

WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXIV

LITTLE ROCK, ARK., THURSDAY, JUNE 3, 1915

NO. 22

RENDER THEREFORE TO ALL THEIR DUES; TRIBUTE TO WHOM TRIBUTE IS DUE; CUSTOM TO WHOM CUSTOM; FEAR TO WHOM FEAR; HONOR TO WHOM HONOR. OWE NO MAN ANYTHING, BUT TO LOVE ONE ANOTHER; FOR HE THAT LOVETH ANOTHER HATH FILLED THE LAW.—Romans 13:7-8.

THE TESTING TIME.

To be friendly when no severe demands tax and try our friendship is easy. When reverses come and requisition on fortune or reputation is made by our friends, then is the testing time. Under ordinary circumstances it is easy to be considered a Christian. Few people make any real sacrifice when converted and joining the church. Often they surrender expensive habits and with wiser use of strength and time earn and save more money. Most club and fraternity men spend far more on these social organizations than they do on their church. Without demanding initiation fees or monthly dues, the church often receives the outcast and introduces him speedily into the best society. Even the man of wealth and rank stands higher in the community because he is a church member. Yet most members feel little real sense of obligation for the support of the church. They allow church claims secondary place. After satisfying all business demands and spending money freely on harmless (?) pleasures and luxuries, they grudgingly contribute to the kingdom of God the cost of some daily indulgence, and boast of their liberality. They treat the church as they would a troublesome beggar at the gate, or perchance as poor kin who must be helped to avoid the reproach of heartlessness and penuriousness. The Master plainly said: "Seek ye first the kingdom of God," and by first did not mean simply in youth, but intended that the interests of the kingdom should be first in the sense of being paramount at all times. That involves the most liberal support of the institutions of the church in prosperity, and, if church membership is truly significant of a surrendered life, it requires vastly more in adversity. A good citizen in peace pays taxes and renders various civic services as a matter of course. In war he gladly submits to enormous taxes and suffers manifold inconveniences, and, if need be, offers his life. He does this even when his country is struggling hopelessly in an unrighteous cause, simply because it is his country. This is patriotism, and we admire and laud it. Surely to a genuine Christian the worth of Christ's Kingdom infinitely transcends that of Caesar. Yet how few of us render revenue unto Christ as we divide with Caesar? The testing time has come to the Church. Without approving the terrible European war we are thrilled with the sacrifices and heroic deeds of the combatants. They prove afresh the strength of patriotic sentiment, and discredit the idea that commercialism had destroyed the iron in men's blood. Christianity is now challenged to demonstrate the value of the highest ideals. Weltering in blood, the weary, wasted world needs a new vision of the Prince of Peace. Christian America must mobilize and raise revenue as heroically for the Cross as Europe has for its crowns. If God permits us to escape the riot of blood, is it that we may eat and drink and be merry while his Kingdom diminishes? Our duty doubles—we must bear our ordinary burdens and take up also burdens dropped by embattled Europe. Business depression, commercial chaos, industrial disorders and personal perplexities must not furnish excuse for neglecting the things of the Kingdom. If our income is reduced, let us reduce expenses—wear old or cheaper raiment, simplify our diet, omit the costly pleasure trip, eliminate the automobile and carriage, avoid expensive recreations; in short, put

ourselves on a war basis for the Kingdom; and then let us do our contributions and fill the Master's war chest so that the glorious campaign for the world for our Christ may be in vigor and effectiveness. The joy in large increase of mission. The Southern Baptist Convention Where shall we be found in the God. Let us put away pessimism and plan larger and better things. Let every member of our Church in Arkansas heroically meet the crisis. Arkansas alone can do as much as our whole Church has done, and then prosper. If we have the right spirit in this testing time, our friends and neighbors will have confidence in our cause and there will be great revival and ingathering. Let us expect to run all collections far beyond the assessments, and so spiritualize our efforts that revival will begin in every church and result in access of power and large increase. In our testing time, let us turn our trials into triumphs.

THE CALLOW CANDIDATE.

Although the primary election is many moons remote, the atmosphere is already vibrant with the call of the candidate seeking to lure electors to his net. While it is lamentable that the politicians allow themselves no surcease from their venation, it is fortunate that the citizen is not compelled to capitulate to the labial labors or the manual movements of his amicable assailants. In order to forestall unfavorable alignment or alliance it may be wise formally to announce months in advance, but the matutinal, perennial candidate prejudices his case and proclaims his weakness. He argues himself unknown. Assuming that assiduity in assertion and asseveration is an assignable asset, he associates with the masses, asking to be assimilated, and with asinine acuteness vociferously vocalizes his vacuity and vivaciously vaunts vicarious virtues. With owlsh astuteness he prizes the proverb anent the fowl that prevents the rising of the sun, forgetting the frightful fate of the like-minded vermiculate adventurer. It may be that the protracted exposure of the victim of "populartitis" is a positive gain to the State. The people are not fools, although they are easily fooled. Given time for reflection, they properly appraise men and in due season sift the wheat from the chaff. Moved by flattery, prejudice, and passion, the people do not represent themselves nor voice the mind of God, but carefully considering merits, seeking light, and rightly utilizing their civic powers, the people seem to be providentially guided, and obtain results astonishing even to themselves. Be it known that this deliverance is not expected to dissuade candidates, for they are wise in their own conceit and their dearest friends cannot instruct or persuade them. The virus of the venture is in their veins and it is next to impossible to vaccinate against it. Immunity comes only with financial anemia or in the hour and article of death. Then, from the people's viewpoint there is the question of cheap diversion. In these frugal days, when even moving-picture shows, baseball, and prize fights eke out a precarious existence, he may be considered a public benefactor who furnishes free entertainment and foots the bills for the bands and butter-milk. The sage saw about the separation of the simpleton and his sordid silver is abundantly illustrated in elementary politics. The people often enjoy and appreciate the process, although the plundering of the petty politician may not purify public morals. But enough! This scandalous screed must not be taken too seriously. It is but the introduction, the prelude, to more meaningful discussions soon to follow.

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A RURAL SCHOOL PROBLEM.

Teaching country school is a precarious occupation. The term ranges from three to six months, the salary from \$30 to \$60 a month. Rarely, even by rotating among districts, is it possible for the country teacher to find employment for nine months in the year; consequently his annual income will range from \$100 to \$600. When it is remembered that the teacher in the poorest school must have a fair education, must dress more expensively than the farmer, pay board, buy books and periodicals, attend institutes and associations, move quarterly, and is not certain of employment, so that his net income is less than that of an uneducated farm laborer, it is almost inconceivable that self-respecting men or women can be found to fill the places. As a matter of fact, few qualified teachers remain in rural work more than a few terms. Those who continue indefinitely are usually incompetents who drift around among the poorest schools until a merciful providence removes them to a better land. It is well understood that country school teaching is largely carried on by girls waiting for the matrimonial adventure and by young men who prefer the intellectual occupation while they are preparing for law, medicine, the ministry, or some other profession. Practically no one enters it as a life work. Yet where can a prepared and consecrated life be better spent? Next to the home, the rural school reaches more young people than does any other institution. Because the mingling is freer and the association closer, the rural teacher influences his pupils more in proportion to his period of employment than does any other teacher. Next to the ministry it is the place of opportunity to invest a life. But the teacher must maintain himself and provide for a family, if he spends his life in that work. The meager salary and the constant moving prevent. His support is less and his moves more frequent than those of the itinerant preacher, and he has no guaranty of an appointment when moving time arrives. Small wonder, then, that rural schools are poor, since the teacher makes the school. In the Methodist itinerancy at first salaries were so small and changes so frequent that few men could marry and itinerate; location or withdrawal from the ministry usually followed marriage. Realizing that a celibate ministry was undesirable, the Methodist Church gradually increased salaries and built parsonages. Now most Methodist ministers spend their entire effective period in active itinerant work. The farmers need to learn the lesson that the Methodist Church was forced by bitter experience to learn. Country districts need to raise salaries, lengthen terms, and provide near each school house a teacher's home with orchard, garden, and pasture, and then seek men who would expect to devote their lives to that one work and induce them to remain as long as they are effective. The Germans, who are now demonstrating their efficiency, have such a system. Their village and rural teachers are thoroughly prepared, and, spending twenty or thirty years in a community, assist in many ways to improve it. The United States Department of Education is investigating this question, and finds that in the few communities in this country where the experiment has been tried it is highly successful. Good teachers are secured and they become valuable and influential leaders. Thus rural life is made more attractive and the State is strengthened. As we Methodists advocate the plan of a parsonage for every itinerant preacher, let us endeavor to provide a home in connection with every rural school. What rural district in Arkansas will be first to try it? Let us start the movement. Those who are interested should write to the U. S. Commissioner of Education, Washington, D. C., for a bulletin on the subject.

Bigness and goodness are not synonymous.

WESTERN METHODIST.

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D. J. WEEMS.....Field EditorWESTERN METHODIST PUBLISHING CO.,
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expect payment of back dues before dropping names.3. Samples sent to any friend who will put them
into the hands of those whom he wishes to influence
to become subscribers.North Arkansas Epworth League Conference—
Cabot, June 14-17.

Hendrix Commencement—June 6-9.

Summer School at Hendrix—June 9-17.

Epworth League Conference—Hope, June 17-20.

DISTRICT CONFERENCES.

Texarkana—Lockesburg, June 3-6.

Searcy—Kensett, June 17-19.

Monticello—Lake Village, June 24-27.

Prescott—Delight, June 24-27.

Jonesboro.—Osceola, June 29.

Pine Bluff—Rison, June 30.

Arkadelphia—Rockport, July 1.

Camden—Atlanta, July 6-9.

Batesville—Calico Rock, July 13-16.

PERSONAL AND OTHER ITEMS.

Are you working for our premium? See page 15.

Rev. T. O. Owen preached the closing sermon for
Hope High School last Sunday.Bishop Morrison preached the baccalaureate ser-
mon at Southern College, Florida, May 23.Lindenwood College, St. Charles, Mo., has just
completed and dedicated a \$100,000 dormitory.If the paper has helped you, help us and help
your neighbor by securing him as a subscriber.Rev. R. M. Holland, of Hot Springs, preached the
closing sermon of the Amity High School May 23.May 23 Rev. B. B. Thomas of Stuttgart preached
the closing sermon of the Fordyce High School.Prof. W. S. Williams, a Hendrix College man, has
been re-elected superintendent of Booneville
schools.Under the will of the late J. Arthur Beebe, of
Boston, Harvard University will receive at least
\$170,000.St. Charles College, Helena, Mont., is to get a
contribution of \$60,000 from Mr. James J. Hill of
St. Paul.A successful campaign for the raising of \$150,000
endowment for Trinity College, Texas, has been
completed.Secretary of State W. J. Bryan has promised
to make speeches in Ohio this fall to help secure
prohibition.Plans are in preparation for the erection of a
\$500,000 graduate building at the University of
Pennsylvania.President J. H. Reynolds, of Hendrix College de-
livered addresses at Ashdown last Saturday and at
De Queen on Sunday.President Perry of Searritt-Morrisville College
has resigned, and Prof. Arthur Bonner has been
elected and has accepted.Rev. Forney Hutchinson preached the closing
sermon for the Little Rock High School last Sun-
day at the Christian Church.Dr. James Thomas, Commissioner for Hendrix
College, preached the commencement sermon for
Wynne High School May 23.At the last session of St. Louis District Confer-
ence action was taken looking to the publication
of the history of our church in that city.Excellent pictures of students and buildings of
Galloway College in the windows of one of the
largest stores in our city are attracting attention.The will of W. B. Irvine of Philadelphia gives his
entire estate of \$200,000 to the University of Penn-
sylvania on the death of his sister, to whom he left
it in trust.

Eggs form a new and important factor in our ex-

ports to Argentina. One report showed 2,842,000
eggs, valued at \$64,942, sent in a single shipment to
Buenos Aires.A \$120,000 building for the women of Reed Col-
lege, Portland, Ore., is in progress of erection. It
is to be very beautiful, thoroughly sanitary, and its
capacity is 50 students.A campaign has been successfully completed to
raise for Stevens Institute of Technology, in Hobo-
ken, N. J., \$1,000,000 for buildings and endowment
and \$385,000 to cancel debts.Mr. W. R. James, of Conway, a Hendrix College
graduate, after teaching one year and studying
three, takes his diploma in the law department of
Harvard University this month.Mr. and Mrs. J. A. Kaneaster announce the ap-
proaching marriage of their daughter, Sarah Myrtle
Kaneaster, to Rev. J. M. Harrison at their home in
Salado, Ark., Thursday, June 10.Invitations to the Hendrix College commence-
ment have been received from several members of
the Senior Class, and our appreciation of their
thoughtfulness is hereby expressed.On account of his feeble condition, Bishop Wa-
terhouse was by his colleagues given light work,
three conferences instead of five. He has been ad-
vised to take complete rest until fall.On account of deficits in income, the Harvard
University authorities are discussing the question
of raising the tuition from \$150 to \$200. Even then
it would not cover the cost of instruction.In order that he may have ample leisure to pre-
pare the Episcopal address for the General Confer-
ence of 1916, Bishop Hamilton has been relieved
of the duty of holding conferences this year.Columbia University, except in the School of Law
and Barnard College, will abandon the old flat rate
tuition system and charge fees according to the
amount of work taken and certain membership fees.The editor of the Texas Christian Advocate, af-
ter referring to the sermons preached at a district
conference, two of which were his own, wrote,
"They were all of a high order." He ought to
know.The Christian Advocate of May 21 contained the
following personal item: "Dr. A. C. Millar, editor
of the Western Methodist, has been transferred
from East Oklahoma Conference to the Little Rock
Conference."Rev. B. A. Few reports a great meeting in prog-
ress at Prescott, with Rev. C. K. Dickey, of Somer-
set, Ky., doing the preaching. Many have been
converted and already twenty-five have offered for
membership.The fiftieth anniversary of Vassar College will
be celebrated October 10-13, when President Mc-
Cracken will be inaugurated. The general subject
for the celebration will be the "History of Wom-
en's Education."Arrangements have been made to move Eliza-
both College from Charlotte to Salem, Va., and
consolidate it with the Roanoke Woman's College
in order that the Lutherans may have a high grade
college for that section.Rev. F. M. Tolleson, presiding elder of the Par-
agould District, is putting himself unreservedly into
his work, and bringing things to pass. All of the
pastors are in love with him, and the outlook
for the church was never brighter.After teaching several years in Missouri and
Texas, Roger B. Weems, a graduate of Hendrix
College and son of Rev. D. J. Weems, entered Co-
lumbia University last fall and will this week re-
ceive the degree of master of arts.In our last issue, by one of those inexplicable
and regrettable blunders which occasionally occur
in printing offices, we gave the name of Rev. W.
U. Witt's prospective bride as "Southerland" in-
stead of Miss Maude Edith Southard.Mr. B. P. Clayton, of Conway, who graduated at
Hendrix College in 1914, and who will take the
Master's degree at the University of Chicago this
month, at the age of twenty, will be the youngest
student to receive that degree at Chicago.The Convocation address of Chancellor Day, at
the first Convocation of the American University at
Washington, on "The American Citizen," was a
great deliverance. Pleading for the return of "Pur-
itanism," he declared: "I do not know how much
I endorse Billy Sunday, but I would give more forfour days of Billy Sunday's righteous making than
for four months of righteous making by the Con-
gress of the United States."Bishop Anderson of the Methodist Episcopal
Church has sent to all the district superintendents
(Presiding elders) this slogan: "The largest pos-
sible increase of church membership; no deficien-
cies in the benevolences and ministerial support."At a recent meeting of the Knights Templars of
the State at Mammoth Spring, Rev. M. N. Waldrup
delivered the annual sermon to a great audience
in the Methodist church. He more than sustained
his reputation as a resourceful and effective
speaker.The gifts of Andrew Carnegie to the Carnegie In-
stitute and Institute of Technology at Pittsburgh,
Pa., now total \$27,000,000, his latest contribution,
\$2,700,000, having been announced April 29. Of
this \$1,200,000 is for new buildings and \$1,500,000
for endowment.On June 21, 22, 23, Allegheny College, Meadville,
Pa., expects to offer a historical pageant to cele-
brate its hundredth anniversary. In order to pro-
tect the managers against loss in the case of rain,
\$5,000 insurance has been taken with Lloyd's to be
paid of the weather spoils the pageant.Northwestern University, at Evanston, near Chi-
cago, has supervised the expenditure of \$500,000 on
a quadrangle of fraternity dormitories. The Univer-
sity paid for the land and the fraternities borrowed
money with the University to give them financial
standing, the title to the property being in the
institution.Mr. B. W. Ford died at Mammoth Spring, Ark.,
on May 27. Our church has suffered a great loss
in the passing away of this good man. As a teacher
of the Bible class in the Sunday school he did a
great work. The pastor, Rev. W. B. Wolf, assisted
by the former pastor, Rev. M. P. Timberlake, con-
ducted his funeral services.If you have paid your subscription and the date
on label has not after two weeks been changed,
something is wrong. Call our attention to it
promptly, so that the error may be corrected.
When you learn that there have been five changes
in our office help during the last five months you
can understand the difficulty in keeping all ac-
counts perfectly straight.A card from President J. W. Cline, of Soochow
University, China, indicates unsettled conditions in
that country, growing out of the strained relations
with Japan, and yet he is very cheerful and hope-
ful for the future of his enterprise. He and his as-
sociates are doing a great work, and we pray that
nothing may retard it, but that it may continue
with accelerated momentum.Rev. O. D. Langston, of the North Arkansas Con-
ference, who has been attending the Candler School
of Theology, passed through our city Thursday on
his return. He is well pleased with the school and
hopes to return. He is ready to help in meetings
this summer, either as evangelist or singer, and
can be reached at Warren, Ark. Brethren who need
his services should write soon.For the first time in the history of any institu-
tion in America the degree of Petroleum Engineer
will at its next commencement be conferred by the
University of Pittsburgh, and of the four students
who will receive it two are Chinese. We wonder
if these students will be "greased" and put
through, as students are sometimes said to be even
when candidates for other degrees?An interesting study of the students of the
Massachusetts Institute of Technology reveals the
fact that the best students are not those who were
prepared in the technical high schools, but those
who received their preparation in the ordinary high
schools. Public school boys succeed better than
those who come from private schools, and the fra-
ternity students rank below the non-fraternity boys.Nearly every dollar of the funds which I handle
comes from people who read the denominational
weekly. Pastors and missionary workers ought to
make vigorous effort for the support of the de-
nominational paper. I suggest that you enlist the
co-operation of the W. M. Societies of Texas in in-
creasing your circulation. They are the best or-
ganized force of workers we have.—Secretary W.
D. Powell, in Baptist Advance.Dr. McCastline, the medical officer of Columbia
University, who has under his care 14,000 students,

urges colleges to fix and enforce health standards in admitting students, and also advises that greater attention be given to the health of students in high schools and academies. Dr. Butler, the president of Columbia, suggests the need of physical entrance examinations somewhat similar to those required at West Point and Annapolis.

Rev. D. H. Colquette, of Huntington, called last Tuesday, and reports conditions on his charge seriously affected by the closing of many of the coal mines. He was visiting his daughter, Miss Annette, who for two years has been a teacher in the State School for the Deaf, and, having been re-elected, is arranging to spend the summer at Northampton, Mass., in special preparation for her work. On her return trip with several friends, she will spend a few weeks at New York and Washington.

President Hadley of Yale is reported to have recently said, in pointing out some of the deficiencies of American university life: "A thing which we need to do and have as yet done imperfectly, is to organize intellectual interest in things worth while." He would have the universities more concerned about the quality of the scholarship for which they stand than for the number of diplomas issued. An atmosphere of intellectual enthusiasm cannot be procured by endowment. It must be induced by the teacher.

With two dormitories now under construction, Cornell University has begun the execution of an extensive plan for a group of fifteen residence halls with accommodations for 1,200 men, the capacity of each ranging from 48 to 90. They will be of English collegiate architecture and will occupy a beautiful and very picturesque site 1,650 feet long by 1,100 wide. As the money for these is not all secured, a great campaign for funds will soon be inaugurated. The modern trend may be recognized when it is remembered that Cornell has never had dormitories.

CHILDREN'S DAY AND QUARTERLY OFFERING.

The following charges have reported Children's Day offering, the report of the treasurer being dated May 25: Prairie Grove, Van Buren, Corning, Forrest City, St. Francis, Plainview, Salado and Rosie, Kibler Circuit, Springtown, Clarksville Circuit, Hackett, Bellefonte, Harrisburg, Berryville, Altus, Fort Smith (First Church), Tuckerman, Springdale, Wynne, Clarendon, Calico Rock, Paragould (First Church), Barling, Midland Heights, Gilmore Circuit. Since my last report published in the Methodist, the following have reported the quarterly offering: Nettleton, Newark. Again I call your attention to the necessity of the pastors sending the quarterly offering to Rev. C. W. Lester, Harrison, Ark., at once, if we are to be able to stop the levy with the April offering. Unless your offering is sent soon, this levy will be continued, because of the inability of the Board to meet expenses without it. The Board is anxious to stop the quarterly levy with the April offering, and we can do so if all the schools make their remittances at once. The matter is largely with the pastors. Unless notice is given through the Methodist, the levy is to be continued. If the pastors will send promptly the Children's Day offering, this will help the Board to estimate its resources. We are anxious to collect only enough money to carry out our policy for this year. If you think you can not have the program in your school, forward the one per cent of salary, so we may know what to expect from your charge. The co-operation of every pastor will be appreciated by the Board.—W. T. Martin.

COMMENCEMENT SUNDAY AT HENDERSON-BROWN COLLEGE.

Accepting a pressing invitation from President Crowell, the editor spent last Sunday among the good people of Arkadelphia in order to enjoy the commencement sermons and good fellowship. The weather was pleasant, and a large audience filled the beautiful and commodious auditorium in the splendid new building. The musical portion of the opening exercises was excellent, although too long, hence the sermon did not begin till high noon. Dr. T. N. Ivey, the brilliant editor of the Christian Advocate (Nashville), was on hand and was fresh and vigorous. Being a life-long friend of President Crowell, he expressed great pleasure in thus renewing his acquaintance. The text was, "He that ruleth

his spirit (is better) than he that taketh a city." Prov. 16:32. The theme was, "The Supremacy of the Spirit," and he made a mighty argument for the value of self-control under divine guidance. It was clear, logical, forcible, spiritual and orthodox, an unusually appropriate deliverance for a baccalaureate occasion. The audience was edified with the sermon and charmed with the man, and felt doubly sure that the connectional organ is in safe hands. After another beautiful musical program the sermon before the Y. M. and Y. W. C. A. was preached at night by the brotherly and gifted Dr. Theodore Copeland, of Hot Springs. His text was Hebrews 11:27, and the theme, "Seeing the Invisible," was based on the life of Moses. This sermon was thoughtful, sparkling and helpful, and animated in delivery. It appropriately closed a great commencement day, and was fully appreciated. The editor had sweet fellowship with these brethren and many others, and felt well repaid for attending. Leaving early Monday morning, he could not report the entire program.

THE DIAMOND ANNIVERSARY NUMBER.

The issue of May 28 of the Christian Advocate (Nashville) was prepared to celebrate the seventy-fifth anniversary of the establishing of our connectional organ. It contains pictures of the former editors, a historical sketch of the paper, a beautiful anniversary prayer, congratulations from distinguished men and from other papers, letters from long-time subscribers, sundry special articles discussing phases of journalism, reminiscences by men connected in divers ways with the periodical, and other features. It is a valuable contribution to our periodical literature, and should be in the hands of every Methodist. Dr. T. N. Ivey, the brilliant editor, has, during his five years' incumbency, shown true journalistic instinct and genius. He had made the Raleigh Christian Advocate a great conference organ, and his twelve years of experience there enabled him to take his present place with ease and edit the paper with consummate ability. He is entitled to the gratitude of the whole Church for his present satisfactory work, and is to be congratulated on this felicitously conceived anniversary number. Many excerpts from it will later be presented to our readers. Our own message for that number is as follows: "Heartily congratulations to the 'old Nashville' on arriving at the milestone marked with diamonds! As Arkansas has the only real diamond field in the United States, it is eminently appropriate that the editor of the Christian Advocate should be announced to preach a commencement sermon within a few miles of our diamond field on the Sunday nearest to the date for the Diamond Anniversary Number. May the Christian Advocate increase in circulation until it becomes connectional in fact (vitality connecting every Church with the official center) as well as in theory, and may a plan be evolved for a co-operative connection and efficient correlation between it and every necessary organ for the several groups of Conferences which unite for the common support of local mediums of thought exchange!"

DEATH OF BISHOP MCCOY'S WIFE.

Through the Alabama Christian Advocate we learn the sad news of the death of Mrs. McCoy, the wife of Bishop McCoy, from heart failure, at the family home in Birmingham, May 26. Her death occurred without a moment's premonition. The Bishop's mother was in a hospital at the time. As Arkansas Methodists had learned to love and honor Bishop McCoy during his two years' connection with our Conferences, we truly voice their sentiment when we say that this sweet-spirited, manly, religious brother and his four children have our genuine sympathy in this hour of grief and loneliness.

APPRECIATES SUMMER SCHOOL.

Rev. H. E. Wheeler, of Jonesboro, appreciates the importance to the Church of the Hendrix Summer School for Ministers. In a recent letter to President Reynolds he said: "Nearly every mail brings me assurance of gifts of laymen to help defray expenses of undergraduates. My own church has already provided for three men, and may make possible the going of six or seven. I am still pushing this interest as earnestly as I dare. Have heard favorably from all presiding elders except one; cannot get him to reply to a letter."

NOTICE.

Preachers of the Prescott District: The next meeting of our Preachers' Association will be held at Prescott on Tuesday after the first Sunday in June, at 2:30. Let all the brethren who can, both traveling and local, be with us. Let us make these meetings a great power for good.—F. C. Cannon, Secretary.

NOTICE.

I will have the time and would like very much to assist some of the brethren in revival services during the summer and fall.—J. T. J. Fizer, 931 Malvern Ave., Hot Springs, Ark.

TENT FOR RENT.

I will have large tent for rent a part of the time this summer and fall, at nominal cost. Write me at Arkadelphia, Ark.—P. Q. Rorie.

BOOK REVIEW.

The Young Woman Worker; by Mary A. Laselle; published by the Pilgrim Press, Boston, New York, Chicago; price \$1.

Young women who work are today much discussed. Their ways, the conditions under which they perform their duties, and their preparedness and efficiency are the subjects of editorials and special articles in the daily press and magazines and reviews. Legislators, financiers, educators and other thinkers are studying the life of the working girl, and all are seeking to improve her conditions. Employers, especially, are showing gratifying interest and a sincere desire to better the environment of their women employees. Employers need efficient service and are usually ready to remunerate it. Many girls, forced to work without sufficient preparation, would equip themselves better if they had wise, helpful advice. This little book is full of suggestions, and they are unusually valuable because it requires neither money nor school to learn the things advised. The subjects discussed are: Manners, Health, Dress, Friends, Habits, and Aims. The spirit of the writer is sisterly and sympathetic. The best trained girl will find the book encouraging, while the girl who has lacked proper training at home and in school positively needs just such counsel. It would be a valuable and appreciated gift to some of your young women acquaintances. The binding, paper, and illustrations are attractive and appropriate for a gift book for girls. If you know a struggling woman worker, send her this charming volume.

The Comrade of Navarre; by Harriett Malone Hobson; published by The Griffith & Rowland Press, Philadelphia; price \$1.25.

This is a story of French life of the period including the massacre of Saint Bartholomew. It is in the form of a personal narrative by a Scotch-Frenchman, who because of his rank and character was close to Admiral Coligny, the great Huguenot leader, and then became the intimate friend and loyal supporter of Henry of Navarre. His love for his younger brother and distress over this brother's renunciation of the Protestant faith are touching. His unselfish love for a fair maid, their cruel separation, and final union are admirably related. The character of Henry of Navarre is faithfully drawn. The story is sweet and chaste; the author's style is elegant, yet simple; the object is to picture the horrors and futility of war. From every viewpoint the work is worthy, and might well be used as a supplement to the history of the era in which the scenes are laid.

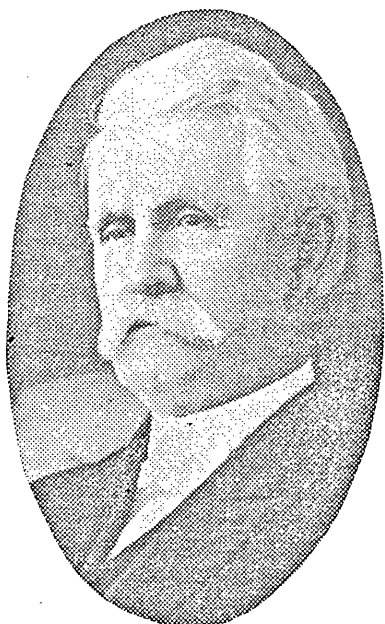
There were 400 fires this year on the national forests of Utah, Idaho, Wyoming and Nevada, or fifteen more than in the most disastrous season of 1910. Yet the cost of extinguishing them was only one-third, and the damage only one-thirtieth of that of the earlier year. The difference is due to better organization now, and to more roads, trails and telephones.

WANTED—Information from every School Board in Arkansas and northern Louisiana wanting school room equipment of any kind. I also handle a fine line of church furniture. Have heaters, too, for schools, churches and lodges. Just tell me your wants and I will do the rest. I can use a few good, hustling agents. Correspondence solicited.—W. J. McIlwain, the School Supply Man, Little Rock, Ark.

Gospel Talks



By
BISHOP H. C. MORRISON



THE ANTIDOTE FOR TROUBLE.

Text:—"Ye believe in God, believe also in Me." John 14:1.

"Ye Believe in God." This is true of every man who has sense enough to be accountable. It was "the fool" who first said in his heart, "there is no God," and that idea is confined to his family unto this day. One of history employed a man to "warn him daily of his mortality," but every man has a monitor within, and a thousand monitors without, reminding him there is a God. The breast works of universal logic environ him and pour their resistless shots upon him from every point.

The earth on which he stands, the heavens to which he looks, the atmosphere he breathes, all tell him of a God. The universe, a stupendous effect declaring a great First Cause.

"The spacious firmament on high,
With all the blue ethereal sky,
The shining heavens, a spangled frame,
Their great Original proclaim.

What though in solemn silence all
Move round the dark, terrestrial ball;
What though no real voice nor sound

Amid their radiant orbs be found;
In reason's ear they all rejoice
And utter forth a glorious voice,
Forever singing as they shine,
The Hand that made us is divine"

The little child applies the smooth-lipped sea-shell to its ear, and listening intently it catches the far-off murmur of the sea, telling of the mysterious union of that shell with the deep. The universe is the shell, which to the ear of faith tells of its union with its Great Creator.

Interior Evidence. The proof of a God is not all exterior. When man looks in upon himself he finds evidence he cannot question. A hunger and a thirst which are more than mortal, and call for food and drink which are divine. Like the fin set for the water and the wing quivering for the air, man's undying nature "pants for God." Thus with the proof pouring in from without upon his understanding, and welling up from his moral nature within himself, he is compelled to believe in a God.

The man professing not to believe in a God is either insane or insincere. These two things—insanity and insincerity—make up the soul and body of Atheism. All sane men believe in God and cannot help it; because the

volume of evidence is as resistless as Niagara's thundering current.

But this does not bring peace. If the mere belief in God's existence would bring peace; then this would be a peaceful world indeed. But this fact, that there is a God, only intensifies the unrest of the soul that is out of harmony with him. It is this faith forcing itself upon the sinner that doubles his wretchedness. If he could get rid of this and be satisfied that there is no God, his fears and forebodings would be far less. This is the trouble with men today; they can't get rid of God.

This is the dreadful fact with every godless man. He cannot argue it away, nor laugh it away, nor ridicule it away, nor curse it away. This fact meets him at all points and at all times. It torments him with deliberation. In comes to him in his sinful indulgences, it appears before him, ghostlike, in the sleepless night hours, it haunts him everywhere. It arraigns him in the silent hours before his own conscience. And as if not satisfied with present punishment, it points him away to a coming judgment and a future doom that cannot be written. The simple belief in God can produce nothing but discomfort in the sinner's mind. Whereas, if he could shake off this conviction he might have a partial relief. He can remove God's throne as easily as this fact.

The Remedy. "Believe also in Christ." It is easier for men to believe in the greatness of God than in the goodness of God. They grasp the idea of his power much quicker than the idea of his love. Hence men are slow to believe in Christ, because he is the expression of love rather than the expression of power. The leper said "Lord, if Thou wilt, Thou canst make me clean." He believed in his power; but doubted his love. If Christ had been the expression of power, had he come as a conqueror to restore their nation, they, the Jews, had owned and crowned him as their Messiah. Had the earth trembled under the tread of his power, the nations kneeled at his feet; then had they given him a throne and a crown rather than a cross and a sepulchre. Had He taught "blood for blood" then had they received Him." But He taught "love your enemies," "Become as little children." Is this the conqueror? Is this the Messiah who should loose our bonds? Too much for the chafing panting Jew, who had so long endured his bondage to Rome.

Thus humanity still judges from its own standpoint. Christ is its abiding problem. So like itself in person, so unlike it in character. Men look on him, as did Napoleon, and wonder, yet hesitate to own him as Lord.

"Whom do men say that I, the Son of man am?" This is the question of the ages, the question of today. Who is Christ? What shall I do with Him? Where shall I place Him?

The one true answer came, and can only come, by inspiration—"Thou art the Christ the Son of the living God." Flesh and blood did not reveal it. Brain power, labored logic, deep thinking, will never solve this problem. It is too high for the mere understanding. It involves the heart. Hence, it is by inspiration alone. The light and help of God is needed to see and place His Son upon His rightful throne in the soul.

This brings peace to the troubled heart. "Being justified by faith we have peace with God through our Lord Jesus Christ. "Here is perfect peace. Peace that passeth understanding."

This removes the dread of God. There is an indescribable dread of God in the heart of the unbeliever. Nothing is more dreadful to him than the thought of meeting God. Man's first fallen impulse and effort were to get away from God. "They hid themselves." This is the world's impulse now. The ungodly even dislike to be where God's power is felt. They even dislike to talk of him. But to believe in Christ puts away this awful fear and dread. He becomes Immanuel. "God is with us." God in our thought, in our homes, in our lives, in our troubles.

This puts us on confident grounds. Often we need the influence and intercession of a friend. I want employment. A man in large business can give it to me. But I do not know him. But he is your friend. You can intercede for me. Christ intercedes for us; not for a place to work; but for a position where we may rule, and reign, and rest forever. Believing in Christ is putting your case into his hands. Making Him your attorney, He has all power, all influence. He loves you well enough to undertake your case. He was never rejected with a plea. So to put your case in his hands is to be saved. It brings you upon confident ground. Brings you upon the human side of the Godhead. Here we may come "boldly."

Christ is the way. There was an inaccessible side to the City of God on Mt. Zion where the perpendicular wall lifted itself to a dizzy height above the Valley of Hinnom. There was no access there; but there was access on the other side. The divine side to the kingdom of heaven is inaccessible. The Godhead, in the abstract, is too high and lifted up. Too fearful in majesty for our approach. But there is access on the other side—the human side—the Christ side—coming around to that we find "Christ is the way." To believe in God is to stand in Hinnom and look up at the inaccessible heights. To believe in Christ is to come around on the other side and "enter in through the gates into the city."

See that impetuous Jew enroute to Damascus struck down in terror and blindness! See that peaceful Apostle yonder in prison and in sight of death, writing his last message, "I am now ready to be offered." Are they one and the same? Then why the difference? Yonder on the Damascus road he believed in God. Here in the prison he believes in Christ.

Belief in Christ Frees From Inward Troubles....Christ's troubles and sorrows were not his own. They were of the nobler and diviner sort. They arose out of his infinite unselfishness and infinite love. They were the sorrows of sympathy. The sorrows of compassion. A fallen world was drawing upon His moral feeling. He had the race on His heart. He groaned in spirit, but not for himself. He shed his blood but not for His own sins. He was one with the Father, and beyond all His love burden and suffering, was an ocean of peace and unapproachable glory. An ocean his disciples had never seen, though he hinted of this when he said, "I have meat to eat you know not of."

Here we find the place where we may "hide the life with Christ in God." It was out from this infinitude of glory he came to seek for and suffer for us. Noblest act of the eternities! When we come to believe in Christ, we enter, in some sense, into this retreat with him. Then when we come out from this joy, like him, we come out to help and to suffer for others. It is necessary that we know the "secret place of the Almighty" before we are ready to help men.

The one in this retreat with Christ is little disturbed by life's storms. And even death is hailed with joy since it conducts beyond the power of suffering and to where "the wicked cease to trouble and the weary are at rest."

I shall ever-remember my first impression of Niagara. It was in the chill of a rainy November evening that our train dashed up in sight of the rapids. And just as I felt that sense of awe which it always produces—just then the cloud beyond suddenly rifted and the sinking sun flung his golden light back across the roaring waters like the smile of God. For a moment I was lifted up in thought, I forgot the breakers and the falls and was taken up with the glory that was beyond them. It was but a moment, but a moment that seemed mingled with the glory of the other life.

THE COLLEGE OF BISHOPS.

The College of Bishops had its opening meeting May 5 in St. Louis, Mo., and its final meeting May 14 in Nashville, Tenn. All the bishops were present. An invitation from the Federal Council of the Churches of Christ in America requesting our Church to join this year in the five hundredth anniversary of the martyrdom of John Huss and the four hundredth anniversary of the beginning of the Protestant Reformation was accepted, and Bishop Hendrix was appointed to represent our Church in arranging for the proper observance of these anniversaries.

Because so many people, not only non-Methodists but among our own members, are not familiar with the history of our Church in the Baltimore Conference, it was resolved to have prepared a statement of facts necessary to a full understanding of the position of the Conference, and Bishops Wilson and Denny were appointed to supervise the statement before its publication.

Bishop Hoss was requested to prepare a history of our Church; Bishop Lambuth, a history of the missions of our Church; Prof. Frank Seay, an outline study of the Old Testament; and Prof. Andrew Stedd, an outline study of the New Testament.

A year ago a committee was appointed to revise the course of study,

and the committee gave careful attention to this important matter. It was thought best to postpone the decision of the courses of study till the fall meeting. For the present year the old courses will be followed.

In accordance with a resolution passed by the last General Conference, the following books are recommended for postgraduate reading: (1) "The Doctrine of the Person of Jesus Christ," by H. R. McIntosh, Ph. D.; (2) "The Divinity of Our Lord," by Cannon H. P. Liddon, D. D.; (3) "Christianity and the Nations," by Robert E. Speer, D. D.; (4) "John Huss: His Life, Teachings, and Death After Five Hundred Years," by David S. Schaff, D. D.

The following were elected to represent our Church on the commission to prepare for the next Ecumenical Methodist Conference: Bishop E. E. Hoss, Dr. H. M. Du Bose, Dr. O. F. Sensabaugh, Dr. T. N. Ivey, Mr. T. T. Fishburne, and Judge Joseph L. Kelley.

Mr. J. H. Fall of Nashville, Tenn., having resigned from the Book Committee, Mr. Walter Keith was elected a member of that committee.

Dr. E. B. Chappell was elected fraternal messenger to the next General Conference of the Methodist Episcopal Church and Dr. James W. Lee to the next General Conference of the Methodist Protestant Church.

An invitation from the trustees of Barnes Hospital to visit that great institution, to lunch with the trustees and members of the medical staff, and to spend some hours in becoming familiar with the hospital and its equipment, was accepted by the Board of Church Extension and the College of Bishops. Perhaps no hospital in all the world is better equipped to do the work expected of a hospital in this day of advanced medical knowledge and the means to apply that knowledge than Barnes Hospital.

Bishops William Burt, W. F. Anderson, and W. O. Shepherd, being in St. Louis during the time of our meeting, sent to the College of Bishops the following courteous note:

"Bishops of the Methodist Episcopal Church, South—Dear Brethren: On assembling this morning in Union Methodist Episcopal Church as members of the General Deaconess Board of the Methodist Episcopal Church, we learned that the bishops of the Methodist Episcopal Church, South, were also in session in St. Louis. Without presuming to break in upon your labors or to disturb you in the least, we take this occasion to send you our most cordial greetings."

To this fraternal communication the following reply was sent:

"To the Reverend Bishops William Burt, W. F. Anderson and W. O. Shepherd—Dear Brethren: Your letter, in which you send us your cordial greetings, gives us great pleasure, and with heartiness we thank you for this manifestation of your fraternal spirit. We are in the city as members of our Board of Church Extension. If your duties will permit, we shall be glad to have you attend our sessions. But we too know how great is the care of all the Churches; and if you find that you cannot leave the work you have in hand, we shall not misunderstand. May the God of our fathers fill you with all joy and peace and power."

Bishop Earl Cranston, Senior Bishop of the Methodist Episcopal Church, informally and courteously sent to Bishop Denny a copy of the following resolutions: (Previously published.)

The following decisions rendered at

the last session of the South Carolina Conference were affirmed:

"1. Who can determine the unconstitutionality of a rule or regulation passed by the General Conference?

"Only the entire College of Bishops, who must present to the Conference which passed the rule or regulation its objections thereto with its reasons in writing, is authorized to determine a rule or regulation passed by the General Conference to be unconstitutional. No single bishop has authority to pass on a question concerning the constitutionality of an act of the General Conference.

"2. Hypothetical questions.

"A bishop has no authority to give a legal decision to a hypothetical question.

"3. The right of an Annual Conference to determine the form of the question in a vote on a division of the Conference territory.

"When the General Conference has ordered an Annual Conference to divide its territory, the Annual Conference can order that no line be fixed except upon the separate and distinct vote upon that line itself.

"4. When a case goes from an Annual to a General Conference.

"When the General Conference directs an Annual Conference to divide its territory and no proposed line of division can secure a majority of the members of the Annual Conference present and voting, the whole question must be referred to the next General Conference."

The following legal decision rendered at the Virginia Conference was affirmed:

"The time required for admission into full connection and ordination.

"An undergraduate appointed by the bishop presiding in an Annual Conference to the position of a teacher in a public school is entitled to have the time spent in that work to count on the time required for admission on trial and for ordination."

The following decision rendered at the Mexican Border Conference was affirmed:

"The presence of a preacher at the Annual Conference necessary for admission into full connection.

"Except a missionary employed on a foreign mission, who may be admitted into full connection in the absence from the Annual Conference, those who are to be received into full connection must be present and approved by the Annual Conference."

A decision rendered at the Texas Annual Conference, while correctly stating the law, was not considered, because the case was not properly before the presiding bishop.—Collins Denny, Secretary, in Christian Advocate.

ANNUAL MEETING OF THE EPWORTH LEAGUE BOARD.

The first annual meeting of the new Epworth League Board was held in Nashville, at the Methodist Publishing House, May 20. The members present were: Bishop J. H. McCoy, Rev. F. S. Parker, Rev. J. Marvin Culbreth, Miss Ada Trawick, Rev. John W. Shackford, Rev. Paul B. Kern, Rev. E. H. Rawlings, Mrs. H. R. Steele, Mr. Gus W. Thomasson, and Mrs. E. C. Harbin. The only members absent were Rev. Ivan Lee Holt and Mr. R. M. Roddie.

The report of the General Secretary, Dr. Fitzgerald S. Parker, gave a most encouraging view of the Epworth League work. From that report we take some items, as follows:

"The Epworth Era prints this

month (June issue) 20,000 copies, which represents a paid circulation of about 19,000. Besides the observance of Era Night in January, no special effort has been made to push the circulation of our organ; and this rapid increase (of about 5,000) encourages us to believe that we have in store a period of greater usefulness than ever for our magazine.

"During the period from May 1, 1914, to April 30, 1915, we have chartered 448 League Chapters, having a membership of 11,205, distributed as follows: Senior League, 279 Chapters, 8,142 members; Junior League, 111 Chapters, 1,921 members; Girls of Epworth, 7 Chapters, 150 members; Intermediates, 5 Chapters, 98 members; Knights of Ezelah, 46 Chapters, 994 members. The income of the Central Office from May 1, 1914, to April 30, 1915, was \$3,899.47, an increase over the corresponding period of last year of \$302.30."

In 1913-14 the missionary specials reported from the Epworth Leagues of the Church amounted to a little more than \$8,000. As the budget of the African Mission was \$8,000, it was decided that the Epworth Leagues undertake to carry this budget. As the mission in Africa must be reinforced, the necessary expenditures cannot be brought within less than \$15,000; and it is expected that the Leagues raise this full amount.

As emphasizing the importance of the Junior League work, one paragraph from the report of the General Secretary is here given:

"Early in the year letters were sent to a representative number of our Junior superintendents and pastors in whose Churches there are Junior Leagues asking about the distinctive value of the League in the work of bringing children into Church membership. The answers were of special interest in three respects (1) That the majority of Junior Epworthians are either already members of the Church or are getting ready to become members; (2) that the Junior League furnishes one of the best opportunities for training the classes from the Sunday school which are preparing for Church membership; (3) that it becomes one of the best of all agencies for keeping boys and girls who have just passed through the days of decision busy in work that relates to the normal expression of Christian character."

One important matter which received attention at the annual meeting was that of adopting a charter for the Board. Heretofore the Board has done its work without being chartered under the laws of any State; but in line with the action of the General Conference and the recommendations of the Commission on Charters, it was decided sometime ago to procure a charter. This charter has been issued by the State of Tennessee and was adopted by the Epworth League Board at its meeting last week.

The following officers of the Board were elected: President, Bishop J. H. McCoy; Secretary, Rev. Fitzgerald S. Parker; Assistant Secretary, Rev. J. Marvin Culbreth; Junior League Secretary, Miss Ada Trawick; Vice President, Rev. Paul B. Kern; Treasurer, Miss Lurce Galbreath.

The Epworth League has, from the beginning, made large contributions to all the work of the Church. From this standpoint alone it is entitled to the sympathetic support and co-operation of our pastors. But it makes a stronger appeal in the great service it renders the young life of the Church

and in its development of many active Christian workers from the ranks of our young men and women. Its general work is in safe hands, and under the efficient leadership of Dr. Parker and his assistants there is the promise of even better results during the present quadrennium. — Christian Advocate.

THE IMMIGRANTS IN AMERICA REVIEW.

The Immigrants in America Review is sending out a patriotic call to all citizens, American born and foreign born alike, to make the Fourth of July Americanization Day, and to get together as one nation and one people for America, in peace or war. We believe that all races in this country are first for America, but that we need to know and understand each other better. If American ideals and purposes and opportunities are to be fully realized, the barriers that separate the newly naturalized citizen from the native born must be swept aside.

The Review therefore offers a prize of \$250 for the best article on What America Means and How to Americanize the Immigrant, with a program for a Fourth of July celebration especially designed to welcome recently naturalized citizens and alien residents.

Frederic Howe, Commissioner of Immigration at Ellis Island, has addressed the following letter to the mayors of American cities:

U. S. DEPARTMENT OF LABOR
Immigration Service

Office of
Commissioner of Immigration,
Ellis Island, New York Harbor, N. Y.
May 22, 1915.

My Dear Sir:

You may be interested in learning of a most significant civic demonstration that may be of value to you in connection with Fourth of July celebration in your city. I refer to the "Citizenship Receptions," or "New Voters' Day," which the cities of Philadelphia, Cleveland, Baltimore and Los Angeles have recently held as a final step in the naturalization of foreign-born aliens.

Each year large numbers of aliens are admitted to citizenship. The procedure is for the most part informal, and is attended with no recognition on the part of the community of its significance to America and to the alien. The purpose of the reception is to give dignity to the ceremony and at the same time impress its meaning upon all citizens.

The idea arose in Cleveland in 1914 when the "Sane Fourth Committee" assumed the responsibility for a program arranged by a committee representing all local patriotic and civic organizations. Through the clerks of naturalization, the names and addresses of aliens admitted to citizenship during the preceding year were secured, and invitations for the reception were sent to each. At the reception, each new citizen on entering the auditorium and showing his ticket, was presented with a small American flag and also a seal button of the city with the word "Citizen" upon it. A platform decorated with the flags of all nations was reserved to seat the new citizens. The audience itself was secured by general publicity through the newspapers, which gladly gave publicity to the idea. The program opened with national airs. This was followed with the unfurling of a large American flag, the "Star

Spangled Banner" being sung and the "Pledge of Allegiance" being recited in unison. Officials representing the nation, state and city made addresses, followed by a speech of appreciation by one of the prominent foreign-born citizens.

The significance of such a reception given on the Fourth of July is obvious. Should they become national in scope, they should have great civic value. I am sending you this information with the thought that you may desire to appoint a Mayor's Committee for the organization of such a reception in your city in connection with whatever exercise may be held on the Fourth of July.

There will be a "National Americanization Day Committee" which will furnish information and answer inquiries. I would appreciate having from you an expression of your ideas on this subject.

Very respectfully yours,
(Signed) Frederic C. Howe,
Commissioner.

The Editor of the Review by the co-operation of the Association of Foreign Language Newspapers has addressed the following letter to the foreign-born citizens in America, through the columns of hundreds of foreign language papers:

To Foreign-Born Citizens of America.

In 1776 the Declaration of Independence set this country free and made it a haven for the oppressed of many lands who have come here seeking opportunity. In 1915, the Declaration of Independence is to be interpreted as a new Declaration of Citizenship.

We Americans and coming Americans, safe in the peace, prosperity and strength of our country, seek some way in which to express as one people our appreciation of these blessings. It is therefore proposed that on the Fourth of July the American-born citizens hold receptions with appropriate exercises in honor of our naturalized fellow-citizens and declarants. On this occasion, we will all seek together to make this July the Fourth a day of inspiration and fulfillment to all citizens alike.

In order to do this, we need your ideas, your advice, and your active co-operation, and I shall be glad to receive your suggestions, for the National Americanization Day Committee.

(Signed) Frances A. Kellor,
Editor, Immigrants in America Review, 95 Madison Ave., N. Y. City.

The National Americanization Day Committee, which is now being organized, wishes to aid cities individually by suggesting programs and speakers, and by co-operating in every possible way to make Americanization Day for newly naturalized citizens a success.

The membership of the committee will be announced later. Inquiries should be addressed to the National Americanization Day Committee, Room 1105, 95 Madison Avenue, New York, N. Y.

Have you read the startling truths in the Book
FROM THE BALL ROOM TO HELL
A Dancing Master's experience, 25c postpaid, Agts. wanted. GEO. W. NOBLE, Monon Bldg., Chicago.



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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

THE FOLDED BANNER

(Dedicated to the Confederate Veterans of South Carolina.)

By Rev. S. A. Steel, D. D.

Flag of the South, furled long ago,
How splendid is its fame!
How wide the range of its renown.
How bright its crimson flame!
From proud Virginia's battlefields,
Through to the Rio Grande,
The luster of its memory
Still glorifies our land.

Woven in Honor's shining loom,
Of faith and hope and love,
And consecrated by our prayers
To Him who reigns above,
Fair and unstained it rose to view,
And all unsullied fell;
But left a record which the South
Will never blush to tell.

The banner of that knightly race.
Which, "since the days of old,"
Kept Freedom's consecrated fire
"Alight in hearts of gold";
Who rode with Hampton's chivalry.
And followed Robert Lee;
And who, "though rarely hating ease,"
Yet died for liberty.

When tyranny dared touch our rights,
It flamed upon the breeze,
On mountain high and lowland wide,
And on the distant seas;
And rallying round its flaming folds,
The sons of freedom rose,
In ranks invincible, and hurled
Defiance to our foes.

It waved above a thousand fields,
By valor sanctified;
And dauntless heroes when they fell,
Embraced it e'er they died.
Brave women kissed its crimson folds
When wrapped around their dead,
And pressed it to their breaking
hearts,

Wet with the tears they shed.

Full half a century has passed
Since that bright flag was furled,
And still the echo of its fame
Is heard around the world.

Wherever war's dread tocsin sounds,
And men go forth to fight,
They turn to where that banner waved
To catch its wondrous light.

To learn how Jackson led his men,
And how the noble Lee,
Though facing overwhelming odds,
Yet won the victory.
And shall we then forget the flag
That won such bright renown?
Or wear it as a priceless gem
Set in our nation's crown.

If England honors Milton now,
And sets great Cromwell's bust
In hallowed fame, 'mid storied urns,
Beside her royal dust,
America will surely blend
The mighty fame of Lee
With all the story of her past,
And glory yet to be.

And with the fame of Lee entwined
This flag must ever stand,
The silent emblem of a faith
That glorified our land;
Reminder of stern Duty's voice
That rules the noblest breast,
And when obeyed, though all is lost,
Can give the spirit rest.

And shall we cease to love the flag,
Baptized with blood and tears,
And sanctified by all the ties
That to the heart endears;
Prove traitors to a mighty past,
And in oblivion hide
The memory of those we loved,
Who for our freedom died!

O ask the sun to cease to shine;
Ask night her stars to veil;
Ask of the winds no more to blow;
Ask ocean's tides to fail;
Ask rivers backward to return;
Ask mountains to remove;
But never ask the South to cease
This sacred flag to love'.

EXCLUSION OF HAVANA PRIZE FIGHT FILMS AN ARGUMENT FOR COMPLETE FEDERAL CENSORSHIP.

Exclusion of Havana prize fight films from the United States through federal law has met with general approval of the public, which should not forget that this legislation was initiated and carried by the International Reform Bureau. The original bill, introduced away back at the time of the Carson prize fight, prohibited interstate transportation of films and "descriptions" of prize fights. It was favorably reported in the Senate at that time, with amendments limiting its application to films. The bill was also reported promptly in the House, including press "descriptions," and Speaker Reed gave every facility to the friends of the measure to have it brought to a vote, but it was defeated by dilatory tactics of leaders in the House on account of the opposition of the daily press. The Reform Bureau kept the bill on its schedule until it was finally carried just in time to shut out the films of the Santa Fe fight. It has now for a second time, in the case of the Havana fight, protected the country against another inundation of brutality. This is but one of sixteen laws that have been laboriously carried in Congress through the International Reform Bureau in the 20 years of its work at Washington:

Seven of them in restraint of intoxicants, two of Sabbath desecration, one of race gambling, two of divorce and three of the social evil, including the injunction law that cleaned up Washington.

The other corollary of this important victory is that the public should promptly co-operate with the International Reform Bureau in its efforts to carry the Smith-Hughes bill to secure complete federal control of films, of which this law has given so good a sample. The tariff law empowers the secretary of the treasury to censor all imported films, but nothing is being done for the enforcement of the law because the treasury has no facilities for censorship; and manifestly it would not be fair to censor foreign films and not our own.

The Smith-Hughes bill was unanimously reported in the House in the last Congress, too late for passage, and will be promptly re-introduced in December. All who believe from their own observation as well as from information that present censorships are inadequate should take occasion to express their fraction of public sentiment along with others to their congressmen and senators while they are among their constituents. The Smith-Hughes bill provides for a commission like the Interstate Commerce Commission, to exercise the same sort of control over this great film business

that has been so effectively achieved in the case of the railroads.

The House report in favor of federal censorship says:

"The character of the motion picture industry renders state and municipal censorship inadequate. Motion picture films are essentially articles of interstate commerce. They are not manufactured for use in any one state or municipality, but practically every picture is exhibited in all the states of the Union, and many are exported. Innumerable inspections by local boards work great hardships on the industry. In the absence of any official federal censorship the states and cities are finding it necessary to establish these local boards to prevent the exhibition of immoral, indecent and obscene pictures. The only adequate method of censoring motion pictures is to be had in a federal commission."

The federal board would compel the submission to it of all interstate films, and refuse copyright to those not fit to be seen, and prohibit their going from the District of Columbia into any state.

Everywhere this law should be promoted with national and state prohibition laws. Let all welfare workers drive these two bills like a span, one to put out the saloon, the other to put in as wholesome substitutes educational and recreational films.—Wilbur F. Crafts.

NATIONAL CONFERENCE OF CHARITIES AT BALTIMORE.

The Spirit of War and a Propaganda of Peace Among Social Workers, as Seen by T. J. Edmonds, a Member from Cincinnati.

"The best Conference ever."

So said the delegates to the forty-second National Conference of Charities and Correction, which closed at Baltimore May 19.

Best, not because the weather man shut off the steam, not because "Baltimore" and "beautiful" form an alliteration which is true as well as poetic, not because Baltimore is south of Mason and Dixon's line, and is therefore pervaded with that famed spirit of Southern hospitality—although all these things are facts not unworthy of note. Not even best because it reached the high water mark in attendance, registered 2,450 delegates as compared with 1,920 in the largest previous year. The claim that Baltimore is so accessible, that the city itself is full of social workers, and that it is in that eastern region of the country where social workers are thickest, is balanced by the fact that times have been hard, that this has meant diminished incomes and increased work for social agencies, and that all this has worked largely to keep many at their posts of duty at home.

It is none of these things, however, which leads us to assert that this marked a record in the long line of National Conferences. It was rather the fact of the Conference's inspirational personality—its soul, if you please.

Mrs. Glenn struck the keynote in the presidential address, "A Prelude to Peace." She did not talk war issues; she did not even try to foretell its time of closing or its after effects. Her theme was this: That whatever the causes and whatever the obvious results, it is our business, as social workers and as Americans, to be ready to offer to Europe the real source of strength for recuperation. These sources of strength lie in the

restoration of normal family life, in the ability to return to the ordinary operations of daily business, in the education of the next generation for the big tasks before them. in the ability of the average man to stand up to the drudgery of the day's job and to retain his grip on the better things of life without the stimulus of brass bands and spectacular events, and in the readiness to sink differences and to forget them.

Neither did any other speaker in the entire Conference indulge in war talk. The Conference was so neutral that President Wilson would have approved, so peaceful that Bryan would have enthused, and withal so warlike that Roosevelt would have been delighted. Warlike, however, only in its marching spirit, its esprit de corps and its faith, courage and inspiration. We have heard that war submerges party differences; so the Conference program sounded this note—that social workers are engaged in a war on destructive social conditions; that the general cause is bigger than the particular work of any organization or individual; that we must look at the field as a whole and work for the pre-eminence of our own little function. This was seen in the discussions on public and private outdoor relief. The charity organization movement is offering its contribution of fact and technique freely to the public department; the settlements are promoting the organization of publicly controlled social centers; the children's societies are busy building systems for boards of state charities and children's guardians; and public and private workers join in condemnation of the system of state subsidy to private charities. It looks like the swing of the pendulum. A half century ago or more the disgust of thinkers with the crude and often corrupt methods of public relief led to the organization of charity organization societies and to a wholesale loss of faith in public relief; today the movement is back toward public administration. But it is not merely the wave movement so common in all history; the new movement has a higher crest; public social work has accepted the technique and the ideals of private philanthropy; it is an altogether different thing; it really spells triumph for the charity organization movement. The fine thing about it all—and this was brought out at every Conference session on "The Family and the Community"—is that both sides see it; the charity organizationist is willing to make his contribution and surrender his privilege when the public officer is ready to use it well, and the public official is eager to welcome the contribution of better methods—in fact, he will have none of the old methods.

War has its strategists and its tacticians; and the present war emphasizes the value of the former. Social workers have learned to become strategists and to plan broadly for the future. This was shown in the discussions of the employment situation. Out of the turmoil of last winter, the inevitable disruption of regularity, and perhaps of standards, has come a planning for the future in a bigger way than ever before. Remedies were suggested for the industrial displacements of the present period and even for the displacement which will probably follow the close of the war, in an ascending scale, as follows: Preparation for adequate relief, of course; public "made work;" co-operating

national, state and city labor exchanges; dovetailing of industries with regularizing busy and dull seasons; regularization of industries within themselves; education of the market away from the vagaries of fashion and demand which makes for rushes and lay-offs; illness insurance; unemployment insurance.

As at last year's meeting at Memphis, so again were the huge tolls levied by preventable disease, inebriety, and feeble mindedness strikingly emphasized by stories and figures. Here, too, was the war spirit shown; a conquest of the discouragement and disgust at the sight of wreckage, and a courage to fight our way inch by inch toward the elimination of causes.

The breadth of planning which characterized the Conference was well shown in the state-wide program submitted by the committee on children. This advocated a state board with adequate provision by means of institutions and "out-patient" work for all four groups of unfortunate children, namely, dependents, delinquents, defectives, and neglected.

The Conference was not without its lesson in humility. One speaker asserted that social work is not a profession; that the social worker is not so much an expert as he is an expert go-between to corral experts upon case problems. This criticism was wholesome, because it set a standard of professional training which, it is hoped, will become more and more recognized in the selection of workers in both private and public fields.

As a whole, the Conference was best because of (1) the unity of its carefully planned program; (2) the emphasis on public responsibility; (3) the recognition on the part of the public group of the prime necessity of high standards of efficiency; (4) the attention given to broad community plans and preventive measures; (5) the same conservation of the remedies proposed; (6) the harmony of feeling among groups of workers; (7) and the indefinable inspirational quality of the whole thing which cannot be spread on paper and which cannot be realized unless one were there to feel it.

The forty-third Conference will meet at Indianapolis next year. Its officers, as elected, are: President, Rev. Father H. Gavisk, member of the Board of State Charities, Indianapolis; First Vice President, James F. Jackson, Cleveland; Second Vice President, Dr. James T. Gilmour, Toronto; Third Vice President, Miss Minnie F. Low, Chicago; General Secretary and Treasurer, William T. Cross, Chicago.

ECHOES FROM THE ANNUAL CHURCH EXTENSION MEETING.

The assessment for Church Extension for 1915-1916 remains the same as for last year—\$300,000.

The Board by formal action requested a full meeting of the Conference Board representatives in connection with the Annual Meeting of 1916.

There have been distributed during the year from the Board office, without charge, 132,395 copies, or 5,375,905 pages, of printed matter.

There were applications for about five times as much money as the Board could grant, and the sifting process, though painful and tedious, was conscientiously performed.

A Committee of One was appointed to meet a like committee from the other connectional Boards and Com-

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mittees meeting in the spring, and from the College of Bishops, to fix a schedule of dates for the spring meetings. The next Annual Meeting of the Board of Church Extension will be held May 6, 1916.

The Board expressed a desire that the other connectional Boards and Committees, meeting in the spring, hold their annual meetings in 1916 in Louisville, Kentucky, and participate in the ceremonies of the dedication of the new Church Extension Building.

A cordial invitation was extended by the Preachers' Association of Little Rock, Arkansas, through Rev. James Thomas, D. D., to hold the next Annual Meeting of the Board in that city. The Board was under the necessity of declining the invitation with thanks, as it desires to hold its next Annual Meeting in the new building at Louisville, Kentucky.

The importance of District and City Boards of Church Extension was recognized by the adoption of the following: "As to District and City Boards of Church Extension we find this important interest is covered by General Conference action. We would urge upon the presiding elders and bishops to give this department of our work their earnest attention so that these Boards may be organized wherever practicable."

When the Board concluded its work it had allowed donation grants amounting to \$125,542 and loan grants amounting to \$141,950, or a total to churches and parsonages of \$267,592. To take care of this it will be necessary for every church to pay its assessment on Church Extension in full and for those churches which have been favored with loans falling due the present year to pay same.

The receipts on assessment for the fiscal year showed a slight decrease. Concerning this the Board spoke as follows: "We are sorry to notice that \$13,217.02 less was received on assessments than last year. We are sure the financial stringency accounts for this. Your committee most respectfully requests all who deal with the collections to see that there is no discrimination made in favor of any of our collections. If taken in budget, let them share pro rata."

The Board was comfortably entertained at the Washington Hotel, near St. John's Church, and received at the hands of Rev. J. W. Lee, D. D., presiding elder, Dr. John A. Rice, pastor of St. John's Church, and the Local Committee on Entertainment every courtesy. The banquet on Friday evening, given by the official members of our churches in St. Louis, was an enjoyable occasion.

Gratification was expressed over the unusual increase of \$110,853.56 in the Loan Fund Capital for the year, which is now \$671,436.19. On account of the increasing demand for loans, and recognizing the fact that this claim has never been pressed upon the Church as a whole, the Board provided for a Loan Fund Campaign to be conducted by the Corresponding Secretary, assisted by a special committee of seven, as follows: Bishop Kilgo, Bishop Wilson, Bishop Atkins, Bishop Lambuth, Rev. R. H. Cooper, Rev. S. H. C. Burgin, D. D.; Rev. James Thomas, D. D. It is the purpose of the Board to secure the presentation of this great interest in every congregation. This committee will be heard from a little later.

Looking to the establishment of a Department of Architecture, which was recommended by the Corresponding Secretary, the Board unanimously

said: "We most heartily approve the recommendation of the Corresponding Secretary looking to the establishment of a Department of Architecture in connection with our work. We are sure there is a crying need for relief along this line. Our people are ask-

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ing for something of this character which will be of material benefit. We therefore recommend that the Corresponding Secretary and Executive and Finance Committee secure such information from competent architects, and all other data needed, as will warrant the Board in establishing this department. In this work we request the co-operation of the Sunday School Board."

The biography of the late Rev. David Morton, D. O., the first Corresponding Secretary of the Board of Church Extension, has been written by Bishop Hoss. Information reached the Board through Dr. Daniel Morion of St. Joseph, Mo., a son of the late Dr. Morton, that his mother, Mrs. Hannah Morton, desired to issue an edition of the biography, and, after reserving such copies as she might need for personal distribution, to turn the remainder over to the Board of Church Extension. The Board recognized by appropriate resolutions the thoughtful interest of Mrs. Morton in its work, and recommended to the Corresponding Secretary and the Loan Fund Campaign Committee that they consider the advisability of using the publication as an agency in the work of increasing the Loan Fund Capital.

The instruction of the last General Conference to the Board of Church Extension to make a study of the subject of Church Insurance and bring to the next General Conference a plan for the insurance of church, parsonage and school property was considered by the Board, and the following action recorded: "The action of the General Conference with reference to formulating some plan for insuring our church and parsonage property is mandatory upon this Board. We deem it best for this important matter to be handled by the Secretary and the Executive and Finance Committee. We suggest that a study of the question, in an average conference or small group of conferences, be made, and that such necessary data be gathered as in the judgment of the committee will be needed to guide the Board in reaching a wise conclusion for recommendations to the General Conference."

The Corresponding Secretary called attention in his report to the embarrassments and disadvantages of making grants only once a year, and requested a careful study of the situation with the hope that the Board might agree upon some plan for doing this work at shorter intervals. This suggestion was placed in the hands of a strong committee which gave it special attention, and the Board acted as follows: "As to the suggestion of the Secretary referring to the making of grants to needy churches oftener than once a year, your committee does not feel disposed at this time to make any recommendations. This matter is of unquestionable importance, but is surrounded by so many difficulties which we have not the time to dispose of, that we suggest that the Executive and Finance Committee be instructed to bring to our attention at the next Annual Meeting a plan or plans for our consideration."

It was noted that often churches receiving aid in the form of loan grants are indifferent and careless in the performance of their part of the contract when it comes to the repayment of loans. The Board instructed the Executive and Finance Committee to prepare a contract making the rate of interest 6 per cent and collecting only

WOMAN'S MISSIONARY DEPARTMENT

Edited by Mrs. W. H. Pemberton, 303 East Sixth Street, Little Rock, Ark.

PRESS SUPERINTENDENTS.

North Arkansas Conference.....Mrs. L. K. McKinney, Marvell, Ark.
Little Rock Conference.....Mrs. H. C. Rule, Crossett, Ark.
Communications should reach us Friday for publication next week.

THE MINISTRY OF INTERCESSION.

"Oh, if our ears were opened
To hear as angels do
The intercession chorus,
Arising full and true,
We should hear it soft up-welling,
In morning's pearly light,
Through evening's shadows swelling
In grandly gathering might;
The sultry silence filling,
Of noontide's thunderous glow,
And the solemn starlight thrilling
With ever deepening flow."
—Selected.

FIGURES DO TALK.

A message worthy of careful consideration has recently come to us from Mrs. F. H. E. Ross, treasurer Woman's Missionary Council, in a comparative report of moneys sent her by the Conferences. For the first quarter of 1914 she received from the Arkansas and White River Conferences \$2,081.27, and for the first quarter of 1915 the North Arkansas Conference sent in \$1,841.33. For the first quarter of 1914 the Little Rock Conference paid in \$2,094.31, and for the first quarter of 1915 \$2,218.26. This shows a small increase for one of our Arkansas Women's Missionary Societies, but unless the reports for the second quarter are much better than those of the first we shall find ourselves below the high standard we have set for these organizations. Therefore, let us be diligent in business and fervent in spirit during the coming months, every member of the Woman's Missionary Society doing her part to insure the success of the whole. Let the Methodist women of Arkansas rally to the missions supported by our Missionary Council.

LITTLE ROCK CONFERENCE. ECHOES FROM ANNUAL MEETING IN TEXARKANA.

In 1914 Lakeside Auxiliary, Pine Bluff, raised her pledge of \$300 in full; Hamburg Auxiliary paid all money obligations; Malvern Auxiliary put the Missionary Voice into the hands of every member. Lockesburg had two Mission Study classes—the adult and

4 per cent when interest is paid promptly, except in the case of overdue principal. The official action is as follows: "Believing that the greater purpose of the Loan Fund is not simply to make safe investments, but to help the greatest number of churches possible: We therefore recommend that hereafter all loans shall bear six per cent interest, and that the contract shall contain the provision that at the end of six months after interest is due and unpaid, this overdue interest shall be added to the principal, and shall bear six per cent interest from the time it is added to the principal. But should the interest be paid at any time prior to six months after maturity, then no interest shall be charged on interest, and the interest on the loan shall not exceed four per cent; except in cases where the principal of the loan is not paid when due—in all such cases interest shall be six per cent and compounded as outlined above."

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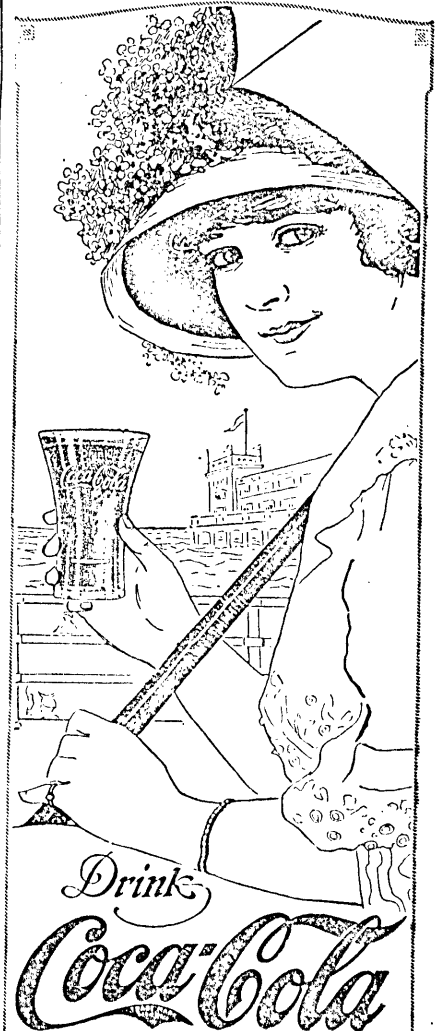
young people's. In 1914 Fordyce "paid all obligations with ease," and then raised \$10 for the Hotchkiss Memorial fund. Each member made her pledge early and the treasurer collected the money in due time. Winfield Auxiliary paid her obligations in full. Strong and Lawson united in an all-day meeting with good results. Crossett pledged \$300 and raised it all. College Hill largely increased her membership and aided the parsonage. Stamps Auxiliary paid \$150 on the pledge. Ashdown Auxiliary gave her money "instead of making it." Fordyce and Crossett Auxiliaries helped the negro Sunday schools by sending them leaflets and religious literature. —From "Good News" given by delegates to annual meeting.

OUR CAMPAIGN.

"The Lord giveth the word; the women that publish the tidings are a great host." Ps. 68:11.

The Woman's Missionary Council has inaugurated a Church-wide Campaign. The object of this campaign is an auxiliary in every church, and every woman and child a member. There are 19,000 churches in Southern Methodism. Twelve thousand have no missionary organization. There are one million, three hundred thousand women and children in our church. Only two hundred thousand of these belong to the Missionary Society. The Woman's Missionary Society has a right to claim the loyalty of the women and girls of the church. It affords an opportunity to help bring the knowledge of Jesus Christ as a personal Savior and the blessings of his gospel to the women and children of non-Christian lands. It enables us, as Christians, to have a part in the Christianization of our own land such as no other organization affords. No woman or girl of the church can afford to slight the opportunity presented by the Woman's Missionary Society. We must go forward. Every mission station is needing enlargement and reinforcements. Every field calls for more workers. Numberless doors are open into which we could enter. We cannot answer their calls—we cannot meet the demands of the hour nor measure up to the opportunity of today unless we increase our membership funds. Every member gained will aid in strengthening the work already established and in enlarging our field of service. An increase in members will bring an increase of offerings, and this will make possible the advance which we must make now if we maintain worthily the work already established and enlarge our field of service by entering the open doors. Other organizations of less importance are engaging the interest of these women and children. Shall we not press upon their attention these higher and holier interests and seek to win them for that which is altogether worth while—that for which the Church of Christ exists and for which they stand as members of that Church? We must endeavor to win these uninterested ones and to occupy this unorganized territory by sermons and addresses from the pulpits, by all-day meetings for instruction and education, by visits of enthu-

siastic, well-informed women to churches where there are no societies, and by personal, prayerful presentation of the claims of the Missionary Society. Many of these unenlisted women and girls are in your own church, and they are your neighbors and friends. Will you not put forth a special effort at this time to press home to their consciences their responsibility and privilege in regard to this great cause? This is a part of the campaign that can be undertaken by every woman and child who loves the Woman's Missionary Society as an agency for advancing the cause of Christ. If you will do this it will be a real service for His cause. Will not auxiliary officers and leaders volunteer for service in this campaign? You can greatly aid the district secretaries by going into the unorganized churches and presenting the work to the women and children of those congregations. A short journey by train or automobile will bring you to these churches. A day of your time, as a free-will offering for this service, will be a beautiful gift to your Master. The Memphis Conference inaugurated the campaign by naming the third Sunday in June as the day on which they will ask the pastors to present the woman's work from every pulpit in the Conference. Surely the pastors everywhere will be glad to give this encouragement to the Woman's Work and to make this opportunity for an appeal to the women of their congregations. Much enthusiasm and strength would be injected into the campaign if every Conference would follow this inspiring example and



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name a day for the presentation of the work. If it cannot be done on the same day throughout the whole Conference, each district secretary could name the most convenient day for her district and use every effort to secure an appeal to every congregation on that day. With great joy and abounding faith we enter upon this campaign in the name of and for the sake of Him whose we are and whom we serve. Let a mighty volume of prayer go up from the hearts of the women who love Jesus Christ and desire the coming of His kingdom, that he may take the leadership of this movement and bring it to a glorious victory.—Missionary Bulletin.

SPEAKING FOR WORLD PEACE.

We print below almost in full the talks made at the Council meeting set apart for the consideration of World Peace.

Christian Government.
Miss Daisy Davies.

"The laws and the ideals of every Christian nation, because of their very name, Christian, must be based upon the ideals and the laws that Jesus Christ gave to the world, and he came as the Prince of Peace, so that the ideal back of all law, back of all the plans of government, should look to peace, and not to war. If all Christian nations of the world would but band themselves in an indissoluble union, pledged to settle all disputes and all strife through the principles of Jesus Christ and justice one to the other, they would have a mighty place in standing for world peace.

"And then, again, the Christian nations, in their plans for the people of the nation, for the teaching of the nations, should look through its educational plans, through all plans of law, to the teaching of the principles of peace.

"Dr. Gulick of Japan, who had been in those nations that were at war, just after they had begun the war, found the tracts and pamphlets that had literally sowed down Germany for the past four or five years. He read excerpts that had been put into every home; every mother had been made to believe it was her duty to teach her children militarism. In all our

educational plans there should be definite plans laid for the inculcation of peace in our people and the sinfulness and the horrors of war.

"And then, I think, too late we are realizing that there should be set before the people of the nations the heroes of the nation and the ideals of the humane people, those who have stood for peace, not for war. Phillips Brooks said:

"Would you see self-surrender? Its noblest specimens have not been on the field of battle where the dying soldier has handed the cup of water to the dying foe. They have been in the lanes and alleys of great cities, where quiet and determined men and women have bowed before the facts of human brotherhood and human need, and given the full cups of their entire lives to the parched lips of their poor brethren."

"There is nothing good or glorious that war can inculcate," says Phillips Brooks, "in the human heart, that can not be produced more wonderfully, more richly, and more truly in peace."

"We are to stand as Christian nations in our plans and in our laws and in our plans and arbiters of peace, with the one great ideal of Jesus Christ for the cessation of all strife, and we must look upon each other as friends; there must come a brotherhood of nations, and not that atmosphere of suspicion and distrust and of grasping that would inculcate in them the spirit of resistance and of competition.

"This is the thought that comes to me today—that nations are made up of individuals, and if there is to be a national, progressive movement of the Christian nations looking to the world peace, it must begin in my heart and yours; and when every single human being in a Christian nation becomes an apostle of peace, when we teach it to the children, when we show to them not the pictures of war and glories of war, but the pictures of peace and the gloriousness of peace, then shall come the time when war shall be impossible.

"And so to you and to me, as a part of this great Christian nation, I would say today, we have a very definite part in forming new ideals and new opinions in this generation, so that the coming generation shall find it impossible to stand for war and for militarism. Oh, I would to God that Christian nations might learn that if they would but spend the price of one dreadnought in sending out emissaries of peace to the non-Christian nations of the world, that the armament might cease the world over. I would that they might think not so much of sending out this great myriad host of Red Cross nurses to minister to the wounded on the battle field, but that we might, as a Christian nation, send out the thousands of Red Cross nurses to evangelize the people of the world. And when the Prince of Peace shall be lifted up, and draw all men unto Him, war shall cease, and the new ideal of Christ shall rule the world, and peace, that peace He died to give, will brood over us, and we shall all be brethren."

In discussing "Disarmament of the Nations, Dr. Edward F. Cook said, in part:

"First, immense and expensive armaments are an economic waste, which defies the spirit of democracy, and we, as the citizens of the greatest republic on earth, certainly ought to rebel—we ought to resent the expense and the economic unwisdom of the

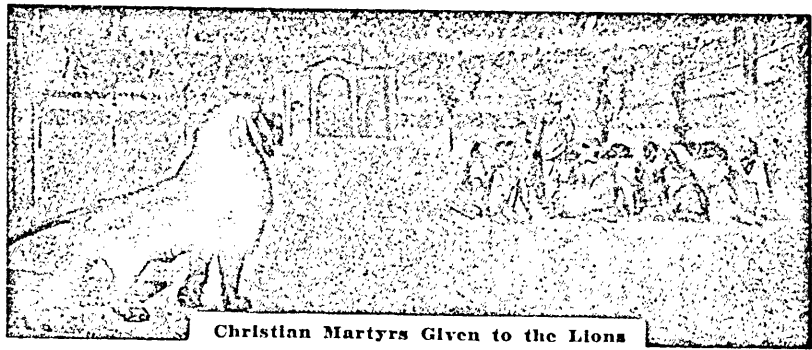
maintenance of world armaments.

"Second, immense and expensive armaments, for whatever purpose they may exist, are out of harmony with the spirit of Jesus Christ, our Lord, and are a continual contradiction to the doctrine of the brotherhood of man, and we ought to find armament and all that armament means repugnant in the extreme.

"In the third place, I wish to say that disarmament is at present a practical impossibility. Now, how I wish I had forty minutes to make you see what I have learned, not only yonder at my desk, but being in the East during this year, and studying it from the standpoint of pagan nations. Disarmament is possible only—now listen to facts—as the kingdom and spirit of Jesus Christ spreads in the earth, and by spreading I do not mean only geographically extending, but as Jesus Christ is enthroned in the

the kingdom and spirit of Christ shall permeate the individual.

"Our fathers went forth magnificently preaching the individual interpretation of the doctrine of Jesus Christ, our Lord. They contributed mightily to our great Christian civilization by the salvation of individuals, but you and I have come, thank God, to a time when this glorious gospel of Jesus Christ is interpreted not only in its relation to the individual, but in its relation to society and the nation. This matter of World Peace is, after all, one of missionary strategy. Only as Jesus Christ becomes the dominant factor in the life of every citizen, of every land, the chief influence in the society of all people and the magnificent controlling spirit in the life of nations is this dream of this hour to be realized in the earth. Only



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hearts of men and upon the throne of the world powers is it even safe to talk about disarmament of the nation.

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JUSTICE IN SOCIAL RELATIONS.

Mrs. W. J. Piggott.

The nations stand indicted before our tribunal of piteous wrong and injustice. We are inclined in the face of the calamitous conditions confronting us to retire from active service such phrases as "progressive Christian nations" and "Christian civilization," but lest our condemnation become far-reaching, we might put to ourselves a few searching questions. We recognize the fact that if permanent peace shall come it must be built

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on a foundation of equity. We recognize that we have in our own social and industrial order alien people who are waiting with brooding discontent for the internal peace which alone can come from social justice. Have we solved the problem of race antagonisms? No racial or social discontents and contempt expressed at times in indifference, at other times in open violations? Have we, as a nation, given adequate protection to the alien in our midst? Have we been fair in our dealings with the people of the far East? Have we offered justice to our brother in black?

"Our hearts burn with indignation at the thought of multitudes at the door of European manhood sacrificed to the god of war and at the wicked slaughter of peaceful non-combatants. But what have we to say to the multitude of preventable accidents in mine and factory and on railroads that are taking human life and that are peopling our institutions and tenements with widows and orphans? How can we defend our nation from a charge of social injustice and internal relations when at times conditions prevail which create a vast army of unemployed and at other times the stress of competitive industries takes the strength of our womanhood and dwarfs our future citizens by exploiting the life of little children?

"The homes where our wage-earners dwell are an indictment to our civilization. This last thought—in no country in Europe nor in Canton or Bombay is there to be found a condition of houses such as has been found in Twentieth Century New York. Jane Addams says that success rather than justice has come to be the sole standard of industrial enterprises and political parties, and all relations between nations. Wealth and success we speak of as though they were synonyms. With our 130 billions of wealth, how is it possible to have widespread poverty? And yet in this, the richest country in the world, the most colossal virtues and the direst poverty stand side by side.

"We are moved to action by the piteous appeals of the Belgians, but what social conditions are we facing in our own country when in one year one city has 10,000 families that were evicted for non-payment of rent? I think the Rev. William Sunday expresses it with characteristic directness when he says there are men in whose hands the virtue of your wife and daughter would be as safe as your own, but who are every year crowding thousands into poverty by starvation wages. Men who would give \$100,000 for a hospital without thinking anything of participating in a system of child labor which is maiming and killing at present more children in a year than a hospital could shelter in twenty.

"Truly, our President's call to prayer that we, as a nation, might humble ourselves and confess our sins was timely. We need to pledge ourselves from blood guiltiness, for as the nations are rent and torn by dissensions, so the church of God, with her religious divisions, has hesitated to face these problems of social injustice in our own relations. A better day is dawning, for the old world as well as for the new. Democracy, the New Testament spirit of Democracy, is permeating every class and condition of life. The old idea of absolutism by divine right is rapidly becoming obsolete in Church and in State. We thank God for the forces for social righteousness that we are abroad in the whole

world teaching men universal brotherhood, which inspires them to fight for rather than against brothers. We need, all the nations need a sense of the importance of being on God's side, as Mr. Lincoln put it, rather than that God be put on our side, and when we have this conception, then we shall be ready, as President Wilson suggests, to do the thing honest, which is disinterested, which is wholly serviceable for the peace of the whole world.

Organization for World Peace.

Miss Mary Moore.

It is in the last few lines of his great record of a great war that Thomas Carlyle declares that "thought is more powerful than parks of artillery, and at last molds the world as clay." Organization, as I understand it, is simply designed to make people think. An organization for peace is simply an instrument in God's hand for bringing to pass that order of society for which we pray when we render up the petition that His will may be done on earth even as it is in heaven. In the brief time allotted to me to discuss this question, I can only give a brief historical survey of some three or four of the great peace movements of the world. It lacks but thirteen years for the hundredth anniversary of the American Peace Society, an organization that today is issuing more than 11,000 magazines, "The Advocate of Peace," going into every State of the Union, and into every country in the world; an organization disbursing between forty and fifty thousand dollars annually, \$31,000 of which comes through the Carnegie Foundation for Peace; disbursing this money in order that people may be educated to an adequate conception of what peace means and to an intelligent understanding of their own powers in enforcing peace.

I will not mention the International Conference for Peace which kept its twentieth anniversary last year, at The Hague, among the tumult of war, and which seems to us to be today a mockery of peace, because the very spirit that should have entered into the organization was not present in the hearts of all those who participated in it.

Before peace and the conditions of peace can be met by nations, it must first be met by individuals. It must first come to pass in our own hearts. The Woman's Peace Party is the third organization to which I shall refer. It has grown out of a movement put on foot by Madam Schimmer, that gifted Austrian woman who came to America last fall and who appeared before President Wilson with her great petition that he continue to demand of the nations of the earth some method for bringing about an arbitration of their differences until these nations be forced to hear him.

An organization for peace must first fulfill the conditions of peace in its own membership if it is to mean anything except just a name. It is possible after "the sword has been beaten into the plowshare" for even a Peace Party to become an agency for evil, when, because of economic reasons only, there shall be a cessation of war's blasting destruction. Schiller realized the force of the economic argument against war when he declared more than a century ago that "war always takes the best" directly contrary to the spirit of war in his own country today, which believes in "the survival of the fittest."

Worldliness will not die when the wastefulness of war is made known

to people. Worldliness will not come to an end when the people see that war is a waste. It seems more than a Woman's Peace Party that is needed. More significant than a Woman's Peace Party in the world are the Woman's Missionary organizations in the world to make the conditions of peace permanent in the hearts of the people. A more potent factor than the one dollar that the Woman's Peace Party requires for your registration, a more potent factor in bringing about peace, is an increase in your pledges for the extension of the kingdom of the Prince of Peace.

Now, Mr. Bryan put a wise movement on foot, sanctioned by the President of the United States, in April, 1913, when he drew up a policy which we believe ought to be sufficiently broad to meet the wishes of the nations of the world. This policy plans to provide a Board of Arbitration to consider the differences of the nations. Thirty nations have signed this policy, and there has been sent to each of these thirty nations a plowshare for a paper weight, which was molded out of the swords, steel swords that had been collected for that purpose, and plated over with nickel. One side of the weight is inscribed, "And their swords shall be beaten into plowshares," and above it, "Nothing is final among friends."

Friendship among the nations of the world, the extension of His Kingdom and the realization in our hearts of the real Prince of Peace, with the use of organization as an instrument, impelled by His Spirit, is the most effective way of bringing to pass that permanent peace for which we have been most earnestly praying this morning, and for which we have been praying ever since that fatal day last summer when war was declared.

Womanhood and World Peace.

Mrs. Luke Johnson.

Others have spoken to you from the standpoint of the relation of governments to peace, of the disarmament of the nations, of the organization necessary for peace, for the relation of social justice to peace, and these other

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lines. I come to speak to you for a moment from an entirely different standpoint. I come to speak to you from the great heart-throb of the whole business, from the great breaking agony of those who are underneath it all. I come to speak to you of that standing army throughout the world today, with silent lips and bowed heads, only when the agonizing sobs of the breaking hearts sound forth, who could shake the very foundations of the earth and turn the tide of human affairs, and who could make anew the policy of humankind if they would. This silent, suffering army is composed of the mothers of men, real mothers who have verily faced death as heroically and bravely as any man ever faced it on the battle field; faced it that men might live and not die; and with them, that other great host whose mother hearts would mother the whole world—womanhood; the mother heart of the race today is standing around the world, an army helpless. These women are not facing the iron cannon's mouth nor shouldering the steel musket, but in broken homes and in sheltered homes around the world are crying out either uttered or expressed, "Don't, oh, don't! Don't kill! Don't waste life! Don't send the manhood that we have brought to life to death. Don't send our boys to the slaughter house. Don't, oh, don't," is the cry of the womanhood of the world today.

It can scarcely be expected that the motherhood of the world today can look upon this picture of blood, "with its young experts in science, in educa-

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tion, in commerce, trained and brought to manhood by the tremendous sacrifice of parents for honorable service," trying out their strength and devoting their lives as some one has said, "to the knock-out in the great international prize-fight ring." Women cannot view this, we say, without a great agonizing cry, "Don't, oh, don't!"

Herr Wagner said, "It is far better for a nation to abort in the production of men than to train them, educate them, and then—kill them." For what? Can mother hearts ever consent to this unlicensed wholesale butchery of the sons of mothers? All womanhood is and must be for peace, for life, not death; though there are some poor, deceived creatures in the nations of the earth who have been led to believe that the highest patriotism is in bearing sons that the nation might bring unto itself glory in times of war. God have mercy upon women like unto that! The womanhood of America, I believe, is due the ruler of this great nation and his counsellors a debt of gratitude that is almost unspeakable, who with rare statesmanship have sought to organize the nation for the common good, and to lead us to a national hope. The strong stand of our nation has led the nations of the earth, as you have heard from Miss Moore, to look with appealing eyes to America. This silent, sobbing appeal of the women of the warring nations, many of whom are silent only because they cannot speak, comes to us across the seas today. Shall the women of America mobilize to stop it? Ruskin has said, "Whenever the women of the world really make up their minds to put a period to war, they can do it." Can we realize what that means today, you and I? When the women of the world make up their minds to stop this thing, they can do it. Helpless! Are we helpless? Shall the women of America mobilize to stop this? Shall we longer tolerate without determined opposition "this lack of reason, this lack of justice," this lack of Christianity which permits men to set aside the commandments, to repudiate the Sermon on the Mount, and to organize for wholesale murder of our boys? As human beings, the motherhood of humanity has a part in the settlement of these questions of life—life given to men by the mothers of men; a God-given right to have a part in the settlement of questions like this?

I heard a little story once, I think it was in Arkansas. I think I read it in the papers, that somewhere in one of your little towns or country districts there was a woman who sat back in her room one day, stitching away, and she heard a scream, and as she looked out of the window she saw her little three-year-old child topple into an uncovered well. Can you imagine what that Arkansas mother did? The papers stated that without the thought of self-protection, without the thought of anything in the world but to rescue her child, the mother went over the walls of that well into the deep, surging waters.

Friends, women, mothers, you and I have come to a place like that today. No time to think of anything; no time to think of self-protection; no time to think of criticism. The sons of the mothers of men have gone over the walls, and it is your place and mine, God helping us, to go after them. May not this mother love lead us to seek after the Star of Bethlehem and to carry Him to the ends of the earth un-

THE SUNDAY SCHOOL.

THE SUNDAY SCHOOL.

(Notes Prepared by Rev. George McGlumphey, Ph. D.)

June 13—The Blessedness of Forgiveness. Psalm 32.

Golden Text—"Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32:1.

Foreword.—It is important in the study and teaching of this lesson to remember that it is a great Hebrew hymn that, as it were, wrote itself out of David's experience of awful sin and transcendent forgiveness. The psalm loses much of its interest and power if we fail to take into account the occasion that produced it (2 Samuel 11:12). The word "Selah," which occurs three times, probably was here the signal for the "orchestra" to continue the theme while the singers paused.

I.—David's Personal Experience. Vs. 1-5. "Thou forgavest the iniquity of my sin." V. 5.

1. The first part of the psalm reminds us of the old-time class meeting of "blessed memory." David is, as it were, "class leader," and begins the service by telling what the Lord

til the "crash of the cannon and the snarling scream of the shells shall cease forever, and in its place may we not always hear the music of the angel choir singing, "Peace on earth, good will to men."

PEACE RESOLUTIONS ADOPTED BY MISSIONARY COUNCIL.

Whereas, We believe that the highest patriotism consists in conserving life, health and prosperity, and that war means not conservation, but destruction of the best in civilization; and,

Whereas, Women have given themselves not only to the vocation of motherhood and the cares of family life, but have spent themselves in helping in the establishment of great reform movements leading to an improved type of humanity and have labored and sacrificed to develop education and all of the arts of peace; and,

Whereas, We know that womanhood must help pay the enormous cost of war, not only with the bodies of the sons they have borne, with widowed and broken hearts, but also with the labor of their hands and heads; and,

Whereas, We believe that the principles which apply to the acts of individuals should also apply to the acts of nations, and that these principles should be in conformity to the teachings of Christ; and,

Whereas, The use of force for the adjustment of difficulties between men and nations is essentially un-Christian, for in Holy Writ a time is promised when "Nation shall not lift sword against nation, neither shall they learn war any more."

Therefore, the Woman's Missionary Council, representing a large body of Christian womanhood, protests against the cruel and useless waste of war, the wanton destruction of life and peaceful industries, and we, the acknowledged conservers of the ideals of the race, pledge ourselves to help in laying the foundation of a world-wide peace propaganda, which shall inspire the coming generations with ideals which shall make war abhorrent and unthinkable. We believe that the time is coming when we must, in league with peace organizations help project the world thought into the line which shall lead to permanent and universal peace.

has done for his soul. He intends first to humbly and fully confess his sin, but as he rises to speak the joy of forgiveness overwhelms him and he cries out, "Blessed is he whose transgression is forgiven, whose sin is covered." Tears stream down a radiant face.

2. Mastering himself with mighty effort, he begins again. With low, shamed voice, broken with deepest emotion, he tells of his wretchedness during those long twelve months or more of impenitent sin. Wickedness was no light thing to him. No one word can describe it, so he uses three. He had "transgressed," i. e., "torn himself away" from God, for this is the root idea of the word. He had "sinned," i. e., "missed the mark." Wickedness always does. He had missed the mark that God had set for him as a man and a king. He had shot very wide of the pleasure that his lust had promised. He was full of "iniquity," i. e., "distorted and twisted" into hideous ugliness. On down through verses 3 and 4 he goes until he chokes into silence, and the heavy toned instruments groan on in pain. How much "selah" means here!

3. The agony of his soul, as he chafed against God's "bit and bridle," brought this Old Testament prodigal "to himself." He saw in Nathan not only a messenger of accusation and condemnation, but also an angel of mercy and reconciliation. He would begin the journey back to the "Father's house." Note what he did. He acknowledged missing the mark in sinning. He uncovered the ugliness of his iniquity. He confessed the rebellion of his transgression. The journey home looked very, very long, but really it was very, very short; for when he turned from his sin toward God, behold, there was his Lord falling on his neck and kissing him. No wonder he leaps from misery to music, from despair to delight, from heaviness to happiness, as he shouts, "Thou forgavest the iniquity of my sin." And the instruments of music sound their gladdest notes.

II.—The Blessedness of Forgiveness. Vs. 6-11. "Blessed is he whose transgression is forgiven." V. 1.

1. It is difficult to fitly name the second section of this psalm. Possibly the one used above is as good as any. The inspired poet goes on to draw great truths from his own experience and to apply them to others. We find here the sudden changes of thought so common—and perplexing—in Hebrew poetry. We are in a deep and rich gold mine, and have time to pick up but two or three bright nuggets.

2. The folly of being wretched in sin when one may be happy in forgiveness. We may read the first part of verse 6, "For this"—the willingness of the Lord to forgive—"let every one in the time of finding out sin" (R. V. margin)—the misery of unconfessed sin—"pray unto thee." If it is folly to sin, it is thrice so to remain in sin.

3. The Protection of Forgiveness. David was about to be carried away by the floods. He was tossing helpless and hopeless on the breast of the wild waters. He cried to God. Instantly his feet were on the rock, and the rock rose high above the waves. The figure of speech suddenly changes and the psalmist is hiding from his enemies—a probable reference to his "outlaw" days when a rescuing army sings round him with battle songs.

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EPWORTH LEAGUE.

THE EPWORTH LEAGUE.

By Rev. H. C. Hoy.

June 13—The Kind of Living and Thinking That Makes Leaders.

Scripture References: Dan 1:8-17; 11:26-28, 48. The method of one's thinking and living has a great deal to do with one's character. These things largely determine the scope of a person's leadership. The person who lives plainly and thinks high is the one who will dominate life and lead men to righteousness. A person cannot live recklessly and hope to meet the crisis of life successfully.

First—Plain Living.

1. Plain living gives one good health. The person who is simple in his habits should ever have the best health. He who lives high and wastefully injures his health, overloads his stomach with unnecessary food, and burns out his vitality with wines. Daniel would not eat highly seasoned meats nor drink wines. He knew that wines undermined health, and over-eating filled the system with impurities. Thus he had the courage to resist temptation, living not to eat, as he had a purpose in life, and everything was subordinate to that object. It is well to have such an exalted purpose in life that it will remove the mind from the stomach and the passions. The American people are over-eaters. Many of the modern disorders may be traced to over-indulgence. It is said few men who gain prominence can keep their good health, because of the fact that they are dined and wined and ruin their health by over-eating. Many of our leading statesmen at Washington will tell you that. People who live so high soon become sluggish and cannot meet the issues of life. No person can do his best and be in ill health. Daniel was a person of good health and clean habits. He looked better at the end of the test than did they who lived on the highly seasoned food. He was more alert and out-witted the other crowd, and won high favor with the king.

2. Plain living gives one a good mental foundation. The person who keeps his body in good condition has the clearest mind. He is able to grasp the truth when it is put before him. A flow of good rich blood is essential for keen mental powers. Good health causes one to feel fit and find a joy in his work.

Living extravagantly dulls the mental powers. A person after a heavy meal or a drunk is unfitted to think

Again the music takes up the theme, and in "selah" one can almost hear the soldiers sing.

4. Guidance for the Forgiven. The truly penitent soul dreads above everything the falling again into the slough of sin, shame and sorrow. To such a one, dreading as a burnt child the fire, the promise of guidance is one of the gladdest elements in this blessedness—"I will guide thee with mine eye." The psalm closes in full chorus, harps and trumpets, timbrels and cymbals swell and sing as all the forgiven sons and daughters of men "shout for joy."

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clearly. The experience of the army has taught us that a certain amount of food is necessary for efficiency, while more than is necessary, hinders.

Daniel, because of his clean habits, possessed a clear brain, and as a result he was made the king's prime minister with the responsibilities of the kingdom. He overcame the handicap of being a foreigner, as well as the prejudices of the people. Daniel for the sake of efficiency was willing to curb his appetite.

3. Plain living is the foundation of good morals. People who live plainly will not so easily succumb to temptation. The person who has eaten highly seasoned food and drunk wines is more apt to give way to the heat of passion. His conception of right and wrong is not clear because of a befogged brain and blunted moral judgment, which weakens the feeling of personal responsibility. This has often been shown by the drunkard and the glutton.

It is said that under-feeding lowers the moral standard and opens up the way to vice. As much may be said of extravagant living and idleness. We hear a great deal about the slums where people are underfed, and the immoral conditions there. It might be well to look at the sums at the top of society, where drunkenness and gluttonous society people float in their gilded corruption. They are as great a hindrance as the underfed, and their example is far more dangerous. A country is in a bad way that has no clean middle class, and such is the condition of Mexico, one class is overfed and the other not fed enough. The people who live frugally and morally are the backbone of any republic. They hold the compass true, and furnish the nation with leaders. It is a known fact that the majority of our great leaders have come from the country, where plain living and industry are the order of the day. This is natural, for the farmer boy knows nothing of extravagance in those days when his character is being matured. He is clean in mind and strong physically.

Second. High Thinking Makes a Great Leader.

1. As one thinks in his heart so he is. No amount of sham will cover the fact that one can never rise higher than his thoughts. Great thoughts are essential to the leader. Low thoughts mean failure in the end.

2. High thinking enables one to choose the best of all moral issues. The person who thinks well will find that sin is repugnant; sin and clean thoughts do not abide in the same heart. High ideals are the result of high thinking, and the person who follows a high ideal, as did Daniel, will be able to lead people up to that standard. The need of the hour is high-minded people with lofty ideals, who are not afraid to maintain them in the face of all opposition.

2. We know that all sins are the fruits of secret thoughts turned over in the mind like a sweet morsel under the tongue. The thought of the sin has been tolerated in the mind until it has become familiar, losing its dreadful aspect, crystalizing into the character and acts. It pays to control the thoughts. Christ says, "Blessed are the pure in heart, for they shall see God." He strikes at the well-spring of all acts of goodness; they proceed from the pure heart. Plain living and high thinking combined will make any person efficient, and he shall be a leader. An idle brain is

the devil's work-shop, and the only way to put Satan to flight is by occupying the mind with clean thoughts. A leader must be pure before he can hope to lead others to that goal. One cannot lead others to the refreshing fountain of nobleness if he has failed to first learn the way.

3. The person who thinks only as the crowd thinks may be a shrewd demagogue, but can never be a leader. A large per cent of the multitude think little for themselves, and it is necessary to have leaders who will dare assert themselves and blaze the way for the crowd. Thus one should never be so small as to justify any act on the grounds of mere popularity. Daniel thought above the crowd. He did that which was best for his own personal development, and right in the sight of God. He was willing to abide by his ideal and reason regardless of the cost. We need men who will think clearly and defy the crowd when it is in error. The leader is the person who thinks of the right and his individual responsibility, though it may mean the sacrifice of himself, and even friends. Better pluck the friend and cast him from you, rather than retain him at the sacrifice of a high ideal.

4. High thinking keeps one's duty to man and God before him. Nothing can quell the public spirit of a good man or woman. Such a person has eyes for the good of the world, and ears for the voice of God. Duty to man and God is first in his thought, because of the habit of thinking high thoughts. The person who thinks of self only will sacrifice man and God on his false altar. Such people are they who betray public trust and become corrupt. Their life centers in self and soon becomes stagnant, whereas, a person of the type of Daniel thinks of his life in its relation to God and man and seeks to use it for the common weal, and for the glory of God.

LITTLE ROCK CONFERENCE LEAGUERS ATTENTION!

Our conference year is rapidly drawing to a close. Our missionary money has come in splendidly. We are keeping up our Cedar Glades work and also getting in some contributions for the Epworth League Africa Special. Most of the Leagues that have pledged anything have either paid it in full or have paid part of it. We sincerely trust that every League will see that its pledge is paid in full before Conference, which meets June 17 at Hope. Do not wait until that time. Send in your balance just as soon as possible. The missionary superintendent is exceedingly anxious to report every League paid up and not have a deficit in this year's collections. We need every pledge that was made. Please let us hear from your League at once.

There is one feature of our mission work that we regret, and that is that only about one-third of the number of Leagues in our Conference is taking any part in this missionary work. Every League ought to be in it. We would like to have in our report the name of every League in our Conference. Your League may be doing some missionary work but we know nothing about it and we would like for every chapter to get credit in the Conference report. Let me know at once what missionary work your League is doing. If your League is one of those that has not yet made a pledge for Cedar Glades or Africa, do so right

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CHILDREN'S DEPARTMENT.

THE BOOKS OF THE BIBLE IN VERSE.

The great Jehovah speaks to us

In Genesis and Exodus;

Leviticus and Numbers see,

Followed by Deuteronomy.

Joshua and Judges rule the land;

Ruth gleams a sheaf with trembling hand.

Samuel and numerous Kings appear Whose Chronicles we wondering hear. Ezra and Nehemiah now

Esther, the beauteous maiden, show.

Job speaks in sighs, David in Psalms

The Proverbs teach to scatter alms;

Ecclesiastes then comes on,

And the sweet Songs of Solomon.

Isaiah, Jeremiah then

With Lamentations takes his pen.

Ezekiel's, Daniel's, Hosea's lyres

Swell Joel's, Amos', Obadiah's.

Next Jonah, Micah, Nahum come,

And great Habakkuk finds his room.

Then Zephaniah, Haggai calls,

Good Zechariah builds his walls,

While Malachi, with garments rent,

Concludes the Ancient Testament.

This is the way the Gospels run:

Matthew, Mark, Luke, and John;

Then comes the Acts inviting you

The apostolic church to view.

The Romans and Corinthians are

To cities sent renowned afar.

Galatians and Ephesians then,

Writ by the same inspired pen.

Philippians and Colossians stand

With Thessalonians near at hand.

Timothy leads to Titus on;

This brings us down to Philemon.

The Hebrews then we gladly find;

The book of James comes close behind.

To Peter then our thoughts we give;

With loving John we wish to live.

Pious Jude will pierce the soul,

And Revelation close the whole.

—Unidentified.

GREAT BECAUSE FIRST GOOD.

One day, Gerhardt, a German shepherd-boy, was watching his flock near a forest, when a hunter came out of the woods, and asked: "How far is it to the nearest village?"

"Six miles, sir," answered the boy. "But the road is only a sheep-track and very easily missed."

The hunter looked at the crooked track, and said: "My lad, I am very hungry and thirsty. I have lost my companion and missed my way. Show

away and send it in to the missionary superintendent. Have your League represented in this Home Mission work in our own state.

In next week's Methodist we shall give the names of the Leagues that have paid their pledge in full. We hope to have a majority of the Leagues in that report. Let yours be one of them.—Louie Audigier, Missionary Superintendent, 800 Marshall St., Little Rock.

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me the road and I will pay you well." "I can not leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods and may be eaten by the wolves."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, and I'll give you more than you earn in a whole year."

"I can not go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time and trusts me with his sheep."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food, drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," he said, "do not know your voice, and—"

"What? Can't you trust me?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said: "I see, my lad, that you are a faithful boy. I will not forget you. I will try to make out the road myself." Gerhardt then offered the contents

of his scrip to the hungry man, who ate it gladly. Presently his attendant came up; and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around.

The Duke was so pleased with the boy's honesty that he sent for him shortly after that and had him educated. In after years Gerhardt became a great and powerful man, but he remained honest and true to his dying day.—Selected.

NEWS OF THE CHURCHES.

DE ANN-EMMET CIRCUIT.

Sunday was a great day for our church at De Ann. It was the closing day of our third quarterly meeting, as well as Children's Day. We began at 10 o'clock with an old-time love feast. It was good to be there and hear the testimonies of Christian men and women to God's dealings with their souls. The love feast prepared the way for a fine service at 11 o'clock. At that hour Brother Hayes, our presiding elder, preached a sermon that will tell for good in the community for days to come. How he made us parents feel the importance of bringing our children into covenant with God by baptism and bringing them up in the nurture and admonition of the Lord! He showed there had never been but one church—the church of Abraham, Isaac and Jacob—and that the covenant made with Abraham and his seed, and through them with all peoples, was an everlasting covenant, and, therefore, our children are entitled to its benefits. The sacrament of the Lord's Supper was administered at the close of the sermon, and many partook of it. There was dinner on the ground for everybody.

At 2:30 p. m. the children's exercises began, and, while I could not stay through them, I was informed that the program was well rendered. There are loyal Methodists at De Ann. They feel that they have something to stand for, and their loyalty is bringing about an awakened interest in church life. May God bless them abundantly in all things.—F. C. Cannon, P. C.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present—Twitty, J. D. Baker, C. N. Baker, Monk, Buhler.

Pulaski Heights (Twitty)—Large Epworth League and interesting missionary program by W. H. Keeton. Excellent meeting of the Woman's Missionary Society Monday. Mrs. Harris, missionary from China, and Mrs. Bernie Babcock made interesting addresses to the society. Rev. Adams of the Des Moines Conference preached at night.

Twenty-Eighth Street (J. D. Baker)—One hundred and sixty in Sunday school. Great consecration service at morning hour. Almost entire congregation knelt in and about the altar for prayer. Good service and large crowd at night.

Hunter Memorial (C. N. Baker)—One conversion; large congregation at night. League and Sunday school enthusiastic. Every department of the church marked with vigor.

District (Monk)—Held quarterly conference at Hamilton on the Tomberlin Circuit and preached Saturday and Sunday. Administered the Lord's Supper, baptized a baby, took a collection and had dinner on the ground. Dedicated the church on Sunday.

Capitol View (Buhler)—Four additions to the church, two on profession

of faith. Large crowds at both services; 327 in Sunday school; 96 at prayer meeting; teachers' meeting well attended; large attendance at the Missionary Society. The address of the morning was delivered by Dr. J. H. O. Smith, pastor of the First Christian Church, on "The Pastor in His Office." The address was practical, filled with helpful suggestions and impressive, as it dealt with tested and successful methods culled from the office of the speaker.

HOLLY GROVE, EMMET CIRCUIT.

Let me say a word for our Holly Grove Sunday school, on the Emmet Circuit. This school observed Children's Day on the third Sunday in May, and rendered an effective program. Though a country school, they carried out our printed program almost in toto. This was made possible by the efforts of Brother J. G. Hembree. He is our missionary leader for Holly Grove church, and, having once been a teacher in our public schools, he knows how to train children. Brother H. L. Sutton, the Sunday School superintendent, is proud of his school, and he is anxious to make it a great power for good. He longs to see a gracious revival in his community. There are signs of a great religious awakening in the community. Let us all pray that it may come.—F. C. Cannon, P. C.

BIG OLD-FASHIONED CAMP MEETING.

The plans are completed for a camp meeting on the Ussery Circuit, at Jones Springs, the third Sunday in July. This point is known as the Narrows. This camp ground is on the Hot Springs and Womble public road, thirty miles west from the Springs and seventeen from Womble. The nearest railroad station is Bonner, seven miles away, on the M., O. & G. Railroad. This will be a self-supporting meeting. Bring your wagons, etc., and camp with us and enjoy a good meeting. Everyone is cordially invited to come. There will be a restaurant and camping quarters for

those who are so situated that they can not furnish themselves. Let all who expect to do this write to T. J. Williams, Mazarn, Ark. Brother Williams will also meet you at the train if so notified. Committees were elected, as follows: Buildings, L. Johnson, A. M. Johnson, and W. F. Echols; arrangements, T. J. Williams, L. M.

NEW CURE FOR PELLAGRA FOUND.

Ettingham, S. C.—Robert C. Hicks of this place writes: "Before my wife started taking your medicine she was a skeleton and only weighed 85 pounds. She had almost completely lost her mind and could not eat anything or do anything. Now she can eat anything, and can walk three miles. I believe she would have been dead had it not been for your medicine. You have my prayers and best wishes."

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Note: In case you have any doubt as to the merit of this treatment you are at liberty to write to the Advertising Manager of this paper, who did not accept this advertisement until an investigation was made that satisfied him that we had cured hundreds of cases of pellagra.



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Keith, J. N. Stroups, and Alva Campbell; public service, Rev. A. O. Evans and T. D. Scott. Alva Campbell was appointed peace officer. Begin now to arrange your business for this great meeting. It will afford you an excellent opportunity for camping in the open, Nature's best tonic for the run down or overworked. It will refresh you physically and spiritually. Besides, you will be enjoying these picturesque mountains, clear flowing streams and fine water. Montgomery county is one of the banner counties of our state. Situated in the foothills of the Ozarks, its climate is delightful, the nights cool and pleasant. Come over and help us, and get a good dose of the old-time religion, pull the bones of a few yellow-legged chickens, and devour a few of our fine watermelons.—H. A. Ault, Chairman; Miles A. Traywick, Secretary.

MEETING AT BENTONVILLE.

The pastor and presiding elder did the preaching, assisted by the gifted and sweet-spirited pastor from Green Forest, Brother Neal. There were about 75 professions, and a work done in the church that was very much needed. Some of us worked till we had to stop for rest. I am sure that the church is in better condition than it has been for years. There are some of the best people there that I ever met, and some just common folks. Brother Sherman is filling the pulpit with personality, preaching, and power. The music was good, but not what I have had at some places. The work goes forward in the Ozarks this year, and we predict success on all lines.—Ed Phillips.

HOT SPRINGS METHODISM, MAY 24.

Present: Copeland, Steel, Fizer, Robertson, Farr, Mann and Holland.

Third Street—(Holland). Sunday school was exceedingly fine, with the largest attendance of the year. There was no unusual service either, just the regular Sunday school program. Adjutant Howard of the Salvation Army preached at the morning hour while the pastor was away, preaching the commencement sermon for the Amity High School. Service at night was very good, but small congregation on account of rain storm.

Park Ave.—(Robertson). Had a good Sunday school, good interest, and excellent congregation at the eleven o'clock service. Am in the midst of a revival conducted by the Rev. J. S. Morrill of Hawkinsville, Ga. Have made a very good start and expect a good revival. Night service short on account of rain.

Malvern Avenue—(Fizer). Had Children's Day and a very fine service. The program was good and well rendered. Almost rained out at the night service.

Oaklawn and Tigert—(Farr). Very good Sunday School, and a good congregation at the morning service at Oaklawn. Practically had no service at Tigert at night on account of a very heavy rain storm.

Hot Springs Circuit—(Mann). Had Children's Day yesterday and another great congregation. The crowd was so large the service was held under the grove. Excellent dinner, good appetites, fine service. Rained out at night.

Central Avenue—(Copeland). Had Children's Day and a beautiful program well rendered. The service was a most attractive and delightful one. The congregation was very large. Al-

most rained out at night. It was reported by some of the membership of Central that Dr. Copeland's congregation was so large that several were turned away. It is further significant that so many men gather at Dr. Copeland's church each Sunday morning. Men from all the walks and professions gather to hear Dr. Copeland every Sabbath. It came to the ears of some of the brethren that Dr. Copeland held a great meeting in Texas, that it was one of the greatest ever held in the town.—R. M. Holland, Secretary.

HOT SPRINGS METHODISM, MAY 31.

Dr. Theodore Copeland, Rev. A. M. Robertson, and our beloved president, Rev. C. O. Steel, being absent our meeting was very short at this time.

Park Avenue—(Robertson). Brother Robertson has been holding a revival at his church for the last week, and some measure of success has been attained. The meeting has really just begun. His evangelist, Brother Morrill, is a very fine preacher, and has held at other places some great meetings. It is hoped that a great meeting will be held this time.

Malvern Avenue—(Fizer). Brother Fizer reported good services at the 11 o'clock hour and good congregation at the evening hour. Rev. Hardy preached for Rev. Fizer at 8 p. m. while he preached for the Third street congregation.

Roy Farr reported the best service of the year at Oaklawn and Tigert. Children's Day was observed at Tigert, and dinner was given on the ground. Last Thursday night he had one to join the church and last night at Oaklawn there was one conversion and one joined the church.

Third Street had a good day with fairly good congregation at both services. Good Sunday school but League not as good as usual. Rev. Fizer preached a very fine sermon according to the reports given out by those who heard him.

Central Avenue also had a good day, having had commencement at the 11 o'clock hour for the Hot Springs High School. Rev. Hickok of

the First Presbyterian Church preached the sermon.

Your secretary preached in Dr. Copeland's place at 8 p. m. There was a very fine congregation and many expressions of gratitude and appreciation were given at the close of the service.

Dr. Copeland's people love him very much and they seem to take delight in telling a visiting brother all about it.—R. M. Holland, Secretary.

HELENA DISTRICT CONFERENCE.

I was guilty of quite a serious oversight when I failed to mention the fact that Rev. W. A. Lindsay, Field Sunday School Secretary for North Arkansas Conference, was at the District Conference recently held at Cotton Plant. He made a strong presentation of the great interest which he represents. The Conference made no mistake when they put him in the field. He is all diligence to make full proof of his ministry, and God is blessing his labors everywhere he goes. I write this in justice to him.—T. Y. Ramsey, Secretary.

PRESCOTT, ARK., BUNKIE, LA.

The Board of Stewards at Somerset gave the writer leave of absence of two or three weeks to hold a revival meeting in Prescott, Arkansas. The meeting began May 16, and the writer arrived May 18. At this writing we are just in a good beginning headway, but the indications are good for a genuine revival.

Rev. B. A. Few is the pastor. He is a successful pastor with evangelistic gifts and a splendid brother to help. He stands right by you in every way. He believes in genuine work and a revival that really gets men soundly converted to God and Christians filled with the Holy Spirit. Brother Few has also served a number of years as presiding elder, and no elder has succeeded better in this important position than he. He is one of the strong men of the Conference.

In coming to Prescott we came via New Orleans and over the Texas Pacific to Bunkie, La., where our old friend and brother of college days, Rev. R. S. Walton, is pastor of a \$1,

000 Circuit, the Bunkie Charge, Louisiana Conference. We preached for him a few days at Marksville, the county seat of Avoyelles Parish, where we have some well-to-do and religious people, but our membership is small. Marksville with a population of 2,000, has only about 125 Protestants. It is a very strong Roman Catholic country. All the people practically speak French, or a corrupted



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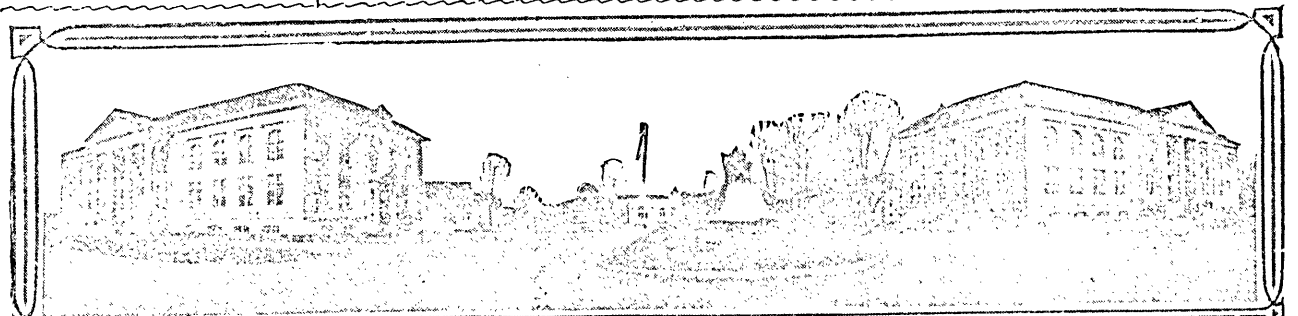
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form of French. We went down the street and the conversation was almost always in French by the people we heard talking. One would hardly think such a conditions obtains in the United States. It is no wonder we need missionaries to preach to the French Catholics and others who have broken away from the faith. Our Methodism has a rich field of evangelism before us in this section. I am told many of the country people cannot speak English. The Catholic Church at Marksville has a membership of 3,000, and keeps two priests, one to preach in English and one to preach in French.

In the few days we were with Brother Walton, who had already been preaching himself, and had gotten some of the members to praying, we saw nine added to the membership at Marksville, five on profession and four by certificate and otherwise. It means more to join the church in that section than in some places. God blessed us with the presence of the Holy Spirit and the church was greatly helped and encouraged.—C. K.


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Recently the argument has been made that our schools should adopt the Blue Back Speller as the text book on this subject. This argument is based upon the contention that boys and girls trained in the old field school, where this renowned book was the text, were more efficient in spelling than those now being trained in the schools. It would be just as reasonable to argue that the farmer should discontinue the use of modern machines on the ground that the field does not yield as much grain as the same field did when simpler tools were used in its cultivation.

The lack of efficiency in the modern school is due to other causes. The old field school was in charge of a man who was usually the master of the situation, and required his pupils to master a few subjects thoroughly. Its modern successor's frequently in charge of a young girl who does her best to get her pupils to do something in two or three times as many subjects, and the result is that none are mastered. The pupils in this way acquire the habit of doing poor and careless work, and they are fortunate if they ever get such habits cured.

Our boys should be trained to master themselves first, and then to master thoroughly whatever subjects they study, and the school should not undertake to do more than it can do well. We need intensive cultivation in the school room as well as in the fields.

Parents wishing to place their boys where they can get such training should write to Jas. A. Peoples, Principal of the Peoples-Tucker School, Springfield, Tenn., for information.



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Dickey in Central Methodist Advocate.

ENGLAND.

We are in the midst of a great meeting at England under the leadership of the Holy Spirit, and the splendid work and preaching of Rev. J. T. Rogers of Highland Church, Little Rock. The town is being stirred to its foundation and some of the most substantial business men of town are being reached and saved. Truly God is good to us. The end is not yet. I have never yet seen a church harder at work for the salvation of souls by prayer, personal work, or whatever they are called upon to do and we are expecting a revival that will reverse the course of sin and ungodliness in our town. Pray for us.—L. E. N. Hundley.

OBITUARIES.

CHRISTMAS.—Rev. B. F. Christmas was born in Arkansas August 14, 1885. He made a profession of religion while young, joining the M. E. Church, South, in 1899. He was married to Miss Effie Stanley August 8, 1904. To this union were born five children, four of which preceded him to the glory world. Brother Christmas was licensed to preach in 1909 at Warren, Ark., and was received on trial in the Little Rock Conference. He served the following circuits: Warren, Collins, Dumas and Watson. He then fell away for a time, but was fully reclaimed more than a year before his death. He held his membership at Malevra Avenue Church, where he preached often to the delight and edification of his hearers. They say, "he was a good preacher." For the last year he had been in declining health; went to Texas with the hope of being benefited, but soon returned home to die, where he passed away on the evening of May 3. He leaves a wife, one little son, mother and four brothers to mourn his loss. His funeral was preached by the writer, assisted by Brothers Robertson and Farr, after which his body was laid to rest in Greenwood Cemetery.—J. T. J. Fizer.

CARTER.—James Christopher Carter was born in Walker County, Georgia, July 5, 1841; died in Dallas County, Arkansas, April 15, 1915. He was twice married. His first marriage was to Miss Ellen I. Overman, February 7, 1868. His second marriage was to Mrs. Sallie F. Posey. Three children were born to the first union, and eight to the second. His two wives and a number of his children preceded him to the life beyond the grave. While the parting from the remnant of his family here was sad, the meeting with those who had gone on before was equally as glad. Brother Carter professed religion and joined the Methodist Church under the ministry of Rev. B. G. Johnson, August, 1872. Those who knew him best said he ever tried to live his profession, and no one doubts that he died in the triumphs of a living faith in Christ, and is today resting in the Paradise of God. He was a very quiet and peaceable man, always in love and charity with his neighbors. As long as he had the physical strength he worked hard and was prosperous. He provided well for his household and looked well after the interests of his children. He left an example for his children to follow. The day after his death his remains were buried in the Holly Springs Cemetery by the friendly hands of his Masonic brethren to await the resurrection of the just.—T. F. Hughes, P. C.

How You Can Help Us and Secure a Great Prize



We have secured a limited number of The Illustrated Bible Stories, written by "Ian Maclaren" (Rev. John Watson), author of "Beside the Bonnie Briar Bush," and Rev. J. W. Buel, and illustrated with 500 Text Pictures and sixteen Color Plates from the famous Tissot Collection, considered by authorities the most important contribution to Scriptural illustration ever produced. The book, almost the last writing of Dr. Watson, relates all the Bible events in beautiful and simple language, in chronological order. It greatly simplifies Bible history. It contains 800 pages, printed in large, clear type on supercalendared paper, and is bound in green vellum with illuminated cover. It sold originally at \$3.00, and was worth it. We have secured a limited number at a bargain, and propose to use them to stimulate our friends to send us

2,000 New Subscribers in Thirty Days

The book will be given to a subscriber who sends us \$3.00 cash with two new names, or \$1.75 cash with one new name. This is an unusual opportunity to help us and secure a valuable premium. Go to work promptly, as the supply may soon be exhausted. If you are not satisfied when you receive the book, return it and your money will be refunded. Use the following blank in ordering.

To WESTERN METHODIST,
Little Rock, Ark.:
Being a subscriber, I enclose \$3.00 for two subscriptions of persons who are not now taking the paper. Send the paper to—
Name
Postoffice.....
Name
Postoffice.....
And the book to—
Name
Postoffice.....

QUARTERLY CONFERENCES LITTLE ROCK.

ARKADELPHIA DISTRICT. (Third Round.)

Friendship Ct., at F.....June 12-13
Arkadelphia.....June 12-13
Arkadelphia Ct., at Mt. Pisgah.....
June 19-20
Traskwood Ct., at Lonsdale.....June 26-27
Benton.....June 26-27
Malvern Ct., at Rockport.....July 3-4
Malvern.....July 3-4
Lono Ct., at Poyen.....July 10-11
Leola, at Mt. Zion.....July 10-11
Ussery Ct., at Caney.....July 17-18
Hot Springs Ct., at New Salem.....
July 24-25

Malvern Avenue.....July 24-25
Tigert and Oaklawn.....Aug. 1
Park Ave.....Aug. 1
Central.....Aug. 8
Third Street.....Aug. 8
Dalark.....Aug. 14-15
Holly S. Ct., Mt. Carmel.....Aug. 21-22
Princeton, at Ben Few Camp Meet-
ing.....Aug. 21-22
Cedarglades Ct.....Aug. 28-29
The District Conference will meet at
Rockport, July 1 at 9 a. m. The open-
ing service, a prayer, praise, testimony
and fellowship service, will be held the
night before, led by W. A. Steel. The
sessions of the conference will close
at noon Saturday. Announcement of
committees and other matters next
week.
A. O. EVANS, P. E.

ARKADELPHIA DISTRICT CONFER- ENCE.

Committee on Admission and Read-
mission, T. D. Scott, Theodore Cope-
land, and J. W. Harrell; Committee on
Orders, A. M. Robertson, W. A. Steel,
and R. M. Holland. There will be no
set program. All who have any busi-
ness with the District Conference will
receive cordial recognition. Let all
the preachers be present on Wednes-
day night, June 30. Opening session
at 9 o'clock Thursday morning. Clos-
ing session Saturday at noon, July 3.
Let all delegates be present for the
opening service on Wednesday night
and stay with us until Saturday noon.
Any brethren who desire to stay over
Sunday may do so. The presiding el-
der will give a talk each morning on
the subject of revivals. Pray for a
great religious conference, brethren.

CAMDEN DISTRICT. (Third Round.)

Junction City.....June 26-27
El Dorado.....June 28
Huttig.....July 3-4
Atlanta.....July 8
(A. Model Q. C. on program of Dist.
Conf.)
Strong, at Belding.....July 10-11
Bearden.....July 17-18
Wesson.....July 24-25
Hampton, at Fostina.....July 31
Thornton, at New Hope.....Aug. 7-8
Fordyce.....Aug. 9
El Dorado Ct., at Quinn.....Aug. 14-15
Kingsland, at Grace.....Aug. 21-22
Eagle Mills, at Lakeside.....Aug. 28-29
Buena Vista, at Silver Sp.....Sept. 4-5
Stephens, at Mt. Prospect.....Sept. 11-12
Magnolia Ct., at Philadelphia.....
Sept. 18-19
Magnolia Sta.....Sept. 20
Chidester, at Pleasant Grove.....Sept. 25-26
Waldo, at McNeil.....Oct. 2-3
Camden.....Oct. 10-11
Special attention will be given to
Questions 1, 9, 10 and 11, and any oth-
ers postponed from your former Q. C.
W. P. WHALEY, P. E.

CAMDEN DISTRICT CONFERENCE.

Committees—License to Preach, B. F.
Scott, J. F. Simmons, E. P. Reynolds,
D. C. Holman, W. E. Atkinson; Local
Preachers, to receive and hear reports
from, and to make recommendations
concerning passage of character, re-
newal of license, Deacons' and El-
ders' orders, and admission on trial, A.
Turrentine, A. G. Cason, S. K. Burnett,
E. J. Slaughter, and T. H. Crowder.
Pastors are asked to see that their lo-
cal preachers attend the Conference
and appear before this committee the
first day. In case it is impossible for
one to attend, see that he furnishes
this committee with a written report of
his work since last District Confer-
ence. The committee is asked to make
no recommendation in the case of any
local preacher who is not present and
sends no report. The singing during
the conference will be led by Rev. W.
H. Hansford and the Atlanta choir.
Rev. D. C. Holman will preach the
opening sermon Tuesday evening, July
6. Another notice will appear later,
giving information about how to reach
Atlanta.
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT. (Third Round.)

Bryant Ct., at Douglasville.....June 19-20
Henderson Chapel, P. M.....June 20
Mabelvale, at Mablevale.....June 26-27
Highland, P. M.....June 27
Bauxite Ct., at New Hope.....July 3-4
Twenty-eighth St., P. M.....July 4
Austin Ct., at Smyrna.....July 10-11
Hickory Plains Circuit, at Rogers.....
July 17-18
Oak Hill Circuit.....July 24-25
First Church, 11 a. m.....August 1
Forest Park, 3 p. m.....August 1
Winfield Memorial, P. M.....August 1

Loncke.....August 3
Carlisle, P. M.....August 8
Hunter Memorial.....August 15
Pulaski Heights, P. M.....August 15
Capitol View, P. M.....August 18
De Vall's Bluff and Hazen, at.....
De Vall's Bluff.....August 21-22
Ees Arc, P. M.....August 22
England.....August 29
Keo, P. M.....August 29
Brethren will take notice that I have
purposely arranged no appointments
for the first two weeks in June, that
we all might, so far as Quarterly meet-
ings are concerned, feel free to attend
the Summer School for Ministers at
Hendrix College. I hope very much that
all who can possibly do so will avail
themselves of the rare benefits that
may be had by attending. Studious at-
tendance upon the addresses and lec-
tures will furnish a fine tuning-up
preparatory for the revival season.
ALONZO MONK, P. E.

MONTECELLO DISTRICT. (Third Round.)

Tillar and Dumas, at Newton C.....
June 12-13
Parkdale and Wilmet, at P. June 19-20
District Conference at Lake Village.....
June 24-27
McGehee Sta.....July 3-4
Mt. Pleasant Ct., at Selma.....July 10-11
Portland and Blissville, at P. July 17-18
Lacy Ct., at Prairie Grove.....July 24-25
Wilmar Sta.....Aug. 7-8
Warren Sta.....Aug. 8-9
Hermitage Ct., at Jersey.....Aug. 21-22
Warren Mill Camps, at Arkansas C.....
Aug. 22-23
Collins Ct., at Prairie Hall.....Aug. 28-29
The District Conference will convene
at Lake Village June 24-27. The open-
ing sermon will be preached by Rev.
J. A. Henderson of Crossett, Thursday,
June 24, 8 p. m.
Committees: License to Preach, J. L.
Cannon, A. Trieschmann and J. L. Hoo-
ver; Recommendations, R. W. McKay,
S. C. Dean and P. S. Herron.
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT. (Second Round.)

Lakeside, Pine Bluff.....June 8
Sherrill & Tucker, at Tucker.....June 13
Swan Lake.....June 26
Roe Ct.....June 26-27
J. A. SAGE, P. E.

PINE BLUFF DISTRICT CONFER- ENCE—CHANGE OF DATE OF MEETING.

The Pine Bluff District Conference
will meet at Rison, Ark., Wednesday
evening, June 30, 1915, instead of July
13, as announced last week. The open-
ing sermon will be preached Wednes-
day evening at 8 o'clock by Rev. J. P.
Plummer. The following committees
of examination have been appointed:
For License to Preach—L. M. Powell,
E. F. Wilson and L. W. Evans.
For Admission on Trial—W. C. Wat-
son, B. B. Thomas, A. O. Graydon.
For Deacons' or Elders' Orders—E.
R. Steel, H. E. Van Camp and R. R.
Moore.
J. A. SAGE, P. E.

PRESCOTT DISTRICT. (Third Round.)

Gurdon.....June 12-13
Bingen.....June 19-20
Nashville.....June 20-21
Delight, Dist. Conf.....June 24-27
Orchard View.....July 3-4
Murfreesboro.....July 4-5
Shawmut.....July 10-11
Anity.....July 11-12
Columbus.....July 17-18
Washington.....July 18-19
Harmony.....July 24-25
Blevins Ct., Friendship.....July 31-Aug. 1
Okolona Ct.....Aug. 7-8
Prescott.....Aug. 8-9
Fulton.....Aug. 14-15
Notice that the District Conference
will be held in Delight, June 24-27.
Brother J. H. Bradford will preach the
opening sermon Wednesday night.
Conference convenes Thursday, 8:30 a.
m. The Delight people are delighted
to have the conference held in their
town. They will delight you by a
royal welcome and a lavish entertain-
ment. Pastors, please send a complete
list of your delegates to Rev. J. M.
Hamilton, Delight, Ark. (See Disc.,
Par. 70.) We expect to have with us
the Conference Sunday School Secre-
tary and representatives of other in-
terests.
W. M. HAYES, P. E.

PRESCOTT DISTRICT CONFERENCE COMMITTEES.

1. Applications and License to
Preach—T. O. Owen, W. R. Harrison,
and J. W. Berry; 2. For Deacons' and
Elders' Orders—M. K. Irvin, J. Z. Bur-
leson and B. A. Few. I urgently re-
quest each pastor to send a complete
list of all who are members of the Con-
ference. Please see that the local
preachers be present and have written
reports of their work. Let us all be
diligent in prayer for an outpouring
of the Holy Ghost on the Conference
and on the District.—W. M. HAYES,
P. E.

TEXARKANA DISTRICT. (Third Round.)

Vandervort, at Rocky.....May 29-30
Mena, P. M.....May 30
Gillham, at Waford's.....June 12-13
De Queen, P. M.....June 13
Bradley, at Bethel.....June 19-20

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health,
if you feel unfit for household duties, social pleasures, or
daily employment, write and tell me just how you suffer,
and ask for my free ten days' trial of a home treatment
suited to your needs. Men cannot understand women's
sufferings. What we women know from experience, we
know better than any man. I want to tell you how to
cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments caus-
ing pain in the head, back, or bowels, feeling of weight
and dragging down sensation, falling or displacement of
pelvic organs, causing kidney and bladder weakness or
constipation and piles, painful or irregular periods,
catarrhal conditions and discharges, extreme nervous-
ness, depressed spirits, melancholy, desire to cry, fear of
something evil about to happen, creeping feeling along
the spine, palpitation, hot flashes, weariness, sallow com-
plexion with dark circles under the eyes, pain in the left
breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and
expense of an operation. When you are cured, and able to enjoy life again, you can pass the good
word along to some other sufferer. My home treatment is for young or old. To Mothers of Daugh-
ters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassit-
ude in young women and restore them to plumpness and health. Tell me if you are worried about
your daughter. Remember it costs you nothing to give my home treatment ten days' trial, and
does not interfere with daily work. If health is worth asking for, then accept my generous offer, and
write for the free treatment, including my illustrated booklet, "Women's Own Medical Advice."
I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feel-
ings, and return to me. Send today, as you may not see this offer again. Address,

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Life, Term to 60, and Disability Certificates. Benefits payable at death, old age, or disability.
Over \$152,000.00 paid to widows, orphans, and disabled. Over \$40,000.00 reserve fund. Write
for rates, blanks, etc. J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

Lewisville, P. M.....June 20
Richmond, at Winthrop.....June 26-27
Paraloma, at Paraloma.....July 3-4
Patmos, at Sardis.....July 10-11
Stamps, P. M.....July 11
Fairview.....July 17-18
College Hill.....July 17-18
Foreman.....July 24-25
Ashdown, P. M.....July 25
Horatio and Wilton.....July 31-Aug. 1
Cherry Hill, P. M.....Aug. 1
Quarterly Conference, Monday, 2 p. m.
Fouke.....Aug. 7-8
Umpire.....Aug. 14-15
First Church, Texarkana.....Aug. 28-29
Bright Star.....Aug. 28-29
Lockesburg to be given later.
J. A. BIGGS, P. E.

NORTH ARKANSAS.

BOONEVILLE DISTRICT. (Third Round.)

Ola and Perry.....June 12-13
Walnut Tree Circuit.....June 19-20
Gravelly Circuit.....June 26-27
Plainview Circuit.....July 3-4
Dardanelle Circuit.....July 10-11
Dardanelle.....July 17-18
Paris.....July 24-25
Magazine.....July 27-28
Bigelow.....July 31-Aug. 1
Perryville.....Aug. 7-8
Booneville.....Aug. 14-15
Booneville Circuit.....Aug. 17-18
Branch Circuit.....Aug. 21-22
Prairie, V. & S.....Aug. 28-29
Petit Jean Circuit.....Aug. 31
JAS. A. ANDERSON, P. E.

BATESVILLE DISTRICT. (Third Round.)

Floral Ct., Oak Grove.....June 12-13
Desha Ct., Oak Valley.....June 13-14
Evening Shade Ct., Bear Creek.....
June 16-17
Salado and Oil Trough, Oil Trough.....
June 19-20
Tuckerman and Kenyon, Kenyon.....
June 26-27
Central Ave. and Bethesda, C. Ave.....
July 3-4
Cotter Ct.....July 10-11
Mountain Home Ct., Wesley's Chapel.....
July 11-12
Lead Hill Ct., Lead Hill.....July 18-19
Yellville Ct.....July 24-25
Mountain View.....July 31-Aug. 1
Melbourne Ct., Newberg.....Aug. 7-8
Calico Rock, at Macedonia.....Aug. 8-9
Viola Ct., Vidette.....Aug. 10-11
Bexar Ct., Mt. Pleasant.....Aug. 14-15
Minturn Ct.....Aug. 21-22
Swift and Alicia, Swifton.....Aug. 28-29
Newark Sta.....Aug. 29-30
Jacksonport Ct.....Sept. 4-5
Mareella and Guion.....Sept. 11-12
Batesville, First Church.....Sept. 13
Cave City Ct.....Sept. 19-20
B. L. WILFORD, P. E.

CONWAY DISTRICT. (Third Round.)

Morrilton (Conference later).....June 20
Conway Ct., at Round Mtn.....June 26-27
Conway (Conference later) at 11 a. m.
.....July 4
Flumerville (conference later) at 8
p. m.....July 4
Quitman and Rose Bud, at Plant's
Chapel.....July 10-11
Naylor Ct., at Floyd.....July 11-12
Quitman Ct., at Central.....July 17-18
Russellville (conference later) at 11
a. m.....July 25
Atkins (conference later) at 8 p. m.
.....July 25

Springfield Ct., at Lanty.....July 31-Aug. 1
Hartman and Spadra, at Mt. Zion.....
Aug. 7-8
Altus and Denning, at Altus.....Aug. 14-15
Damascus Ct., at Hopewell.....Aug. 21-22
Pottsville Ct., at Bell's Chapel.....
Aug. 28-29
Appleton Ct., at Mt. Zion.....Sept. 4-5
Dover Ct., at Shady Grove.....Sept. 11-12
Lamar Ct., at Bell Grove.....Sept. 18-19
Clarksville, at 8 p. m.....Sept. 19
London Ct., at Madden's Chapel.....
Sept. 25-26
R. E. L. BEARDEN, P. E.

FORT SMITH DISTRICT. (Third Round.)

Central Church.....June 13
Dodson Avenue, 11 a. m.....June 20
South Fort Smith, 8 p. m.....June 20
Fort Smith Circuit, at Oak Grove.....
June 26-27
Hackett Circuit, at Bonanza.....June 27-28
Van Buren Station, 11 a. m.....July 4
Charleston Circuit, at Weaver.....July 4-5
Greenwood Station.....July 10-11
Mulberry Ct., at Mulberry.....July 17-18
Kibler Circuit.....July 18-19
Ozark Circuit, at Pleasant Grove.....
July 24-25
Ozark Station.....July 25-26
Van Buren Circuit, at Bethel.....
July 31-Aug. 1
Alma Station.....Aug. 1-2
Hartford and Mansfield, at Mans-
field.....Aug. 7-8
Huntington and Midland, at Ab-
bott.....Aug. 8-9
Beech Grove Circuit.....Aug. 14-15
WILLIAM SHERMAN, P. E.

HELENA DISTRICT. (Third Round.)

Colt.....June 12-13
Helena.....June 20
Holly Grove.....June 27
Marianna Mission.....July 3-4
Wheatley & Moro.....July 10-11
Brinkley.....July 17-18
Clarendon.....July 24-25
Turner.....July 25-26
McCrory.....Aug. 1
Howell & Deview.....Aug. 7-8
Hamlin.....Aug. 14-15
Wynne.....Aug. 21-22
Parkin.....Aug. 22-23
Cotton Plant.....Aug. 29-30
Lagrange.....Sept. 4-5
W. F. EVANS, P. E.

JONESBORO DISTRICT. (Third Round.)

Jonesboro, 1st Church.....June 19-20
Jonesboro Ct., at Weiner.....June 22-23
Marion.....June 26-27
Blytheville.....July 3-4
Wilson.....July 4-5
Osceola.....July 10-11
Luxora and Rozelle, at R.....July 12
Harrisburg.....July 17-18
Harrisburg Ct., at Claunch.....July 18-19
Barfield Ct., at Tomato.....July 22-23
Blytheville Ct., at Promised L.....
July 24-25
Manila and Bell, at D.....July 25-26
Vandale Ct., at Marvin.....July 29-30
Earle.....July 31-Aug. 1
Crawfordsville.....Aug. 1-2
W. L. OLIVER, P. E.

SEARCY DISTRICT. (Second Round.)

Griffithville Ct.....June 12-13
Beebe Ct., at Austin.....June 13-14
Heber Springs.....June 19-20
R. C. MOREHEAD, P. E.

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Because of those ugly, grizzly, gray hairs. Use "LA CREOLE" HAIR DRESSING. PRICE, \$1.00, retail.