methodism, or that it is a doctrine which any Methodist is called upon to defend. The pre-requisite of Scriptural demonstration is, from the standpoint of many devout

and scholarly men, wholly unmet, and Methodism has never been called upon to "drive away," the truth.

[Foot note.—We suggest to those to whom the truth of Christ's personal return to earth is new, or to those who would read a fair presentation of the subject, that the following books by well-known scholars be consulted: G. Campbell Morgan's "God's Methods With Man"; Dr. James H. Brookes' "Marantha"; Bishop Samuel J. Andrews' "Christianity and Anti-Christianity in Their Final Conflict"; William E. Blackstone's "Jesus Is Coming"; Dr. C. I. Scofield's "Addresses on Prophecy"; A. C. Gaebele's "Harmony of the Prophetic Word"; and Sir Robert Anderson's "The Coming Prince"; Dr. David Brown's "On the Second Advent", published many years ago, remains the ablest defense of Post-Millennialism to be found. A scholarly discussion both of the pre-millennial and post-millennial purpose of God will be found in Trench's "After the Thousand Years."]

There is yet to be located a genuine pre-millennialist who does not know that it is the commission of the Church to evangelize the world, and who is not doing as much to fulfill this obligation as any post-millennialist. The very knowledge of an undated and yet imminent event—the personal return of Christ to a waiting Church—presses home this missionary obligation as an evolutionary theory of triumphant Christianization could never do. The condition of the world at the return of Christ is invariably described in the Scriptures as unprepared, or taken by surprise, and the Church as having lost her first love, while an apostasy from the faith is made a visible sign of the impending judgment. (2 Thes. 2:1-4). The parables of Matthew 13 uniformly teach the inextricable incorporation of good and evil in society; (even that of the leaven in the meal is not an exception), and the times of Noah and the days of the Son of Man are certainly not brought into an antipodal juxtaposition.

It is inconceivable that the New Testament should urge an attitude of watchfulness and expectancy for the coming of Christ, when it is a fore-ordained impossibility for him to come until Christianity has worked out the salvation of the race, or until a thousand years of peace have reigned upon the earth. Such an interpretation is a wresting of reason and imagination to say nothing of the Scriptures. Methodism surely is not ready to equip herself with inquisitorial machinery for the defense of an illogical creed. On this basis—that of the post-millennialist—to watch for the coming of Christ is a moral impossibility, and yet that is the duty enjoined upon all who base their salvation upon his finished work.

It is not to be forgotten that our Methodism was built on a pre-millennial foundation.

A student of Methodist history cannot be ignorant of the fact that both John and Charles Wesley were pre-millennialists, as well as their father before them. Dr. Silver, in his recent book, "The Lord's Return", devotes some fourteen pages to the discussion of the position of the early Methodists, and adduces the most convincing proofs that not only the brothers Wesley, but the scholarly Sutcliffe, John Fletcher of Madeley, Thomas Coke, the missionary bishop, and George Whitefield, the incomparable evangelist, were all ardent pre-millennialists.

Concerning the position of John Wesley it is enough to say that two of his biographers, Tyerman and Southey, Professor Stroeter and Dr. Beckwith, able theologians of the M.E. Church, William Nash, the commentator, George Smith, the historian, and Nathaniel West, all affirm his pre-millennial faith. But it may not be amiss to quote a few of his own words in view of their bearing on the inquiry as to whether the primitive position of the Church was heretical, and whether present-day Methodism is called upon to repudiate its own position. If Mr. Wesley was a pre-millennialist it is a pity that some one did not send him a copy of the ritual of his own Church, which perhaps he had some part in fixing, in order to banish from his mind this "strange and erroneous doctrine."

On 1 John 2:18, Mr. Wesley writes: "Antichrist in St. John's sense, that is anti-christianism, has been spreading from this time, till now, and will do so, till that great adversary arises, and is destroyed by Christ's coming." In one of Mr. Wesley's sermons we read: "From the time that the Church and the State, the kingdoms of Christ and the world, were so strangely blended together, Christianity and heathenism were so thoroughly incorporated with each other that they will hardly ever be divided till Christ comes to reign upon earth. So that, instead of fancying that the glory of the New Jerusalem covered the earth at that period (the Constantinian), we have terrible proof that it was then, and has ever since been covered with the smoke of the bottomless pit."

Picket quotes Wesley as saying: "Perhaps he will appear as the day spring from on high before the morning light. Oh, do not set us a time—expect him every hour. Now he is nigh, even at the doors."

Charles Wesley has been called the "Millennial Poet", and of some 7,000 hymns which he wrote, 5,000 of them are declared by Dr. Munhall to be pre-millennial. An example will suffice:

"Trusting in the literal Word,
We look for Christ on earth again;
Come, our everlasting Lord,
With all thy saints to reign."
Were these pre-millennial leaders of Methodism lacking in missionary spirit or zeal? Sutcliffe "burned to go to the Scilly Isles", and planted Methodism there. If John Wesley was

THE METHODIST REVIEW.

Our Publishing Agents, Smith & Lamar, have announced a special subscription to all new subscribers to the Methodist Review. Five numbers, beginning with the coming October number and including the four numbers for 1919 will be sent to new subscribers for the sum of \$2.00, the present annual subscription. The new subscribers, in order to avail themselves of this special subscription must accept it by September 10th at the latest, as the October edition will then go to press. Dr. Frank M. Thomas, the new editor of the Review, is introducing some new features that will prove of exceptional interest to pastors. One of these is a Department of Exegesis, devoted to the study of the text of the Bible and its interpretation in the light of the best ancient and modern scholarship. The October Review will contain some leading articles of unusual interest. If you desire to keep abreast of the world's best thought in this epochal age then subscribe for the Review, the official quarterly journal of the Methodist Episcopal Church, South. Send your subscription to The Methodist Review, Nashville, Tennessee.

indifferent to the souls of men, it can hardly be attributed to his pre-millennialism! Taylor thus quotes him: "The period of time which yet remains we know is short; how short, who can tell? We ought to be in constant and hourly expectation of it. At the coming of Christ to deliver and avenge his people, the faith of his coming will in great measure be lost."

It is possible that Thomas Coke some time used the ritual of the Methodist Church, but we are not informed that he was reckoned as in rebellion against the standards of Methodism. His pre-millennial faith was the incentive for his vast and urgent missionary labors. (To be continued)

—H. E. Wheeler.

BOOK REVIEW.

"Life and Service," By Rev. Lewis Powell, D. D. The Man and the Book. Dr. Powell for a number of years has been a prominent figure among the leaders in the pastorate of Southern Methodism. A man of clear, rich, religious experience, blameless life, and marked efficiency and success in his ministry, he is well qualified to write a helpful book. This he has done in "Life and Service." The volume has nine chapters. Bishop DuBose says in his Introduction that "the discussions will impress the reader as a medley of ideas suggested by * * * the major topics of present day discussion." The chapters, however, are so arranged that they make a "unity" of subject and purpose. I have read it over carefully twice. It is helpful, instructive and entertaining. Chapters 5 and 6 are especially fine—worth more than the price of the whole book. Let the friends of Dr. Powell and good reading for our young people buy and promote the sale of this timely volume. For sale by Smith & Lamar, Agents, Publishing House, Nashville, Tenn., Dallas, Tex., Richmond, Va.—W. M. Hayes.

LAITY RIGHTS FOR WOMEN.

There is little doubt that our Conferences this fall will ratify by a three-fourths vote the resolution of our General Conference to grant full laity rights to women. The tendency of public opinion is to obliterate distinctions between men and women so far as respects duties and privileges in church and state. The movement has been slow, and because of this tests have been made by some of the states and some of the churches. The tests have aided the cause.

Reason and experience seem to favor the change. And the presence of these war times, which is putting so many women into spheres formerly occupied by men, has greatly aided the plea of equal rights for women. It is a change which is sure to take place. We think it will find few opposers in our church. — St. Louis Christian Advocate.

BLOOD POISON IS SNEAKING.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 857 Gray Bldg., Nashville, Tenn., for sample.

Woman's Missionary Department

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

Where'er the path may lead
God gives to thee no helpless, broken
reed;
But His own hand, sufficient for thy
need.
So where He leads thee, thou canst
safely go;
And in the blest hereafter thou shalt
know
Why, in His wisdom, He hath led thee
so.—Selected.

MEETING THE WORLD'S NEED.

After my return from India a good many questions were asked me, and among these questions was this one, which touches the need that lies at the bottom of this whole Centenary movement. "Now, honestly," said a man to me, "Are not the people of the Far East getting along pretty well with the religions they have and are used to, and is there not a good deal of impertinence in our attempting to force upon them our religion, in view of what they already have?"

My answer to the man who asks this question is this. I ask you to take it exactly as it stands. Nobody, anywhere, is getting along pretty well without Jesus Christ. Jesus Christ is not a convenience which a man or a nation may have or not have without any serious difference in the life of the man or the nation. Jesus Christ is the world's first and highest necessity.

This great enterprise that we have on hand is not that we may exploit our denomination—not that we may show what we can do. This great enterprise is a partial, a meager, and imperfect response, or proposal to respond, to the outstanding need of the world for Jesus Christ. The Centenary is not for the purpose of raising eighty million dollars. The Centenary is for the purpose of making a serious endeavor to bring Jesus Christ to the world and the world to Jesus Christ.

What is the Centenary for? To get the spirit of Jesus Christ to prevail in the lives of men—the lives of men in America, in Africa, in China, in Japan, in India, in Europe. It is to get the spirit of Jesus Christ to prevail in the relations of rich men and poor men, of white men and colored men—the relations of all races in the world—to get the spirit of Jesus Christ to prevail in them all. To get the spirit of Jesus Christ to prevail in the relations of nations to one another—nations now allies, nations now enemies. Our Church of Jesus Christ is girding itself to make the spirit and principle of Jesus Christ prevail in the lives and works of the great nations.

As far as I can see, if the world is ever to be got together in anything like a spiritual unity, it must be got together around Jesus Christ. The world will get together around Jesus Christ, the King of goodness, the Lord of hosts. And that is the secret of the Centenary movement—From the Address of Bishop W. F. McDowell.

PROGRAM FOR SEPTEMBER.

Social Service Meeting—Sunday Laws
and Personal and Religious
Liberty.
Bible Lesson: "A Great Sabbath

Promise for Individuals and Nations."
(Isa. lviii. 13, 14. See Voice.)
Hymn 63.
Prayer.
Reports of officers.
Reports of committees.
General business.

Leaflet: "The History and Justification of Sunday Laws in the United States."

Topic: "The Sabbath in Latin-American Countries." (Voice.)

Topic: "The Sunday Laws in Our Community Judged by the Standard of Personal and Religious Liberty." (Questionnaire.)

Leaflet: "Our New School at Nogales, Ariz."

"Under our civilization liberty of thought for each is secured only by the law of rest for all."—Horace Greeley.

"The ordinances which require the observance of one day in seven as a day of rest and the Christian faith that halows it are our chief security for all civil and religious liberty."—William H. Seward.

REPORT FROM MONTICELLO AUXILIARY.

W. M. Society Holds Open-Air Meeting.

The W. M. Society of the Methodist church held an open-air meeting in Hyatt's Grove, August 6, 1918. Mrs. George Spencer had charge of the devotional part of the program and Rev. W. C. Davidson made a talk on the lesson subject, "The Great Challenge of the Ages."

Rev. S. R. Twitty made it quite plain to all that the church should have a definite purpose and strive to accomplish it. The present purpose of his church is the building of a parsonage and their slogan is "The Church With a Vision."

A novel feature of the program was a "letter hunt" and eleven letters rewarded the searchers. These contained clippings which those found them were asked to read.

A delicious picnic lunch was served and as the party sat Turk fashion on the grass Rev. S. R. Twitty was reminded, he said, of Christ's great miracle of feeding the multitude with the loaves and fishes.

When they had done justice to the supper the members, their husbands and a few other guests departed, thanking the president, Mrs. W. C. Davidson, for a most delightful outing.

REPORT FROM DERMOTT JUNIORS

The Juniors had an open meeting on Sunday night and every one said their program was good. They pledged \$10.00, and when they opened their mite boxes they had \$9.90. The pastor put in the other dime and thus their pledge was completed. Their leader, Mrs. R. M. Holland, is very enthusiastic over their work and is ably assisted by Miss Gertie Goden and the pastor.

I am mailing to all auxiliaries the letters indorsed by our president, Mrs. F. M. Williams, Mrs. Charles H. Brough and Mr. A. B. Poe, and trust they will each do what they can toward raising the \$50,000 for an Ark-

ansas Girls' Industrial School. I will be glad to furnish a list for publication later if I can learn who the contributors will be. Yours truly—Mrs. W. S. Anderson.

ITEMS FROM MISSIONARY BULLETIN.

Our Mexican Work.

There are more than a million and a quarter Mexicans in the United States, 600,000 in Texas alone, and 560,000 in California, Arizona and New Mexico. Last year 96,180 were admitted into this country. Four times as many Mexicans as any other nationality were debarred from entrance by the United States officials because of being "undesirables."

Foreign Work Conducted by Home Department.

The foreign work done in the homeland by the Woman's Missionary Council is located among the Orientals on the Pacific Coast, Mexicans on the border, Cubans in Florida, Italian and French people on the Gulf Coast, and a polyglot people among miners and other immigrant communities. Seventy preachers, teachers, deaconesses and missionaries are engaged in the entire work; while the Woman's Missionary Council put \$49,153.72 into it, to which we add \$36,204.28 expended by the City Mission Boards in their foreign Westley House work. This make a total of \$85,358 expended for the Americanization and Christianization of these foreigners in our country.



SOOTHING

and healing for all cases of sore or inflamed eyes or granulated lids. Dickey's OLD RELIABLE EYE WATER. It feels good and does not burn or hurt. Ask for genuine in Red Box. 25c at all drug stores or by mail. DICKY DRUG CO. Bristol, Va.

THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh, is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 300 East Sixth St., Little Rock, Ark.

"CHANGE IN SCHEDULE."

On August 18th the Missouri and North Arkansas Railroad will place in effect a new time card, and the schedule of trains will be as follows:

No. 201 Joplin to Kensett will arrive Kensett 8:00 p. m. No. 205 Heber Springs to Helena will arrive Kensett 7:40 a. m. and arrive Wheatley 9:35 a. m.

No. 202 Kensett to Joplin will leave Kensett 9:20 a. m. No. 206 Helena to Heber Springs will leave Wheatley 5:05 p. m. and leave Kensett 7:00 p. m.

Good connections from and to Little Rock with these trains are made at the Junction points named.

C. E. Veatch,
General Passenger Agent,
Harrison, Ark.

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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.

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Sunday School Department

CONTRIBUTORS:

A. L. DIETRICH.....Special Correspondent
810 Broadway, Nashville, Tenn.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
314 Masonic Temple, Little Rock, Ark.

LESSON FOR SEPTEMBER 8.

(By Rev. Ashley Chappell.)

Conquering Evil.

Golden Text: Have no fellowship with the unfruitful works of darkness, but rather even reprove them.

"When to mischief mortals bend their will,

How soon they find fit instruments of ill!"—Pope.

Evil has been the one problem of history. It is still the problem, and will continue to be. Men let evil run riot in their lives. They are slain. There is no escape. Unconquered evil slew Ahab. It also slew his wicked wife. Evil does not care whether you are a king or a beggar. It gets its man just the same. It never stands back on account of your proud blood or your bitter tears. Proud blood and bitter tears avail nothing. History is very largely a record of those that evil has ruined. It will go on ruining others in the same old way that it has done from the beginning. Men will still be destroyed just as was Ahab and just as other men have on through the ages. The same old evils slay them that slew them thousands of years ago. Dr. Frank Crane said that

the worst thing he had against evil is that it is not at all progressive. Men go to hell in the same old way they did in olden times. He objected to hell because it is such a bore.

We have much to say about conquering nations, conquering tribes, conquering enemies. But the one enemy above all others that must be overcome is evil. It alone destroys. It is a man slayer. It gets its man. Evil is the bloodhound of perdition that never yet lost a trail. It must be conquered or it will conquer. Evil is an expert at clipping the wings and ruining fair hopes and prospects. Evil is an expert in unfitting men and women for all that is worth while and fitting them for hell. Evil will produce Ahabs and Jezebels. "Evil shall slay the wicked."

The short but tragic statement concerning Ahab is that he sold himself. He sold himself to do evil. He became a bond slave. He put a price upon himself and sold out. When I was pastor in the city of Fort Worth, Texas, a poor fellow took his own life, but before he did so he sold his body to the University of Fort Worth for ten dollars. That is not half so tragic as what thousands are doing every day. They are selling, not their bodies merely, but their souls, to the powers of evil, at prices ranging from almost nothing on up. One of the bitterest cries that will ascend from the pit will be "Sold, sold!" Oh, it is passing strange the men and women who willingly become the bond-slave of evil. Let our Sunday school children be taught that there is no slavery like that of being a slave to evil. It is utterly relentless and without mercy.

Evil must be conquered. Let the word "conquer" be emphasized. We cannot overcome it by a compromise or by truce. It must be overcome, conquered. Let the thorns be choked out by the cultivation of the flowers. We are not to sit and morbidly think over the evil that is within us. Let us foster the very opposite. We will develop and foster the good that is in us. But let us ever keep in mind that no man or woman can overcome his or her besetting sins in his or her own strength. Jesus, the strong Son of God, is the one strength of our lives in overcoming. He is absolutely necessary if we are to conquer. If you are beset with sin, call upon Him, whether it be the intemperance of drink, temper, or any other sin, and He will be found always ready to help those who are really in earnest. We can do all things through Him who gives us strength.

CREDIT AT JUNALUSKA.

At the Training School for Sunday School Leaders at Lake Junaluska, N. C., this summer the representative from Arkansas receiving awards was Rev. Clem Baker, the efficient and energetic Field Secretary for the Little Rock Conference. Brother Baker was one of the company of 119 who received credits at this school this year. The total number of credits given was 133 which was 40 in excess of those given a year ago.—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 FOR SEPTEMBER 8.

A Good Conscience and How to Maintain It.

Scripture Lesson: Prov. 20:27; Acts 24:14-21.

A Suggested Program.

Hymn.

Prayer by the leader.

Hymn.

Scripture lesson, read responsively, boys reading verse, girls responding. Several sentence prayers.

Hymn.

Leader's talk, getting suggestions from Romans, 12th chapter.

Talk by Leaguer, with suggestion from No. II, "Conscience."

Hymn.

Talk by another Leaguer on "Importance of Maintaining a Good Conscience," No. III.

Talk by Leaguer on "How to Maintain a Good Conscience," No. IV.

Announcements and League Benediction.

I. Paul On a Good Conscience and How to Maintain It.

"Do" and "Don't" must both be prominent in our thinking and acting if we would maintain a good conscience.

Let Paul talk to us from his letter to the Romans, 12th chapter, on this subject:

Do—

Present your bodies a living sacrifice.

Be transformed by the renewing of your mind.

Think soberly.

Exercise the gift which God has given according to the grace that is given to each one.

Love without hypocrisy.

Abhor that which is evil.

Cleave to that which is good.

Be kindly affectioned to one another.

In honor prefer one another.

Be fervent in spirit.

Serve the Lord.

Rejoice in hope.

Be patient in tribulation.

Continue instant in prayer.

Give to needy saints.

Be hospitable.

Bless them which persecute you.

Rejoice with them that do rejoice.

Weep with them that weep.

Be like-minded.

Take notice of men of low estate.

Be honest.

As much as in you lieth live at peace with all men.

Feed your enemies.

Overcome evil with good.

Don't—

Be conformed to this world.

Think of yourself more highly than you ought to think.

Be slothful in business.

Curse.

Mind high things.

Be wise in your own conceits.

Recompense evil for evil.

Avenge yourselves.

Be overcome of evil.

These are given with only one comment, and that in the language of St. Paul also (Acts 24:16): "Herein do I exercise myself to have always a conscience void of offence toward God and man."

II—Conscience.

By B. C. Few, Harrisburg, Ark.

1. What Conscience is:

Solomon speaks of conscience as the light of Jehovah, searching the innermost part of man, a sort of nervous system of the spirit. Sensitive to the touch of wrong, rejoicing in the assurance of rightness, conscience guides man in a maze of spiritual progress. Sense is the guide that keeps the body from danger, pitfalls, disaster. Conscience is the guide in the moral world, where spirit of man seeks the Highest.

As the spiritual is higher than the material so is that inner sense ranged above the mere knowledge that gives direction and protection to the body. Children have an idea that a cat can sense a mouse or find his way in the darkness by the sensitive tendrils on his nose. As human life is above the feline so does the human conscience enter a realm of higher sensitiveness and larger usefulness, preserving most precious ideals and providing a guide for that which is best in mankind.

Conscience is not confined within the realm of knowledge, though dependent upon it for normal functioning and development. It is largely spiritual sense. A traveler who, on a dark night, urged his horse with whip and spur onto what he supposed was the familiar bridge, found, when the horse refused to go, that the bridge had been washed away. The horse was dependent, in the dark, upon a sense that in the higher life of the rider showed only an occasional flicker. Yet the sense of feeling was to the animal a dependable guide, developed by constant use.

2. What a Good Conscience is:

A good conscience is the used, not abused, conscience. We understand that blind persons develop an exquisitely sensitive touch. A young man who found it necessary to arise at an earlier hour than customary set an alarm clock by his bed. When the alarm sounded he awoke, turned over, and went back to sleep. This had to be repeated only a few times until the clock had lost any power to disturb him. He slept blissfully through its morning clatter.

There is a prevailing tendency to think of a good conscience as one that merely does not make life miserable by its condemnation. This is only half true; for it must be remembered that anything that is said to be good must perform its particular mission properly. The good conscience is not evidenced by a passive lack of condemnation. A sensitive conscience, one that is capable of emphatic protest and may at the outset impose most excruciating punishment, may be so thoroughly and so long ignored as to lose its power to warn of impending danger or point out a course of advancement. Men who have become habitually profane say

Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes, and is sweet and refreshing.

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.

Vigor

SUCCESS IS ACHIEVED

by vigorous men and women. When one is lacking in strength and endurance, when good health is wanting, when physical power is at low ebb, it is impossible to accomplish one's work.

One of the causes of ill health and low vitality is the improper functioning of the kidneys. Trouble results when they fail to eliminate waste and poisonous matter from the system, and rheumatic pains, backache, stiff joints, sore muscles, and other symptoms quickly follow.

Foley Kidney Pills

banish effects of kidney and bladder trouble by removing the cause. They are healing and curative. They tone up and strengthen the weakened or diseased organs.

H. D. Castleberry, Marine Engineer, Port Vincent, La., writes: "I consider Foley Kidney Pills the greatest medicine for kidney and bladder trouble I ever used. I recommend them to all who suffer with kidney and bladder trouble." 50c and \$1.00 sizes.

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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and \$1.00 at Drugists.

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

that when they first swore they were terror stricken.

A good conscience is drawn by the beauty of Christ like the needle of a compass is drawn to the north. It is a dependable guide.

If it is properly developed the traveler may confidently follow such a guide. Yet it is possible to place a magnet near the compass and destroy its sense of direction. The tiny horse-shoe affair may be insignificant, yet it is so immediate that the needle can not ignore it. Our desires may act as such a magnet. We may wander in a maze, be completely lost, while the compass is drawn out of its true course by unworthy desires, selfish purpose. The good conscience is the sensitive conscience that clings with integrity to the ideal of Jesus Christ.

III. The Importance of Maintaining a Good Conscience.

By League Page Editor.

Maintenance of a good conscience is important because:

First. One's peace of mind depends upon it. A man said that when he was a student in school he did many things to regret. But one only was a real burden to him. "Once," he said, "I and some others had been doing something wrong, and the thing had awakened suspicion and was likely to be discovered. I went boldly to the headmaster and asked him to put it in my hands, as I thought I could find it out if anybody could. He said, 'I willingly put it into your hands.' I need not say that it was never found out; but it is the only thing for which I have really been punished. I am ashamed of myself whenever I think of it, and I think of it incessantly, and would give anything if I could tell the whole business to the world and be flogged for it." His sin was not found out, but it found him out and stuck to him through life.

Peace of mind is a reward of a good conscience. Is that idea not in what the Master said to His disciples, "Peace I leave with you; My peace I

give unto you; not as the world giveth, give I unto you." And is that not one of the chief pursuits of life? Peace? And can it be found in money or travel or social enjoyments or in many other of the things in which young people expect to find it, or in all these things together when they are out of their right relation to Christ? Well, that is just the mistake many make. With them peace is a pursuit but it should not be so. It is a result of the pursuit of Christ. He is the Object of one's proper pursuit, peace comes from knowing Him in the forgiveness of sins and in the accomplishment of fruitful Christian living.

Second. One's reputation with folks and with God (which is more important) depends upon it. "You can fool all the people some of the time and some of the people all the time, but you can not fool all the people all the time." And the great man may have added just as truthfully, "you can not fool God any of the time." What is a good conscience? A good conscience is having a good reputation with God.

Third. One's knowledge of specific sins which, if continually indulged in will lead to a binding habit depends upon a good conscience. We all condemn sin in the abstract. What we need is a conscience that points to the specific sin and says, like Nathan to David, "Thou art the man." It was Russell Lowell who said:

"I'm willin' a man should go toleble strong
Agin sin in the abstract, fer thet kind o' wrong
Is ollers onpop'lar an' never gits pitied,
'Cause it's a crime no one never committed;
But he mustn't be hard on partickler sins,
Coz then he'll be kickin' the people's own shins."

Having one's shins kicked may not be pleasant, but it is essential, sometimes, to our best spiritual interests. And a good conscience is the faithful friend that does it.

IV—How to Maintain a Good Conscience.

By Miss Hazel Allen Casteel of North Little Rock.

Now the very vital question is, "How to Maintain a Good Conscience."

First. We should always follow the inner promptings of that blessed monitor; it is God's angel that ever abides with us in the darkest night of this world. That angel will ever help us to decide between right and wrong and give us unutterable joy when we choose the right.

Second. Again, to maintain a good conscience, we must be truly converted of God. How we need that upward look when we are very young. Words of Divine wisdom say, "Son, give me thine heart." Our Father is greater than our heart. He is greater and stronger than we are and is mighty at the crossings, at the great divides of life, and he will not suffer that blessed angel to be crushed—he will keep conscience good and pure.

Third. Nothing is more essential than a thorough knowledge of God's Word. Follow its divine teaching; that Word will never lead us astray. When our Lord was in the wilderness of tempting he drew from the inexhaustible source of God's Word and drove the tempter from the field of battle; not once did he bow down to wrong, but went up the way of right, even though it led him by the way of suffering, and the cross, and death. These

CHILDREN'S DEPARTMENT.

PATRIOTIC PANCAKES.

The soldiers want the sugar,
And Belgium needs the wheat;
The price of milk is rising
There isn't any meat;
But here's a whoop for Hoover
For what he didn't take—
He bids us use more sirup
And the buckwheat cake!

So pass the pitcher, dearest,
And the oleomargarine;
We have to beat the Kaiser
With his nasty submarine.
Where Uncle Sammie leads me
I will labor long and fast—
I mean to go the limit
While the pancakes last!

I haven't much ambition
To fight up in the air;
I might not win a medal
In a trench or anywhere;
So mix up the batter quickly
And keep the griddle hot;
Enlist me in the service
As a pancake patriot!

Let others bear Old Glory
Where cannon roar and flash;
Let others pay war taxes
With their hard-earned cash;
I choose to follow Hoover
For my country's sake—
And none shall e'er surpass me
At the buckwheat cake!
—Whittier Burnet, in Cincinnati
"Times-Star."

A DELAYED TRIP.

We were blessed (or afflicted) with several wonderful dreamers—some of whom might have rivaled Joseph of Biblical times, but none could quite come up to Blossom for proficiency.

Every morning at the breakfast table there occurred a recounting of the nocturnal imaginings and it was the aforementioned Blossom who invariably wore off the palm of victory.

"You don't dream 'em—I believe you just make 'em up," taunted Fannie.

"No, I don't, honest to goodness I really and truly dream everything just like I tell it. Don't you believe it?"

"Sounds fishy to me."

shafts are like lightning for the defense of a pure conscience.

Fourth. To have a good conscience we must court the company of Christian friends. Bad company will pollute the purest of consciences. What does selfishness care for conscience any way? If our young friends would only listen to the voice of their precious mothers.

Fifth. Yet there is a friend that sticketh closer than a brother, that friend is Jesus Christ. In choosing the best to strengthen our conscience and make it forever good that best is our Lord, and he says, "Lo, I am with you to the end of the world." Let us reach out our hand and say, "Lord, I do not know the way, lead thou me on; the night is dark, and I am far from home, lead thou me on."

Sixth. Ask for the leadership of the Holy Spirit. He it is that convicts us of sin of righteousness and a judgment to come. He is our comforter who ever mothers us till death. He makes intercessions for us with groanings that can not be uttered—can not be uttered on earth but God understands. The path of a good conscience is as a shining light that shineth more and more unto the perfect day.

INCREASES THE STRENGTH AND ENDURANCE

Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves.

If a laxative is needed take Hood's Pills. They are gentle and thorough.

"Me too," piped in Addie, "but Blossom don't tell stories so I know it must be true."

"But this last one—it beats them all," declared Carrie.

"I didn't hear it—tell it over please, Blossom, I was getting some hot biscuits," said Ollie.

"Well," began Blossom slowly, "I dreamed last night that I had but two more weeks to live and when the time was up I went to bed and next morning I was dead and I saw Addie crying when she found me so cold."

"Bosh! Do you believe it?" asked Ella.

"Yes, I do and I intend to be just as good for these two weeks as I can," declared Blossom.

Iva and Ella exchanged sly winks, taking care that Blossom did not see them or they had no desire to hurt her feelings though they had little faith in her dream.

"Don't be alarmed, Blossom," said the mother, "things do not happen to us in dreams now, like they did in olden times, for we have the Bible for our guide. I suspect you ate too much

THE JOY OF MOTHERHOOD

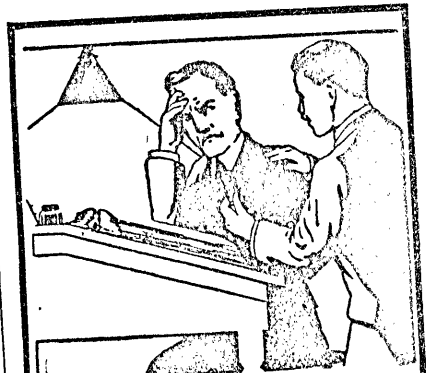
Came to this Woman after Taking Lydia E. Pinkham's Vegetable Compound to Restore Her Health

Ellensburg, Wash.—"After I was married I was not well for a long time and a good deal of the time was not able to go about. Our greatest desire was to have a child in our home and one day my husband came back from town with a bottle of Lydia E. Pinkham's Vegetable Compound and wanted me to try it. It brought relief from my troubles.

I improved in health so I could do my housework; we now have a little one, all of which I owe to Lydia E. Pinkham's Vegetable Compound."—Mrs. O. S. JOHNSON, R. No. 3, Ellensburg, Wash.

There are women everywhere who long for children in their homes yet are denied this happiness on account of some functional disorder which in most cases would readily yield to Lydia E. Pinkham's Vegetable Compound.

Such women should not give up hope until they have given this wonderful medicine a trial, and for special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of 40 years experience is at your service.



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for supper last night and that is what made you dream."

Nothing more was said on the subject, but it was easy to see that Blossom had not given up the idea, for she was a changed girl and her conduct was lovely.

When the very last night came she gave away her little trinkets, pictures and books to the other children in the Home and even gave her new pink dress to Addie.

"I'll save my white one to be buried in."

"Hush, Blossom, for heaven's sake hush, I can't bear to hear you talk like that."

"Sh-sh-sh" whispered Blossom with her finger on her lip, "here comes Fannie and she thinks it is all a joke, but she will see in the morning."

The two girls went to their room that night after prayers in the study hall, and both knelt by the bedside with their arms around each other while they said their evening prayer. Muffled sobs came from two little white robed figures as each was talking to the Great Physician about the case.

"I can't go to sleep, Addie," whispered Blossom after they got into their bed.

"I can't either, and I'm going for Carrie to come sleep with us."

"No, don't, for mother will not like it. You know she never lets us sleep out of our regular places without permission and I do not want to break the rule on the last night I am here."

"Then I'll get Carrie to come and hold a prayer with you."

"Yes, please do, for I love to have her with me—maybe I'll go while she is praying. Bring Fannie and Ora, too, for I want to tell them good-bye."

In another minute Addie was back with three other girls, all in their long, white night gowns, looking sad and tearful.

"I want you to have prayers with me, Carrie, for it is my last night on this earth."

"O, don't—please don't go, Blossom," began the girls, "we can't bear to have you—"

"But I must. This is my very last night I tell you."

Down on their knees went the three girls as Blossom lay prone on the bed, while three arms rested lovingly across the white figure. The prayer was pathetic and to the point, and every eye was wet at its conclusion.

"Tell mother she can have the Bible I won at Sunday school and tell her I—"

"O, please don't say anything else, Blossom—I'm going for mother and the doctor."

"It's no use, for I must go."

The "lights bell" sounded down stairs and every girl went to her bed after a hasty and tearful parting.

"I'll pray for you again, honey, after I get in my bed," promised Carrie as she went out of the door.

All lights were out—all was quiet save a whispered farewell between Blossom and Addie as they clung affectionately to each other. After what seemed a long time to the girls

each turned over and went to sleep.

All night they rested, unconscious of whether the death angel hovered over the Home or not. Neither girl stirred, neither opened her eyes all night, but with the sun peeped into the window next morning he saw two pink little faces side by side on the pillow, both pairs of blue eyes fast asleep, and both little breasts rising and falling like other little girls do when they are breathing.

"Wake up, Addie," said Blossom, suddenly sitting up in bed and rubbing her eyes, "I ain't dead, am I?"

"No," replied the happy Addie taking her bed-fellow in her arms, "and I never will believe in dreams any more."

Blossom was almost ashamed to appear at the breakfast table when the bell rang, for she was due to be in heaven at that hour, but facing the taunts of the other children she ran down the stairs with a smile.

"Hello there, corpse, don't come around our table haunting us!" said Ella.

"Well, it has made a better girl of me, all the same, and some of the rest of you ought to go to dreaming." —Ruth Carr.

GYP'S REFORMATION.

Gyp's coat was smooth and shiny and every dog in the neighborhood wondered how he kept it that way.

"Eating eggs," said Gyp, when Trip, his friend, made bold enough to ask him. "Raw eggs will do it every time."

"Where do you get them?" asked Trip. "I never get a chance to eat raw eggs, or any other kind, these days."

"S—sh!" growled Gyp. "Every time I hear a hen cackle I know that means a fresh egg, so I just go and help myself."

"Do you think your master might object if he knew it?" barked Trip.

"He'll never know it," replied Gyp. "It's wrong, just the same, taking things that don't belong to you," Trip declared.

But Gyp trotted away to the barnyard and ate every egg that he could find on the place. He even tried to take those that Red Hen had been sitting on for some time, but Red Hen made such a fuss Gyp was afraid the master might hear, so he ran out under the rose bush and lay down. He had eaten until he was so sleepy his eyes would hardly stay open."

And then—from every bush and tree there sprang a score of chickens and they surrounded Gyp, cackling, crowing and pecking him with all their might.

"Bind him with this heavy straw," cried the biggest rooster Gyp had ever seen.

"What have I done that you should treat me this way?" cried Gyp, trying to get away from the cackling hens.

"Done!" cackled White Hen. "You have stolen all our eggs, and our master, thinking we're not laying, intends to sell us."

"You even tried to steal Red Hen's eggs!" screamed Yellow Hen, and she gave Gyp such a peck on the nose it made him jump.

"I didn't know it was stealing," whined Gyp. "Indeed, I am very, very sorry."

"It's a great time to be sorry after all the harm's done!" cried Red Rooster. "Tie him up and string him from the maple tree."

Whining and begging, Gyp was

NEWS OF THE CHURCHES.

A GREAT REVIVAL IN SPRINGDALE.

We have just closed one of the greatest revivals Springdale has had for many years.

We began July 21 and were assisted by the local pastors the first week. On Tuesday of the second week Evangelist G. A. Klein came and took charge. Brother Klein came without a singer, his singer having gone to war a short time before. Finally we secured Brother Rolla B. Stebbins from Kansas City, who arrived on Friday evening.

The meeting was held in the City Park in the open air. From the beginning the congregations were good, but they continued to grow till on the last Sunday night of the meeting at least 1,500 people were present, and forty-six people were converted and reclaimed. The revival resulted in about 120 conversions and reclamations and about 70 joining the different churches.

Brother Klein is by far the best and safest evangelist I have had the pleasure of laboring with. He is perfectly sound in doctrine, and his work is constructive from first to last. He continually emphasizes the practical side of Christianity, attendance upon the services of the church, prayer meetings, Sunday school, League and Missionary Society, also, insists on daily Bible reading and prayer, family altar, and tithing. In fact, he preached only the fundamentals of Christian life and character in every message he brought.

All who attended the services felt the power that attended his messages, until at the close of his last service some of the most wicked men in the community were seriously contemplating living a different life, some were all broken up because of sin and manifested an earnest desire to live a different life.

Brother Stebbins is a good singer, a splendid soloist, and performer on the trombone. He manages the choir well, and his services were much appreciated.

These men will be long remembered by the people of Springdale not only by Methodist people, but Baptists, Presbyterians and others as well.

Brothers Klein and Stebbins are reliable men and will do good work anywhere.—A. H. Dulaney, Pastor.

pulled over to the maple tree, the heavy straw tight about his neck. They were just about to pull him off the ground when a whistle sounded over the hill.

"Master," whined Gyp, "I'll never do it again; bow, wow, wow!" yelled Gyp, and he barked so loud he woke himself up.

Dear me, but that little doggie was glad it was only a dream! He bounded away to answer his master's whistle.

Several days afterward, when Gyp met Trip on the road, Trip commented on the beauty of his friend's coat, but Gyp had a different story to tell.

"Well, you see, it's this way," replied Gyp, and he told Trip about his terrible dream. "I thought I'd rather have a rough coat and be bones than a shiny coat and know I'm doing wrong. But my coat is as fine as ever."

Since that day Gyp has never tasted a raw egg.—Blanche Silver, in Exchange.

MEETING AT LAMAR.

Sunday evening, August 18, there closed a most gracious revival in our church at Lamar, Ark.

We were fortunate in securing Rev. Thomas I. Beck of Prairie Grove, Ark., to conduct the meeting and Mr. George P. Bledsoe, of Austin, Texas, as singer.

A tent was secured for the services, but the crowds could never be accommodated under this, for with such earnest preaching and remarkable singing the crowds grew with each service and the interest spread for miles around.

Brother Beck never failed to hold his audience. He didn't hesitate to tell the gospel with force and clear-cut truths, and as a result it is no wonder that strong men and women reconsecrated themselves to God, that the young people of our towns became interested as never before and stepped out on Christ's side, and that 100 converts were the answer to the prayers and messages of these godly men.

Our pastor threw his power and influence into the meeting, and how his heart rejoiced when he received fifty-six into the church the last day of the meeting and baptized ten infants. Twelve of the converts joined the Baptist Church and quite a number the Presbyterian Church.

In Mr. Bledsoe we found an unusually strong gospel singer. His work with the choir was excellent and his solos were inspiring. You want to sing, you just have to sing when you are with him, and how the crowd did sing!

As a small token of our appreciation \$291.35 was given these gentlemen; \$80.00 was given our ever faithful pastor and \$58.50 was raised for incidentals.—Reporter.

FROM JULY 11 TO AUGUST 11.

According to promise I went the first of the above dates to help Brother David Bolls in a meeting at Pleasant Grove. I was with him long enough to preach only six times. The services were fairly well attended and we tried to help the church members in the few services that we held. Brother Bolls is a very earnest and faithful pastor, and is laboring under difficulties.

I returned home Sunday afternoon, July 14, for my third quarterly conference. Our elder, Brother Biggs, preached a good sermon as he always does. His theme was "The Church, the Body of Christ", and he showed how every member had something to do and how all the church suffered when one member failed.

The following morning I began to find students for Hendrix College. I

The Strong Withstand the Heat of Summer Better Than the Weak

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

ENCYCLOPEDIA FOR SALE HALF PRICE.

A full set of International Encyclopedia, 22 volumes, up to 1907, and Year Books for 1908, 9, 10, 11, 12 and 13. Original set cost \$100. Will sell for \$50. Also the set sold by S. S. Scranton & Co., consisting of 2 Commentaries, Life of St. Paul, Cruden's Concordance, Smith's Bible Dictionary, Josephus and Life of Christ. Cost \$14, will sell for \$7. As good as new. Address Rev. Hugh Reveley, care of Dr. M. N. Waldrup, 720 Quapaw Ave., Hot Springs.

To Cure Chills
Go to your local dealer
and get a bottle of
Swamp Chill and Fever
Tonic, and take accord-
ing to directions.

visited about ten towns, returning home Friday to prepare for services in my church the following Sunday. We had two good services, and I also preached in the afternoon at Mt. Ida on the Patmos charge.

The following Thursday I went to Hatfield to help Brother Arnold in a meeting. I labored with him for a week. His request of me was that I preach to the churchmembers. We endeavored to do our best. According to the testimony of many our labor was not in vain in the Lord. Brother Arnold is finishing his third year on this charge. Of course, he stands in very high favor with all the people. He has done a great work on the Hatfield charge. We greatly enjoyed working with him. The beautiful mountain scenery was a delight to me.

Sunday, August 4, I preached at home and administered the Lord's Supper to 40 communicants.

Early the next morning I left for Doddridge, via Texarkana and Bloomington, Texas, to assist Brother S. B. Mann in a meeting. His request of me was the same as the others had been, "Preach to the church." I have never spent a more delightful week with any pastor or people. The attendance grew at every service. At night many people could not find room in the church. We hope and trust that much good was done. Brother Mann is loved by all the people in that country. He attends to the burial of all the dead and performs all the marriages for all the people in that section of the country.

I have promised to help Brother T. M. Applewhite in a meeting at Patmos the first week in September, and, with a possible week's outing with my Boy Scouts, I will be ready to make the home run for the Annual Conference.—J. F. Simmons.

MEETING AT NEW HOPE ON SHERIDAN CIRCUIT.

Just closed a very successful meeting with Brother John P. Clegg at New Hope, about eight miles from Sheridan, Ark. We moved the meeting from the old church out to the public road near the district schoolhouse and hauled sawdust and covered the ground and arranged our benches and the beautiful trees furnished the shade for the day services and the Lord furnished the shade for the night services. We ran about ten or eleven days. I have never been in a meeting in a community where I felt the spirit of loyalty and courtesy any more than I did these, and our people there seem to be as true Methodists as you will find anywhere, but there seemed to be a coldness that was hard to overcome, but after many earnest prayers and songs and generalship for our Master we finally reached the goal. We had something like twenty blessed in the meeting. I think one of the main barriers was the moving away from the old church grounds, but it was finally overcome seemingly, but not altogether. Many hearts were made to rejoice during the meeting. Many were reclaimed and testified that they had gone back into the world by their neglect of prayers.

Brother Clegg rendered fine help by his good gospel songs and prayers, and dear Brother Gentry, who is leader of music in the church at that place. We were well entertained in every home we went into. Brother Hughes, the pastor of the Sheridan Church, came out and was with us in many of the services and rendered

good help by his earnest prayers and talks. All enjoyed having him and his family.

Brother Yearwood was appointed to that work at the last conference, but on account of having a stroke of paralysis while holding a service one night, had to give it up. He and his good family came over and stayed with us several days and we enjoyed his presence. His friends all seem to be glad to see him and his family again.

Miss Atchley, the daughter of Brother Athchley, who died at Dalark, was with us a good deal of the time and rendered very fine service by her good playing and singing. Miss Barnes, who was the regular organist, was of great help. We closed out with a very effective service Wednesday night.—J. A. Hall.

Ft. Towson, Okla.

SUNDAY IN OLD HICKORY.

Perhaps Old Hickory partakes too much of the spirit of "Old Hickory" to be very respectful of the Sabbath, especially since it is so near "The Hermitage." While Old Hickory is the place of the "biggest things"—the biggest powder plant, with the biggest power house, the biggest refrigeration plant, the biggest fund of profanity—it does not have the biggest Sunday school. Nevertheless, with Brother Regent, religious director of the "Y," we gather in the Y. M. C. A. auditorium (used for gymnasium and dancing at other times) at 9:30 Sunday morning. A young lady of St. Louis teaches a class; a "has-

been" Arkansas Methodist preacher leads the singing and teaches a class, and altogether we have a good Sunday school.

The preaching hour finds the auditorium filled—some five hundred, and some one does the preaching. Sometimes a visiting pastor, or Brother Regent. Dr. Stewart of the superannuate fund, was with us last Sunday, but did not preach.

But, Sunday night is another of the "biggest things." From three to six thousand gather at the open-air theatre. The service opens with a few "fillums" from Charles Chaplin, Julian Eltinge, or something equally reverent. Then comes some straight-from-the-shoulder talking. We never forget to offer a silent prayer for "The Boys Over There." Profanity is abundant, irreverence seems the rule, but that multitude on Sunday night seems reverent and sincere enough when heads are bowed, men of all kinds and colors, women and children, putting a prayer with the powder that is con-

stantly passing on the way "over there."

I should like to have Dr. Monk, Forney Hutchinson or Walter Scott here some Sabbath evening to give the people of this place of "biggest things" one of their biggest sermons.—Gay Morrison, Jacksonville, Tenn.

A GREAT MEETING.

The recent meeting at Davidson Campground, conducted by Rev. John A. May of Gadsden, Ala., was one of the best that it has been our pleasure to attend at this popular campground. This was Brother May's second year at Davidson Campground. The 100 accessions to the church this year was very gratifying, as many of the boys were away in the army and the number of unconverted persons present was small.

Brother May's preaching is of a spiritually strong character, dealing with the fundamental in such a way as to lead a man intelligently into the Christian life. The conviction was

Prepare for a Larger Salary

Today when the call is for wider awake, bigger, better prepared, more efficient men and women don't allow your ambition to lag. There is a great future, a higher salaried position in store for you. Prepare yourself to accept it. Increase your efficiency by securing a business education.

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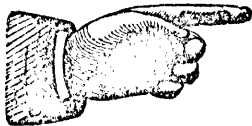
A. J. Bates, President, Springfield, Mo.

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

deep and the repentance thorough. The mourners' bench was used in the old-time way. One splendid young man was called to preach and made a short address to the audience.

Brother May is especially helpful to the pastor. He lays strong emphasis on the church supporting the ministry, and took a good free-will offering for the pastors present (the camp meeting being a joint one of the Arkadelphia and Prescott Districts). They are doing a great work on their respective circuits—the Arkadelphia and the Okolona. Various other collections were taken, for the poor and for the expenses of the meeting, and the people gave cheerfully without any high pressure methods being used. Brother May's work is free from all sensational methods. During the nineteen years of the writer's work in the pastorate he never used an evangelist, but if he felt the need of an evangelist Brother May would be the one he would choose. He is sweet-spirited, and yet strong and clear. He does not offend with his preaching, but makes the old-time doctrines of Methodism popular and shows sin up in all of its blackness, with a Savior able to save from hell. Brother May has held several meetings in the bounds of our Conference and State and has a number of others scheduled.

Brother May spent three years in Vanderbilt University in the days

when the school was doing its best work. He is strong in his indorsement of the educational work as conducted by our church.—J. M. Workman.

HUGHES AND HULBERT.

We have just closed a ten-days' meeting at Democrat, and it was a success in many ways. The pastor preached the gospel in "the good old-fashioned way," and the community was greatly revived.

When we started preaching at this place last December our congregation was about fifteen, and no church organization at this point. Our congregation continued to grow until it reached about 125, and by this time, we were ready for our revival, which resulted in twenty-five conversions and a church organized with a membership of thirty. The old settlers said "This is the greatest meeting that we have had here for more than fifteen years."

Hughes will soon have a church edifice, the only one between Memphis, Tenn., and Marianna, Ark., a distance of about sixty miles. The nearest church is about twenty miles from here. We think this church, which will cost more than \$4,500, will be finished by October 15, and we will have the prettiest little church in the North Arkansas Conference. We just organized here last March with a membership of twelve, and we are still growing.

We are working, hoping and praying that the Lord will continue His rich blessings upon us.—J. W. Moore, P. C.

REVIVAL AT TYRONZA.

Brother R. E. L. Bearden of Blytheville and Brother O. D. Langston of Crawfordville have been with us for two weeks in a great revival at Tyronza. A brush arbor with a seating capacity of 550 had been prepared for the meeting. The attendance was good during the whole meeting. There were about 65 conversions and reclamations, and 27 accessions to the church. Others will come in later.

Brother Bearden is an excellent preacher, earnest in his appeal, and untiring in his efforts. His message is one which not only saved men, but which makes them active and useful. The influence of these sermons will live on and bear fruit for years to come. Brother Langston won his way into the hearts of these people with his singing and choir work. He rendered a great service. Tyronza will long remember the earnest, unselfish work of these men, and they will always have the good wishes and prayers of the community.

On September 1st we go into a meeting at Whitton with Brother Schisler of Wilson doing the preaching. We are expecting a great meeting. We are praying that God may richly bless our efforts there.—Sam B. Wiggins, P. C.

WARREN.

Last Sunday the Rev. Clem Baker was with us, and his Sunday school talk was excellent and uplifting. He knows how to talk to the little people. He interests and benefits all, both young and old.

His sermon at eleven on Christian education was up to date. He emphasized the early training of children at home and showed the great influence the parents (especially the mother) have over the destinies of their children. The question of edu-

cation was never more important than it is now. It will require the highest order of intellect and technical training to fill the places of our brave boys "over there"; hence it behooves our young men and women at home to use every available effort to fit and qualify themselves for these great responsibilities.

Secretary Clem Baker is the right brick in the right place.

Brother McKay is finishing his quadrennium. He has done good work for both church and state. When he leaves us he will carry with him the prayers and best wishes of the people at large. The Christian Church, after holding a five weeks' meeting here, has organized a society of 167 members, and has bought a lot and is using the tabernacle for the present. Recently the venerable J. B. Searcy and wife of Little Rock were in Warren. The Doctor was the pastor of the Baptist Church here years ago. He preached to a full house of old friends and others.

He is feeble in body, but full of the Holy Ghost and a desire to work while it is day. At the close of the service a reminiscent handshake was enjoyed by all. He seemed to think that he was making his last grand round and would soon cross the River and rest under the shade of the trees.—W. H. Blankinship.

DAVIDSON CAMP MEETING.

The Davidson camp meeting has come and gone again and a great meeting it was. Although the earth was dry and dusty and the air was very hot, all who attended considered the meeting a great success from every viewpoint.

Rev. John A. May of Gadsden, Ala., did all the preaching, who is a member of the North Alabama Conference. About one hundred were converted and many revived and resolved to live a better life. Fifty-five joined the Methodist Church and some will join yet. The Baptists also will receive some members.

Brother May is a great preacher of the truly-called type. His preaching is sound, logical, clear and strong. He is one of the few who magnify the God-head as it is combined in the Father, Son and Holy Ghost. Brother May is an evangelist called of God to this great work, for the Lord honors his work at every service, and I would say that he assists the preacher at every point, and if any one is in need of good help you can do no better than to procure Brother May's assistance. We would be delighted to have him move to Arkansas and be one of us.—John D. Dunn.

APPRECIATION OF SYMPATHY.

We wish to thank our many friends in the Little Rock Conference for their letters of comfort and sympathy written to us in this dark hour of grief, in the sudden going away of our husband and father.

May God bless each of you.—Mrs. W. D. Sharp, Mrs. E. R. Beck, Mrs. W. S. Butts, Miss Iva Sharp.

NORTH QUITMAN.

Have just closed a meeting at Harrison Chapel, with twenty-five conversions and the church greatly revived. Rev. Geo. W. Hooten was with us and did the preaching. He did great preaching and won the love and confidence of all.

We have had forty conversions during the year and are expecting a great number in our future meetings.—Paul Bates.

OBITUARY.

SUMMERS.—Dr. D. C. Summers was born June 21, 1856, in Marion County, Ark., and died at his home in Elm Springs, Ark., August 3, 1918. He was married to Lida Dingle October 31, 1877. To this union were born three children, all of whom preceded him to the better land. He professed faith in Christ in childhood and joined the M. E. Church, South. He was licensed to preach at the age of 18 and became a practical and forceful preacher. For some ten years he was an itinerant, and served a number of charges in the old Arkansas Conference. In 1879, he began the study of medicine and became efficient as a physician. He practiced medicine in Marion County, at Bloomfield in Benton County, and in 1887 went to Elm Springs, in Washington County, where he spent the remainder of his life. Here he built up a large practice which he has held all these years. In his loved work as a physician, he gave himself in sacrificial service for humanity, going night and day, and many a time, especially in the last years of his life, to administer to the suffering when he himself was suffering and scarcely able to go.

Not only was he interested in healing the bodies of men, but their souls as well. He never lost his interest in the church and the spiritual welfare of men. As a local preacher he did much good, preaching when opportunity offered. His messages were full of instruction, fervor, and spiritual power.

In his passing the community has lost one of its best citizens and a much loved physician, the church one of her truest members, and the family a devoted companion and brother. But we do not mourn as those who have no hope. He left a ringing testimony to the fact that all was well with his soul.

He leaves the companion who has traveled the journey with him for 40 years, two brothers, Rev. P. B. Summers, formerly of the Arkansas Conference, now of Blanco, Texas, and J. D. Summers of Yellville, Ark; one sister, Mrs. J. E. Adams of Ireland, Texas, and other relatives and many friends.

The funeral service was conducted by Rev. G. G. Davidson and the writer (the pastor, Rev. J. F. Carter, having been away from home), in the presence of a host of friends, many of whom will rise up to call him blessed because, while sick and suffering, he ministered to them both physically and spiritually. The body was laid to rest in the Elm Springs cemetery.—Jefferson Sherman.

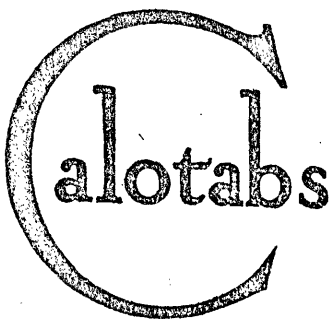
MONTAGUE.—Mrs. Indiana Winburn Montague (nee Baytop) was born in Gloucester County, Va., November 18, 1832; died at the residence of her daughter, Mrs. Helen Gregory, Augusta, Ark., July 18, 1918. She was married in 1856 to Charles Wortley.

A VERY SPECIAL OFFER OF TITHING LITERATURE.

During the year 1918 the revised and enlarged pamphlet "How To Tithe and Why" will be sent gratis, postpaid, to all ministers who ask for it, in sufficient quantities to supply one copy to every family in their churches and congregation.

Please mention the Arkansas Methodist; also your denomination.—The Layman Company, 143 North Wabash Ave., Chicago, Ill.

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

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.

METHODIST BENEVOLENT ASSOCIATION

Insures the lives of Ministers and Laymen of the Church. Issues Certificates of Insurance at cost as follows: Whole Life, 20-Premium Life, Endowment at 70, Term to 50 or 60 or 70, Disability and Combinations. More than \$190,000 paid Widows, Orphans, and Disabled. Over \$70,000 in reserve fund. For full particulars address

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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.

Montague, of which union there survive the daughter mentioned above and C. C. Montague of Gregory, Woodruff County.

In early youth she professed religion and united with the M. E. Church, South, of which she continued a faithful and devoted member till she entered the church above.

The family removed to Arkansas in 1869, where her husband practiced as a lawyer till his death in 1888.

Sister Montague, until hindered by age and feebleness, was active in church work, and her religion was emphatically of the practical order. Possessed of a strong personality, an indomitable will and unflinching energy,

COMMISSIONER'S SALE.

Notice is hereby given, that, in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 19th day of August, A. D. 1918, in a certain cause (No. 22837), then pending therein between The People's Building & Loan Association of Little Rock, Arkansas, complainant, and Lee Jarrett et al., defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue, to the highest bidder, at the east door or entrance of the County Courthouse, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Thursday, the 19th day of September, A. D. 1918, the following described real estate, to-wit:

West seventy-five (75) feet of Lots seven (7), eight (8) and nine (9), in Block ten (10), R. C. Butler's Addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 29th day of August, A. D. 1918.

W. S. BOONE,
Commissioner in Chancery.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.

Henrietta Deaver, Plaintiff,

vs. No. 23102.

Wash Deaver, Defendant.

The defendant, Wash Deaver, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Henrietta Deaver.

August 19, 1918.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Green, Kelley & Burney, Solicitors for Plaintiff.
A. C. Martin, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.

In the Pulaski Circuit Court.

Beatrice Wren, Plaintiff,

vs. No. 23103.

Oscar Wren, Defendant.

The defendant, Oscar Wren, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Beatrice Wren.

August 19, 1918.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Green, Kelley & Burney, Solicitors for Plaintiff.
A. C. Martin, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.

Citizens' Investment and Security Co., Plaintiff,

vs. No. 23098.

Union A. M. E. Church and Trustees, Defendant.

The defendant, Board of Church Extension of A. M. E. Church, of Washington, D. C., is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Citizens' Investment and Security Co.

August 19, 1918.

W. S. BOONE, Clerk.
By F. M. OLIVER, D. C.
A. J. Newman, Solicitor for Plaintiff.
J. C. Marshall, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.

Cora B. Morrison, Plaintiff,

vs. No. 23052.

William L. Morrison, Defendant.

The defendant, William L. Morrison, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Cora B. Morrison.

August 10, 1918.

W. S. BOONE, Clerk.
F. M. OLIVER, D. C.
W. H. Pemberton, Solicitor for Plaintiff.
C. P. Harnwell, Attorney ad Litem.

almost to the last she labored for others. The orphan children whom she reared to manhood and womanhood revere her memory. When the great war broke out, she with trembling fingers knitted garments for the Red Cross, which no doubt some of the boys at the front are wearing today. She was always busy—"never triflingly employed." One of her "boys," as she called her grandsons, is already on the battlefields of France, and the other is in training preparing to make the supreme sacrifice.

Sister Montague came from a line of distinguished ancestors. Her father and uncle, James and Thomas Baytop, being among the patriots who greeted Lafayette on his triumphal visit to Yorktown, representing the sturdy English stock of the old South. She was the last of the Baytop family.

Life's labor ended, she has entered into that "rest that remaineth to the people of God."

The funeral services were conducted by her pastor, the Rev. Henry Hanesworth, on Saturday, July 19, and her mortal remains lie beside those of her husband in the Augusta cemetery.

PHILLIPS.—Estelle Holland Phillips, daughter of Mr. and Mrs. Henry Holland, was born in Benton County, Ark., March 28, 1884, and died at her home in Madison County, near Clifty, Ark., August 2, 1918. She was married to Doan Phillips March 30, 1902. The union was blessed with three girls, who live to bless the home and cheer the heart of the father and husband.

Estelle professed faith in Christ at the age of eleven years and joined the M.E. Church, South, at Thornberry Camp Ground, and ever lived a true, consecrated Christian life. Her life was a living testimony for Christ. Those who knew her took notice of the fact that she knew Jesus as her Savior and friend. She heeded the exhortation of the Apostle Paul when he said, "Rejoice always, and again I say rejoice." She was always cheerful and had a pleasant smile and a kind word for all. It was her great delight to go into the home of the sick and needy with her good cheer and as a good Samaritan administer to their wants.

Just such as she the world is needing in this time of strife and trouble, and we wonder why she had to go and leave a broken home with a sorrowing companion and three motherless children. But God came and said, "It is enough," and took her home with Him. We bow in submission to His will.

She leaves, besides her companion and three children, a father, mother, an aged grandmother, three brothers, one of whom is Rev. D. H. Holland, our pastor at Gentry, Ark., and five sisters and many other relatives and friends. The funeral services were conducted at Elm Springs by the writer, August 4, 1918.—Jefferson Sherman.

CHRIST, OR THE SWORD.

This is history's gravest hour. Not since Christ stood before Pilate has there been so momentous a trial of moral systems as that which is taking place.

Two theories of life are striving for mastery. A civilization that is the legitimate outgrowth of Christianity, expressive of kindness, good faith, and democratic tolerance, is at death's grip with a reincarnation of ancient

barbarism, weaponed stealthily by modern science behind a mask of Christ, which has sprung suddenly to the world's reconquest.

Thus the old morality once more confronts the new. The spiritual power enthroned by Christ in the hearts of men is tempted to its overthrow by the gentleness of its faith, while the barbaric conception of rule by force alone, in full resurgence, is poised to slay it with the very discoveries of Christendom.

Into this struggle the West has gone—not for material or political reasons but for moral reasons. The Christian's heritage is assailed, and we are offering possessions, and life in its defense. If the Christian world ever has had need since medieval times to dedicate its all to the duty of snatching the sword from the foul hand of destructive infidelity, it is now. Today the modern crusade is afoot, and in the spirit of crusader America has entered the war.

Those who compute its losses in terms of property, or life, have no spiritual conception of its cost. The dead will be replaced and the wreckage restored, but not soon the glorious flower-like structure of Chivalry which, honored even by the Saracen of old, has been slowly moulding the peoples into a single family, moulding them while they fought. Its beauty, which men loved, its strength, in which they trusted even upon the field, and, with these, its usefulness, all, born of the heroism of nineteen centuries, have been struck from the Christian era by one of civilization's greatest debtors, now turned renegade.

If, in this crisis, Christendom stand less firm in its faith than did its martyrs in the arena at Rome; if, in its hour of suffering, it be not ready to say with Christ in the garden of Gethsemane, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done;" if, in having said with Him to the aggressor, "for all they that take the sword shall perish with the sword," it hold not faithfully to its oath; if, having forsaken its ideals to make a coward peace that fail to draw the fangs of

the Serpent Power, Christendom take the latter not stripped of its venom again to its breast, then indeed will the moral law among peoples pass from use, and all men sleep upon weapons.

Human institutions are again in the crucible. Thence will arise a civilization based upon the spiritual conception of life, or the material. Intagonal codes of morality cannot survive as equals in the same world; one will prevail. If the West have the power and fortitude to endure to the end, and succeed, humanity will ascend to undreamed-of heights of opportunity and freedom; if it have not, and fail, what then shall save both from the craftily directed enginery of this soulless scientific barbarism, that, blasphemously feigning the approval of God to palsy a trustful Christendom, is gathering up the peoples of the earth? —H. A. W. Wood.

Rely On Cuticura For Skin Troubles

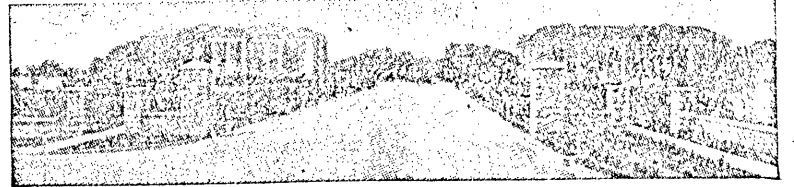
All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura," Dept. M, Boston.

FOR SALE.

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

There are 10 lots, upon which is a nice 6-room bungalow, facing east, in which are all modern conveniences; also a nice young orchard, good growing truck patch and three out-buildings affording room for chickens, horse, cow and auto. Price for entire place \$3,250. GEO. GREENHAW, Tuckerman, Ark. Now listed with Durham & Co. of Conway. Some terms.

GO TO COLLEGE—Government needing officers for Army and Navy and educated men and women for war work, urges you to attend college. Good positions await you. For particulars write, Meridian College, Meridian, Miss.



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Thorough courses in military drill, science, and tactics under government supervision with academic credit.

For catalogue and illustrated booklet, address

R. L. FLOWERS,

Secretary to the Corporation.

KEEPING THE SABBATH.

(A True Incident.)

In a certain town there were two small manufacturers, both young and ambitious, who were competitors in business. One was a consistent Christian, while the other was a drinking man who had no regard for religion or for the Sabbath.

One day a customer who had patronized both men in the past said to the Christian man, "I am coming over to your place next Sunday to purchase some goods."

"Sorry," replied the young manufacturer, "but I do no business upon the Sabbath."

"Well," replied the customer, "I doubt if I can come at any other time."

On the following Sunday, much to the Christian's surprise, the customer appeared. As the business man had told him plainly that he would not do business upon the Sabbath, he at first inferred that it was merely a friendly call, but the visitor soon said, "I came over to look at your goods."

The young man repeated, politely, but firmly, his former statement, that he did no business upon the Sabbath. The customer was apparently offended. He arose and said, "Your competitor will sell me all the goods I want upon the Sabbath;" and with this parting shot he left the house.

The young man could ill afford to lose a customer. He was struggling to make an honest living, and was just getting started nicely in his business, but his conscience was clear as he saw his customer depart. What was his astonishment upon meeting this customer only a few days afterward, to hear him say, "I did not purchase my goods of your competitor. I prefer to buy of a Christian man. There will be less danger of being cheated."

So the young man gained, instead of lost, a customer by keeping the Sabbath day holy. True, faithfulness in Christian living is not always rewarded in dollars and cents, but there is always that fuller reward of an approving conscience and an approving God.—Selected.

GOD AND WAR.

All wars occur under the permissive decrees of God. Wars function in two ways. They are the surgery of civilization. Evils which become obdurate and beyond the reach of moral remedies are often eradicated by war, just as deadly tumors in the human system must be removed by the surgeon's knife. Waterloo, eradicated from the national life of France, Napoleon, the curse of the nation. He was strangling the "bet-

GO TO COLLEGE—Government needing officers for Army and Navy and educated men and women for war work, urges you to attend college. Good positions await you. For particulars write, Meridian College, Meridian, Miss.

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

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

TRAIN FOR OFFICERS—Young men may train in college for war work, also young ladies. For particulars, write Meridian College, Meridian, Miss.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.
(Fourth Round.)

Malvern Ct., at Ebenezer, Sept. 7-8.
Donaldson and Curtis, at Hillcrest, Sept. 8-9.
Arkadelphia Ct., at New Hope, Sept. 14-15.
Leola, at Leola, Sept. 21-22.
Oaklawn, Sept. 22-23.
Friendship Ct., at Friendship, Sept. 28-29.
Malvern Sta., Sept. 29-30.
Carthage Ct., at Rolla, Oct. 5-6.
Third St., Oct. 6-7.
Princeton, at Mt. Carmel, Oct. 13-14.
Holly Springs, at Sardis, Oct. 13-14.
Pearcy Ct., at Caney, Oct. 19-20.
Hot Springs Ct., at New Salem, Oct. 26-27.
Park Ave., Oct. 27-28.
Cedar Glades, at Cedar Glades, Oct. 29-30.
Dalark Ct., at Friendship, Nov. 2-3.

ter life of the nation. The bitter defeat of Napoleon made France sane. Nothing but the defeat of Prussian militarism will save Germany to her best self or to the world.

War is also God's rod of correction. Nations, not wrong on great national issues, are sometimes prideful, pleasure-loving, selfish, God forgetting and God defying. They sink down into a sinful complacency and rot in the muck they delight in. They deteriorate by a process of fatty degeneracy. Spirituality fails. They allow gross evils to flourish in their midst, just as America, and England more than America, allowed saloons and sold the souls of men for money.

God corrects nations by the chastisements of war.

If America would act in the light of divine truth, first of all, let the people humble themselves before God and put away their sins. Let them come back to the simple, primary virtue of life. God calls us to put away pride, selfishness, muck raking, ease, etc. We are called to do our duty, unselfishly to a bleeding world. Nationally we cannot live to ourselves. Today America is her brother's keeper. If we will fully resolve to do our duty and then do it, God will do good to us according to all the days in which we see trouble.

It will be inferred from what is here written that I believe God rules above the clouds that shadow the world today. I certainly do. A Scripture is being fulfilled before our eyes: The wrath of man shall praise the Lord, and the remainder He will restrain. When the surgery has been accomplished and the rod has corrected the nations, then will the war cease and the world chastened and humbled will start forward again.—J. B. Gambrell in Baptist Standard.

BE KIND TO YOUR STOMACH.

Hoover has greatly benefited this nation by calling our attention to the necessity of avoiding waste.

He is trying to save food.

And, by saving food, nearly every one can save vitality because overeating is universal throughout America.

On one occasion I heard a gourmand state after arising from a very hearty meal that he could chew more but he couldn't swallow. In other words, he had filled every "corner" of his stomach. He had reached his capacity.

Many of us "reach our capacity" on very frequent occasions. A habit of this sort is a tremendous tax on vitality.

Eat only at the dictates of a keen appetite.

If you are not hungry at mealtime, especially breakfast, take a hot drink, or some acid fruit, and wait for the next meal time.

One hearty meal a day is sufficient for any sedentary worker.—Bernarr Macfadden's in June Physical Culture.

Tigert Ct., at Lonsdale, Nov. 9-10.
Benton Sta., Nov. 10-11.
Sparkman, at Sparkman, Nov. 16-17.
Central Ave., Nov. 17-18.
Jessieville, at Cann House, Nov. 19-20.
Arkadelphia Sta., Nov. 24-25.
B. A. FEW, P. E.

BATESVILLE DISTRICT.
(Fourth Round.)

Lead Hill, at Lead Hill, Sept. 28-29.
Yellville and Cotter, at Cotter, Sept. 29-30.
Mountain Home, Sept. 30-Oct. 1.
Calico and Norfolk, Oct. 5-6.
Calico Rock Ct., at Olive Branch, Oct. 6-7.
Melbourne, at Knob Creek, Oct. 7-8.
Floral, at Floral, Oct. 10-11.
Desha, Oct. 12-13.
Central Ave. and Bethesda, at Bethesda, Oct. 13-14.
Charlotte, at Oak Ridge, Oct. 19-20.
Newark, Oct. 20-21.
Newport Ct., at Paraquet, Oct. 21-22.
Salado and Oil Trough, at Elmo, Oct. 22-23.
Kenyon, at Dowell's Chapel, Oct. 24-25.
Tuckerman, Oct. 26-27.
Newport Sta., Oct. 27-28.
Alicia, at Bosler, Nov. 2-3.
Swift and Alicia, at Swift, Nov. 3-4.
Cave City, Nov. 6-7.
Evening Shade, Nov. 7-8.
Bexar, at Wheeling, Nov. 9-10.
Viola, at Viola, Nov. 10-11.
Mountain View, Nov. 14.
Sulphur Rock, Nov. 16-17.
Batesville, First Church, Nov. 17-18.
B. L. WILFORD, P. E.

FORT SMITH DISTRICT.
(Fourth Round.)

Midland Heights and South Fort Smith, Sept. 1, 11 a. m.
Winslow and Chester, at Winslow, Sept. 1, 8 p. m.

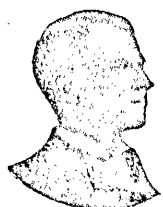
Van Buren Sta., Sept. 8, 11 a. m.
East Van Buren Ct., Sept. 8, 3 p. m.
First Church, Fort Smith, Sept. 15, 11 a. m.
Dodson Ave., Fort Smith, Sept. 15, 8 p. m.
Lavaca and Barling, at Lavaca, Sept. 21-22.
Greenwood Sta., Sept. 29.
Kibler Ct., at Kibler, Oct. 5-6.
Alma Sta., Oct. 6-7.
Ozark Ct., at Mt. Vernon, Oct. 12-13.
Cass Ct., at Oak Grove, Oct. 19-20.
Ozark Sta., Oct. 20, 8 p. m.
Mulberry and Dyer, at Mulberry, Oct. 26-27.
Charleston Ct., at Charleston, Nov. 2-3.
Hartford and Midland, at Hartford, Nov. 10.
Huntington and Mansfield, at Mansfield, Nov. 17.
J. K. FARRIS, P. E.

HELENA DISTRICT.
(Fourth Round.)

Elaine, Sept. 1.
Forrest City, Sept. 2.
LaGrange, Sept. 21-22.
Hughes, Sept. 22.
Marianna, Sept. 23.
Madison and Widener, Sept. 28-29.
Haynes, Sept. 29-30.
Brinkley, Oct. 5-6.
Keville, Oct. 6.
Clarendon, Oct. 6.
Helena, Oct. 7.
Moore Memorial, Oct. 7.
Devieux, Oct. 12-13.
McCrary, Oct. 13.
Wynne, Oct. 19-20.
Parkin, Oct. 20.
Aubrey, Oct. 26-27.
Council, Oct. 27.
Holly Grove and Marvell, Nov. 2-3.
Turner, Nov. 3.
Cotton Plant, Nov. 8.
McClelland and Surrounded Hill, Nov. 9-10.



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

J. M. WILLIAMS, President,

Searcy, Arkansas.

Wheatley, Nov. 10.
Jelks and Wiville, Nov. 16-17.
Colt, Nov. 17.

At all double dates I will be at the former in the morning and the latter at night.

W. F. EVANS, P. E.

JONESBORO DISTRICT. (Fourth Round.)

Crawfordsville and L., at Crawfordsville, Aug. 31-Sept. 1.
Earle, Sept. 1-2.
Harrisburg, Sept. 7-8.
Harrisburg Ct., at Form Hill, Sept. 8-9.
Yanndale Ct., at Vanndale, Sept. 14-15.
Jonesboro Ct., at Forrest Home, Sept. 15-16.
Nettleton and Truman, at Nettleton, Sept. 21-22.
Marked Tree and Lepanto, at Lepanto, Sept. 22-23.
Tyronza and Whitton, at Tyronza, Sept. 28-29.
Marion Sta., Sept. 29-30.
Lake City Ct., at Lake City, Oct. 5-6.
Monette and Macey, at Black Oak, Oct. 6-7.
Leachville and Manila, at Leachville, Oct. 12-13.
Blytheville, First Church, Oct. 13-14.
Blytheville Ct., at Yarbrow, Oct. 19-20.
Lake City and Dell, at Dogwood Ridge, Oct. 20-21.
Osceola, Oct. 26-27.
Luxora and Roz., at Luxora, Oct. 27-28.
Wilson, Nov. 2-3.
F. M. TOLLESON, P. E.

LITTLE ROCK DISTRICT. (Fourth Round—In Part.)

Salem Camp Meeting, Sept. 5-12.
Benton Ct., at Ebenezer, Sept. 28-29.
Hickory Plains Ct., at Rogers' Chapel, Oct. 5-6.
DeVall's Bluff and Hazen, at Hazen; preaching p. m., Oct. 6; Q. Conf. a. m., Oct. 7.
Tomberlin Ct., at Oakdale, Oct. 12-13.
Mabelvale Ct., at Mabelvale, 11 a. m.; Q. Conf. 2:30 p. m., Oct. 16.
Austin Ct., at Mt. Zion, 11 a. m., 2:30 p. m., Oct. 17.
Des Arc, p. m., Oct. 18.
Keo Ct., at Keo, Oct. 20.
England, p. m., Oct. 20.
Bryant Ct., at Bryant, 11 a. m. and 2:30 p. m., Oct. 21.

p. m., Oct. 24.
Lonoke, 11 a. m. and 7:30 p. m., Oct. 27.
Carlisle, Oct. 28.
Maumelle Ct., at ———, 11 a. m. and 2:30 p. m., Nov. 7.
Oak Hill Ct., at ———, 11 a. m. and 2:30 p. m., Nov. 8.
Pastors will please see that all reports are ready and in full.
ALONZO MONK, P. E.

MONTICELLO DISTRICT. (Fourth Round.)

Lacy Ct., Sept. 7-8.
Palestine Ct., at Vick, Sept. 14-15.
Watson St., at Watson, Sept. 22.
Hermitage Ct., at Ingalls, Sept. 28-29.
Camps, at Southern, Sept. 29-30.
Hamburg Ct., Oct. 5-6.
Hamburg Sta., Oct. 6-7.
McGehee, Oct. 12-13.
Portland and Blissville, Oct. 13-14.
Snyder and Montrose, at Snyder, Oct. 19-20.
Crossett, Oct. 20-21.
Arkansas City, Oct. 25-27.
Tillar and Dumas, at Dumas, Oct. 27-28.
Mt. Pleasant Ct., at Rock Springs, Nov. 2-3.
Monticello, Nov. 3-4.
Dermott, Nov. 9-10.
Wilmar, Nov. 10-11.
Parkdale and Wilmot, Nov. 14.
Lake Village, Nov. 16-17.
Eudora Ct., at Eudora, Nov. 17-18.
Collins Ct., at Collins, Nov. 24.
Warren, Nov. 24-25.
W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT. (Fourth Round.)

New Liberty, at New Liberty, Sept. 1.
Gainsville, at Scatter Creek, Sept. 7.
Marmaduke, at Harrican, Sept. 14-15.
St. Francis, at Nimmons, Oct. 5-6.
Piggott, 8 p. m., Oct. 6.
Pollard, at Pollard, 11 a. m., Oct. 7.
Rector, 8 p. m., Oct. 7.
Corning, 11 a. m., Oct. 13.
Peach Orchard, at Knobel, 8 p. m., Oct. 13.
Paragould Ct., at Wood's Chapel, 11 a. m., Oct. 15.
East Side, at Griffin M., 8 p. m., Oct. 17.
Pocahontas, Oct. 20.
Pocahontas Ct., at Oak Grove, Oct. 21.

Maynard, at Maynard, Oct. 22.
Reyno and Biggers, at Reyno, 11 a. m., Oct. 23.
Walnut Ridge Ct., at O. W. R., 11 a. m., Oct. 24.
Hoxie and P., at Hoxie, 3 p. m., Oct. 25.
Walnut Ridge, 8 p. m., Oct. 25.
Smithville, at Shiloh, Oct. 26-27.
Black Rock, at Black Rock, 3 p. m., Oct. 27.
Imboden, at Imboden, 3 p. m., Oct. 28.
Ravenden Springs, at Ravenden, 3 p. m., Oct. 29.
Ash Flat, at Corinth, 11 a. m., Oct. 31.
Mammoth Spring, 8 p. m., Nov. 1.
Salem, Nov. 2-3.
Lorado, Nov. 9-10.
Paragould, First Church, 8 p. m., Nov. 11.
Stewards will please have all salaries of pastors up in full, if possible. Pastors will likewise see that all the general collections are in full and ready to make reports and nominations.

J. M. HUGHEY, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

Caddo Gap and Womble, at Caddo Gap, Sept. 8.
Amity Mission, at Smyrna, Sept. 14-15.
Prescott Ct., at Center Ridge, Sept. 21-22.
Liberty, Sept. 25.
Amity and Glenwood, at A., Sept. 28-29.
Mt. Ida, at Mt. Ida, Oct. 1.
Okolona, at Center Grove, Oct. 5-6.
Emmet Ct., at Emmet, Oct. 12-13.
Columbus Ct., at Saratoga, Oct. 19-20.
Washington Ct., at W., Oct. 20-21.
Whelen Springs, Oct. 25.
Gurdon, Oct. 25.
Blevins, at Midway, Oct. 26-27.
Prescott, Oct. 27-28.
Mineral Springs, Oct. 30.
Murfreesboro Mission, Nov. 1.
Delight, at Saline, Nov. 2-3.
Murfreesboro, Nov. 3-4.
Highland, at Orchard View, Nov. 9-10.
Nashville, Nov. 10-11.
Center Point, Nov. 11.
Bingen, at McCaskill, Nov. 16-17.
Hope Mission, Nov. 23-24.
Hope, Nov. 24.
J. A. HENDERSON, P. E.

SEARCY DISTRICT. (Fourth Round.)

West Searcy, Aug. 31-Sept. 1.
Searcy, First Church, Sept. 1-2.
Judsonia and Kensett, Sept. 7-8.
Bald Knob and Bradford, at Bald Knob, Sept. 8-9.
Auvergne and Weldon, at Weldon, Sept. 14-15.
El Paso, Sept. 21-22.
Valley Springs, Sept. 28-29.
Marshall, Sept. 29-30.
Bellefonte Ct., Oct. 5-6.
Harrison, Oct. 6-7.
Leslie, Oct. 12-13.
Heber Springs, Oct. 13-14.
Pangburn, Oct. 19-20.
Griffithville, Oct. 20-21.
Clinton, Oct. 26-27.
Higden and Shirley, Oct. 27-28.
Cato Ct., Nov. 2-3.
Cabot and Jacksonville, Nov. 3-4.
McRea Ct., Nov. 9-10.
Beebe and Austin, Nov. 10-11.
J. H. O'BRYAN, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

College Hill, Sept. 1, at night.
Ashdown, Sept. 15; Conference 3 p. m.
Fairview, Sept. 15, at night.
Bradley, Sept. 22; Conference 2 p. m.
Lewisville, Sept. 22, at night.
Lockesburg, Sept. 29; Conference 2 p. m.
Patmos, Oct. 1; Conference 2 p. m.
Stamps, Oct. 2, at night.
Winthrop, Oct. 5; Conference 2 p. m.
Richmond, Oct. 6; Conference 3 p. m.
Paraloma, Oct. 9; Conference 2 p. m.
Bright Star, Oct. 12-13; Conference 2 p. m.
Fouke, Oct. 16; Conference 2 p. m.
Foreman, Oct. 20; Conference 2 p. m.
Umpire, Oct. 24; Conference 2 p. m.
Dierks, Oct. 27; Conference 2 p. m.
Cherry Hill, Oct. 30; Conference 2 p. m.
Mena, Oct. 30, at night.
Hatfield, Nov. 2-3; Conference 2 p. m.
Horatio, Nov. 3, at night. Conference Monday, 2 p. m.
Vandervoort, Nov. 9-10; Conference 9th, 2 p. m.
Bussey and Taylor, Nov. 15-16.
First Church, Texarkana, Nov. 24.
Preachers and stewards be prepared to make full reports.
J. A. BIGGS, P. E.

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