

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

VOL. XXXVII.

LITTLE ROCK, ARK., THURSDAY, OCTOBER 3, 1918.

NO. 40

YOU WILL NEVER REGRET IT.

You will never regret it—if you have lived a clean life; if you have entertained only pure thoughts; if you have been actuated by high motives; if you have been fair to your rival; if you have given adversaries the benefit of a generous doubt; if you have weighed well your words; if you have been frank and open in all your relations; if you have discounted evil reports; if you have bridled your tongue; if you have been true to principles; if you frankly acknowledge your error; if you have been scrupulously honest in business; if you have sympathized with the downtrodden; if you have lifted up the fallen; if you have been patient with the perverse; if you have been kind and courteous in all things; if you have always kept faith with men; if you have been true to God. Doing these things, you will establish character which will stand in time and endure through eternity.

THE COLLEGE SITUATION.

On account of the fact that most of the boys and young men would be in the army, the colleges for men were threatened with the loss of a large part of their students. It was a serious situation until the Government arranged to train in the colleges the youth required for army service.

Now every college which has been designated by the Government as a training school will have an unusual attendance of students, of whom the vast majority will be of Freshman grade. This means that these schools will be taxed to the utmost to provide necessary facilities and many new problems will arise.

There will be practically no demand for Greek, Latin, and advanced English and History; but extra demands will be made for Mathematics, Chemistry, Physics, and Modern Languages. Then special courses on the issues of the war and various military subjects will be required.

This will necessitate readjustment of teachers, rearrangement of schedules, and substitution of credits, together with the surrender of discipline to army requirements. Instead of institutions of liberal culture, the colleges have become substantially technical schools with the sole aim of preparing officers for the army.

By using some four hundred institutions already partially equipped, the Government is wisely economizing resources, saving many of the colleges from disaster, and turning to these schools thousands of youth who otherwise would never enter them. Officers will be more quickly secured and under conditions most favorable to immature youth; while a training for activities after the war will have been begun which will give our country a tremendous advantage in the economic struggle that is inevitable. We are thus making the best out of an unfortunate situation, and our Government deserves high praise for its practical solution of a difficult problem.

CAMP PASTORS.

Certain folk are greatly exercised over the order of the War Department to exclude camp pastors (so called) from conducting denominational services in army camps. There is no doubt that many of the camp pastors are good men and have been rendering valuable service; but it is easy to understand how all kinds of religious adventurers, cranks, and fanatics, often representing a denomination with scarcely a handful of men in a camp, could demand privileges, which, if granted, would subvert discipline and take advantage of men who did not seek their ministrations. The War Department is under obligation to the whole people in this hour of supreme crisis to protect our soldiers from cranks and fanatics, whether religious or po-

THE EFFECTUAL FERVENT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH. ELIAS WAS A MAN SUBJECT TO LIKE VISIONS AS WE ARE, AND HE PRAYED EARNESTLY THAT IT MIGHT NOT RAIN; AND IT RAINED NOT ON THE EARTH BY THE SPACE OF THREE YEARS AND SIX MONTHS. AND HE PRAYED AGAIN, AND THE HEAVEN GAVE RAIN, AND THE EARTH BROUGHT FORTH HER FRUIT.—JAMES 5:16-18.

A CALL TO UNIVERSAL PRAYER.

In view of the universal demand of the Christian heart for fellowship in expressing its deeper desires to God in an hour of national and world need, and in unison with those who have suggested the setting apart of a brief period of time for such, we, the undersigned, in a measure leaders of our churches by reason of our official positions therein, call upon the people throughout the land to set apart a sacred moment daily at the striking of high noon, in which united prayers shall be offered:

For those who fight and die for us;

For an appreciation of the issues involved in the war;

For strength to finish the task of winning a just peace;

For those who loyally serve and sturdily sacrifice at the home base;

For individual and world-wide cleansing from the sin which leads to war;

For the coming of the Kingdom of Brotherhood and Good Will and God;

For a revival of the faith that there shall be ultimately an end to war and the dawning of the reign of peace.

(Signed)

Eugene R. Hendrix, Bishop Methodist Episcopal Church, South.

J. B. Gambrell, President Southern Baptist Convention.

Edgar DeWitt Jones, President International Convention of Disciples of Christ.

William O. Shepard, Bishop Methodist Episcopal Church.

James I. Vance, Moderator Presbyterian Church, United States.

George W. Coleman, Chairman Northern Baptist Convention War Commission.

Hubert C. Herring, Secretary National Council of Congregational Churches.

William M. Anderson, Moderator United Presbyterian Church.

Alexander C. Garrett, Bishop Episcopal Church.

J. Frank Smith, Moderator Presbyterian Church, United States of America.

litical. We should remember that, if all who seek admission as camp pastors must be admitted on their claims, then Holy Rollers and Russellites must be allowed to hold their services as well as Baptists and Methodists.

The War Department believes that the chaplains and Y. M. C. A. and other recognized workers, with the right to invite ministers to assist, can care for the spiritual needs of the soldiers, and that the responsibility ought not to be divided among indiscriminate and irresponsible agencies.

There is just one thing that requires attention. It is rumored, with what authority we do not know, that at some camps chaplains of one faith require attendance of men of other faiths and refuse to permit soldiers to have the ministries of clergymen of their own faith. Where complaint of this kind is made, it should be investigated, and, if substantiated, brought to the notice of the proper authorities. If such complaints are without foundation, as we trust, to utter them and repeat them

is disloyalty. Let us be sure of our ground in matters as important as these.

It is not possible for the government to please everyone, especially when denominational prejudices and predilections are concerned. When the very life of our nation is at stake, let us not quarrel over denominational differences. The denomination which now takes an unfair advantage will later, if not now, pay the penalty in the contempt of right-thinking men. Methodists would rather lose denominational prestige than be guilty of littleness in this hour of agony. The world will honor the church that unselfishly serves. The denomination that seeks now to magnify itself rather than Christ is doomed. Ministry in behalf of our Master is the main thing. Methodism can afford to be nothing if only Christ is exalted through her instrumentality.

UNITED WAR FUND CAMPAIGN.

At the urgent request of President Wilson, the campaign for funds for the seven instrumentalities through which our soldiers are to be assisted in matters of recreation and morals is to be carried on as one united effort. The organizations and the amounts for each are: Y. M. C. A., \$100,000,000; Y. W. C. A., \$15,000,000; Camp Community Service, \$15,000,000; American Library Association, \$3,500,000; Catholic War Council, \$30,000,000; Jewish Welfare Society, \$3,500,000; Salvation Army, \$3,500,000; total, \$170,500,000.

The representatives of the Y. M. C. A. at first objected to this merger, but after the request came from the President, they acquiesced and are now loyally co-operating. While there may be some just ground for having opposed this joint campaign, now that it has been approved and recommended by our President, we feel under the highest moral obligation to respond loyally and heartily. If each organization made its appeal separately, each would doubtless secure from its own immediate friends the amount desired, but there might be overlapping and consequent confusion in the campaign. As much of the work of these organizations is moral and recreational rather than distinctively religious, there need be no conscientious scruples on the subject. The principle is one of mutual co-operation.

In building local churches Methodists and Baptists and Presbyterians do not hesitate to solicit funds from Roman Catholic and Jewish business men of the community on the ground that all are directly or indirectly interested and benefited. People of these denominations who refuse to give to this United War Fund, because some of their money goes to Romanists and Jews, should be sure that their own local church has never received contributions from these sources.

As Methodists, believing, as we do, that ours is only a part of the great universal Church, we can not conscientiously or consistently withhold our money and our influence from this enterprise which has for its object the protection and moral uplift of all our boys, Jews and Gentiles, Romish and Protestant. Let patriotism and not prejudice prevail.

THE THREE CONSTITUTIONAL QUESTIONS.

One constitutional question submitted to the Annual Conferences by the General Conference is a slight change providing for the pledging of our members in foreign lands to loyalty to their own governments. As there can be no reasonable objection, this should be unanimously adopted.

The second proposition is for laity rights for women. This subject has been before the Church for many years. There has been a growing sentiment in its favor, which culminated in an overwhelming vote in the General Conference. The proposition

(Continued on Page 3, Column 2.)

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PERSONAL AND OTHER ITEMS.

E. A. Johnson of New York City is the first negro to go to the Legislature of New York.

The vote in Western Virginia Conference was 74 for laity rights for women and only six against the proposition.

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

Rev. R. E. Holloway, a Hendrix College man and member of West Texas Conference, is in Y. M. C. A. work in France.

Rev. J. Q. Schisler, our pastor at Wilson, is to become Y. M. C. A. Secretary for the students of Hendrix College.

Married.—At the parsonage at Goshen, Ark., August 29, Miss Evelyn Hughes and Mr. Earl Bradenthaw, Rev. W. H. Gayer officiating.

September 4 Frank Pagan and Miss Agnes Johnson, daughter of Rev. and Mrs. J. C. Johnson of Strong, Ark., were married at the home of the bride.

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

September 22 the first service was held in our Representative Church at Washington, D. C., Dr. H. A. Boaz preaching and the congregation contributing \$18,000.

Two graduates of Hendrix College, Miss Myrtle Charles of Conway and Miss Maud Carmichael of Clinton, are in the faculty of the Little Rock High School this year.

At an educational and missionary rally in Pine Bluff, under the leadership of Bishop R. A. Carter, the Arkansas leaders of the Colored M. E. Church have just raised \$8,200.

Rev. W. R. Richardson, D. D., of Arkadelphia, is in receipt of information that his son, Lieut. T. J. Richardson of the 153d Field Hospital Medical Corps, has arrived safely overseas.

Rev. George L. Tyus, remembered as the president of the Haygood Seminary of the C. M. E. Church when it was located at Washington, Ark., is Y. M. C. A. Secretary for negroes at Camp Beauregard.

President J. F. Lane, of Lane College of the C. M. E. Church, has been selected by the National War Work Council to organize the colored people of Tennessee for co-operation in war activities.

As the Lower House of Congress has approved the prohibition clause in the bill which was passed by the Senate, it is now practically certain that war-time prohibition will be in full effect by next July.

Bishop Mouzon is expected to spend next Sunday at Conway and will preach the opening sermon for Hendrix College. We are glad that our presiding Bishop is familiarizing himself with all of our institutions.

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.

Some means must be found by the States to apprehend and punish those guilty of mob violence, or else the Federal Government, as surely as fate, is going to step in and take control of this offense.—Atlanta Constitution.

The Fourth Liberty Loan drive has so far been very successful. In many places the quota has been reached by volunteer subscriptions. It will continue till October 19. Every one should arrange to take as many bonds as possible.

The Seventh Day Adventists, with only 77,335 members in the United States and Canada, have given in one year \$708,293 for foreign missions, an average of \$9.08 per member, and yet in our Centenary campaign we are asking for only \$3.50 per member for each year.

After discussing the combined campaign for war funds, the Texas Christian Advocate says: "In view of the foregoing considerations, we say that there is only one position which we can take, namely, unstinted, unqualified support of the policy which our great President has outlined."

Capt. W. A. McDonnell, son of Mr. and Mrs. J. S. McDonnell of our Pulaski Heights Church, who is in the Eleventh Field Artillery, and who had been recently promoted, has again been advanced and is now on the staff of General Miller as assistant operating officer of the brigade.

Hon. Rufus McDaniel, upon the expiration, January 1, of his term as State Treasurer, will become superintendent of the Confederate Soldiers' Home, to succeed Hon. C. P. Newton, who will enter the Legislature and is a candidate for the speakership. One good man thus follows another good man.

While attending the meeting of war work campaigners Rev. A. M. Shaw of Stuttgart called. He makes good report both of his charge and his town, which he considers one of the most progressive in our State. He speaks in highest compliment of the schools and their superintendent, Prof. Rossman.

Rev. C. F. Hively is arranging a layman's program for next Sunday at Gardner Memorial, North Little Rock. He will preach with special reference to laymen in the morning, and at night Mr. Ray Ramey, a layman from Kensett, will address the laymen. Monday Brother Hively will go to help in a meeting at Higginson.

The press reports announce the sudden death of Miss Edith Sherman at Logan College, Ky., September 30. She was the daughter of Rev. and Mrs. William Sherman of Jonesboro, a Hendrix College graduate, and member of the Logan College faculty. The bereaved relatives have the sincere sympathy of many friends all over the State.

The United States Senate has adopted a resolution calling for an investigation of the connection of the brewers with the purchase and management of the Washington Times, edited by the able journalist, Arthur Brisbane. It is a shame that a man of his conspicuous ability would allow himself to come into such a compromising relation.

Tuesday Rev. Alonzo Monk, Jr., of Gatesville, Tex., and Rev. Gid. J. Bryan, of Anglin Street Church, Cleburne, Texas, paid our office a call. The former is a son and the latter a son-in-law of our Dr. Alonzo Monk, and both are members of Central Texas Conference. They were on their way to Louisville, Ky., to enter the School for Chaplains at Camp Taylor.

Rev. H. H. Griffin, Commissioner for Galloway College, writes that the new building is going up rapidly. He is having great success in his campaign, having recently received several substantial contributions, the largest being a gift of \$10,000 from Dr. and Mrs. R. R. James of Cotton Plant. Such contributions as these make glad the hearts of all Arkansas Methodists.

Remember that on October 9-10 meetings will be held in Little Rock to consider the relation of the churches to the moral aims of the war. Addresses will be delivered by Dr. Charles Gore, Bishop of Oxford, England, and Dr. James I. Vance, moderator of the Presbyterian General Assembly. It is

desired that all ministers who live within easy reach should be present.

There are before us as a people now just two tasks of supreme importance: To win the war for freedom and democracy and to fit ourselves and our children for life and citizenship in the new world which the war is bringing in. Both of these tasks must be performed with singleness of purpose and whole-hearted devotion, and no sacrifice, however great, should be allowed to stand in the way of either.—Word and Way.

In a personal note Rev. Henry Smith, our missionary to Cuba, says that his family and work are doing well. He has this year received thirty new members. He considers the power of Christ to change life most wonderfully exemplified in his people. Our readers will enjoy his article in another column. Those who knew Henry Smith in college are not surprised at his success in bringing men to Christ and his faith in prayer.

Back of the trenches of France run our rear-line trenches of America. In them every one of us is a soldier on duty. The Liberty loan is a service in which every man, woman, and child may take part. Children may carry the creed of patriotism into their own homes. Because of this influence a child may help sell Liberty Bonds. I hereby appoint every child of school age in the United States a soldier of the Liberty Loan.—W. G. McAdoo.

President Wilson made a personal appeal to the Senate to pass the Woman Suffrage amendment on the ground that it had virtually become a war measure. In spite of this, the amendment lacked two votes of the necessary two-thirds required. This is unfortunate, as it means continued agitation. Woman suffrage is one of the demands of the present age. It may be delayed, but cannot be prevented. Obstructionists should recognize the trend and gracefully clear the way.

And pre-eminently now the Church is called in her corporate life to prayer. For her own sake and for the sake of the world which the Church is to serve, and which Christ would save, the Church must pray. What mightier power is there in the world than the power of which the Church is assured by Christ himself? "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven."—From New Ventures of Faith.

The Rev. Charles Stelzle has been invited by the American Red Cross to become Director of the Bureau of Relations with Churches and Religious Organizations and of the Bureau of Relations with Labor Organizations, in connection with the Publicity Department. The Administrative Committee of the Federal Council of the Churches of Christ in America has released Mr. Stelzle for this purpose and he has already gone to Washington to undertake this important piece of work for the period of the war.

Bishop DuBose writes: "My family will not come to the coast before the middle of November, but I am seeking to instantly obey the rule established by the General Conference, which directs the general superintendents to reside in their districts. I made during August an almost complete visitation of the churches of Montana, and, so far as the time made it possible, a similar visitation in Oregon and Washington. This week I begin a before-Conference visitation of the churches and districts in California."

Our Bishops are endeavoring to carry out the recommendations of the General Conference relative to a better acquaintance with their fields. Bishop Hendrix is making a preaching tour through the Eastern Shore District of Virginia. Bishop Denny has had a series of appointments in Kentucky. Bishop DuBose has been traveling through the mountains and valleys of the Northwest preaching almost every day. He will live in San Francisco. Bishop Ainsworth will live in Austin, Texas, and Bishop Cannon in San Antonio. Bishop Darlington has been busy in North Carolina.

You may be well educated, a college graduate, leading your class; you may have influence, pull, a fine personality, a father to push you, but you may lack courage. And lacking that you will lack everything, for everything worth while in life de-

pends upon courage. There never was a time when courage was so necessary as today. It is as imperative for those at home as for the soldier at the front. Not even honesty can take the place of courage. It is the backbone of stamina, of character. A man is a jelly-fish without it. Cultivate your courage and take it with you wherever you go.—Success.

As we go to press the war news is unusually encouraging. The Entente Allies are making substantial progress on all fronts. Bulgaria has sued for peace. Turkey will probably seek peace. The German press indicates serious alarm. If Bulgaria is put completely out of the fighting, Turkey will be isolated and compelled to yield. Then Austria would be endangered, and to re-enforce her would mean the serious weakening of the line in France. Germany is still strong enough to keep up the struggle; but if she becomes convinced that the fight is hopeless, we predict that the end will soon come, because her people will not, without expectation of victory, endure the hardships that have been imposed on Belgium, France, Serbia, and Poland. However, we must not for one moment relax our efforts until final victory is absolutely assured.

A liquor advocate in New York City, after the order closing breweries December 1, wails: "The nation loses \$400,000,000 taxes, the city loses \$18,000,000 from licenses. The investment in the trade in the State is \$939,036,550. In the city 9,000 hotels and saloons hold licenses. In twenty years the liquor revenue amounted to \$333,581,386. The city, the State, the nation need the funds." Yes; but to get the revenue it is necessary for the people to buy liquor to the amount of \$1,700,000,000, use in the making 156,000,000 bushels of grain, take 300,000 working men from essential industries, use 160,000 freight cars, and consume 3,000,000 tons of coal. Even if the human suffering and poverty are left out of the account, is not that a tremendously expensive way to get public revenue? The people have decided that they would rather pay direct taxes, and let the liquor crowd earn their living honorably.

As Sunday was Liberty Bond day, and certain speakers of Benton were not able to fill their appointments, the editor was drafted for a 3 o'clock meeting at Traskwood. In an auto with Bro. J. M. Steed the ten-mile trip over a good road was speedily made. A fine audience assembled in the substantial brick schoolhouse, and an impromptu program of song and recitation was executed and the patriotic address delivered to an attentive and responsive gathering. The patriotic people of that strong community will do their part. Traskwood is a beautifully located village on the Iron Mountain at the south side of Saline County in the midst of a prosperous upland agricultural country. It is in Leola Circuit under the care of the indefatigable McKelvy. Our church there is large and centrally located. Some of the best country schools in the State are in this vicinity. It was a genuine pleasure to be permitted to visit these good people and form new acquaintances.

In the recent trial which resulted in the conviction of ninety-six persons identified with the I. W. W., it was shown that through editorials in their papers, speeches, and correspondence, the organization had advocated the following: Denunciation of the war, calling it a war to collect the debts of Wall Street, and advising a general strike to prevent war; denunciation of the government as the strike-breaking, stool-pigeoning bureau of the bourgeoisie; threatening action against conscription; utterances extolling sabotage and exulting in the dread of it by capitalists; appeals to workers to go out on a strike at a moment's notice to secure release of men arrested for failure to register under the draft act; utterances describing the I. W. W. as a revolutionary organization whose aim is the complete destruction of capitalism; efforts to terrorize communities and to disrupt conservative labor unions because of their opposition to the war attitude of the I. W. W.; blowing up threshing machines and injuring farm machinery; advocating the burning of grain and the destruction of food warehouses; attempting to wreck munition plants; seeking to place trusted I. W. W. men in war industries to enable them to carry out their plans

for sabotage; inciting strife, disorder, and rebellion to cripple the government. Surely such people are enemies.

Accepting a perennial invitation, the editor spent last Sunday at Benton with Rev. J. W. Harrell and his people, preaching morning and night in the new church of which they are justly proud. For ten years Benton Methodism has dreamed of an adequate house of worship, but the old one was so good it could be used and the probable cost of any building proposed always seemed prohibitive. Bro. Harrell, practical and experienced, proved to be the Moses to lead out of the region of hesitancy into the land of fulfillment. He showed how the substantial frame of the old house could be utilized with brick veneer, and cost reduced. This, however, does not mean that the new in any sense resembles the old. It has no tower, but massive columns and dignified entrance. A fine basement for Sunday School and social purposes extends under the whole superstructure. A large two-story wing was added for departmental work, and the interior was completely transformed. The total cost, including steam heat, is inside of \$13,000. A pipe organ, costing \$2,000 additional, is under construction, and will soon occupy the large alcove at the rear. The ensemble is substantial, convenient, spacious and artistic. The effect is that of a new and thoroughly modern structure, and withal it has the distinction of being different from anything else the writer has ever seen. It is a worthy monument to Bro. Harrell's constructive leadership and Benton's responsiveness. Already results are seen in larger congregations and quickened interest in the Sunday School. There is a spirit of joy and modest satisfaction. We confidently predict for Benton an era of enlargement and progress commensurate with its potentiality. The day was perfect. The Sunday School subscribed for \$500 of Liberty Bonds. The church is considering an investment in bonds. The editor always appreciates the opportunity of meeting his Benton friends, but some good faces were missed and will appear no more till they are seen on the resurrection morn.

BOOK REVIEWS.

The Development of Japan; by Kenneth Scott Latourette, Professor of History in Denison University; published under the auspices of the Japan Society by The Macmillan Co., New York; price \$1.50.

The history of Japan reads like romance. The transformation of this island empire is one of the most remarkable events in modern times. This book traces the course of this wonderful country from its tribal period, through its marvelous changes, down to the present. This first Oriental nation to take its place among the great modern powers, is forcing itself upon the world and must be reckoned with in all international affairs. The student of the world must know Japan. This well written history will furnish him the outline and direct him to more extensive research through the valuable bibliography. As we owe it to ourselves to understand Japan, we need this valuable volume.

The Faith of France; Studies in Spiritual Differences and Unity; by Maurice Barres of the French Academy; translated by Elizabeth Marbury, with a Foreword by Henry Van Dyke; published by Houghton Mifflin Co., Boston and New York; price \$1.60.

This book is at once disappointing and satisfactory. It is disappointing, because to the American mind the substance is illusive. The author seems always to say something which he does not say. It is satisfactory in that it reveals to us the French Soul, as perhaps nothing yet written has revealed it. Catholic and Protestant are actually farther apart in France than in America, but the common mysticism and devotion to beautiful France is a bond of union between all religionists. In the letters from soldiers, written often on the eve of battle, there is much of similarity. They are not exactly religious; viewed from our practical American Protestant viewpoint, but they abound in patriotic sentiment, resignation to the will of God and enthusiasm for the triumph of right. When one reads the expressions of loyalty from men of all faiths it is easy to understand the unbroken spirit of France. Such men can die, but they cannot be con-

quered. What splendid patriots and soldiers are these sons of France! They are eminently worthy of our honor and admiration. The book is a prose poem, a song of the triumph of the spiritual.

THE THREE CONSTITUTIONAL QUESTIONS.

(Continued from Page 1.)

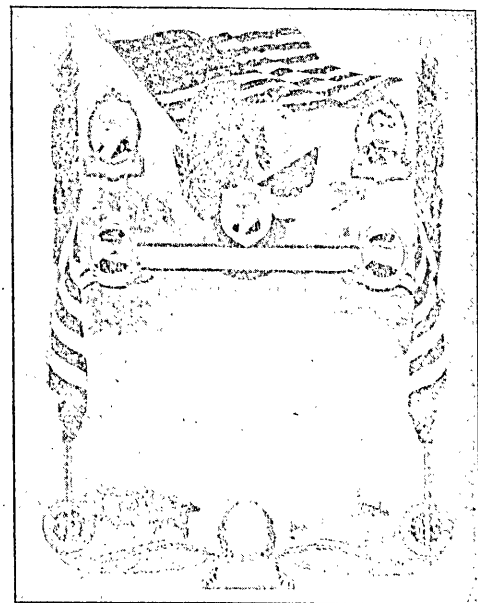
tion is intended to make it possible for our women to serve the Church in any lay capacity. It does not imply that they shall be forced into official position, but, when otherwise qualified and needed, that they may be legally used. Our women have amply demonstrated both their loyalty and their ability; hence they should now have this recognition, and the Church should have the benefit of their consecrated service. Even if one is prejudiced against the proposition, he should realize that the trend of the age favors it and the Church will be agitated till the right is granted. If no other evangelical Church gave women this function and it could be proved wrong and unscriptural, one could afford to resist the movement; but as good and great Churches have admitted women to laity rights and it is merely a question of expediency, we should, by favorable action, end this agitation, and, with the additional activity of our consecrated womanhood, undertake the tremendous tasks before us. Other Conferences are voting unanimously for laity rights; is it unreasonable to expect similar action in Arkansas?

The third proposition is to change the expression "the Holy Catholic Church" in our creed to "Christ's Holy Church." As the only argument for this is based on the supposed ignorance of our people, we are not inclined to admit the imputation, and we trust that we shall retain the form of "The Apostles' Creed" so that we may be able to join with other great communions in repeating it. Methodists do believe in "the Holy Catholic Church" and are not ashamed of it.

There is not space for long discussions, but if any brethren wish to present brief, pointed, pertinent arguments on either side of any of these constitutional propositions, our columns are open to them.

GIVE HONORABLE RECOGNITION TO THE DEFENDERS OF HUMANITY

By Using the New
PATRIOT'S HONOR ROLL.



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

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

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

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

Send all orders to

ARKANSAS METHODIST,
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The Missionary Centenary

What Is That In Thine Hand?

PROPERTY IS THE GATEWAY TO RELIGION. GOD HIMSELF HATH MADE IT SO. MEN WILL NEGLECT THEIR HOLY BOOKS, AND THEY WILL FORGET TO PRAY, BUT THEY WILL NEVER FORGET TO COUNT THEIR MONEY NOR TO MEASURE THEIR WHEAT. IT IS EVER THUS UPON THE EARTH AND EVER SHALL BE. THEREFORE, BEFORE PRAYER; BEFORE ALMSGIVING, BEFORE THE READING OF ANY SACRED BOOK, COMES THIS SIMPLE YET SEARCHING QUESTION OF THE LORD: "WHAT IS IN THY HAND?" AS I ANSWER THAT QUESTION I SHALL KNOW THE ROAD UPON WHICH I AM TRAVELING, WHETHER IT BE THE GLORIOUS HIGHWAY OF THE LIVING GOD OR THE DIM PATHWAY THAT LOSES ITSELF IN MISTS AND SHADOWS.—CALKINS.

MEDICAL WORK IN KOREA.

[Extracts from report of Newton H. Bowman, M. D.]

Dr. Newton H. Bowman of Choon Chun, Korea, in reporting his work, says:

"The results accomplished in the medical work recently have exceeded expectations. The blind have been taught to memorize the Lord's Prayer, Ten Commandments and Apostles' Creed, while all those who could not read have been taught to read and write, which, of course, enables them to study the Bible. Daily Bible teaching and prayer in the wards and outdoor clinic waiting rooms have done much to plant the Gospel in the hearts and minds of those who have come in contact with us.

"Of five men who have come to believe, three are policemen who have bought Bibles and are living Christian lives; another, blind for thirty years, after an operation which restored his sight, said: 'There is nothing else to do but believe;' the other, a boy, who, though crippled in body, is stronger in heart and richer for the hope he now has through Christian faith.

"Recently I invited, through the pastor of the church, any who felt disposed to preach to the patients in the hospital, and the result is that there has been a preacher for every day in the week. This voluntary preaching has been the means of more nearly uniting the church for medical work in the minds of the people than ever before in the history of our Choon Chun work. In fact, the hospital has become headquarters for the Koreans and the church members delight in helping it along.

"However small this work may appear numerically, yet the year marks the largest and perhaps the most successful work in the history of this medical mission. The people dependent upon us for their medicines have learned that we are their friends in times of affliction. Many have renounced their heathen practices and become Christians. In one instance nearly all of one large, influential family, including mother, daughters and grandchildren, have become believers and ardent patrons of this dispensary because of our treatment of one of the daughters who sought us after all else had failed to relieve her.

"Another feature of the dispensary work has been to teach the heathen that dog meat is not a suitable diet for sick people, nor is dog's liver a proper poultice for sores, both these uses being a custom among them. This practice prevails mostly during the summer months, when there is much sickness. This heathen custom is mentioned only to show one of the many ways in which Christianity is making these people better.

"The atrocious practice of sticking red-hot needles into the flesh as a means of treating the sick is fast abating as a result of Christian influence. And it is nothing short of a seven-day wonder to them when we treat their sick and actually get them entirely

well without using these red-hot needles.

"During the course of the year we have treated many cases of poisoning as a result of taking native herbs bought from native Korean doctors. Many of the wives and concubines are committing suicide by drinking concentrated lye, but some do not die and become patients in this dispensary. Every effort is made to convert them

the Church. There are some things an emotional revival will not do. Spiritual brain and brawn will be the outcome of this enterprise that will tell in the centuries to come.

At first flush the spiritual elevation of 2,200,000 Methodists and securing a fund of \$35,000,000 seem staggering, bewildering, impossible. The war must be won, home fires must burn brightly, individual financial integrity

four-fifths of a cent a day, our part of the great redemption fund will be fully met."

"Not so bad," said he.

"I should say not. And when we go 'over the top' we will not have much to brag about."

Think of it! In these last days we are actually setting our hands and hearts to do something worth while! We have fixed and fixed and fixed. We have made laws, wise and otherwise. We have become pretty decent; we have adorned, amused, pulled wires, gotten ourselves elected; broken out thick with such sins, insignificances, and infinitesimals as characterize an unsanctified ministry and membership. We have stood still for years, so I am glad we purpose doing something at the end of the days. Think of it! After one hundred years the Church is going to move swiftly and surely for the conquest of the world.

THAT DALLAS MEETING, SEPTEMBER 17-19.

Two glorious, golden days right out of the heart of September were set apart for this meeting of Centenary enthusiasts. For weeks before the time set for the meeting the Publicity Man, from his central office, had been "boosting," and then went to Dallas a week ahead of time to lay final plans and to have everything in readiness for the great day. It was a great day—two of them. In fact, the word "great" is the word that best describes the gathering. The hearty welcome to the good city of Dallas, the courtesy of the press, the cordial hospitality of hotels and citizens, the responsive and sympathetic attitude of those in attendance, all combined to make this a "great" occasion, and one which will result in "great" things for the "greatest" enterprise which has yet been undertaken by the "great" Methodist Church.

The attendance exceeded expectations. Every department of Church life was represented. The bishops were there, the presiding elders, pastors, missionaries, laymen and laywomen—all interested, eager, and hopeful. The program had been carefully planned and was carried out without a hitch. Exhaustive surveys were made of the various fields in which the Church maintains work, showing what has already been done and what must be undertaken in the way of enlargement if Southern Methodism is to do her part in the evangelization of the world. Stereopticon views illustrated in an impressive and striking manner the need at home and abroad and gave point to the facts and figures brought out in the surveys.

The underlying note of the whole meeting was that through stewardship of time, service and money, and through intercession, the goal of the Centenary Movement would be reached and Methodist Missions would enter the second hundred years with renewed zeal and enlarged vision.

SAVE AMERICA.

Just as we are discovering the magnitude of our Home Mission problem the Centenary Movement is born to provide the adequate revenue. The real Home Mission problem is to make this country so thoroughly Christian that it may deliver itself wholly on the non-Christian lands of the world.

The foreign missionary program, as proposed by the Church today, involves the outlay of a vast amount of men and money. If our nation were wholly Christian we could furnish our quota of the resources for carrying out this program. But ours is not a Christian nation. More than half our inhabitants have no church affiliation. Fifteen million are foreigners and more than that number near-foreigners, not yet assimilated. Many thousands in the remote mountain settlements are not available for missionary work. Nine millions of black people must be changed from liabilities to assets in missionary work; many thousands in industrial centers are drifting from God, while a few hundred thousand aborigines are waiting to be brought to Christ.

The Centenary Movement undertakes to supply men and money enough to evangelize the unevangelized, to Americanize the un-Americanized; to lift the colored people from the column of liability to asset; to give the belated mountaineers a chance; to make Christ the center in industrial centers and to Christianize the red man. Nothing but a great movement like the Centenary would provide adequate resources to do this. Having made this country wholly Christian, then, and only then, shall we be able to do our part in world-wide evangelization. Thanks to the Centenary Movement for the prospect!—O. E. Goddard, Secretary Home Mission Department, Board of Missions, M. E. Church, South.

to Christianity, that they may see the awfulness of these practices."

Only God can give life, but surely one nearest approaches God-likeness when trying to save life. No mission of the Centenary will count for more than to make more effective the work done through medical missionaries and Christian hospitals in saving life and relieving suffering.

THE CELEBRATION GLORIOUS.

[By William H. Johnson, Presiding Elder, Murfreesboro District.]

The Centenary of Missions! When I first heard of it I thought "Those Nashville fellows have thrown another fit." After some deliberation I concluded, "It is a call from God." Thrilled through and through by its very audacity and unlimited possibilities, I realized that it was the greatest movement of the Church in all the centuries.

Primarily, the celebration is intended to elevate the spiritual state of

must be preserved, all war, religious and mercy funds must be liberally subscribed to. In the face of these demands, our Centenary Fund, intended to make God's world safe for democracy, seems so small as to be a mere bagatelle. It must be bravely attempted, faithfully persisted in, and finally oversubscribed. Withal, it is not going to be so impossible as it appears.

A typical member of small caliber recently provoked the following dialogue:

"How much is it they want us to give 'em?"

"Thirty-five million dollars."

"How much of that will the Tennessee Conference be expected to raise?"

"About \$1,000,000."

"How much of that has our district (Murfreesboro) got to pay?"

"About \$100,000."

"How much will that be apiece?"

"We have eight thousand members. Therefore, if each pays \$13 in five years, or \$2.75 per year, or 24 cents per month, or six cents per week, or

CONTRIBUTIONS.

LETTER FROM PRESIDENT WILSON.

The White House,
Washington, D. C.,
July 31, 1918.

My Dear Secretary:

I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them, and trust that you may have the co-operation in this work of the American Council of Education. Cordially and sincerely yours,
Woodrow Wilson.

Hon. Franklin K. Lane, Secretary of the Interior.

HENDRIX COLLEGE.

Bishop Edwin D. Mouzon will preach the opening sermon at Hendrix College next Sunday, October 6. The Bishop will be greeted by a great audience of Hendrix students—at least 400 men, besides a group of some 40 or 50 women students. Over 200 men have been accredited to the Students' Army Training Corps upon the basis of official high school certificates.

Lieutenant Winton, commanding officer of the S. A. T. C., has been on the ground for two weeks arranging for the corps. This last week he was joined by Lieutenant Bamberger of Cincinnati and Lieutenant Lingle of Mississippi, who will assist him with the corps. Nine of the ten Hendrix men who were at Fort Sheridan this summer will be on hand to assist in drilling the students. One of the ten, Mr. Wain Martin of Texarkana, made such a record that he won a lieutenant's commission and goes into the regular army at once.

The Y. M. C. A. has detailed Rev. J. Q. Schisler, pastor of the church at

No Worms in a Healthy Child

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

Wilson, Ark., as Y. M. C. A. Secretary at Hendrix. He is at Camp Pike receiving preliminary training and will report at Hendrix for duty in about ten days. In the meantime plans are maturing for the erection of a "Y" hut on the campus. This will doubtless be built within two or three weeks. Several new members of the faculty have been added to the teaching force to meet the increased demand, among them being Prof. George Currie of Indiana and Mr. Sam Clarke, a Hendrix graduate who has been engaged in industrial chemistry work in St. Louis.

The campus is being rapidly transformed. An annex to the dining hall and two big barracks have been completed. A third barracks building is going up.

The erection of a hospital has become a necessity and work upon it will begin this week. The College proposes to take care of the men. Dr. Huddleston, the official college physician, has been appointed by the War Department as physician for the student soldiers. A trained nurse will be employed in a few days and she will be stationed in the hospital for permanent duty.—J. H. Reynolds.

LATEST STATUS OF CAMP PASTOR

It appears that the order of the War Department concerning Camp Pastors was inspired chiefly by the belief on the part of the department that such an order would increase the responsibility and efficiency of the chaplain, by giving to him at once on this side the full ministry that he alone would have to perform on the other side.

Conferences have been held between the committees of the Federal Council of Churches and the various denominational Commissions engaged in war work with the Third Assistant Secretary of War who is in charge of religious matters in the Army. These conferences have resulted in the appointment of a small committee to confer with the Third Assistant Secretary of War concerning a basis of agreement that shall at once carry out the purpose to magnify the work of a Chaplain and at the same time, consistently with that purpose, give the Camp Pastor, under proper regulations, a status in the camps. The utmost harmony prevails and we not only hope but sincerely believe that a satisfactory agreement will be reached in the very near future.

In the meantime, we publish the decision reached by the Executive Committee of the War Work Commission of our Church as to our plan of action in relation to Camp Pastors. The Executive Committee adopted the following:

That, in view of the recent order concerning Camp Pastors and Assistant Chaplains in the Army, we shall follow plans and work on lines in absolute harmony with the present or future orders of the War Department with reference to this as in all other matters pertaining to the welfare of our soldiers, and we herewith set forth some forms of action that can not in any way conflict with the present order and will not hinder but will help in any future status that may be granted us by any modified form of the order that may be decided upon:

1. The establishment of Church headquarters in towns, cities and rural communities adjacent to camps, and the maintenance at these of the high-

est order of intensive work in behalf of soldiers on leave.

2. The assignment of assistant pastors to rural as well as town and city churches adjacent to camps where such arrangement can be established in harmony and for the real welfare of our men.

3. Special ministries of every proper sort and as far as possible to our men within camp by pastors of our churches, or their assistants, and we suggest that our pastors and assistants seek through military channels permission for, and invitation to perform these ministries.

4. Redoubled effort to reach our men and draw them to our churches and to the church headquarters when on leave.

5. Gripping emphasis upon preaching at every service in all our churches of CHRIST as the only, the present, and all potent Savior of men, preaching everywhere, whether soldiers be present or absent, but especially where there are men in uniform or men and boys soon to go to the colors, the old, old gospel of a present salvation through repentance and faith in Christ as the only Name given under Heaven among men whereby one may be saved.

6. That every pastor, presiding elder and bishop bear constantly in mind the great obligation of the church, no matter what the difficulties, and place special emphasis upon soldier ministry through the gospel.

7. That we seek to meet the opportunities afforded by the great war work industrial plants established in various parts of our country where thousands are massed under conditions without adequate provision for churches and the regular ministry of the gospel; and that we urge all of our representatives and leaders to bear constantly in mind that these industrial workers are as truly engaged in war work as those with the colors and as truly need our ministry.

8. That we must do all possible for our chaplains, seeking constantly to enlarge and to make more efficient their great ministry, and that we provide our chaplains with every time and labor saver possible to the end that their full strength may be devoted to their great task of spiritual ministry.

9. That in order to promote the efficiency of chaplains, we seek a larger number of our maturer men already filling our more responsible places in the ministry to enter this great ministry of the chaplaincy.—E. O. Watson, Secretary.

THE CENTENARY CONFERENCE AT DALLAS.

(The following article was prepared at the request of Mr. H. H. Ahrens, Publicity Manager of the Centenary Movement, by his friend, Mr. A. G. Fegert, for many years religious editor of the Chicago Herald.)

Bishops, presiding elders, pastors, laymen and women in attendance on the great Centenary Conference held in Dallas, September 17-19, all attested that it was perhaps one of the most inspiring meetings ever held in the Southwest and that never before had the world's needs and the Church's opportunity been so ably presented. The Dallas papers estimated that there were one thousand visitors present.

The proverbial hospitality of the Southern Methodists of Dallas was a delight to every minister and layman present and one presiding elder was

heard to say that he would not mind accepting the eldership of the district to succeed the efficient Dr. Hay who goes to the Memphis Conference. The Dallas Press and the Texas Christian Advocate devoted large space and presented most accurate accounts of the proceedings of the conference.

As a compliment to the members of the conference, the Methodist choirs of Dallas united in a great song service on Monday night preceding the opening of the meeting and it was estimated that 2,000 people were packed in the City Hall auditorium to listen to the excellently prepared program.

During the conference, views were presented which left the impression that the world can be conquered for Jesus Christ by a prayerful, continued drive both in this country and in the missionary countries of the world. Repeatedly during the conference the speakers showed that the world war has taught them to think in big terms. Compared to the needs of the mission fields, the opportunities and responsibilities devolving upon the Church for extension of work in the mission fields, the sum of thirty-five millions was made to look like an inadequate amount. This view was expressed by Bishop James Atkins in his address on the first evening of the conference.

Three big objectives were held before the conference by the bishop. These were the conversion of the heathen world, the subjugation of the Mohammedan world and the regeneration of the Catholic world. Probability of being called upon to do evangelistic and missionary work on a broad scale in Germany, France and Russia was referred to not only in the speech by Bishop Atkins, but also by Rev. W. B. Beauchamp, D. D., secretary of the Centenary Movement.

It was explained in one of the many impromptu speeches given by Dr. Beauchamp that "Protestantism must be ready to do reconstruction work in France, Italy, Germany and Russia. The voice of God must be heard in these countries through the Protestant Church. I think we are coming to the place where we may not be able to go into some of these countries as a denomination, but we must give them Jesus Christ. Denominationalism is not the first part of a Christian program, but Jesus Christ must be carried to these people for the reconstruction of the nations."

Prayer as a big factor of the Centenary campaign was referred to by many of the speakers, but the Rev. S. A. Neblett, a missionary to Cuba,

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers 13 weeks for 15 cents. This well known national weekly magazine contains all the worth while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, non-partisan, reliable—well printed in large type. It puts everything clearly, fairly and briefly.

Washington, the home of the Pathfinder, is the nerve-center of civilization, history is being made at this world capitol. The Pathfinder's illustrated weekly review gives you a clear, impartial and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for 13 weeks' trial subscription to the Pathfinder, 118 Douglas St., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.

who has charge of the fellowship of intercession of the Centenary movement and is mobilizing the spiritual resources of the church for its success, explained it thus: "If we could get this \$35,000,000 and make it as a prayerless offering, our God would spurn it and say, 'thy money perish with thee.'"

A graphic survey of the missionary fields in which the Methodists of the South are doing work was given by Dr. E. H. Rawlings, the secretary of the foreign department of the Board of Missions. The address was illustrated by stereopticon slides which visualized the work done in Africa, China, Korea, Japan, Brazil, Cuba and Mexico.

The next morning at the session at the Adolphus Hotel, representative missionaries from these fields told of the work done in these lands. The walls of the room were covered with charts and maps intended to further visualize the opportunities of the fields and the responsibilities for doing the work.

Dr. W. G. Cram, of Korea was the first missionary to speak. He said that politically Korea was an unfortunate nation, but that the Koreans were adapting themselves to conditions and that spiritually their condition was most gratifying. The people came into the churches by the thousands. Nothing he said was effective there except the preaching of the gospel of Jesus Christ. What the people wanted was not education or philosophy primarily, but a knowledge of the saving and transforming power of the gospel.

In his introduction of the Rev. J. L. Hendry, who for the last thirty years has been a missionary in Huchow, China, Dr. Rawlings said that the letters of Mr. Hendry from the mission field were always hopeful, happy and full of evangelistic zeal and that he was in very truth an apostolic missionary. Mr. Hendry referred with great earnestness to the opportunities for progressive work in China and urged that means be provided to teach the boys of that country to learn trades by which they might earn a livelihood. He cited several instances of the conversion of Chinese and their subsequent usefulness in the ministry.

UGH! CALOMEL MAKES YOU DEATHLY SICK

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

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

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

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

KANSAS CITY
Business College

The GREAT BUSINESS TRAINING SCHOOL of the great Southwest. Students furnished employment to pay living expenses while attending school. Highest endorsements. For magnificent catalog, address J. M. SMITH, Secretary, 299 T. W. C. A. Bldg., McGee St., Kansas City, Missouri.

Other views of the work done by missionaries in China during the past forty years and the possibilities of the future development of China were given at one of the evening sessions of the conference in the municipal auditorium by Dr. A. P. Parker, who for 43 years has been a missionary there. The staying qualities of the Chinese Christians during the Boxer uprising was feelingly referred to by him.

Conditions in Mexico and work among Mexicans was described by the Rev. F. S. Onderdonk. He criticized the attitude of intolerance shown by many Americans towards Mexicans and urged that a spirit of helpful sympathy be shown these people. "The Mexicans are being taught," said Mr. Onderdonk, "that gambling, lying and stealing was right, provided they did not carry it to excess." He urged not only more aggressive work from an evangelistic standpoint, but made an earnest plea for a better system of education.

Dr. G. B. Winton, both in his address at the day session of the conference at which the problems of Latin America were considered and at the Wednesday night session in the auditorium, referred to the big opportunities for service in Brazil, responsibility for whose redemption rested upon the Southern Methodists. His addresses were of a historic and analytical nature and gave those in attendance sidelights on South American life which explained why this country heretofore has not paid more attention to their neighbors to the South. The present war and the great statesmanship of President Wilson has developed a better understanding so that the missionary opportunities were largely increased. Dr. Winton is perhaps the best posted man in the Church in matters pertaining to affairs in Latin America.

Thursday morning's session was devoted to the consideration of the home mission problems and askings in connection with the Centenary. One of the big ideas at this session was when the home mission work was described as the evangelization of all the unchurched people in this country.

"Christianize the whole country to make available our whole resources for the world program," urged Dr. O. E. Goddard, Secretary of the Home Department of the Board of Missions. Continuing he said, "If we relate our resources to the spiritual program as we have related our resources to the war program of this nation, there will not be any home mission problem." He said that the great unchurched, unreached multitude of 50,000,000 persons in this country could be transferred into the column of assets instead of remaining in the liability column. More evangelists and more evangelistic efforts were called for in the address. He urged the establishment of night schools in the churches of Southern Methodism.

Most excellent addresses were made by Mrs. M. L. Hargrove, Mrs. Hume R. Steele and Mrs. J. W. Downs. Mrs. Hargrove, who is representing the women of the church in the Centenary program, begged of the pastors not to think too much only in the masculine gender. She and Mrs. Steele and Mrs. Downs pledged the hearty support of the women of the Church to the great undertaking of the magnificent plan. Rev. J. L. Neill, representing the Sunday Schools in the Centenary, ably presented the work that the consecrated young manhood and womanhood of the Church expected to do for the redemption of the world.

Mr. Neill was given several assurances by Sunday School superintendents present that they would give him their heartiest support in the great work he had undertaken.

Unfortunately on the last night of the conference it rained, but notwithstanding a heavy downpour, several hundred gathered to hear excellent addresses by Bishop E. D. Mouzon, Dr. W. W. Pinson, Secretary of the Board of Missions and President of the Joint Commission of the Centenary, Bishop W. N. Ainsworth and Bishop James Cannon. The messages delivered were helpful and inspiring. One of the fine utterances of Dr. Pinson was, "The Church must keep pace with the times in the spirit of daring. We have been suffering from our littleness. One has said, 'The Centenary has come to save us.' It is set before us as a task that challenges our strength. Our pettiness has well nigh strangled us. Now by one audacious venture we are to break away and catch the pace of the hour. It is not a question of choice. It is one of necessity. We must meet the challenge of the big world in this big hour, or resign our place of leadership to institutions that are awake."

Viewed from every standpoint, the Centenary Conference was a great success and there is not the least doubt but that the great Southern Methodist Church will go beyond what is required of it if the enthusiasm of the Dallas conference is an index.

ANSWERS TO PRAYERS.

It is not surprising to those who believe in God, and therefore have long practiced praying, that the Missionary Centenary movement started in prayer and that one of the first departments to be organized was the department of Intercessory Prayer. The marvelous growth of the movement and its general acceptance certainly bear marks of its divine origin. If the two million Methodists of our Church really believe in God and continue to cry unto Him day and night there is not the least doubt but the results will go far beyond our fondest expectations. The whole Church can take part in this movement by simply trusting God and going to Him about this great work of His.

do not remember when I began to believe in God, but I was six or seven years old when I was absolutely sure He answered my prayer. It was a child's prayer, and it was answered so a child could understand it, and I have never had any occasion to doubt the reality of the answer.

When I was in Hendrix College, one of the most conscientious and hard-working young men of the college came to his last year, and started into it with very little money. By Christmas he was out of money, and went home hoping to secure more, but was disappointed. His mother for many years had been a praying woman. Night came before he was to return to college, and he did not have enough money to pay his car-fare back. Mother and son talked it over, then they talked to God about it. After a long time at prayer the mother said: "Son, you had better retire, you will have a hard trip tomorrow." He did so, but long after he retired he heard his mother's voice, in another room, very low, but very positive, and he knew his mother was still talking to God about it. The next morning, just in time to take the train, a gentleman, whom the young man knew,

but to whom he had never said anything about money, came, after riding about seventeen miles, and said, "I thought possibly your son might need a little money to finish out the school year, so I have brought it to him."

At one of the revival meetings, held at Hendrix College, the interest for a time seemed to be unusually good, then strong opposition began, led by a strong man, who was doing some special work in the college. The opposition became very pronounced one evening at the service, so much so, that it was very clear that something must be done or the meeting would fail. Four young men remained for a little prayer after the others left, but they remained all night, only returning to their rooms at the break of day. The next day at Chapel the whole atmosphere was changed, the opposition was gone, some were converted during the night and the meeting continued.

We all know that God answers prayer in the States, but at times we are inclined to be like Jonah and think we have a special claim upon Him, and while we admit that he is the Creator of all things and all nations, yet possibly he is not quite so deeply interested in other nations as He is in our own. However, God answers prayer just as truly in Cuba and other parts of the world as in the United States. During my second year in Cuba I was sent with a Cuban preacher to open up a new work. We remained in the town four days, preaching at night and looking for a suitable house for the new mission during the day, but none seemed willing to let us have a house. After service I said to the Cuban brother, "We must pray about this work and God must open up the way here." I did not know much Spanish, and I wanted to get very clearly before God our need, so I prayed in English, and the Cuban

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat If Kidney Feel Like Lead or Bladder Bothers You—
Meat Forms Uric Acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

inal idealism, and brutally ready to head for hell the quickest way, was violently repudiated by every man present. With one voice they all protested that they had seen no sign of any such spirit. On the contrary, men who have been into the crucible of battle and out again wear an air of new seriousness. They have put behind them all fear of death; they dread no future in this world or any other; but they have sensed the reality of God with a vividness that in ordinary life only old and especially devout Christians seem to attain. They don't say much about it indeed, but there is a world of meaning in the phrase which has become almost the watchword of boys returning from the battle line—it is countlessly often repeated in these exact terms. "I tell you it makes a fellow think to be up there." A little fuller interpretation was embodied in the remark of one lad somewhat more gifted in self-expression: "They told me, before I went up to battle, that I would find my rifle and my gas mask my best friends, but it wasn't so; my best friend up there was God." And another put his finger on the verse "Lo, I am with you always", and said quietly, "That's so; I proved it in this fight."

One of these divisional directors related that near the fighting front he was recently addressing a group of private soldiers and in the course of the talk he remarked: "I am convinced that in this Army of ours, sixty per cent of our men are today thinking more about God than they ever did in their lives before." And a young lieutenant present in the audience stood suddenly on his feet to interrupt: "Pardon me, sir, but don't put it too low; make it a hundred per cent—not less than a hundred per cent."

Another secretary told of a captain who had marched his whole company in a body to a religious service held by the Y. M. C. A. The secretary felt he ought to exhort the men to be ready for death, but the captain did not think the exhortation profitable. He, too, intervened in the midst of the address, saying, "Doctor, I take it that any fear of meeting the Master of all life has already been faced, and conquered by every man here." The straight spoken words abashed the secretary in a certain degree, yet he could not help turning back the avowal on the captain individually: "Do you mean you have met it yourself, captain?" And the officer sim-

ply and steadily responded: "I could not be here if I had not." Yet that very captain confessed that at home he never dreamed of going to church, nor gave the remotest thought to religion. Out of such experiences these Association leaders all agreed in the justice of the brusque observation of still another lieutenant of the line: "Any chap who says he has gone through one of these big fights without setting his mind on God is just lying—that's all."

The religious directors of the Y. M. C. A. in France were not insisting that all this necessarily signifies a revival of religion in the Army. They are entirely aware that there runs with it, side by side, a lot of behaviour and language—language especially—which is very far from religious. A host of grotesque anomalies are to be acknowledged along these lines. But they do feel, with an awesome consciousness of the responsibility implied for the Association, that the state of mind today existing among the soldiers is the most advantageous opportunity for religion that has been open among the youth of the world for centuries. And they are painfully anxious to take fullest advantage of the chance.

It is agreed that the distribution of Testaments is one vital means of feeding the religious hunger of these lads. Perhaps some of the soldiers carry Testaments just as a sort of amulet, but the most read them seriously. One rough and manifestly uneducated boy said: "I don't understand it very well, but my mother asked me, when she gave it to me, to be sure to read some in this book every day, and I never miss it. I'd rather die than lose that Testament because it's all I've got that mother gave me." And as a truck driver said: "You'd be surprised to see how many fellows carry Bibles and Testaments. When our truck train camps at night, you'll see a lot of our chaps every evening fish out their Testaments and read before they turn in—the kind of fellows who never did anything of that sort at home, you can bet. You can't imagine how many fellows over here think hard about things they never thought of before."

Bible classes go well in camps that are relatively stable in position and personnel, like the quartermaster camps and the posts where the aviators' machines are assembled. The effort in all such work is to get presidents, secretaries and teachers of classes from among the soldiers themselves, and fine material is dug out in many places. It goes without saying, however, that the fighting divisions, which are practically always on the move, are difficult to organize in this way. In such conditions hand to hand effort has to be the method. This applies to preaching as well as to Bible study. Neither chaplains nor Y. M. C. A. secretaries can do much in holding formal religious services among soldiers along the battle front. Yet the sacrament at least is often administered under circumstances that would ordinarily be judged prohibitive. One such typical service recently was conducted by a chaplain, where the soldier worshippers sat in the open air with their backs close to a barbed wire entanglement, their gas masks in alert positions on their breasts, and their rifles at their sides. The sacred elements were distributed and received in the midst of a pouring rain. And the communicants comprised Protest-

tants, Roman Catholics and Orthodox Greeks. Anywhere outside the zone of war such an occurrence would have rocked the ecclesiastical world. On the fighting line it was just a simple straightforward spiritual fellowship for those who were together relying on the same God in a common task and common peril.

Similarly in a certain active sector the chaplain found the boys too busy Sunday morning with their artillery to think of coming to hear a sermon. But along toward noon there was a lull in the firing, and the chaplain went out along the lines, stopping in each gun-pit to read a chapter and offer prayer and then passing to the next. Certainly no sermon could have made that Sunday count any more surely for sacred things than this unpretentious ministry brought right up to the firing line.

A Y. M. C. A. man who had "spruced up" his dugout with hope of having a rather elaborate Easter service, was likewise foiled by a German raid. But he had his compensation in speaking conversationally about Easter and its meaning to one group after another who came in during the day for a bite to eat. "This is Easter and you have got to take a scrap of preaching with your grub today," was the secretary's repeated greeting to men who penetrated his dark cellar, and all of them thanked him for the reminder of the occasion—most had forgotten it entirely. His text all day long was: "If you are really living with God, death is only changing your postoffice address," and his message brought back to him the next day a lieutenant who asked earnestly, "Do you really believe that? It would change everything for me if I could. Here, won't you mark in this Bible the texts that help you to see it that way."

Nevertheless, all of these religious directors were of one opinion as to the value of preaching wherever preaching is possible. There never were nor could be audiences that listen more eagerly than these soldiers listen to clear-cut, heart-to-heart, unapologetic religious addresses. The man who thinks it necessary to disguise moralizing under the pretense of entertainment—to sugar-coat a sober life-lesson with a funny story to make it palatable to soldiers, has simply never tried the straight goods. More preaching, more direct and more explicit, is the aim to which this conference committed itself. It also marked a big place in the very positive program it adopted for a more generous distribution of religious literature.

Whenever any period of leisure, long or short, is granted, to any body of troops in France, all the Association secretaries in reach are at once assailed for something to read. And it is noticeable that the longer men have been in service the more serious is their reading taste—the less they are content with mere story papers, the more imperatively they demand something solid. Wherever religious books and pamphlets are made available, the soldiers snap them up with startling eagerness. Robert Freeman's prayer leaflet, "When a Man's Alone," disappears with almost magic haste wherever a heap of copies are laid out before the soldiers with a "Take One" placard attached. From such tokens the conviction has developed that the ministry of religious literature is perhaps one of the largest ministries that today challenges the Y. M. C. A. in its spiritual service to the soldiers.—Nolan R. Post.

JOHN R. MOTT'S SEVEN REASONS WHY THE HUNDRED MILLIONS ARE NEEDED.

1. Because overseas the Y. M. C. A. is the only agency to do this work on an adequate scale.
2. Because over there the forces are scattered, and small units must be served. A single division of less than 30,000 may be in thirty or sixty villages, and in each should find a Y. M. C. A. worker.
3. The constant shifting over there, requiring constant opening of new work.
4. The broken means of communication, calling for our own camion and automobile service—expensive but absolutely essential.
5. Higher prices for everything over there, and constantly increasing.
6. The urgency of the situation. Now is the only time. We have got to pour out money like water—not extravagantly, but wisely and generously. The boys over there can not wait.
7. The extreme devotion of our men. "I have had it out with death," one of the boys said to me. That is true of every American boy.

These are reasons why we must get more than \$100,000,000. We must get overseas at least 4,000 more American workers, one-fifth of whom shall be women. We will never do any more highly multiplying work than in helping to secure these millions and these men and women for this Christlike service.

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Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

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A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

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NEW SONG BOOKS

A wonderful value: \$3 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only \$6 per hundred for No. 1 or No. 2, or \$10 for No. 1 and No. 2 combined. Send 25¢ for samples. Money back if not pleased. Send 50¢ for Sample Book of War Songs (words and music) for community singing. G. A. R. HAZEN, T. East.

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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. Miller, 300 East Sixth St., Little Rock, Ark.



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Woman's Missionary Department

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

"We welcome therefore, as fundamental to this entire World Program, the proposal of the Centenary Commission that it shall provide for a revival of study of Christian Stewardship and the payment of the Tithe as a material acknowledgement."

MEMORIAL.

Whereas, The General Conference of the Methodist Episcopal Church, South, in session in Atlanta, Ga., in May, 1918, by an overwhelming majority vote, declared itself in favor of granting full lay membership to the women of the church; and

Whereas, The same General Conference, after the College of Bishops had declared that the matter involved a constitutional change, reaffirmed their action by a vote of 256 to 57, thus sending the measure to the Annual Conference for action, be it

Resolved, That we, the Executive Committee of the Little Rock Conference Woman's Missionary Society, representing a membership of 2,800 women, hereby express our desire for full lay membership in the Church and, further, that we respectfully request the members of the Little Rock Conference to consider the measure favorably, and to vote in the affirmative when the question is submitted to the Conference in its next annual session.

(Signed)

Mrs. F. M. Williams, Pres.
 Mrs. C. F. Elza, Vice Pres.
 Mrs. Moffet Rhodes, 2nd. V. P.
 Mrs. W. H. Pemberton,
 Cor. Sec.
 Mrs. C. Traves Drennen,
 Supt. Mission Study.
 Mrs. W. E. Barkman,
 Supt. Social Service.
 Mrs. T. P. Gannt, Supt. Supp.
 Mrs. W. P. McDermott,
 Rec. Sec. and Pub. Supt.

THOUGHTS ON TITHING.

By Dr. O. E. Goddard.

Tithing as a method of putting the churches on a business basis was offered by Dr. O. E. Goddard of Nashville, secretary of the Home Department of the Board of Missions. He presented four objections to the plan of finances as follows:

Need For Tithing.

"First, the plan is not equitable. If the support of the church and its activities is a burden, the faithful few should not be required to face it alone; if the support of the church is a glorious work, the few supporters should not be allowed to take all of the credit. But there is a wide field to support that demands the active financial support of each member.

"Second, the church does not receive adequate revenue to care for its activities. There is something radically wrong with the method, because it is the duty of every Christian to support the church.

"Third, the method is not according to modern business methods, and is not backed by the business world as it should be for that reason.

"Fourth, the plan is not Scriptural."

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its strengthening, invigorating effect. Price 60c.

Dr. Goddard presented the plan of tithing as waiving all of the objections to the old plan and filling the need of finances for the church and its wide field of activities. He asked all of the presiding elders present to set as their goal not less than 50 percent of the members as tithers in the next year, saying that goal in the South would bring to the Southern Methodist Church not less than \$40,000,000 in one year.

The Rev. Mr. Morehead of Beaumont gave a short explanation of the plan of tithing as carried out in his church and the methods used to bring success in the plans. Dr. Rawlings and Dr. W. B. Beauchamp told of the success of the plan of tithing as carried out in conferences in Georgia and Virginia.

SOME THINGS FOREIGN MISSIONS HAVE DONE.

They have made the name of Jesus the best known name in the world.

They are preaching the gospel steadily in over ten thousand different places.

They have created a great system of Christian schools and colleges and have stimulated the governments of the leading nations of the East to establish educational systems of their own.

They have introduced modern medicine, surgery, and sanitation into the darkest quarters of the globe.

They have lifted women from a condition of unspeakable degradation and trained a new generation of Christian mothers, wives, and daughters, who are making homes and introducing new ideals of social life.

They have held the home Churches true to the essential purpose of the gospel, have broadened their outlook, deepened their devotion, and demonstrated the universal and all-conquering character of Christianity.—Selected.

AUXILIARY ITEMS.

Cotton Plant Auxiliary Entertains.

Tuesday afternoon from 4 to 6 a very delightful entertainment was given the Woman's Missionary Society of the Methodist Church, by one of their staunch and faithful members, Mrs. W. G. Jones, on the beautiful lawn at her lovely home.

The love of the beautiful peeped from every corner in the glorious tints of our beloved flag.

The meeting was led by Mrs. Lula Hill, the efficient president of the Society, giving an outline of the far-reaching work of the organization. Interesting among the features of the program were the Five Missionaries, representing this branch of the service in foreign fields, impersonated by Mesdames H. F. Doyle, W. F. Walker, H. F. Angelo, W. G. Jones and Warren Fraser. The two deaconesses in their costumes, were impersonated by Mesdames H. C. Argo and M. A. Dillon. The Missionaries gave the life story of the good women they represented. The Deaconesses delighted the members with a vocal solo with guitar accompaniment.

The playlet was quaint and beautiful.

Sunday School Department

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LESSON NOTES FOR OCTOBER 13.

By Rev. J. L. Cannon.

Abram Assisting Lot. Text, Genesis, 13:5-11 and 14:14-16. At the close of our last lesson we saw Abram with his family and possessions, together with Lot his nephew arriving in Canaan after a long and toilsome journey. Back of this journey was God's promise, "I will bless thee, and thou shalt be a blessing." One sees in all this the grounds carefully laid for an unexpected trial.

I. Consider Abram's Temptation.—He had not gone far into the interior of his "Promised Land" until the whole thing presented a weird and forlorn appearance.

(1). There was famine in all the land. There was no rain nor dew for crops and pasture. The grass was short, scant and dead. Moreover there were wild tribes on the ground ahead of him who had selected their abodes with reference to the best of the land. There is one of two things Abram can do. He can go back to the land from whence he came and find water, pasture and friends, or he can stay and fight it out. He chose the latter. He

ful and all present seemed to have enjoyed the diversion immensely.

The charming hostess assisted by Mrs. Argo served refreshing punch during the special period of the arrival of the members and guests.

After the Missionary hour the remainder of the time was devoted to social affairs, among the most notable was a contest pertaining to the flags of the nations assisted by the Missionary work. The prize, a lovely silk United States flag, was awarded Mrs. J. M. McGowan. Much rivalry was manifest during the few short minutes devoted to the contest.

At the end of the closing hour the gracious hostess served delicious sherbet, crowned with whipped cream, surmounted with a crystalized cherry, in cut glass goblets, set in hand painted plates with point lace doilies overlaid with blue center protector.—Old Glory, even to the last.

We bid our hostess adieu wishing her many happy returns of the day.

A CORRECTION.

Last week we published news from an account of a meeting of the East Side Paragould Auxiliary. It should have been reported for Danville Auxiliary.

NORTH ARKANSAS CONFERENCE.

East Side Paragould.

September the eleventh East Side, Paragould, had a special efficiency program. Mrs. F. M. Tolleson, Conference President, and Mrs. Preston Hatcher, Conference Corresponding Secretary, were with us and spoke to us both afternoon and evening. In the afternoon a large number from First Church Auxiliary attended. Both services were well attended and much enjoyed by our people.

We felt that it was an inspiration to have these earnest, consecrated women with us. Our Auxiliary is small, but we are interested in the work and are glad to have a part in spreading the gospel.—Superintendent of Study and Publicity.

built an altar and had prayer and worshipped God. Then he moved on toward the south, going deeper and deeper into the land, while daily his troubles increased, to find water for his flocks and food for himself and them.

(2). But all the time there was still that promise ringing in his ears, "I will bless thee, and thou shalt be a blessing." "In thee and in thy seed shall all the nations of the earth be blest." But before him rolled the shifting sands, and around him moaned the blistering winds. "A blessing." It is a time for meditation. "A blessing?" What sort of a blessing can a dead man be either to himself or to the world? A hundred pounds of fertilizer, less or more, left here on the plains to be driven before a thousand winds. I see very little blessing in the prospect. But if Abram had such thoughts he kept them to himself. He trusted God and went on to the south, crossed the borders of his country, and found an asylum in Egypt, where he was fed and cared for for a season.

(3). There he learned also the value of the truth. He had circulated the report that Sarai was his sister. By reason of this she was taken to the royal palace with full purpose to make her the wife of a king. The ugly situation was only saved by reason of the fact that God broke into it in a manner to shock even the King of Egypt. This led to a discovery of Abram's duplicity and called down on him a rebuke from a pagan king on the subject of lying that Abram ought never to have forgotten.

II. But there was deeper trouble for Abram on his return to Canaan. There was a strife between him and his nephew. True, it had not yet gone further than to involve their servants. But Abram saw the drift of things. So he made Lot a proposition, "You take your choice of the country, but we separate." Abraham made that point clear. His crowd would not be as big; but he might even be better off for that. There can be no union of purpose where there is clash of interest. God can do more with a small church of faithful men and women who are united in interest, motive and purpose than he can with continents full of the other sort.

(1.) Lot chose the Jordan valley,

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
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church - 9-12-18

(1.) Lot had not been long a citizen of Sodom when Chedorleomer, with a federation of eastern kings, with their armies invaded their land, sacked the city, and carried away both Lot's property and his wife and daughters.

(2.) Wicked men are good for nothing so much as more wickedness. Lot need not look for relief for himself and his family from the survivors of the Sodomites. If any help ever comes it must come from the one who

build the altar at Bethel and say
by it. Lot knows this. No use for
Belgium to throw up her hands to
Spain, or Sweden, or Holland. She
must look to nations whose moral
burned deeper in.

The church calls on you to fight.
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The selective service measure is now

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er Training two weeks ago? Have you organized a Teacher Training class for this fall?—C. B.

A GREAT QUARTERLY CONFERENCE.

Time: Last Sunday. Place: L
burg. Present: Dr. Biggs, B
Rodgers, and a score of as fine
as live in Sevier County, com
the official board of the Lock
Circuit. Finances: Full and
flowing. Spirit: The old-fa
camp meeting rejoicing that
folks to shout and weep. Mis
ous: A rising vote of thanks
appreciation of the fine work
Biggs during the quadrenni
closing, and a unanimous pet
the return of Brother Rodg
sults: "Praise God, from now
blessings flow." And thus e
of the finest quarterly conf
have ever attended. The
will be glad to know that
s rapidly recovering from
attack of malaria and o
wind up his "fourth round"
usual strength and vigor
and Sister "Buck" Rodgers

Look Young! Common Garden Sage
and Sulphur Darkens So Natural-
ly Nobody Can Tell.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that faded or streaked appearance, the simple mixture was applied with wonderful effect. By asking at a drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe improved by the addition of all ingredients, all ready to use, for a 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known says everybody uses Wyeth's and Sulphur Compound now because it darters son aturally and because that nobody can tell it has been pulled—it's so easy to use, too. I simply dampen a comb or hairbrush and draw it through your hair, taking one strand at a time. By pulling the gray hair disappears. For another application or two, it restores to its natural color and makes glossy, soft and beautiful. The preparation is a delightful toilet article. It is not intended for the mitigation or prevention of dandruff.

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FIRST CHURCH, TEXARKANA, IN
TEACHER TRAINING DRIVE.

Returning to the subject of the
Monday night, I was delighted to meet
Brother Hutchinson and his superin-
tendent, Brother Ben Smith, in the
pastor's study praying and planning
for a Teacher Training drive in First
Church. It was my great pleasure to
accompany them to the elegant home
of Sister Mullens, whom the pastor
and superintendent had both agreed
was the one best fitted by training
and interest to lead the Teacher
Training work in First Church.
The hour's conference convinced us that
they were wise in their selection. I
under her direction First Church
have two fine Teacher Training
classes going in the near future.
The secret of interest down there lies
in the readiness of the pastor to co-
operate in all great movements, such
as the present continent-wide Teacher
Training drive. Brother pastor, I
want you, too, to preach the sermon on T

Remove

**Impurities from your body
as you would dirt from
your home.**

Constipation is the cause
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Keep your system
by using

Dr. Miles' Liver Pills

Safe—Mind
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Sunday schools that have been
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DOCTORS DISCOURAGE USE OF POULTICES

In Treatment of Boils and Carbuncles.

Doctors say that boil-germs thrive on mussy linseed and similar poultices and plasters—they multiply and spread. That's why other boils appear near the affected part of body.

Carboil kills all boil-germs. It's an antiseptic compound that quickly "softens," "cleans out" and heals Boils and Carbuncles. But the most remarkable quality is that Carboil stops the pain. This salve is also fine for abscesses, sores, piles, burns.

Try Carboil free. Clip and mail this to Spurlock-Neal Co., Nashville, Tenn., sample. 25c boxes at stores.



favor at Lockesburg. It would be hard to find a man that looks after all the affairs of the kingdom better than does this same Rodgers.—C. B.

REPORT YOUR TEACHER TRAINING CLASS.

The attention of Little Rock Conference pastors and superintendents is called to the big Teacher Training drive that is now on throughout the entire American Continent. This drive has the endorsement of our leaders everywhere. It is one of the most important patriotic movements of the hour, and as such has the endorsement of our great president. While our boys are licking the Huns this fall, let us prepare efficient leaders to take care of the results when they get home.

The Little Rock Conference will not be behind others in this movement. Schools everywhere are starting Training Classes. In order that others may know that we are wide awake let all Training Classes be reported at once to Dr. J. W. Shackford, Nashville, Tenn. The lists will appear from month to month in the Teachers' Magazine.—Clem Baker.

DO NOT FORGET YOUR SUNDAY SCHOOL APPORTIONMENT.

The Little Rock Conference Sunday School Board is confidently expecting all pastors and superintendents to remember their part of the \$300 apportioned to each district for the support of its work. While collecting other claims, don't forget us, brethren. Your apportionment can be found in the Sunday School Year Book. Let's pay it in full this year. We must have it if we pay our debts and come to Conference with a clean sheet. We have pledged our credit at the banks because we have confidence in you. You will not fail us. How will your charge appear when the Sunday school charts are posted at Conference? Do not forget us.—Caughy Hayes, Chairman.

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

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PLEASE MENTION THIS PUBLICATION

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 OCTOBER 13.

"All for Christ": Our Money.
(By Rev. W. L. Oliver, Van Buren.)
Scripture, I Tim. 6:6-10; 17-19.

Since Christianity stands for the complete redemption of man, it has to do with all the affairs of life. There is nothing that men do or talk about or think with which it must not deal. People are inclined to overlook this sometimes and seem to think the proper subjects for discussion are only those that relate to the Sunday School, faith, prayer and kindred themes. But the work of the Christian religion must be as broad as the activities of humanity.

Then since the gospel must concern itself with whatever man does it must treat with clearness and force the subject of wealth. It is called upon to direct the energies which produce wealth, to determine the feeling with which it is regarded, and to point out the proper disposition of it after it has been obtained.

What Is Money?—If you turn to your books for a definition of money, they will tell you that money is a medium of exchange. So if a man has a farm and wishes in its stead a drug store, he might not find a druggist who would exchange his business for a farm. But the owner of the farm could sell it for money and then take the money and buy a drug store. Thus the money enables him to exchange the farm for a drug store. In that way the definition is correct. But is not money more than that? Some one has said that money is an exchange of personality. Thus a man can do a day's work and for his labor receive a certain amount of cash. As he goes home with this money, it truly represents him for the time that he labored. He has literally put himself into that money. Or he has exchanged himself into it. But he can go further with it. He can send it to some mission field and as it goes on its God-given journey, it represents the one who sent it. He has exchanged himself from his home to the needy place. His very personality is represented there.

Man's Relation to the Money He Possesses.—There never was time when our relation to the money we hold in possession needed to be more clearly understood than now. For this is pre-eminently the money-making age of the world. We have our millionaires and multimillionaires, and a great host who possess hundreds of thousands. What would have been considered great wealth a generation ago would be considered a modest sum today. Young people are being paid salaries now that would have seemed almost fabulous a few years past. But what is the proper relation to this vast wealth which is being accumulated everywhere?

The New Testament represents the relation of the possessor to his wealth as that of steward. The Standard Dictionary defines "steward" as "a person entrusted with the management of estates or affairs not his own; hence one who manages or disburses for another." "Managing and disbursing for another" is then the Scriptural idea. Does not our Lord represent us

as stewards in the parable of the pounds? In giving an account of their labors those to whom the pounds had been entrusted recognized ownership in another, "Lord, thy pound hath gained ten pounds." "Lord, here is thy pound which I have kept laid up in a napkin." Christianity then, to state it differently, recognizes God as the absolute owner of all things. Men hold in possession only by permission of God. And probably the greatest mistake in regard to money begins in not recognizing God as the owner. Most men think of themselves as owners of the wealth with which they have been entrusted. There are two words that represent relationship to money, ownership and stewardship. If a man thinks of himself as owner, he reasonably concludes all rights pertain to himself. He is not answerable to any one for his wealth. If he is a steward, he has wealth in trust for the Lord's use. Calkins tells of a news item reading, "The late Charles G. Gates took a fancy to the young clergyman and gave him \$32,000 for his church," and criticises the act in that it appeared to be done as if the donor was the owner. There was no sense of obligation in the act. He could give or withhold as he willed. But this man had no right to give or withhold either as he would. He was managing the affairs of another, and as such he should seek to do the will of the real owner, and God was that owner. If a man be a steward, how is that fact to be acknowledged? In the use to which he puts the money with which he is entrusted.

Uses of Money.—The proper disposition of wealth after it is obtained is the biggest question connected with the subject. It is more difficult to dispose of money as it should be done than it is to make it. Ten men make money, possibly a hundred, to one who uses it properly. How many have learned to make money we can in a measure calculate as we look about us and see the vast accumulation of wealth. But how many of these have learned to use what they have aright?

That the use of money is very important may be seen by some reasons here noticed.

First, work or the making of money occupies six-sevenths of our time. All we do here will receive its due recompense of reward. Then surely the thing that fills so large a place in a man's life is important. Making money takes up six days each week. Surely we should know what to do with it after we have it in possession.

Again, money may prove an incalculable blessing or an unspeakable curse. It may be food to the hungry, medicine to the sick, clothing to the destitute, and shelter to the homeless. Or money may debase, debauch and ruin. Usually when laid up for others it does them much more harm than good. J. Campbell White says, "The rich man's boy does not have a fair chance." Of two men, both made money, one put his in a Christian college. It went into the young life, the young men and young women of his State. He thus helped many to a life of service in the world. The other man put his in land and stored up

property, and then left it. His son through it became a wreck, a menace to other young men, and a dread of the mothers of the community.

And, too, we may observe how the kingdom of God may be extended by our money. Our Lord taught us to pray "Thy kingdom come." We may employ money to help answer that prayer. On good authority it is stated, that some years ago Dr. Goucher offered to give a stated sum of money each year for missions, he to direct its use. The offer was accepted. He gave \$5,000 a year for twenty years. At the end of that time as a result of that giving there were in India where the money was used 50,000 Christians. These were won through missionaries sent out with this money. Thus he extended the kingdom. As a man works in shop, office, school or on his farm he may use the means thus earned to carry the gospel to the unsaved world.

Once more, money may be so used that it becomes an investment for another life. Christ said, "Lay up for yourself treasure in heaven." What can that mean but laying up wealth there? It is impossible to send before the actual money, but it may be so used that it is exchanged for heavenly values. A man going to a foreign country must exchange the money of this for what will pass there. Our soldiers must exchange American money for French in order to use it in France. Going to another life, we may exchange earthly goods for what will pass current in heaven. Our Lord again said, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." S. D. Gordon imagines a scene in heaven that illustrates the meaning of this passage. A man arrives there when one meets him with outstretched hand to greet him; and this conversation

WOMEN ARE NEEDED TO HELP IN WAR.

Women can be usefully employed in nursing the wounded, in making up the soldiers' kits, and a thousand other ways. Many American women are weak, pale or anemic from woman's ills. For young girls just entering womanhood; for women at the critical time; nursing mothers and every woman who is "run-down," tired or over-worked—Doctor Pierce's Favorite Prescription is a special, safe and certain help. It can now be had in tablet form for 60 cents.

NASHVILLE, TENN.—"I have used Dr. Pierce's Favorite Prescription and found it would do what it is recommended to do. It did me more good than the doctors; I had several and none of them did me any good. Doctor Pierce's Favorite Prescription is the only thing for weak, broken-down women. I feel like a new woman after taking it. I weigh 155 lbs. and never felt better in my life."—MRS. AGNES TATUM, 175 L. Green St.



WILTON, ALA.—"My little girl, Kathleen, had been sick with La Grippe and when she got over it she was taken with a breaking-out all over. We had the family doctor, but he did not seem to do her any good. I got a bottle of Dr. Pierce's Medical Discovery and gave it to her. One bottle cured her and she has been in better health than ever, and has never been bothered with the breaking-out since. I will recommend the 'Discovery' to anyone."—MRS. MAMIE McDONOUGH.



follows: "I have been looking forward so eagerly to meeting you; welcome." "Well, this is very kind of you. But pardon me, I can't just recall your face. Where was it I knew you? Was it in New York?" "Oh, no! I never saw New York, and I never saw you before. My home was over in China. Our lives were very miserable. But one day a stranger came into our village with some little books, and as we gathered around him, he talked to us about Jesus, and you can never know how that story of Jesus came to me, and how much it meant. My whole life was changed. And since coming here I have learned it was through you that that man came, and I want to thank you. Next to Jesus I think you are the best friend I have."

Giving.—If the Christian use of money involves giving for religious purposes, then the question arises, How much should one give? Various answers have been given. Mr. Wesley's rule was "give all you can"—a rule he followed most carefully. But that is too indefinite for general use. There are too many conflicting interests. If one gives all one "can" after all these are met, there will not be much given. Then others say, "Give till it hurts." But it "hurts" some too soon. They feel it keenly to part with the smallest sum. Mr. Jowett says, "Give sacrificially." But who can determine when that point is reached?

If ownership inheres in God, does it not follow that he will fix the minimum amount we are to devote exclusively to his work? You would expect the owner of property to fix the rent due him. The quality is determined by the giver, the manner and

spirit in which it is given. The quantity is fixed by the owner. Then we look to see what God says about the amount we are to give. "Bring ye all the tithes into the storehouse." And Christ said, speaking of tithes, "These ye ought to have done." And nowhere are we told that that divine law has been repealed. What is a tithe? A tenth. If a Christian receives \$1 it is 10 cents, if \$50 it is \$5. Nothing is more simple, a child can make the calculation. And we should remember this is the least amount we are due. Some should pay more than this. Offerings are over and above the tithe. All should pay the tenth. Methodists are as liberal as any people, but today they are giving only about one-fourth the tithe.

Let the young people recognize God as the owner, and themselves as stewards, and pay into the treasury of the Lord what he calls for.

SUGGESTIONS TO THE LEADER.

Secure an ample supply of tithers cards. These may be secured from Rev. J. J. Stowe, Stewardship Secretary, Box 218, Nashville, Tenn. At the close of this service read the card and pass them around with the request that as many sign them as will and take them up and forward to J. J. Stowe at the above address. Africa is assigned to the Epworth League as their share in the Centenary. That share amounts to \$200,000 for five years, or \$40,000 per year in addition to what the Leagues are now giving for Africa. The sooner we begin the easier will the task be completed and the more joy shall we get from our share in it. Let every League study the Centenary Program as it relates to the League.

Put the matter up to the meeting in the light of an investment. We all want to place our money where it will yield the most returns, do the best work. Then show definitely what money invested in missionary enterprise will do.

World Outlook for May, 1917, will furnish the sort of material you need for this—it shows how much the church is making use of modern business methods and is getting results with them—in China, in Turkey and in Africa.

Address World Outlook, 150 Fifth Avenue, New York City, for May, 1917, number, 15 cents, or free with a year's subscription for \$1.50.

EPWORTH LEAGUE CONFERENCE. TEXARKANA DISTRICT.

Texarkana District Epworth League Conference will be held at Stamps at the Methodist Church on Saturday and Sunday, October 12-13. Every League in the District is urged to send delegates. While most of our young men are on the "Honor Roll" of our nation, we who are left at home must keep the home fires burning and look forward to the return of our noble young men. They will have greater ideas on religion and be broader minded on their return. We must keep apace with them.

Every League must co-operate in the District to make this a successful year.

There will be a good program, plans for the year's work discussed. Officers must be elected. The League at Stamps looks forward to our coming. Let every League in the District be represented.—Hubert Shull, District Secretary, Texarkana.

CHILDREN'S DEPARTMENT.

AT SLEEPY TIME.

"Oh, dear!" the little Tin Soldier cried,

"I've marched the whole day long, Though my gun is heavy and hard to hold,

And my legs are far from strong.

"And now I should like to take some rest;

It certainly can't be right

To expect a veteran like myself

To stand on guard all night."

The little Toy Horse, in great distress,

Called: "Who will attend to me?

I want to be put in my nice, neat stall,

And be given some oats for tea.

"I've been to the market town and back,

Today at my fastest trot,

And now I'm lying upside down,

With my harness tied in a knot."

Cried Jack-in-a-box: "I've jumped and bounced

Till I'm quite worn out tonight.

Will somebody please shut up my house

And fasten the roof down tight?"

"I'm hoarse as a crow!" said the barking dog;

"I'm tired!" sighed the woolly sheep.

"We are all of us that," cried Jumping Jack,

"And we need some rest and sleep."

"We should like to go to our beds at once,

And shut up our eyes quite tight.

Will our dear little master please to come

And settle us all for the night?"

But mother it was who put them up

In a row on the nursery shelf;

For never a word the master heard—

He was fast asleep himself!

—Ellen Manley, in Little Folks.

BORROWING.

"There!" cried Harold, as he threw down his hoe. "There—that's the last weed. Now for the pay."

"What—through already?" asked his father, when he entered the library; "I did not think you could work so rapidly."

"I wanted to get done," beamed Harold; "you see, I wanted the money pretty badly."

"Going to buy a ball or a bat?" asked his father, as he handed out the quarter of a dollar that was his due.

"No, sir!" exclaimed Harold; "I am going to pay a debt—and it will be the last one, I hope. I have been worrying about it ever since I borrowed it. I was afraid something would happen so that I wouldn't have the money on time to pay it back. I promised it for today."

"Well, I am glad that you appreciate the necessity of paying back a loan exactly on time," his father answered gravely; "borrowing is bad business, but if you must borrow, and have borrowed, pay it back promptly."

"Yes, sir," Harold answered. "I am going over to Jay's now to give it to him."

On his way to his friend's house he passed a window full of sporting goods and stopped a moment to look.

"Well, sir!" he exclaimed to him-



self, "that jointed fishing pole surely must be more than twenty-five cents. It's just the thing I want."

He stepped inside.

"Is that fish pole twenty-five cents or is it a mistake?" he asked.

"Twenty-five cents," affirmed the clerk; it is some of the damaged stock we had in the fire. The cover was burned, but the pole is only scorched a little. Do you want to buy it?"

"Not just now," Harold answered; "it is just what I want, though, and my mother could make a new casing."

"Sure, she could," answered the clerk good-naturedly. "But I'd advise you to get it now; it's the last out of a dozen, and may be gone in an hour."

Harold went out the door. Opening his palm he looked at the coin within thoughtfully.

"I could take it," he said, half defiantly, "and tell Jay I didn't have the money to pay him back. I surely ought to get the pole before it is gone, and the next time I hoe the garden I can pay him back."

He walked on slowly.

"I'll think of it until I walk to the next corner," he said. "I don't believe Jay would care. Still, I promised." He looked longingly back at the window.

"Why, there is George Welch," he exclaimed to himself, a moment later. "I wonder where he is going. Hey! George!" He raised his voice, but the figure ahead only quickened its pace, and in a moment had disappeared around the corner.

"Well, of all the queer things!" exclaimed Harold. "I am sure he saw and heard me this time. I wonder what can be the matter with that fellow? Every time I see him lately he ducks and avoids me. What on earth is the matter with him?"

He stopped suddenly in the middle of the walk.

"I wonder," he began, "I wonder if it is because he borrowed a dime of me last month and never paid it back? I had almost forgotten that he borrowed it. But it must be that—I can't think of another thing. And he acts as if he were ashamed to face me."

He glanced at the coin in his own palm, and his face reddened.

"I wonder if it would be like that—sneaking around to avoid Jay?" he ruminated. "Maybe George commenced."

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages, and for grown-ups.

DANISH CATARRH

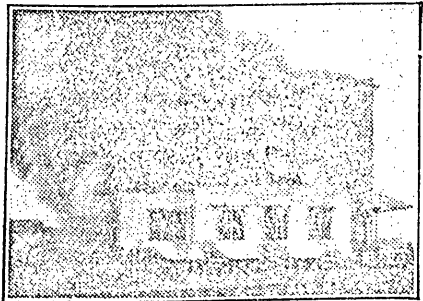
Hyomei Will Relieve You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Get your druggist; get him for a HYOMEI Outfit (pronounce it High-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breathe it a few minutes each day, according to directions.

HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomei in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for \$1.15. Address, Booth's HYOMEI CO., Ithaca, N. Y.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safeguarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

ed just as I was going to—by spending the money for something else. Guess I don't want that old fish pole at any such cost. When a fellow borrows and doesn't pay it back, he barbers self-respect and friendship and other things besides money. I'm glad I didn't buy that pole."

And putting the coin in his pocket, he swung off for his friend's house.—Young People.

HOW LUCILE HELPED

The schoolroom was very noisy. The children were moving their feet, turning the leaves noisily in their books, and some were whispering. Poor little teacher was so tired, she was almost ready to give up in despair! It seemed that none of the children loved her today, for, if they did, surely they would obey.

"Oh, if 3 o'clock would only come!" she sighed to herself, "so that I might let them all go to their homes and I might have a rest!"

She started down the aisle between the rows of seats to try once more to get the children quiet. Her heart was very heavy and tears were near to her eyes. As she passed one seat occupied by two girls, a little hand thrust itself out into the aisle and crowded a piece of crumpled paper into the teacher's hand. The teacher went back to her desk, unfolded the piece of paper, and read:

"Dear Teacher—I love you very much—Lucile."

When teacher looked up there were two bright tears in her eyes, but they were glad tears. When she spoke there was a new ring in her voice.

"Children," she said, and her voice was soft and low, "put away your books and let's sing a merry song."

And as the children sang, all of the trouble seemed to leave the room. Soon they went back to work, and all was sweet peace and quiet.

And as the children were leaving school that day, the teacher looked into a pair of blue eyes and smiled. "I love you very much, Lucile," she said.—Child's Gem.

HOW THE WOODPECKER GOT ITS RED HEAD.

There was an old woman who lived all alone on a hill. She wore a black dress and a big white apron with bows behind and an odd little red bonnet on her head.

The little old woman was very, very selfish, for, you see, she lived alone and had nobody to think of except herself. One day she was baking cakes. A tired, hungry man came and asked for one, but the selfish woman thought they were too nice and big to give away.

She broke off a little piece of dough and baked it, but when it was done she thought it, too, was too nice for a beggar. She kept on baking smaller and smaller pieces until she tried a piece no larger than a pin's head. But this, also, was as nice and brown as the others. So the old woman was going to give the hungry man a dry crust, but before she could wink an eye he was gone.

Then she knew she had done wrong and was sorry.

"Oh, I wish I were a bird," she said; "I would fly to him with the finest cake on the shelf."

As she spoke she felt herself getting smaller and smaller until the wind carried her up the chimney. She had become a bird as she wished, but she still wore, and wears even to

NEWS OF THE CHURCHES

TO THE HELENA DISTRICT.

Dear Pastors and Brethren: We are rapidly approaching the end of the world's most momentous year. It has been freighted with interest, world-wide and eternity-long. There has been no time in the history of our Church when we should exercise ourselves more to meet the obligations that rest upon us. We are sparing nothing to meet these demands.

In order to make full collections and to do it intelligently, we have called six meetings of the pastors and laymen of the Helena District, that we may counsel together before making the final drive. The first will be held at Helena, October 8, 7 p. m. We will group with this Moore Memorial, Holly Grove and Marvell, Turner and Elaine. The next will be held at Forrest City, October 9, 7 p. m., grouped with Haynes, Madison and Widener and Colt Circuit. The third at Marianna, Thursday, October 10, 7 p. m., grouped with Aubrey, LaGrange, Hughes, and Hulbert. The fourth will be at Brinkley, coupled with Clarendon, Keville, Wheatley and Hunter, October 11, 7 p. m. The fifth at Cotton Plant, coupled with McClellan,

this day, her black dress and white apron and the little red bonnet on her head.

Because, when she became a bird, she pecked her food from the wood of trees, people ever since have called her the red-headed woodpecker.—Selected.

Howell and Jelks, October 14, 7 p. m. The sixth will be at Wynne, October 18, coupled with Parkin, McCrory, Hamlin and DeView. Let every pastor work to exceed in the number of laymen in attendance. It will be for one evening only, so let us be on hand and plan to "go over the top" with joy.—W. F. Evans, P. E.

ARKADELPHIA DISTRICT.

Dr. Few had a meeting of the pastors and stewards of his district last Thursday, and they adopted the following resolutions, which we wish you would publish for us:

We, your committee on resolutions, submit the following report: Believing that the church in the Arkadelphia District is fully able to meet every financial demand made on her for the year 1918, it is hereby resolved that we make every possible effort to pay all assessments made against our several charges, and that each local church be given a full opportunity to pay its part to make a full financial report at the Annual Conference.

It is also resolved that the Arkadelphia District be so organized that each church in the District, both

strong and weak, shall have a Centenary Committee, who will have charge of all the Centenary business of that local church.—J. D. Dunn, Chairman; A. S. Henley, Secretary.

A HAPPY DAY AT HOT SPRINGS.

On the invitation of the official board and pastor of the Third Street Church, I spent last Sunday in Hot Springs. This congregation had just completed the repairs of the church and parsonage. The job is complete and all has the appearance of elegance and refinement. It was quite an undertaking for the congregation at this time, but, led by our distinguished collaborator, Dr. W. M. Hayes, the leaders got under the proposition and put it over. They owed something more than \$1,000, which the writer presented after preaching to the splendid congregation, and secured \$1,157. It was a happy congregation to be sure. They were determined to go over the top and did so. The good doctor had announced a service for me in the afternoon and again at night at his church, so I had a busy day but thoroughly enjoyed it.

A number of old friends from the

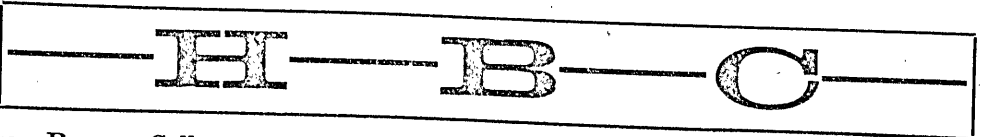
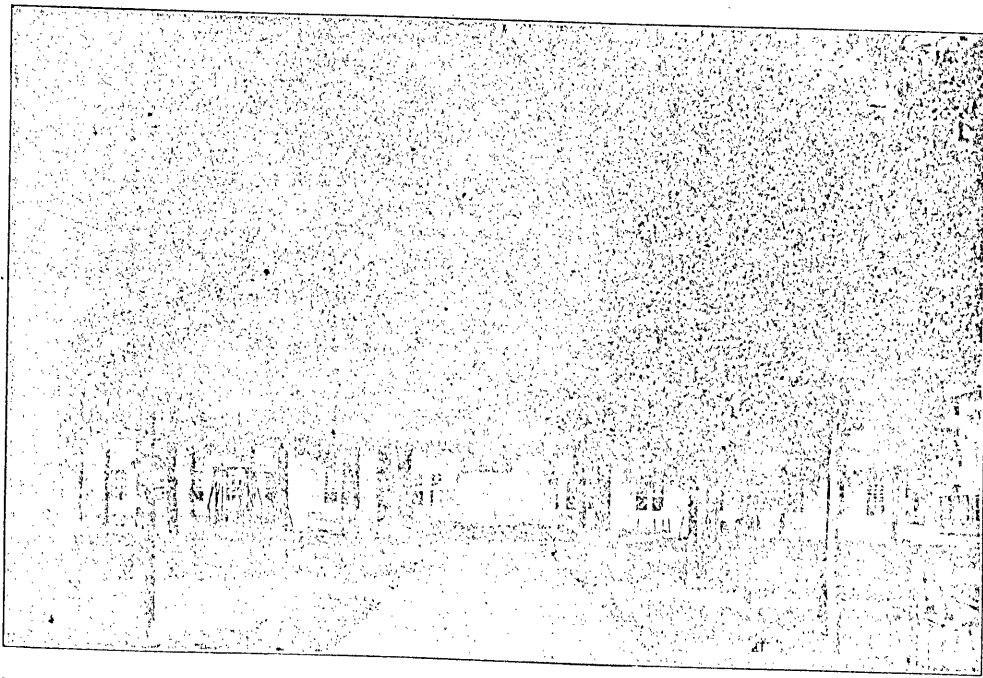
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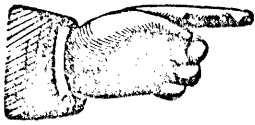
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GYMNASIUM—NEW APPARATUS INSTALLED
BUSINESS COURSE UNDER EXPERT TEACHER
MUSIC, EXPRESSION, DOMESTIC SCIENCE, AND ART.

Your SON in our Training Camp can be with his SISTER in College.
J. M. WORKMAN, President, Arkadelphia, Ark.

other churches attended the service and were gracious and helpful. There is something inspiring in preaching in one of our Hot Springs churches. I met people from five or six States, visitors who do not forget the church when in search of health and rest. Dr. Hayes has grown young again, but who could grow old with such a loyal congregation led by such noble men as compose his official board?

I did not see Dr. Waldrip nor Cleveland nor Vaughn. I heard good reports from all of them. I suspect Hot Springs has never had a more acceptable pastorate than today. Many good things were told me of Bro. J. R. Dickerson's work. All claim that he is accomplishing great things in his circuit. Brother Fuller called on me and as usual is full of plans for his work and has the reputation of being a prodigious worker. Brother and Sister C. O. Steele were in the morning congregation, and how the preacher enjoyed looking into their faces! I sometimes wonder if we, who are in the heat of the battle, appreciate our old veterans as we should. The writer knows that he loves Methodist preachers and not one more than Brother Steele.

The writer enjoyed the hospitality of friends. Among them was Alph Woodcock, who yet sings to the edification of his hearers and to the glory of God.

I dined with Mr. and Mrs. Henry Little, whom I knew and loved thirty years ago; a noble couple, true to God and loyal to the church.

Sisters Manville and Gibson entertained me in their sweet home. How I enjoyed them. I could almost see the sainted Manville in the beautiful flowers and shrubbery which adorn the home and beautify the whole neighborhood, for his artistic hand was in it all. Well, I wonder when I'll see the faces of that splendid congregation again? The writer has concluded that Dr. Few has one of the most interesting districts of Southern Methodism to lead.—James Thomas.

STRONG CIRCUIT.

In February, Rev. B. B. Grimm, Baptist evangelist, held a meeting in the Baptist church at Strong, with all other churches of the town co-operating. As a result of this meeting on the first Sunday in March we received a class of thirty members into the Methodist church at Strong.

In April we had Children's Day with program at Strong, Bolding and Rhodes Chapel, and took offerings at Harmony and Wesley's Chapel without program.

Our people were kind enough to give us a month's vacation this year.

On June 17, in company with my wife and three daughters, we left Strong in a Ford car for points of interest to us in Arkansas and Oklahoma.

The evening of June 17 I preached at Bethlehem Church (Patmos Circuit) to a fine congregation of appreciative people. Fourth Sunday in June I preached at Eagletown, Okla. One-fourth of my congregation there were full-blood Indians.

While visiting my wife's mother, Mrs. M. J. Little, and other relatives at Rock Hill, near Lockesburg, Ark., on the fifth Sunday in June I preached there, where I was called to the ministry in 1910.

First Sunday in July was spent with J. D. Robertson and family, Lakeside

Church, Eagle Mills Circuit. He and I went at 11 a. m. to hear a Primitive Baptist preach. The evening hour I preached at Lakeside Church. Then attended the District Conference at Kingsland on my return home. Began my protracted meeting as follows: Harmony Chapel, July 18-24; Wesley's Chapel, July 31 to August 7. Had a good revival with each of the above churches, doing the preaching myself, and received three members at each place. Bolding, 11-18. Rev. J. A. Sage, our presiding elder, held our third Quarterly Conference, August 13, and continued with us several days, and his labors at that time under the peculiar conditions of the church were appreciated. He did some concrete work in the church, which resulted in receiving 52 members at Bolding. Rhodes Chapel, August 25-30. Rev. W. C. Hilliard of El Dorado came to us on Monday evening. His sermons are full of good, solid spiritual food. Had a good revival and received ten members into the church.

I have had the privilege and pleasure of baptizing 25 infants in this charge during the year. Received 98 members into the church and secured 24 new subscribers for the Arkansas Methodist and am hopeful of bringing up a full report at the annual conference.—J. C. Johnson, P. C.

BUENA VISTA CIRCUIT.

As a result of revival meetings in this charge, we have had 26 accessions to our church and a good revival among the membership, and I trust some new family altars have been erected.

The present outlook is favorable for a good financial report at the Conference.

I find myself very much indebted to Bros. D. C. Holman, A. O. Graydon, G. N. Cannon and W. H. Hansford for their valuable help. They are all good

preachers, true men of God, and good helpers in revival work.

While our boys are fighting overseas we are trying to do our part at home. And praying that God may help us to keep the home fires burning.—C. F. Messer, P. C.

HERMITAGE CIRCUIT.

We have just closed our revival work on this circuit. After fifteen weeks of hard preaching we are trying to enjoy a few days' rest. We have had a splendid year. All of the churches are in fine working order. This is our fourth and last year. We are expecting to make a good report at Conference. I believe that we will be able to report in full on all lines. There are many things we have to be thankful for. (1.) The good Lord has spared our family for four years and we are all well at present. (2.) We are serving a fine people, good and loyal Christians, true to the Methodist church. We came to this work four years ago and found 14 appointments, all paying a total of \$498. We were assisted the first year by Bro. R. Spann, junior preacher, a man loved by all the people. The second year we had two junior preachers, Clarence Crow, whose health failed early in the year, and Brother Verna Savage filling out the year's work. That fall at the Conference we were able to make two circuits out of the one, namely, Palestine and Hermitage Circuits. The Palestine Circuit is now paying in all right at \$66, the Hermitage Circuit \$831 to the P. C., \$117 to the P. E., and \$425 on general claims, making a total of \$1,373. The two circuits about \$2,000. This is a little progress along the cash line, to say the least of it, when we compare \$2,000 now with \$498 four years ago. We have added 578 members to the church during the four years, paid out on old debts and church improvements \$1,465. There is

CALOMEL PURIFIED OF ALL OBJECTIONS

Chemists Rid Doctors' Favorite Medicine of Nauseating and Dangerous Qualities. New Variety Called "Calotabs."

A triumph of modern pharmacy that is destined to bless the whole world—that is the opinion of physicians and druggists who are familiar with the new calomel that is wholly free from the objectionable effects of the old-style calomel.

An occasional purifying of the system and thorough cleansing of the liver are absolutely essential to health, and, as all doctors know, calomel is the only drug that accomplishes this result. Now that the unpleasant and dangerous effects are entirely removed the popularity of the new calomel, Calotabs, will be vastly increased. Its effect is delightful. One tablet at bedtime, swallow of water—that's all. You wake up next morning feeling fine, your liver cleansed, your system purified and with a hearty appetite for breakfast. Eat what you please—no danger. No restrictions of habit or diet.

Calotabs are sold only in original sealed packages, price thirty-five cents. Your druggist recommends and guarantees them.

no room for evangelistic work on the Hermitage Circuit, as 95 per cent of men, women and children belong to the church. What this work needs now is a preacher that knows how to preach to the church and develop it. Certainly it is a fine field now for developing. We have worked hard and lived hard, but, thank the good Lord, we have prepared the field for some good brother to cultivate with some ease. I feel that the Hermitage Circuit will pay the next preacher \$1,000 a year. I am almost certain that it will do it. We are going to leave a splendid parsonage and it is clear of debt, and will leave some good fixtures

ATTENTION! Sick Women

To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.

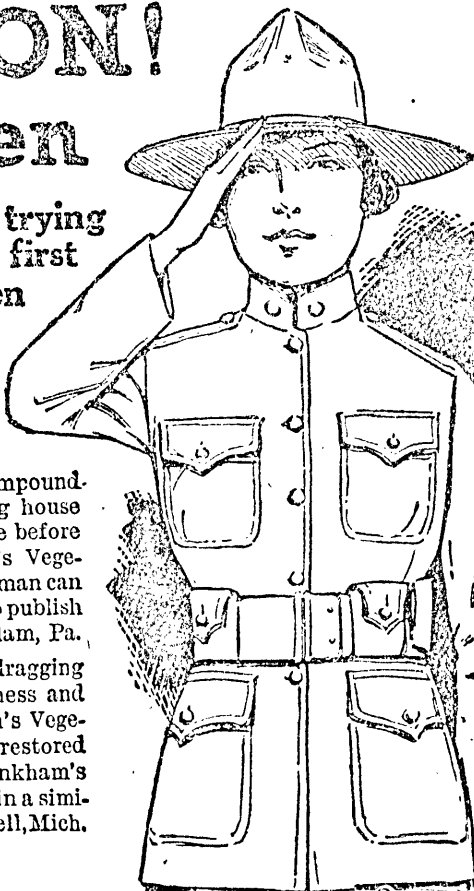
Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELISE HEIM, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.



inside the parsonage. When we came into the parsonage we found it not painted, nor was it completed. Now it is painted and complete. We are leaving a good Lilly range cooker in the kitchen and a good set of diners, together with rocker, dresser, hall tree and bedsteads, all paid for. So we commit ourselves into the hands of our bishop and presiding elder for our future home. May the blessings of God abide with the Hermitage people and their next pastor.—J. C. Williams.

A CHURCH IN A DAY.

On El Dorado Circuit, in 1865, the junior preacher under Marcus C. Manly Sr. was invited to preach at night on his next round at a wayside place, some 12 miles southwest of El Dorado in the forks of a creek that runs down by Atlanta. A messenger was sent next round to meet the preacher and guide him to the place. Great was the excitement among the people. On Monday morning before the meeting all the natives turned out with axes, saws, hammers and nails, etc.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

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

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

YOUR SCHOOL NEEDS

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

SAMPLE CATECHISMS.

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

ARKANSAS SONG LEAFLET.

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

FOR 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.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Nellie May Holman, Plaintiff,
vs. No. 23185.
Dan Holman, Defendant.
The defendant, Dan Holman, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Nellie May Holman.
September 10, 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.
J. F. Walker, Trustee for the American Trust Company, Plaintiff,
vs. No. 23215.
Mrs. Joe Powell Roller et al., Defendants.
The defendant, C. G. Camack, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, J. F. Walker, trustee for the American Trust Company.
September 17, 1918.

W. S. BOONE, Clerk.
J. A. GIESON, D. C.
A. J. Newman, Solicitor for Plaintiff.
Price Shofner, Attorney ad Litem.

Nice pines were soon felled, split open, and dressed with broadaxes. Soon the house was up, seated and lighted with pine baskets out in the yard. All in three days. It was a Bethel indeed, because God was there, for we saw the golden ladder with its steps up to heaven. No marvel that souls were converted. A church of some 40 was organized, a wayside church. This junior will ever love "Wayside." Brother Sage, P. E., please tell us something about it.—B. O. Davis.

TO THE ARKANSAS CONFERENCE.

Dear Brethren in Christ: I am still living in hope of eternal life. Though I am weak and worn in body, I feel that I am growing stronger in faith and hope of immortality. Reviewing the past, I can say that I am glad I have had the honor of being an itinerant preacher. I would like to be with you all in the next session of Conference, but I am not able to reach you. May heaven guide you all and give you success in your labors for the church. Wife joins me in greeting you all. Please pray for us. As ever, yours in Christ—S. F. Dykes and Wife, Rout 4, Phoenix, Ariz.

IMPORTANT NOTICE TO THE PREACHERS OF THE NORTH ARKANSAS CONFERENCE.

As Chairman of the Joint Board of Finance of the North Arkansas Conference, I am trying to secure the post-office addresses of the following persons who are claimants on the Conference. Any pastor who knows the address of any of the following named persons, and will send me the same at once, will greatly help the board, and it will be a great accommodation to the claimants themselves. Brethren, please write me at once.—J. F. E. Bates, Forrest City, Ark.

Claimants whose addresses are not known: Mrs. W. H. W. Burns, Rev. O. J. Beardslee, Rev. A. L. Blevans, Mrs. W. K. Biggs, Rev. Z. T. Bennett, Mrs. W. H. Batton, Mrs. H. B. Cox, Mrs. S. L. Cochran, Mrs. M. C. Dickens, Mrs. C. H. Gregory, Mrs. H. M. Grande, Rev. J. W. Griffin, Rev. G. L. Horton, Rev. W. B. Johnsey, Mrs. J. Loving, Rev. Fred Little, Rev. B. Monk, Mrs. M. C. Morris, Mrs. R. F. Doe, Mrs. J. D. Rutledge, Mrs. D. W. Reid, Mrs. F. Ritter, Mrs. F. M. Smith, Mrs. G. A. Shaeffer, Mrs. T. J. Settle, Mrs. C. P. Smith, Rev. T. C. Steele, Mrs. D. Williams, Mrs. J. B. Williams, Mrs. P. B. Wallace, Mrs. W. M. Watson, Mrs. T. B. Williamson, Rev. S. H. Blackwell, Rev. G. B. Griffin.

GOSHEN AND ZION.

On August 9 we began our meeting at Goshen, with Brother Armstrong assisting. We had very good attendance and the services resulted in a spiritual uplift of the church and community and a few conversions. Our people raised an exceptionally fine collection for Brother Armstrong, which was very much appreciated by him. We expect to go to Conference with all obligations of the church up in full. Brother Dulaney of Springdale assisted us in gathering our forces together at Zion on September 1. The meeting resulted in 19 conversions. God's spirit came in convicting and converting power. The Holy Spirit fulfilled his office work in the hearts of both old and young.

Brother Dulaney did some exceptional preaching and his brotherly spirit we shall not soon forget. We labored for two weeks and the last

day our people came together with a basket dinner. We remembered Brother Dulaney's daughter and invalid wife, who lay at home praying for the meeting, by sending them a nice basket. We had four services, three at the church with one conversion, and one at a home with two conversions. At the afternoon service we took into the church a class of ten, baptizing them all by affusion. Our people manifested their appreciation of Brother Dulaney's service by a very substantial offering, which was appreciated. They were more than kind to their pastor, and family by presenting them with a very liberal amount with which to buy some of the necessities of life. We closed our meeting tired but happy and praising God from whom all blessings flow.—W. H. Gayer, P. C.

HORATIO CHARGE.

The Horatio charge in every respect compares well with the average charge in the Little Rock Conference. There are some as true and faithful laymen in the charge as can be found anywhere. They will work in any place you put them. This is also true about many of the women. There are three appointments in the country—the farthest but five miles away. The country is thickly settled. A pastor has no time here to be idle. The charge promises to pay all financial claims. We are now through with all meetings. The meetings were held by the pastor. Bro. J. E. Cooper of Malvern led the singing for the Horatio meeting and preached one sermon. He is a good preacher and a fine leader in song. The result of the meetings was 29 additions, all adults, and on profession of faith, except seven. We are now lining up for Conference.—Jesse L. Leonard, P. C.

CONCORD CHURCH.

This is a good country church near Eureka Springs, about on the halfway ground between Berryville and Eureka. Rev. Ed McCloud is supplying the work. He is a faithful and efficient man. We are having a good meeting—five converts to date and six additions. Yesterday, September 22, was a record-breaker and a record-maker. The meeting will continue through this week. This is a good neighborhood, but the people need a little spiritual "pep and get-up-and-go." I am trying to put the Methodist into our families. It is a good moral tonic for Methodists to take once a week. We must look carefully after these "cooling stations" in our country. There is a fine crop of young boys in this community, ranging in age from 12 to 18, fully two or three dozen of them. Everybody who knows the history of our church knows full well that here "in the sticks" is where we discover our material for the ministry and also boys who develop into our first-class laymen. We need to give heed unto these Macedonian cries. Our church has by no means abandoned the country appointments, yet they have been neglected to such an extent that we are not as strong in many country appointments as we were years ago.

A presiding elder, wide awake and full of heartfelt Holy Ghost religion is a splendid moral and spiritual energy to turn loose on these fields of so much promise. He and a live pastor make a fine team.

The Fourth Liberty Loan is budding

and blooming with real patriotic perfume. On with it! On with Pershing! On to Berlin!—Jas. F. Jernigan.

Christian ethics has a deeper foundation than mere custom. It is based on eternal principles of right and wrong. But Christian practice is another matter. Our forms and ceremonies, our ways of working and worshiping, must be adaptable to the varying needs of men. How strange that half of Christianity should hold to a fixed form of worship in an ancient language! How singular that in the other half so many people still cling more tenaciously to their sectarian traditions than to the big vital essentials of faith and service!—The Christian Herald.

GIRLS! LEMON JUICE IS A SKIN WHITENER

How to make a creamy beauty lotion for a few cents.

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan, and is the ideal skin softener, whitener and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands.

PREACHER VERSUS KAISER.

No class of men has done more than the preachers to create a national consciousness strong enough to make possible the entry of the United States into the universal war with ideals so high that our country has become the marvel of the world. Through the years these Christian advocates have faithfully toiled until a spirit and purpose of "I am my brother's keeper" has possessed the nation. While all preachers are entitled to this credit, it belongs chiefly to those who are now deceased and to those who are superannuated by reason of age and physical impairment.

The past failure of the Church to provide an adequate support for its preachers, who are retired from active work because of age and physical infirmity, has created conditions of want and deprivation among them that should shame clear-thinking and warm-hearted people into action that will free the Church from the stigma of neglect, and relieve the distress it has unwittingly caused.

Millions of Liberty Bonds have been and will be purchased to win the war. What better investment can beneficent owners make of these bonds, than to donate part of their holdings to an endowment fund for the support of superannuated preachers and the widows and orphans of deceased preachers?

The Board of Finance of the M. E. Church, South, St. Louis, Mo., urgently requests every member and friend of said Church to donate at least one Liberty Bond for the purpose stated. If you want a part in this splendid work, write

LUTHER E. TODD, Secretary,
801-803 Mercantile Bldg.
St. Louis, Mo.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.
(Fourth Round.)

Carthage Ct., at Rolla, Oct. 5-6.
Third St., Oct. 6-7.
Princeton, at Mt. Carmel, Oct. 12-13.
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.
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.
E. A. FEW, P. E.

BATESVILLE DISTRICT.
(Fourth Round.)

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 Parquet, 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.

CAMDEN DISTRICT.
(Fourth Round.)

Bearden, Oct. 6; Q. C. Nov. 13, 7 p. m.
Hampton Ct., at Postina, Oct. 12-13.
El Dorado Circuit, at Quinn, Oct. 19, 2 p. m.
Wesson, Oct. 20, 8 p. m.; Q. C. Nov. 10, 7 p. m.
Strong Ct., at Rhodes' Chapel, Oct. 26-27.
Huttig, Oct. 27, 8 p. m.
Junction City, Nov. 3, at 2 p. m.
El Dorado, Nov. 3, 7 p. m.; Q. C. Nov. 11, 8 p. m.
Atlanta Ct., at Fredonia, Nov. 9-10.
Buena Vista Ct., at B. V., Nov. 16-17.
Eagle Mills Ct., at Harmony Grove, Nov. 17, 3 p. m.
Stephens, Nov. 17, 8 p. m.
Chidester Ct., at Chidester, Nov. 19, 1:30 p. m.
Camden, Nov. 20, 8 p. m.
Magnolia Station, Nov. 22, 8 p. m.
Magnolia Ct., at Kilgore's Lodge, Nov. 23-24.
Waldo Ct., at Waldo, Nov. 24, 3 and 8 p. m.

Special Quarterly Conferences.
Hampton, Nov. 12, 11 a. m.
Thornton, Nov. 13, 10 a. m.
Kingsland, Nov. 13, 2 p. m.
J. A. SAGE, P. E.

BOONEVILLE DISTRICT.
(Fourth Round.)

Booneville Ct., Oct. 5-6.
Booneville, Oct. 6-7.
Gravelly, Oct. 12-13.
Waldron Ct., Oct. 19-20.
Waldron, Oct. 20-21.
Ola, Oct. 26-27.
Delaware and Blaine, Nov. 2-3.
Belleville, Nov. 9-10.
Magazine, Nov. 10-11.
JAS. A. ANDERSON, P. E.

CONWAY DISTRICT.
(Fourth Round.)

Appleton, Sept. 30, Oct. 1.
Naylor Ct., at Hammons, Oct. 4-5.
Vilonia Ct., at Mt. Carmel, Oct. 5-6.
North Quitman Ct., Oct. 9-10.
Rosebud, at Plant's Chapel, Oct. 13, 11 a. m.
Quitman Ct., at Sulphur Springs, Oct. 12-13, night.
Greenbrier, at Greenbrier, Oct. 16, 11 a. m.
Damascus Ct., Batesville, Oct. 17-18.
Springfield, at Lanty, Oct. 19-20.
Conway Ct., Macedonia, Oct. 26-27.
Russellville, Nov. 3, night.
Pottsville Ct., at Pottsville, Nov. 2-3, 11 a. m.
Dover Ct., Nov. 4, 11 a. m.
R. C. MOREHEAD, P. E.

FAYETTEVILLE DISTRICT.
(Fourth Round.)

Rogers, Oct. 6.
Siloam Springs, Oct. 6-7.

Gentry, Oct. 12-13.
Gravette and Decatur, Oct. 13-14.
Zion and Goshen, Oct. 19-20.
Huntsville, Oct. 20-21.
Green Forest, Oct. 25-26.
Berryville Ct., Oct. 26.
Eureka Springs, Oct. 27.
Berryville Sta., Oct. 27-28.
Farmington, Nov. 1.
Weddington, Nov. 2-3.
Springtown, Nov. 3-4.
Prairie Grove, Nov. 5.
Viney Grove, Nov. 9.
Fayetteville, Nov. 10.
Lincoln, Nov. 10-11.
War Eagle, Nov. 13.
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
(Fourth Round.)

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.)

Brinkley, Oct. 5-6.
Keville, Oct. 6.
Clarendon, Oct. 6.
Helena, Oct. 7.
Moore Memorial, Oct. 7.
Deview, Oct. 12-13.
McCrory, 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.
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.)

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.)

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. 24.
Lonoke, 11 a. m. and 7:30 p. m., Oct. 27.
Carlisle, Oct. 28.
Maulmelle 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.)

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.)

St. Francis, at Ninmons, 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.

PINE BLUFF DISTRICT.
(Fourth Round.)

Grady Ct., at Grady, Oct. 5-6, a. m.
Carr Memorial and Redfield, at Carr, Oct. 6, p. m.
Altheimer and Wabbaseka, at Wabbaseka, Oct. 13, a. m.
Sherrill and Tucker, at Tucker, Oct. 13, p. m.
Rison Ct., at Wafford's Chapel, Oct. 19-20.
Hawley Memorial, Oct. 20-21.
Sheridan Ct., at Oak Grove, Oct. 26-27.
Sheridan Sta., Oct. 27-28.
Rowell Ct., at Harper's Chapel, Nov. 2-3.
New Edinburg Ct., at New Edinburg, Nov. 6.
Star City Ct., Nov. 9-10.
St. Charles Ct., at Pleasant Grove, Nov. 16-17, a. m.
DeWitt Sta., Nov. 17, p. m., and 18.
Gillett Ct., Nov. 19.
Stuttgart Sta., Nov. 20, p. m.
Humphrey Ct., at Humphrey, Nov. 21.
Swan Lake, Nov. 13.
Roe Ct., at Shiloh, Nov. 23-24.
First Church, Pine Bluff, Nov. 25, p. m.
Let the pastors on this round give special attention to Questions 12, 13, 14 and 15. We want written reports from boards of trustees.
W. C. WATSON, P. E.

PRESCOTT DISTRICT.
(Fourth Round.)

Okolona, at Center Grove, Oct. 6.
Gurdon, 8 p. m., Oct. 6.

Bingen, at McCaskill, 11 a. m., Oct. 9.
Emmet Ct., at Emmet, Oct. 13.
Whelen, at Whelen, 11 a. m., Oct. 16.
Columbus, at Saratoga, Oct. 19-20.
Washington Ct., at W., Oct. 20-21.
Mineral Springs Ct., 11 a. m., Oct. 25.
Blevins, at Midway, Oct. 27.
Prescott Sta., 8 p. m., Oct. 27.
Murfreesboro Mission, at Japan, Nov. 1.
Delight, at Saline, Nov. 2-3.
Murfreesboro, Nov. 3-7.
Center Point Ct., 11 a. m., Nov. 10.
Highland, at Orchard View, 8 p. m., Nov. 10.
Nashville, 8 p. m., Nov. 11.
Hope Mission, at Pleasant Grove, 11 a. m., Nov. 14.
Hope, Nov. 17.
J. A. HENDERSON, P. E.

SEARCY DISTRICT.
(Fourth Round.)

Bellefonte Ct., Oct. 5-6.
Harrison, Oct. 6-7.
Leslie, Oct. 12-13.
Heber Springs, Oct. 13-14.
Paragburn, 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.)

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.

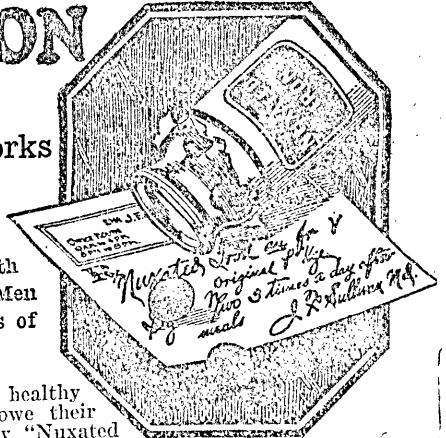
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Physician Says Nuxated Iron
Quickly Puts Astonishing Strength
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Nervous, Run-Down Women.

Ask the first hundred strong, healthy people you meet to what they owe their strength and see how many reply "Nuxated Iron." Dr. James Francis Sullivan, formerly physician of Bellevue Hospital, (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Thousands of people suffer from iron deficiency but do not know what to take. There is nothing like organic iron—Nuxated Iron, to enrich the blood, make beautiful, healthy women, and strong, vigorous men. To make absolutely sure that my patients get real organic iron and not some form of the metallic variety, I always prescribe Nuxated Iron in its original packages. Nuxated Iron will increase the strength and endurance of weak, nervous, run-down folks in two weeks' time in many instances."

Manufacturers' Note: Nuxated Iron recommended above by Dr. Sullivan can be obtained from any good druggist with or without a physician's prescription on an absolute manufacturers' guarantee of success or money refunded.



The Methodist Hospital

Yes, the Memphis, Mississippi, North Mississippi, and North Arkansas Conferences own and are operating a well equipped hospital in Memphis, known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities, and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

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Memphis.

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